The Darb al-Bakrah. A Caravan Route in North-West Arabia Discovered by Ali I. al-Ghabban. Catalogue of the Inscriptions.

Laila Nehmé, Françoise Briquel-Chatonnet, Alain Jacques Paul Desreumaux, Ali I Al-Ghabban, Michael Macdonald, François F. Villeneuve

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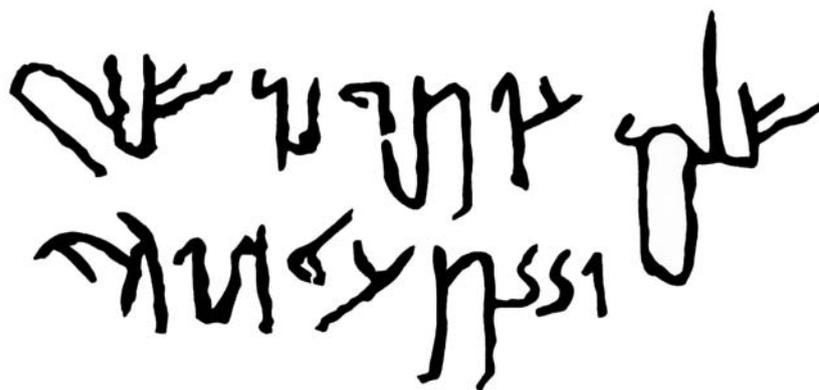
Foreword

The Saudi Commission for Tourism and National Heritage is responsible for the protection, preservation, studying, and documentation of the antiquities. This is due to its great importance as a cultural heritage of ancestors, through which cultural values are passed from generation to generation and through which we can move from the past to the future, and vice versa.

The SCTH is keen on enhancing programs supporting scientific research and publications of scientific and specialized archaeological researches by the individuals and organizations. The SCTH believes that such an approach shall contribute to the documentation of the national heritage, highlighting its cultural values, and enhancing scientific and educational research in archaeology.

This publication comes within the framework of the Custodian of the Two Holy Mosques Cultural Heritage Program. The aim of this book is to raise awareness about the cultural and national heritage of the Kingdom; connecting its citizens with their national identity and history. The Arabian Peninsula is the origin of various human civilizations and Islam.

SCTH President

Sultan bin Salman bin Abdulaziz Al-Saud

Preface

The Saudi Commission for Tourism and National Heritage through its Antiquities and Museums Sector is keen in documenting and introducing the efforts exerted for the protection, raising awareness, and promotion of the national and cultural heritage under the patronage of the Custodian of the Two Holy Mosques Cultural Heritage Program. This is done by implementation and enhancing the publication policy of the Antiquities and Museums Sector and in support of the goals and objective of the Custodian of the Two Holy Mosques Cultural Heritage Program. The cultural heritage of the Kingdom is rich; it is the cradle of Islam and a bridge connecting the continents of the world since ancient times.

Vice President of Antiquities and Museums

Jamal Saad Omar

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Introduction

This volume is the first to be published on the material from the Darb al-Bakrah, which is the name given to the Saudi Arabian part of the ancient caravan track connecting the cities of Ḥegrā, in the Ḥijāz, and Petra, the Nabataean capital, in present day Jordan. The main period of use of this track was the Nabataean and Roman periods (first to third century AD) but it was also used earlier and later. This explains why the largest corpus of inscriptions is the Nabataean one, followed by that of the inscriptions carved in the Ancient South Arabian and Ancient North Arabian scripts and languages.

The track was first identified and surveyed by Ali I. al-Ghabban in 1999, then by a team, of which I was a member, in 2004. Hundreds of photographs were taken during the three day survey of the route and the epigraphic material was divided into various corpuses. The Nabataean and Nabataeo-Arabic inscriptions were initially studied in the framework of the Habilitation thesis I presented in 2013 at the *École Pratique des Hautes Études* in Paris under the title *Epigraphy on the edges of the Roman Empire. A study of the Nabataean inscriptions and related material from the Darb al-Bakrah, Saudi Arabia, 1st–5th century AD*. Only the chapters srictly related to the Darb al-Bakrah were included, with the necessary update, in the present volume.

The inscriptions come from a number of sites and are carved in a variety of scripts and languages, among which are Imperial Aramaic, Nabataean, Nabataeo-Arabic, Palmyrene, Ancient South Arabian, Ancient North Arabian (Taymanitic, Dadanitic, Hismaic, Safaitic, Thamudic B, C, and D, etc.), and Greek. There are also many Arabic inscriptions and rock drawings, but those will be published in separate volumes.

It is with a great pleasure that I accepted, at Ali al-Ghabban's request, to take in charge the edition of these inscriptions, especially since it gave me the opportunity to work with several distinguished scholars who are also good friends. I am also very grateful to him for having included me in the team in the first place and for having allowed me to study the Nabataean material for my Habilitation. I did my best, in the small amount of time I was given during the last steps of the preparation of the volume, to provide a complete edition of all the inscriptions which were brought to my attention. This includes the inscriptions photographed in 2017 by the Farīq aṣ-Ṣaḥrā' team of explorers, and I am very grateful to Abdullah al-Saeed for sending me the photographs of all the inscriptions taken by the Farīq, with their GPS coordinates and interesting geographical information about them. They were all integrated into the corpuses, which required quite a lot of work in the last few months.

There are still certainly many mistakes in the volume, some colleagues will certainly suggest corrections to the proposed readings, which can of course always be improved, but I am very happy to put this material at the disposal of those colleagues who are interested in the epigraphy, languages and history of ancient Arabia.

Laïla Nehmé
Paris, March 2018

Transliteration system for Arabic and Nabataean

Arabic	Transliteration	Nabataean	Transliteration
ا	ʾ	Alef	ʾ
ب	b	Bet	b
ت	t	Gimel	g
ث	ṯ or th	Dalet	d
ج	j	He	h
ح	ḥ	Waw	w
خ	ḫ or kh	Zayn	z
د	d	Ḥet	ḥ
ذ	ḏ or dh	Ṭet	ṭ
ر	r	Yod	y
ز	z	Kaf	k
س	s	Lamed	l
ش	š or sh	Mem	m
ص	ṣ	Nun	n
ض	ḍ	Samekh	s
ط	ṭ	ʿAyn	ʿ
ظ	ẓ	Pe	p
ع	ʿ	Ṣade	ṣ
غ	ġ or gh	Qof	q
ف	f	Resh	r
ق	q	Shin	š
ك	k	Taw	t
ل	l		
م	m		
ن	n		
ه	h		
و	w		
ي	y		

Note also that:

• the "light" transliterations, with **th**, **kh**, **dh**, **sh** and **gh** (instead of t̲, ẖ, d̲, š and ġ) are used for the toponyms;

• short vowels are transliterated as **a i u** and long ones as **ā ī ū**;

• diphthongs are transliterated as **aw** and **ay**;

• *alif maqṣūrah* is transliterated as **ā**;

• *tā' marbūṭah* is rendered –*ah*, except in a construct, where it is –*at*, and except in words which have become part of the English vocabulary, such as the Hijra.

Editorial sigla:

{ } enclose one or more uncertain letter(s);

[ ] enclose one or more restored letter(s);

---- correspond to a lacuna in the text, whatever its length;

a simple . is a lacuna of one letter only;

< > enclose a letter which is unnecessary in the text

A / used in a sequence of letters which are written between { } indicates alternative readings. Thus, *b{d/r}{d/r}w* indicates that the second and third letters may be read either *d* or *r*.

Le Darb al-Bakra. Une nouvelle branche sur la route commerciale antique, entre al-Ḥigr (Arabie saoudite) et Pétra (Jordanie)

ʿAlī b. Ibrāhīm al-Ghabbān

Si, dans le nord-ouest de l'Arabie (**fig. 1**), le commerce antique pouvait emprunter des itinéraires d'orientations diverses, il n'est guère douteux que la voie commerciale principale menait du Sud de la péninsule vers le Nord, parallèlement à la mer Rouge (**fig. 2**). Quand cette voie parvenait à Yathrib (aujourd'hui Médine), elle se divisait en trois branches. La première se dirigeait vers Madian et Ayla (Elath) et, de là, vers la Palestine et l'Égypte. La deuxième passait par Dīdān (aujourd'hui al-ʿUlā), Taymāʾ et Dūmat (aujourd'hui Dūmat al-Jandal), pour gagner Damas ou l'ʿIrāq. La troisième suivait un tracé intermédiaire qui, à partir de Dīdān et al-Ḥigr (aujourd'hui Madāʾin Ṣāliḥ), rejoignait Tabūk et, de là, Pétra ou Buṣrà de Syrie : c'est elle qui est appelée le Darb al-Bakra, l'objet de cette étude. Bien évidemment, chacune de ces branches comportait des variantes locales.

Le géographe Ératosthène de Cyrène (mort vers 195 av. è. chr.), une des sources de Strabon, est le premier auteur antique qui nous éclaire sur l'itinéraire et la durée d'un déplacement entre la Palestine et le sud de la péninsule Arabique :

> « La Kattabanie [= Qatabān] produit l'encens, la Chatramotide [Ḥaḍramawt] la myrrhe. Ces aromates et les autres sont échangés avec les marchands. Pour arriver à eux, ils mettent soixante-dix jours d'Ælana [Ayla ou Elath] à Minaia [Maʿīn] — la ville d'Ælana se trouve sur l'autre renfoncement du golfe Arabique, le renfoncement près de Gaza appelé Ælanite, comme je l'ai déjà dit —, mais les Gerrhéens mettent quarante jours pour arriver en Chatramotide. »[1]

Après Ératosthène, nos informations proviennent d'Agatharchide de Cnide, l'auteur d'un ouvrage en cinq livres intitulé *De la mer Érythrée* (vers le milieu du IIe s. av. è. chr.), dont nous ne possédons plus que les passages reproduits ou utilisés par Artémidore d'Ephèse (début du Ier s. av. è. chr.), lui-même uniquement connu à travers Strabon d'Amasie, Diodore de Sicile et Photios :

> « Près de (l'île) se trouve un cap qui s'étend dans la direction du Roc des Arabes dits Nabatéens et de la terre de Palestine, où Minéens et Gerrhéens, ainsi que toutes les peuplades voisines, acheminent les chargements d'aromates. »[2]

Mais c'est Pline l'Ancien (mort en 79, victime de l'éruption du Vésuve) qui est le plus précis :

> « L'encens récolté est transporté à dos de chameau à Sabota [Shabwat], où une seule porte lui est ouverte… Là les prêtres prélèvent au profit du dieu qu'on appelle Sabin [Sayīn] une dîme non à la pesée mais au volume…

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1. Strabon XVI.4,4.

2. Strabon XVI.4,18.

On ne peut l'exporter que par le Pays des Gebbanites [Qatabān] ; aussi paie-t-on un tribut également à leur roi. Leur capitale, Thomna [Tamnaʿ], se trouve à 2 437 000 pas de Gaza, port de Judée, situé sur notre littoral, trajet qui est divisé en 65 étapes de chameau. Les prêtres et les scribes des rois reçoivent aussi des parts déterminées. Mais, en outre, gardes, satellites, portiers, serviteurs prennent part au pillage. Tout le long de la route, il faut payer, ici pour l'eau, là pour le fourrage, pour les stations, pour les péages, si bien que les frais, jusqu'à notre rivage, s'élèvent à 688 deniers par chameau. Là il faut encore payer aux fermiers généraux de notre empire. Aussi la livre du meilleur encens vaut-elle 6 deniers ; la seconde qualité, 5 deniers, la troisième, 3. »[3]

Fig. 1. Nord-Ouest de l'Arabie : carte de localisation.

Ces remarques critiques donnent à penser que les 65 étapes entre Tamnaʿ (la capitale de Qatabān) et Gaza se font sur une voie strictement organisée avec, à chaque étape, un caravansérail où les caravaniers peuvent se reposer et faire provision d'eau et de fourrage. Mais ces facilités ont un coût, de même que les gardes qui assurent la sécurité. Et il faut payer encore les taxes réclamées par les autorités religieuses ou civiles.

Ces textes, notamment, nous éclairent sur les revenus importants que procurait le commerce à longue distance entre le Sud et le Nord-Ouest de l'Arabie, pour les caravaniers et les habitants des régions traversées. Mais cette prospérité a connu des hauts et des bas : les bouleversements politiques qui ont affecté la région ou les empires voisins ont fréquemment provoqué des changements d'itinéraire, pour tenir compte des nouvelles modalités de taxation, de l'évolution des conditions de sécurité et du déplacement éventuel des principaux marchés de redistribution.

Pendant près de deux siècles, aux époques assyrienne et néo-babylonienne (du milieu du VIIIe au milieu du VIe s. av. è. chr.), la voie principale passe par Taymāʾ et Dūmat ; Taymāʾ est alors le centre commercial le plus important du Nord-Ouest de la péninsule. Ensuite, aux époques perse, hellénistique et nabatéenne (du milieu du VIe s. av. è. chr. au début du IIe s. è. chr.), la voie la plus empruntée est le Darb al-Bakra ; Dīdān (auj. al-ʿUlā), capitale du royaume de Liḥyān, devient le principal relais, puis c'est al-Ḥigr, ville nabatéenne, au Ier s. è. chr. Enfin, aux époques romaine et byzantine, on préfère la voie qui longe le rivage de la mer Rouge, en passant par Madian et Ayla ; Palmyre est alors la principale destination. Quant à Tabūk, c'est à l'époque islamique que cette ville devient le lieu de passage obligé des principales voies du Nord-Ouest de la péninsule Arabique, avec l'importance croissante que prend la route du pèlerinage qui mène de la Syrie à Médine et à Makka.

Le Darb al-Bakra

Le Darb al-Bakra est une voie commerciale de l'Antiquité, qui n'a pas encore été décrite. L'idée dominante chez les voyageurs et les chercheurs qui se sont intéressés aux itinéraires caravaniers entre le Yémen et la Méditerranée — aussi bien ceux de la fin du XIXe s. que du XXe —, est que la voie al-Ḥigr - Pétra a été la plus empruntée dans l'Antiquité, comme elle le sera après l'Islam, sous le nom de « route du pèlerinage syrien ».

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3. *Histoire naturell*e, XII 63-64.

C'est notamment l'opinion de Charles Doughty, qui a suivi la « route du pèlerinage syrien » en 1876, de Charles Huber qui a visité la région à deux reprises, en 1879 et en 1883, de Julius Euting qui accompagne Huber en 1883, ou encore des deux pères français Jaussen et Savignac qui ont parcouru deux fois cet itinéraire dans les années qui précèdent la guerre de 1914. Le rapport de ces derniers, publié sous le titre *Mission archéologique en Arabie*, reste jusqu'à nos jours la référence majeure sur les antiquités et les inscriptions de la région.

Pour ma part, j'ai été durablement influencé par cette hypothèse, jusqu'à ce que diverses observations m'aient conduit à la réviser. Je suis parti du constat que les inscriptions nabatéennes sont particulièrement nombreuses sur la partie du Darb al-Bakra proche d'al-Ḥigr, alors qu'elles sont presque absentes sur la « route du pèlerinage syrien » entre al-Ḥigr et Tabūk[4]. J'ai alors fait l'hypothèse qu'il existait une autre voie caravanière. J'ai commencé par en rechercher le début aux environs d'al-Ḥigr, en étudiant la géographie et la topographie sur les cartes et en faisant de nombreuses visites sur le terrain.

Fig. 2. Tracés des principales routes le long du littoral occidental.

Ensuite, poursuivant à partir de là, j'ai interrogé les bédouins et étudié la distribution des inscriptions liḥyānites et nabatéennes, ainsi que celle des autres vestiges antiques. C'est ainsi que, finalement, durant l'été 1999 (1420 h.), j'ai pu parcourir la totalité de l'itinéraire et mettre en évidence l'existence d'une voie inconnue, le Darb al-Bakra.

Cette voie est presque parallèle à la « route du pèlerinage syrien », qu'elle double à l'ouest. Elle part du village d'al-ʿUdhayb, dans la région d'al-ʿUlā, à 40 km au sud d'al-Ḥigr. Elle prend la direction du nord-ouest, en terrain plat, passe près du village de Thurba et entre alors dans la Ḥarrat ʿUwayrīḍ[5]. Elle traverse cette dernière, toujours dans la direction du nord-ouest, arrive dans la région d'al-Jaww, traverse le Qāʿ Lālā, entre dans la Ḥarrat al-Ruhāt, suit le Shuʿayb al-Ataqa, prend la direction du nord et parvient, après 3 km, dans la région d'Umm Jadhāyidh, où se trouve la plus grande concentration d'inscriptions nabatéennes de tout le parcours, ainsi qu'un temple nabatéen au creux d'une vallée, le *wādī* 'l-Ruwayshid (**fig. 3**).

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4. L'étude des antiquités islamiques de la « route du pèlerinage syrien » a été le sujet de la thèse de doctorat ès lettres, que j'ai soutenue en 1988 à l'Université d'Aix-en-Provence, sous la direction du prof. Jean-Claude Garcin. Elle sera publiée prochainement par l'Institut français d'Archéologie orientale du Caire [publiée en 2011 aux presses de l'IFAO].

5. Une *ḥarra* est une zone d'épandage basaltique.

Fig. 3. Umm Jadhāyidh.

À 3 km au nord de ce temple, toujours dans le *wādī* 'l-Ruwayshid, se trouve un grand bâtiment connu sous le nom de Bayt Abū Zayd. On en voit les fondations à la surface du sol, qui s'allongent sur plus de 30 m. Ce pourrait avoir été un caravansérail ou un lieu d'asile (*ḥimà*). À 2 km plus au nord, on parvient à Mafshaq al-Nāqa, où se trouve une sorte de porte monumentale, avec deux montants construits en pierre, entre lesquels le voyageur devait passer. Cette porte indiquait peut-être le lieu où les taxes devaient être acquittées, à moins qu'elle n'ait marqué une frontière tribale. Sur ses pierres, on voit des inscriptions en écritures thamūdéenne, nabatéenne et arabe coufique.

La porte se trouve au plus haut d'un raccourci à travers la montagne, que la voie emprunte après avoir quitté le *wādī* 'l-Ruwayshid qui fait un grand détour vers l'ouest. La voie retrouve à nouveau ce *wādī* à 3 km au nord de Mafshaq al-Nāqa. À cet endroit se trouve une sorte de poste de contrôle, construit en pierre, en forme de tour circulaire, composé de trois murs circulaires successifs, d'un diamètre de 7 m, conservés sur une hauteur de 3 m. Du côté ouest, un autre mur circulaire mesurant 17 m de diamètre, qui dépasse à peine du sol, enveloppe cette tour.

Après cette tour, la route emprunte une passe étroite pour atteindre un *wādī* appelé al-Rāshida, où on trouve un cours d'eau pérenne appelé Ghadīr Abū Ḥalfā. Les panneaux rocheux environnants portent des inscriptions nabatéennes et des gravures. Ensuite, la voie emprunte sur 8 km le lit du *wādī* 'l-Rāshida et gagne le *wādī* 'l-Akhḍar, qu'elle atteint au lieu-dit Mafshaq Shaqrā. Ici aussi, les inscriptions nabatéennes abondent sur les roches de granit qui se dressent dans le lit du *wādī* ou sur les rives.

Plus loin, la voie suit sur près de 2 km le *wādī* 'l-Akhḍar, qu'elle quitte pour franchir une étendue de rochers, coupant un grand nombre de *wādīs* et de ravines, notamment ʿUmayrīn, al-Ḥuzaym, Maysūra, al-Zirdāb et al-Radīn. Dans ce dernier *wādī*, on trouve de nombreuses tombes avec, sur l'une d'entre elles, une stèle funéraire nabatéenne datée. Deux kilomètres après le Shuʿayb al-Zirdāb, et à 26 kilomètres du *wādī* 'l-Akhdar, la route parvient au sommet de la passe d'al-Bakra, nom d'une côte très raide, qui zigzague sur un 0,5 km. Au début et à la fin de cette côte, les panneaux d'inscriptions nabatéennes, liḥyānites et coufiques — certaines datées du IIᵉ s. de l'hégire — abondent, apparemment tracées par les populations locale[6].

Après la passe d'al-Bakra, la voie pénètre dans une vaste plaine, ceinturée de part et d'autre par des massifs montagneux peu élevés, et atteint Khashm Barak au bout de quelque 20 km. Elle s'élargit alors

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6. L'une de ces inscriptions, datée de 151 hégire, a pour auteur un membre de la tribu locale de Balī, dont l'habitat se trouve toujours dans la région aujourd'hui.

en entrant dans la vaste plaine de Tabūk et se dirige vers Quṣayr al-Thamara, en direction du nord-ouest. La distance entre al-Ḥigr et Quṣayr al-Thamara est de l'ordre de 250 km.

Apparemment, la voie du Darb al-Bakra ne se poursuit pas vers le nord, au-delà de Quṣayr al-Thamara, comme le fait la « route du pèlerinage syrien », mais s'incline vers l'ouest en direction des monts Zayta, en bordure du plateau de Ḥismà. Elle pénètre dans une plaine et passe par divers établissements, dont les six principaux sont dans l'ordre ʿUyūn Rāyis, al-Wiḍām (lieu d'étape naturel), al-Muḥaybil (site d'un habitat ancien), Qarya (site archéologique connu où ont été trouvées des antiquités nabatéennes et midyanites) et al-Ṣiyānī (site important où de nombreuses idoles ont été découvertes en surface). Après al-Ṣiyānī, la voie pénètre en Jordanie, passe par un établissement nommé al-Daysa, suit le *wādī* Ramm et parvient enfin au *wādī* Mūsà et à Pétra.

Le nom de Darb al-Bakra viendrait d'une histoire que racontent les habitants de la région. On rapporte qu'une jeune chamelle (*bakra*) se serait enfuie de son patûrage pendant la nuit ; ses maîtres, lorsqu'ils s'aperçurent de sa disparition, la suivirent à la trace et finir par la trouver très loin, au lieu-dit Mafshaq al-Nāqa (la porte déjà évoquée, qui se trouve à mi-parcours de la voie) ; elle tenta de sauter par-dessus la porte, échoua et mourut entre les deux montants. Ce serait à la suite de cet incident que la porte aurait été nommée « Mafshaq al-Nāqa » et la voie « Darb al-Bakra ». Même s'il est vraisemblable que l'anecdote est une fable, elle n'en donne pas moins un nom plaisant et original à la voie.

La distance entre Quṣayr al-Thamra et Tabūk est de 10 km environ. Ceux qui veulent s'approvisionner en eau à Tabūk peuvent y passer. Après la conquête de Pétra par les Romains, les échanges commerciaux furent détournés vers Buṣrà. L'établissement de la domination islamique maintint une même orientation. Dès lors, la voie, après Quṣayr al-Thamra, passa nécessairement par Tabūk pour gagner, en direction du nord, Maʿān et Buṣrà, itinéraire qu'emprunte d'ailleurs le chemin de fer construit par les Ottomans. Apparemment, Quṣayr al-Thamra se trouvait au carrefour des voies passant par le bassin de Tabūk. On y trouvait une tour d'observation en pierre, soigneusement construite, sur un plateau dominant le point de rencontre des chemins venant de Ḥismà et al-Ḥarra.

[Les recherches menées sur le Darb al-Bakrah ont montré pour la première fois que cet itinéraire est le même que celui qui a été utilisé par le Prophète Muḥammad au cours de son expédition à Tabūk. En effet, plusieurs haltes de la route sont mentionnées dans les sources historiques arabes qui évoquent cette expédition (par exemple Qāʿ Lālā)].

Principaux vestiges archéologiques sur le Darb al-Bakra

Les antiquités du Darb al-Bakra se répartissent en diverses catégories :
– Plusieurs centaines d'inscriptions arabiques anciennes dans les alphabets nabatéen (**fig. 4**), liḥyānite (**fig. 5**), thamūdéen (**fig. 6**) et sudarabique (**fig. 7**) ; la majorité est constituée par les inscriptions nabatéennes qui permettent de reconnaître l'itinéraire que suivait la voie.

**Fig. 4.** Une inscription nabatéenne [UJadhNab 41].
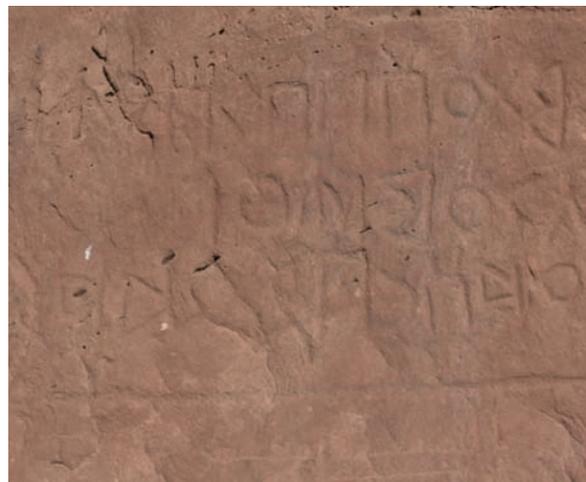
Fig. 5. Une inscription liḥyānite [JSLih 186].
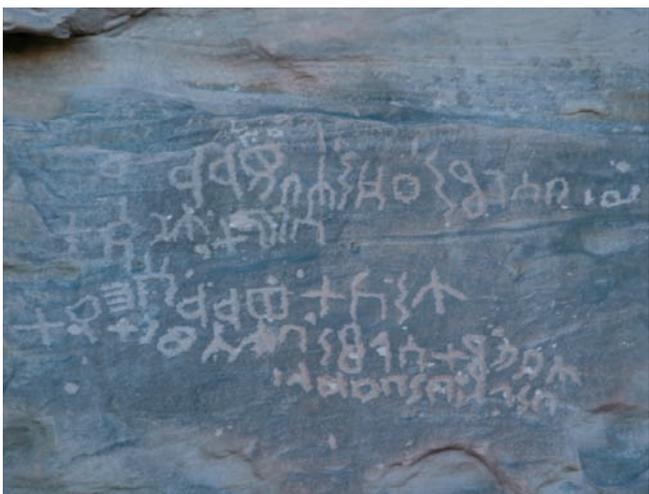
Fig. 6. Inscriptions thamoudéennes.

Fig. 7. Une inscription sudarabique [ArASA 12].

Fig. 8. Une inscription grecque.

– Plusieurs inscriptions écrites dans l'alphabet arabe préislamique.

– Quelques inscriptions grecques, dont une qui flanque le dessin d'un rameau d'olivier (**fig. 8**).

– Un temple nabatéen dans la région d'Umm Jadhāyidh que se trouve à mi-parcours environ. Sur les massifs rocheux aux alentours, les inscriptions nabatéennes abondent ; il se pourrait même que ce soit ici l'ensemble le plus important en un lieu unique. Les murs du temple, qui est détruit, ont été en grande partie emportés par les eaux de ruissellement ; les blocs de pierre taillés qu'on trouve à proximité portent des inscriptions nabatéennes.

– De nombreux observatoires et tours de surveillance, tous construits en pierre, autour des lieux d'étapes et le long de la voie (**fig. 9**).

– Des ensembles de tombes en divers points de la voie ; sur l'une de ces tombes, la stèle rédigée en nabatéen est datée.

– De nombreux points d'eau, bassins naturels et sources ; noter tout particulièrement la source Tarba et celle du *wādī* 'l-Akhdar.
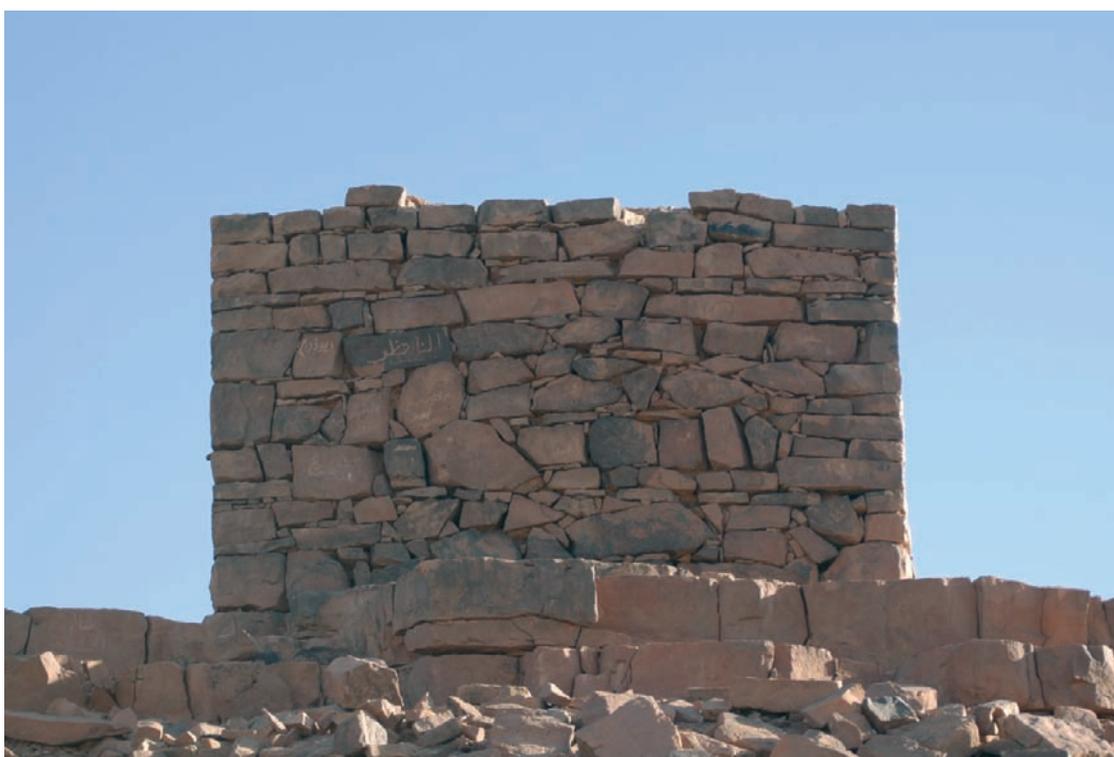
Fig. 9. Vestiges architecturaux.

Fig. 10. Une inscription arabe archaïque.

– Un monument qui semble être une porte, avec deux montants construits en pierre sur lesquels sont gravés des inscriptions nabatéennes. Ce pouvait être le lieu où étaient perçues les taxes, puisque ce monument se trouve dans un défilé étroit, nécessairement emprunté par les caravanes.

– Un ensemble d'inscriptions islamiques anciennes, gravées apparemment par la population locale (**fig. 10**) ; certaines sont datées du Iᵉʳ et du IIᵉ s. hégire.

– Des structures construites en pierre, notamment de forme circulaires, qu'on peut attribuer à l'Âge du Bronze (**fig. 11**).

– Un très grand nombre de gravures rupestres de différentes périodes, représentant notamment des animaux sauvages — ibex, lions, autruches, bouquetins — et des caravanes de chameaux (**fig. 12-13**).

Fig. 11. Un cairn.

Fig. 12. Premier exemple de gravure rupestre.

Fig. 13. Second exemple de gravure rupestre.

La majeure partie du parcours du Darb al-Bakra, ainsi que les parties les plus remarquables en termes de vestiges et d'inscriptions, se trouvent dans la province de Tabūk (*minṭaqat Tabūk*). Si cette voie fut tout particulièrement empruntée pendant les périodes liḥyānite et nabatéenne, elle ne cessa pas d'être active après la conquête du royaume de Nabatène par les Romains (106 è. chr.) et la réorientation des circulations commerciales de Pétra vers Buṣrà : cela est démontré par les inscriptions grecques et par les nabatéennes dont la date est postérieure à la chute de Pétra.

En [2004], j'ai dirigé une prospection de la voie, en compagnie de nombreux collègues, notamment les Drs Ḥusayn Abū 'l-Ḥasan et Laïla Nehmé (CNRS), l'ingénieur ʿAdnān al-Jābir et le doctorant Ḥamūd al-ʿAnazī, depuis al-Ḥijr jusqu'à Tabūk. [En 2005, une nouvelle mission de prospection a permis d'atteindre la frontière jordano-saoudienne]. De nouveaux sites et ensembles de textes épigraphiques ont été enregistrés. Les résultats feront l'objet d'une collection particulière. Le premier volume, en cours de rédaction, traitera des inscriptions, qui offriront la matière pour des études plus approfondies sur le sujet.

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Texts in Imperial Aramaic?

Michael C.A. Macdonald, University of Oxford

UJadhImpAr? 1
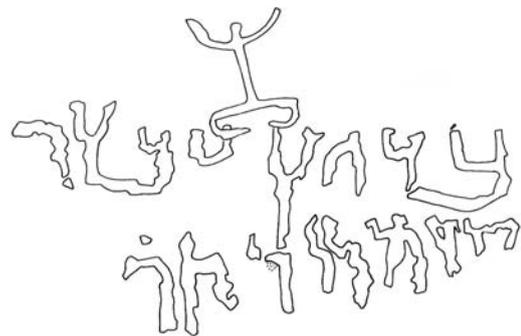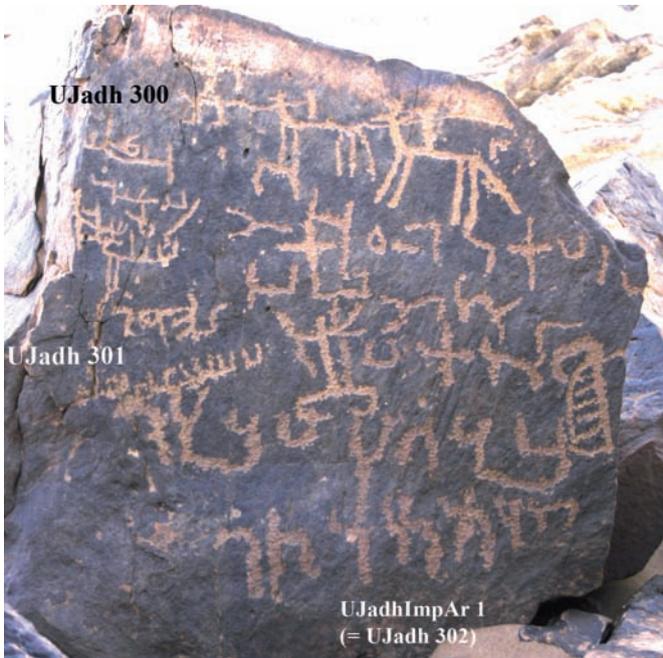
The text is carved on the same rock face as the inscriptions carved in Nabataeo-Arabic characters UJadhNab 300 and 301. It is clear that the end of the second line of UJadhNab 301 has been written over part of UJadhImpAr? 1 and this would be the expected relative chronology of the two. The top of the rock shows a drawing, possibly of a hunting scene, with at least one horseman holding a spear. Below the drawing, there are three lines of letters which can be read neither as Ancient North or Ancient South Arabian, nor as Nabataean, nor as Aramaic, even if some of the letters may be read as such (ʿ, *n*, *d/r*). The + sign, which occurs three times (the second of which may be more recent because it has a lighter colour), is peculiar. The end of the second line of letters is obscured by the drawing of a man with raised arms and curved legs. No satisfactory reading can be given for this succession of letters.

UJadhImpAr? 1 proper is carved in large letters at the bottom of the rock.

It reads:

brg {b}{r} ʿbdw

qdm {m}ntw

'Barag {son of} ʿAbdū, in the presence of Manātū'.

What has been read as the second word of the first line is problematic. If the letters are indeed *b r* then both have forms one would expect in late Nabataean not Imperial Aramaic. The long vertical line

running from the ligature between the *b-r* and the *n* in the line below appears to be extraneous to the text. Common combinations of letters such as *b-r* often develop a particular shape which is different from the shape each letter has in other, less common combinations, and this might explain the stark difference between *b-r* here and at the beginning of the line. The existence – and, in this case, the extent — of this development suggests that this text is not strictly in Imperial Aramaic but in the early stages of a local development from it, hence the "?" in the siglum.

The second line is clear, apart from the second *m*, which has not been carved in the same manner as the first, and in fact looks like *n-n*. However, *nn* would make no sense in this context and it seems likely that the author intended it as a *m* but for some reason tried to form it in a different way from the first.

DBv3ImpAr? 1
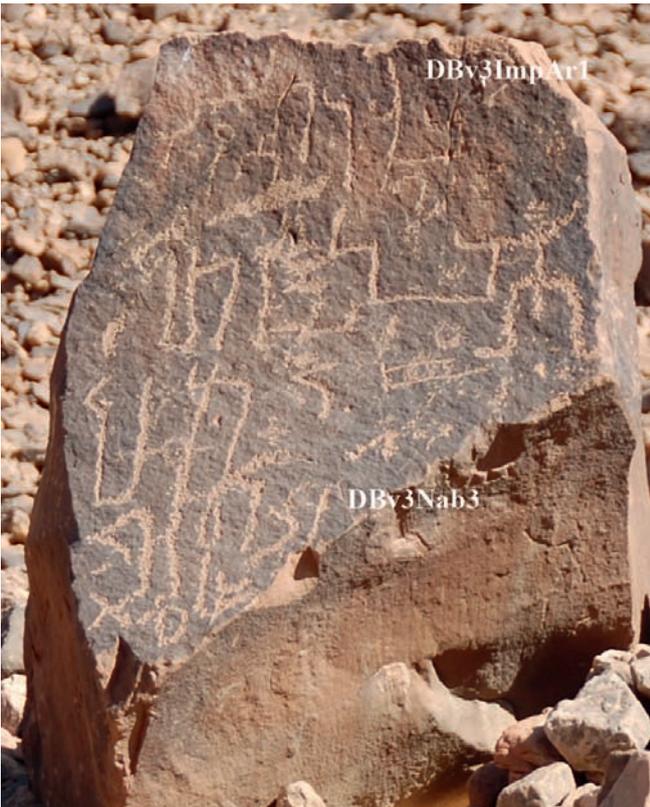
Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

DBv3Nab 3 and DBv3ASA 4 are on the same stone.
Chiselled in large letters. There is a stick-figure drawing of a man to the right of the second line.
b{d}nw
{b}{n}{ʿ}ztw
ymny

It is not certain whether the letters in the top left-hand corner of the face belong to this text. They look very different and have not been included in the reading. At the beginning of line 3, there is also an extraneous *š* carved in a quite different technique from the rest of the text.

The reading is difficult and is offered very tentatively since some letters have their Imperial Aramaic forms and others have shapes which are much more developed. Thus, an Imperial Aramaic *m* in line 3, but two very developed shapes for *y* at the beginning and end of the same line, and what could be a very developed Nabataean ʿ in line 2. I have read the initial letter in lines 1 and 2 as *b*, but the latter has a far more shallow cup than the former

There is an extraneous diagonal line the lower end of which is above the final letter of line 2 and another at the base of the right vertical of the *m* in line 3. It is, of course, very puzzling to find *bn* rather than *br* in an Aramaic inscription, if indeed this the correct reading. If my reading of line 3 is correct, the significance of *ymny* in this context is not certain, since if it is a *nisbah* one would expect *ymny'.

The Nabataean and Nabataeo-Arabic Inscriptions

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This *corpus* contains all the texts from the Darb al-Bakrah which were written either in the Nabataean script or in a script which is regarded as transitional between Nabataean and Arabic, for the definition of which see Nehmé 2010a and Nehmé 2017a: 75–78. The Aramaic part of the Darb al-Bakrah epigraphic material also includes two texts in Syrian Aramaic (UJadhSyr 1–2, in a Palmyrene cursive) and two in Imperial Aramaic (UJadhImpAr? 1 and DBv3ImpAr? 1), for which see the contributions of F. Briquel-Chatonnet (with A. Desreumaux) and M.C.A. Macdonald in this volume.

The texts were photographed either by the author or by A. al-Ghabban during the survey of the Darb al-Bakrah undertaken in 2004 (**fig. 1**).[1] For these, the specific authorship of each photograph is not indicated. Some photographs, showing inscriptions which had been previously published by S. al-Theeb but which have not been found in 2004, are reproduced from S. al-Theeb's publications and are identified as such under the relevant photos. Finally, some photographs were provided in 2017 by a team of Saudi Arabian explorers known as Farīq aṣ-Ṣāḥrā', who have very kindly put the photographs and the GPS coordinates of the places where they were taken at our disposal.[2]

Usually, when dealing with texts which are accessible in the field, the epigraphist makes copies *in situ* in order to read the text in the most accurate way possible and to provide a record of what he saw on the stone. In the case of Darb al-Bakrah, however, there was no time, during the survey, to make copies of the texts, and we have therefore worked only from photographs. This means that when a photograph is not of top quality or when an inscription is not very clear, the reading may be improved in the future by an examination of the original.

The inscriptions have been numbered according to a system which consists of the initials of the site where they were found followed by letters indicating the script in which they are written ("Nab" for "Nabataean") followed by a number. Note that "NabAr" for Nabataeo-Arabic" has been used only for the newly added (2017) inscriptions photographed by Farīq aṣ-Ṣāḥrā'.[3] The initials used for the sites which have yielded Nabataean inscriptions are the following:

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1. On the survey and its preliminary results, see al-Ghabban 2007.

2. The Farīq aṣ-Ṣāḥrā' has a website: www.alsahra.org. I am particularly grateful to Abdullah Al-Saeed for the very fuitful exchange of emails we had and for the interesting information he provided on the location of the inscriptions.

3. This is not satisfactory but the existing numbering has been kept for the moment. Thus, the number of most of the Nabataeo-Arabic texts contains only "Nab", not "NabAr".

Site name	*Siglum*	*Site no.*
al-ʿUdhayb	Udh	2
Ṣadr Ḥawẓāʾ	SH	7
Umm Laḥm	UL	8
Jabal Saʿīdah	JabSa	12
Qāʿ an-Nqayb	QN	39
al-ʿArniyyāt	Ar	40
Suḥ al-Baghlā	SB	41
Ṭalʿat al-Midrāt	TM	43
Mabnā Bayt Abū Zayd	MBAZ	44
ʿAyrīn	Ay	45
Umm Jadhāyidh	UJadh	38
Ghadīr ar-Rāshidah	GhAr	51
Darb al-Bakrah various 1	DBv1	49
Darb al-Bakrah various 2	DBv1	50
Darb al-Bakrah various 3	DBv1	52

Fig. 1. A. al-Ghabban and L. Nehmé on the summit of the outcrop at Umm Jadhāyidh.
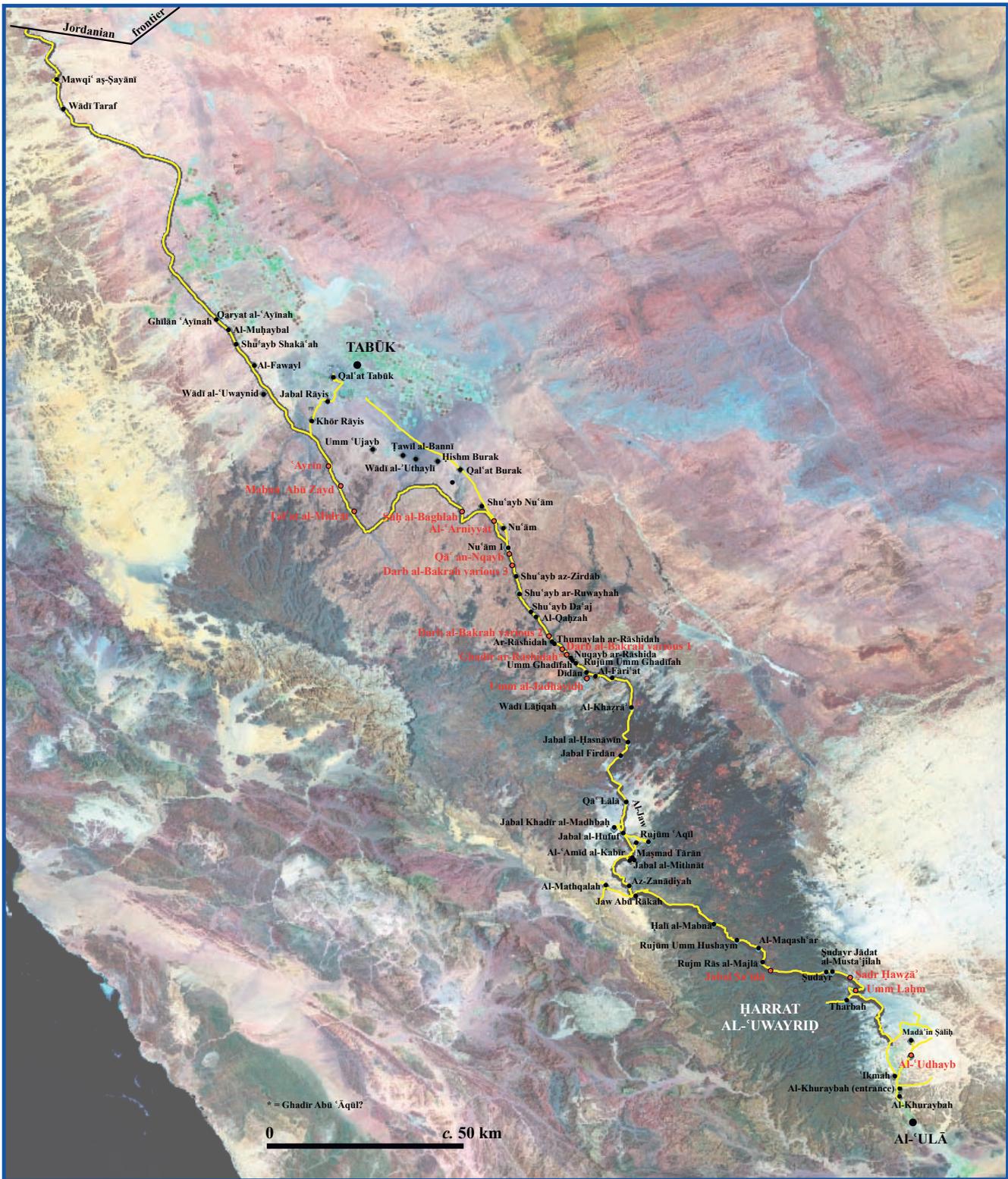
Fig. 2. The distribution of the sites with Nabataean or Nabataeo-Arabic inscriptions.

They are arranged (also in the table above) in the order in which they were visited, except for Jabal Umm Jadhāyidh, at which the largest number of texts was recorded, which appears at the end, followed by the sites discovered by Farīq aṣ-Ṣāḥrāʾ. Finally, the sites themselves have received a number, which is not of particular importance and which is reminded here for sake of completeness.

Each text is illustrated by a photograph and a facsimile, except the Farīq aṣ-Ṣaḥrāʾ ones, for which there was no time to make the facsimiles. The latter, drawn manually in pencil by the author, were then inked by Dan Ky, to whom I am grateful for his excellent work. The drawings were then scanned and included in the catalogue. The general aspect of the facsimiles may be different from one text to the other, depending on the carving technique used. It is hoped that these drawings will help the reader to check the reading of the texts. When several inscriptions appear on one photograph, their respective numbers are given in order to make their identification easier.

Two groups of inscriptions contained in this catalogue have been published previously. Firstly, some of those carved in the area between al-ʿUlā and Madāʾin Ṣāliḥ were recorded and published by A. Jaussen and R. Savignac at the beginning of the 20th century. Those texts already published in their *Mission archéologique en Arabie* (siglum JSNab) are identified here.

The second group of texts is at the site of Umm Jadhāyidh. Some of these were published by S. al-Theeb in 2002 (*Nuqūš jabal umm jaḏāyiḏ al-nabaṭiyyah*, siglum ThNUJ) and 2005 (*Nuqūš nabaṭiyyah fī ʾl-jawf, al-ʿulā, taymāʾ*, siglum ThNUJT). The first book contains 230 Nabataean inscriptions, that is a little less than half of those we photographed at this site in 2004.[4] It is a very valuable publication since it contains the reading and commentary of each inscription. However, some photographs were of very poor quality and the decipherment of the inscriptions was sometimes difficult.

Finally, it should be mentioned that the inscriptions from Umm Jadhāyidh published by S. al-Theeb correspond also to nos 471–738 in his catalogue of the Nabataean inscriptions from Saudi Arabia, published in 2010. This catalogue contains 967 inscriptions but does not include any of those found along the Darb al-Bakrah itinerary, apart from those from Umm Jadhāyidh.[5] Thus, most of the discoveries of Nabataean inscriptions made during the survey, especially north of the site called al-Jaw, are published here for the first time.

The reader will find, at the end of the catalogue, a concordance of the JSNab, ThNUJ and ThNUJT texts with their numbers in this present work.

The commentaries to the texts have been reduced to the minimum and the reasons for choosing a particular reading are rarely given. In most cases, and for readers who are already acquainted with Nabataean epigraphy, these reasons will be fairly obvious. When they are not, the facsimile is intended to explain the suggested reading. One should be aware, however, that some readings are far from certain and in these cases, letters are put between { } and sometimes alternative readings are suggested, as in UdhNab 7, *zb{d/k}{d/r}š{w}*.

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4. Some of the texts which are published in this book were not found in 2004.
5. See, p. 947, the map showing the sites which have yielded Nabataean inscriptions in north-west Arabia.

A. The distribution of the inscriptions

The survey of the Darb al-Bakrah was undertaken along what is thought to have been a caravan track and aimed at demonstrating that this, and not the one which follows more or less the Darb al-Ḥajj ash-Shāmī, a little to the east (**fig. 5**), was the ancient route between Petra and Ḥegrā. The Darb al-Ḥajj, which is well known thanks to the work of the Arab geographers,[6] to the exploration made by A. Jaussen and R. Savignac and, above all, to the monumental study published by A. al-Ghabban,[7] corresponds to the line of the Ḥijāz railway.

Relatively few sites, among the ones which were visited during the Darb al-Bakrah survey, have yielded Nabataean inscriptions, and the number of inscriptions varies considerably from one site to the other, from 1 to 572 (see fig. 1). The survey started north of the modern city of al-ʿUlā but it does not include the inscriptions from Madāʾin Ṣāliḥ, ancient Ḥegrā, at which there are more than 400 Nabataean texts. These were recorded between 2003 and 2017 by the Saudi-French Madāʾin Sāliḥ Archaeological Project and will be published separately. Thus, the southernmost site of the Darb al-Bakrah survey is al-ʿUdhayb, between al-ʿUlā and Madāʾin Ṣāliḥ. Going north, one finds Nabataean inscriptions in Umm Laḥm, Ṣadr Ḥawẓāʾ, Jabal Saʿīdah, Umm Jadhāyidh, Ghadīr ar-Rāshidah, Darb al-Bakrah various 1–3, Qāʿ an-Nqayb, al-ʿArniyyāt, Suḥ al-Baghlah, Ṭalʿat al-Midrāt, Mabnā Bayt Abū Zayd and ʿAyrīn.

The number of texts found at each site is given in the following table:

al-ʿUdhayb	24	Ṭalʿat al-Midrāt	11
Ṣadr Ḥawẓāʾ	1	Mabnā Bayt Abū Zayd	2
Umm Laḥm	1	ʿAyrīn	3
Jabal Saʿīdah	1	Ghadīr ar-Rāshidah	20
Umm Jadhāyidh	572	Darb al-Bakrah various 1	26
Qāʿ an-Nqayb	49	Darb al-Bakrah various 2	2
al-ʿArniyyāt	169	Darb al-Bakrah various 3	20
Suḥ al-Baghlah	11	TOTAL	912

Thus, 912 Nabataean texts were recorded along the Darb al-Bakrah, the majority of which are previously unpublished. The sites which have yielded the greatest number of texts are Umm Jadhāyidh and al-ʿArniyyāt, at about 50 km distance from each other. The site of Umm Jadhāyidh, halfway between Ḥegrā and Tabūk, is the most impressive one. It lies on both flanks of the Wādī Ruwayshid (**fig. 3**) which was probably used as a track in Antiquity. It contains at least one archaeological structure, unfortunately badly looted, of which little can be said without excavation either on its date or its function (a well? a tomb?). The inscriptions are carved on the large basalt and sandstone boulders which form high outcrops overlooking the wadi. The slopes of these outcrops are thus literally covered with inscriptions, in a way which is at present unique at Nabataean sites (**fig. 4**). They are carved in a variety of languages and scripts, including Imperial and Syrian Aramaic (Palmyrene), Nabataean, Nabataeo-Arabic, Ancient South and Ancient North Arabian, Greek and Arabic. The number of inscriptions, their variety, their quality, the fact that several persons who left their signatures say they come from somewhere else or are going somewhere else, their dates, which cover the fourth/third century BC to the fifth century AD and probably the beginning of the Islamic period, the number of deities mentioned in the texts, all point to this place being a central place, more important than just a caravan stop.

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6. The main Arab geographers who described the Arabian part of the Darb al-Ḥajj ash-Shāmī before the fifth century of the Hijra are Ibn Khuradādhbah, al-Ḥarbī, Ibn Rustah and Qudāmah. See al-Ghabban 2011: 86, n. 39.

7. Jaussen and Savignac (1909–1922: vol. 1, p. 49–107) describe the road but the most complete description of it is to be found in al-Ghabban 2011: 83–105 (iteneraries) and 147–173 (description of remains).

Fig. 3. The Wādī Ruwayshid in the area of Umm Jadhāyidh.

Fig. 4. General view of the largest outcrop at Umm Jadhāyidh. Tens of inscriptions are carved
on the boulders from the bottom to the top of the outcrop.

B. Contents of the inscriptions

Despite their very formulaic contents, the Nabataean inscriptions from the Darb al-Bakrah have yielded information which is presented in the following paragraphs. Moreover, the comparison of the contents of the texts, which was made possible by the computer-generated concordance of all the words and names which occur in them, allows us to make useful connections between them.

The texts which contain only names (PN son of PN + *šlm*, *dkyr*, etc.) have not been translated. Besides, very few personal names have been vocalized, since in most cases this would be arbitrary, except when obvious Arabic equivalents were found.
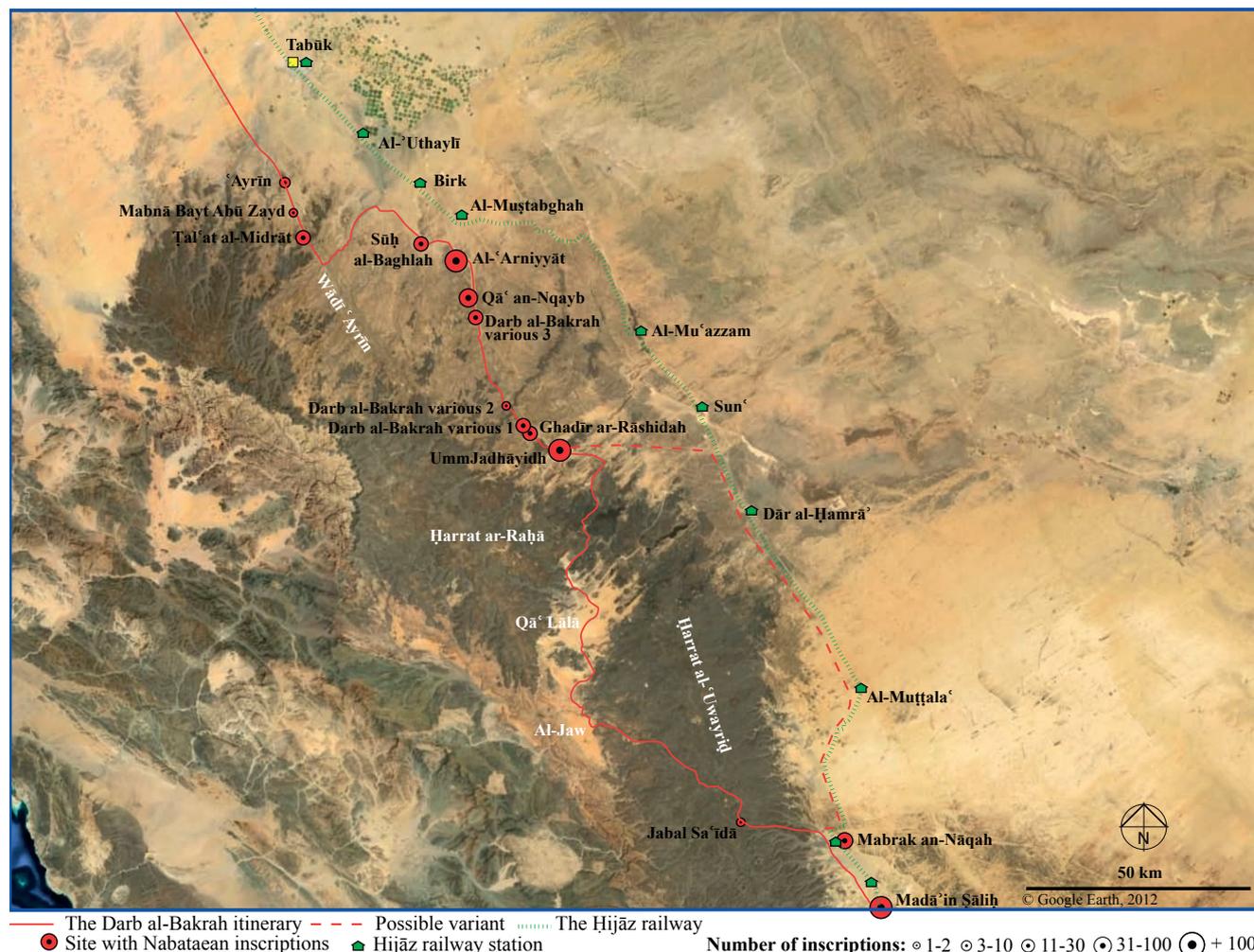

Fig. 5. The Darb al-Bakrah and the Darb al-Ḥajj ash-Shāmī between Madāʾin Ṣāliḥ and Tabūk.

B.1. Typology

The vast majority of the inscriptions are signatures using one of the following patterns:
– one or several names only;
– name(s) preceded or followed by the word *šlm*, "may be safe";
– name(s) preceded or followed by the word *dkyr*, "may be remembered";
– name(s) preceded or followed by both *dkyr* and *šlm*;
– name(s) followed by the profession of the author;
– name(s) followed by a *nisba* indicating the origin of the author(s);
– name(s) followed by an indication of where the author comes from;
– name(s) followed by the date;
It should be mentioned that not a single text contains the word *bryk*, "may be blessed".[8]
Most of the individuals who left their signature did so alone, but some were accompanied: we know of two men signing together (ArNab 101, ArNab 162–163?, UJadhNab 28, 39, 192, 389), or three (ArNab 159, UJadhNab 142 and 243), or four (UJadhNab 214). In other cases, the author adds to his name that of his companions or colleagues (UJadhNab 18, "and his companions the cavalrymen in charge of the guard").

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8. On the formulas used in the Nabataean inscriptions, see Healey 1996.

Apart from the simple signatures, the following categories of texts have been identified:
– texts mentioning historical events: one inscription, UJadhNab 109, mentions the year when the king ʿAmrū was "introduced" (ʾ*dḥlw*). ʿAmrū is certainly an Arab phylarch but his identity remains uncertain (see the commentary in the catalogue).
– commemorative texts with a particular content:
   • UJadhNab 5, 199: *šlm kl gbr dy ʾzl lḥgrʾ*, "May any man who went to Ḥegrā be safe";
   • UJadhNab 40, 41, 47, 88, 189, 226, 228, 295, 391, 538: *šlm/dkyr… mn qdm* + divine name or simply *mn* + divine name, where *mn qdm* means "in the presence of" the deity.
– texts with religious content:
   • UJadhNab 237: *dʾ ʾlt dy bnh*…, "This is ʾAllāt, which was made by…".
   • UJadhNab 313, 345, 364, 368: prayers addressed to al-ʿUzzā.

B.2. Mention of geographical origin

Several inscriptions contain identifiable forms of *nisba* (gentilic) which give the origin of the author of the text. Also, five texts contain the phrase … *dy mn* + toponym, "... who is from + toponym", which indicates where the person(s) who wrote the text come(s) from.[9] To these should be added three possible other mentions of origin, expressed in a different way.
The examples of *nisba* are the following:
– in UJadhNab 40, two persons at least are said to be *ḥgryʾ*, "Ḥegrans";
– in ArNab 165 and UJadhNab 172, a man is said to be *mʾbyʾ*, probably "Moabite" and in UJadhNab 511, another one is said to be *m{b}yʾ*, which may be the equivalent of *mʾbyʾ*;
– in UJadhNab 295, a man is said to be *nbṭyʾ*, "Nabataean". It is important to note that usually, people mention their ethnic origin only when they are outside their home country. Thus, the other two previously known examples of *nbṭyʾ* are to be found in a Palmyrene inscription written by a Nabataean horseman,[10] in three Safaitic inscriptions[11] and in a Nabataean inscription from the Wādī Minayḫ in the Egyptian oriental desert.[12] Does this mean that at the time when UJadhNab 295 was written, it was outside the Nabataean kingdom? This is not very likely, and it is possible that this text simply indicates that the road was used by people of various origins, in which case it made sense, for a "Nabataean" man, to specify his ethnic origin;
– in UJadhNab 518, a man is said to be *šlmyʾ*, which may be a *nisba* derived from the tribal name *šlmw*, mentioned along with *nbṭw* in a tomb inscription from Madāʾin Ṣāliḥ, JSNab 8.
– in DBv1Nab 14, the last line of the text reads *{y}hwdʾ*, which probably means "the Jew", as *yhwdyʾ* does in JSNab 4. There is no space for a *y* before the ʾ. Note that the author of the text does not bear a Jewish name.
The other three possible forms of *nisba* are *mznyʾ*, "the Maznī", in UJadhNab 56, in which the reading of the word is clear, *mrzyʾ*, "the Marzī", in UJadhNab 36 (in which the third letter was read as a *z* because it is too long and too straight for a medial *n*), *{d/r}w{my}* in ArNab 45[13] and finally *gb{b/y}{h/ḥ}yʾ* in UJadhNab 196.
The five examples of *dy mn* + toponym are ArNab 20 (*dy mn ʾlḥ{g}rw*), UJadhNab 8 (*dy mn {ʾ}{b/n}{t}nʾ*), UJadhNab 46 (*dy mn qbtʾ*), UJadhNab 133 (*dy mn {d/r}kl*) and UJadhNab 459 (*dy mn ytrb*).

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9. In theory, … *dy mn* + proper name in Nabataean could also be interpreted as expressing tribal affiliation. However, the normal expression for that in Nabataean would be *dy mn ʾl*, "who is from the tribe of", which is attested in eleven texts, seven of which come from the Ḥawrān (Nehmé and Macdonald forthcoming). There are also several examples of *dy mn* followed by what is certainly a toponym: *dy mn ṣlḥdw* (JSNab 226), *dy mn ytrb* (ThNUJ 163), etc.

10. *CIS* II 3973, see Teixidor 1973: 405–407.

11. Clark 1979, no. 661 (= CSNS 661) and Macdonald, Muʾazzin, Nehmé 1996: inscriptions no. B1 and B2, p. 444.

12. Nehmé 1999: 154–155, no. 40.

13. These three words, *mznyʾ*, *mrzyʾ* and *{d/r}w{my}* have not been interpreted as words for professions because if they were substantives, they would be in the plural and yet there is only one man mentioned in the text.

B.3. The toponyms

All in all, six toponyms only are mentioned in the texts.

– *ḥgrʾ*, Ḥijrā, is the one which occurs most often, four times under three different forms: *ḥgrʾ* in UJadhNab 5 and 199, *ʾlḥgr* in UJadhNab 330 (written in the Nabataeo-Arabic script), and *ʾlḥ{g}rw* in ArNab 20. It is probable that *ʾlḥgr* and *ʾlḥ{g}rw* are Arabic forms of the toponym, written with the *ʾl* form of the article (as in modern al-Ḥijr) as opposed to the Aramaic form *ḥgrʾ*. This would be a very interesting example of shift from Nabataean Aramaic written in Nabataean characters (UJadhNab 5 and 199) to Arabic written in Nabataeo-Arabic characters (UJadhNab 330). As for the form *ʾlḥ{g}rw* in ArNab 20, it is identical to the one which appears in JSNab 17, dated to AD 267, of which little can be said except that the final -*w* has sometimes been considered as the mark of the flexional ending, whatever the flexion (nominativ, accusativ, genitiv).[14] In both examples of *ʾlḥgrw*, JSNab 17 and ArNab 20, the script is calligraphic Nabataean. It is finally worth mentioning that the authors of ArNab 20 and UJadhNab 5, who say that they are from Ḥijrā (the other two texts do not contain personal names) do not appear in the Nabataean texts recorded at Madāʾin Ṣāliḥ.

– *gyʾ*, Gaia, which is the ancient name of Wādī Mūsā, near Petra,[15] is mentioned three times on the Darb al-Bakrah inscriptions. In UJadhNab 41 and 402, it is part of the epithet of Dūšarā, saying where he resides (*dwšrʾ ʾlh gyʾ*, "Dūšarā the god of Gaia"). In UJadhNab 88, *ʾlh gyʾ* appears alone, without the god's name. This epithet[16] is known from Avdat and al-Jawf, ancient Dūmah, where it refers to Dūšarā[17], and from Wādī Ram, where it refers to al-Kutbā.[18] In al-ʿAdnāniyyah, on the Moab plateau, it appears without any specification of the god.[19] In Petra, it is likely to appear in an inscription originally published by A. Jaussen and R. Savignac,[20] carved near tomb Brünnow no. 570 in Jabal al-Mʿayṣrah, MP 572. I have checked Milik's rereading of this text which has indeed, l. 2–3, ... *lʾlh ----yʾ ʾl[h]ʾ* … possibly to be restored *lʾlh [g]yʾ ʾlhʾ*.[21] Finally, a god named in Greek ʾΙλααλγη appears in a text from Ṣammat al-Baradān in the Ḥawrān,[22] where it is associated with his "angel" named ʾΙδαρουμα. It is likely that when found in an inscription from Petra, the epithet refers to Dūšarā, and it is also likely, but not absolutely certain, that in UJadhNab 88, it also refers to Dušarā. Note that the city of Petra itself, whether in its Greek (*petra*) or Semitic (*rqm*) form, is not mentioned in the Darb al-Bakrah inscriptions.

– *ytrb* is mentioned only once, in UJadhNab 459. It corresponds to Yathrib, the pre-Islamic name of al-Madīnah al-Munawwarah. Surprisingly, it does not seem to be mentioned in any Ancient South or Ancient North Arabian inscription[23] and it is the first occurrence of the name in the Nabataean inscriptions. The city is of course mentioned in the Ḥarrān texts which give an account of the Babylonian king Nabonidus' expedition.[24] It is also mentioned twice in the lists of women who were presented to one of the temples in

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14. On this, see Nehmé 2010b: 467, n. 74. On wawation, see now Al-Jallad forthcoming and § I.1.6.

15. On Gaia and the Nabataean remains there, see al-Salameen and Falahat 2012, with references to previous publications.

16. For which see Milik 1972: 428–432, Healey 2001: 89–90, and al-Salameen and Shdaifat 2017: 6.

17. Avdat: Negev 1963, no. 10, p. 113; Dūmah: Savignac and Starcky 1957. The orthography in these inscriptions is *gyʾʾ*.

18. Savignac 1934: 575, no. 17, reread by J.T. Milik (1958: 247) and, correctly, by J. Strugnell (1959: 30). Note also that in a yet unpublished inscription from the Sidd al-Maʿjīn in Petra, MP 621, J.T. Milik reads *ʾlʿzʾ gyʾyt* in line 3 of a signature. However, all that can be read on the photograph is *ʾlʿzʾ g----* and it is therefore impossible to say whether the epithet "from Gaia" applies also to al-ʿUzzā.

19. al-Salameen and Shdaifat 2017.

20. Jaussen and Savignac 1902: no. 17, copy p. 583 (= *CIS* II 423B, DNPF 35, and *RÉS* 1438, 2125).

21. Milik 1972: 109. Milik reads a *g* before *yʾ* but it is not visible on the stone.

22. Milik 1972: 428–429, photo pl. XV.1.

23 For this, I rely on the expertise of both C. Robin and M.C.A. Macdonald, who searched for *ytrb* in their respective databases.

24. Gadd 1958: Iá-at-ri-bu. Nabonidus H 2, A and B, line 25, among the names of the other cities of Arabia Nabonidus went to after he left Babylon (l. 22–25): "But I hied myself afar from the city of Babylon (on) the road to Tema", Dadanu, Padakku[a], Ḫibrâ, Iadiḫu, and as far as Iatribu". See p. 58–59 and 84–85.

Maʿīn.[25] Since the man who wrote UJadhNab 459 says that he is "from Yathrib", it shows that there were contacts and routes between the region of Medina and the northern Ḥijāz. It shows also that Nabataean Aramaic was used there.

– *{ʾ}{b/n}{t}nʾ* (UJadhNab 8, where the author says he comes from there): the reading of the place-name is doubtful and no satisfactory identification can be proposed for it.

– *qbtʾ* (UJadhNab 46, where the author says he comes from there): this place-name is compared by the editor of the text (ThNUJ 216) to *qbytʾ*, which is said to appear in an inscription from Petra, MP 666 (= DNPF 92). It is true that in line 2 of the Petra text, the name *qbytʾ* (which may also be read *qnytʾ*) was read by G. Dalman in a second edition of the text (1914: 147). The *RÉS* (under no. 1434) suggested that the site mentioned in the Petra text may be equated with Tell Qbiyyah, in the Wādī al-Ḥasā in Jordan, described by A. Musil as a small ruin (1907: 28). However, not only is the line in which *qbytʾ/qnytʾ* occurs in the Petra inscription damaged but it is also unlikely that such a distant and apparently insignificant site would be mentioned in the Umm Jadhāyidh text. We are however unable to suggest an alternative for the identification of this site.

– *{d/r}kl* (UJadhNab 133). This place-name, which occurs for the first time in Nabataean, has been compared by S. al-Theeb to Rākāl, mentioned in 1 Samuel 30.29 among other cities of Judah.[26] He also suggests, if the toponym is read *rkn*, that it could be compared with *Rukkan* in the Yamāmah. However, the final letter is more likely to be a *l* than a *n* because it looks like the other *l* in the text and it does not have the form of a final *n*.

B.4. Inscriptions indicating a movement from one place to another

There are four ways one can analyse the movements of individuals from one place to another:

– when individuals leave their signature in a particular place but say that they come from somewhere else: UJadhNab 8 (*dy mn {ʾ}{b/n}{t}nʾ*), UJadhNab 40 (the authors are from Ḥegrā), UJadhNab 46 (*dy mn qbtʾ*), UJadhNab 133 (*dy mn {d/r}kl*), UJadhNab 459 (*dy mn ytrb).*[27]

– when the authors use the phrase *dy ʾzl l-* + toponym, "who went to + toponym", which indicates where the person went to (and thus came back from). To this category belong UJadhNab 5 and 199, where we find the expression *šlm kl gbr dy ʾzl lḥgrʾ w kl {gm}l*, "May any man who went to Ḥegrā and any camel be safe".[28] Unfortunately, the author of UJadhNab 5, Judayyū son of Gab---- son of Ḥayyū, who appears at the end of the text, is not mentioned in the Nabataean inscriptions from Ḥegrā, and UJadhNab 199 does not contain any personal name.

– when the preposition *ʾilā* (*ʾly*), is used, as in UJadhNab 330, in a context difficult to interpret but in which the phrase *ʾly ʾlḥgr*, "to al-Ḥijr", is clear.

There is one fourth and last way one can identify individuals moving from one place to another, and that is by identifying the signatures which some of them left in several places, either on different rocks within the same site or at different sites. In order to avoid any over interpretation of the material, I have considered that when a man's name is not followed by that of his father, it may refer to the same person *only* if the handwriting in the various signatures is the same. If it is not, it is possible that we are dealing with different individuals who bore the same name. Of course, using this criterion assumes that the authors of the inscriptions carved them themselves. To take only one example, the name *qšrw* is mentioned in UJadhNab 152.1, 190 and 432, but the handwriting in these three texts is different and *qšrw*

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25. Two women are said to come from Yathrib: Maʿīn 93A/4 and 95/12. See Bron 1998, who suggests that the texts are dated to the fourth century BC. I am grateful to C. Robin for the reference to these texts.

26. Brown, Driver, Briggs 1999, *s.v.*

27. On the toponyms, see above.

28. Note that the expression *kl gbr* occurs also in Madāʾin Ṣāliḥ, in JSNab 295 (*dkyr kl gbr dy ----*).

was therefore not considered as being the same individual signing three times at Umm Jadhāyidh. Other examples of the same kind are usually commented on in the catalogue of inscriptions.

Before I give a list of the individuals who left their signatures in more than one place, I would like to give two examples of individuals who left their signatures both in one of the Darb al-Bakrah sites and elsewhere:[29]

– ʾAbšalām son of Ḥayyū carved JSNab 313 in Ḥegrā as well as UJadhNab 163 and 233 in Umm Jadhāyidh (**fig. 6**);

– if we admit that the *rbybʾl* son of *dmsps* of UJadhNab 414 is the same *rbybʾl* as the one mentioned in JSNab 43, carved below

Fig. 6. JSNab 313 from Ḥegrā: *dkyr ʾbšlm br ḥyw*, to be compared with UJadhNab 163 and 233 on fig. 9.14.

tomb IGN 46 at Ḥegrā, it means that one of the governors of Ḥegrā travelled from there to Umm Jadhāyidh;

– finally, Ġanm/Ġānim son of Ḥa{b/n}ī{b/n}ū left his signature in al-Jawf and carved UJadhNab 448 in Umm Jadhāyidh (**fig. 7**). The Jawf text, which was read by S. al-Theeb (MAKNJ 30) as *ʿnmw br zbynw*, is to be equated with ARNA.Nab 10, and the photograph of this text, given to me by Kh. al-Muaikil in 2003, shows clearly that the first letter of the second name is a *ḥ*, not a *z*, thus *ḥ{b/n}y{b/n}w*. Both texts are written in Nabataeo-Arabic characters and their script is very similar. Of course, the names being relatively common, the possibility always exists that we are dealing with two different persons.

The search for individuals signing more than once in the Darb al-Bakrah inscriptions yielded results which are summarized in two tables, one which shows movements from one site to another and one which shows movements within the same site.

Fig. 7. a. ARNA.Nab 10 (MAKNJ 30, photo K. al-Muaikil) and **b.** UJadhNab 448: *dkyr ʿnmw br ḥ{b/n}y{b/n}w*.

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29. Note that there may be more examples of this category. They will be identified only when a complete index of the names which appear in the inscriptions from other sites is available.

In the table below are listed the persons who carved their signatures in at least two different sites. Photographs of the personal names are provided **fig. 8.1-8.4**, with a commentary on the similarities or differences between the handwriting(s).

Table 1. Individuals who left their signature at different sites:

fig. 8.1 no. 1	*ʾšlm br ʾšlmw*	ArNab 71 and UJadhNab 84
— no. 2	**qwzʾ** *br šly*	ArNab 77, UJadhNab 531, 555
— no. 3	**ṭkylw** *br hzw*	ArNab 125, 134, UJadhNab 537
— no. 4	**zbd** *br kmšnʿm*	UJadhNab 167 and DBv1Nab 1
— no. 5	**mškw** *br ʿydw*	UJadhNab 111, 114, DBv1Nab 4
fig. 8.2 no. 6	**{d/r}{d/r}yw** *br zbdwn*	UJadhNab 289 and DBv1Nab 12
— no. 7	**zbdʿdnwn** *br ʾnʿm*	UJadhNab 191, 317 and DBv1Nab 13
— no. 8	**ṣyʿt**	ArNab 140 and DBv1Nab 26
— no. 9	**gdyw** *br ḥyw (br gblw)*	UJadhNab 500 and DBv3Nab 1
— no. 10	**gblw** *br ʾšlmw*	TMNab 1 and UJadhNab 490
— no. 11	**zbdw** *br zydʾlhy*	ArNab 82 and UJadhNab 245
fig. 8.3 no. 12	**yny** *br grgr*	ArNab 12, SBNab 2, UJadhNab 380, 511 and 514
— no. 13	**yšlm** *br ʿwdmnwty*	QNNab 19 and UJadhNab 186
— no. 14	**m{d/r}y{d/r}t** *br rwpt*	ArNab 108 and UJadhNab 463
— no. 15	**mʿnw** *br šly*	ArNab 65 and UJadhNab 478
— no. 16	**ʿbdʿdnwn** *br rbʾl*	QNNab 18, ArNab 132 and 149
— no. 17	**ṣbrh** *br {m/ṣ}{b/n}{ʿ}{d/r}*	ArNab 34 and UJadhNab 308
fig. 8.4 no. 18	**ṣmydw** *br mnʿt*	ArNab 59, UJadhNab 370 and 485
— no. 19	**šlmw** *br ḥnynw*	QNNab 15, ArNab 51, UJadhNab 2

Notes on Table 1 (and see fig. 8.1–8.4):

no. 8, *ṣyʿt*: there is no patronym after the name in both texts and the handwriting of the name is comparable although not identical.

no. 13, *yšlm*: in QNNab 19, there is no patronym after the name and there are differences in the handwriting. Compare for instance the medial *l*, straight in UJadhNab 186 and hooked in QNNab 19, but the form of the *y* in both texts and the ligature between the *y* and the *š* are comparable. It is therefore likely that we are dealing with the same individual. This means that the author chose the forms of *l* indiscriminately.

no. 14, *m{d/r}y{d/r}t*: there is no patronym after the name in UJadhNab 463 but the handwriting of the name is very similar in both texts.

no. 15, *mʿnw*: note that *br* is written differently in the two texts.

no. 16, *ʿbdʿdnwn*: the handwriting in ArNab 132 and ArNab 149 is relatively similar whereas it is different in QNNab 18. It is therefore possible that the author of QNNab 18 is another man.

no. 17, *ṣbrh*: there is no patronym after the name in ArNab 34 but the handwriting in both texts is very similar and the name, which is quite rare, does not occur anywhere else in our corpus.

It is worth noting that only one individual, *ṣbrh* (no. 17), wrote his name in the Nabataeo-Arabic script.

The inscriptions mentioned in the table above thus give indications of movements between:

• al-ʿArniyyāt and Umm Jadhāyidh (nos 1, 2, 3, 11, 12, 14, 15, 17, 18, 19);
• al-ʿArniyyāt and Sūḥ al-Baghlah (no. 12);

• al-ʿArniyyāt and Qāʿ an-Nuqayb (nos 16, 19);
• Qāʿ an-Nqayb and Umm Jadhāyidh (nos 13, 19);
• Ṭalʿat al-Midrāt and Umm Jadhāyidh (no. 10);
• Sūḥ al-Baghlah and Umm Jadhāyidh (no. 12);
• Umm Jadhāyidh and Darb al-Bakrah various 1 (nos 4, 5, 6, 7);
• Umm Jadhāyidh and Darb al-Bakrah various 3 (no. 9);
• Possibly al-ʿArniyyāt and Darb al-Bakrah various 1 (no. 8)

To these should be added:

• Ḥegrā and Umm Jadhāyidh (UJadhNab 40), Yathrib and Umm Jadhāyidh (UJadhNab 459) as well as several sites which are preceded by *dy mn*, the identification of which is uncertain: *{ʾ}{b/n}{t}nʾ* in UJadhNab 8, *qbtʾ* in UJadhNab 46 and *{d/r}kl* in UJadhNab 133.

The information collected is summarized in the following table, in which is indicated the number of links between the sites:

	Al-ʿArniyyāt	Qāʿ an-Qayb	Sūḥ al-Baghlah	Ṭalʿat al-Midrāt	Yathrib	al-Ḥijr	Umm Jadhāyidh	DBv1	DBv3
al-ʿArniyyāt		2	1				10	1?	
Qāʿ an-Nqayb	2						2		
Sūḥ al-Baghlah	1						1		
Ṭalʿat al-Midrāt							1		
Yathrib							1		
al-Ḥijr							3[30]		
Umm Jadhāyidh	10	2	1	1	1	3		4	1
DBv1	1?						4		
DBv3							1		

One can see that Umm Jadhāyidh is linked with all the other sites, and especially with al-ʿArniyyāt, which lies about 50 km to the north-west, and with Darb al-Bakrah various 1, which is only 10 km to the north-west. Al-ʿArniyyāt is also linked to two other sites: Qāʿ an-Nqayb (*c.* 10 km south-east) and Sūḥ al-Baghlah (*c.* 10 km north-west). Finally, four sites are linked only with Umm Jadhāyidh: Darb al-Bakrah various 3 (*c.* 36 km north-west), Ṭalʿat al-Midrāt (*c.* 80 km north-west), al-Ḥijr (*c.* 125 km south-west), and Yathrib (*c.* 420 km south-east), the last two being major settlements. The figures in the table probably reflect the importance of the sites, and it is true that Umm Jadhāyidh and al-ʿArniyyāt are the ones which have yielded the greatest number of inscriptions on the Darb al-Bakrah. It is also worth noting that al-Ḥijr is linked only to Umm Jadhāyidh, and the same is true of Yathrib.

Identifying individuals in various places is extremely interesting because it shows that they were travelling along a route, whether the latter was a caravan route, i.e. was used for commercial purposes, or not. The Darb al-Bakrah offers the best and most numerous examples of these movements from one place to the other.

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30. Because the inscription mentions three individuals.

no. 1

ArNab 71

ʾšlm br ʾšlmw
The letter forms in both texts
are very similar.

UJadhNab 84

no. 2

ArNab 77

UJadhNab 531

UJadhNab 555

qwzʾ br šly

The letter forms in the texts are very similar.

no. 3

ArNab 125
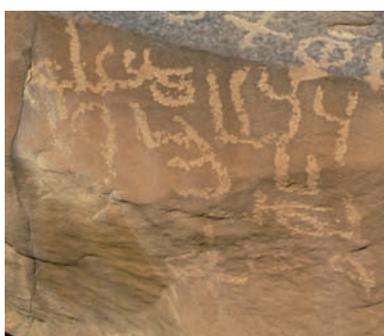
UJadhNab 537

ArNab 134

ṭkylw br hzw

The letter forms in the texts are very similar.

no. 4

UJadhNab 167

DBv1Nab 1

zbd br kmšnʿm

The letter forms in both texts are not identical
but the names are quite rare, and it is therefore likely
that we are dealing with the same person.

no. 5

UJadhNab 114
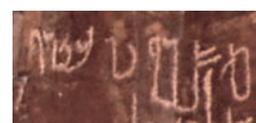
DBv1Nab 4

mškw br ʿydw
The letter forms in the texts are very similar.

UJadhNab 111

Fig. 8.1. Inscriptions carved by the same individuals at different sites, nos 1–5.

no. 6

UJadhNab 289

DBv1Nab 12

{d/r}{d/r}yw br zbdwn
The letter forms in both texts are very similar.

no. 7

UJadhNab 317

UJadhNab 191

DBv1Nab 13

zbdʿdnwn br ʾnʿm
The letter forms in the three texts are very similar (note for example the very long final *m*).

no. 8

DBv1Nab 26

ṣyʿt
The father's name is not given. The letter forms in both texts are not completely identical.

ArNab 140

no. 9

gdyw br ḥyw (br gblw)
The handwriting is the same.

UJadhNab 500

DBv3Nab 1

no. 10

gblw br ʾšlmw
The letter forms in both texts are not completely identical.

UJadhNab 490

TMNab 1

no. 11

zbdw br zydʾlhy
The letter forms in both texts are very similar.

ArNab 82

UJadhNab 245

Fig. 8.2. Inscriptions carved by the same individuals at different sites, nos 6–11.

no. 12

ArNab 12

UJadhNab 380

UJadhNab 514

SBNab 2

UJadhNab 511

yny br grgr

Whenever the name is clear, the letter forms are very similar.

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no. 13

QNNab 19

UJadhNab 186

yšlm br ʿwdmnwty

The medial *l* is different in both texts and the ligature between the *y* and the *š* is not placed at the same level but we know that the form of the *l* can vary and the ligature between the *y* and the *š* is precisely an argument for *yšlm* being the same individual in both texts.

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no. 14

ArNab 108

UJadhNab 463

m{d/r}y{d/r}t br rwpt

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no. 15
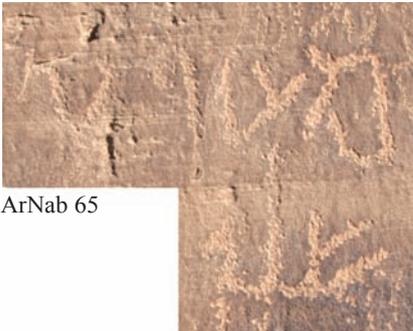
ArNab 65

UJadhNab 478

mʿnw br šly

Note the difference between *br* in both texts.

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no. 16

ArNab 132

ArNab 149

QNNab 18

ʿbdʿdnwn br rbʾl

There are more similarities between ArNab 132 and 149 than between the latter two and QNNab 18.

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no. 17

ArNab 34

UJadhNab 308

ṣbrh

Despite the differences in the quality of the carving, it is possible to say that both texts were carved by the same man (note the forms of the *ṣ* and of the final *h*).

Fig. 8.3. Inscriptions carved by the same individuals at different sites, nos 11–17.

no. 18

ArNab 59

UJadhNab 370

UJadhNab 385 ***ṣmydw br mnʿt***
The handwriting is very similar

no. 19

QNNab 15

ArNab 51

UJadhNab 2 ***šlmw br ḥnynw***
The handwriting is very similar
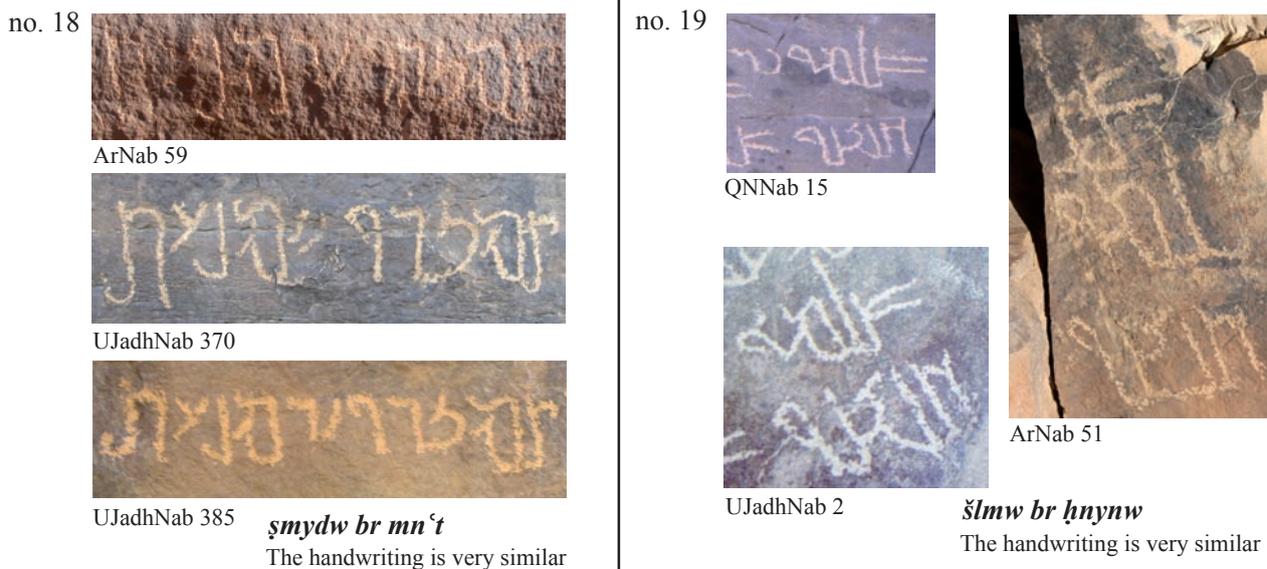
Fig. 8.4. Inscriptions carved by the same individuals at different sites, nos 18–19.

The individuals who left their signature several times within the same site are less informative for the understanding of the ancient routes but their signatures are very interesting with regard to the script. They are presented below, arranged by site, and the photographs are gathered in fig. **9.1–9.8**.

Table 2. Individuals who left their signature several times at the same site:

al-ʿUdhayb		
fig. 9.1 no. 1	*ʾptḥ br rmʾl*	UdhNab 6 and 18
— no. 2	*tymw br ʾpls*	UdhNab 11 and 14
Qāʿ an-Nqayb		
— no. 3	*hnʾt br ʿnmw*	QNNab 23 and 46
al-ʿArniyyāt		
— no. 4	*gzyʾt brt mydw*	ArNab 78 and 106
— no. 5	*gš{d/r}w br tzn{d/r}{nw}*	ArNab 144 and 164
— no. 6	*ḥbʾlhy br {ḥ}ny*	ArNab 1 and 7
— no. 7	*ḥršw br tymw*	ArNab 68 and 118
— no. 8	*mšlmw br {d/r}sy*	ArNab 62, 129 and 135
fig. 9.2 no. 9	*pyznw*	ArNab 48 and 96
— no. 10	*štrw*	ArNab 65.1, 97, 113 (see commentary to ArNab 65.1)
— no. 11	*tymw br mšlmw*	ArNab 2 and 3
— no. 12	*tpṣʾ br hnʾw*	ArNab 46 and 120
Umm Jadhāyidh		
— no. 13	*ʾbyw br ʾṣḥq*	UJadhNab 4 and 221
— no. 14	*ʾbšlm br ḥyw*	UJadhNab 163 and 233
— no. 15	*ʾpls br ʿdywn*	UJadhNab 396 and 412
no. 16	*b{d/r}{d/r}w br gzyʾw*	UJadhNab 182 and 248.1
fig. 9.3 no. 17	*grgr br yny*	UJadhNab 126 and 496
— no. 18	*gšm br ḥnynʾ*	UJadhNab 125 and 205
— no. 19	*{d/r}yny br hnʾw*	UJadhNab 375.1 and 492

— no. 20	*hn'w br ply*	UJadhNab 261 and 431
— no. 21	*w'lw br dmsy*	UJadhNab 252 and 284
— no. 22	*w'lw br ʿṣrn*	UJadhNab 479 and 480
fig. 9.4 no. 23	*whbyl br ʿbydw*	UJadhNab 133 and 387
— no. 24	*zbdʿdnwn br š'd'lhy*	UJadhNab 188 and 378
— no. 25	*zpr br yʿmr*	UJadhNab 337, 344, and possibly 351
— no. 26	*ḥnny br yhwd'*	UJadhNab 225 and 293
— no. 27	*ḥnṭlh br ʿbd'l'šhl*	UJadhNab 300 and 367
— no. 28	*ḫgy br rgyʿw*	UJadhNab 55 and 77
— no. 29	*ḥnyn' br gšm*	UJadhNab 76 and 154
fig. 9.5 no. 30	*ynmw br ḫbybw*	UJadhNab 90 and 333
— no. 31	*khylw br ply*	UJadhNab 272 and 315
— no. 32	*mnʿt br ʿwtw*	UJadhNab 383 and 488
— no. 33	*mʿn'lhy br ntny*	UJadhNab 270, 281 and 381
— no. 34	*mʿn'lhy br tym'lktb'*	UJadhNab 59 and 134
— no. 35	*nḫšṭb br ʿbdʿdnwn?*	UJadhNab 33 and 385
fig. 9.6 no. 36	*ntny br rb'l?*	UJadhNab 98, 271 and DBv3Nab 15
— no. 37	*ʿbdmnkw br ʿwtw*	UJadhNab 318 and 444
— no. 38	*ʿbdrb'l br ʿqby*	UJadhNab 18, 279 and 305
— no. 39	*ʿnmw br zkyw*	UJadhNab 67 and 178
— no. 40	*ply br hn'w?*	UJadhNab 376 and 506
— no. 41	*ṣy{d/r}w br qrḥ?*	UJadhNab 28 and 282
— no. 42	*r'yt br grmw*	UJadhNab 484 and 550
fig. 9.7 no. 43	*rmy br khylw*	UJadhNab 264 and 341
— no. 44	*šbw?*	UJadhNab 46 and 243
— no. 45	*šhrw br šlmw*	UJadhNab 92 and 207
— no. 46	*šḫrw br šʿdw*	UJadhNab 44 and 93
— no. 47	*šly br 'wšw*	UJadhNab 309 et 538
— no. 48	*šlymw br yʿmrw*	UJadhNab 10 and 215
— no. 49	*šlmw br mqymw*	UJadhNab 60 and 95
— no. 50	*šʿydw br ḥwrw*	UJadhNab 106 and 210
— no. 51	*tymw br rb'l*	UJadhNab 6 and 546
fig. 9.8 no. 52	*tymw br šlmw*	UJadhNab 325 and 513
— no. 53	*tymʿbdt br whbw*	UJadhNab 40 and 173

Notes on Table 2:

no. 6, *ḥb'lhy*: there is no patronym after the name in ArNab 1 but the letter forms are very similar and the name itself is not very common.

no. 9, *pyznw*: there is no patronym after the name in both inscriptions but the the letter forms are very similar, except for the *y*.

no. 11, *tymw*: the name is written twice on the same stone. It is not illustrated in fig. 9.2 because the text is too badly carved to be reduced to a small vignette.

no. 25, *zpr*: there is no patronym after the name in UJadhNab 351 and since the name consists of only three letters, it is difficult to be certain that we are dealing with the same individual in the three texts.

no. 35, *nḥšṭb*: because of the differences between the letter forms in the two texts, we cannot be sure that we are dealing with the same individual. This is particularly true for the *ṭ*, which is drawn in completely different ways (see fig. 9.5). It is also possible that the texts were not carved by *nḥšṭb* himself or that the way the *ṭ* was traced was not significant.

no. 36, *ntny*: because of the differences between the letter forms of the two texts (see final *y* and *l*), we cannot be sure that we are dealing with the same individual. The overall impression is however that the same person wrote both texts, especially when one looks at the first three letters in each.

no. 41, *ṣyrw*: there is no patronym after the name in UJadhNab 282. The letter forms being fairly different, it is not certain that we are dealing with the same individual.

no. 44, *šbw*: there is no patronym after the name in both inscriptions and the letter forms are difficult to compare with only three letters. The identification thus remains doubtful.

The identification of individuals who wrote their name several times in the same area is less interesting than individuals who wrote their name at different sites because one cannot use this information to trace movements from one site to the other. It is however interesting to note, from the point of view of the script, that some differences – assuming that the texts were written by the same person – may not be significant: *l* straight or hooked (in nos 1, 21, 33, 38), form of final *y* (in no. 21), possibly direction of carving of the *ṭ* (in no. 35), etc.

no. 1

UdhNab 6

UdhNab 18

ʾptḫ br rmʾl

Note the difference between the two final *l*, but otherwise the letter forms are very much the same.

no. 2

UdhNab 11

UdhNab 14

tymw br ʾpls

no. 3

QNNab 23

QNNab 46

hnʾt br ʿnmw

The second text is less well carved than the first one but the letter forms are very much the same.

no. 4

ArNab 78

ArNab 106

gzyʾt brt mydw

The second text is less well carved than the first one but the first name at least is carved in the same way (the patronym is hardly visible).

no. 5

ArNab 144

ArNab 164

gš{d/r}w br tzn{d/r}{nw}

The carving technique is very different in the two but the letter forms are relatively similar.

no. 6

ArNab 1

ArNab 7

ḥbʾlhy br {ḥ}ny

The letter forms are relatively similar

no. 7

ArNab 68

ArNab 118

ḥršw br t{y}mw

The letter forms in both texts are difficult to compare but there are no major differences between them.

no. 8

ArNab 62

ArNab 129

ArNab 135

mšlmw br {d/r}sy

There are small differences in the letter forms (ligature between the *m* and the *š* and between the *m* and the *w*, squarish aspect of the *s* in ArNab 129), but the overall aspect is relatively the same.

Fig. 9.1. Inscriptions carved by the same individuals at the same site, nos 1–8.

no. 9

ArNab 48

ArNab 96

pyznw

Note the difference between the two *y*s.

no. 10

ArNab 65.1

ArNab 97

ArNab 113

štrw

no. 11 See the catalogue, ArNab 2 and 3 are on the same stone.

no. 12

ArNab 46

ArNab 120

tpṣʾ br hnʾw

The first text is much more nicely carved than the second but the forms of the letters and of the ligatures are very similar in both.

no. 13

UJadhNab 4

UJadhNab 221

ʾbyw br ʾṣḥq

Note the difference between the first two ʾ. It is much more horizontal in UJadhNab 4 than in UJadhNab 221. The other letter forms are very similar.

no. 14

UJadhNab 163

UJadhNab 233

ʾbšlm br ḥyw

Note the strong similarities between the two texts, which were carved by an experienced man.

no. 15

UJadhNab 396

UJadhNab 412

ʾpls br ʿdywn

The letter forms are very similar in both texts.

no. 16

UJadhNab 182

UJadhNab 248.1

b{d/r}{d/r}w br gzyʾw

The first text is more nicely carved than the second but the letter forms in both are relatively similar.

Fig. 9.2. Inscriptions carved by the same individuals at the same site, nos 9–16.

no. 17

UJadhNab 126

UJadhNab 496

grgr br yny

The letter-forms in the two texts are identical.

no. 18

UJadhNab 125

UJadhNab 205

gšm br ḥnynʾ

The letter forms in the two texts are identical.

no. 19

UJadhNab 375.1

The text appears only partly on the photograph

UJadhNab 492

{d/r}yny br hnʾw

It is difficult to compare the letter-forms of these two texts.

no. 20

UJadhNab 261

UJadhNab 431

hnʾw br ply

The letter forms in both are very similar: ligature between ʾ and *w*, *br* written as two parallel lines, name *ply*, etc.

no. 21

UJadhNab 252

UJadhNab 284

wʾlw br dmsy

The letter forms in both texts look similar but there are noticeable differences: the two forms of *l*, hooked and straight, as well as the form of the final *y*.

no. 22

UJadhNab 479

UJadhNab 480

wʾlw br ʿṣrn

The letter forms in both texts are very similar.

Fig. 9.3. Inscriptions carved by the same individuals at the same site, nos 17–22.

no. 23

UJadhNab 133

UJadhNab 387

whbyl br ʿbydw

The letter forms in both texts are very similar.

no. 24

UJadhNab 188

UJadhNab 378

zbdʿdnwn br šʿdʾlhy

The letter forms in both texts are difficult to compare for the patronym but they are relatively similar for the first name.

no. 25

UJadhNab 337

UJadhNab 344

zpr br yʿmr

UJadhNab 351

The letter forms in the first two texts are similar but it is difficult to say that UJadhNab 351 was carved by the same person.

no. 26

UJadhNab 225

UJadhNab 293

ḥnny br yhwdʾ

The letter forms in both texts are very similar.

no. 27

UJadhNab 300

UJadhNab 367

ḥnṭlh br ʿbdʾlʾšhl

The letter forms in both texts are undoubtedly the same but there are small differences: see *nṭ* in *ḥnṭlh* and *ʾlʾ* in the patronym.

no. 28

UJadhNab 55

UJadhNab 77

ḫgy br rgyʿw

The letter forms in both texts are relatively similar but see the form of the ʿ, which is different in both texts, as are the ligatures between some of the letters.

no. 29

UJadhNab 76

UJadhNab 154

ḥnynʾ br gšm

The letter forms are not exactly the same. See the *ḥ*, *y*, *br* and the ligature between *g* and *š*.

Fig. 9.4. Inscriptions carved by the same individuals at the same site, nos 23–29.

no. 30

UJadhNab 90

UJadhNab 333

ynmw br ḥbybw

The letter forms in these two texts, clearly written in Nabataeo-Arabic characters, are very similar.

no. 31

UJadhNab 272

UJadhNab 315

khylw br ply

The first text is much more nicely carved than the second and the letter forms look therefore different, but the overall impression is that they were carved by the same person.

no. 32

UJadhNab 383

UJadhNab 488

mnʿt br ʿwtw

The letter forms in both texts are very similar.

no. 33

UJadhNab 270

UJadhNab 281

mʿnʾlhy br ntny

The author wrote the second text more carefully than the first. This resulted in differences in the letter forms, particularly for the ligatures between the letters (see for example the *lh* of the first name), which led the author to change the form of the *l*. Apart from this, the letter-forms are very similar.

no. 34

UJadhNab 59

UJadhNab 134

mʿnʾlhy br tymʾlktbʾ

The letter forms in both texts are relatively similar, at least for the patronym and except for the last ʾ.

no. 35

UJadhNab 33

UJadhNab 385

nḫšṭb br ʿbdʿdnwn

There are differences in the letter forms: note especially the forms of the *ḥ* and of the *ṭ*.

Fig. 9.5. Inscriptions carved by the same individuals at the same site, nos 30–35.

no. 36 — UJadhNab 98 / UJadhNab 271 / DBv3Nab 15

ntny br rbʾl There are differences in the letter forms: in the way the final *y* was carved, and in the form of the *l*.

no. 37 — UJadhNab 318 / UJadhNab 444

ʿbdmnkw br ʿwtw Only the carving of the first name can be compared, and it is very similar in both texts.

no. 38 — UJadhNab 18 / UJadhNab 279 / UJadhNab 305 (UJadhNab 271)

ʿbdrbʾl br ʿqby The letter forms in the three texts are difficult to compare but they are not completely similar: note the ʾ, much larger in the first, and the *l*, hooked in UJadhNab 18 and straight in UJadhNab 279. This may however be explained by the relatively bad quality of the texts.
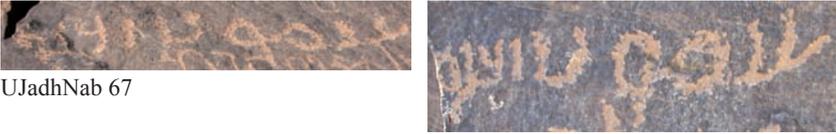
no. 39 — UJadhNab 67 / UJadhNab 178

ʿnmw br zkyw The letter forms in both texts are very similar.
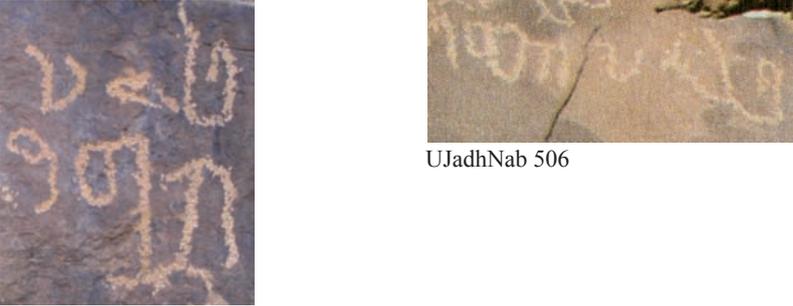
no. 40 — UJadhNab 376 / UJadhNab 506

ply br hnʾw The letter forms in both texts show differences (*y, w*) but no major ones.

no. 41 — UJadhNab 28 / UJadhNab 282

ṣy{d/r}rw br qrḥ The letter forms in both texts are not exactly the same, particularly for the link between the *y* and the *r* and for the *r*.

no. 42 — UJadhNab 484 / UJadhNab 550

rʾyt br grmw The letter forms in both texts are very similar.

**Fig. 9.6.** Inscriptions carved by the same individuals at the same site, nos 36–42.

no. 43

UJadhNab 264

UJadhNab 341

rmy br k{h}ylw

The letter forms in both texts are very similar.

no. 44

UJadhNab 46

UJadhNab 243

šbw

The letter forms in both texts are similar but it may not be the same *šbw* because there are only three letters in the name.

no. 45

UJadhNab 92

UJadhNab 207

šhrw br šlmw

The letter forms in both texts are very similar.

no. 46

UJadhNab 44

UJadhNab 93

šḫrw br šʿdw

The letter forms in both texts are very similar.

no. 47

UJadhNab 309

UJadhNab 538

šly br ʾwšw

The letter forms in both texts are very similar.

no. 48

UJadhNab 10

UJadhNab 215

šlymw br yʿmrw

The letter forms in both texts are very similar.

no. 49

UJadhNab 95

UJadhNab 60

šlmw br mqymw

There are differences in the letter forms, particularly in the form of the two *m* of the patronym.

no. 50

UJadhNab 106

UJadhNab 210

šʿydw br ḥwrw

The letter-forms in both texts are very similar.

no. 51

UJadhNab 6

UJadhNab 546
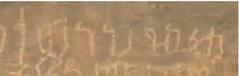
tymw br rbʾl

The letter-forms in both texts are very similar.

Fig. 9.7. Inscriptions carved by the same individuals at the same site, nos 43–51.

no. 52

UJadhNab 106

UJadhNab 513

tymw br šlmw

The letter forms in both texts are very similar, except for the first two letters, *ty*.

no. 53

UJadhNab 173

UJadhNab 40

tymʿbdt br whbw

The letter forms in both texts are not completely identical but there are no major differences.

Fig. 9.8. Inscriptions carved by the same individuals at the same site, nos 52–53.

B.5. Profession or function of the author of the text

The authors of the Nabataean inscriptions regularly give their profession or their title. Since 1998, I have been collecting systematically the words used in the inscriptions to designate these, entering them in a small database. I have kept the latter up to date over the years and it contains presently one hundred entries. It is surprising that this subject of research has never received much attention from scholars specializing in Nabataean studies. Yet we know very little about Nabataean society and Nabataean institutions and a thorough study of the professions mentioned in the texts would probably be very informative. Only a few contributions have been published on the subject since the early 1980s, most of which deal either with administrative, military or religious personnel.[31] We therefore have very little information on, and no global picture of the more "ordinary" professions.[32] In the last few years, I have written on two categories of professions: those connected with building activities on the one hand[33] and the professions exercized by craftsmen and self employed persons on the other.[34] The analysis of the latter has shown that among the ten professions which belong to this category, four concern metalworking while three others are related to incense and cosmetics. If we add to these the category of professions which are most widely attested in the inscriptions, i.e. the ones related to building activities, it is possible to say that the three groups of craftsmen who mention their profession are those who worked the stone, the metal and the perfumes.

Some of the persons who left their signatures at the sites of the Darb al-Bakrah mention their profession and since they are travelling along an ancient route, it is interesting to know which activities are attested among the persons who carved these texts. These professions are arranged below by category with a commentary.

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31. Military: Balty 1983, Bowsher 1989, Graf 1994, Briquel-Chatonnet 1995, Teixidor 1995; religious: Healey 2001: 163–165.

32. Apart from the professions related to building and stone cutting activities.

33. Nehmé (Introduction) in Bessac 2007: 15–21 and Appendix 1, p. 22–26: *ʾmnʾ*, "sculptor"; *bnyʾ*, "builder" (attested for a niche, an altar, a *stibadium*, a monumental tomb and a simple tomb); *kylʾ*, "measurer", possibly *ngrʾ*, "carpenter", *pslʾ*, "stone-cutter" and *šydʾ*, "plasterer". This category of professions was also dealt with in Nehmé 2015a: 141–144.

34. Nehmé 2017b: *ʾsyʾ*, "medical doctor", *bšmʾ*, "perfumer", *glbʾ*, "barber", *ḥnṭʾ*, "embalmer", *ṭrq sktʾ*, "blacksmith" or "maker of coin dies", *kḥlyʾ*, "makeup man", *nwlʾ*, "weaver", *nḥšʾ*, "blacksmith (for copper?)" or "diviner", *ṣyʿʾ*, "craftsman who manufactures precious metals", *qynʾ*, "blacksmith".

B.5.1. Military or assimilated

– *ʾsrtgʾ*: this word is the Nabataean transcription of Greek *strategos*. In the Darb al-Bakrah corpus, it is attested only in ArNab 104, written by a man who is the "servant" (*ʿlym*) of a *strategos* named ʿAbdmankū. In UJadhNab 414, the word *ʾsrtgʾ* is not explicitly used but it is likely that its author, *rbybʾl*, is the same *rbybʾl* as the one mentioned as a *strategos* in JSNab 43 in Ḥegrā. The *strategos* is a very well known military and administrative function in Nabataean, the equivalent of "governor".[35] It is attested throughout the Nabataean kingdom and it has recently been the subject of an article by the author in which the reader will find a list of all the men who bore this title in the Nabataean inscriptions.[36] There are two other *strategoi* named ʿAbdmankū, one from Ḍmayr in Syria (*CIS* II 161) and one from Umm ar-Raṣāṣ in Jordan (*CIS* II 195). However, ʿAbdmankū being a relatively common name in Nabataean, it is unlikely that were dealing with the same individual. It is also difficult, from ArNab 104, to know what the jurisdiction of ʿAbdmankū was. The other attestations of Nabataean *strategoi* in north-west Arabia show that they seem to have been attached to the main oases (Ḥegra, al-Jawf), but some of them certainly travelled from one place to another, as shown by ArNab 104 and by two recently published examples from Sarmadāʾ, *c.* 30 km south-west of Taymāʾ.[37]

– *hprkʾ*: this title refers either to a cavalry commander (ἵππαρχος) or a commander, *praefectus*, (ἔπαρχος), less probably to a subordinate commander, a lieutenant (ὕπαρχος).[38] It is borne by a man called *ʾšdw br ṣyḥw* in UJadhNab 377. It is a very well known title in Nabataean, attested in five inscriptions from Madāʾin Ṣāliḥ and a few from other places.[39]

– *nṭr rʾšʾ*: this word, the reading of which is almost certain, is attested in ArNab 140 only. It is probably a combination of the active participle of N-Ṭ-R, "to guard, to protect", and of the word *rʾšʾ*, a substantive in the emphatic state meaning "the leader, the chief". Another word derived from N-Ṭ-R is also attested in Nabataean, in JSNab 245–246 (here UdhNab 18), in the phrase *pršyʾ nṭryn*, "the cavalrymen in charge of the guard". As for *rʾš*, it is attested in other Nabataean inscriptions under this form (*rʾš ʿyn lʿbn*, "the chief of the source of the Laʿbān, near Khirbat Tannūr,[40] and *rʾš tymy*, "the chief citizen of Taymāʾ")[41] as well as in the form *ryš* in a fourth century inscription from Ḥegrā.[42] In ArNab 140, *nṭr rʾšʾ* may mean "the bodyguard of the chief". It is worth noting that this *nṭr rʾšʾ* is called *ṣyʿt*, a name not otherwise attested in Nabataean. His brother, who carved his signature immediately to the left (ArNab 141, see the catalogue), bears the name *šl{w}mw*, which may be interpreted as the Jewish name Solomon. If this is right, *ṣyʿt* may also be Jewish and acted as a bodyguard to a "chief" the identity of whom is unfortunately unknown.

– *snyprʾ*, "the ensign holder": this word is attested only once in our corpus, in UJadhNab 259, where it is perfectly clear. It is a *hapax legomenon* in Nabataean but *snyprʾ* is probably a variant of *smyprʾ*, attested in JSNab 60 from Ḥegrā. *Smyprʾ* is derived from Greek σημειοφόρος, which means "the one who carries the ensign".[43] It is possible, as was suggested to me by M.C.A. Macdonald, that *snyprʾ* is a transcription of Latin *signifer* in which the /g/ has been absorbed into the following /n/ to produce /ñ/. If this is so, it might suggest that the author of UJadhNab 259 served in the Roman army, where Latin was the official language, rather than in the Nabataean army, which would have been more likely to adopt the Greek term.

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35. Savignac and Starcky 1957: 201–203; Graf 1994: 278; Teixidor 1995: 115; Healey 1993: 108.

36. Nehmé 2015b, Appendix.

37. al-Theeb 2014: nos 30 (= al-Ḥāʾiṭī 2016: 49) and 80.

38. See Nehmé 2017c: 147. On *hprkʾ* in general: Healey 1993: 108–109.

39. See Graf 1994: 282–289, to which should be added a text from the Jawf area published in al-Muaikil and al-Theeb 1996: no. 5 and two from the area of Taymāʾ published in al-Theeb 2014: no. 7 and 41 (= al-Ḥāʾiṭī 2016: no. 27 and 59 respectively).

40. Savignac 1937, but see the commentary of J. Starcky on the meaning of this phrase in Savignac and Starcky 1957: 215–217.

41. al-Najem and Macdonald 2009.

42. For the most recent reading of this text, *ibidem*: 213–214, where the authors provide parallels for the word *rʾš/ryš*.

43. On which see the commentary in Nehmé 2005–2006: 202–203.

The *snyprʾ* of UJadhNab 259 bears the name *khylw,* which is well attested in the Nabataean inscriptions, particularly in North Arabia.[44] This may indicate that *khylw* was a local recruit. If so, and because the soldiers who were integrated in Roman provincial military units were usually not native of the regions where they were appointed, this may be used as an argument for his belonging to the Nabataean army. All in all, since Roman soldiers and Nabataean soldiers bearing Roman titles are known from Ḥegrā, it is difficult, in this particular case, to determine whether *snyprʾ* belongs to the first or second category.

– **pršyʾ**, "cavalryman", in UdhNab 18 (= JSNab 245–246) and DBv3Nab 19. This is another well known military title, attested in many places, from Lebanon to al-Sīj,[45] east of al-ʿUlā. It occurs also in several newly discovered inscriptions from the area of al-Jawf just published.[46] One of them, DaJ44Nab8, is dated to year thirty of the Roman province of Arabia, AD 135/136, which shows that Nabataean cavalrymen bearing their Nabataean title served in the Roman army. In al-ʿUdhayb, it occurs in combination with *nṭryn* in the inscription mentioned above, JSNab 245–246. The editors of this text suggest that the cavalrymen may have formed the escort of a caravan. According to H. Seyrig, however, the *pršyʾ nṭryn* are part of regular troops and this graffito was written by the member of a military detachment which was stationed in al-ʿUdhayb, more precisely in Maqʿad al-Jundī, 7 km south of Ḥegrā, sometime in the second century AD. This detachment, which belongs to the *ala dromedariorum*, is indeed known from several graffiti discovered in the same area.[47] It is impossible, from palaeography, to say whether JSNab 245–246 is dated to the first or second century AD, and therefore both interpretations are possible. The Greek texts, however, are likely to be dated to the second century AD, because three Roman military diplomas concerning the province of Arabia, dated to 126, 142 and 145, mention specifically the *ala I Ulpia droma(dariorum) Palmyr(enorum) (milliaria).*[48]

– **qṭrywnʾ**: UJadhNab 260 (ThNUJ 6) is one of the five attestations of this word in Nabataean, the four others coming from Madāʾin Ṣāliḥ (JSNab 31, *qnṭrynʾ*, and a more recently published inscription where the word appears as *qnṭrwnʾ*),[49] from al-Jawf (*{q}[n]{ṭ}rywnʾ*), where it occurs in a text which is perhaps dated to the early second century AD,[50] and from Sarmadāʾ near Taymāʾ.[51] It is the equivalent of Latin *centurio* and one should note the variations of the spelling of the name in Nabataean, here with the assimilation of the *n*. Another Nabataean centurion is known from the *Periplus Maris Erythraei* (19, 6.31 to 7.1), a first century AD text which mentions the officials who were stationed in Leuke Kome, usually identified either ʿAynūnah or, more probably, with al-Wajh.[52] The centurion of Leuke Kome was a customs officer who collected a tax of twenty-five percent on the goods. The centurions mentioned in the inscriptions were either local Nabataean military officers (JSNab 31 is dated to the reign of king Aretas IV) or Nabataean officers recruited in the Roman army from AD 106 onwards if the date suggested for DaJ144Nab 10 is correct. Roman centurions are of course known from several post-AD 106 Latin inscriptions from Ḥegrā.[53]

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44. See Negev 1991, to which should be added at least ThNUJT 59 and ThNIS 7 (with commentary on the name p. 354), 16 (twice), and 20.

45. al-Theeb 2011: nos 1–4, 13, 21.

46. Nehmé 2017c: DaJ144Nab 1, DaJ144Nab 5+6, DaJ144Nab 8. Note also that a complete list of the Nabataean *pršyʾ* known so far is given on p. 144–146, with a commentary p. 143–148.

47. Most of the graffiti, which do not all mention the *ala*, are in Greek, while two are in Nabataean and one is in Latin. See the list in Seyrig 1941, followed by Speidel 1977: 703–705; Beaucamp and Robin 1981: 59–60; Sartre 1982: 30–33; Graf 1988: 192–203; see also Gatier 2017: n. 31. These lists will be updated with the graffiti discovered during the surveys undertaken in the Jabal Ithlib area during the Madāʾin Ṣāliḥ Archaeological Project, to be published by P.-L. Gatier and M. Sartre.

48. On the *dromedarii*, see now Gatier 2017: references to the diplomas n. 64; on the *dromedarii*, see p. 284–288. On the fact that δρομεδάριος may apply to the soldiers of the unit whatever their mount, *ibidem*: 282.

49. Nehmé 2005–2006: 185–186, fig. 127, with commentary.

50. Nehmé 2017c: DaJ144Nab 10, p. 136–137, and see the commentary on the centurion p. 142–143.

51. al-Theeb 2014: no. 5 (= al-Ḥāʾiṭī 2016: no. 25)

52. The arguments for an identification with al-Wajh are given in Nappo 2010.

53. al-Talhi and al-Daire 2005, to which should be added new Latin inscriptions found reused in the walls of the so-called south-eastern gate

– ***tr'***: this word occurs only in UJadhNab 491 (ThNUJT 19.1), the reading of which is clear. The word *tr'* is attested in Nabataean in one inscription from Ḥebrān, in the Ḥawrān, which is the dedication of a "door" by a priest of the goddess ʾAllāt.[54] In our text, however, it probably means, as it does in Aramaic, "the gate-keeper, the guard".[55]

Out of the eleven military titles attested in Nabataean, seven happen to be mentioned in the texts from the Darb al-Bakrah. The four missing, which will not be presented in detail here, are *klyrk*, "chiliarch", *rb mšryt'*, "camp chief", *nšb'*, "archer" and *'pyṭrpy'*, *epitropos*.

B.5.2. Reading and writing

Three words belong to this category. Two of them, *ktb'* and *qr''*, may not be real professions but they have been included in the list because they express the function of the individual mentioned in the text.

– ***ktb'***: this word, which is attested in a few inscriptions,[56] occurs in the Darb al-Bakrah corpus in ArNab 161 and UJadhNab 200 (ThNUJ 91). It means "the one who carves the inscription". It is probable that *ktb'* was simply used to designate the person who carved the text.

– ***spr'***: this is a well known word in Nabataean which means "the scribe". It is attested in four Nabataean inscriptions[57] and in two more from the Darb al-Bakrah, ArNab 65 and UJadhNab 465 (ThNUJ 157). The characters of ArNab 65 are carefully carved and those of UJadhNab 465 are nicely formed. They may indeed, especially the former, have been carved by professional scribes.

– ***qr''***: this word, "the reader", is attested in an interesting inscription, UJadhNab 226, where the author asks to be safe *mn* Dūšarā, probably to be understood as *mn [qdm]* Dūšarā, "in the presence of" Dūšarā. He goes on saying that he would like the "reader" to be safe and another individual, identified as a *m{q} {l/n}y'*,[58] *not* to be safe (*w l' šlm*). In Petra, *qr''* occurs in the phrases *šlm qr'' w ktb'*[59] and *šlm qr'' šlm ktb'*.[60] It occurs also in three inscriptions, in the simple phrase *šlm qr''*, "may the reader be safe".[61]

B.5.3. Servants

– **ʿlym**, feminine *ʿlymt*, is the normal word used in Nabataean to designate the "servant" or "slave" and there are numerous attestations of it (eleven in the Darb al-Bakrah).[62] Note that in ArNab 104, the author is said to be the servant of a *strategos* and in SBNab 2, a servant (a woman) has a companion (*ḥbr*) who is a man. In UJadhNab 41, finally, five men are said to be the servants (*ʿlymy*) of a sixth person. The word is translated by "servant" when the father's name is given and by "slave" when it is not.
The Nabataean inscriptions have yielded two other words related to servants. These are *ʿbd'*, attested once in the Wādī Sirḥān[63] but widely used in compound proper names such as *ʿbd'lg'*, *ʿbd'lhy*, *ʿbdʿbdt*, *ʿbdrb'l*, etc., and a doubtful *mtpṣh*, "emancipated slave", possibly attested in inscriptions from Petra.[64]

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of the rampart of ancient Ḥegrā: Fiema, Villeneuve, and Bauzou forthcoming, nos 35004_i049a, 35004_i09b, 35004_i06.

54. *CIS* II 170.

55. Jastrow 1903, *s.v.*

56. On the attestations and meaning of the word, see Nehmé 1999: no. 41, commentary p. 156.

57. *Ibidem*. It is possible that the word is attested in a fifth text, from the Jawf area, published in al-Muaikil and al-Theeb 1996: no. 38 (the only copy of this text is in al-Theeb 2010: no. 785). The editors read *kpr'* at the end of the text but the *k* may be read as a *s*, especially when one considers that the letter is sometimes open on the left, as in *CIS* II 963.

58. The reading of this word is uncertain and we were not able to suggest an interpretation for it.

59. Nehmé 2012b: MP 138 (p. 187).

60. Unpublished inscription from Umm al-Biyārah, MP 330, the reading of which was checked in 2002. It will be published in the second volume of the *Atlas archéologique et épigraphique de Pétra*.

61. Nehmé 2012b: MP 52 (p. 174), MP 81 (p. 177), and Dalman 1912: no. 28 (= MP 619).

62. *ʿlym*: ArNab 104, TMNab 8, UJadhNab 41 (ThNUJ 213), UJadhNab 51, UJadhNab 116 (ThNUJ 120), DBv1Nab 25; *ʿlymt*: ArNab 53, SBNab 2, UJadhNab 17 (ThNUJ 32), UJadhNab 91 (ThNUJ 135), UJadhNab 99 (ThNUJ 29).

63. ARNA.Nab 130.

64. Nehmé 2012b, see MP 613–615 (p. 195).

B.5.4. Agriculture and stockbreeding

– *{ḫ}š{d/r}ʾ*: this word is attested only once in our corpus, in UJadhNab 18. It is also a *hapax legomenon* in Nabataean. If the reading is correct, it may be derived from Arabic *ḥāšid*, "the one who does not stop taking milk from the she-camel".[65] The alternative would be to consider it as being derived from Aramaic Ḥ-Š-D, "to suspect", thus possibly *ḥāšēd*, "suspected", which is however not a very appropriate name.[66]

– *ssnʾ*: this word is attested only once in our corpus, in UJadhNab 327, where the reading is perfectly clear. It is also a *hapax legomenon* in Nabataean. S. al-Theeb translates it "the one who plants fruits" and explains it[67] on the basis of Syriac *sīsonō* "date spadix, branch" and Jewish Aramaic *sansan*, "the pointed ribbed leaf of the palm tree".[68] This may be a little far fetched but no alternative explanation can be given for the moment for this word.

– *šqyʾ*: this word is attested only in UdhNab 11 and it is the first time it appears under this form in Nabataean. It is derived from the root S-Q-Y which, in both Aramaic and Arabic, means, "to water, to irrigate". It occurs in the Nabataean papyri from the Judaean Desert[69] where *šqyʾ*, plural of *šqy*, is said to mean "irrigation ditches", a translation which is much more appropriate than the original translation of these papyri by J. Starcky, "souks", especially in the context of a palm-grove. It is possible that *šqyʾ* in UdhNab 11 means "the one who waters the cattle or plants, who irrigates".

Outside the Darb al-Bakrah, three professions may be related to this category in Nabataean. According to J.T. Milik, two of them are attested in Petra but they occur in unpublished inscriptions from the Wādī Abū ʿUllayqah the reading of which cannot be checked, and therefore have to be considered as uncertain.[70] The third one is attested in an inscription from the Tabūk area, ThMNN 888, where S. al-Theeb reads *ʿwprʾ* (the reading has been checked on the photograph) and translates it either as "farmer" or as "the one who irrigates". In Arabic, *ʿaffār* means explicitly, among other things, "the one who pollinates the palm-tree", an activity which was probably widespread in the oases and which was done at particular moments during the year.[71] However, the *w* after the ʿ would then be difficult to explain and it may be simpler to consider Aramaic *ʿōper*, "the strong man".[72]

B.5.5. Religion and funerary

– *ḥnṭʾ*, "embalmer": this word is attested only once in our corpus, in UJadhNab 97, where it is perfectly clear.[73] It is a *hapax legomenon* in Nabataean. The root Ḥ-N-Ṭ, in both Arabic and Aramaic, means "to make spicy, to embalm, to prepare for burial".[74] The chemical analyses undertaken on pieces of cloth discovered in several monumental Nabataean tombs of Madāʾin Ṣāliḥ have shown that the body and the textiles which covered it were coated, probably in order to delay the decomposition of the corpse, with a fatty substance (probably a vegetable oil) and with triterpenic compounds. The strong proportion, in the samples which were analysed, of α- and β-amyrins, which are biomarkers of the *burseraceae* family, led

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65. *al-laḏī lā yufattiru ḫalba al-nāqati wa-ʾl-qiyāma biḏalika*: Ibn Manẓūr: 882.

66. See Jastrow 1903: 509.

67. al-Theeb 2010: 719.

68. Sokoloff 2009, *s.v.* and Jastrow 1903, *s.v.*

69. Yadin, Greenfield, Yardeni, Levine 2002: 2: 22; 3:3, 24.

70. These are *nqd* in MP 983 and *rʿʾ* in MP 1032, both of which mean "shepherd". The photographs of the Wādī Abū ʿUllayqah Nabataean inscriptions were given a few years ago to M.-J. Roche, who was then leading an epigraphic survey in this area south-west of Petra, the results of which are not published yet.

71. Ibn Manẓūr, s.v. *ʾl-ʿaffār: laqqāḥ an-naḫīl*, and *ʿafār: talqīḥ an-naḫl wa ʾiṣlāḥuhu* while *ʿafar* is *ʾawwalu saqyatin suqiyahā az-zarʿ*, "the first irrigation water received by a cultivated plant".

72. Jastrow 1903, *s.v.*

73. This paragraph is the same as the one published in French in Nehmé 2017b: 8–9.

74. Brown, Driver, Briggs 1999, *s.v.* See particularly Arabic *ḥannāṭ*.

– with other arguments – to the conclusion that the resinous substance examined belongs to this family and, more precisely, to the genus *Canarium* spp (elemi resin).[75] It is possible that the preparation of the bodies before the burial was taken in charge by a *ḥnṭ'*.

– **khn'**, "the priest". In the Darb al-Bakrah, this word occurs only once, in a Nabataeo-Arabic text, UJadhNab 561. This title is particularly widespread in Sinai and there are also examples in Wādī Ramm.[76] In UJadhNab 561, as well as in ARNA.Nab 17 (AD 276), which is also written in the Nabataeo-Arabic script, *khn* appears in the emphatic state, i.e. it is not followed by the name of a deity. According to M.C.A. Macdonald (see note 76), this is rather unusual but is found once in Sinai and once probably in Wādī Ramm. What is extremely interesting in the Darb al-Bakrah text is that the author clearly bears a Jewish name, Eleazar son of Isaac (*'l'zr br 'ṣḥq*), which means that he was probably a Jewish priest, the first one ever known in the Ḥijāz.[77] In this particular case, the absence of divine name could be explained by the fact that the author was not pagan, and therefore there was no need for him to mention the name of God. This may have also been the case in ARNA.Nab 17, despite the fact that the author and his father bear good Arabian names. On the orthography of *'ṣḥq*, see below, § G.5.

– **šwšp'**. The word *šwšp'* is attested only once in this corpus, in UJadhNab 401, but it appears also once in Petra, in an inscription carved on a column drum reused as a *nefesh*, published in 1975.[78] J.T. Milik and J. Starcky interpreted it as Aramaic *šawšbīnā*, "the one who leads the bride" and, by extension, the "friend, godfather". According to them, it is found in the first half of the first millennium BC in Babylonian lexicographical lists and it may be derived from Akkadian *susapinnu*. J.T. Milik, in the corpus of Nabataean inscriptions from Petra, compares it also with Palmyrene *ššbyn*, "groomsman",[79] but according to him, the Nabataean form, contrary to the Palmyrene one, would have kept the *p* of the Akkadian whereas the final *n* disappeared. The context in which the word occurs in Nabataean is less clear than in Palmyrene, where it appears in a text which is an epitaph set up for someone by a man who had been his groomsman (and therefore presumably a close friend). In the Nabataean examples, all we have is a man who is called *šwšp'* in Petra, in a text mentioning a *nefesh*, and a man who wrote only *bṭb šwšp'* in Umm Jadhāyidh. It is possible that UJadhNab 401 should be understood in a wider context. Indeed, inscriptions UJadhNab 400 to 402 may make better sense if they are considered together, and especially if we suppose that the last name of UJadhNab 400, *mḥrbw*, forms also the end of UJadhNab 401. We would therefore have:

　　– *hn't br ḥwrw br mḥrbw* (UJadhNab 400);
　　– *bṭb šwšp' [mḥrbw]* (UJadhNab 401), "in well-being, the best-man/friend of Mḥrbw";
　　– *w dwšr' 'lh gy'* (UJadhNab 402), "and Dūšarā the god of Gaia", although the link between this text and the previous ones is not clear.

Outside the Darb al-Bakrah, five professions may be related to this category in Nabataean. These are the *kmr'*, which is attested twice only[80] and which also means "priest", the *'pkl*, which may be a high rank priest, the *mbqr'*, attested only in Sinai, which may be the priest who was in charge of examining the sacrificial victims and the *ptwr'*, "diviner".[81] To these should possibly be added *nḥrg'*, "hierodule" the reading of which, in ARNA.Nab 67, is however very doubtful.

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75. I. Sachet in Nehmé, al-Talhi, and Villeneuve 2010: 212. See also Mathe, Archier, Nehmé, and Vieillescazes 2009 (analyses by gas chromatography coupled with mass spectrometry). Complementary analyses, undertaken in 2010, have shown the presence of a fatty substance but also of a resinous mixture containing elemi and incense, *Boswellia* spp).

76. See Macdonald 2009: 216–217, and the references to at least some of the Sinai and Wādī Ramm texts n. 38.

77. On *khn* in relation to Judaism, see Robin 2015a: 119–120.

78. Milik and Starcky 1975: 129–130, pl. 46.3 (MP 674).

79. Inv 8 137.7 (see Hillers and Cussini 1996: 418).

80. *CIS* II 170 in Ḥebrān, which mentions a *kmr 'lt*, a "priest of Allāt", and Hammond, Johnson, and Jones 1986, in Petra, which mentions the part of the offerings which is due to the *kmry'*, "the priests".

81. For references, see Healey 2001: 163–165.

B.5.6. Craftsmen

The following paragraphs are almost identical to their equivalent in Nehmé 2017b, where they were published in French.

– **ṭrq skt'**: this word is attested only once in our corpus, in UJadhNab 100 (ThNUJ 25), where it is perfectly clear, and it is also a *hapax legomenon* in Nabataean. In the *editio princeps*, it was read as one single word, *trqskt'*, of Greek origin, and translated "the guard", but no explanation was given in support of this translation. Another possibility, suggested to me by M.C.A. Macdonald, would consist in reading *ṭrqskt'* as two words, especially since there seems to be a space between the *q* and the *s*. In Arabic, the root Ṭ-R-Q means "to beat or strike metal", e.g. a blacksmith, and the word *sikkah* means "a ploughshare, or a die" (= an engraved piece of metal used to strike coins, and by extension the coins themselves).[82] It is therefore possible that Arabic *ṭāriq sikkat* lies behind the Aramaeized form *ṭrq skt'* and means either "a blacksmith" or "a maker of coin dies". It should also be noted that four words derived from Ṭ-R-Q are attested in the Nabataean papyri from the Judaean Desert,[83] one of which is *ṭrqt*, a verb in the third person feminine of the perfect,[84] in a context which led the editors to translate "she put together, she prepared [because the double deeds written on papyrus or leather were sewn together]". The editors of the papyrus note that certain forms of the Arabic verb *ṭaraqa* have the connotation of "sewing", as one sews one's sole of a shoe upon another or a piece of cloth together. This nuance conveys the sense of "pressing down" endemic to the verb *ṭaraqa*. This verb is thus particularly appropriate for describing how double deeds written on papyrus or leather were sewn together. It is also particularly appropriate for a maker of coin dies.

– **ṣy'**, "craftsman who shapes precious metals". This appears only once in our corpus, in DBv2Nab 1, but it is otherwise attested in eight Nabataean inscriptions, two from Petra, five from Ḥegrā and one from al-Jawf.[85]

– **qyn'**, "smith": this word is attested only once in our corpus, in UJadhNab 307 (ThNUJ 76), but it is attested elsewhere, in an inscription west of Tabūk,[86] and perhaps in Petra. In Petra, it may occur in an unpublished inscription, MP 529, from the Wādī ad-Dayr area. This text, the middle part of which only is preserved, was photographed by a tourist. The first two letters of the word are visible and the others are missing because the rock face on which the text is carved has come away from the bedrock. The reading *qyn'* in this text thus remains very doubtful. The root Q-Y-N is widely attested in the Semitic languages and it means "working the metal". The profession itself is found in Palmyra and in Hatra. It is interesting to note that in a bilingual honorific text from Palmyra (*CIS* II 3945), we find an association of metal workers (gold and silver) who have set up a statue of 'Udaynat. Finally, *qyn* is frequently attested in Nabataean personal names.

The Darb al-Bakrah inscriptions thus provide a relatively wide range of professions and functions related to several kinds of activities: military men, scribes, servants, craftsmen of various sorts,[87] professions pertaining to the sphere of agriculture and stockbreeding or to religious and funerary concerns. Seven of them are new in Nabataean (*ḥnṭ', {ḥ}š{d/r}', ṭrq skt', nṭr r'š, ssn', šqy', tr'*) or appear under previously unattested forms (*qṭrywn', snypr'*). No trader or caravaneer is mentioned.

82. Lane 1863–1893: 1846a and 1387b.

83. Yardeni 2014: 311–312.

84. Yadin, Greenfield, Yardeni *et alii* 2002: 1:47, commentary p. 197.

85. All these inscriptions are presented in detail in Nehmé 2017b: 13–19.

86. al-Theeb 1993: no. 50, p. 126.

87. For other categories of Nabataean craftsmen, outside the Darb al-Bakrah, see Nehmé 2017b.

C. Family relationships

Some inscriptions give information on the family links which exist between their authors. We thus have examples of father and son writing an inscription together (UJadhNab 59, 112, 496), of father and son writing beside each other on the same rock face (UJadhNab 106–107), of brothers writing together (ArNab 144, UJadhNab 38, 119, 134, 511), of brothers writing beside each other on the same rock face (possibly ArNab 131–132, ArNab 140–141) and finally of brothers writing close to each other on separate rock faces at the same site (UJadhNab 156 and 160) or at different sites (possibly QNNab 19 and UJadhNab 186, with the information provided by QNNab 16).[88] We have also one example of a man writing for his father: UJadhNab 200 (*brh ktbh*, "his son wrote it"). This relatively small number of examples show that few individuals travelled with members of their family and that in most cases, when they did, it was with their brother.

Several persons belonging to the same family, whose genealogical tree can be reconstructed, signed more than once in Umm Jadhāyidh. A good example of this is given by inscriptions UJadhNab 83 and 134, to which should be added UJadhNab 59 and perhaps 426 (**fig. 10**): *tym'lktb'* is the son of *m'n'lhy*, whose brother is a named *ṭwpw*. Their father is another *tym'lktb'*, whose father is in turn *ṭwpw*. Those who wrote the texts and came to Umm Jadhāyidh are *m'n'lhy* and his brother *ṭwpw*. These texts give a very nice example of the use of paponymy.

Another interesting example of paponymy is given by a series of inscriptions which mention the same names (ArNab 12, SBNab 2, UJadhNab 126, 380, 496, 511, and DBv1Nab 23). They allow us to build the family tree of two brothers, *yny* and *m'n'lhy*, who are said, in UJadhNab 511, to be *mby'*, i.e. possibly Moabites (?) while in SBNab 2, *yny* is said to be the companion (*ḥbr*) of a woman who is a slave or servant (**fig. 11**).
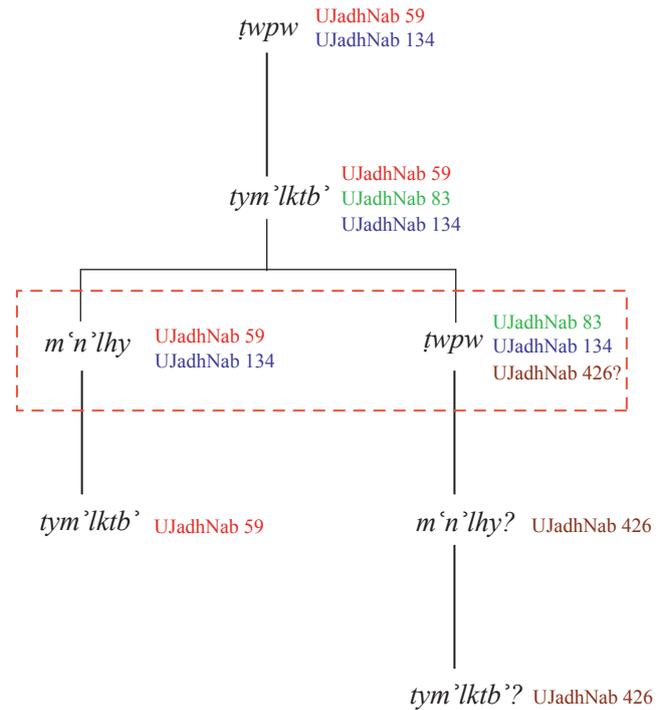
Fig. 10. Family tree of *ṭwpw*.
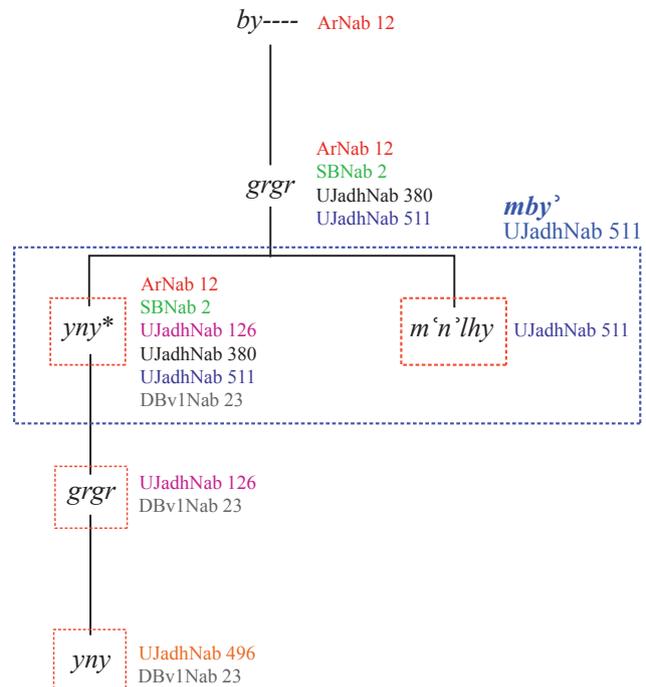
* *yny* is also *ḥbr qšm'l 'lymt bt----t* in SBNab 2.

Fig. 11. Family tree of *yny*.

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88. QNNab 19: *yšlm šlm*; UJadhNab 186: *yšlm br 'wdmnwty*; QNNab 16: *ḥrbw br 'wdmnwty*. Considering that *'wdmnwty* is a very rare name, that QNNab 16 and 19 are carved on the same rock face, it is possible that *yšlm* in QNNab 19 and UJadhNab 186 are the same person.
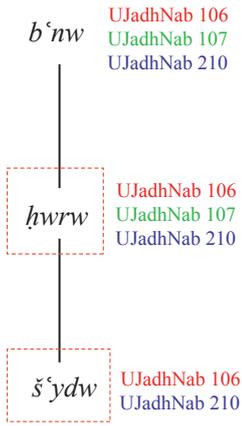
Fig. 12. Family tree of *šʿydw*.
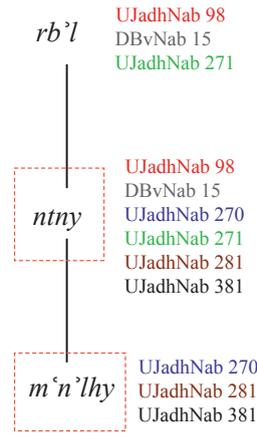
Fig. 13. Family tree of *mʿnʾlhy*.

UJadhNab 106, 107 and 210 provide us with the family tree of *šʿydw*. Both he and his father *ḥwrw* left signatures at Umm Jadhāyidh (**fig. 12**).

Finally, UJadhNab 270, 271 and DBv3Nab 15, along with UJadhNab 98, 281 and 381, provide us with the family tree of *mʿnʾlhy*. Both he and his father *ntny* left signatures at Umm Jadhāyidh (**fig. 13**).

These are the only examples of genealogies which can be restored on the basis of more than one inscription. They show that only the family of *yny* and *mʿnʾlhy* left signatures at four sites (Sūḥ al-Baghlah, al-ʿArniyyāt, Umm Jadhāyidh as well as further north, at DBv1Nab 23). They are thus present along a significant portion of the route.

D.7. The bilingual inscriptions

The reading and translation of all the Ancient North Arabian and Ancient South Arabian texts has provided at least two examples of bilinguals, one of a Nabataean text with a Hismaic one (ArNab 31 and ArHism 20) and one of a Nabataean text with an Ancient South Arabian one (UJadhNab 428 and UJadhASA 24).

D.7.1. Nabataean-Hismaic
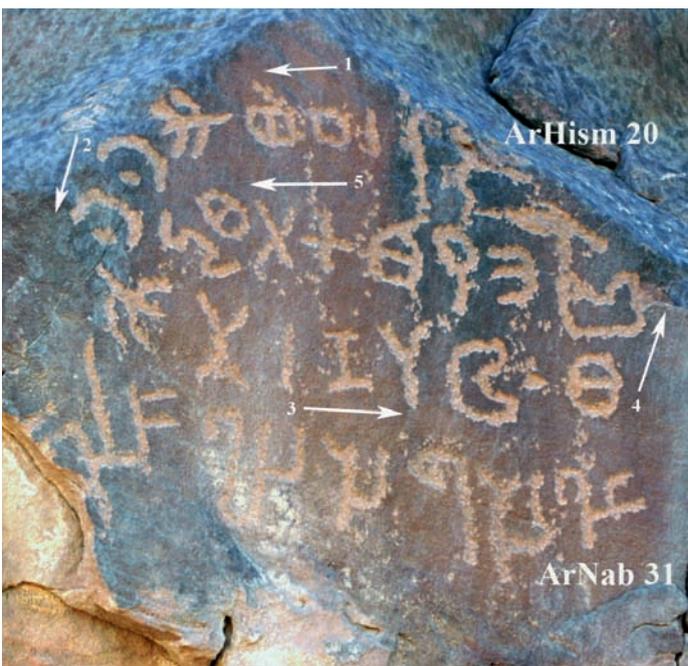
Fig. 14. Bilingual Nabataean-Hismaic inscriptions, ArNab 31 and ArHism 20.

ArNab 31 and ArHism 20 (**fig. 14**) are written one above the other on the same rock face, the Nabataean below the Hismaic.

ArHism 20, reading M.C.A. Macdonald (see the ASA/ANA catalogue for a longer commentary on the reading):

l ʿwḏ bn bn

ḏ ʾl zhmn w

mṯy w ṯhwf

"By ʿwḏ son of Bn of the lineage of Zhmn and was on a journey and was impoverished little by little".

Note that in the Hismaic version, the long vowels are not written, as is normal in an Ancient North Arabian dialect. We therefore have *ʿwḏ* versus *ʿwydw* and *bn* versus *bnw*. The Hismaic text is much more informative than the Nabataean one which has only the name of the author and his patronym. It tells

us that *ʿwydw* is of the lineage of *zhmn*, that he "was on a journey and was impoverished little by little". We may thus consider that the Hismaic text was written first, by a person whose native language was an Ancient North Arabian dialect, and that the Nabataean text is a summary. The author was however aware that long *ī* and long *ū* had to be written in Nabataean.

D.7.2. Nabataean-Ancient South Arabian

UJadhNab 428 and UJadhASA 24 (**fig. 15**) are written one above the other on the same rock face, the Nabataean in smaller characters above the ASA. The Nabataean text reads *whbʾlgyr šlm* whereas the ASA has only *wbhlgr*. The name is new in the onomasticon of both Nabataean and ASA and it is almost certain that the texts refer to the same person.

Fig. 15. Bilingual Nabataean-Ancient South Arabian inscriptions, UJadhNab 428 and UJadhASA 24.

There are orthographic differences between them which are worth commenting upon (see also the commentary of UJadhASA 24 in the ANA/ASA catalogue):

1/ the Nabataean has *whb* whereas the ASA has either *wb* if we consider that the carver missed the *h*, or *wbh* if we consider that he simply misplaced it;

2/ the Nabataean has the definite article *ʾl* in the middle of the name, as is normally the case in Nabataean compound anthroponyms. In the Ancient South Arabian version, the article is either just *l*, written between the two elements of the compound name, or *hl* if we consider that the *h* is part of the article rather than the misplaced *h* of *whb*. Note however that the use of *hl* in names written in the Ancient South Arabian script is very rare. *hl* occurs in *hlʾlt* in a 4th century BC text from the area of Najrān.[89] Also, the names *ʿbdhlʿzy* and *hlʾsd* appear in recently published graffiti in the Ancient South Arabian script photographed by the Saudi-French Archaeological Project in Najrān.[90] The Sabaic definite article being suffixed -*n*, an Ancient South Arabian form of the name would have been **whbgyrⁿ*. The fact that either

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89. So-called inscription of Liʿadharʾīl, dated *c*. 350–300 BC, published in Robin, al-Ghabban, and al-Saʿīd 2014: § VII, text 1.

90. Robin, al-Ghabban, and al-Saʿīd 2014: fig. 17, l. 3 (*ʿbdhlʿzy*) and fig. 18, l. 1 (*hlʾsd*). Is the graffito of fig. 17 the same graffito as the one found during the Ryckmans-Philby-Lippens expedition in 1951, which contains the name *ʿbdhlʿzy* written "en écriture himyarite" and is mentioned in Ryckmans 1956: 11? As noted by Robin, these examples are the first firm occurrences of the *hl* form of the article in pre-Islamic inscriptions. However, they are not necessarily intermediaries between the Proto-Central Semitic **han* (see Al-Jallad 2014: 5 note 20) and the *ʾl* form of the article.

l or *hl* was used indicates that the name is probably etymologically Arabic, despite the fact that the ʾl is not restricted to Arabic but occurs also in varieties of Ancient North Arabian scripts. It is probable that the author simply meant to use ʾl but omitted the ʾ. He therefore presumably also misplaced the *h* of *whb*. 3/ the Nabataean has *gyr*, -gīr, whereas Ancient South Arabian has *gr*, as expected in the South Arabian orthography where vowels are not written.

The texts were probably carved by someone who wanted to show that he was able to write in both scripts. He knew enough of the orthography of both to write *gyr* versus *gr* for the second part of the name. However, in the Ancient South Arabian version, he probably misplaced the *h* and in the Nabataean one, he gave the *h* a relatively peculiar form. It is difficult to determine which text is the "original" but the Nabataean looks like the hand of someone used to writing Nabataean and the name itself is most probably Arabic. No name built with *gyr* or *gr* is known in Nabataean but one of the meanings of *jār* in Arabic is "protector, one who protects another from that which he fears".[91]

As far as the date of the texts is concerned, it is difficult to be precise. According to C. Robin (pers. comm.), the letter forms of the Ancient South Arabian text should not be dated later than the first century BC, possibly first century AD.[92] The Nabataean text is impossible to date but nothing prevents it from being first century BC or AD.

E. The date of the inscriptions

Only ten of the Nabataean texts from the Darb al-Bakrah corpus are dated and it is surprising that only one of them is dated to the regnal year of a Nabataean king. The available data is best summarized in the following table, arranged chronologically:

AD 41–42	UJadhNab 110	ThNUJ 134	Malichos II	year 2
AD 124 or 125	UJadhNab 86	ThNUJ 12	Province of Arabia	year 19
AD 130–131	UJadhNab 454	—	Province of Arabia	year 25
AD 150	UJadhNab 6	ThNUJ 90	Province of Arabia	year 45
AD 151–152	UJadhNab 172	ThNUJ 172	Province of Arabia	year 46
AD 155	UJadhNab 546	—	Province of Arabia	year 49
AD 295	UJadhNab 309	—	Province of Arabia	year 190
AD 303	UJadhNab 538	—	Province of Arabia	year 197
AD 306–306	UJadhNab 297	—	Province of Arabia	year 200
AD 455–456	UJadhNab 109	ThNUJ 132–133	Province of Arabia	year 350

Almost all the inscriptions are dated to after AD 106, i.e. to after the creation of the Roman province of Arabia. One should also note that the interval between the earliest and the latest text represents a large time-span (415 years). Since all the dated texts come from Umm Jadhāyidh, this shows that people came through or to this site over a long period.

As noted above, the texts written in the Ancient South Arabian script have been tentatively dated to before the Christian era (but see M.C.A. Macdonald in the introduction of the ANA/ASA catalogue), which would extend the time period during which some of the sites were visited, although it is impossible to say how far back. The two possibly Imperial Aramaic texts which were identified along the route (UJadhImpAr? 1 and DBv3ImpAr? 1, see the relevant chapter) are difficult to date but may go back to the fourth or third century BC. Finally, the texts written in the "Palmyrene cursive", studied by Fr. Briquel-Chatonnet and A. Desreumaux, also in this volume, UJadhSyr 1–2, have been dated to the third century AD. All in all, we may assume that the site of Umm Jadhāyidh was visited from the fourth/third century BC to the fifth century AD, i.e. for a little less than one millennium.

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91. Lane 1863–1893: 483c.
92. According to M. Arbach (pers. comm.).

The day of the month is mentioned twice, without the word *ywm* in UJadhNab 6 (*3 btšry*) and with the word *ywm* in UJadhNab 309 (*ywm ḥd btšry*). The month is mentioned five times, in UJadhNab 86 (*ʾdr*, "March"), UJadhNab 546 (*ʾlwl*, "September"), UJadhNab 6, 110 and 309 (*tšry*, "October"). The month which is most often mentioned is *tšry*, and it is possible that people travelled more willingly in the autumn. More significantly, it should be noted that winter and summer months are completely missing. A few years ago, H. al-Fassi produced a very useful table showing the travelling timetable between North and South Arabia.[93] This table shows that March and October correspond to the months of the year when the caravans which had left South Arabia in February (to reach the north in April) and September (to reach the north at the end of October) may indeed have crossed the area of the Darb al-Bakrah. Whether these caravans came from South Arabia by land routes or partly by maritime and partly by land routes does not affect the general scheme described above because the cycle depends on the availability of frankincense which is ready for export, after harvest, in February and September. It is therefore normal that winter and summer months are not attested in the Darb al-Bakrah inscriptions.

The numbers are written either in letters (UJadhNab 309, 110, 538) or, more often, in numbers, for which see § F.7 (UJadhNab 6, 86, 109, 172, 297, 454, 546).

F. The script(s)
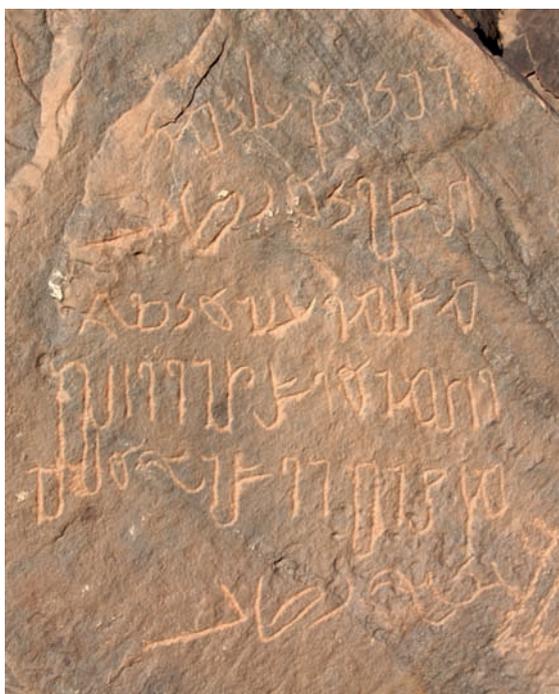
Fig. 16. "Calligraphic" Nabataean inscription UJadhNab 41.

The large majority of the inscriptions published in this chapter are written in the Nabataean script as it is known from the monumental and non-monumental inscriptions dated to the first century AD in Petra and Ḥegrā (**fig. 16**). Others are written partly or totally in a script which can be described as being transitional between Nabataean and Arabic, the most developed forms of which I have suggested to call "Nabataeo-Arabic" (**fig. 17**).[94] This label is indeed more appropriate than the one I used in my 2010 article, i.e. simply "transitional",[95] because this epithet was understandable only in the context of Nabataean and early Arabic epigraphic studies and was therefore confusing. I have also discarded the expression "tardo-nabatéen", i.e. "Late Nabataean", suggested by C. Robin,[96] because it implied that this script was, in principle, closer to Nabataean than it was to the earliest examples of the Arabic script. Moreover, since the political entity of the Nabataean kingdom disappeared in AD 106, calling this script "Late Nabataean" could be understood by some scholars, especially archaeologists, as referring to a time period which they would oppose to "Early Nabataean", i.e. to the second and first centuries BC, "Late Nabataean" possibly referring for them to the first century AD. "Nabataeo-Arabic" appeared therefore to be the best alternative, at least for the most developed forms of the script. In parallel to this label, I shall use the expressions "classical" Nabataean or, better, "calligraphic" Nabataean,[97] from now on without the inverted commas, to designate the more or less standardized form of the Nabataean script.

93. al-Fassi 2007: Table on pl. VI, p. 98, and commentary p. 70.
94. Nehmé 2015c, Nehmé in Fiema, Al-Jallad, Macdonald *et alii* 2015: 417–422, and Nehmé 2017a.
95. Nehmé 2010a.
96. Robin 2008: 174.
97. This expression is used by Macdonald 2003: 52.

Fig. 17. Nabataeo-Arabic inscription UJadhNab 375.

The main characteristics of the Nabataeo-Arabic script have been described in my 2010 article[98] and will be described at length in the commentary of the corpus of the Nabataeo-Arabic and pre-Islamic Arabic texts, on which I shall soon be working. In this paragraph, I will therefore restrict myself to some features which appear in the texts from the Darb al-Bakrah, in whatever script they are written.

Seventy-four texts from the Darb al-Bakrah are written in Nabataeo-Arabic characters (see Appendix 2), while another six have been considered as being written only partly in them.[99] Whenever a text is considered to belong to one of these categories, this is specified in the catalogue. Besides, in the indexes, a * after an inscription number indicates that it is written in Nabataeo-Arabic and a # indicates that it is written only partly in Nabataeo-Arabic.

F.1. Dots and other signs used in the script

The Darb al-Bakrah inscriptions show a number of signs, symbols, peculiarities, etc., which are presented below. The most important are the dots which are used above some letters.[100]

F.1.1. Dots above letters

The only letters which receive diacritical marks in this corpus of texts are the *r* and the *d* but there is only one example of *r* with a diacritical mark whereas there are numerous examples of dotted *d*. The *k* in *dkyr* of UJadhNab 219 has a dot over it but it is likely to be accidental.

J. Healey, followed by C. Robin,[101] has suggested that in JSNab 17, diacritical dots were placed on the *r* of *ḥrtt* and on the *š* of *rqwš*. In both cases, however, an examination of the original shows that these are chips in the stone and not dots marked intentionally (**fig. 18**).

Fig. 18. The first three lines of JSNab 17 showing the location of the chips in the stone interpreted as dots.

The only examples of dotted *r* are to be found in AyNab 3 (**fig. 19**), in which both *r*s, in *rbybw* and *br,* are dotted. If one *r* only had been dotted, one may suggest it was accidental, but this is obviously not the case. The text is written in calligraphic Nabataean and since there is no *d* in it, there was no need to distinguish both letters. It is possible that the author, having seen dots on letters which looked like the *r* he was writing,

Fig. 19. Dotted *r*s in AyNab 3 : *rbybw br*.

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98. Nehmé 2010a: 48–54.

99. This category may ultimately disappear.

100. On the use of diacritics in Nabataean in general, see Healey 1990–1991: 45.

101. Healey and Smith 1989: 78; Robin 2006: 364, and fig. 16.

mistakenly added a dot above the *r*s. Another example of dotted *r* was recorded by Jaussen and Savignac on the *r* of *br* in JSNab 212 but this text is known only from a hand copy and should be checked on the original before any conclusion is drawn from it, especially since the other *r* in the text is not dotted.

In examining the use of the dot above the *d*, one should pay attention to two things: the kind of script in which the text is written and the word in which the dot appears. The reasons are the following: 1/ in the calligraphic Nabataean script, the *d* and the *r* have identical shapes and can easily be confused. This is a well known fact which would explain the use, in Nabataean, of the dot above the *d* to distinguish it from the *r*; 2/ in the Nabataeo-Arabic script, on the contrary, the *d* and the *r* have distinct forms and can hardly be confused. There was thus no need to add a dot above the *d* to distinguish it from the *r*.[102] It is therefore surprising that the majority of the examples of dotted *d* are found in texts written in Nabataeo-Arabic characters (see the table below); 3/ it has been suggested that since Aramaic *d* was used to represent both the *d* and the *ḏ*, the dot was added on the *d* when it represented an etymological *ḏ*.[103] It is therefore important to know in which words dotted *d*s are used and see whether the roots from which they derive contain an etymological *ḏ*.

In the table below, I have included both the examples given in Nehmé 2010a: 55, 57–58, in which I had listed all the examples of dotted letters which were known to me at the time, and the examples from the Darb al-Bakrah inscriptions. The kind of script and the word in which the dotted *d* appears are given throughout.

The numbers in bold correspond to inscriptions in which words other than *dkyr* also have a dotted *d*.

Word	Kind of script	Inscription number	/d/ *or* /ḏ/	Nb
ʾdḥlw (Arabic)	Nabataeo-Arabic	UJadhNab **109**	*d*	1
dkyr	Nabataeo-Arabic	UJadhNab 3, 4, 11 (*dkr*), 67, **105**, **109**, 118, 122, 178, **193**, 221, 229, **248**, **293**, 310, 320, 343, **375**, **386**, 405, 467, 547, 548	*ḏ*	23
dkyr	Nabataean	UJadhNab **223**, JSNab 123	*ḏ*	2
dkyr	mixed	QNNab 2	*ḏ*	1
ḥdh	Nabataean	al-Theeb 1994: inscription B: 36–38	*d*	1
ydh	Nabataean	Savignac 1932: 591, no. 1[104]	*d*	1
Names				
bg{d}t	Nabataean	UJadhNab 398	*d*	1
brdw	Nabataean	JSNab 321	*d*	1
ddn	Nabataean	MS83Nab22	both *d*	1
yhwdʾ	Nabataeo-Arabic	UJadhNab **293**, 301, **386**	*d*	3
kyrdʾ	Nabataeo-Arabic	UJadhNab **293**	*d*	1
ʿbdʾysy	Nabataean	UJadhNab 522	*d*	1
ʿbdʾyš	Nabataeo-Arabic	UJadhNab **105**	*d*	1
ʿbdʾlʾšhl	Nabataeo-Arabic	UJadhNab 300	*d*	1
ʿbdʾlʿ[z]{y}	Nabataeo-Arabic	UJadhNab 352	*d*	1
ʿbdṣd{p/q}w	Nabataeo-Arabic	UJadhNab **248**	both *d*	1
ʿbdt	Nabataean	*CIS* II 344	*d*	1
ʿbydw	Nabataeo-Arabic	UJadhNab **375**	*d*	1
ʿdy{d}w	Nabataeo-Arabic	UJadhNab 220	both *d*	1
ʿdyw	Nabataeo-Arabic	UJadhNab **193**	*d*	1

102. On this, see Macdonald 2009: 220 n. 55.
103. Hoyland 2008: 236 n. 42.

'drw	Nabataean	UJadhNab **223**, JSNab 65	*ḏ*	2
'wd'l	mixed	UJadhNab 69	*ḏ*	1
qdm	Nabataean	DBv3Nab10	*d*	1
šwrdwm'	Nabataean	JSNab 181	*ḏ?*	1
š'dw	Nabataeo-Arabic	UJadhNab **105**	*d*	1
š'dw'	Nabataeo-Arabic	UJadhNab 287	*d*	1
			TOTAL	52

The following remarks can be made:

– the majority of the texts in which a dotted *d* appears are written in Nabataeo-Arabic characters (thirty-nine out of fifty-two) and these represent just a little more than half of the total number of texts written in Nabataeo-Arabic identified on the Darb al-Bakrah. This also means that there are many Nabataeo-Arabic texts in which the *d* is not dotted.[105] The use of the dotted *d* in the latter is therefore not systematic;

– the dot on the *d*s in the Nabataeo-Arabic texts is clearly not used to distinguish *d* from *r* since in all these texts, *d* and *r* have different shapes;

– half of the occurrences of dotted *d* appear in the word *dkyr*, i.e. in a root where the *d* represents a /ḏ/. In the other words (*'ḏlw*, *ḥdh*, *ydh*) and in a number of names, the dot is put on etymological /d/. One can therefore not say that the dot was used to distinguish /d/ from /ḏ/ since it is used for both;

– in a number of inscriptions (in bold in the table), all the *d*s in the text, not just the *d* in *dkyr*, are dotted. It is therefore clear that *dkyr* with dotted *d* was not treated as some sort of ideogram. It is the letter *d* itself which was identified by the authors as requiring, in some cases, a dot over it;

– since dotted *d*s appear in texts written in calligraphic Nabataean (JSNab 65, 123, 181, etc.), where it is clearly meant to distinguish it from the *r*, I have suggested that the use of the dot in Nabataeo-Arabic was inherited from Nabataean and was not the consequence of a development of the script. This would be confirmed by the fact that there is not a single diacritical dot on the *d*s of the 6th century AD pre-Islamic Arabic texts. This is best explained by the fact that all the *d*s in these texts are different from calligraphic Nabataean *d*. By the time they were written, the habit of drawing a dot above the letter had completely disappeared.

If the wide use of the dot in Nabataeo-Arabic had been the result of an evolution of the script, one would have expected the dotted letters to be those which started to become homomorphs (*d* and *k*, *n* and *b*, etc.). It is in theory possible, but unlikely, that in the Nabataeo-Arabic texts, the dot was meant to distinguish the *d* from the *k*, because the *k* usually had a base-line which the *d* had not. Whatever the case, the dot is more widely used in the Nabataeo-Arabic texts than in the calligraphic Nabataean ones.[106]

As I have said elsewhere,[107] it is interesting that none of the letters which would receive a diacritical mark in early Arabic[108] received one in Nabataeo-Arabic. It is also surprising that the only letter which regularly received a dot is the *d*, because it is clearly distinct from the *r* (and *k*) in almost all the texts where these letters occur.

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104. The dot was noticed by G.M.H. King, it does not appear on the squeeze.

105. There are thirty-two texts written in Nabataeo-Arabic characters which contain a *d* without a dot and fifteen texts written in Nabataeo-Arabic characters which do not contain a *d* at all.

106. The proportion of Nabataeo-Arabic dotted *d* is much larger than the proportion of calligraphic Nabataean dotted *d* in relation to the total number of inscriptions in these two categories.

107. Nehmé 2010a: 59.

108. See Robin 2006: 343–345.
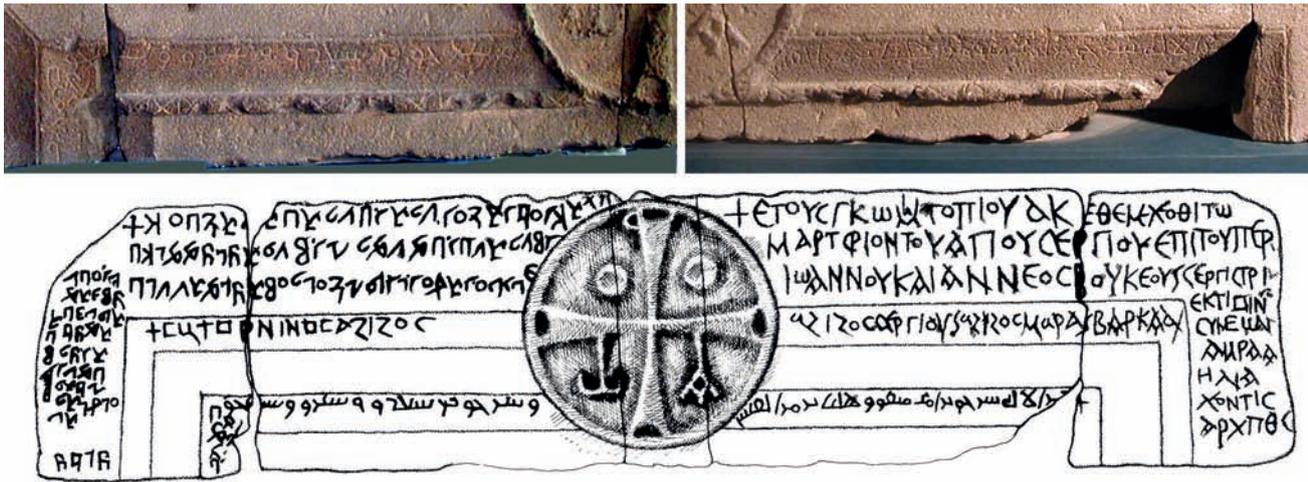
Fig. 20. The Zebed inscription (AD 512) (photo C. Robin, facsimile M. Gorea).
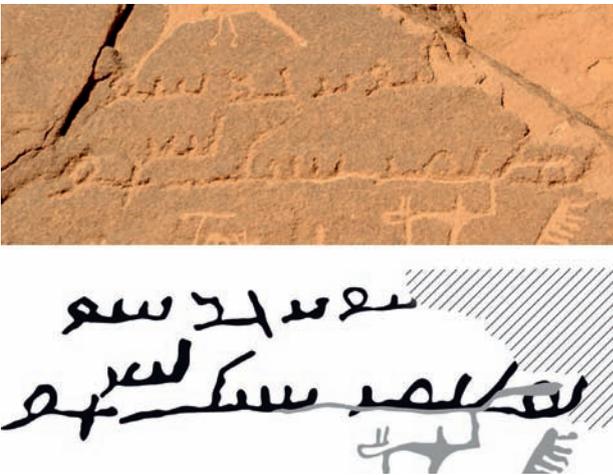
Fig. 21. Ḥimà-al-Musammāt PalAr 1 (AD 513) (photo C. Robin, facsimile L. Nehmé).

It is difficult to explain why almost only the *d* was dotted. The simplest explanation may, as often, be the best: it was introduced, in Nabataean, to distinguish it from the *r,* and it went on being used until it became obvious that it was not useful anymore. In this respect, it is remarkable that the latest occurence of a dotted *d* in a Nabataeo-Arabic text is the last quarter of the 5th century (Eilat)[109] whereas the earliest pre-Islamic Arabic texts, those of Zebed and Ḥimā (**fig. 20–21**), which are a few decades later only (AD 512 and 513), do not contain any letter with diacritics. It should also be recalled that in early Islamic texts, the *d* never receives a dot. This loss must have happened sometime during the late 5th century, but how and where is another question, to which there is no answer yet.

F.1.2. Signs

A few signs, geometrical or not, have been identified in the texts. The most common one is an X form sign (**fig. 22**) which appears just before the beginning of the text in five inscriptions: ArNab 55, DBv3Nab 3, UJadhNab 71, 73 and 74. Note that the three Umm Jadhāyidh ones are carved on the same rock face. If one examines the position of the sign in relation to the inscriptions in these three examples, one can see that it is not exactly aligned with the letters and that it was carved on a part of the surface of the rock which was not the most suitable one for carving. It is clear that the author carved the inscription first and that the sign was added later, as if to highlight it. There is no reason to consider that this sign represented the numeral "4", but

Fig. 22. X signs carved at the beginning of some inscriptions.

109. Avner, Nehmé, and Robin 2013.

its significance remains obscure. This sign is attested in other inscriptions from north-west Arabia such as ThMNN 752, ThNS 19, DaJ144Nab 9 and 12.[110]

Fig. 23. + sign at the end of ArNab 129.

Fig. 24. Reversed h before UdhNab 8.

In ArNab 129, a + sign appears at the end of the text (**fig. 23**). It seems to have been written by the same hand as the text. It may mean "4" although there is no way to know why the author would write a numeral at the end of the text.

The meaning of the sign which looks like a reversed h (**fig. 24**) carved before UdhNab 8, is obscure, and the same is true of the rectangle with a horizontal line in the middle carved apparently by the author at the end of UJadhNab 23 (**fig. 25**), as well as of the five vertical lines carved after the name in QNNab 35, the last one being much longer than the first four (**fig. 26**).
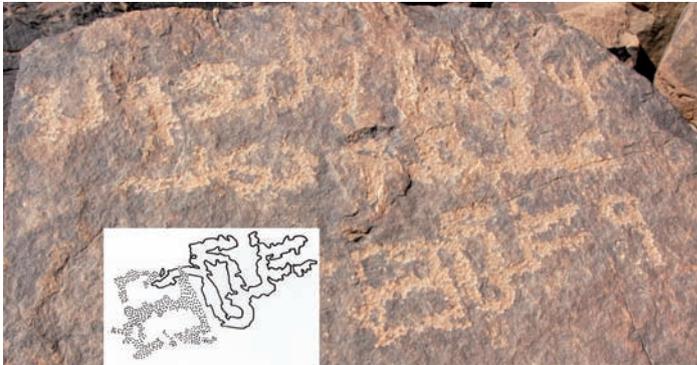
Fig. 25. Rectangle at the end of UJadhNab 23.

Fig. 26. Five lines after the name in QNNab 35.

F.1.3. Notes on some letters

The identification of the individuals who carved their name several times in the same place or in different places (see above, § B.4) makes it possible to compare the form of the letters they wrote. One can see that some letter forms vary from one text to the other despite the fact that they were obviously carved by the same person. These letters are the following:

– ʾ: in texts written in Nabataeo-Arabic characters, the letter can be written more or less horizontally, as in *ʾbyw* in UJadhNab 4 and 221 (see **fig. 9.2** no. 13);

– ṭ: although it is not absolutely certain that UJadhNab 33 and 385 were written by the same person (see **fig. 9.5** no. 35), it is worth pointing out that the line of the ṭ in *nḥšṭb* in both texts follows two completely different directions;

– y: two forms are used equally in texts written by the same person, one drawn from the top and one drawn from the bottom, both in initial/medial and final positions (see *pyznw* in ArNab 48 and 96, **fig. 9.2** no. 9; *ntny* in UJadhNab 98 and 271, **fig. 9.6** no. 36; *ply* in UJadhNab 376 and 506, **fig. 9.6** no. 40);

– l: two different forms of *l* coexist in texts written by the same person, hooked and unhooked (straight), both in medial and final positions (see *rmʾl* in UdhNab 6 and 18, **fig. 9.1** no. 1; *wʾlw* in UJadhNab 252 and 284, **fig. 9.3** no. 21; *yšlm* in QNNab 19 and UJadhNab 186, **fig. 8.3** no. 13; *mʿnʾlhy* in UJadhNab 270 and 281, **fig. 8.3** no. 33; possibly *ʿbdrbʾl* in UJadhNab 18 and 279, **fig. 9.6** no. 38);

– m: this letter does not vary very much in texts written by the same person but there is one interesting difference in the name *mqymw* in UJadhNab 60 and 95, **fig. 9.7** no. 49. In UJadhNab 60, there has been an attempt to draw a ligature between the *m* and the *w* which follows it;

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110. See Nehmé 2017c: 130, 136.

– *br* is written in different ways in ArNab 65, where it written normally, and UJadhNab 478, where it is written as two parallel lines, despite the fact that they are probably by the same individual (**fig. 8.3** no. 15). These remarks show that the variations between some of the letter forms, at least the *ṭ*, the *y* and the *l*, were not thought by the authors of the texts as being really significant, although it is of course always possible that they were not written by the same individual. However, since they were probably written roughly at the same time, these variations should at least not be considered as being palaeographically meaningful.

F.1.4. Peculiarities

Some of the letter forms used in the Darb al-Bakrah inscriptions are peculiar and would seem very odd if found in Petra or in the legal texts from Madā'in Ṣāliḥ. Other peculiarities have also been identified. All these are presented below.

– *d*: in the Nabataeo-Arabic text UJadhNab 220, the *d* has a bottom horizontal line and may therefore be confused with a *k*, but it has a dot over it and the name is certainly ʿ*dydw*, not ʿ*dykw*.

Fig. 27. *whblhy* in UJadhNab 268.

Fig. 28. ʿ*wydw* in UJadhNab 269.

– *h*: in UJadhNab 268 (**fig. 27**), the first *h* in *whblhy* has the normal medial form whereas the second *h* has what is normally the final form despite the fact that it is also in medial position.

– *w*: both *w* in UJadhNab 269 (**fig. 28**), written in calligraphic Nabataean, have the form of a *p*, i.e. their bottom part leans strongly to the left.

– *y*: the final *y* in UJadhNab 378, written in calligraphic Nabataean, has the form of a *w* and the same is true of the one in UJadhNab 408.

– *ṭ*: in UJadhNab 136, the loop and the vertical stroke of the *ṭ* of *bṭb* are not joined.

– *l*: in UJadhNab 15, the *l* in *šlm* has a horizontal line at its top which makes it look like a *k*.

– *m*: in UJadhNab 87, the *m* of *šlm* is not closed at the bottom. The same is true of the *m* in ʿ*lym* in UJadhNab 116 (whereas the other *m*s in the text are closed) and of the *m* in '*nʿm* in UJadhNab 191. In UJadhNab 15, the final *m* in *šlm* has a peculiar hook at its top and so does the *l* before it.

– the form of the *s* in UJadhNab 94 (*dmtrys*) and UJadhNab 379 (*rwps*) is very peculiar. It looks like an 8, with the bottom loop larger than the top one, but a vertical stroke is carved below the left part of the bottom loop (**fig. 29**).

– *lām-alif*: note the form of the *lām-alif* in UJadhNab 288, which is written in calligraphic Nabataean.

Fig. 29. Two examples of peculiar forms of *s*, UJadhNab 94 on the left and UJadhNab 379 on the right.

– the combination of the letters *bd'* in the name ʿ*bd'lg'* in UJadhNab 129 and 202, both of which are written in calligraphic Nabataean, is unexpected. It is made of three parallel diagonal lines (**fig. 30**) and it shows that this combination was more or less treated as an ideogram.

Fig. 30. Two examples of peculiar combinations of the letters *bd'*, UJadhNab 129 on the left and UJadhNab 202 on the right.

– *br* is relatively often written with two parallel lines (**fig. 31**, where only the clearest examples have been reproduced). This is the case in fourteen texts, all of which are written in calligraphic Nabataean.[111] Sometimes, the two lines are joined at their bottom, as in QNNab 37 or, more or less accidentally, from the top, as in ArNab 109. Sometimes also, the quality of the carving is so bad that it is not certain whether we really have *br* written as parallel lines (ArNab 5). In the examples of fig. 31 at least, *br* seems to be treated as an ideogram and not as two different letters following each other.

SBNab 7

QNNab 16

UJadhNab 261

UJadhNab 107

UJadhNab 370

UJadhNab 276

UJadhNab 431

UJadhNab 557

DBv3Nab 6

Fig. 31. Examples of *br* written as parallel lines.

– there is one clear example of abbreviation, in UJadhNab 86, where *š* is put for *šnt*.

– sometimes, a text written by an individual is reused by another who includes part of what was already carved to write his own text. This is the case, for instance, in UJadhNab 417 and 418 where the author

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111. QNNab 16, ArNab 7, SBNab 7, UJadhNab 69, 107, 129, 261, 276, 370, 431, 474, 478, 557 and DBv3Nab 6.

Fig. 32. Example of reused *m* in UJadhNab 73 and 74.

of UJadhNab 418 included *w'lw* of UJadhNab 417 in his own text. In UJadhNab 74, the author probably reused the *m* of *šlm* of UJadhNab 73 in order to write his name, *gšm* (**fig. 32**). In UJadhNab 135, the authors have reused the word *dkyryn* of UJadhNab 134.

– there are cases, in some texts, in which letters have been metathesized, as in UJadhNab 117, where the author wrote possibly *tyml'ḥwr* for *tym'lḥwr* (but see the comment under *ḥwr* in the table below, § G.3), or UJadhNab 445, where the author wrote *š''dlhy* for *š'd'lhy*. Other examples include *qmd* for *qdm* in UJadhNab 228.

F.2. Carving techniques

The carving techniques used in the texts, and hence the quality of the carving, vary considerably from one text to another, not only on the same rock face (see for instance QNNab 12–14, 15–19 and UJadhNab 182–185) but also in the same text. They vary from very rough and badly carved letters to very fine ones, possibly carved by professional scribes. Some of the best carved texts are ArNab 46, ArNab 110, UJadhNab 38 and 41, to which may be added UJadhNab 84 and 126.

Examples of inscriptions carved with a very sharp tool include QNNab 12, 14 and 17. Examples of letters made of a succession of dots can be found in QNNab 24 and ArNab 8–10.

Some inscriptions show a combination of techniques. In UJadhNab 62, both lines of the text start with finely carved letters and end with very rough ones, though it is also possible that both parts were not written by the same person. In MBAZNab 2, the *t* has also a much rougher aspect than the first three letters. Other examples of changing technique in the same text include ArNab 145 (the end better than the beginning), ArNab 162 (the last two letters are made of dots), UJadhNab 108 (*šlm* is very rough), UJadhNab 469 (the *šlm* in the third line is made of a succession of dots).

F.3. Numerals written as ciphers

Seven inscriptions show numerals written as ciphers (**fig. 33**). These numerals are 19, 25, 45, 46, 49, 200 and 350.
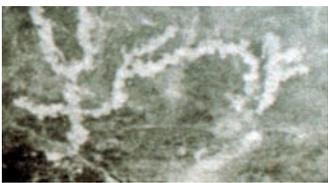
UJadhNab 86: *š* followed by 19 (10+5+4)

UJadhNab 454: 25 (20+5)

UJadhNab 6: 45 (20+20+5)

UJadhNab 172: 46 (20+20+5+1)

UJadhNab 546: 49 (20+20+5+4)

UJadhNab 109: 350 (2x100+100+20+20+10)

UJadhNab 297: 200 (2x100)

Fig. 33. Numerals written as ciphers.

The following combinations are represented:

– UJadhNab 86: 10+5+4 = 19;[112]

– UJadhNab 454: 20+5 = 25;

– UJadhNab 6: 20+20+5 = 45;

– UJadhNab 172: 20+20+5+1 = 46;

– UJadhNab 546: 20+20+5+4 = 49;

– UJadhNab 297: 2×100 = 200;

– UJadhNab 109: 2×100 and, on the following line, +100+20+20+10 = 350.

All the numerals known to have been used in Nabataean are represented in the texts: 1, 5, 10, 20, 100. "1" is a simple vertical line, except when it is combined with three others to form "4", in which case it usually forms a cross, a Greek one in UJadhNab 86 and a St Andrew's one in UJadhNab 546.

There are five examples of 5, all of which appear in inscriptions dated to the first half of the second century AD. The shape of the 5 in these texts is similar to the one it has in the first century texts, i.e. it resembles that of the Nabataean letter *y*. In later texts, the loop of the sign for 5 tends to disappear and it becomes a vertical or diagonal line which, as rightly pointed out by C. Robin (*et alii* 2014: 1045), is longer than the units which sometimes follow it, which allows to read the numerals 227 instead of 223 in the Namārah inscription (AD 332 instead of 328) and 427 instead of 423 in the Jabal Says one (AD 532–533 instead of 528–529). The sign for 5 seems therefore to follow the same palaeographic evolution as the letter *y*, which ultimately, as shown above, becomes similar to the *b* and *n*.

Of the two examples of 10, one is normal, in UJadhNab 86, while the one in UJadhNab 109 is exaggerated. The latter is reminiscent of the first set of numerals in JSNab 12, which have been read either as 43 (two twenties and three units) or as 33 (three tens and three units).[113] In UJadhNab 109, the last sign probably represents 10 since it has a completely different shape from the previous two signs which almost certainly represent 20 (with the loop closed on the left, as in the Ḥarrān inscription, in Ḥimà-Sud PalAr 1 and in DaJ144NabAr 1 (**fig. 34**). One has therefore to admit that "10", when written at the end of a sequence of numerals, may take the form of a final *y*.

Fig. 34. The numerals in **a.** the Ḥarrān inscription: 463; **b.** Ḥimà-Sud PalAr 1: 364; **c.** DaJ144NabAr 1: [4]43.

There are nine examples of "20" used in four different texts and the shape of the sign is different in each one. The sign for "20" seems to have varied considerably in Nabataean, as can be seen in the table published by J.T. Milik and H. Seyrig. The most widely used shape is close to the Arabic numeral 3, the upper loop being usually smaller than the bottom one and being sometimes closed, thus forming a circle, as in UJadhNab 6. That is why we have considered the two signs in UJadhNab 172 as being two

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112. I first thought that this numeral should be read 10+5+1, thus "16", with the single unit crossing the unusually long horizontal line of the 5. However, the juxtaposition of 5 (or another numeral) and 4 in the form of a cross, is attested in Nabataean epigraphy and on coins. See for example an inscription from Avdat dated AD 99 (Jaussen, Savignac, Vincent 1905: no. 2, p. 238–241) and a coin in Milik and Seyrig 1958: fig. 2. It is therefore preferable to read "19".

113. Healey 1993: 142–143.

signs for "20".[114] The two signs read as "20" in UJadhNab 109 cannot be read differently: they cannot be "100" because of the signs for "100" which appear just before, and they cannot be "5", which would be the only possible alternative, since what follows is a "10" (see above). It is probably not accidental that the two "20" in this text, which is the latest of the series, are almost identical to the "20" used in various other late texts.[115]

Finally, there are three examples of "100", two in UJadhNab 109 and one in UJadhNab 297. They have the perfectly normal shape of Nabataean "100", i.e. that of the letter *w*. In order to write "200", the sign for "100" is preceded by two units, thus multiplying the "100" by 2.

All in all, the numerals attested in the inscriptions from the Darb al-Bakrah work exactly as they do in the other Nabataean inscriptions and as they do in the dated texts from Ḥimā and al-Jawf, i.e. they are multiplied when going from the smallest to the biggest (3x100) and added when either equal (20+20) or going from the biggest to the smallest (20+10+5). The shape of some of the numerals can vary (the 5 and the 20 especially) and the 5 seems to witness the same evolution as the one which affects the *y*.

G. The anthroponyms

The Darb al-Bakrah corpus of inscriptions contains a large number of personal names, many of which are not attested elsewhere in the Nabataean realm. This can easily be seen from the onomastic index of the inscriptions, at the end of the catalogue, where any name followed by [N] was found in the list of Nabataean names established by A. Negev in 1991, while any name followed by a [O] does not appear in that list. Approximately two thirds of the names were not found in Negev's list.[116] It would be interesting to compare the names of the Darb al-Bakrah with the names contained in the inscriptions from the Arabian peninsula, a task which is however beyond the scope of this introduction. The same is true of the study which needs to be undertaken specifically on the names which appear in the inscriptions written in Nabataeo-Arabic. The reason is that such a study, in order to be complete and useful, should take into consideration all the texts written in Nabataeo-Arabic known so far (*c*. 150), not only those from the Darb al-Bakrah (*c*. 75). It will therefore be undertaken along with the edition of this corpus. A preliminary examination of the names in the Nabataeo-Arabic inscriptions from the Darb al-Bakrah allows however to make the following comments. First, it should be noted that *c*. 80% of these names appear *only* in texts written in Nabataeo-Arabic characters while *c*. 20% appear in texts carved in both the Nabataeo-Arabic and the calligraphic Nabataean scripts. Besides, if one considers the names which occur *only* in Nabataeo-Arabic, it is interesting that more than 80%, i.e. the vast majority, are not attested in the Nabataean onomasticon, at least not as it is known in Negev 1991 (with some additions by the author).[117] Conversely, if one considers the names which occur in *both* Nabataeo-Arabic characters and calligraphic Nabataean, the proportion is reversed: *c*. 80% are previously known. It is significant that the large majority of names which appear only in Nabataeo-Arabic characters are not previously known in the Nabataean onomasticon. We may tentatively suggest that this either reflects a population change (the cultural background of the people who wrote these graffiti was different, or they came from somewhere else), or reveals the existence of people who did not write much before the end of the third century AD (and who were therefore not visible) and who started to write in this area and with this particular script from the end of the third century onwards.

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114. Another reason is of course the fact that if they were read as "100+100", which is the only alternative, the date of the text, which is written in more or less calligraphic Nabataean, would be 206, i.e. AD 311–312, which would be relatively late for that kind of text. Besides, if "200" was meant, one would expect 2x100 rather than 100+100.

115. In chronological order: al-Najem and Macdonald 2009, Ḥimà-Sud PalAr 1 (in Robin, al-Ghabban, and al-Saʿīd 2014), Jabal Says, DaJ144NabAr 1 (in Nehmé 2017c), Ḥarrān.

116. Note that the entries in Negev 1991 have not been checked and the [N] thus indicates simply that a correspondance was found in the volume.

117. The 1249 names listed in Negev 1991 have been captured in a database to which have been added names mentioned in inscriptions published since 1991. The additions now represent 297 names.

I shall not, in this paragraph, discuss each name at length. This is in line with the policy I have applied in the catalogue itself, where the names are not often discussed and the etymologies not given. This seems to me, in the majority of cases, a relatively useless exercise because of the reading uncertainties. The following paragraphs are therefore either comments on the corpus of names as a whole, based primarily on statistics, or comments on specific categories of names.

G.1. The most common names

It is easy, first, to compare the names which occur most frequently on the Darb al-Bakrah with those which occur most frequently in the Nabataean realm in general, in order to see whether the two categories match. The following table and its commentary answer this initial question.

The names which appear most frequently on the Darb al-Bakrah (by decreasing number of occurrences)

Name	No. of occurrences in Darb al-Bakrah	Total no. of occurrences in Nabataean[118]	No. of previous occurrences in Nabataean in North Arabia	Remarks
tymw	63	106	55	
šlmw	26	83	23	
mšlmw	22	12	8	
rb'l	22	30	5	
w'lw	20	440	11	
ʿnmw	17	59	28	Seven in Nabataeo-Arabic characters
šly	17	35	13	One in Nabataeo-Arabic characters
ḥwrw	16	49	14	
šʿd'lhy	14	37	12	
hn'w	14	76	13	
ḥyw	14	24	21	
ʿbdʿdnwn	9	1	1	
ʿbdw	9	44	22	
ḥ{b/n}y{b/n}w	8	16	9	Almost all in Nabataeo-Arabic characters

Commentary:

The names which are most frequently attested in the Darb al-Bakrah texts are also, usually, widespread in Nabataean in general. This is the case, particularly, for *hn'w, w'lw,* and *tymw* as well as for *ḥwrw, ʿbdw, šlmw* and *šʿd'lhy* (in light grey above). Some others seem to be proportionally more widespread in the Darb al-Bakrah texts than in the Nabataean realm in general. These are:
– *ḥyw, ʿnmw* (several in Nabataeo-Arabic) and *šly*: the proportion of these names on the Darb al-Bakrah seems to be higher than in Nabataean in general but not greatly so;
– *ḥ{b/n}y{b/n}w* and *rb'l*: if we consider the number of occurrences of these names in the Darb al-Bakrah texts, the total number of occurrences in Nabataean increases by 50% or more;
– *mšlmw* and *ʿbdʿdnwn*: the Darb al-Bakrah texts provide more attestations of these names than all the other Nabataean inscriptions.
The most significant differences are the widespread use of the names *rb'l* and, written only in Nabataeo-Arabic characters, of *ḥ{b/n}y{b/n}w.*

118. The figures in this column are based on A. Negev's work but include also later additions to his index. The occurrences have not all been checked and the figures are therefore indicative.

If we look at this question of the most widespread names from another point of view, i.e. starting with the list of the names which are the most widely used in North Arabia, the following table can be established. It compares the number of occurrences of a name in north Arabia and on the Darb al-Bakrah.

The names which appear most frequently in North Arabia (by decreasing number of occurrences)

Name	Nb of occurrences in North Arabia	Nb of occurrences on the Darb al-Bakrah
tymw	55	63
ʿnmw	28	17
šlmw	23	26
ʿbdw	22	9
ḥyw	21	14
ʿbdʿbdt	20	3
zydw	16	7
ḥwrw	14	16
šlmn	14	1
hnʾw	13	14
ʿydw	13	8
šly	13	17

Commentary:

Eight names (in bold) out of the twelve which occur most frequently in North Arabia already appeared in the first table above, and this shows that the most common names are usually the same on the Darb al-Bakrah and in North Arabia. Among the four names which do not appear in the first list, two names, *ʿbdʿbdt* and *šlmn*, are particularly rare on the Darb al-Bakrah. The last two, *zydw* and *ʿydw*, are not significanly less common on the Darb al-Bakrah than in north Arabia in general.

The examination of the two tables drawn above shows that apart from the two names which are overwhelmingly more common on the Darb al-Bakrah than in the Nabataean texts in general, *rbʾl* and *ḥ{b/n}y{b/n}w*, and the other two which are suprisingly less common, *ʿbdʿbdt* and *šlmn*, there is not a *real* difference in the use of the names: the most popular ones in the Nabataean regions in general are also the most popular ones on the Darb al-Bakrah.

G.2. Basileophoric names

There are very few basileophoric names, i.e. names – compound or not – which contain a Nabataean king's name (*ḥrtt*, *rbʾl*, *mlkw* or *ʿbdt*) in the Darb al-Bakrah inscriptions. Apart from *rbʾl*, which is very common in the Darb al-Bakrah texts, the names of the Nabataean kings used as simple anthroponyms are not very common. There are only two *ḥrtt* (against fourty-three in the Nabataean texts in general), seven *mlkw* (against thirty-six) and not a single *ʿbdt* (against ten). As far as the compound names are concerned, I have identified the following basileophoric names:
– composed with *ʿbdt* (these names are both theophoric and basileophoric):[119] three *ʿbdʿbdt*, four *tymʿbdt* and one *ʾwšʿbdt*. No other compound name built with *ʿbdt* is attested in Nabataean;[120]
– composed with *ḥrtt*: four *ʿbdḥrtt*. The other compound names built with *ḥrtt* in Nabataean (outside the Darb al-Bakrah) are *ʾḥrtt* and *nšybḥrtt*[121] but *ʿbdḥrtt* is by far the most common;

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119. On this and the fact that the names composed with *ʿbdt* are more common than the names composed with the names of the other Nabataean kings, *ḥrtt*, *rbʾl* and *mlkw,* see Nehmé 2012a: 197–198 and fig. 7.

120. A complete list of Nabataean basileophoric compound names, with all the references, can be found in Nehmé 2012a: 208–216. However, in this list, the second line of the name *whbʿbdt* (the occurrence of which is very uncertain) should be deleted.

121. It is possible that the name *nšybḥrtt*, which is supposed to appear in a text copied by H.St.J.B. Philby (Ph261p) in the early 1950s in the Wādī Madhbaḥ, between Taymāʾ and Khaybar (reading Milik 1976: 146), corresponds in fact to the phrase *nšyb ḥrtt*, "the kinsman of Ḥāriṯat", which was read in an inscription found in al-Qaṭīʿah, half-way between Taymāʾ and Khaybar (al-Theeb 2005: no. 65). For another interpretation of *nšyb ḥrtt* in this text, "the very noble Ḥāriṯat", see Robin 2015b: 96–97.

– composed with *rb'l*: five *'bdrb'l*. The other compound name built with *rb'l* in Nabataean is *tymrb'l* but *'bdrb'l* is by far the most common;

– composed with *mnkw*: seven *'bdmnkw*. The other compound names built with *mnkw* are *whbmnkw* and *tymmnkw* but *'bdmnkw* is by far the most common.

The conclusions for the basileophoric names are the same as those presented above for § G.1: the names which occur on the Darb al-Bakrah are the same as those which occur in the Nabataean texts in general, there are no major differences. One may only notice that the names borne by the Nabataean kings in their simple forms (not in compound names) are usually less well represented on the Darb al-Bakrah than elsewhere, especially *ḥrtt* and *'bdt*.

G.3. Theophoric names

Theophoric names are usually searched for by identifying divine names which are preceded by a root word, the most common ones in Nabataean being *'wš*, *whb* (both = "gift"), *zyd* ("increase"), *'bd* and *tym*, the latter both meaning "servant". By extension, however, it is also assumed that whenever any such root word is followed by a name, this name is a divine name or may refer, indirectly, to a divine name. This is the case, for instance, for toponyms such as *gy'* which, if preceded by *'bd'l*, will be considered to mean "servant of [the god of] Gaia", or in the name *whb'lgyr*, attested in our corpus, which is translated as "gift of the protector" (see § D.7.2). However, we have restricted ourselves to the most obviously recognizable divine names and have left out names such as *hn'kbytw*, *'bd'yš*, *'bd'šḥn*, *'bdgnwn*, etc.[122] All the names which have been identified as theophoric are presented in the table below and only the new names are commented on. For the others, one should refer to Negev 1991 and other publications.

Probable theophoric names (by alphabetical order of the divine element)

Divine element	Name	Nb	Already known or not
'ysy (Isis)	*'bd-'ysy*	2	already known
'l (El)	*grm-'l*	1	already known
	ḥlpt-'l	1	**new name**: this name derives probably from Arabic *ḥalfah*, "oath", thus "oath/promise of El" (Lane 1863–1893: 627c).
	ḥn-'l	1	already known
	nṭyr-'l	1	already known
	'bd-'l	1	already known
	'wd-'l	1	**new name**: cf. Arabic *'wd*, "to seek protection, to take refuge", thus "protection, refuge of El" (Lane 1863–1893: 2192a).
	pḥr-'l	1	**new name**: "glory of El", on the basis of Arabic *faḫr*, "glory, pride of El" (Lane 1863–1893: 2349c).
	rbyb-'l	5	already known
	šlm-'l	2	**new name**: "safety of El".
'lktb' (al-Kutbā)	*tym-'l-ktb'*	4	already known
'lh/'lhy (Ilāh/Ilāhī)	*'wš-'lhy*	3	already known
	whb-'lhy/whb-lhy	5	already known
	zyd-'lhy	4	already known
	ḥb-'lhy	2	already known
	ḥlp-'lhy	1	already known
	m'n-'lhy	8	already known
	m'r-'l	1	**new name** for which no satisfactory etymology was found. The root M-'-R does not exist in Aramaic and in Arabic *ma'ir* is said of a man or of a part of the body whose hair fell off (Lane 1863–1893: 2723c).

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122. For a complete study of the theophoric names in the Arabian peninsula, see Nehmé forthcoming a. Note however that the data is never up to date because of the continuous discovery of new Nabataean inscriptions. For example, the present study includes the inscriptions recorded by Farīq aṣ-Ṣaḥrā', which Nehmé forthcoming a does not.

	ʿbd-ʾlh	1	already known
	ʿbd-ʾlhy	2	already known
	ʿwt-ʾlhy/ʿwt-lhy	5	already known
	ʿmr-ʾl	1	already known
	šyʿ-ʾlhy	2	already known
	šld-ʾlhy	1	**new name** for which no satisfactory etymology was found. The root S-L-D does not exist in Arabic and *šildā* in Aramaic means "decayed carcass"! (Jastrow, *s.v.*)
	šʿdʾ-lhy/šʿd-lhy		already known
	tym-ʾlhy/tym-lhy	6	already known
ʾlʿzʾ (al-ʿUzzā)	*ʿbd-ʾlʿzy*	1	already known
ʾlt (ʾAllāt)	*ʿbd-ʾlt*	1	**new name**: "servant of ʾAllāt".
	ʾlty	1	**new name**: the theophoric character of this name is not certain because isolated divine names are not usually used as theophoric names in Nabataean. It may be the word *ʾlt* followed by the first person suffixed personal pronoun, *-y*, thus "my goddess".
	hn-ʾlt	2	**new name**: cf. Arabic *hāniʾ*, "servant", thus "servant of ʾAllāt".
	tym-ʾlt	1	already known
bʿl (Baʿl)	*bʿl-ntn*	1	already known
	bʿl-ḥwn	1	**new name** (but published in ThNJUT 27): this name may mean "Baʿal was gracious" on the basis of the meaning of *ḥwn* in Aramaic (Jastrow 1903: s.v. *ḥnn/ḥwn*).
	bʿl-t{y}n	1	**new name**: possibly, "Baʿal dwelt [in the place]" or "Baʿal measured, compared", according to Arabic *tanna* (he dwelt) or, better, *tāna* (he measured) (Lane 1863–1893: 318a).
	ḥn-bʿl	1	**new name**: see above, "Baʿal is gracious".
gʾ (Gaia)	*ʿbd-ʾlgʾ*	7	already known
dwšrʾ (Dūšarā)	*tym-dwšrʾ*	1	already known
ḥwr (Ḥawar)	*tym-ʾl-ḥwr* *tym-lʾ-ḥwr/tym-l-ʾḥwr*	2	**new name**: this name may mean "servant of the [god] of *ḥwr*", i.e. of Ḥumaymā in southern Jordan.[123] However, *ḥwr* in UJadhNab 117, which has *tymlʾḥwr* instead of *tymʾlḥwr*, may possibly be equated with the god *ʾḥwr*, mentioned in a three-line Ancient North Arabian inscription in the Sabaic script from Qaryat al-Faw as well as in several theophoric names in Ḥismaic under the form *ʾḥwr* (four times) or *ḥwr* (once).[124] We know nothing else about this deity.
mnwy/mnwty	*ʿbd-mnwy*	1	**new name**: *mnwy* is probably the equivalent of *mnwty*, whether or not the author forgot to write the *t*.
	ʿbd-mnwty	3	already known
	ʿwd-mnwty	2	**new name**: cf. Arabic *ʿwḏ*, "to seek protection, to take refuge", thus "protection, refuge of *mnwty*". The name of the goddess is written with a final *y*, a feature which is found in other theophoric names such as *ʿbdmnwty* (ARNA.Nab 86) and *tymmnwty* (JSNab 92 and 93), as opposed to *zydmnwtw* and others, which are written with a final *w*.
ʿbdt (Obodas)	*ʾwš-ʿbdt*	1	already known
	tym-ʿbdt	4	already known
ṣlm (Ṣalm)	*ʿbd-ṣlm*	2	**new name**: it is the first occurrence, in Nabataean inscriptions, of the Taymanite deity Ṣalm, known in the first place from the Aramaic stele from Taymāʾ.[125] This divine name is used in theophoric names such as Dadanitic *ṣlm-yḥb* (JSLih 382). This theophoric name is attested only in north-west Arabia, which is not surprising since *ṣlm* is the god of Taymāʾ. Note that *ʿbdṣlm* occurs in a Taymāʾ Aramaic text dated to the 17th year of Malichus II, TA14285+TA14286, for which see Macdonald and al-Najem forthcoming a.
qs (Qōs)	*qs-bnh*	1	**new name**: "Qōs has built".

| *šm'* (sky) | *'bd-'l-šm'* | 1 | **new name**: it is the first occurrence in Nabataean of *šm'*, "the sky, heaven" used in a theophoric name. One should however remember that *šmy'* is used in two Nabataean inscriptions in a context where one would expect to find the name of a deity (after *mn qdm*, "in the presence of"). One is an inscription from the Jabal Ithlib, copied by Ch. Doughty, *CIS* II 236 (**fig. 35**), correctly read by J.T. Milik, photographed and republished by the author. The second is an inscription discovered during the 2016 excavation season at Madā'in Sāliḥ.[126] |
| | *'wd-'l-šm'* | 1 | **new name**, see above. |

The Darb al-Bakrah inscriptions thus contain nineteen new theophoric names built with divine elements some of which are previously known in Nabataean (*'l, 'lhy, 'lt, b'l, g', mnwty, 'bdt, qs*) and others which are new (*ḥwr/'ḥwr, ṣlm, šm'*). The root words show a strong influence of Arabic and some of them are new: *bnh* in *qsbnh, ḥlpt* in *ḥlpt'l, m'r* in *m'r'l, pḥr* in *pḥr'l*, "glory", possibly *tyn* in *b'ltyn*.

Fig. 35. *CIS* II 236, which mentions *mn qdm šmy'*, "in the presence of Heaven".

123. The equivalence of *ḥwr* with Auara in Ptolemy and with Hauare in the Notitia Dignitatum is almost certain. An inscription from Ḥumaymā, published in 1992 by D. Graf (1992: 69–70) says that a man is *'bd 'lḥwr*, i.e., if we accept the suggested interpretation, "the servant of [the god of] *ḥwr*", whoever this god was, just as we have *'bd'lg'/'bd'lgy'*, "the servant [of the god] of Gaia", usually identified with Dūšarā. Other possible interpretations are given (*al-ḥawar* = the planet Jupiter or *ḥwr* = the Egyptian god Horus), but are rejected; see the arguments p. 71–73.

124. Personal communication from M.C.A. Macdonald (10/2012), who classified the inscription, published in al-Ansary 1982: 147, no. 6, as undetermined Ancient North Arabian. The Ḥismaic theophoric names are to be found in King 1990: s.*v. tm-'ḥwr, 'bd-'ḥwr, whb-'ḥwr, tm-l-ḥwr and {'}bd-{'l'ḥ}wr*.

125. Calvet and Robin 1997: no. 200, p. 261–263.

126. *CIS* II 236: Milik 1972: 409–410. Both texts are published in Nehmé forthcoming b, with a the commentary on *šmy'*.

G.4. Names of women

The large majority of the inscriptions were written by men but a few women are mentioned in the texts. In ArNab 78 and 106, a woman named *gzy't* is said to be the daughter of *mydw*, probably a masculine name. What is interesting is that these two texts are written in a completely different technique: the letters of ArNab 106 are made of a succession of dots carved more or less closely to each other whereas the letters in ArNab 78 are carved as a continuous line. Because of this technical difference, we first thought that the author did not write the texts herself. However, if one looks at the form of the letters in both, one can see that they are almost identical, at least for *gzy't* (the patronym is not completely clear in ArNab 106). They were therefore probably carved by the same person, who just happened to use two different carving techniques.

The same name, *gzy't*, appears in another text, UJadhNab 190, where she is said to be the mother of a person named *qšrw*. If the latter is a masculine name, we may have in this text the occurrence of a person with a matronym (rather than a patronym), which is very rare in Nabataean, if attested at all.

Another interesting case is that of a woman named *'mt*, who is said to be the companion (*ḥbrt*) of a man named *šly* in UJadhNab 516. This text offers the first occurrence, in Nabataean, of the feminine form of *ḥbr*. The word, which is known in Aramaic, Hebrew and Arabic, is used in Nabataean in various contexts, among which are the members of religious confraternities,[127] the companions of a cavalryman,[128] the colleagues of a man who built a dam and of another who built a tomb,[129] a group of men who are the servants of a *strategos*.[130] It appears therefore in both religious and secular contexts and it is used particularly for people who exercise the same profession (cavalrymen, builders, servants). It is difficult to determine for what reason *'mt* was the "companion" of *šly*. Were they simply travelling together? The fact that *šly br štrw* and *'mt ḥbrth* are not linked by a conjunction but are simply put side by side does not help understand the relationship which existed between them. Another text, SBNab 2, provides an example of a man, *yny*, who is said to be the companion of a woman (*qšm'l*) who is in turn the servant (*'lymt*) of somebody else, whose name is lost. This text shows that a man can be the *ḥbr* of a woman who is a servant. It is probable that *ḥbr* is to be taken here in a very broad sense.

Another woman, *ḥrmw*, signs along with a man named *gšm* in UJadhNab 501. Both *gšm* and *ḥrmw* give the name of their father, respectively *tym'lhy* and *ṭ{y}bw*. They are therefore not brother and sister and probably not husband and wife either. They probably just happened to be in Umm Jadhāyidh at the same time and signed together for a reason unknown to us.

Four women are the slaves (*'lymt*) of a man: *m{d/r}{d/r}{pw}* in ArNab 53, *lbnt* in UJadhNab 17, *w'lt* in UJadhNab 91 and *hndw* in UJadhNab 99. Finally, the name and patronym of two other woman are *ḥbw* daughter of *yt'w* in UJadhNab 120 and *šdw* daughter of *ḥrm* in ArNab 87, while *mḥmyt*, in UJadhNab 489 is mentioned with no patronym after her name.

Table of women attested in the Darb al-Bakrah inscriptions

Name	Inscription no.	Notes
gzy't	ArNab 78, 106	daughter of *mydw*
gzy't	UJadhNab 190	mother of *qšrw*
hndw	UJadhNab 99	*'lymt*, "slave"
w'lt	UJadhNab 91	*'lymt*, "slave"
ḥbw	UJadhNab 120	daughter of *yt'w*

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127. DNPF 73 = MP 530 in Petra (Cantineau 1930–1932: vol. 2, p. 6–7).

128. UdhNab 18 = JSNab 245–246 in Maqʿad al-Jundī near Ḥegrā (*pḥbrwhy pršy' nṭryn*).

129. Dam: Negev 1961: no. 8; tomb: JSNab 18 (correct reading in Milik and Starcky 1970: no. 89).

130. JSNab 57 (see most recently Nehmé 2005–2006: no. 13, p. 194–198): three men are mentioned followed by *w šryt ḥbryhm 'lymy mlkw w b'qt 'srtgy'*, "and the rest of their companions the servants of Malkū and Baʿqat the *strategoi*".

ḥrmw	UJadhNab 501	daughter of *ṭ{y}bw*, she is accompanied by a man and signs with him
lbnt	UJadhNab 17	*ʿlymt*, "slave"
m{d/r}{d/r}{pw}	ArNab 53	*ʿlymt*, "slave"
mḥmyt	UJadhNab 489	—
ʿmt	UJadhNab 516	*ḥbrt*, "companion" of *šly*
qšmʾl	SBNab 2	she is *ʿlymt* of somebody, *yny* is her *ḥbr*, "companion"
šdw	ArNab 87	daughter of *ḥrm*

Thus, twelve women are mentioned in the Darb al-Bakrah inscriptions. Among them, five are slaves and two are the companions of a man. Another one signs along with a man. Compared with the approximately 700 names of men, the women represent less than 2% of the total, which is very little. Almost half of them have a low social status and not much is known of the others.

G.5. Jewish names

The inscriptions from the Darb al-Bakrah contain a number of names of Jewish origin. It is important to identify and comment on these because they may provide more information on the otherwise very badly documented Jewish communities in the oases of north-west Arabia in the centuries before Islam. Moreover, recent publications on this subject have led to a re-evaluation of the importance of Judaism in both South and North Arabia. The new material collected from the Darb al-Bakrah thus forms a complement to these studies[131] and the inscriptions written by Jews have to be added to the corpus of internal sources on Judaism in Arabia. They belong to the group of inscriptions written by Jews which were carved in the rock by pilgrims or travellers who wanted to leave behind them a record of their presence in a particular place.[132]

Before giving the list of names, I would like to draw attention to three methodological problems: one is the identification of a particular name as Jewish; the second is the fact that the Jews of Arabia did not necessarily bear Jewish names; the third is that a man bearing a Jewish name was not necessarily Jewish in the religious sense since, as R. Hoyland has pointed out, "it is possible for names to circulate outside of their original community".[133]

Concerning the identification of a name as Jewish, I have considered all biblical names as Jewish, despite the fact that some of them may have been borne by Christians.[134] There is indeed a general consensus among scholars that biblical names, because of their relative rarity and because they are more commonly adopted by converts than non-biblical names, are born only by followers of the Jewish religion. If they were borne by non-Jews (and not by Christians), one would expect names such as Yehūdā, Yūsuf, Yaʿqūb, etc. to be widespread among the Nabataeans, but instead they are rarities.

The identification of names as Jewish becomes more complicated when names have Ancient North or Ancient South Arabian parallels. In this case, it is impossible to say whether those who bore them were Jewish, unless there is external evidence. One example will illustrate this. The name *ḥny* occurs in the funerary inscription known as the Māwiyah epitaph published by R. Stiehl (1970), where he is the father

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131. Noja 1979, Newby 1988, Robin 2004, al-Najem and Macdonald 2009, Hoyland 2011. On Judaism in the Ḥijāz, see also Lecker 1998 and Gil 1984. Above all, see Robin 2015a.

132. This is one of the categories of inscriptions distinguished by Robin 2004: 841–842.

133. Hoyland 2011: 95.

134. al-Najem and Macdonald 2009: 214, note that Christians also use Old Testament names. Thus *šemûʾel* occurs in Syriac in translations of the Old Testament, which is normal, but also as the name of church officials (reference is given to Payne Smith 1879–1901: 4205). C. Robin (2015a: 65 and especially p. 82) recalls that some of the names borrowed from the Hebrew Bible were borne by parents or followers of Jesus (which is normal since they were Jews). Those which are attested in the inscriptions from Arabia are Jacob (*yʿqwb*), John (*yḥyʾ*), Joseph (*ywsp*), and Simon (*šmʿwn*). Other names, not even used among those close to Jesus, could also be borne by Christians: Isaac, Isaiah, Moses, Samuel. The only name which may be exclusively Jewish is Judah.

of the author, the chief citizen of Ḥegrā, and the son of *šmw'l*. The name was considered by G. Newby (1988: n. 21) as representing the name *Ḥônî*, a name associated with the Hasmonean civil war as well as with the name of several high priests. M.C.A. Macdonald notes that this name, in Nabataean, would have been spelled **ḥwny* and, considering the fact that *ḥny* is very common in Safaitic, probably representing Ḥunayy (Caskel: 333b, *s.v.* Ḥunaiy), he concludes that *ḥny* in this text is more likely to represent the Arabian name *ḥny* than the Jewish name *Ḥônî*.[135] One other document should, however, be taken into consideration: the name *ḥny* occurs in another text, from the Darb al-Bakrah, UJadhNab 405, written in Nabataeo-Arabic. In this text, *ḥny*'s father is called *nḥmy*, in which one can easily recognize the biblical name *nḥmyh*, Nehemiah. We therefore have two men named *ḥny*, whose fathers bear typical biblical names, Samuel and Nehemiah. It is therefore likely that in each case *ḥny* was a Jew and that he was given this name because of its background in Jewish history. The fact that the *w* is not written in *ḥny* remains a problem (unless one assumes that the /ō/ has been shortened to /o/). Indeed, the long vowel *ū* is almost always written in Nabataean, with only a few exceptions.[136] This is particularly true, for instance, in Greek names written in Nabataean, where ω is rendered by a *w* and o by nothing.[137] The only exceptions are a few words such as *mdkr* for *mdkwr* and *ḥd* for *ḥwd*,[138] which would support the idea that /ū/ could be shortened in certain contexts, and possibly the name *hnpls*, which occurs in an inscription from Sīq al-Bārid in Petra, *CIS* II 446, according to a re-reading of the text by J.T. Milik, which was checked on a photograph by the author.[139]

This example shows that when dealing with names the consonantal skeleton of which can represent either Arabian or Jewish names, we should not dismiss them out of hand but look at the context in which they are used:

1/ if the father or the grandfather of a man who bears such a name bears a biblical name, it is likely that this man was a Jew, unless he was really not religious, or he had married a non-Jew, which would be surprising if he or his father was a convert;

2/ if the son of a man who bears such a name bears a biblical name, it is also possible that his man was a Jew.

On the other hand, if a man bears a name the consonantal skeleton of which can represent either Arabian or Jewish names and there is *no* external evidence for it to be interpreted as a Jewish name, we should probably consider it as Arabian. The inscriptions give several interesting examples. In the so-called Māwiyah inscription, both the chief citizens of Ḥegrā and Taymā', who are cousins, bear Arabian names, *'dywn* and *'mrw*, whereas their grandfather bears a Jewish name, *šmw'l*. In the case of JSNab 4, which is the only text by someone calling himself *yhwd'*,[140] the author's name is *šbytw*, otherwise attested only in an inscription from the Tabūk area (Theeb 1993: no. 48). *Šbytw* may be the diminutive *fuʿayl* form of *šbt*, "spider" in Arabic, and not a Jewish name derived from Shabbat, Hebrew *šbt*.[141] The only Hebrew name built with the letters *š-b-t* is Šabtai and the name *šbt* itself occurs in several Safaitic inscriptions.[142] Note that if the name was Hebrew Šabtai, the Safaitic cognate would be *s¹bt*, but no such name is known in Safaitic.

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135. *Ibidem*, n. 39.

136. Cantineau 1930–1932, vol. 1: 47.

137. See Milik 1976: 148–151 for examples: *'plwnys* = Ἀπολλώνιος, *dydwrs* = Διόδωρος, etc.

138. *mdkr*: *CIS* II 1280; *ḥd*: JSNab 36.

139. This name is interpreted by J.T. Milik as being derived from Greek οἰνόπώλης, "merchant of wine". If this is true, ω is not represented by a *w* in the Nabataean version of the name. There may be other examples of this omission in personal names (the only list I have searched is the one published in Milik 1976: 147–151, which does not seem to contain other examples).

140. It is not certain whether *yhwd'* in this text means "Jew" or "Judaean", i.e. inhabitant of the Roman province of Judaea.

141. Robin 2015a: 180, considers that *šbytw* does not seem to be an Arabian name and he compares it with *šbw* (on which see below).

142. *CIS* V 4418 and Clark 1979: 604, where the reading is certain. The name is derived by G.L. Harding from Arabic *šabba*, "to grow, kindle" (Harding 1971: 337).

The corollary of this is that we inevitably miss those Jews who bore names which are attested only in the Arabian sphere. In the absence of any external sign of Jewishness in or around the texts, these Jews, if they ever existed in north-west Arabia, are completely invisible in the epigraphic landscape. This is particularly well illustrated in the Darb al-Bakrah by UJadhNab 538. The author of this text bears an Arabian name, *šly* son of *ʾwšw*, but he is probably Jewish because he says that he wrote the text "the day of the feast of the unleavened bread", i.e. Passover. Without this precision, we would have completely missed his jewishness. The parallels from South Arabia are also worth mentioning. Most of the Jewish texts of this region are identified as such not because of the names they contain but because they mention the "people of Israel", use the exclamation "Lord of the Jews", talk about a cemetery reserved to Jews, show a menorah, etc.[143] The authors of the inscriptions, in most cases, bear Ancient South Arabian names and, in one case, it is possible to say that they are of Ḥimyarite origin because they enumerate the six aristocratic houses over which they have authority.[144] Since almost all the inscriptions from north-west Arabia mention only names, these are the only criterion which allows the interpretation of a text as Jewish, hence their importance.

One should also bear in mind the fact that at a later date, among the large number of Jews who are known to have lived in Medina and with whom the prophet Muḥammad had contacts, very few bore a Jewish name or had a father or a grandfather who bore a reconizably Jewish name. The Jews thus bore names which were identical to those borne by Muslims and even by Christians.[145]

Finally, concerning the third point, i.e. the fact that a man bearing a Jewish name is not necessarily Jewish in the religious sense, it is difficult to believe that a convert was not Jewish in the religious sense. Converts are usually identified by the fact that they or their sons bear biblical names, but it is probable that converts did not *necessarily* take biblical names and that biblical names were not exclusively adopted by converts. Indeed, a person who bears a non-Jewish name may or may not change it to a Jewish name on conversion, but is very likely to give his/her children Jewish names. In the absence of any certainty, the only solution, in order to identify Jews, is to assume that, short of evidence to the contrary, when a man bears a biblical Jewish name, he is Jewish and *likely* to have been a practicing Jew.

The reader will find below a list of possible Jewish names borne by authors of the Darb al-Bakrah inscriptions, with a brief commentary on each.[146] The method used to identify the names is the following: each name in the onomastic index of the Darb al-Bakrah texts was checked against the index of Jewish names recorded in T. Ilan' *Lexicon of Jewish Names*, which is likely to contain most of the names used in the period we are dealing with.[147]

Conventions:

– "Ilan" refers to Ilan 2002 and "Negev" to Negev 1991;

– the transcription of the biblical names is given in the form in which it appears in Ilan 2002.

– the names which are followed by one or two * are considered as being possibly borne by Jews. One * indicates a small degree of probability and two ** indicate a high degree of probability that the name is Jewish. The names with no * after them are commented on but have not been considered as being Jewish.

– *ʾbšlm*: UJadhNab 8 (restored from *ʾb----m*), as well as UJadhNab 163 and 233, in which we are dealing with the same man, whose father is called *ḥyw*, a very popular name in Nabataean. *ʾbšlm* occurs also in two Nabataean inscriptions from outside the Darb al-Bakrah proper. One of them, JSNab 313 (see fig. 6),

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143. Robin 2004: 842–844.

144. The text was published by Gajda 2004 but this point is commented on by C. Robin (2004: 848).

145. Robin 2015a: 82.

146. A complete list of Jewish names in the inscriptions from the Ḥijāz, including the ones from Darb al-Bakrah, can be found in Robin 2015a: 87–91. I have shared with him the unpublished material I had at my disposal.

147. I am very grateful to my friend Lola Mary for helping me check the names against T. Ilan's *Lexicon*, a long and tedious process.

carved in the Jabal al-Khraymāt area in Madāʾin Ṣāliḥ, is very interesting because it was written by the same man as the two Umm Jadhāyidh texts. Not only the patronym is the same but the ligatures between the letters are identical to those in UJadhNab 163 and 233. These texts show that people were travelling from Ḥegrā to Umm Jadhāyidh or vice versa. The other text comes from Wādī Ramm and is a prayer to the Arabian goddess ʾAllāt, which makes it unlikely to be Jewish.[148]

This name may have been considered as the equivalent of *ʾbšlwm*, Abshalom,[149] David's rebellious son. However, the absence of medial *w* suggests that it may have been pronounced ʾAbšalām since medial long *ā* was not written in Nabataean. This in turn suggests that it is a North Arabian formation, and therefore a North Arabian name, rather than a Hebrew one. It should also be noted that the name *ʾbsˡlm* occurs in several Ancient North Arabian inscriptions: three Hismaic, two of which contain a prayer to the Arabian goddess Lāt[150] while *ʾbsˡlm* appears in the third (MNM a 1), in a long genealogy of names known otherwise in Ancient North Arabian; seven Dadanitic; five Safaitic.[151] In none of these is there any hint that the people are Jewish. In conclusion, it is surely better to consider *ʾbšlm* as an Arabian name than as a Jewish one.

– *ʾylyṣr**: ArNab 18, written in the Nabataean script. This is a Jewish name attested in the pre-Hellenistic period, for which see Zadok 1988 (24(d), 181§49, 282 §721213(a)6, 321 §721513(a)4), who vocalizes it as *ʾĕlîṣûr*, which may mean "My God is a rock".

– *ʾlʿzr***: UJadhNab 561, written in Nabataeo-Arabic, where he is the son of a man named *ʾṣḥq*, on which see below. This is obviously the biblical name Eleazar (Ilan: 65–79) which occurs also, with the same spelling, in the Nabataean papyrus P Yadin 36.[152]

– *ʾṣḥq***: UJadhNab 4, 221 and 561, all written in Nabataeo-Arabic. In UJadhNab 561, he is the father of *ʾlʿzr*. This name is not previously attested in Nabataean. It is obviously the biblical name Isaac. Note that the spelling *ʾṣḥq*, with an initial ʾ and a ṣ, is a mixture of Aramaic *ʾšḥq* and Hebrew *yṣḥq*.[153]

– *ḥgy*: UJadhNab 55 and 77, two inscriptions from the Darb al-Bakrah written by the same man. *ḥgy* is not found anywhere else in Nabataean. It may be compared with the Jewish biblical name *ḥgy*, Hagai (Ilan: 93–94), the post-exilic prophet. His father's name is *rgyʿw*, which occurs in UJadhNab 26 as the patronym of a man named *gmḥw*. The name *ḥgy* occurs also in three Safaitic, one Hismaic (from Mabrak an-Nāqah north of Madāʾin Ṣāliḥ, JSSaf 1) and one mixed Hismaic/Safaitic inscriptions.[154] It occurs also in two Ancient South Arabian (Sabaic) texts, including one in the form *ḥgyt*.[155] The name is therefore likely to be Arabian, especially since it is not associated with a Jewish name in the only Nabataean inscription in which it occurs.

– *ḥzyrʾ*: UJadhNab 208 (a single name). This name, which does not occur anywhere else in Nabataean, may be compared with the biblical name *ḥzyr*, Hezir, a priestly family mentioned in 1 Chr 24:15 (Ilan: 95), but since it occurs in four Safaitic inscriptions (see OCIANA) and since there is no external evidence for it being Jewish, it may be better to consider it as an Arabian name. Robin (2015a: 89) compares it also with *ḥazîr* (Arabic *khanzīr*), the word for "pig" in Hebrew and Aramaic.

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148. Savignac 1933: no. 7 p. 417.

149. As already suggested by Jaussen and Savignac (1909–1922, vol. 2: 215) and Cantineau (1930–1932, vol. 2: 151).

150. Jacobson B.3.C.4 (see OCIANA) and one to be published in Macdonald forthcoming a.

151. See OCIANA, consulted 22nd January 2018. I however express my gratitude to M.C.A. Macdonald who was of great help in collecting the North Arabian comparative material before the OCIANA database was online.

152. Starcky 1954, and see now Yardeni 2001.

153. On the spelling of the name, see Robin 2015a: 92.

154. See OCIANA, 22nd January, 2018.

155. See CSAI, 22nd January, 2018.

– *ḥny**: ArNab 7, UJadhNab 119, 405. This name, borne by Jews and Arabs, is suggested by T. Ilan (377) to be an abbreviation of *ḥwny*. Ilan specifies that it is not mentioned in the Hebrew Bible but that it clearly belongs, along with its variants, to the family of biblical names such as *ywḥnn* and *ḥnnyh*. It is worth noting that in UJadhNab 405, which is written in Nabataeo-Arabic, *ḥny*'s father's name is *nḥmy*, a well known biblical name. It may therefore be that *ḥny* son of *nḥmy* is a Jew. In the AD 356 Māwiyah inscription, the name *ḥny* appears as the son of *šmw'l*, i.e. in a probable Jewish context. It is therefore likely that in both cases, the name is borne by a Jew, despite M.C.A. Macdonald's reservations.[156] In ArNab 7, *ḥny* is the father of *ḥb'lhy* and in UJadhNab 119, he is the son of *krys*. In these two texts, nothing indicates that *ḥny* is a Jew and the inscriptions have therefore not been listed as Jewish ones. C. Robin (2015a: 89, with references) also draws attention on the fact that two Jewish individuals named *ḥny* are known in written sources: a Jewish wine trader from wādī 'l-Qurà, Ghuṣayn son of Ḥannā and the father of the Jewish poet from Taymā', al-Samaw'al b. Ḥannā b. 'Ādiyā.[157]

– *ḥnyn'**: UJadhNab 75, 76, 125, 154, 205. According to Ilan (106), *ḥnyn'/ḥnynh* is an Aramaicized variant of the biblical name *ḥnnyh*. The name spelled with a final ' does not occur anywhere else in Nabataean where only *ḥnynw* is known.[158] The probability that *ḥnyn'* is a Jewish name is however not very high. Note that *ḥnn'*, which would be the Safaitic spelling of *ḥnyn'*, occurs in four Safaitic inscriptions (see OCIANA), and *ḥnn*, which could correspond to *ḫunayn, *ḫanān or *ḫanan, is very common in Safaitic.

In UJadhNab 75, *ḥnyn'* appears as a single name; in UJadhNab 76 and 154, written by the same man, he is the son of *gšm*, an Arabian name (cf. "Geshem the Arab" in Nehemiah 2:19 and 6:1-2); in UJadhNab 125 and 205, also written by the same man, he is the father of *gšm*. Thus, in four instances out of five, *ḥnyn'* is associated with the name *gšm*. The authors of UJadhNab 76 and 154 on the one hand, 125 and 205 on the other hand, may be of the same family, and since UJadhNab 75 is written above UJadhNab 76, on the same rock face, *ḥnyn'* of this text is probably to be equated with one of the other *ḥnyn'* in this series.

– *ḥnny***: UJadhNab 225, 293, both written by the same man who is the son of *yhwd'*, a well known biblical name (see below). It is therefore probable, since the name is not attested elsewhere in Nabataean, that *ḥnny* in these two texts is to be equated with the biblical name *ḥnnyh*, Hananiah (Ilan: 103–108). The abbreviated form Hanani is attested in I Kings 16:1 and also in ostraca from Masada. It is worth noting that both texts in which the name occurs are written in Nabataeo-Arabic.

– *ḥnnyh***: UJadhNab 229 (father of *ywmny* and son of *'zmh*) and 310 (son of *'zrw*, on which see below), both of which are written in Nabataeo-Arabic, to which should be added a new text from Madā'in Ṣāliḥ, MS182Nab1 (see Appendix 1). This is the normal spelling of the Jewish biblical name Hananiah (see above). Note however that in UJadhNab 229, neither the father nor the son of *ḥnnyh* bear Jewish names, which may indicate that the man bearing this name in this particular inscription was not Jewish.

– *ṭbyw**: UJadhNab 515, father of *ḥrgt*, and see also *ṭybw* in UJadhNab 501, where he is the father of a woman called *ḥrmw*. These names are attested in Nabataean in this corpus only and may be orthographic variations of the biblical name *ṭwbyh*, Tobiah (Ilan: 109–110). These two forms are attested respectively in the Mishna and on an ostracon from Masada (see Ilan for references).

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156. al-Najem and Macdonald 2009: n. 39.

157. Robin specifies that this is according to the genealogy in Mas'ūdī, *Murūj*, § 1280 because the genealogy of Samaw'al varies. According to Ibn al-Kalbī, it is al-Samaw'al b. Ḥiyā b. 'Ādiyā (Caskel 1966: vol. 2, p. 510).

158. In several inscriptions from Petra and Ḥegrā as well as in P Yadin 2:26 where he is a possessor of property used in the description of a boundary (son of *tym'lhy*). On the Darb al-Bakrah, it occurs in UdhNab 13 (father of *tym'bdt*), QNNab 15, ArNab 51 and UJadhNab 2 (in these three, as the father of *šlmw*), UJadh 1 (son of *m'n'lhy*). In other texts from the Darb al-Bakrah, one may hesitate between *n* and *b* and thus read either *ḥbybw* or *ḥnynw* (see the index of proper names at the end of the inscriptions' catalogue under *ḥ{b/n}y{b/n}w*). Since *ḥnynw* is relatively widespread in the Nabataean texts and since in neither of the inscriptions from the Darb al-Bakrah it is associated with a Jewish name, it is better to consider it as an Arabian name.

– **yhwd'****: UJadhNab 225 and 293 (written by the same man, father of *ḥnny*), 301 (son of *{š'yh}*----), 386 (single name), 467 (father of *'nmw*, a well known Arabian name). It occurs also in one text from al-ʿUlā, numbered ʿUlā 1 in Nehmé 2010a: 83 (see Appendix 1), where he is the father of a man named *lḥmw* or *nḥmw*. In all the inscriptions in which this name occurs, the script is Nabataeo-Arabic. *yhwd'* (Ilan: 118) is the biblical name Judah and it should be noted that in the Nabataean papyri, the name is spelled *yhwdh* (P Yadin 6:3, 9:12–13). Concerning *lḥmw* in ʿUlā 1, one could be tempted to compare it with Laḥmī, who is said to be the brother of Goliath in I Chronicles 20:5, but Laḥmī is in fact part of the *nisba* Bēt ha-Llaḥmī (i.e. of Bethlehem) of Elḥanan son of Yaʿēr, a Judaean who is said in II Samuel 21:19 to have killed Goliath.[159] Note that I Chronicles is a reinterpretation of II Samuel in order not to contradict the story that it is David who killed Goliath, not Elḥanan. It is therefore most unlikely that *lḥmw* is a Jewish name. If the reading *nḥmw* is preferred, and it is possible in view of the height of the letter, which is identical to that of the other letters in the text, it may be an alternative spelling of *nḥmy*.

– **ywsp****: UJadhNab 219 (son of *'nmw*, a well known Arabian name), written in Nabataeo-Arabic. *ywsp* (Ilan: 157) is the biblical name Joseph. The name *ywsp* occurs also in Nabataean in the AD 203 Taymāʾ inscription,[160] in JSNab 262 where, according to M.C.A. Macdonald, his father's name, *'wyw*, could represent the Jewish name *'wy* (ʾAvī, Ilan: 399), and in the newly discovered inscription from Mābiyāt, dated AD 280.[161] It also appears as the name of the seller of a property in P Yadin 9:5.

– **yny**: ArNab 12,[162] 32 (alone), 88 (father of *'šlm*), SBNab 2, UJadhNab 126, 156 (son of *'zr*), 380, 496 (twice), 511, 514, none of which are in Nabataeo-Arabic. On the basis of these inscriptions, it was possible to reconstruct the following genealogy: *yny br grgr br yny br grgr br by----* (see fig. 11). According to Ilan (24 and 147), *yny* is a (Palestinian?) variant of (Babylonian?) *yn'y*, which is a hypocoristic, and perhaps Aramaicized, form of the biblical name *ywntn*, Jonathan. This etymology is possible but remains very uncertain. It should be noted that *yny* does not occur in any other Nabataean inscription. In UJadhNab 156, it is associated with the name *'zr*, possibly to be equated with Ezra (see below). *Yny* seems to occur once in Safaitic. In conclusion, considering the uncertainty of the etymology and the fact that the name is attested once in Safaitic, we prefer to consider *yny* as an Arabian name.

– **yʿqwb****: UJadhNab 124, written in Nabataeo-Arabic. This is the biblical name Jacob. The name is also attested in an inscription discovered at Madāʾin Ṣāliḥ in 2005, MS182Nab 2 (see Appendix 1).

– **lwy'****: UJadhNab 19, written in Nabataeo-Arabic, where he is the father of *{r}ḥym*, which is attested in one other Nabataean inscription, from the Tabūk area, ThMNN 896. This name may be the Aramaicized form of *lwy*, biblical Levi, a son of Jacob (Ilan: 182–185). It does not occur in any other Nabataean inscription.

– **nḥmy****: this name, which occurs here for the first time in a Nabataean text, UJadhNab 405, which is written in Nabataeo-Arabic, is clearly the biblical name *nḥmyh*, the famous Jewish leader Nehemiah (Ilan: 197–198). He is the father of a man named *ḥny*, who may also be a Jew (see above). For a possible alternative spelling of the name, *nḥmw*, see the commentary on *yhwd'* above as well as Appendix 1, ʿUlā 1.

– **ntny**: this name occurs in six texts from Umm Jadhāyidh, none of which is written in Nabataeo-Arabic. UJadhNab 98 and 271 were written by the same man, *ntny* son of *rb'l*, and the same is true of UJadhNab 270, 281 and 381, written by *mʿn'lhy* son of *ntny*. Note that *rb'l* and *mʿn'lhy* are Arabian names. *Ntn* may

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159. I thank M.C.A. Macdonald for drawing my attention to the Laḥmī in II Samuel.

160. al-Najem and Macdonald 2009, and see the commentary on the name p. 210 and n. 37 p. 214.

161. On which see Nehmé 2010a: M1, p. 69–70.

162. The numbers underlined with one or two lines are inscriptions written by the same person: one line = *yny br grgr*, two lines = *grgr br yny*.

be compared with biblical Nathan (Ilan: 198–200) but, as R. Hoyland has pointed out,[163] the root N-T-N "is common in names from quite different pre-Islamic backgrounds, and certainly need not be Jewish".[164] It does not occur anywhere else in this form, with a final *y*, in the Nabataean realm, but it occurs under the form *ntn* on the Nabataean sundial found in Ḥegrā, JSNab 172.1 (**fig. 36**), where it has been interpreted as a possible Jewish name because he is the father of *mnsʾ*, biblical Manaseh. Compound forms, such as *qsntn* and *bʿlntn* are also known in Nabataean. Since the root N-T-N is well attested in Nabataean and since *ntny* in the inscriptions from Umm Jadhāyidh is associated with Arabian names, it has not been considered in these examples as being a Jewish name. It may simply be a hypocoristic of a theophoric name such as *ntnʾl*.

Fig. 36. The Nabataean sundial from Madāʾin Ṣāliḥ and the inscription JSNab 172.1 mentioning the Jewish names *mnsʾ* and *ntn* (photo J. Capelle).

– **ʿzr*, ʿzrw***: this name is attested in four texts from the Darb al-Bakrah, UJadhNab 156 (father of *yny*,[165] for which see above), 160 (father of *{d/r}ynt*, who may thus be the brother of *yny* of UJadhNab 156), 427 (father of *{nt}[r]*) and 310 (father of *ḥnnyh*, a name considered as Jewish, see above). Note that only UJadhNab 310 is written in Nabataeo-Arabic and that in the latter the name could also be read *ʿrrw*. *ʿzr* is attested elsewhere in the Nabataean corpus only in Madāʾin Ṣāliḥ, in JSNab 137, the reading of which, *dkyr ʿzr bṭb*, was checked on the rock in 2005, and in P. Yadin 2:49, 3:55 and 4:26 as the scribe who wrote the documents (son of *ʿwtw*). It should probably be compared with *ʿzrʾ*, Ezra, the Arabian equivalent of which would be *ʿḏr* because it derives from the proto-Semitic root ʿ-Ḏ-R, "to be strong", which is very common in Safaitic. Note also that the names *ʿḏrn* and *yʿḏrʾl* are used in Ancient South Arabian.[166] *ʿzrw* could be an "Arabianized" form of either *ʿzr* (by adding the typical Arab ending -*w*) or *ʿzrʾ* (by substituting the *w* for Hebrew ʾ).

– **ʿqby**: UJadhNab 18, 279 and 305, all written by the same man, the son of *ʿqby*, named *ʿbdrbʾl*. This name does not occur in this form in the Nabataean corpus, where only *ʿqbw* is known in a text from Madāʾin Ṣāliḥ, JSNab 74, which was unfortunately not found *in situ*. Note that in JSNab 74, *ʿqbw* is preceded and followed by two Arabian names, *ʿbdw* and *[ʾp]tḥ*. *ʿqby* may be compared with biblical *ʿqwb*, Aqub (Ilan: 202–203), for which the variant *ʿqbyh* is known. This parallel is however far from certain and this name cannot be regarded as evidence of a Jewish presence in north-west Arabia, especially since *ʿqb* is the name of several groups in Ancient South Arabian.[167]

– **ply**: this name, which occurs in Nabataean only in the Darb al-Bakrah inscriptions, in eight texts some of which were written by the same author but none of which is written in Nabataeo-Arabic,[168] may be compared with the biblical name *plyh*, Playah (Ilan: 205), although one would expect a letter after the *y* in

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163. Hoyland 2011: n. 12 p. 94.

164. Thus, for instance, *ntn* occurs thirty-four times as a personal name in Safaitic. *Natnu* is also mentioned as the king of the Arabian tribe of Nabayoth mentioned in the Assyrian Annals. The element *ntn* is also found occasionally in Ancient North Arabian theophoric names, e.g. *ntn-bʿl* (JSLih 81) and *ntn-dd* (possibly in JSLih 186), etc.

165. In this text, the name may be *{d/r}yny* if one considers that the *{d/r}* at the end of line 1 belongs to the name which starts on line 2.

166. Personal communication from C. Robin and CSAI.

167. *Idem*.

168. ArNab 93 (father of *hnʾt*); UJadhNab 232 (father of *mšlmw*); 259.1 (single name); 261 and 431 (father of *hnʾw*); 272 and 315 (father of *khylw*); 376 and 506 (son of *hnʾw*). All the names associated with *ply* are Arabian names.

Nabataean (*plyʾ* or *plyw*). As with the preceding name, the parallel is too uncertain for *ply* to be regarded as a Jewish name.

– **šbw**: this name is attested in three Nabataean inscriptions only, two from Darb al-Bakrah, UJadhNab 46 and 343, where no patronym is given, and one from a tomb inscription at Madāʾin Ṣāliḥ, JSNab 33, where *šbw* (read *šby* in the *CIS* but convincingly re-read as *šbw* in Healey 1993: 216) is the son of *mqymw*, a well known Arabian name. It may be related to the Jewish biblical name *šby*, Shabi (Ilan: 213), which would be a hypocoristic of a name such as *šbnyh*. The parallels are too uncertain for *šby* to be regarded as a Jewish name. Note that either *šny* or *šby* may also be read in UJadhNab 38.

– **šwšnh****: this name occurs in one text, QNNab 38, where it may be borne by the mother of a man named *ʾṣlḥ*. Since *ʾṣlḥ* does not seem to be a Jewish name, this would be an example of a Jewish mother giving her son an Arabian name. It is most probably the Jewish name Susannah (Ilan: 451) which occurs in an inscription from al-ʿUlā, JSNab 223, written in characters which are close to square Hebrew.[169]

– **šl{w}mw***: ArNab 141, written in the Nabataean script, on the same rock as ArNab 140, which was written by his brother *ṣyʿt*, who is the *nṭr* (bodyguard?) of the chief (*rʾšʾ*). Neither *šlwmw* nor *ṣyʿt* occurs in other Nabataean inscriptions. *šlwmw* may be the biblical name Solomon or represent *šalûm*, the name of other Old Testament figures.[170] Note that *šlwm* is also found in Palmyrene.[171]

– **šmwʾl****: this name does not occur in any of the Darb al-Bakrah texts, only in a newly discovered inscription from Madāʾin Ṣāliḥ, MS182Nab 2 (see Appendix 1) and in the Māwiyah inscription published by R. Stiehl. It is obviously the biblical name Samuel.

– **šmʿwn****: this biblical name, Simon (Ilan: 218–235), is attested once in the Darb al-Bakrah inscriptions, in UJadhNab 220, written in Nabataeo-Arabic, where he has a son named *ʿdy{d}w*, which is probably an Arabian name (cf. the numerous examples of *ʿdd* in Safaitic), and in one unpublished inscription from Madāʾin Ṣāliḥ, MS45Nab 2 (see Appendix 1). It occurs also in JSNab 386 and several times in P Yadin 3 as a purchaser of land, possibly the father of Babatha.

Altogether, thirteen names have been recognized as being probably Jewish, five possibly Jewish whereas seven were considered too uncertain to be regarded as Jewish. The data collected above is summarized in the table below, in which the rejected names do not appear:

Jewish names mentioned in the Darb al-Bakrah inscriptions and in four new inscriptions from al-ʿUlā and Madāʾin Ṣāliḥ (the inscription numbers followed by a * are written in Nabataeo-Arabic)

Name	*Equivalent*	*Degree of certainty*	*Type of name*	*Inscription number*	*number of texts*
ʾylyṣr*	ēl-yāṣar	possibly Jewish	non-biblical	ArNab 18	1 text
ʾlʿzr**	Eleazar	probably Jewish	biblical	UJadhNab 561*	1 text
ʾṣḥq**	Isaac	probably Jewish	biblical	UJadhNab 4*, 221*, 561*	3 texts
ḥny**	Yohanan? Hananiah?	probably Jewish	biblical	UJadhNab 405*	1 text
ḥnynʾ*	Hananiah?	possibly Jewish	biblical	UJadhNab 75, 76, 125, 154, 205	5 texts
ḥnny**	hypocoristic of Hananiah	probably Jewish	biblical	UJadhNab 225*, 293*	2 texts
ḥnnyh**	Hananiah	probably Jewish	biblical	UJadhNab 229*, 310* + MS182Nab 1*	3 texts

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169. See Macdonald 1999: 285.

170. Brown, Driver, Briggs 1999: 1024.

171. *CIS* II 4363 and 4368.

*ṭbyw, ṭybw***	Tobiah	possibly Jewish	biblical	UJadhNab 501, 515	2 texts
*yhwd'****	Judah	probably Jewish	biblical	UJadhNab 225*, 293*, 301*, 386*, 467* + al-ʿUlā 1*	6 texts
*ywsp****	Joseph	probably Jewish	biblical	UJadhNab 219*	1 text
*yʿqwb****	Jacob	probably Jewish	biblical	UJadhNab 124* + MS182Nab 2*	2 texts
*lwy'****	Levi	probably Jewish	biblical	UJadhNab 19*	1 text
*nḥmy****	Nehemiah	probably Jewish	biblical	UJadhNab 405*	1 text
*ʿzr***, *ʿ{z/r}rw***	Ezra	possibly Jewish	biblical	UJadhNab 156, 160, 310* (*ʿ{z/r}*rw), 427	4 texts
*šwšnh****	Susannah	probably Jewish	Female Jewish name. biblical	QNNab 38	1 text
*šl{w}mw***	Solomon	probably Jewish	biblical	ArNab 141	1 text
*šmw'l****	Samuel	probably Jewish	biblical	MS182Nab 2*	1 text
*šmʿwn****	Simon	probably Jewish	biblical	UJadhNab 220* + MS45Nab 2*	2 texts

All the names except *'lyṣr* are biblical and only one is female. They occur in thirty-three different inscriptions, most of which come from Umm Jadhāyidh. Some texts contain more than one Jewish name. This is the case for UJadhNab 225 and 293 with *ḥnny br yhwd'*, UJadhNab 310 with *ḥnnyh br ʿ{z/r}rw*, UJadhNab 405 with *ḥny br nḥmy*, UJadhNab 561 with *'lʿzr br 'ṣhq*, and MS182Nab 2 with *yʿqwb br šmw'l*. Note that the names of some of the most representative biblical figures, such as Abraham, Moses and David, are not attested in the onomasticon of the Jews of Arabia.[172]

G.6. Greek names

The collection of Greek names given below is only indicative and some may have been missed. Most of them have been identified because they contain a samekh, which usually renders Greek sigma. They have been divided into names previously recorded in Negev 1991 and new names. Unless otherwise specified, the names are listed in Preisigke's *Namenbuch*. I am very grateful to H. Cuvigny for helping me with some of these identifications.

G.6.1. Names previously recorded as Greek names in Negev 1991

– *'wprns*: Greek Εὐφρόνιος in UJadhNab 265, where he has a son named *mṭyw*.
– *'kys*: Greek Ἀχαιός, in UdhNab 4.1, where he has a son named *šly*.
– *'lks* and *'lksy* in UJadhNab 419 (son of *ʿln*) and 395 (son of *{d/r}ytym{.}*) respectively: these names may be hypocoristic of Ἀλεξανδρος such as Ἀλεξᾶς and Ἀλεξις.
– *'pls*: Greek Ἀπελλᾶς, Ἀπελλῆς, Ἀπολᾶς, Ἀπόλλως, in UdhNab 11, 14 (father of *tymw* in both), ArNab 9, UJadhNab 334, 396 (son of *ʿdywn*), 412 (also son of *ʿdywn*).
– *dys*: Greek Διός, in UJadhNab 201 (father of a man whose name is doubtful).
– *{d/r}ms*: cf. Greek Δημᾶς, Δημῆς, Δῆμος or Δαμᾶς, in UJadhNab 296.
– *dmsy*: hypocoristic of *dmsps*,[173] Greek Δαμάσιππος, in UJadhNab 252, 284 (in both father of *w'lw*), 458, and 549. This name is also known in JSNab 84 from Ḥegrā and it occurs in five Safaitic inscriptions (*dmṣy*), for which see OCIANA.
– *dmsps*: Greek Δαμάσιππος, in UJadhNab 414 (father of *rbyb'l*). This name and patronym, *rbyb'l* son of Damasippos, are well known, and the family of Rabīb'el was very active in the Nabataean administration. A Rabīb'el son of Damasippos was a strategos at Ḥegrā probably between AD 40 and AD 70 and the largest tomb in Ḥegrā, IGN 46, which remained unfinished, was probably his tomb.[174]

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172. As noted by Robin 2015a: 167.

173. ARNA.Nab 3 and Savignac and Starcky 1957.

174. On Rabīb'el, see the detailed study in Nehmé 2005–2006: 208–210.

– *dmtrys*: Greek Δημήτριος in UJadhNab 53, 94 (in the latter, son of *mḥw{d/r}w*).
– *hnpl{s}*: possibly Greek οἰνοπώλης, "wine merchant" (see Milik 1976: 150), in UJadhNab 353 and DBv1Nab 2, although this is not a likely personal name.
– *lwqys*: Greek Λούκιος (Latin Lucius), in UJadhNab 104.
– *mgs*: Greek Μάγας, Μάγις, Μέγας, in UJadhNab 472 (son of *'ntyks*, another Greek name).
– *nyrks*: Greek Νέαρχος, in DBv1Nab 18.
– *qrqs*: Greek Κιρακος, Κορκᾶς, Κόρακᾶς, Κόρακος, in UdhNab 2.
– *rwps*: Greek Ῥοῦφος (Latin Rufus), in UJadhNab 379 (son of *k{d/r}ybl*), 464 (father of *{'}bdlg'*).
– *trsys*: Greek Θρασέας or Θρασείας (in Pape and Benseler 1959), in QNNab 12 (son of *rb'l*).

G.6.2. Names not previously recorded as Greek names in Negev 1991

– *'wns*: Greek Εὔνους? (the *w* normally renders Greek ο, ου or ω) in UJadhNab 65 (father of *p{b/n}'*).
– *'ntyks*: Greek Ἀντίοχος in ArNab 33, 166 (father of *m{n}yb*), UJadhNab 472 (father of *mgs*, also a Greek name).
– *g{b/n}s*: cf. Greek Γᾶνις, Γάνος, Γένιος (although for the latter one would expect *gnys*), in UJadhNab 316.
– *{d/r}m{p}l{s}*: Greek Ἑρμόφιλος or other, in UJadhNab 137 (father of *rḥymbl*).
– *hlns*: Greek Ἕλανᾶς, Ἕλανος, Ἕλενος, in UJadhNab 273.
– *{h}rqlyds*: Greek Ἡρακλείδης in ArNab 79 (father of *šmṣ{y}*).
– *krys*: Greek Κύριος or possibly Κῦρις in UJadhNab 119 (father of *ḥny*), 214 (where he has two companions with Arabian names).
– *lysmks*: Greek Λυσίμαχος in UJadhNab 294.
– *nṭs*: this name, in UJadhNab 462 could be Greek Νότιος, although one would expect *nṭys* in Nabataean.
– *nyq{m}{d/r}s*: Greek Νικομήδης (?) in UJadhNab 146 (father of *trṣy*).
– *s{w/r}ts*: Greek Σεύθης in DBv1Nab 18.

G.6.3. Names which do not contain a samekh

– *grgr*: according to M.C.A. Macdonald (pers. com.), *grgr*, which occurs in several texts, could be an Aramaized form of Greek Γρηγόριος, without the ending.
– *zynwn*: this name should perhaps be compared with the Greek name Ζήνων which, according to Ilan (2002: 281), derives from the name of the Greek chief God, Zeus. It is attested in an inscription from Southern Jordan published by W.J. Jobling (1982: 203, pl. 58 no. 5, *šlm zynwn br qymt klyrk' bṭb l'lm*).
Other names contain a *samekh* but no clear Greek equivalent could be found for them. These include *'bsnw{n}* in UJadhNab 306, which can be compared with Αβουζοναινος, a Nabataean name in Greek form occurring in Negev (1991: 131, no. 2067); *gy{s}y'* in UJadhNab 175; *{d/r}sy* in ArNab 62, 74, 95, 129 and 135, UJadhNab 274 and DBv3Nab 12;[175] *ksy* in UJadhNab 274 (hypocoristic of Cassius/Κάσιος?); *'yks* (unless it is read *'ykmr*) in UJadhNab 287 (since Nabataean ʿ corresponds in Greek either to a vowel, to a *g* or to a hiatus, one should look for names ending in -kas, -kos or -kis); *trsy* in UJadhNab 248.3 (unfinished for *trsys*?).

H. The deities mentioned in the inscriptions

Six divine names or epithets are mentioned in the Darb al-Bakrah inscriptions. In some cases, the context allows to suggest an association between an individual and a particular deity. This is true, for instance, when a signature is made by a person *mn* or *mn qdm*, "in the presence of" a particular deity. This association concerns Dūšarā, the main god of the Nabataeans, in the following texts: UJadhNab 40, 41, 47, 226 and 391. In UJadhNab 40 and 391, Dūšarā is associated with *mnwtw* and *mwt* respectively, the second being probably a mistake for *mnwtw*. In UJadhNab 88, the anonymous god mentioned as *'lh gy'*

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175. Note that *rsy* is listed in Negev 1991 as occurring in JSNab 34 l. 7, but the beginning of this line was reread as *r[s]y{m} mlkw* (Healey 1993: 219).

refers also probably to Dūšarā. In two cases, UJadhNab 189 and 228, the signatures are made before "all the gods", *ʾlhyʾ klhm*. Finally, Manātū (this time spelled *mntw*) is mentioned alone once in the same context in UJadhNab 295, and so is the epithet *mry ʿlm* in UJadhNab 538.

H.1. ʾlhyʾ klhm, *"all the gods"*

This anonymous expression, which refers to deities whose names are not given, occurs in two texts from Umm Jadhāyidh, UJadhNab 189 and 228, already mentioned above. In both, a man asks to be remembered in the presence of "all the deities", *mn qdm ʾlhyʾ klhm*. In each case, the name of the author is not followed by his father's name. This expression occurs in three other Nabataean inscriptions, two from Petra and one from Ḥegrā, where it is associated with Dūšarā:[176]

– JSNab 11 line 6 (Ḥegrā), funerary context: *wlʿn dwšrʾ ʾlh mrʾnʾ wʾlhyʾ klhm*..., "and may Dūšarā, the god of our lord, and all the gods, curse...". JSNab 11 is a legal text carved on the façade of tomb IGN 29, a small tomb with one row of crowsteps;

– *CIS* II 350 lines 3 & 4: ³ *ḥrm w ḥrg dwšrʾ ʾlh mrʾn w mwtbh ḥryšʾ w ʾlhyʾ klhm*, "are sacred to and dedicated to Dūšarā, the god of our lord, and his *mōtab* Ḥarīšā and to all the gods"; ⁴ *ppqdwn dwšrʾ w mwt{bh} w ʾlhyʾ klhm*..., "thus, the responsibility of Dūšarā and his *mōtab* and all the gods...". *CIS* II 350 is the only legal text carved on a tomb façade in Petra.

– DNPF 28 (Petra): ¹ *šlm ʿbdmnkw* ² *br ʿbydw mn qdm* ³ *dwšrʾ w ʾlhyʾ klhm bṭb* ⁴ *w šlm šlm qrʾ*[177], "May ʿAbdmankū son of ʿUbaydū be safe in the presence of Dūšarā and all the gods in well-being and may the reader be safe". The text is a signature written under a niche in the Sidd al-Maʿjīn, at the foot of the Jabal al-Khubthah, north-east of Petra. In the niche, a carved betyl, representing presumably Dūšarā, rests on a rectangular base, the *mōtab*.[178] The monument thus represents one god only, despite the fact that "all the gods" are mentioned in the text. We may suggest, however, that "all the gods" referred to are those who were worshipped in the Sidd al-Maʿjīn area, where almost one hundred cultic niches are carved in the rock.[179] The variety of their shapes points to the fact that several deities were represented in them. We know for instance, from one unpublished inscription, MP 620, carved beside another niche, that a man was the "servant" (*ʿlym*) of al-ʿUzzā. This does not necessarily imply that al-ʿUzzā was represented in the niche but it is likely that a servant of this deity would devote a niche to her rather than to another deity.

In the five inscriptions listed above, the phrase "all the gods" may refer either to some or all of the Nabataean and foreign deities worshipped in Nabataea, to those worshipped in a particular place, or to those worshipped by the author of the text himself. In all cases, it is used to reinforce the strength of the blessing (UJadhNab 189 and 228 with *dkyr* and DNPF 28 with *šlm*), of the curse (JSNab 11), and of the inviolability of the tomb (*CIS* II 350). In the inscriptions where Dūšarā is also mentioned, it is clear that the phrase expresses a hierarchy between him and the other deities, whose names are not mentioned explicitly. The two occurrences from Umm Jadhāyidh show that the expression was used between Petra and Ḥegrā and not only in these two cities.

H.2. Dūšarā

The main god of the Nabataeans is mentioned six times in the Darb al-Bakrah inscriptions, all of which were found at Umm Jadhāyidh and none of which was written in the Nabataeo-Arabic script. It is also probable that the anonymous god whose epithet is only *ʾlh g{<l>}yʾ* in UJadhNab 88 is to be equated with Dūšarā (see § B.3).

In UJadhNab 40, the author, and possibly his companions, who are said to be "Ḥegrans" and whose names are not followed by patronyms, are to be remembered in well-being "in the presence of Dūšarā and Manōtū".

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176. Already listed in Healey 2001: 82.

177. Dalman 1912, no. 28 = Knauf 1991 in which however read *klhn* instead of *klhm*.

178. Dalman 1908: no. 574, p. 309, fig. 254–256.

179. See Roche 1989: 327.

UJadhNab 41 contains the name of five slaves who ask to be remembered in the presence of Dūšarā the god of Gaia, ancient Wādī Mūsā near Petra. The fact that Dūšarā is mentioned specifically as the god of Gaia suggests that these persons came from Petra. The first two texts thus provide evidence for people circulating from Petra and Ḥegrā and to Umm Jadhāyidh.

UJadhNab 47 and 226 are the signatures of men who ask to be remembered in the presence of Dūšarā (in 226, however, *qdm* has been omitted, possibly by mistake). In UJadhNab 391, Dūšarā is associated with Ma[n]ōt (?) and the author asks to be remembered in the presence of both of them. In UJadhNab 402, finally, "Dūšarā the god of Gaia" is mentioned in a context where the link between the god's name and the name of a person is not clear. Thus, out of six mentions Dūšarā, five appear in signatures which contain a wish (*dkyr* or *šlm*) the execution of which depends on Dūšarā (three) or Dūšarā and Manātū/ Manawatū.

H.3. Al-ʿUzzā

The main goddess of the Nabataeans is mentioned four times in the Darb al-Bakrah inscriptions, all of which were found at Umm Jadhāyidh (UJadhNab 313, 345, 364, 368) and all of which were written in the Nabataeo-Arabic script. It should also be noted that in all four texts, the name occurs in the same context, i.e. associated with the word *šmʿt* which has been interpreted as a verb in the third person feminine perfect derived from *šmʿ* used as an optative, thus "may she listen", followed three times (UJadhNab 313, 345 and 364) by the preposition *l* introducing the name of the person the goddess is asked to listen to.[180] Note that these texts contain the first attestations of the verb *šmʿ* in Nabataean, and because the suffix conjugation does not have an optative force in Aramaic whereas it is constantly used in wishes, prayers and curses with an optative meaning in Arabic, it is possible that these texts are in fact Arabic. Note that the root Š-M-ʿ is also used in the perfect with an optative meaning in Hismaic (King 1990: 65, TIJ 312). Al-ʿUzzā appears therefore systematically in texts which can be interpreted as prayers but what is wished for is never detailed in the texts.

H.4. ʾAllāt

The other principal goddess of the Nabataeans is mentioned in one text only, UJadhNab 237 (ThNUJ 188), the reading of which is difficult, especially the second part. The initial formula, *dʾ ʾlt dy bnh ʿnmw*, was translated in the *editio princeps* as "this is the votive offering which Ġanm/Ġānim) built" (on the basis of *ʾālāh* meaning "oath, curse"). However, one does not "build" a votive offering. M.C.A. Macdonald has suggested to me that *ʾlt* in this text is probably the name of the goddess ʾAllāt herself, grammatically definite and thus preceded by *dʾ*. He compares the construction, which is unusual in Nabataean, to Safaitic and Hismaic *nṣb hlt*, which he takes to mean "he erected the Lt", i.e. "he erected [the stone representing the goddess] Lt", with the implication that the standing stone is Lt.[181] If one then takes *bnh* in the more general sense of "make", one could envisage the author making something like a standing stone or an image in the broadest sense which represented the presence of ʾAllāt.

H.5. Manāt

This goddess is attested in three texts from Umm Jadhāyidh, all three being signatures in which the author asks to be remembered in the presence of one or more deities. In UJadhNab 40 and 391, she is mentioned along with Dūšarā (see above), under the forms *mnwtw* and *mwt (m[n]wt*?), where the *w* represents probably a long *ō*. In UJadhNab 295, the name of the goddess appears under the form *mntw*. It is the signature of a man who claims to be a "Nabataean" (*mškw nbṭyʾ*) and who asks to be safe in the presence of Manātū the goddess (*mntw ʾlhtʾ*).

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180. On this formula, see now Nehmé 2017a: 82–83.
181. Macdonald 2012: 291, with references to the inscriptions n. 115.

H.6. mry ʿlmʾ, "the Lord of the world"

This epithet occurs only once in the Darb al-Bakrah inscriptions, in UJadhNab 538, which is dated to AD 303 and is written in beautiful Nabataeo-Arabic characters. The only other text in which it occurs in Nabataean is JSNab 17, dated to AD 267. Since UJadhNab 538 has a Jewish background because it mentions Passover (*ywm ḥg ʾl-pṭyr*), it is probable, as suggested by Robin (2014a: 58) that *mry ʿlmʾ* refers to the God of the Jews.

The main Nabataean deities are therefore represented on the Darb al-Bakrah and the three goddesses of pre-Islamic Mecca mentioned in Ibn al-Kalbī, al-ʿUzzā, Manāt and Allāt, appear several times. All but one (UJadhNab 237) of the texts in which divine names appear are signatures in which the names occur in two categories of formulas:

– one which is typically Nabataean: *dkyr/šlm mn qdm* + divine name, which happens to be used almost exclusively in texts written in the calligraphic Nabataean script, the only exception being UJadhNab 538, written in Nabataeo-Arabic. In the Darb al-Bakrah texts, the authors ask to be remembered or safe in the presence of either Dūšarā alone, Dūšarā as the god of Gaia, Dūšarā and Manāt, Manāt alone, "all the gods", and the "Lord of the world".

– one which is not typically Nabataean: *šmʿt* + divine name + *l* + personal name, which happens to be used only in texts written in Nabataeo-characters.[182] If this expression had been used later, in early Arabic inscriptions, the texts in which it occurs in the Darb al-Bakrah, UJadhNab 313, 345, 364 and 368, might have been considered as one of their possible ancestors. It seems however (pers. com. from Fr. Imbert) that this invocation, "may + divine name + listen" does not appear in the long list of invocations of the early Islamic period. In fact, the root S-M-ʿ itself is almost absent. Fr. Imbert knows of only one, from ʿĒn ʿAvdat in the Negev, dated to the first or second century of the Hijra,[183] where the author asks God to forgive the sins of So-and-So as well as those of the one who read and of the one who listened. One of the meanings of *samiʿa* in Arabic, in some cases followed by the preposition *li-*, is "to accept" (God accepts the praise)[184] and this meaning would actually fit very well the *šmʿt* in our texts, al-ʿUzzā being asked to accept the prayer of the author.

This short commentary on the inscriptions from the Darb al-Bakrah which contain divine names has shown that the formulas contained in some of them have parallels in Hismaic (*šmʿt*), and Safaitic (*dʾ lt*). It has also shown that the examples of the formula which is typically Nabataean (*mn qdm* + divine name) are almost all written in calligraphic Nabataean (one exception) whereas those which are not typically Nabataean (*šmʿt* + divine name) are written in Nabataeo-Arabic. Finally, the Darb al-Bakrah inscriptions have provided a new and strong argument in favour of interpreting the epithet *mry ʿlmʾ* as referring to the one God of the Jews.

I. Remarks on the orthography, grammar and vocabulary

Since almost all of the texts are graffiti left by individuals as a record of their presence at a particular place, they contain a large number of proper names and only a small amount of vocabulary. Both the names and the vocabulary are listed in the indexes at the end of the catalogue of the inscriptions. Below are only a few remarks on the orthography, grammar and vocabulary.

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182. This paragraph is almost an exact repetition of Nehmé 2017a: 83.
183. Imbert 2011: P 18, with reference to previous publication of this graffito.
184. Lane 1863–1893: 1427c.

I.1. Grammar and orthography

I.1.1. Prepositions, pronouns, particles, etc.

The prepositions which are used in the texts are *'ly*, *b-*, *l-*, *mn* and *qdm*, all of which except the first were previously attested in Nabataean. *'ly*, "to", which is attested in one text only, UJadhNab 330, written in a very developed form of the Nabataeo-Arabic script, is obviously a loanword from Arabic, on which see § I.4 below. It is followed by the toponym al-Ḥijr and it clearly means "to al-Ḥijr".

The preposition *b-*, "in, for", is widely used before *ṭb*, in the phrase *bṭb*, "in well-being", the occurrences of which are not listed in the index because there are too many of them. It is also used before *šlm*, "in peace", in three texts. In other contexts, *b-* appears before *šnt*, "year" (UJadhNab 546), before *yrḥ*, "month" followed in turn by a month name (UJadhNab 110, 526, 546) or directly before a month name (*btšry*, "in Tišrī" [October], UJadhNab 6 and 309). This usage is very common in Nabataean.

l- appears several times before *'lm* in the expression *l'lm*, "for ever" (UdhNab 9, QNNab 12, ArNab 166, etc.). In two cases, UJadhNab 5 and 199, written in calligraphic Nabataean, it is used in the same context as *'ly*, i.e. before a toponym, thus *lḥgr'*, "to Ḥegrā". It is worth pointing out, without drawing hasty conclusions, that *l-* is used in the texts written in calligraphic Nabataean whereas *'ly*, which is Arabic, is used in one text written in Nabataeo-Arabic. *l-* is also used before proper names, which is not very common in Nabataean except in dating formulas, as in UJadhNab 110, *šnt trtyn lmnkw*, "year two of Malichos". We thus have *dkyr bṭb w šlm l'nm* in UJadhNab 40 (other examples in UJadhNab 47, 82, 293, 343, 352).[185] Note that in the cases where the phrase *bṭb w šlm* appears at the end of the text, i.e. *after* the name(s), there is obviously no need for a preposition before the name. Finally, three texts offer examples of *l-* in a particular context, i.e. after the verb *šm't*, which is a perfect with an optative force of Š-M-', "listen", thus *šm't* + *l* + the divine name *'l'z'*, the godess al-'Uzzā being the one who is asked to "listen to/accept" the author's prayer (UJadhNab 313, 345, 364, see above, § H.3).

mn is a relatively common preposition in Nabataean. In the Darb al-Bakrah texts, it is used in two contexts only: to express the origin or provenance of a person, thus *dy mn* + toponym, in ArNab 20, 27, UJadhNab 8, 133, 459; before *qdm* in the phrase *mn qdm* + divine name, as in UJadhNab 40, 41, 47, 88, 189, 228, 295, 391, 538 or *mn* + divine name in UJadhNab 226. *mn* does therefore not have any particular usage in the Darb al-Bakrah texts.

As for *qdm*, it is used only in the phrase *mn qdm* + divine name, for examples of which see the index of vocabulary.

Very few pronouns are used in the texts. One should distinguish between demonstrative, relative, personal and indefinite pronouns. The demonstrative pronouns are, as expected in Nabataean, *dnh* (masculine), and *d'* (feminine), the latter followed by the name of the goddess 'Allāt, in UJadhNab 237. As for *dnh* in UJadhNab 309 and 538, it refers to "the writing", *ktb' dnh*.

The only indefinite pronoun is *kl* which means "any" (UJadhNab 5 and 199, "any man and any camel"; UJadhNab 84, 110 and 383.1, "any man"). When definite, *kl* means "all", as in UJadhNab 189 and 228 (*'lhy' klhm*, "all the gods").

Personal pronouns are not very numerous. The independent personal pronoun *hw*, "he, him" is used after the relative pronoun *dy*, following a personal name, thus So-and-So *dy hw*, "So-and-so who is …", in UJadhNab 327. The role of *hw* in that case is to reinforce the subject in the relative clause, a usage attested in other texts.[186] The following enclitic personal pronouns are attested: *-hy* and *-h* for the masculine singular (*-hy* in *'ḥwhy* and *ḥbrwhy*; *-h*, used more often, in *brh*, "his son", *ḥbrth*, "his [female]

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185. Half of these texts are written in Nabataeo-Arabic, the others are in calligraphic Nabataean.
186. Cantineau 1930–1932: vol. 1, p. 52: *yrḥ kslw dy hw šmr'*, "the month of Kislev which is Šamrā" in *CIS* II 349.

companion", *ydh*, "his hand", *ktbh*, "he wrote it", see the index for the inscription numbers), *-hm* for the masculine plural in *klhm*, "all of them".

A few particles are also attested in the texts. The most widely used is the exclamative particle *bly*, which has been translated as "yea!". Alternatives are *bl* and *bl'*, which are used in the same context (see the index for examples).[187]

The negative particle *l'* is used in four texts. In ULNab 1, it was probably added after the author carved his signature, probably to say "may So-and-So *not* be safe".[188] This is also true of two inscriptions written in Nabataeo-Arabic characters, UJadhNab 10 and 15, where the typical Nabataeo-Arabic *l'* was carved in front of the first word of the text (*dkyr*) after the signatures had been written and for the same reason as in ULNab 1, by somebody who was not the author.[189] Finally, in UJadhNab 226, it is part of the text and is used to oppose *qr''*, "the reader", whom the author wishes to be safe, to *m{q}{l/n}y'*, the meaning of which I was not able to determine, whom he wishes *not* to be safe.

Finally, the conjunction *p-* is used once in a text written in calligraphic Nabataean characters, UdhNab 18 (JSNab 245–246). This letter was read as a *p-* and not as a *w* because it is ligatured to the following letter, which is normally not the case with the Nabataean *w*. In this text, it clearly has the same meaning as *w*, "and", as in SNab 11 and other texts. According to J. Healey, *p-* is not necessarily an Arabism, at least when it means simply "and".[190]

I.1.2. Verbs

The only verbs which occur in the Darb al-Bakrah texts are *'dḥlw*, which is a causative form of *dḥl*, "to enter" (in Arabic), *'zl*, "to go", *bnh*, "to build", *ktb*, "to write" and *šm't*, which is a third person feminine perfect of *šm'*, "to listen, to accept", used with an optative force and followed by the name of the goddess al-ʿUzzā, thus "may al-ʿUzzā listen/accept" (for all these, see the index). Note that *'dḥlw* is used in an AD 455–456 text written in Nabataeo-Arabic characters and it is probably an Arabic loanword (see § I.2 below). The only passive form is *ktyb*, which is the normal form of the passive participle in Nabataean.

I.1.3. Substantives

The vocabulary contained in the inscriptions is more varied than are the verbs. Most of the words belong to one of the following lexical categories: kinship (*br*,[191] *brt*, *'b*, *'ḥ*, respectively "son of", "daughter of", "father of", "brother of"), professions (see § B.5 above, where they are arranged by category and discussed) to which should be added the function of the individuals other than their profession (*ḥbr*, "companion", *rḥm*, "friend"). There are also ten *nisba* forms which have been discussed under § B.2). Other substantives include *'lh*, "god", *yd*, "hand", *ktb'*, "the writer" and "the writing", and finally the expression *ywm ḥg 'l-pṭyr*, "the day of the feast of the unleavened bread", which is commented on in the catalogue, under UJadhNab 538.

ḥbr is the word normally used in Nabataean to designate a "companion" and it is used particularly, but not exclusively (see above, § G.4) to designate the members of a confraternity, a *symposium*, the Nabataean *mrzḥ'*, which is a fundamental element of religious practice in the Nabataean kingdom. Most examples come from the Petra region,[192] the most famous being the one which mentions the companions

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187. On the use of these particles in Nabataean, see Nehmé 2005–2006: 196–197.

188. On *l'*, *ibidem*: 195–196.

189. The *l'* does not appear on the copy of the text, see the photographs.

190. Healey 1993: 76.

191. Note that in UJadhNab 288, *bny*, which is normally used as the plural of *br* in Nabataean, occurs in a context which should be in the singular.

192. On the confraternities in Petra, see Nehmé 2013 and al-Salameen and Falahat 2012. See also, more recently, the collection of articles on ritual banquets in the Nabataean realm published by several authors in *Syria* 94, 2017.

of the confraternity of the god Obodas on the Dayr plateau, DNPF 73: *ʿbydw br wqyḥʾl w ḥbrwhy mrzḥ ʿbdt ʾlhʾ*, "'Ubaydū son of Waqīhʾel and his companions of the confraternity of Obodas the god". Another interesting example, in which the *ḥbr* may or may not be the member of a confraternity, comes from the Wādī Waqīt area, south-west of Petra, known to have been devoted to the worship of Isis and where traces of *triclinia* have been identified. This text, MP 869,[193] mentions a man who is the "companion and friend", *ḥbr w rḥm* of another. Since both words are used side by side, they probably do not have exactly the same meaning. In Nabataean, as in Hebrew,[194] it seems that *ḥbr* is used to express membership (of a confraternity, of a group of soldiers, of servants, etc.), i.e. is applied to people who share an activity, a belief, etc., whereas *rḥm*, on which see more below, may have had an emotional overtone, the *rḥm* being also a "friend". In the Darb al-Bakrah texts, we have an example (SBNab 2) of a man who is said to be the *ḥbr* of a woman named *qšmʾl* who is a servant. Also, for the first time in Nabataean, in UJadhNab 516, we have a woman who is the *ḥbrt*, the female companion, of a man.

Two words derived from the root R-Ḥ-M are used in the Darb al-Bakrah inscriptions. The first is *rḥmh*, "his friend", in UJadhNab 519. This text and UJadhNab 518 give a nice example of two men probably travelling together. Indeed, the author of 519 carved, immediately under 518, "*and* may So-and-So his friend be remembered in well-being". It is therefore likely that they were together when they carved their names. The second is *{r}ḥmnyʾ*, used once in UJadhNab 338 to qualify the four men who wrote the inscription, probably friends who were also travelling together. In Nabataean, *rḥm* is used in many inscriptions in the title of king Aretas IV, *rḥm ʿmh*, "the lover of his people", as well as in a text from Qanawāt, in southern Syria, where two brothers are said to be *rḥmy gdʾ*, "the lovers of Gad".[195]

The only month names mentioned are *ʾdr*, "February-March", *ʾlwl*, "September", and *tšry*, "October", the latter occurring three times. Note that no summer or winter months are mentioned and this may be an indication as to the periods (spring and autumn?) during which the route was used, although more examples would be required to be certain (see the introduction to § E). The words for day (*ywm*), month (*yrḥ*), year (*šnt*) are the normal words used in Nabataean and show no peculiarities. Note only that *šnt* is abbreviated once into a simple *š* in a dating formula where there is no doubt that the *š* before the numerals is indeed put for *šnt* (UJadhNab 86).

The numerals, *ḥd*, *trtyn*, *tšʿyn* and *mʾt*, have the form they normally have in Nabataean (1, 2, 90 100).

Note should be made of the almost complete absence of adjectives. The only one is *ṭb*, used sometimes without the preposition *b*- before it (see index, s.v. *ṭb*).

Finally, I have to admit that I have found no satisfactory explanation for some sequences of letters. These are *m{q}{l/n}yʾ* in UJadhNab 226, *ssnʾ* in UJadhNab 327, *p{m}h* in ArNab 100, *ṭb{lwh}y* in UJadhNab 214, etc. For *m{q}{l/n}yʾ*, one may say that this word, the reading of which is uncertain, is oppposed to *qrʾ*, "the reader". Safety is requested for the latter and its opposite for the former. This word had therefore a negative meaning, whatever it is.

I.1.4. *Words which are attested in this corpus only*

Some words do not occur elsewhere in the Nabataean corpus. This is the case of the preposition *ʾly* and of the verbs *ʾdḥlw, ʾzl, šmʿt, ḥg* and *ʾl-pṭyr*, to which should be added the words for which no satisfactory explanation was found yet (see above). It is also the case for some professions, if their reading and interpretation are correct: *ḥnṭʾ*, "embalmer", *{ḥ}š{d/r}ʾ*, "the one who does not stop taking milk from the she-camel", *ṭrq sktʾ*, "blacksmith" or "maker of coin dies", *snyprʾ* (this particular spelling variant), "ensign bearer".

193. Published by M.-J. Roche in 2012: 64–65.

194. See Brown, Driver, Briggs 1999, *s.v.*

195. Littmann 1905: no. 3, p. 93–94.

I.2. Various: formulas, orthographic variants, etc.

I.2.1. Formulas

Many texts written in the Nabataeo-Arabic script from the Darb al-Bakrah contain the same formulas as the Nabataean graffiti, with an extensive use of the words *šlm* and *dkyr*. This is in marked contrast with the inscriptions from Najrān, none of which contain either of these words and all of which start directly with the name of the author.

We may draw the attention to the use of what appears to be more or less stereotyped formulas such as *ṭb bṭb*, "well in well-being" (UJadhNab 84), *ktb ydh*, "he wrote [with] his hand" (UJadhNab 297), *bṭb l'lm*, "in well-being for ever": UdhNab 9, QNNab 12, UJadhNab 155, etc.

I.2.2. Case endings

Concerning the question of the case endings, we may note that in UJadhNab 330, written in the Nabataean script, the toponym *'lḥgr* is preceded by the preposition *'ly* and should therefore be in the genitive. In theory, that may have been the case since short *i* would not be written in Nabataean (the same is true for *ḥg 'l-pṭyr*). However, in *py 'lḥgrw* of JSNab 17, the presence of the final -*w* shows that the case ending of the genitive was not expressed.

In UJadhNab 222, written in the Nabataeo-Arabic script, the name *'bw ypny* follows *br* and *'bw* is therefore in a position where it should be in the genitive. Another example can be found in *CIS* II 805, where we find … *br 'bw qwmw*. In Arabic, *'bw* has normally a case ending when in the genitive, thus 'ibn 'Abībakri and not 'ibn 'Abūbakri.[196]

I.2.3. Orthography

One should note the use of the *y* in *'ly*, which was therefore presumably pronounced *ilay*. The alternative would be to consider that the *y* was used to write /a:/ in Nabataean or Nabataeo-Arabic texts, which is not likely since this long vowel is normally expressed in the Nabataean script with *'* or *h*.[197] Other Nabataean words, written with a final *y,* may have been pronounced *ay* rather than /a:/, see for instance *ḥšy* (Classical Arabic *ḥāšā*) and *mry* for *mr'*, both in JSNab 17.

The questions of orthography in general require a lot more work and a competence in dialectology and linguistics I do not have.

I.3. Orthography of the personal names

Some names show orthographic variants. Thus, in UJadhNab 298, the well known Arabic name Thaʿlabah is spelled *ṭ'lbh*, with a *ṭ*, whereas in Nabataean, Arabic *ṯ* is consistently written *t*. One possible explanation, suggested to me by A. al-Jallad, is that *ṭ'lbh* in this graffito is simply an idiosyncratic spelling, the author of the graffito judging that emphatic *ṭ* (which was probably glottalized, *t'*), was closer to the sound *ṯ* than plain *t*. The spelling of Arabic [θ] also shows variations in Greek words. As explained by A. al-Jallad, [θ] is normally represented in Greek with θ but occasionally, it is represented with τ, as Γαυτος for Γαυθος or Αυιτος for Αυιθος,[198] possibly because Near Eastern Greek had no equivalent to Arabic [θ].

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196. Blachère & Gaudefroy-Demombynes 1975: 124.

197. It is only later, in Classical Arabic, that *y* started to represent long /a:/, as in *banā* for instance. The reason is that *bny* was probably pronounced *banay* in the Ḥijāz, and was therefore very normally written with a *y*, whereas it was pronounced as /a:/ in Kūfa and Baṣra. It is therefore only when the Quranic text was vocalized that Arab grammarians, who could not alter the consonantal skeleton of the text, had to give to the *y* the value of /a:/, thus inventing the concept of *alif maqṣūrah* (I thank M.C.A. Macdonald for explaining this to me).

198. Al-Jallad, Daniel, and al-Ghul 2013: 26 and Al-Jallad 2017: 124, § 3.3 on Interdentals.

It is a well known fact that many Arabic personal names written in the Nabataean script end with a *w* and this has been variously interpreted.[199] C. Robin has recently suggested[200] that this -*w* is the equivalent of Arabic *tanwīn* and Ancient South Arabian mimation. If this was true, however, one would expect this ending to be used much more widely in Nabataean in words other than personal names but there are very few such words and most of them are third century texts.[201] Also, the fact that one finds it at the end of *ʾlqbrw*, i.e. with the definite article, excludes the possibility of considering the final *w* as being the equivalent of the Arabic *tanwīn*. The most recent study on this phenomenon, named wawation, was undertaken by A. Al-Jallad (forthcoming). He suggests that wawation was originally, starting from the 9th century BC, a marker of the nominative case which did not inflect when Arabic anthroponyms or words were used in an Aramaic linguistic context. He also proposes an explanation for the way wawation evolved between the 3rd and the 6th century AD, based on his observations of the way triptotic personal names behaved in Aramaic and Arabic contexts.

I.4. Arabic loanwords

The question of the Arabic loanwords in Nabataean Aramaic is a particularly interesting one when dealing with a corpus of texts from north-west Arabia. The reason is very simple: north-west Arabia is, along with the Dead Sea region, the area which has yielded the greatest number of Arabic loanwords.[202] The Darb al-Bakrah inscriptions do not contradict this statement and new loanwords have been identified in the texts which deserve special attention in this commentary. These loanwords form one aspect of the Arabic influence on Nabataean Aramaic which, according to the definition given by J. Healey, consists of the "appearance of grammatical forms, syntax and lexica which are known otherwise in Semitic mainly or exclusively in Arabic".[203] The lexical influence of Arabic on Nabataean has been the subject of only a few contributions since the work undertaken by J. Cantineau in the 1930s.[204] We may cite the articles published by M. O'Connor in 1986, J.C. Greenfield in 1992 and J. Healey in 1995. To these should be added contributions in which the question of the loans is addressed less directly. Finally, A. Yardeni (2014) recently published an article on the Arabic loanwords in the Naḥal Ḥever papyri, a subject which was only hinted at by J.C. Greenfield.

The loanwords which have been identified in the Darb al-Bakrah inscriptions are listed below in alphabetical order.

– *ʾdḥlw*: this verb occurs in one inscription from Umm Jadhāyidh, UJadhNab 109. It derives most probably from the root D-Ḫ-L, Arabic *daḫala*, which means "enter", in the third person plural perfect of the causative form, thus "they made enter".[205] Since the direct object which follows the verb is "ʿAmrū the king", the whole phrase may be translated as "… [when] they made enter/introduced ʿAmrū the king", meaning probably the year when this king was enthroned or simply given control over this region of northern Ḥijāz.[206] R. Hoyland has suggested a different reading of this inscription.[207] He considers the third letter to be a *g* rather than a *ḥ*, thus *ʾḏ glw ʿmrw ʾlmlk* which he translates "when ʿAmrū the king

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199. See references in Nehmé 2010b: 467–468.

200. Robin, al-Ghabban, and al-Saʿīd 2014: commentary to Ḥimà-Sud PalAr 1.

201. Nehmé 2010b: 467. JSNab 17, 18 and LPNab 41 (*ʾlqbrw*, *qbrw*, *npšw*, *rbw*).

202. Nehmé 2017a: 80. Almost half of the loanwords which were identified in Nabataean or Nabataeo-Arabic inscriptions (thirty-three out of sixty-seven recorded so far) come from north-west Arabia.

203. Healey 1995: 78.

204. Cantineau 1930–1932: vol. 2 p. 171–172, 177–180 and Cantineau 1934–1935.

205. Ibn Manẓūr: 1343, explaining the verse *hammāni bātā janbatan wa-daḫīlā,* says *ʾarāda hamman dāḫila al-qalbi wa-ʾāḫara qarīban min ḏālika ka-ad-ḍayfi ʾiḏā ḥalla bi-ʾl-qawmi fa ʾadḫalūhu fa huwa daḫīlun, wa-in ḥalla bi-fināʾihim fa huwa janbatun*, "he meant one worry/concern inside the heart and another close to the heart like the guest: if he visits/comes to the tribe they make him enter/introduce and he is a guest and if he comes in their yards, he is a stranger".

206. On the identification of this king, see the commentary to this inscription in the catalogue.

207. First in Hoyland 2008: 63. See also Hoyland 2011: 112 n. 53.

flourished or departed". It is true that in a calligraphic Nabataean text, this letter would undoubtedly be read as a *g* but UJadhNab 109 is clearly written in Nabataeo-Arabic characters and in this context, it is more likely to be a *ḥ*. Indeed, in the inscriptions written in Nabataeo-Arabic characters, what distinguishes the *ḥ* from the *g* is the vertical aspect of the main stem: it is still relatively slanting from top left to bottom right in the *g* while it is almost vertical in the *ḥ* (see examples of Nabataeo-Arabic *ḥ* **fig. 37**). We therefore prefer to stick to the original reading *dḥl*, which is an Arabic loanword because the root does not exist with the meaning "enter" in Aramaic.

UJadhNab 360: Nabataean *g* (*br grmw*)

ArNab 19: Nabataeo-Arabic *g* (*grʿm*)

UJadhNab 3: Nabataeo-Arabic *g* (*grmw*)

UJadhNab 330: Nabataeo-Arabic *g* and *ḥ* (*ḥrgz? ʾly ʾlḥgr*)
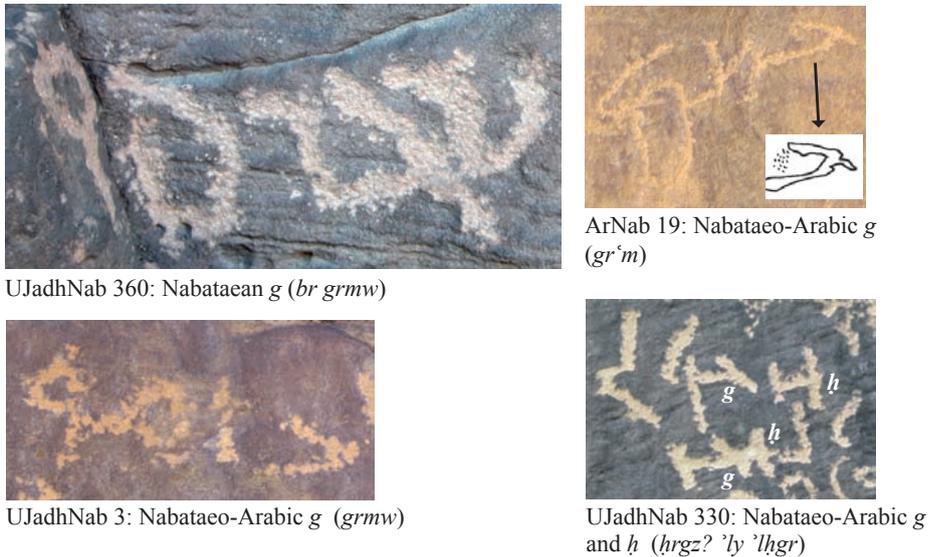
Fig. 37. Examples of *g* and *ḥ*.

A. al-Jallad has also suggested to me that *ʾdḥlw* may be a verbal noun (a *maṣdar*), i.e. a word meaning "the introduction" rather than the verb "they introduced". According to him, this interpretation would fit better the fact that *šnt* is not followed immediately by the relative clause which starts with *ʾdḥlw* (there is the date in between, and in that case one would expect a conjunction before the verb). *ʾdḥlw* would thus be a clearly Arabic *ʾifʿāl* form (*sanat idḫāl*), with the addition of a *w* at the end (a feature which is widely present in the material from the 3rd to the 5th century AD). This is of course possible, but it is also true that the *w* is perhaps better explained, in that example, by a verbal form in the 3rd plural. The absence of conjunction before it may be due to the fact that the author wrote the numerals of the date and then decided to specify that it was at the time when…, the two being juxtaposed, thus "year …; [the year] they introduced…".

– *ʾl*: the *ʾl* form of the definite article, as opposed to the Aramaic one expressed by an *alif* at the end of the word occurs on the Darb al-Bakrah in three types of contexts.[208] The first is in personal names such as *whbʾlgyr*, *ʿbdʾlšm*, *ʿbdʾlg*, *ʿbdʾl[z/l]{y}*, *tymʾlḥwr* and *tymʾlktbʾ*. The use of *ʾl* in the personal names in Nabataean is very common and I shall not comment on it at length in this essay, especially since this question will be fully addressed by M.C.A. Macdonald.[209]

The second context is before the toponym *ḥgr* (UJadhNab 330, in the Nabataeo-Arabic script) and *ḥ{g}rw* (ArNab 20), both of which refer to al-Ḥijr.

The third is before the substantive *mlk*, "king", in UJadhNab 109, which is dated to AD 455–456.

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208. On the fact that *ʾl* should or should not be considered as an Arabic loanword in Nabataeo-Arabic, see Nehmé 2017a: 82, with a discussion of Al-Jallad 2014.

209. In a forthcoming book, *Old Arabic in its linguistic environment*, in which he will include the material from his article "The Form of the Definite Article in Classical Arabic. Some Light from the Jahiliyya".

The form *'lḫgrw* was already known from JSNab 17, dated AD 267, i.e. a fairly late text, but it should be noted that the normal Aramaic form *ḫgr'* is also attested in Ḥegrā proper, in JSNab 9 line 6 (*bḫgr'*, "in Ḥegrā") dated AD 35–36, in JSNab 38 line 8 (*'srtg' dy hw bḫgr'*, "the governor who is in Ḥegrā") dated AD 63–64, and in the so-called Stiehl inscription[210] (*ryš ḫgr'*, "chief citizen of Ḥegrā") dated AD 356. Unfortunately, it seems that we cannot draw any conclusion from the available data: there is no clear distribution of the forms of the toponym between early texts and late texts nor between texts written in calligraphic Nabataean and texts written in Nabataeo-Arabic. Thus, *ḫgr'* exists in both early (JSNab 9 and 38) and late (Stiehl) texts whereas *'lḫgr/'lḫgrw* exists both in texts written in Nabataeo-Arabic (UJadhNab 330) and in calligraphic Nabataean (ArNab 20). One may however point to the fact that *ḫgr'* is attested only in monumental texts whereas *'lḫgrw* is attested in both monumental inscriptions (JSNab 17) and graffiti (UJadhNab 330 and ArNab 20). These are the only attestations of the definite article in Nabataean[211] in contexts other than personal names. Indeed, the Arabic definite article which was read in an inscription from Ṣalkhad in southern Syria, LPNab 24, has been convincingly re-interpreted by M.C.A. Macdonald as the substantive *'l*, "tribe, lineage". Thus, *'lt rbt 'l 'tr*, "'Allāt the lady of the place" (Milik 1958: 229) has become "'Allāt the lady of the family/lineage of 'Atar".[212] The fact that *'l* is attested in Nabataean inscriptions from the Ḥawrān with this meaning makes this interpretation probable.[213]

– **'ly**: this preposition, "to, toward", is known in Aramaic under the form *'l*, while the Arabic form has *'ilā*, with *alif maqṣūrah*. *'ly* occurs in the Darb al-Bakrah in one text only, UJadhNab 330, written in Nabataeo-Arabic, where it is followed by *'lḫgr*, i.e. al-Ḥijr. The verb which precedes the preposition is difficult to read and interpret but *'ly 'lḫgr* certainly means "to al-Ḥijr". It is a *hapax legomenon* in Nabataean and it is probably a loanword from Arabic (unless the inscription itself is considered as Arabic).

– **ḥšd'**: if the reading of *{ḥ}š{d/r}'* is correct in UJadhNab 18, it may be derived, as suggested by S. al-Theeb, from Arabic *ḥāsid*, "the one who does not stop taking milk from the she-camel" (see § B.5.4).

– **ṭrq skt'**: this expression, used only in UJadhNab 100, refers to the profession of the author. It consists of two words, both of which are considered as Arabic loanwords. The first is derived from the root Ṭ-R-Q, which means "to beat or strike metal", e.g. a blacksmith and the other may be derived from *sikkah*, "a ploughshare, or a die" (see § B.5.6 for references).

– **pṭyr**: in UJadhNab 538, *'l-pṭyr* is clearly the *'l* form of the definite article followed by the Arabic word *faṭīr* which means, "unleavened (dough)", particularly in the expression *'īd al-faṭīr*, "the feast of the unleavened bread", i.e. Passover (Lane 1863–1893: 2417a). It is worth reminding here here that the word for "feast" used in this text is not Arabic *'īd* but Hebrew *ḥg*. The expression *'īd 'l-pṭyr*, which combines an Arabic and a Hebrew word may this be an illustration of the *yahūdiyyah*, i.e. the dialect spoken by the Jews in the Ḥijāz.[214]

To these six loanwords, one should probably add the verbe *šm't*, which occurs in four Nabataean texts from Umm Jadhāyidh, all written in Nabataeo-Arabic. I have already explained above that the use of this root in the perfect but with an optative force is most probably the result of an Arabic influence.

These new loanwords are interesting because they do not belong to the legal lexicon. Two of them are used to name professions, and this suggests that the individuals concerned may have been Arabic-speakers who did not know the Aramaic words for their professions.

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210. Stiehl 1970.

211. In JSNab 17, line 7, there is *'l qbrw*, "the tomb", but it occurs in a passage, *w l'n mry 'lm' mn yšn' 'l qbrw*, which may be considered as Arabic.

212. In his forthcoming book (see note 208).

213. On the use of *'l* for "tribe" in Nabataean, see now Nehmé and Macdonald forthcoming.

214. Robin 2015a: 73–74.

J. The distribution of the Nabataean inscriptions along the Darb al-Bakrah

In this paragraph, I will examine and comment briefly the distribution of the inscriptions along the Darb al-Bakrah. It would be tempting to compare it with the distribution of the Nabataean inscriptions recorded at other sites in north-west Arabia, an aspect I started to examine in the dissertation version of this essay, but this will be done elsewhere. I will therefore restrict myself here to the Darb al-Bakrah proper.
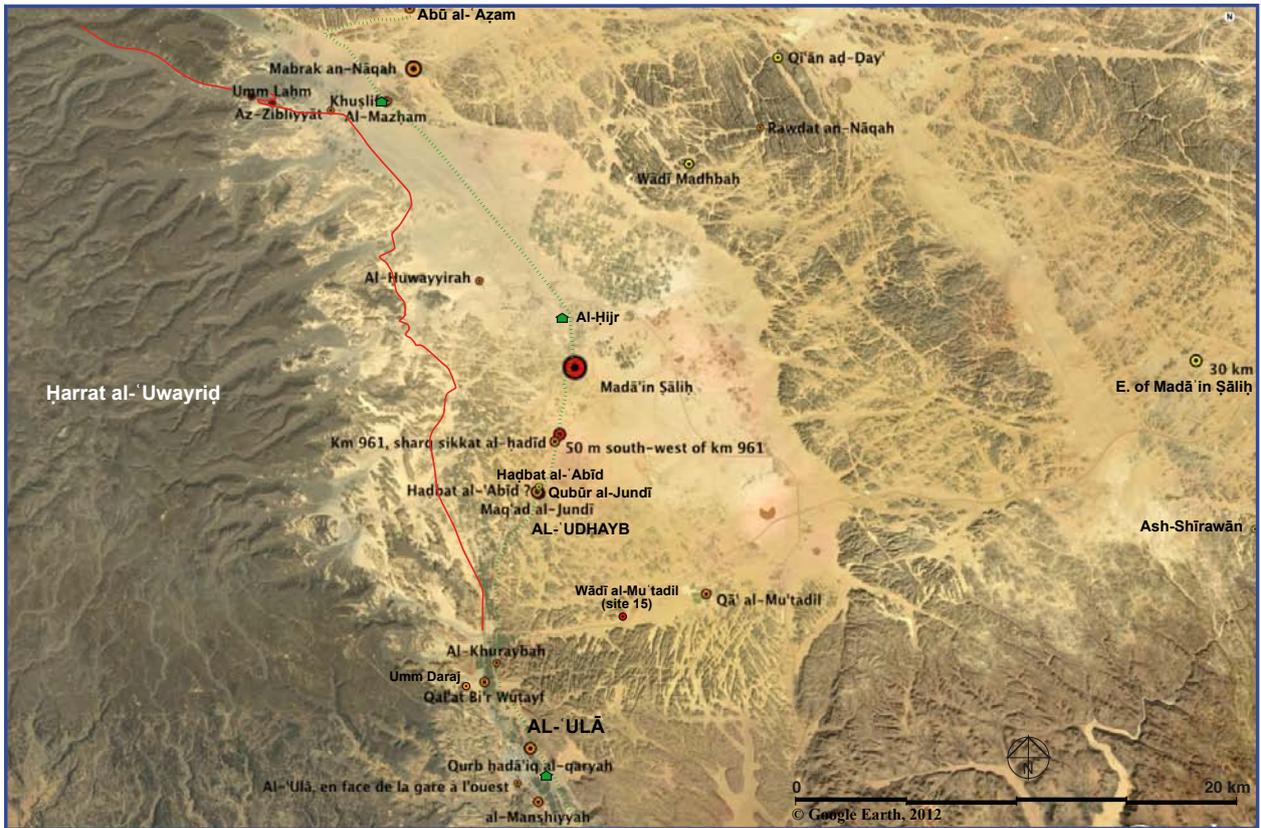
Coordinates: ⦿ Precise (1) ⊙ Approximate (2) ⊙ Very approximate (3) ▪ Other site/toponym   **Number of inscriptions:** ⊙ 1-2 ⊙ 3-10 ⊙ 11-30 ⊙ 31-100 ⦿ + 100
┈┈┈ Ḥijāz railway   🛖 Ḥijāz railway halt/ station   ──── Darb al-Bakrah, itinerary followed in 2004

Fig. 38. The distribution of the Nabataean inscriptions in the region of Madā'in Ṣāliḥ.

First, it seems to me that there are still uncertainties on the itinerary followed by the caravans north of Ḥegrā. Indeed, if one looks at the distribution of the Nabataean inscriptions in this area (**fig. 38**), one can see that going north from Ḥegrā, the most important site is Mabrak an-Nāqah, which is not considered to be on the Darb al-Bakrah (thirty-nine inscriptions and probably more). The position of the inscriptions, on the eastern cliff of this narrow passage, the number of Nabataean texts and the presence of texts in other scripts and languages, are arguments for this spot to be some sort of caravan halt, 16 km north–north-west of the residential area of Ḥegrā. From Mabrak an-Nāqah, there are two options: either one continues almost due north, through the sites of Abū al-ʿAẓam and Ḥamrāʾ as-Sikkah, more or less along the line of the Ḥijāz railway (or a little west but between the railway and the foot of the Ḥarrat al-ʿUwayriḍ), or one goes west in order to follow one of the wadis which come down from the Ḥarrah. It is important to keep in mind that the route followed during the 2004 survey happens to be the only modern road which leaves the plain of al-Ḥijr at its northern end in a westerly direction and crosses the Ḥarrah from south-east to north-west (**fig. 39**). Along this road, one site only, Jabal Saʿīdā, yielded a single Nabataean inscription.
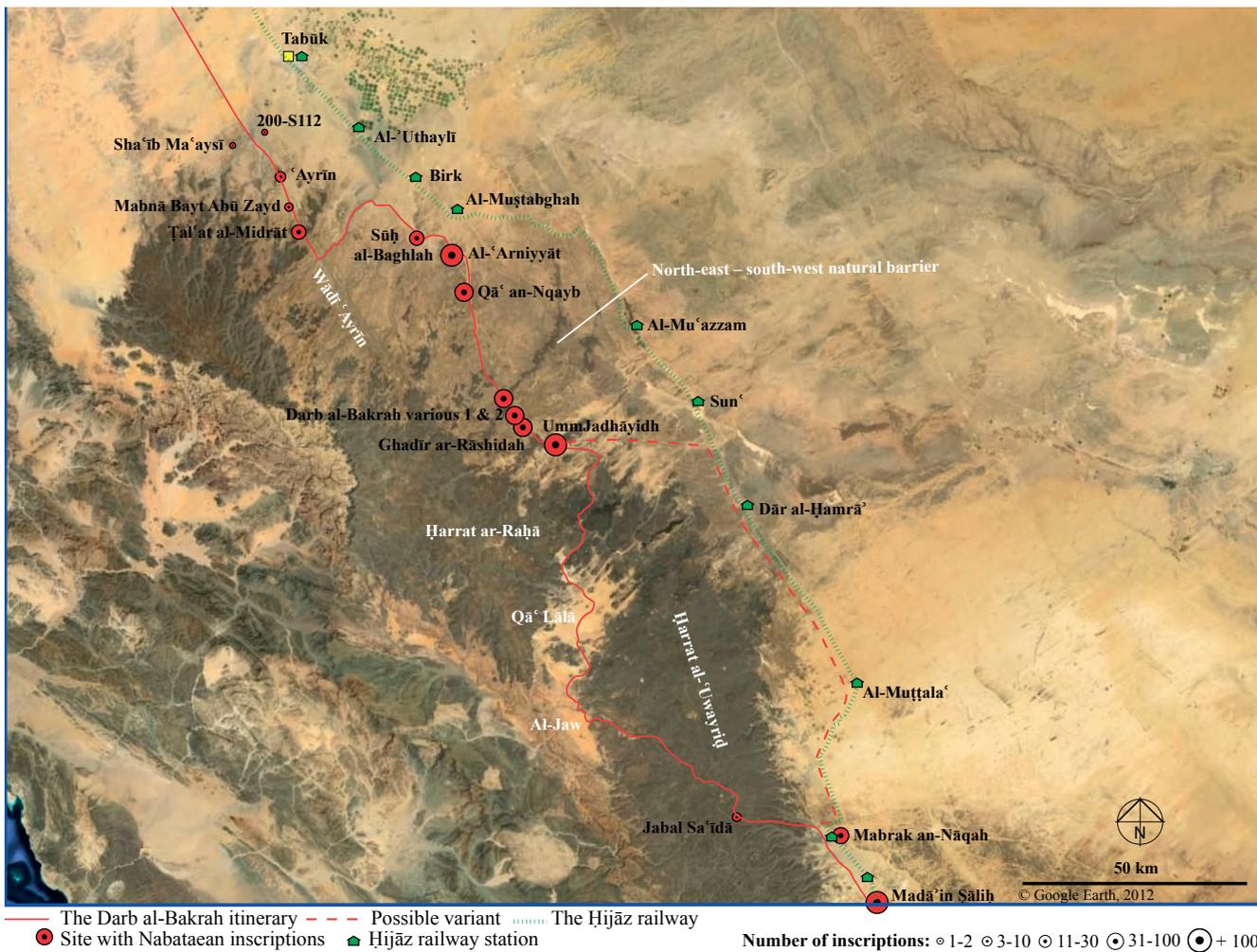
Fig. 39. The Darb al-Bakrah between Madāʾin Ṣāliḥ and Umm Jadhāyidh.

After crossing the Ḥarrah, the road goes down to the plain of al-Jaw and from there to Umm Jadhāyidh through Qāʿ Lālā. On this portion of the road, i.e. from Jabal Saʿīdā to Umm Jadhāyidh, not a single Nabataean inscription was recorded. Considering both this and the fact that climbing up to the Ḥarrah – which is more than 1,500 m above sea level – and crossing it, is a difficult task, one may have to consider the possibility that the ancient track followed the eastern foothills of Ḥarrat al-ʿUwayriḍ, not far from the Ḥijāz railway line (see the possible variant fig. 39, which suggests going west after Dār al-Ḥamrāʾ). H.St.J.B. Philby and R.E. Bogue copied Nabataean inscriptions in several locations along the Ḥijāz line, between Abū al-Aẓam and al-Muṭṭalaʿ but not in significant numbers, and none was recorded further north. North of al-Muṭṭalaʿ, the railway line comes closer to the Ḥarrah foothills and turns to the north-west in order to reach Tabūk. If one considers that Umm Jadhāyidh *must* be on the ancient track, one has to assume that the latter comes off the railway line and bends to the west along the foothills of the Ḥarrah in order to reach the Wādī Ruwayshid and Umm Jadhāyidh. This itinerary makes as much sense as the one which comes up the Ḥarrah. It may therefore be worth exploring the area between al-Muṭṭalaʿ and Umm Jadhāyidh, using first the facilities offered by the new al-ʿUlā-Tabūk road and then trying to find a way through the Ḥarrah foothills up to Umm Jadhāyidh.

Between Umm Jadhāyidh and al-ʿArniyyāt, the track followed during the 2004 survey is obviously the only possible one: from Umm Jadhāyidh to the north, it follows the Wādī Ruwayshid, which is relatively large, obviously stopping at Ghadīr Ruwayshid, which had a very important reserve of water, and then it crosses a north-east – south-west barrier at a very convenient spot (see fig. 39). After that, it follows a narrower wadi up to Qāʿ an-Nqayb, where the wadi gets much larger again. We may therefore safely assume that we did follow, between these two sites, the ancient track.

Going back to the area north of al-ʿArniyyāt, one can see on fig. 39 that the Darb al-Bakrah follows first a wide wadi up to Sūḥ al-Baghlah but then, instead of going due north-west in the direction of Tabūk, in a relatively flat area which crosses an alluvial plain, it turns west, goes back south-west for about 15 km before it turns to the north-west towards Ṭalʿat al-Midrāt. The reason for this detour is not obvious: it lengthens the way, it makes one go through a mountainous landscape rather than walk in a plain, it gets away from Tabūk, which may confirm that this oasis was not a stop on the road, etc. The only advantage may be precisely that it avoids walking in an open area. However, one possibly strong argument may be used in favour of the Darb al-Bakrah itinerary. In § B.4 above, I presented the evidence we have about individuals who wrote inscriptions in different places. Among the examples recorded, one finds that there are connections between Umm Jadhāyidh and Qāʿ an-Nqayb (*c.* 40 km), Umm Jadhāyidh and al-ʿArniyyāt (*c.* 60 km), Umm Jadhāyidh and Sūḥ al-Baghlah (*c.* 70 km) and finally Umm Jadhāyidh and two unnamed sites north of it, Darb al-Bakrah various 1 and 2 (respectively *c.* 10 and 16 km). There are also connections between Qāʿ an-Nqayb and al-ʿArniyyāt (*c.* 10 km) and between al-ʿArniyyāt and Sūḥ al-Baghlah (*c.* 10 km), which is not surprising. More interestingly, there is one connection between Umm Jadhāyidh and Ṭalʿat al-Midrāt (*c.* 110 km), where only a handful of inscriptions were recorded. If one examines the satellite image carefully, one can see that there is no way to connect Umm Jadhāyidh and Ṭalʿat al-Midrāt directly. Indeed, the Wādī ʿAyrīn, which would be a much better candidate south of Ṭalʿat al-Midrāt, ends up more or less in a *cul-de-sac*, and so the way through Qāʿ an-Nqayb and al-ʿArniyyāt makes sense.

The northernmost site with Nabataean inscriptions on the Darb al-Bakrah is ʿAyrīn. There are two or three other sites further north-west, on the last foothills of the Ḥarrat ar-Raḥā (Shaʿīb Maʿaysī, 200-S112, see fig. 39), but the ancient track, from there to the Jordanian frontier, is not precisely known. The Darb al-Bakrah survey did not record any Nabataean inscription north of Tabūk, possibly because the landscape is much less rocky and therefore less suitable for carving inscriptions.

Considering all this, we may take it as relatively certain that the ancient caravan track went from Ḥegrā to the area south-west of Tabūk, passing through Mabrak an-Nāqah, Umm Jadhāyidh, Qāʿ an-Nqayb, al-ʿArniyyāt, Sūḥ al-Baghlah and Ṭalʿat al-Midrāt. There is still, in my view, uncertainty about the route between Ḥegrā and Umm Jadhāyidh (whether *up* to Ḥarrat al-ʿUwayrīd or not) but a survey in the area west and north-west of al-Muṭṭalaʿ, along the foothills of Ḥarrat al-ʿUwayriḍ, may dispel this. Further north, one has to assume that the ancient track crossed the flat area between Tabūk and Qurayyah and from there continued north towards the modern border.

Conclusion and perspectives

The 912 Nabataean and Nabataeo-Arabic texts from the Darb al-Bakrah are not the most informative inscriptions an epigraphist might dream of. Most of them are very short graffiti, sometimes badly written, they contain mainly names and only a few of them are dated. Despite these faults, they are very interesting for several reasons:

– they come from sites most of which were halts on what has been interpreted as an ancient caravan route;
– they give an idea of who was travelling along this route and when;
– the script in which 8% of the texts are written is transitional between Nabataean and Arabic;
– they contain some very interesting texts, such as UJadhNab 109 and UJadhNab 538;
– they provide a number of new words, names, Arabic loanwords, etc.
– they contain a huge number of personal names, *c.* 20 of which are Jewish.

Despite the length of the present introduction to the texts, a few topics have not been dealt with or not dealt with thoroughly enough. They concern the texts written in the Nabataeo-Arabic script, the names contained in the inscriptions, whether Nabataean or Nabataeo-Arabic, and finally the Darb al-Bakrah as a caravan itinerary and its historical significance in the context of the transarabian land and maritime trade in Antiquity.

As far as Nabataeo-Arabic is concerned, more work is needed on the script itself, its characteristics and development process, as well as on the names contained in the inscriptions. However, it would make no sense to undertake this work on part of the corpus only. Indeed, the Nabataeo-Arabic inscriptions from the Darb al-Bakrah represent 'only' 50% of the corpus of Nabataeo-Arabic inscriptions recorded so far and a complete study of the script and of the names needs to take into account the Nabataeo-Arabic corpus as whole.

Another track of research would be a comparison of the names contained in the Nabataean or Nabataeo-Arabic texts with the names contained in the Ancient South Arabian and Ancient North Arabian ones. This would be relatively easy to do since the possible Nabataean equivalents to the latter have been indicated in the index of ASA/ANA names at the end of the catalogue of these texts. Finally, the number of Jewish names contained in this corpus, the kind of script in which the individuals who bear these names wrote their inscriptions, and the new information contained in some of these inscriptions may be an opportunity to examine again the question of the Ḥijāzī Jews.

Finally, the topic of the Darb al-Bakrah as a caravan itinerary in the context of the transarabian trade routes has been partly addressed recently but a complete evaluation of the material is still needed.[215] Below are a few preliminary conclusions.

Despite the large number of texts which have been recorded at the sites which form the Darb al-Bakrah, one should not attach too much importance to what remains a small section of the ancient routes which crossed northern Arabia. It concerns mainly the way between Ḥegrā and Tabūk and from there to the Jordanian frontier. In the latter section, which is relatively flat and devoid of rocks, the routes are likely to have fluctuated and the itinerary followed during the 2004 survey does not necessarily correspond to the one most widely used in antiquity (no Nabataean inscriptions were found along it).[216] As far as the first part of itinerary is concerned, the survey has shown, and this is important, that the ancient route does not follow the *Darb al-ḥajj ash-Shāmī*, the Syrian pilgrimage road, and hence not the Ḥijāz railway, but runs further west. Some uncertainties remain as to whether the ancient route crossed the Ḥarrat al-ʿUwayriḍ or not but the general layout of the road is now clear.

The inscriptions, the scripts in which they are written, their date and their content invite us to consider that the route was used from the second half of the first millennium BC (with the Imperial Aramaic) to the fifth century AD (latest Nabataeo-Arabic text), by a variety of people. In the early period, we have evidence of people who came from South Arabia, and the available evidence for the later periods, after the turn of the Christian era, points to an integration of the Darb al-Bakrah into a regional communication network which extends from Yathrib, modern Medina, to Ṭalʿat al-Midrāt and possibly from there, further up to Petra.

One can suggest that the Darb al-Bakrah started to be used regularly and intensively only after the Nabataeans had settled in Ḥegrā, and this happened, as we know from the results of the archaeological excavations at Madāʾin Ṣāliḥ, in the second half of the 1st century BC. This would explain why the earliest Nabataean inscription on the Darb is dated to AD 41–42. The end of the first century BC corresponds

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215. See Nehmé forthcoming c, which was however written before the catalogues of inscriptions were completed.

216. Moreover, as is very well known, in an area where the routes are not determined by the existence of narrow wadis or narrow passages between mountains which force the caravans to go through them, there is not one but several possible routes.

also to the time when the port of Leuke Kome, which may have been located at al-Wajh, became fully active. It is probable that from the end of the first century BC onwards, and if the maritime trade on the Red Sea truly developed to the cost of the trade by land – at least up to a certain latitude – Ḥegrā became a centre of redistribution of the goods. The latter would have been shipped by sea up to Leuke Kome and from there conveyed northwards by land passing through Ḥegrā. Note that we do not know, for the moment, whether the land route *south* of Ḥegrā continued to be used after the end of the first century BC. Before the arrival of the Nabataeans at Ḥegrā, one can tentatively suggest, if the dating of the Ancient South Arabian inscriptions to before the end of the first century BC, as suggested by C. Robin on palaeographic grounds,[217] is correct, that the South Arabian merchants were involved in the land trade, possibly more than were actually the Nabataeans themselves. We do not know to which extent that was indeed the case but these conclusions are in line with those drawn by Robin[218] who demonstrates that the South Arabians kingdoms seem to have stopped being involved in the transarabian trade before the 1st century AD. His main argument is that evidence for this trade is significant only up to the first century BC. After the turn of the christian era, one single graffito, recorded *c.* 100 km north of Najrān, refers specifically to a caravan.[219] What is certain is that from the end of the first century BC and at least until the mid-third century AD, Ḥegrā was, in Arabia, the equivalent of Myos Hormos in Egypt: a place which controlled the traffic and where, from AD 106 onwards, i.e. at the Roman period, soldiers named *stationarii* kept this traffic under surveillance.

The study of these texts required a great effort, first to sort out thousands of photographs in order to identify and number the texts one by one, then to read them, which meant becoming acquainted with a kind of script, Nabataeo-Arabic, which most scholars specialized in Nabataean epigraphy could not read ten years ago, and finally to make the facsimiles by hand, a process which took hundreds of hours. Neither the catalogue nor the commentary are perfect but the author hopes that this contribution will be useful to anyone interested in the epigraphy and history of this region in the centuries before Islam.

217. This dating is however questioned by M.C.A. Macdonald, see the introduction to the catalogue of the ASA and ANA inscriptions.
218. Robin 2014b, 274–279.
219. Robin 2001. It mentions a Ḥaḍramite who led the southern (*ymnyt*) and the northern (*s²'myt*) caravan with a troop of Ḥaḍramites. It is interpreted by C. Robin as a caravan which goes from Yemen to Syria to sell the products brought from Yemen, buys others in Syria and goes back to Yemen

Appendix 1: Some new inscriptions from Madāʾin Ṣāliḥ and al-ʿUlā

This appendix contains four inscriptions which were either recorded during the archaeological surveys of Madāʾin Ṣāliḥ led by the author between 2002 and 2005 or photographed on the slope of the mountain which overlooks the city of al-ʿUlā to the west. Since the publication of the inscriptions from Madāʾin Ṣāliḥ will concentrate first on those which are associated with sanctuaries, it seemed a good idea to present these Nabataeo-Arabic texts in the same context as those from the Darb al-Bakrah survey, especially since three of them have already been mentioned in preliminary publications.

MS45Nab 2

Hoyland 2011: no. 16.
This inscription (**fig. 40**) is carved on the quarry face Ith97 in the Jabal Ithlib area, where four other inscriptions, two Nabataean and two Dadanitic,[220] are also carved. It is clearly written in the Nabataeo-Arabic script and reads:
bly dkyr šmʿwn
br ʿdyw
"Yea! May Šimʿōn son of ʿAdī/ʿUdayy".
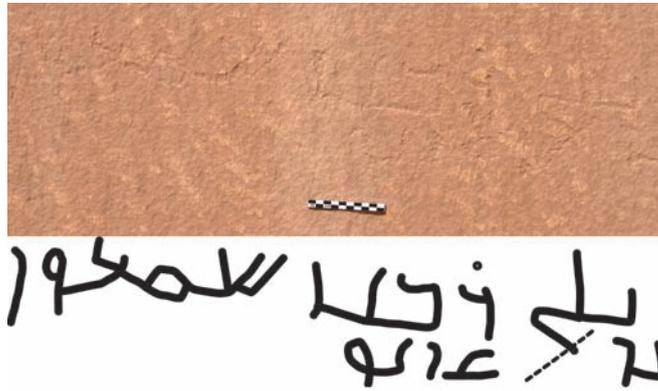
Fig. 40. Inscription MS45Nab 2 from Madāʾin Ṣāliḥ.

Note the dot over the *d* as well as the form of the *š*, which is on its way to Arabic *š*. The *m* is already a small circle.
Here, *ʿdyw* is the father of a man who bears a Jewish name and it is possible that he was also Jewish. This name is attested in Nabataean inscriptions, most recently in two graffiti discovered in the region of al-ʿUlā,[221] as well as in the Eilat inscription.[222]

MS182Nab 1

This inscription (**fig. 41**) and the following were discovered in 2005, in the area known as Ithlib East, i.e. in the eastern part of the Jabal Ithlib mountains, on the other side of the fence which surrounds the site of Madāʾin Ṣāliḥ, along with four or five texts or fragments of Nabataean texts.
dkyr ḥnnyh br ʾdmyh dy hw bn gzy{z/n} {d/r}{ʿl} [w] {š}[lm]
"May be remembered Ḥananiah son of ʾAdamayah who is the son of Gazī{z/n} and may he be safe".

---

220. The Dadanitic inscriptions have already been copied by Ch. Doughty: 1884, pl. VIII, fol. 14.

221. al-Theeb 2011: no. 6 and 9.

222. Avner, Nehmé, and Robin 2013.

Fig. 41. Inscription MS182Nab 1 from Madāʾin Ṣāliḥ.

The end of the text is not clear and the suggested reading is the one which takes the best account of the traces visible on the rock. The text is not really written in Nabataeo-Arabic characters but it shows features which would place it in the third century AD rather than in the first or the fifth century: the *y* which has almost lost its loop, the *ḥ* which starts looking like the Nabataean *g*, the *h*. Note the dots on both *d* of the text. On the Jewish name *ḥnnyh*, see above, § G.5. Note the possible use of both *br* and *bn* in this text (but *bn* is not between two personal names), unless the end of the text should be read differently, *dy hw bz...*, "who is in ...".

MS182Nab 2

Hoyland 2011: no. 4
dkyr yʿqwb br šmwʾl
"May Yaʿqūb son of Šamawʾal be remembered".

Fig. 42. Inscription MS182Nab 2 from Madāʾin Ṣāliḥ.

The text (**fig. 42**) is clear and although the letters do not all have Nabataeo-Arabic forms, some show features which are transitional and the text was probably carved more or less at the same time as the previous one. This is the case of the *y,* mainly in *dkyr,* the *š,* the *m,* which is smaller and rounder than the Nabataean *m,* and the *ʾ,* which is apparently a simple slanting line. Note the dot over *dkyr.* Both names are Jewish names, for which see § G.5.

ʿUlā 1

Nehmé 2010a: 83.
This text (**fig. 43**) is carved on a large boulder on the slope which overlooks the old village of al-ʿUlā. It was discovered by the members of the Madāʾin Ṣāliḥ team during a Friday walk.
dkyr {l/n}ḥmw br yhwdʾ bṭb
"May {L/N}aḥmū son of Yehūdā be remembered in well-being".

Fig. 43. Inscription al-ʿUlā 1 from above al-ʿUlā.

Since the first letter of the name has the same height as the other letters in the text, we may suggest that it should be read as a *n* rather than as a *l*. The name *lḥmw* was already read in JSNab 136, from Madāʾin Ṣāliḥ, but the name there could also be read with a *n*. For both names, see § G.5.

Appendix 2: List of texts written in Nabataeo-Arabic or partly in Nabataeo-Arabic

UdhNab 1
SBNab 1
QNNab 44.1
ArNab 34
ArNab 125
ArNab 134
UJadhNab 3
UJadhNab 4
UJadhNab 10
UJadhNab 11
UJadhNab 15
UJadhNab 19
UJadhNab 31
UJadhNab 67
UJadhNab 90
UJadhNab 105
UJadhNab 109
UJadhNab 118
UJadhNab 122
UJadhNab 124
UJadhNab 178
UJadhNab 185
UJadhNab 187
UJadhNab 193
UJadhNab 219
UJadhNab 220
UJadhNab 221
UJadhNab 222
UJadhNab 224
UJadhNab 225
UJadhNab 229
UJadhNab 248
UJadhNab 250
UJadhNab 266
UJadhNab 287
UJadhNab 293
UJadhNab 297
UJadhNab 298
UJadhNab 299
UJadhNab 300
UJadhNab 301
UJadhNab 308

UJadhNab 309
UJadhNab 310
UJadhNab 311
UJadhNab 313
UJadhNab 314
UJadhNab 320
UJadhNab 330
UJadhNab 331
UJadhNab 333
UJadhNab 343
UJadhNab 344.1
UJadhNab 345
UJadhNab 352
UJadhNab 364
UJadhNab 366
UJadhNab 367
UJadhNab 368–369
UJadhNab 375
UJadhNab 386
UJadhNab 405
UJadhNab 448
UJadhNab 467
UJadhNab 486
UJadhNab 487
UJadhNab 536
UJadhNab 537
UJadhNab 538
UJadhNab 547
UJadhNab 548
UJadhNab 561
DBv3NabAr 1
DBv3NabAr 2

Partly in Nabataeo-Arabic:

ArNab 19
UJadhNab 23
UJadhNab 69
UJadhNab 71
UJadhNab 72
UJadhNab 215
UJadhNab 230
UJadhNab 360

Catalogue of the Nabataean and Nabataeo-Arabic Inscriptions

by Laïla Nehmé, CNRS UMR 8167, Paris

Al-ʿUdhayb

UdhNab 1
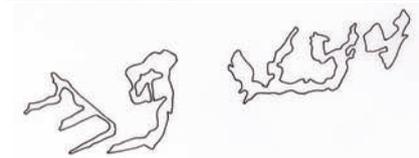
dkyr p{h}

This text is carved in the Nabataeo-Arabic script. It is probably unfinished (see UJadhNab 20).

UdhNab 2 (JSNab 270)

See photo under UdhNab 1
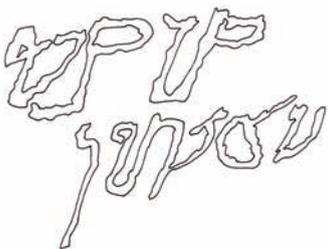
qrqs
br ʾytwn

UdhNab 3 (JSNab 273–274)

Inscriptions UdhNab 3 to 5 are carved on the same rock face.
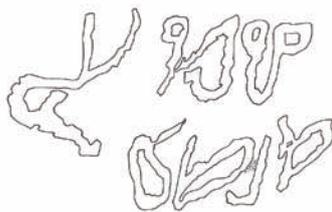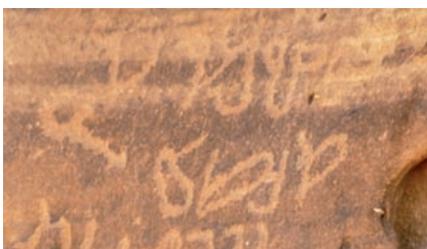
qwmw bny
ṭnṭʾ

It is surprising to have *bny* here since there is only one person mentioned.

UdhNab 4

Inscriptions UdhNab 4 to 5 are on the same rock face.
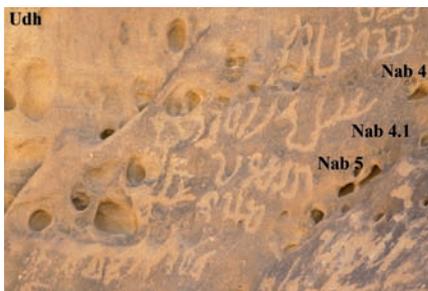
b{d/r}{d/r}w šlm

UdhNab 4.1 (JSNab 275)

See photo and facsimile under UdhNab 4

šly br ʾky{s}
š{lm}

Note the form of the first *š*, which is Nabataeo-Arabic.

UdhNab 5 (JSNab 277)

See photo and facsimile under UdhNab 4

tymw br
mlky šlm

The two horizontal strokes perpendicular to the vertical stroke of the *l* in *šlm* belong to the *š* of the *šlm* of the second line of the previous inscription.

Below this text, there are a few letters which make no sense, starting with an *ʾ*.

UdhNab 6

Inscriptions UdhNab 6 to 13 are on the same rock face.

See photo and facsimile on pl. 1a, 1b

Some of the inscriptions on this face correspond to JSNab 250–254.

l ʾptḥ br rmʾl šlm

The same man left his signature in UdhNab 18.

UdhNab 7

See photo and facsimile on pl. 1a, 1b

zb{d/k}{d/r}š{w}
The text is unclear.

UdhNab 8 (JSNab 251)

See photo and facsimile on pl. 1a, 1b

lwdn br ḥwrw <l> šlm

The sign which looks like a reversed *h* (as if seen in a mirror) before the beginning of the text has not been read as a letter. Its function or meaning remains obscure. Between *ḥwrw* and *šlm*, there is a an extra letter, *l* or *n*.

UdhNab 9 (JSNab 254)

See photo and facsimile on pl. 1a, 1b

ʿbdḥrtt br tymʿbdt dkyr bṭb lʿlm

UdhNab 10

See photo and facsimile on pl. 1a, 1b

tymw

UdhNab 11 (line 2 = JSNab 252)

See also photo on pl. 1a
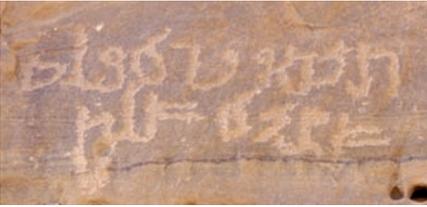
tymw br ʾpls
šqyʾ šlm
'Taymū son of ʾAflas, the one who irrigates'.
The same man left his signature in UdhNab 14.

UdhNab 11.1 (JSNab 253)

See photo on pl. 1a

šlm tpṣʾ

UdhNab 12

On the extreme left of the rock face.
See also photo on pl. 1a
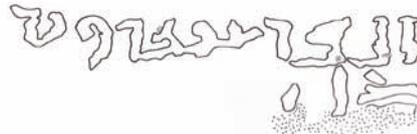
dkyr ʿbydw br
šl{y}
UdhASA 1 is below this text.

UdhNab 13 (JSNab 250)

See also photo on pl. 1a

tymʿbdt br ḥnynw šlm

The end of the text has been damaged by a text carved in another script (or *wusūm*) but it is perfectly clear.

UdhNab 14 (JSNab 243)
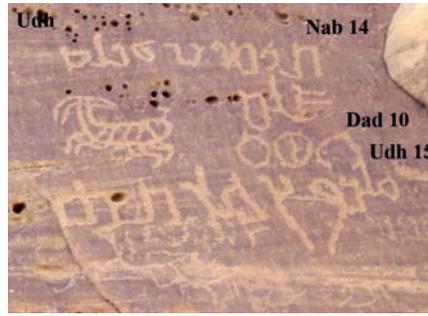
tymw br ʾpls
šlm
The same man left his signature in UdhNab 11. An animal (a goat?) is drawn to the left of the second line but it is not sure whether it is associated with the Nabataean inscriptions or with the Dadanitic text carved between this inscription and the following one (UdhDad 10).

UdhNab 15 (JSNab 244)

See photo and facsimile under UdhNab 14

mlkw br ḥrtt

UdhNab 16 (JSNab 242)

UdhNab 16 to 20 form a group of texts carved above each other.
See photo and facsimile on pl. 1c

tymw br mʿnw šlm

UdhNab 17 (1st line = JSNab 249, 2nd line = JSNab 246 1st part)

See photo and facsimile on pl. 1c

dkyr {d/r}yny bṭb
br ʾšdw

UdhNab 18 (JSNab 245 and 246 2nd part)

See photo and facsimile on pl. 1c

ʾptḥ br rmʾl šlm
pḥbrwhy pršyʾ nṭryn
'ʾAftaḥ son of Ramʾīl, may he be safe, and his companions the cavalrymen in charge of the guard'.

The first letter of the second line was read as a *p* because it is joined to the following one, which would not be the case of a *w*. The same man left his signature in UdhNab 6.

UdhNab 19 (JSNab 248)

See photo and facsimile on pl. 1c

šbylʾ šlm

UdhNab 20

See photo and facsimile on pl. 1c

phmw
The *h* has the Nabataeo-Arabic form. It is possible that UdhNab 1 is an unfinished signature by the same man.

UdhNab 21 (JSNab 247)

See photo and facsimile on pl. 1c

ʾršw rm[ʾl]
The second letter is clearly not a *w*. After the *m,* it is just possible to restore *[ʾl]*. It is possible that the two names are the signatures of two individuals.

UdhNab 22 (JSNab 241)
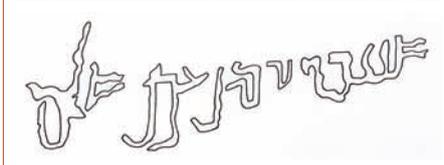
šbykw br mnʿt šlm

Ṣadr Ḥawẓāʾ

SHNab 1

dkyr rbyʿh br {b/n}{ḥ}{b/y/n}ʾ
This text is carved in the Nabataeo-Arabic script. The end is not clear and has suffered from irregularities in the surface of the rock.

Umm Laḥm

ULNab 1
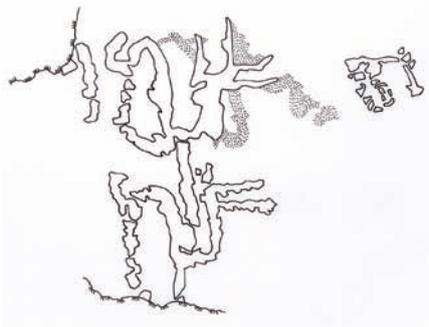
l' šlmw

šlm

'May Šālimū (not) be safe'.

It is clear, because of the difference in handwriting, that *l'* has been added after Šlmw carved his signature, by someone who did not want him to be safe.

Jabal Saʿīda

JabSaNab 1

grmw šlm

Qāʿ an-Nqayb
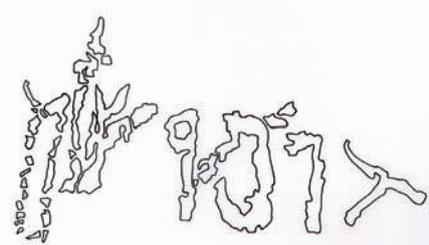
QNNab 1

hnʼw br mšlm{w}

QNNab 2

dkyr

ʼbw qṭnh

The final *h* has a Nabataeo-Arabic form. Note the dot above the *d*. On this text, see Nehmé 2010a: Appendix 2, p. 71.

QNNab 3
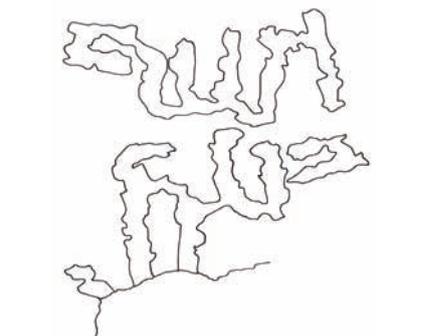
h{b/n}{b/n}w

šlm

QNNab 4
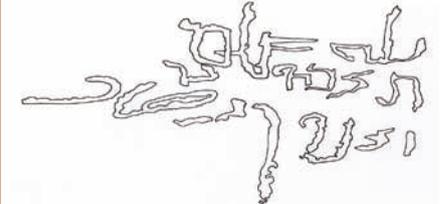
bly šlm

tymw br

zynwn bṭb

Bly is an exclamative particle: 'Yea!'. The name *zynwn* is attested in an inscription published by W.J. Jobling (1982), from Southern Jordan.

QNNab 5

šlm ʼbyw

br
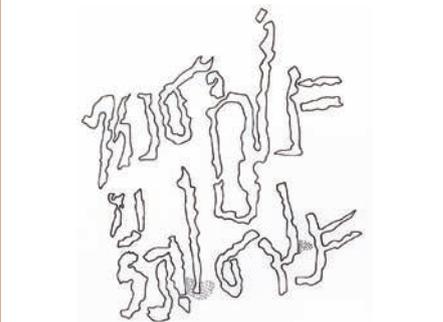
šldʼlhy

The *b* of the first name could also be read as a *k* but the name *ʼkyw* is not known in Nabataean, whereas *ʼbyw* is. The father's name *šldʼlhy* is rather odd (one would expect *šʼdʼlhy*) but it is perfectly clear. Compare with *{š}ldllhy* in UJadhNab 352.

See Nehmé forthcoming, Appendix.

QNNab 6

QNNab 6 to 8 are on the same stone. There is an Arabic text on its upper part and several drawings.
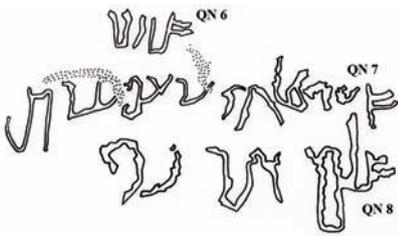
šz{y}{b/k/n}{w}
There is not a single proper name, in Nabataean, starting with the letters *šz* and although the first two letters of this one are clear, the rest of the reading is uncertain.

QNNab 7
See photo and facsimile under QNNab 6
šʿdʾlhy br ʿ{m}{ʿ}{d/r}t
The reading of the father's name is obscured by a *wasm*.

QNNab 8
See photo and facsimile under QNNab 6
šlm ḥr{b}w
The third letter of the name is more likely to be a *b* than a *y* because the upper horizontal line (see on the photograph, not reproduced in the facsimile) does not seem to belong to the letter. Below this text, there are probably Nabataean letters but no sense could be made of them.

QNNab 9
QNNab 9 to 11 are on the same stone, to the left of QNASA 1 and QNDad 1.
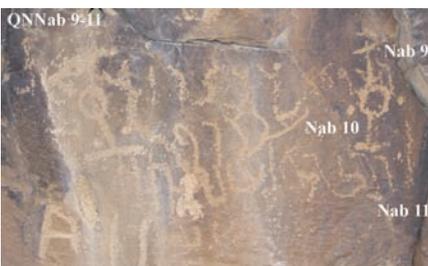
Wusūm and probably modern letters obscure the reading of parts of the texts.
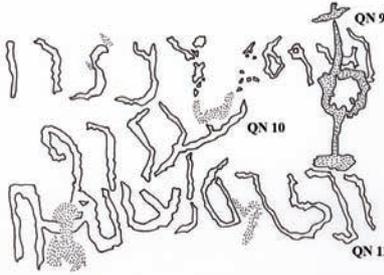
m{r}wʾ br kyrz

QNNab 10
See photo and facsimile under QNNab 9
ʿbydw

QNNab 11
See photo and facsimile under QNNab 9
dkyr ʾlʿzn{p}t
The reading of the *p* is far from certain but it seems that there is only one letter between the *n* and the *t* if one takes into account the fact that the diagonal line coming from the top (see the photograph) is extraneous.

QNNab 12
QNNab 12 to 14 are carved on the same large boulder. Above them, there is an Arabic text and below them to the right is QNTham C 1.
See photo and facsimile on pl. 2a
dkyr trsys br rmʾl bṭb lʿm
This text is carved in very thin and elegant letters. The author bears a Greek name (Thrasias, Thraseias?). *lʿm* is probably a mistake for *lʿlm*.

QNNab 13
See photo and facsimile on pl. 2a
šlymw br ḥbr šlm

QNNab 14
See photo and facsimile on pl. 2a
whbw br mnʿt šlm
This text is carved in the same kind of script as QNNab 12.

QNNab 15
QNNab 15 to 19 are carved on the same rock face, from top to bottom.
See photo and facsimile on pl. 2b
šlmw br
ḥnynw šlm
The same man left his signature in ArNab 51, UJadhNab 2, and DBv1Nab 19. There are two letters above the *šlm*, one of which is a *š*.

QNNab 16
See photo and facsimile on pl. 2b
šlm ḥrbw br ʿwdmnwty
Note that *br* is carved as two parallel diagonal lines, a feature which occurs in other texts such as ArNab 7, SBNab 7, UJadhNab 69, etc.

QNNab 17
See photo and facsimile on pl. 2b
dkyr šʿydw br mʿlt
šlm
This text is carved in very thin letters. The initial *d* looks like a *k*.

QNNab 18
See photo and facsimile on pl. 2b
ʿbdʿdnwn br rbʾl šlm
The same man left his signature in ArNab 132 and 149 (compare the form of the final *l* of *rbʾl*, which is similar).

QNNab 19
See photo and facsimile on pl. 2b
yšlm
šlm

QNNab 20
QNNab 20 to QNNab 31 are carved on the same rock face, and are numbered from top to bottom.
See photo and facsimile on pl. 3a
brwlt

QNNab 21
See photo and facsimile on pl. 3a
šʿdʾlhy šlm

QNNab 22
See photo and facsimile on pl. 3a
ʿnmw br m{w}
The text is probably unfinished.

QNNab 23
See photo and facsimile on pl. 3a
hnʾt br ʿnmw
The same man left his signature in QNNab 46.

QNNab 24
See photo and facsimile on pl. 3a
b{k}{z/l}ywm
The letters are made up of a succession of dots rather than of continuous carved lines.

QNNab 25
See photo and facsimile on pl. 3a
šlm{w}
QNNab 24 and 25 have been considered as separate texts because there is no *br*

between them and because there seems to be a letter at the end of QNNab 25, best read as a *w* (thus *šlmw*, not *šlm*). Moreover, the carving technique is not absolutely identical, despite the fact that both texts are carved faintly.

QNNab 26
See photo and facsimile on pl. 3a
šlm ʾšlmw
br ḫlṣw

QNNab 27
See photo and facsimile on pl. 3a
dkyr {ḥ/t}{m}

QNNab 28. Not attributed

QNNab 29
See photo and facsimile on pl. 3a
ʿbd{w}----

QNNab 30
This text and the following one are on an adjacent face of the same rock.
See photo and facsimile on pl. 3a
grh
br ʿbdʾl

QNNab 31
See photo and facsimile on pl. 3a
ʾ{b}---- br
ʿbdʾlgʾ
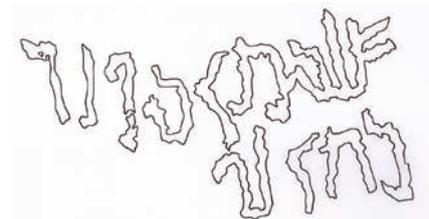
QNNab 32

šlm tymw br
khylw

QNNab 33
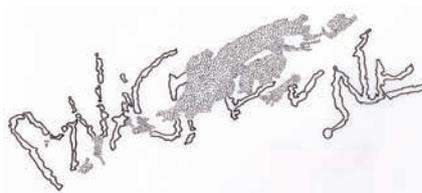
šly {br} {ʿw}tʾlhy
There is an Arabic text below.

QNNab 34
QNNab 34 and 35 are carved beside each other.
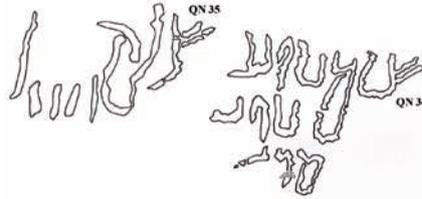
šlm {b/n}{d/r}w{ʿ/br}
{b/n}zw{b}
m{d/r}{b}
Lines two and three may be separate names. In the first line, it is possible that the horizontal line which has been drawn at the end, starting from the bottom of the vertical stroke of the *ʿ/br*, does not belong to the letter. On the photograph, one can clearly see that it has a different colour from the preceding letters. The last sign may then be better read as *br*.

QNNab 35
See photo and facsimile under QNNab 34
šly ----
The reading *šly* has been preferred to *šlm* because the last letter makes a better final *y* than a final *m*. There are five vertical lines after the name, the last one much longer. They may be signs or symbols.

QNNab 36
QNNab 36 and 37 are carved on the same rock. They are very difficult to read.
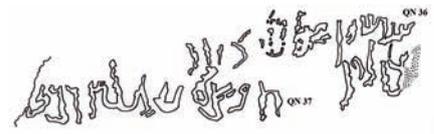
ʿbd ʿ{d/r}yn šlm
There are a few letters below this text but apart from a *l* and *w*, none of them is certain.

QNNab 37
See photo and facsimile under QNNab 36
tpšʾ {br} {ḥ}lṣ dky[r]
There is an Arabic text below QNNab 37.

QNNab 38
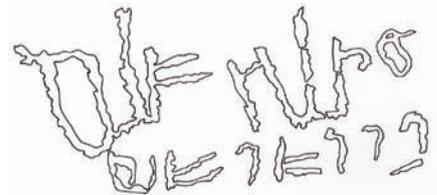
ʾṣlḥ šlm

QNNab 38.1
See photo and facsimile under QNNab 38.
p{d/r}{d/r}šw šlm

QNNab 39

šlm {t}----
ḥ
The end of the first line is illegible and the text is unfinished.

QNNab 40

QNNab 40 to 46 are carved on the same rock face. In places the reading is obscured by *wusūm*.

See photo and facsimile on pl. 3b

kwtw šl

The text is unfinished.

QNNab 41

See photo and facsimile on pl. 3b

ʾnʿm br
{yṣṣl}y

The father's name may also be read *yqṣly*.

QNNab 42

See photo and facsimile on pl. 3b

ʾlty

QNNab 43

See photo and facsimile on pl. 3b

šm{ṣ}y

Below the *wusūm* and Arabic letters which cover the rock face, there are other Nabataean letters which have not been given individual inscription numbers.

QNNab 44

See photo on pl. 4a

dkyr {ʾ}w----

QNNab 44.1

See photo on pl. 4a
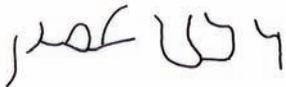
dkyr ʿmrn

This text is carved in the Nabataeo-Arabic script. The Dadanitic text below it is QNDad 2.

QNNab 45

See photo on pl. 4a

ʾšwd
šlm

QNNab 46

See photo on pl. 4a

hnʾt
br ʿnmw

The same man left his signature in QNNab 23. There is an Arabic text below.

QNNab 47

šlm hnʾt
{br} t{d/r}p{w}

QNASA 2 is carved above.

QNNab 48

šlm wt{y}[----]

The text may be unfinished but the end is damaged.

QNNab 49

{zyd}----{q}lw šlm

The beginning of the text has been damaged by the drawing of a truck. We probably have here two names separated by *br*. Not included in the index.

Several Ancient South Arabian texts appear above and below the Nabataean text. These are QNASA 3, 4, 5, 6, and 7 which is on a part of the rock face which has split away from the rest.

Al-ʿArniyyāt

ArNab 1
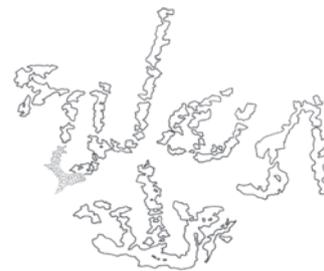
ḥbʾlhy
šlm

The same man probably left his signature in ArNab 7. He does not give his father's name but the writing is comparable and the name is relatively rare.

ArNab 2

ArNab 2 and 3 are carved on the same rock face, the surface of which is very irregular and inadequate.
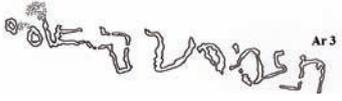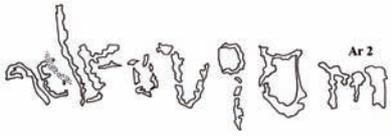
{ty}mw br mšlmw

The man carved his name twice, in ArNab 2 and 3. The same combination of names appears also in UJadhNab 262 and 283 but the script in these two texts is not identical and it is also different from ArNab 2 and 3. These texts have therefore probably not been carved by the same persons. *tymw* and *mšlmw* are very common names.

There is another text above the end of ArNab 2 but it is cut on the photograph and only the *š* is clear.

ArNab 3

See photo and facsimile under ArNab 2

tymw {br} mšl{mw)

See the commentary under ArNab 2.

ArNab 4

tymw br {'}šdw
šlm bṭ{b}
The ' of *'šdw* is almost entirely restored.

ArNab 5
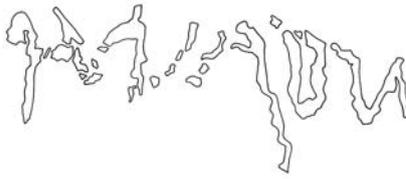
ḥrm{n} {br} ḫgw
[š]lm
The father, *ḫgw*, probably left his signature in ArNab 8.

ArNab 6
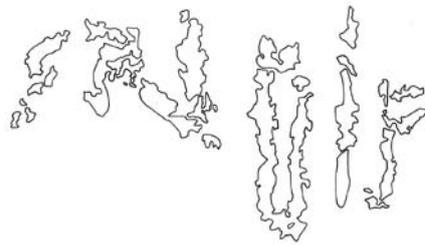
šlm n{qy}
The reading of the name remains very uncertain.

ArNab 7

dkyr ḥb'lhy br {ḥ}ny
The same man left his signature in ArNab 1 (see the commentary there). *br* is carved as two parallel lines.

ArNab 8

ArNab 8 to 10 are on the same rock face, from top to bottom.
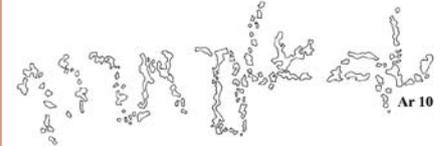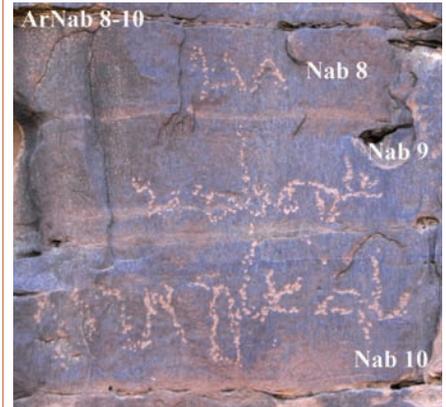
ḫgw
This man's son probably left his signature in ArNab 5.

ArNab 9

See photo and facsimile under ArNab 8

šlm 'pls br
The text is unfinished.

ArNab 10

See photo and facsimile under ArNab 8

bly šlm ḥrbw

ArNab 11
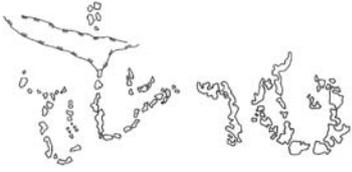
p'r šlm

The name *p'r* appears in many inscriptions (see the index) but the author never gives his father's name and it is therefore difficult, with three letters only, to compare the handwriting.

ArNab 12

ArNab 12 and 13 are on the same rock face, in faint letters.
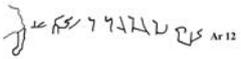
yny br grgr [b]{r} by---- {šl}m

The same man left his signature in SBNab 2, UJadhNab 380, 511 and 514. The same names, in reverse order, *grgr br yny*, also appear in UJadhNab 126, 496, and DBv1Nab 23. In UJadhNab 496, it is said that another *yny* is the son of *grgr* (*w yny brh*). It is therefore possible to give the following genealogy: *yny br grgr br yny br grgr br by----*. We know also, from UJadhNab 511, that one of the men named *yny* had a brother named *m'n'lhy*.

ArNab 13

See photo and facsimile under ArNab 12
šlm ḥwrw br tym'lhy

ArNab 14
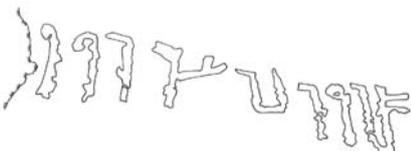
š{d/r}w{d/r} br '{d/r}{d/r}w{d/r}

All combinations are possible for the names: *šrwr*, *šdwd*, *šrwd*, etc. and *'drwr*, *'rdwd*, *'drwd* etc.

ArNab 15

ArNab 15 and 16 are on the same rock face.
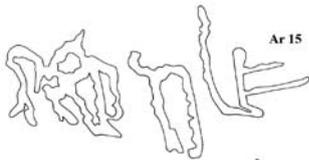
šlm {ḥ}.{y}

The reading of the name is very doubtful. The first letter may also be a *t* and the second a large *q*.

ArNab 16

See photo and facsimile under ArNab 15
šlm m{y}{d/r}
The reading of the name is very doubtful.

ArNab 17
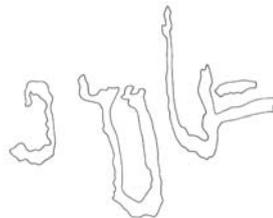
šlm p
The text is unfinished.

ArNab 18

'z{y} br 'ylyṣr
There is an Arabic text below.

ArNab 19

ArNab 19 and 20 are on the same rock face.
See photo and facsimile on pl. 4b

dkyr gr'm br 'mrw
The text is partly carved in the Nabataeo-Arabic script. See Nehmé 2010a: Appendix 2, p. 66.

ArNab 20

See photo and facsimile on pl. 4b

bly šlm m'yrw br hn't
br y'mw{d/r}w dy mn 'lḥ{g}rw
'Yea! May Miʿayr, son of Hāniʾat son of Yaʿmū{d/r}ū, who comes from al-Ḥijr, be safe'.

The second letter of the first name looks like a *k* but if one compares it with the ʿ in *y'mw{d/r}w*, one can just see how the author carved the letter which must be a ʿ. The second line is obscured by the drawing of a truck. This is a very interesting text in which the author says that he is from al-Ḥijr, ancient Hegra. Note that the toponym is spelt with the Arabic article.

ArNab 21

ArNab 21 to 26 are on the same rock face, along with ArASA 1–2, ArHism 8–15, ArSaf 1, ArC/D 1, and ArThamD 1–3 as well as drawings of female camels. The inscriptions are numbered working from left to right.

'bd'dnw{n} šlm

ArNab 22
See photo and facsimile on pl. 5.
{d/r}my{d/r}n

ArNab 23
See photo and facsimile on pl. 5.
šlm ʾmh

ArNab 24
See photo and facsimile on pl. 5.
šlm ʾl{d/r}w{.}
In very faint letters.

ArNab 25
See photo and facsimile on pl. 5.
šlm b{d/r}{d/r}w
Both possible names, *bdrw* and *brdw*, are known in Nabataean.

ArNab 26
See photo and facsimile on pl. 5.
{bly} šlm
In very faint letters. On another photo-graph, one can see *bly* before *šlm*.

ArNab 26.1

tymw br rbʾl dkyr
bṭb
There is a Hismaic text to the left of it, ArHism 16.
The same sequence of names appears in eight other texts: ArNab 131, UJadhNab 6, 110, 164, 384 and 493, 546, and 562.1. These names are very common in Nabataean and it is therefore difficult to be sure that the texts were carved by the same man, especially since there are differences in the script: in ArNab 26.1, UJadhNab 6, 110, 384 and 493, the *m* and *w* in *tymw* are ligatured whereas they are not in ArNab 131 and UJadhNab 164. Besides, the *y* in *tymw* is much more straight in UJadhNab 164 than it is in the other texts.

ArNab 27

šlm {h}ʾlw br ḥy{d/r}{w/n} dy mn .{m}----
'May {H}ʾlw son of Ḥy{d/r}{w/n} who is from .*{m}*---- be safe'.
The last letter of the father's name looks more like a *n* than like a *w*. It does not have a loop at the top and it is different from the other *w*s. Cf. the Arabic names Ḥaydān and Ḫayrān. What comes after *dy mn* is not visible on the published photograph, it was read on another one.

ArNab 28
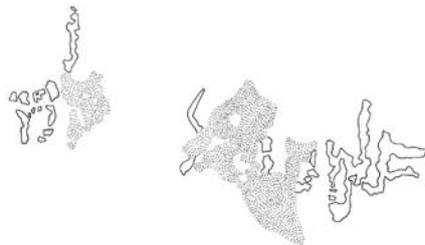
šlm ----

ArNab 29
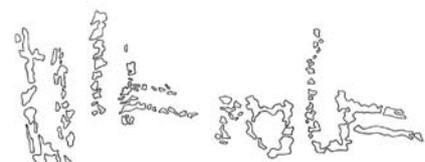
šlmw šlm

ArNab 30
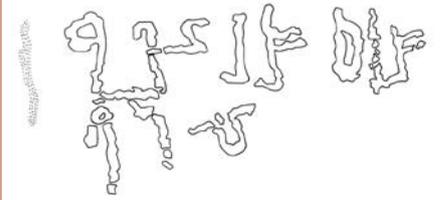
šlm šnypw
{b}r {d/r}w{.}
There is at least one, possibly two, vertical line(s) after the first name but they have been considered as extraneous. The *b* of *br*, if read correctly, looks like a *y*. There are several names starting with *rw* in Nabataean but none of them with only three letters. It may also just be possible to read *br* at the end of the first line and therefore to read the second name as *y{d/r}{d/r}w*.

ArNab 31
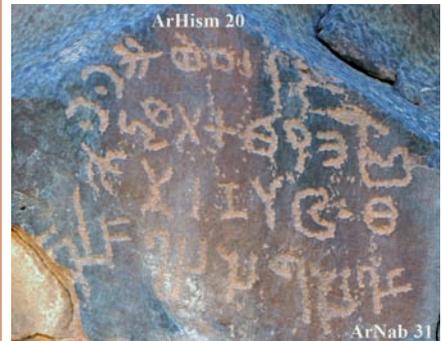
ʿwydw br bnw šlm
There is a Hismaic text, ArHism 20, above the Nabataean one, carved by the same man, *ʿwḏ bn bn*. The Hismaic text is much longer and may have been carved first. It may thus be considered that the Nabataean text is a summary of the Hismaic one.

ArNab 32

dkyr y{ny}

The last letter may be read as a *y* because of the upper horizontal stroke, but it remains uncertain. There is an isolated *w* below the text.

ArNab 33
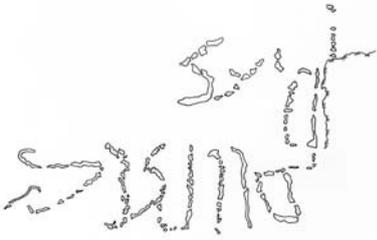
[š]lm ʿy----
{ʾnt}yks

The same name, Antiochos, appears in ArNab 166 and UJadhNab 472. One would expect it to be spelt in Nabataean with a *ṭ*.

ArNab 34
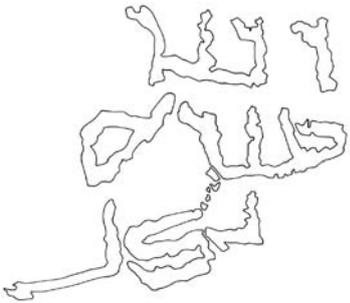
dkyr
{ṣ}brh
bṭb

This text is carved in the Nabataeo-Arabic script. The same name appears in two other Nabataeo-Arabic texts, UJadhNab 308 and 345, but it is not certain whether they were all written by the same man because there are small differences in the script, particularly in the *r*. It may correspond to Arabic Ṣabira, Ṣabra or Ṣubāra).

ArNab 35
See photo and facsimile on pl. 6a

ArNab 35 to 44 are carved on the same rock face. They are numbered from top to bottom and from right to left.

bly šlm zbydw br
The text is unfinished.

ArNab 36
See photo and facsimile on pl. 6a
bly šlm ṣḥrw br {b/n}{h}ṣ

ArNab 37
See photo and facsimile on pl. 6a
ʿbdw

ArNab 38
See photo and facsimile on pl. 6a
bly šlm ʿbdrbʾl br ʿbd
For *bly*, see QNNab 4.

ArNab 39
See photo and facsimile on pl. 6a
dkyr šʿydw

ArNab 40
See photo and facsimile on pl. 6a
mlkywn br
----{k}n

ArNab 41
See photo and facsimile on pl. 6a
bly šlm {š}yʿt

ArNab 42
See photo and facsimile on pl. 6a
ḥwrw

ArNab 43
See photo and facsimile on pl. 6a
šʾlhy
šlm

ArNab 44
See photo and facsimile on pl. 6a
bly šlm gnypt
br {št}y{d/r/ṣ}{pšw}
The reading of the father's name is very uncertain.

ArNab 45

šlm grmw br qšm{w}
{d/r}w{myʾ}
The meaning of the word in the second line is not clear. It may be a *nisba* form indicating the origin of the author. To the left of the inscription is a drawing of a female camel and ArANA 2.

ArNab 46

tpṣʾ br hnʾw
The same man left his signature in ArNab 120. The same names, in reverse order, appear also in SBNab 8.

ArNab 47
See photo and facsimile on pl. 6b

ArNab 47 to ArNab 50 are on the same rock face. ArASA 3 is below ArNab 49–50.

dkyr š{d/r}y{d/r}w br tymw

ArNab 48
See photo and facsimile on pl. 6b
šlm pyznw

There is an isolated faint *šlm* before ArNab 48. It has not been given a number.

A man bearing the same name left his signature in ArNab 96. Since he does not give his father's name, it is difficult to be sure that it is indeed the same man. The script in both texts is very similar, except for the *y*, which has a normal form in ArNab 48 and almost a final form in ArNab 96.

ArNab 49

See photo and facsimile on pl. 6b

šlm ḥn'[l] br r{w}----
It is not sure whether the text continues after *rw*.

ArNab 50

See photo and facsimile on pl. 6b

šlm {hny}{d/r}{'}
The name remains very doubtful.

ArNab 51
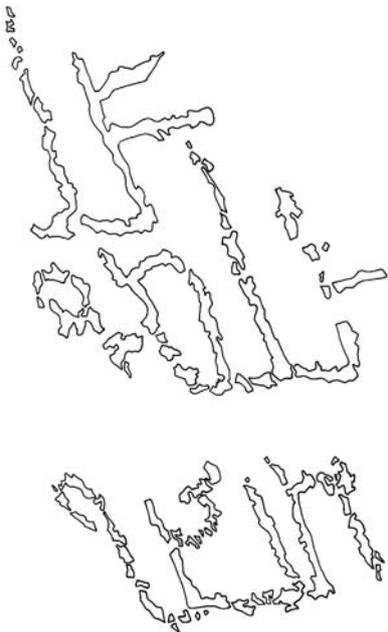
šl[m]
šlmw [br]
ḥnynw
The script in the three lines being very similar, it is possible that the rock was broken on the left, thus the suggested restitution.
The same man left his signature in QNNab 15, UJadhNab 2, and DBv1Nab 19.

ArNab 52

ArNab 52–53 are on the same rock face.
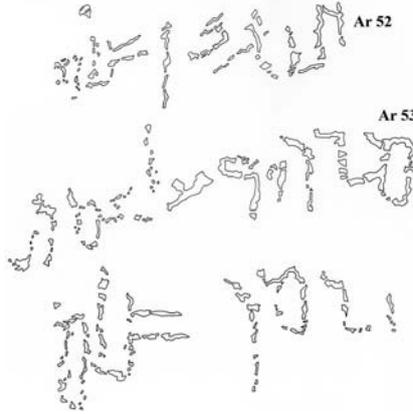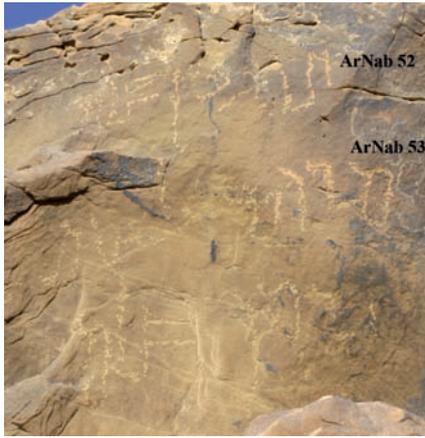
ḥmyn šlm

ArNab 53

See photo and facsimile under ArNab 52

m{d/r}{d/r}{pw} 'lymt
b{d/r}mn šlm
'M{d/r}{d/r}{pw} the slave of B{d/r}-mn, may she be safe'.
Since *'lymt* is feminine, *m{d/r}{d/r}{pw}* is a feminine name.

ArNab 54
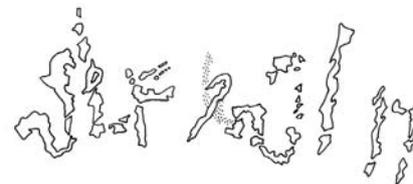
ḥlmw šlm
A Hismaic text and two South Arabian ones are carved on the right part of the rock face. They bear numbers ArHism 23 and ArASA 5–6.

ArNab 55
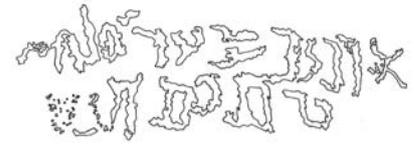
X dkyr š'd'lhy
br 'ptḥ
There is an X sign before *dkyr*, the meaning of which is undetermined. It seems that the first letter of the father's name has been transformed from a *t* to an '. The traces of carving after the *ḥ* have not been considered as part of the text.

ArNab 56
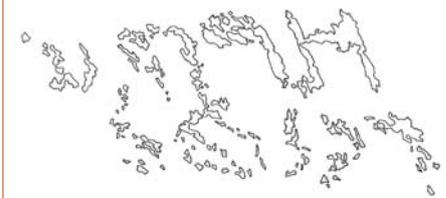
ḥwrw br
rbyb'l

ArNab 57

ArNab 57 to 59 are on the same rock face.
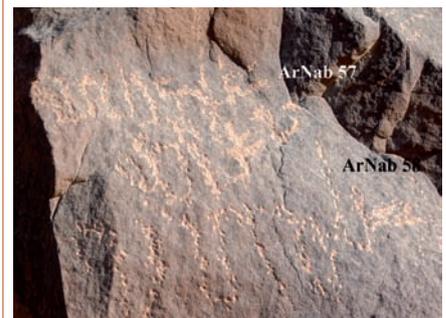
šlm kl{.}{y}bw
br šlmw

The reading of the first name is uncertain. The initial *kl* and final *bw* are relatively clear. It is probably the name *klybw*, well known in Nabataean and Arabic (Kulayb).

ArNab 58
See photo and facsimile under ArNab 57

šlm ḥrbw

ArNab 59
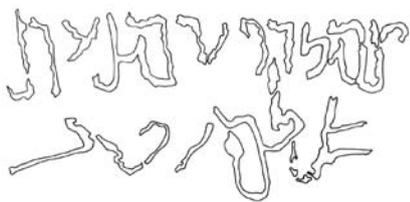
ṣmydw br mnʿt
šlm bṭb

The same man left his signature in UJadhNab 370 and 485.

ArNab 60
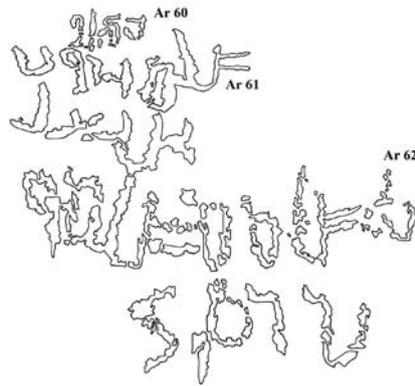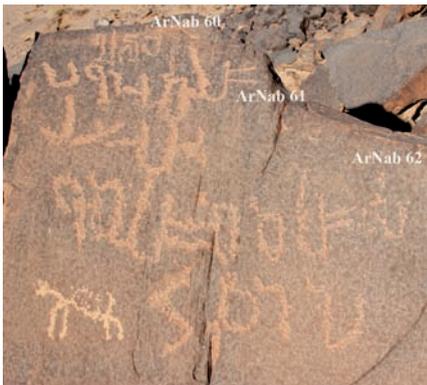
ArNab 60 to 62 are on the same rock face.

{h}mlw

ArNab 61
See photo and facsimile under ArNab 60

šlm gdw br
{ḥ}n{b}ʿl

ArNab 62
See photo and facsimile under ArNab 60

bly šlm mšlmw
br {d/r}sy

The same man left his signature in ArNab 129 and 135. The same names, in reverse order, appear also in UJadhNab 274.

ArNab 63
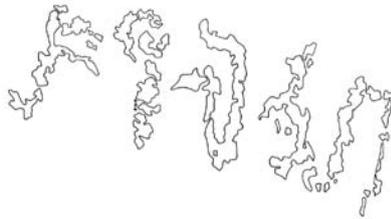
tymw š
The text is unfinished.

ArNab 64

ArNab 64 and 65 are on the same rock face.
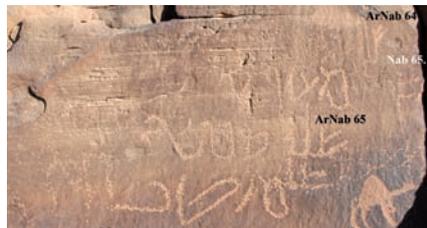
šlm m----

ArNab 65
See photo and facsimile under ArNab 64

mʿnw br
šly sprʾ
šlm bṭb

'Maʿnū son of Šullay the scribe, may he be safe, in well-being'.

Right and left of this text, there are faint Nabataean letters which may belong to earlier texts: *mʿyrw* is visible on the right (see ArNab 65.1) and *šm----* plus other letters on the left. This text was carved by a scribe (*sprʾ*) and the letters are indeed well formed and rather well carved. The same names appear in UJadhNab 478, in a text which is much more crudely carved, probably not by the same man.

ArNab 65.1
See photo and facsimile under ArNab 64

štrw
mʿyrw

The two names are carved one above the other. In ArNab 147, *mʿyrw* is said to be the son of *štrw*. The latter appears also in ArNab 97, 113 and 123 (without the father's name) as well as in ArNab 160 (as the father of *tymw*) and UJadhNab 516 (as the father of *šly*). The carving technique (very shallow) and the script being relatively similar in ArNab 65.1, 97 and 113, it is possible that the same man left his signature three times at the site (ArNab 123 is different). A camel is drawn below.

ArNab 66

ArNab 66 and 67 are on the same rock face.
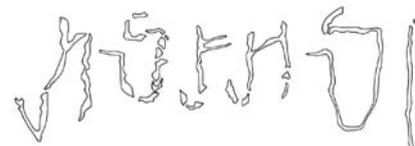
zmḫšmt
This is a very strange name.

ArNab 67
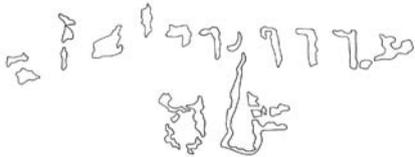
ʿdrw br ----
šlm
The name has been read *ʿdrw* because in UJadhNab 223, the *d* and the *r* in the same name are distinguished.

ArNab 68
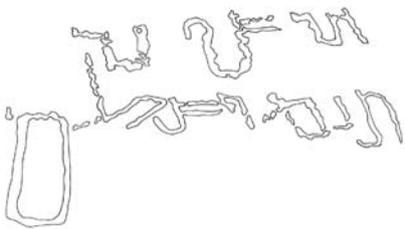
ḫršw br
t{y}mw šlm
Since the same names appear in ArNab 118, it is probable that the father's name here should be read *t{y}-mw* rather than *tnmw* despite the fact that the second letter looks more like a *n*. ArHism 24 is immediately to the left of this text.

ArNab 69
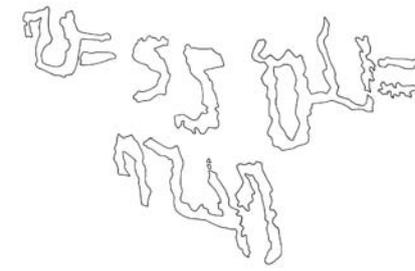
šlm qyšw br tdy {š}.{d/r}m
w gdw
The end of the first line appears on pl. 7.

ArNab 70
See photo and facsimile on pl. 7

ArNab 70 to 74 are on the same rock face, and are numbered from top to bottom.

šlm ḫlṣt br tymw

ArNab 71
See photo and facsimile on pl. 7

ʾšlm br ʾšlmw šlm
The same man left his signature in UJadhNab 84.

ArNab 72
See photo and facsimile on pl. 7

dkyr ----ʾ{ḥ}----
It is possible that *ʾ{ḥ}*, which is carved at a lower level, belongs to another text.

ArNab 73
See also photo and facsimile on pl. 7

mškw
šlm bṭb
The first line appears on pl. 7.

ArNab 74
See photo and facsimile under ArNab 73

šlm ʾmynw br {d/r}sy bṭb

ArNab 75

šlm m{d/r}{y}
The reading of the name is very uncertain.

ArNab 76

šlm mšlmw
br ʾpṭlywn
The father's name appears also in UJadhNab 319.

ArNab 77
See photo on pl. 8a

This text and the following are on the same rock face and ArNab 79 is below them, on another rock.
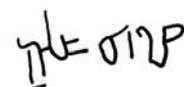
qwzʾ šlm
The name *qwzʾ*, written in exactly the same way, appears in two other inscriptions, UJadhNab 531 and 555. It is possible that we are dealing with the same person.

ArNab 78
See photo on pl. 8a

gzy't brt mydw
šlm
The same woman left her signature in ArNab 106, carved in a completely different technique. The father's name was read *mydw* because of the Arabic name Mayyād.

ArNab 79
See photo on pl. 8a

šlm šmṣ{y}
br {h}rqlyds
ArASA 7 is carved above ArNab 79. The father's name is a Greek name, Herakleides (see Palmyrene *hrqlyd'*).

ArNab 80
ArNab 80 and ArNab 81 are on the same rock face.
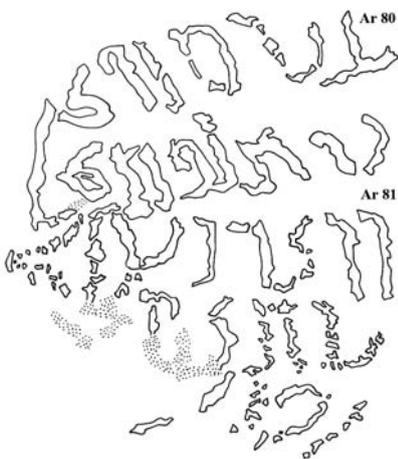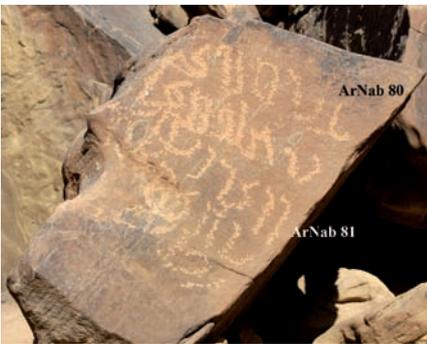
'bdmnwy
br ḥlpt'l

ArNab 81
See photo and facsimile under ArNab 80

dkyr rb{m/t}.
br tym
bṭb
There does not seem to be any letter after the *m* of *tym*.

ArNab 82
See photo and facsimile on pl. 8b

ArNab 82 to 84 are on the same rock face

zbdw br zyd'lhy

šlm

There is an isolated *š* below the *z* of *zbdw*. The same man left his signature in UJadhNab 245.

ArNab 83
See photo and facsimile on pl. 8b

ḥršw br
'rḥr{kn} šl{m}

ArNab 84
See photo and facsimile on pl. 8b

dkyr {d/r}{'}{d/w/r}
The reading of the name is very uncertain because some of the letters may belong to ArNab 83. The upper part of another text appears below but the photograph is cut at this point.

ArNab 85
ArNab 84 to ArNab 87 are on the same rock face.

šlm wy{z}{l/n}w

ArNab 86
See photo and facsimile under ArNab 85

ḥwrw br '{b}yn

ArNab 87
See photo and facsimile under ArNab 85

šdw brt
ḥrm šlm

ArNab 88
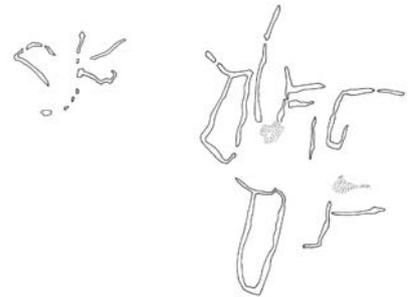
'šlm br yny
š[l]m
br does not appear on the facsimile but it is just visible on the photograph.

ArNab 89
See photo and facsimile on pl. 9a

ArNab 89 to 92 are on the same rock face, on which are also carved ArASA 8–9 and ArHism 25, the latter below ArNab 90.
----{d/r}'t [b]r wb{k}t

ArNab 90
See photo and facsimile on pl. 9a

p'r bš----
There is a hole in the rock after the *š*.

ArNab 91
See photo and facsimile on pl. 9a

'n't šlm

ArNab 92
See photo and facsimile on pl. 9a

dkyr----

ArNab 93
Several texts appear on the photograph, including, at the bottom, ArNab 90–92, for which see pl. 9a. Only the following texts are visible:

hn'ṭ
br ply

ArNab 94
See photo under ArNab 93

..{d/r}'{t}

ArNab 95
See photo under ArNab 93

bl šlm {d/r}sy {----}
k{rny}.
bl is probably an equivalent of *bly*.
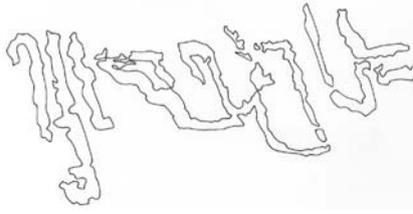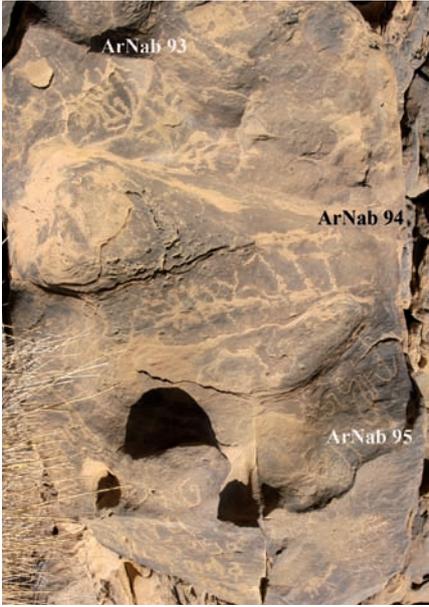
ArNab 96

šlm pyznw
A man bearing the same name left his signature in ArNab 48 (see the commentary there). ArASA 10–11 are on the rock face above this text.

ArNab 97
ArNab 97 and 98 are on the same rock face.

štrw
See the commentary under ArNab 65.1.

ArNab 98
See photo and facsimile under ArNab 97

'dywn br
šlm
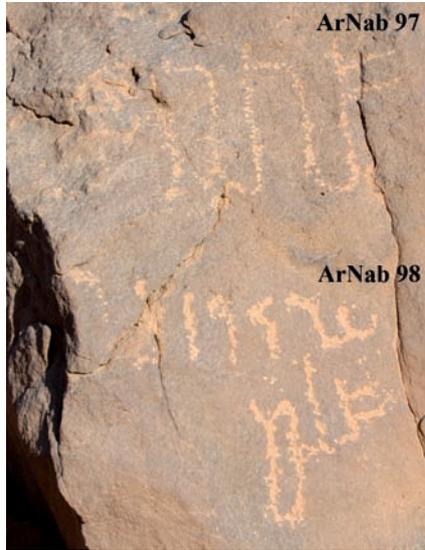
ArNab 99

'wt'lhy br ḥwrw šlm
ArASA 12 is higher up the same rock face.

ArNab 100

'bdḥrtt p{m}h
The meaning of *p{m}h* is unclear.

ArNab 101

dkyryn ḥwln br 'bw ----
w whbn br 'bw bṭb

ArNab 102

dk<d>yr šnypw br {šmkw}
The author wrote an extra *d* in *dkyr*.

ArNab 103

ʿmrt w {br} {d/r}{d/r}z{yn}w

The first name is carved in much larger characters. It is possible that it was carved first and that somebody else added later *w br...* The second name is very uncertain.

ArNab 104

ʾ{ḥ}wr ʿlym
< ʿbd> ʿbdmnkw
ʾsrtg' šlm

'ʾ{ḥ}wr the slave of ʿAbdmankū the governor, may he be safe'.

The author of the text has carved *ʿbd* twice at the beginning of the second line. He is the slave of a governor named ʿAbdmankū. Two governors bearing this name are known from the Nabataean inscriptions, one in Ḍmayr, near Damascus, mentioned in *CIS* II 161, and one in Umm ar-Raṣāṣ, in central Jordan, mentioned in *CIS* II 196 (see Nehmé 2015b: 118). It is impossible to say whether they refer to the same person. Note that *ʿlym* was translated as 'slave', not as 'servant' because *ʾḥwr* does not give his father's name.

ArNab 105

mšlmw br
ʾbʾ šlm
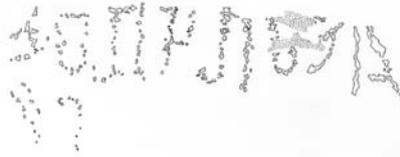
ArNab 106

gzy{'}t brt my-
{dw}

The same woman left her signature in ArNab 78, carved in a completely different technique.

ArNab 107
See photo on pl. 9b

ArNab 107 to 110 are carved on the same rock face as ArASA 20 and 21.

d{k}y{r} {pny} br tymw

ArNab 108
See photo on pl. 9b

m{d/r}y{d/r}t br rwpt
šlm

It is possible, since this is a rare name, that the same man left his signature, without the father's name, in UJadhNab 463. The script is very similar in both inscriptions.

ArNab 109
See photo on pl. 9b
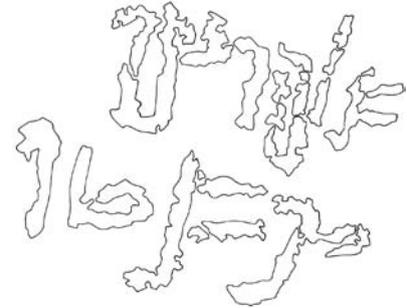
šlm {d/r}{ʿṣ}w
{br} kšṭw

ArNab 110
See photo on pl. 9b

tpṣʾ br g{.}ʾ{.}

ArNab 111

ArNab 111 to 114 are on the same rock face.
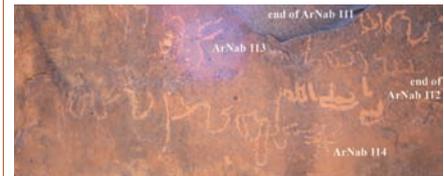
ʾšlm br ʾb{gr}

ArNab 112
See photo and facsimile under ArNab 111
šlm ʿbdrbʾl

ArNab 113
See photo and facsimile under ArNab 111
štrw
See the commentary under ArNab 65.1.

ArNab 114
See photo and facsimile under ArNab 111
šlm ʾydʿn br š{ḫl}w
The name was read *ʾydʿn* because it occurs in a bilingual Hismaic / Nabataean inscription from Southern Jordan where the Hismaic has a *d*, not a *r* (see Hayajneh 2009: no. 5).

ArNab 115

ArNab 115 and 116 are on the same rock face.
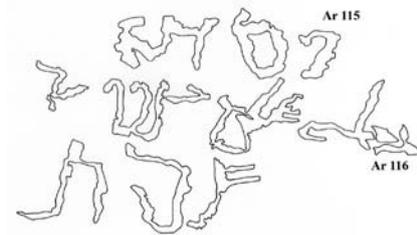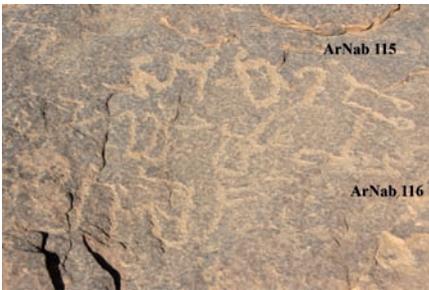
pmḥy

ArNab 116
See photo and facsimile under ArNab 115
bly šlm {g}npw br
šmt{w}
The last *w* is very uncertain and has not been drawn on the facsimile.

ArNab 117
See photo and facsimile on pl. 10a
ArNab 117 to 119 are on the same rock face.
bṭb w šlm
This expression may belong to a text which does not appear entirely on the photograph or, more probably, it is the end of ArNab 118.

ArNab 118
See photo and facsimile on pl. 10a
dkyr ḥršw br tymw
The beginning of the text is not clear on the photograph. It is probable that the same man left his signature in ArNab 68.

ArNab 119
See photo and facsimile on pl. 10a
š{d/r}ym {zn} {y}gnbʾ šlm

The letters which have been read *{zn}* may have to be interpreted as *br*. There are several letters below the line (*b*, *r*, *y* and a possible *ṣ*) but they do not make any sense.

ArNab 120
ArNab 120 to 121 are on the same rock face.
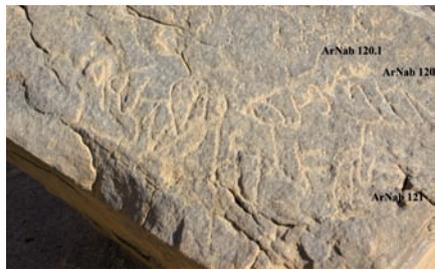
tpṣ̌ʾ br hnʾw
The *ṣ* is obscured by the *w* of *{ḥ}{b/n} {y}{b/n}w* of ArNab 120.1. The same man left his signature in ArNab 46.

ArNab 120.1
See photo and facsimile under ArNab 120
{ḥ}{b/n}{y}{b/n}w
This name, here and elsewhere (see the index), may correspond to the Arabic names Ḥabīb, Ḥubayb, Ḥubayyib, Ḫubayb or Ḥunayn.

ArNab 121
See photo and facsimile under ArNab 120
šlm šlmn bṭb

ArNab 122
See photo and facsimile on pl. 10b
ArNab 122 to 124 are on the same rock face.
bly šlm šʿdʾlhy br šwdw

ArNab 123
See photo and facsimile on pl. 10b
{š}{.}trw šlm
The first name is probably *štrw*, which appears in other texts of al-ʿArniyyāt and Umm Jadhāyidh. See ArNab 65.1.

ArNab 124
See photo and facsimile on pl. 10b
šlm rmʾl br {ḥ}y{d/r}----
The father's name may also be read *{z}-{n}y{d/r}----*.

ArNab 125

dkyr ṭkylw
This text is carved in the Nabataeo-Arabic script. The same man left his signature in ArNab 134 and UJadhNab 537 (same name carved in exactly the same way). There is an Arabic text below.

ArNab 126

ArNab 126 to 128 are on the same rock face.

bly šl
The text is unfinished.

ArNab 127

See photo and facsimile under ArNab 126

šlm ʾšlmw

ArNab 128

See photo and facsimile under ArNab 126

šlm ʾ{ḫwm} br ʿz{wy}

ArNab 129

See photo and facsimile on pl. 11

ArNab 129 to 134 are carved on the same rock face as ArASA 22 (above ArNab 131) and ArANA 3 (above ArNab 134).

š{lm} mšlmw
br {d/r}sy

There is a cross sign after the father's name. Below this text, there is another, carved in very faint letters, of which only the word *bly*, at the beginning, is legible.

The same man left his signature in ArNab 62 and 135. The same names, in reverse order, appear also in UJadhNab 274 (see the commentary there).

ArNab 130

See photo and facsimile on pl. 11

šʿd

ArNab 131

See photo and facsimile on pl. 11

tymw br rbʾl dkyr

The same sequence of names appears in six other texts: ArNab 26.1, UJadhNab 6, 110, 164, 384 and 493 (see the commentary under ArNab 26.1).

ArNab 132

See photo and facsimile on pl. 11

ʿbdʿdnwn
br rbʾl šlm

ArNab 131 and 132 were possibly carved by two brothers. The same man left his signature in QNNab 18 and ArNab 149.

ArNab 133

See photo and facsimile on pl. 11

šl<.>m šhrw

There seems to be a letter after *šl* but it is probably a mistake.

ArNab 134

See photo on pl. 11
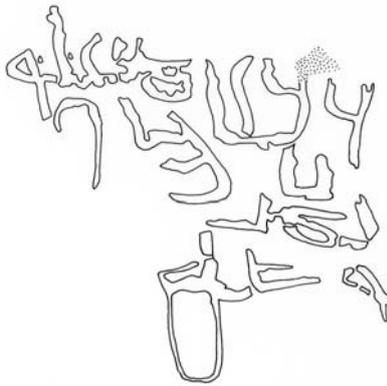
dkyr ṭkylw
br h{z/r}w
bṭb
w šlm

This text is carved in the Nabataeo-Arabic script, apart from *šlm*. The same man left his signature in ArNab 125 and UJadhNab 537 (same name carved exactly in the same way). The second letter of the father's name can also be read as a *r* because it has the same shape as the *r* in *dkyr* and *br*. Cf. the Arabic name Hirr.

ArNab 135
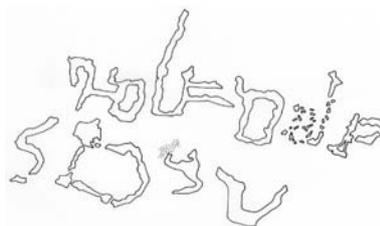
šlm mšlmw
br {d/r}sy

The *m* of *šlm* is very faint. The first letter of the father's name may also be read as a *k* but since the name *{d/r}sy* is well attested, *{d/r}* has been preferred. The same man left his signature in ArNab 62 and 129. The same names, in reverse order, appear also in UJadhNab 274 (see the commentary there).

ArNab 136
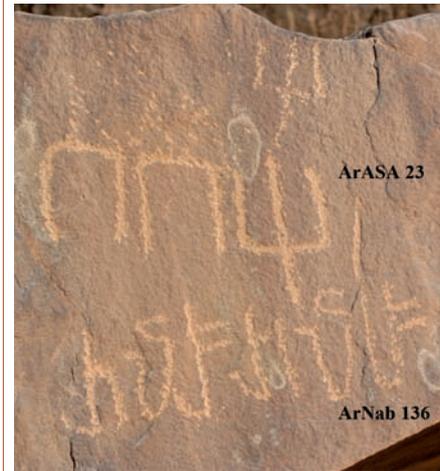
šlm ḥšmt
ArASA 23 is above this text.

ArNab 137

ArNab 137 to 139 are on the same rock face. ArHism 26 is to the right of them.

šlm tymw br mʿ{w}

ArNab 138

See photo and facsimile under ArNab 137

zbdw

ArNab 139

See photo and facsimile under ArNab 137

šlm k{d/r}{ml}

The reading of the name remains very doubtful.

ArNab 140

ArNab 140 and 141 are on the same rock face.

šlm ṣyʿt
nṭr rʾšʾ
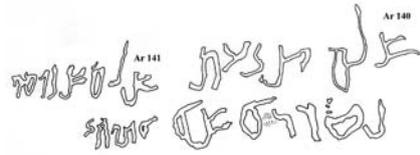
'May Ṣyʿt, the bodyguard of the chief (?), be safe'.

The reading of *nṭr rʾšʾ* is almost certain. It is attested in this text only. It is a combination of the root *nṭr*, attested in JSNab 246 (here UdhNab 18) in the phrase *pršyʾ nṭryn*, 'the cavalrymen in charge of the guard' and of the word *rʾšʾ*, a substantive in the emphatic state meaning the 'leader, chief'. *rʾš* is attested in other Nabataean inscriptions under this form (*rʾš ʿyn lʿbn*, 'the chief of the source of the Laʿbān, near Khirbat Tannūr[6], and *rʾš tymy*, 'the chief citizen of Taymāʾ')[7] as well as in the form *ryš* in a fourth century inscription from Hegra.[8] In ArNab 140, *nṭr rʾšʾ* may mean 'the bodyguard of the chief'.

ArNab 141

See photo and facsimile under ArNab 140

šlm šl{w}mw
ʾḥwhy

'May Šl{w}mw, his brother, be safe'.
Since ArNab 140 and 141 are carved on the same rock face, Ṣyʿt and Šalūmū (Biblical Solomon? Or Šalūm?) are probably brothers.

ArNab 142

See photo and facsimile on pl. 12

---

6. Savignac 1937, but see the commentary of J. Starcky on the meaning of this phrase in Savignac and Starcky 1957: 215–217.

7. al-Najem and Macdonald 2009.

8. For the most recent reading of this text, see al-Najem and Macdonald 2009: 213–214, who also provide parallels for the word *rʾš / ryš*.

ArNab 142 to 161 and ArHism 27 are on the same rock face. They are numbered from top to bottom and from right to left.

tymw br bʿlntn šlm

ArNab 143

See photo and facsimile on pl. 12

ʾnʿm br nt{d/r}{y} šlm

ArNab 144

See also photo on pl. 13a
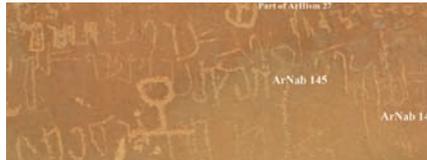
šlm wʾlw w gš{d/r}w br tzn{d/r}{nw}

The end of the father's name is better read *{nw}* than *{m}*. Indeed, the horizontal stroke which joins the two letters at the top does not seem to belong to the letter. The same man left his signature in ArNab 164. The beginning of the Hismaic text carved above ArNab 144 belongs to ArHism 27.

ArNab 145

See photo and facsimile under ArNab 144 and photo on pl. 13a

ḥmt br nṣyrw šlm

The carving technique is not the same at the beginning and at the end of the text, as if it had not been carved throughout by the same person.

ArNab 146

See also photo on pl. 13a
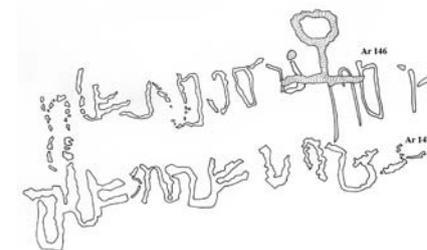
-----*m{nbr}.{d/r}ʾlhrmw{n} br ʾptḥ šlm*
The beginning of the text is not clear. It could also be read as two names separated by *br*, i.e. *m----* br *ʾlhrmw*. The end of the first name is obscured by a *wasm*.

ArNab 147

See photo and facsimile under ArNab 146 and photo on pl. 13a

mʿyrw br št{rw} šlm

The two names, probably carved by the same persons, appear separately in ArNab 65.1. The *m* of *mʿyrw* is visible only on pl. 13a.

ArNab 148

See photo and facsimile on pl. 12

{n}šrw {br} ----ḥrm šlm

Despite the fact that the vertical stroke of the first letter continues slightly below the horizontal one, I am not convinced that the first letter could be read as a *g*. *br* between the two names is difficult to read and the letter before the *ḥ* does not have the shape of any Nabataean letter (*y*?).

ArNab 149

See photo and facsimile on pl. 12

ʿ{b}dʿdnwn br rbʾl šlm

The form of the first *b* is closer to a *y* than to a *b* but this is probably accidental. The same man left his signature in QNNab 18 and ArNab 132.

ArNab 150

See photo and facsimile on pl. 12

šʿdʾlh{y} šlm

ArNab 151

See photo and facsimile on pl. 12

bršp{d/r}w šlm

ArNab 152

See photo and facsimile under ArNab 142 on pl. 12

ʾp{bly} šlm bʿnw

It is possible that *bʿnw* is the signature of another person and does not belong to the same text.

ArNab 153

See photo and facsimile on pl. 13c

ʿbdm---- šlm

The end of the name is not clear. The final letter (*h*?) may be in fact two letters: *ny*?

ArNab 154
See photo and facsimile on pl. 13c

{ṣ}..{wl} br t{y}mw

It seems that the *y* has been added above the *t*.

ArNab 155
See photo and facsimile on pl. 13c

ḥkmw br ----

There is another *ḥkmw* in DBv1Nab 25 but the handwriting is not the same.

ArNab 156
See photo and facsimile on pl. 13b

This text and the following are to the right of ArNab 142 and 144, on the same panel. The end of the text is above the end of ArHism 27.

šlm ʿmyrt br bny

ArNab 157
See photo and facsimile on pl. 13b

ʾšlmw
br šmkw šlm

ArNab 158
See photo and facsimile on pl. 13b

wʾlw
šl

The *m* of *šlm* was not carved.

ArNab 159
The relationship of this text and the two following with ArNab 142 to 161 is not obvious but it seems that they are carved on the same panel.

šlm zbnʾ ʿbdmnkw w ḥwzʾ
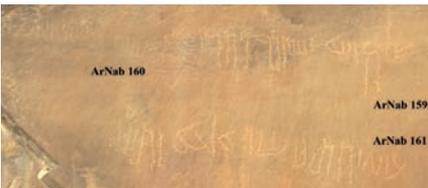
The *d* of *ʿbd* is written as a straight line. This is a succession of three names, proably of individuals travelling together.

ArNab 160
See photo and facsimile under ArNab 159

tymw [br] šḥrw šlm
br is almost invisible.

ArNab 161
See photo and facsimile under ArNab 159

ʿbdḥrtt br ʿbdʾlgʾ {k}t{bʾ}

'ʿAbdḥāritat son of ʿAbdʾalgā the {w}rit{er}'.

The *d* of *ʿbd* in the first name is suprisingly joined to the next letter and the *r* is a straight line.

ArNab 162
ArNab 162 and 163 are on the same rock face.
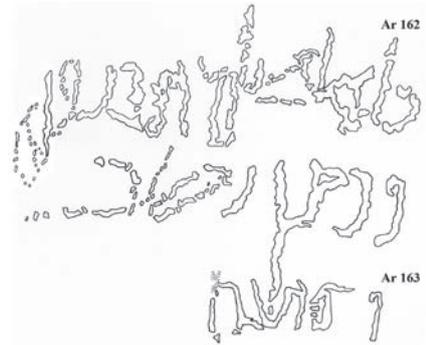
blʾl{w} šlm ḥkb{w/p}n{ʾ}
pkṣn bṭb

The *ʾ* at the end of the first line is made of a succession of dots. This text is probably a succession of names, to which may also belong ArNab 163.

ArNab 163
See photo and facsimile under ArNab 162

w ʾḥn{kn}

This text may be the continuation of the previous one.

ArNab 164

{g}š{d/r}w br t{z}----
šlm

The same man left his signature in ArNab 144. It may correspond to Arabic Jasr. The father's name can therefore be restored as *tzn{d/r}{nw}*, which is just possible on the basis of the traces of the letters which are visible.

ArNab 165
ArNab 165 and 166 are on the same rock face.
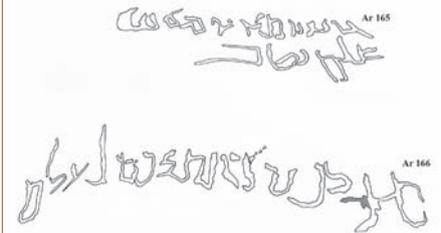
gdyw br ty{m}w mʾbyʾ
šlm bṭb

'ʿJudayyū son of Tay{m}ū, the Moabite, may he be safe, in well-being'.

A crack in the stone has prevented the *m* of *tymw* from being properly carved, but the general shape of what has been traced of the letter is that of a *m*.

mʾbyʾ, 'the Moabite', appears also in UJadhNab 172. See Nehmé 2010a: 77.

ArNab 166
See photo and facsimile under ArNab 165

m{n}yb br {ʾ}ntyks lʿlm

The horizontal stroke perpendicular to the vertical one in the first name is probably not part of the letter. There are two other *ʾntyks*, in ArNab 33 and UJadhNab 472.

Below this text, there are a few letters made of regularly spaced dots but they are not legible.

Sūḥ al-Baġlah

SBNab 1
See photo and facsimile on pl. 14a

SBNab 1 to 4 are on the same rock face.

šlm hʿlm br zbdʿdnwn

There is an isolated *š* above the text.

SBNab 2

See photo and facsimile on pl. 14a

šlm yny br grgr ḥbr q{š}m'l 'lymt by----t
'May Yny son of Grgr, the companion of Qa{s}am'īl the slave of *by----t*, be safe'.

The two horizontal lines of the *š* in *qšm'l* are closed on the right.

The same man left his signature in ArNab 12, UJadhNab 380, 511 and 514. The same names, in reverse order, appear also in UJadhNab 126 and 496 (see the commentary under ArNab 12). Note that the author is said to be the 'companion' of a woman who is a servant.

SBNab 3

See photo and facsimile on pl. 14a

{d/r}ngy{š} br {'r}w{m}----
The reading remains very doubtful. Very much as in SBNab 2, the horizontal lines of the *š* are closed to the right, unless the letter should be read as a *ṣ*.

SBNab 4

See photo and facsimile on pl. 14a

mšlmw br hn'lt [š]lm

SBNab 5

SBNab 5 and 6 are on the same rock face.
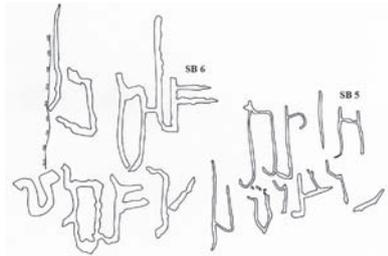
ḥlṣt
br 'bd{mnn}

SBNab 6

See photo and facsimile under SB 5

šlm kl----
br šm{yw}
The end of the text has disappeared because of the erosion of the rock.

SBNab 7

'wtw br rwḥw
br is represented by two parallel lines.

SBNab 8

SBNab 8 and 9 are on the same rock face.
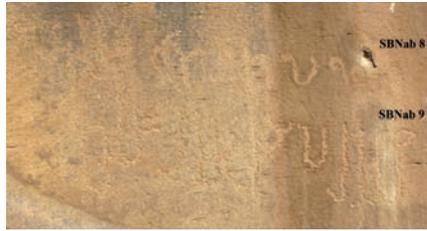
hn'w br tpṣ' šlm
The same names, in reverse order, appear in ArNab 46 and 120.

SBNab 9

See photo and facsimile under SB 8

qnt br 'nynt šlm

SBNab 10
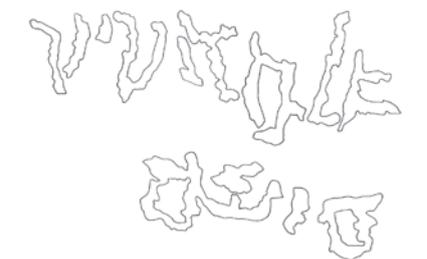
šlm {ḥ}bw br
'z{b/n}yh

SBNab 11

{d/r}{bzy}{d/r}tš{h/s}
bly šlm
The first line is very difficult to read and no suggestion can be made for the name.

Ṭalʿat al-Midrāt

TMNab 1

See photo and facsimile on pl. 14b

TMNab 1 to TMNab 4 are on the same rock face.

šlm gblw
br 'šlmw
There are traces of letters above this group of texts, among which *šlm š*, *šl*, *š*. The same man left his signature in UJadhNab 490 and DBv3Nab 6.

TMNab 2

See photo and facsimile on pl. 14b

l{w}t

TMNab 3

See photo and facsimile on pl. 14b

q{d/r}wzh

TMNab 4

See photo and facsimile on pl. 14b

šlm 'bdw br ----

TMNab 5

See photo and facsimile on pl. 14c

TMNab 5 to 11 are on the same rock face.

----
br ḥwrw š{lm}
The first line does not appear on the photograph.

TMNab 6
See photo and facsimile on pl. 14c
ʾyš{w} br zydw

TMNab 7
See photo and facsimile on pl. 14c
pḥrʾl šlm

TMNab 8
See photo and facsimile on pl. 14c
pʾr br ----
ʿlym {d/r}{k}{d/r}ʾ šlm
'Faʾr son of ---- the servant of {D/R}{k}{d/r}ʾ, may he be safe'.

TMNab 9
See photo and facsimile on pl. 14c
šly

TMNab 10
See photo and facsimile on pl. 14c
zbdw šlm

TMNab 11
See photo and facsimile on pl. 14c
šlmʾl šlm
There are traces of letters to the left of TMNab 11: *šw*.

Mabnā Bayt Abū Zayd

MBAZNab 1
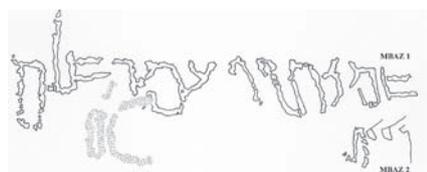
šmytw w ʿmr šlm

MBAZNab 2
See photo and facsimile under MBAZNab 1
{d/r}ʾʾt
The *t* is not carved in the same technique as the first three letters.

ʿAyrīn

AyNab 1
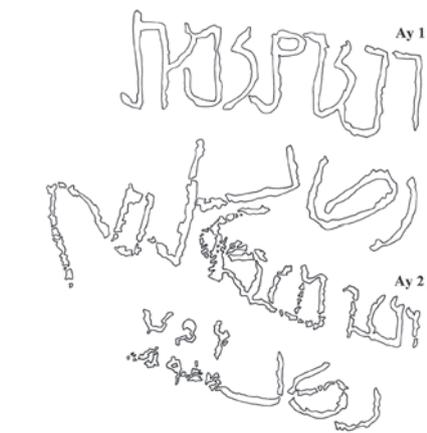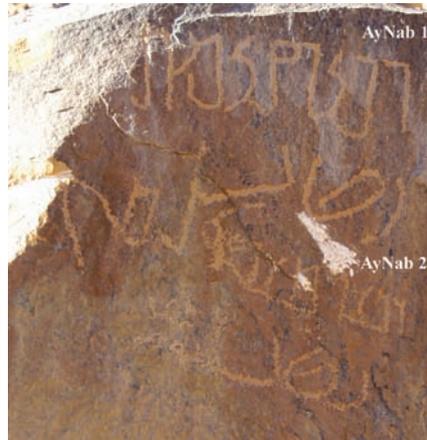
AyNab 1 and AyNab 2 are on the same rock face.
dkyr qymt
bṭb

AyNab 2
See photo and facsimile under AyNab 1
dkyr tymʾlhy
bṭb

AyNab 3

šlm rbybw br mšlmw
Note the dots on the *r*s, which is very unusual. See Nehmé 2010a: 57, fig. 13. There are three drawings of camels on the rock as well as two letters in the Latin script.

Umm Jadhāyidh

UJadhNab 1 (ThNUJ 1)
UJadhNab 1 and 2 are on the same stone. They were not found during the 2004 survey.
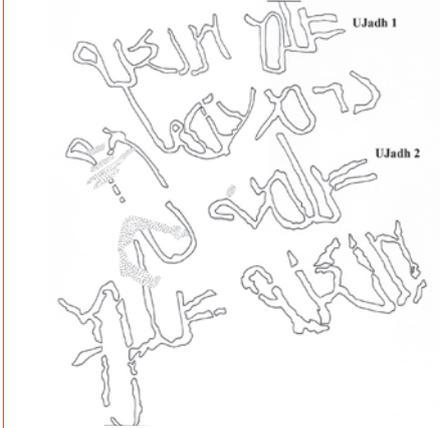
šlm ḥnynw
br mʿnʾlhy

UJadhNab 2 (ThNUJ 2)
See photo and facsimile under UJadhNab 1
šlmw br
ḥnynw šlm
The same man left his signature in ArNab 51, QNNab 15, and DBv1Nab 19.

UJadhNab 3 (ThNUJ 48)

bly dkyr grmw br
ʿw{b/n}yw
This text is carved in the Nabataeo-Arabic script and was one of those read

at the Paris workshop in 2005. The first name was read *gzmw* by S. al-Theeb but the second letter is more probably a *r* than a *z*, especially if compared with the *r* of *dkyr*. Note the dot on the *d* of *dkyr*. Nehmé 2010a: Appendix 2, p. 73–74.

UJadhNab 4
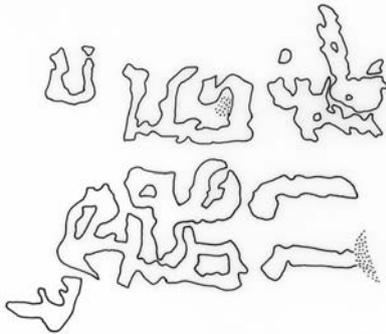
bl{y} dkyr br
'byw
'ṣḥq

The text is carved in the Nabataeo-Arabic script. A camel is drawn above some letters of the first line. There is no *br* after *'byw* but this is probably an omission. The same man left his signature in UJadhNab 221. Note the dot above the *d* of *dkyr*.

UJadhNab 5 (ThNUJ 89)

šlm kl gbr dy 'zl
lḥgr' w kl {gm}l w šlm

gdyw br gb----
br ḥyw

'May any man who went to Hegra and any {cam}el be safe, and may Judayyū son of Gab---- son of Ḥayyū be safe '. The word which follows *w kl* in line 2 was read *g{h}l* by S. al-Theeb but *gml* is more likely. The text commemorates any person and any camel who are going to Hegra (note that the same formula is used in UJadhNab 199). The verb *'azal* is indeed attested in Aramaic with the meaning 'to be gone, to leave, to go, cf. Jastrow, s.v.). The end of the father's name is not legible. This text shows that there was a caravan track between Umm Jadhāyidh and the city of Hegra.

UJadhNab 6 (ThNUJ 90)

Al-Theeb 2002

tymw br rb'l dkyr bṭb
br ḥ{kty}
3 btšry šnt 45

'Taymū son of Rab'īl, may he be remembered in well-being, son of Ḥ{kty}, 3 in Tišrī year 45'.
This inscription was not found during the 2004 survey. The second line was probably added later, it is not carved in the same style. The name in this line was read *ḥkmw* by S. al-Theeb. The month of *tšry* of year 45 corresponds to AD 150.
The same sequence of names appears in six other texts: ArNab 26.1, 131, UJadhNab 110, 164, 384 and 493 (see the commentary under ArNab 26.1).

UJadhNab 7 (ThNUJ 42)

bly šlm šlmw br ṣhrw

The father's name was read *šmrḥ* by S. al-Theeb but *šhrw* is perfectly clear.

UJadhNab 8 (ThNUJ 43)

'b----m br bnw br
'bd' dy mn {'}{b/n}{t}n'

''B----m son of Bnw son of 'Abdā, who is from '{b/n}{t}n''.
S. al-Theeb reads *'{rw}m br šnw br / 'bd'{l}h mn 'bd{t}n'* but the letter after the first *br* is clearly not a *š* and what he read as *l{h}* is clearly *dy* preceding *mn*. Finally, there is no space for two letters between the *'* and the *t* of *{'}{b/n}{t}n'*.

UJadhNab 9

šlm {'}bw [b]r {ḥy}n

UJadhNab 10 (ThNUJ 38)

UJadhNab 10 to 13 are on the same rock face.

dkyr šlymw br y'mrw
bṭb šmnw

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. The sign before *dkyr* is probably the particle *l'*, 'no' and was probably added *after* the text was carved. The first name is probably better read as *šlymw* than as *šnymw* (S. Theeb). The vertical stroke which was carved below the left vertical stroke of the *m* in *šmnw* is considered as extraneous. According to S. al-Theeb, *šmnw* is the name of the person who wrote the text. The same man left his signature in UJadhNab 215. On this text, Nehmé 2010a: Appendix 2, p. 74.

UJadhNab 11 (ThNUJ 41)
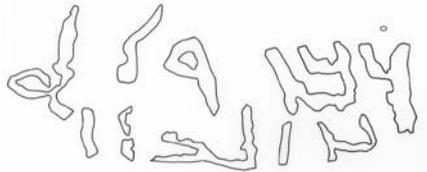
dkr w'lw
br 'lgzz

This text is carved in the Nabataeo-Arabic script. Note the dot above the *d*. S. al-Theeb reads *dk{y}r* for *dkr* and *'lgwd* for *'lgzz*. There is an extraneous ʿ below the *r* of *br*.

UJadhNab 12 (ThNUJ 39)
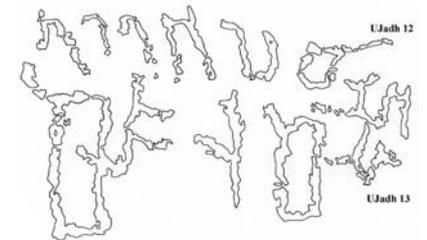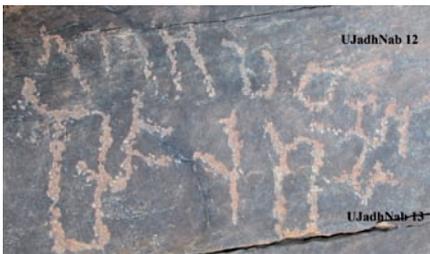
ḥy' br ḥwrw

The first name was read *'s* by S. al-Theeb because of what appeared on his photograph. The new photograph is of much better quality.

UJadhNab 13 (ThNUJ 40)

See photo and facsimile under UJadhNab 12

šlm gšm

UJadhNab 14
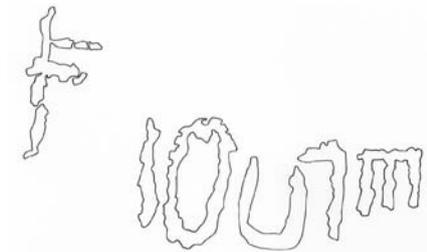
{hz}{d/r} b{r} {mn}š
The reading is very uncertain.

UJadhNab 15 (ThNUJ 30)
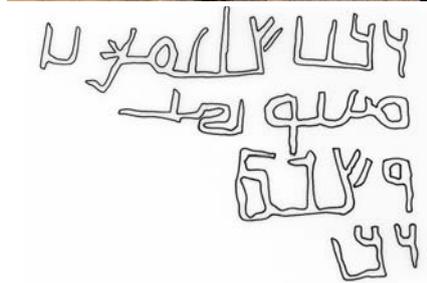
dkyr šlym{n} br
mʿnw bṭb
w š{l}m
dky

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. The sign before *dkyr* is probably the particle *l'*, 'no' and was probably added after the text was carved. It is probably what was read as the *y* of an initial *[bl]y* by S. al-Theeb. The fourth line was cut on his photograph and he was therefore not

able to read it. It may belong to a new inscription which was left unfinished. The *l* and *m* in *šlm* have peculiar hooked forms. On this text, see Nehmé 2010a: Appendix 2, p. 74–75.

UJadhNab 16 (ThNUJ 31)

UJadhNab 16 and 17 are on the same stone.
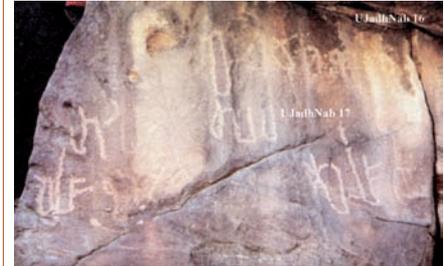
Al-Theeb 2002
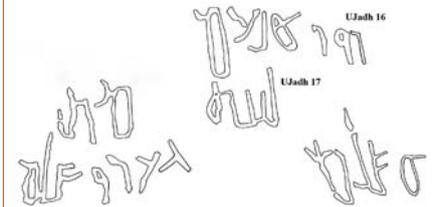
[dk]rw{n} 'nʿm
This inscription was not found during the 2004 survey.

UJadhNab 17 (ThNUJ 32)

See photo and facsimile under UJadhNab 16

lbnt [ʿly]mt
'šlm [br] {g}ʿ{d/r}w šlm
'Labnat [the sl]ave of 'Aslam [son of] {G}ʿ{d/r}w, may he be safe'.

The father's name may correspond to the Arabic name Jaʿd. This inscription was not found during the 2004 survey. This is S. al-Theeb's reading, checked on the published photograph.

UJadhNab 18 (ThNUJ 33)
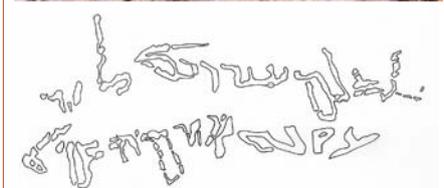
bl šlm ʿbdrb'l br
ʿqby {br} .{d/r}m {ḥ}š{d/r}'
'Yea! May ʿAbdrab'īl son of ʿAqabī {son of} ----{d/r}m, the one who does not stop taking milk from the she-camel, be safe'.

This inscription was not found during the 2004 survey. S. al-Theeb reads *šrm* for the third name but the *š* is not clear. The same man left his signature in UJadhNab 279 and 305. If the reading of *{ḥ}š{d/r}ʾ* is correct, it may be derived, as suggested by S. al-Theeb, from Arabic *ḥāšid*, 'the one who does not stop taking milk from the she-camel'. It is a *hapax legomenon* in Nabataean.

UJadhNab 19 (ThNUJ 34)
See photo and facsimile on pl. 15a

UJadhNab 19 to 22 are on the same rock face. Below 19, there is a two line Ancient South Arabian text, UJadhASA 45.

dkyr
{l/r}ḫymw br lwyʾ bṭb

This inscription was not found during the 2004 survey. It is carved in the Nabataeo-Arabic script and was one of the texts read at the Paris workshop in 2005. See Nehmé 2010a: Appendix 2, p. 75.

UJadhNab 20 (ThNUJ 35)
See photo and facsimile on pl. 15a

ḥlyw br tymʾlhy šlm

This inscription was not found during the 2004 survey. This is S. al-Theeb's reading, checked on the published photograph.

UJadhNab 21 (ThNUJ 36)
See photo and facsimile on pl. 15a

ʿbdmnkw

This inscription was not found during the 2004 survey. S. al-Theeb's reading.

UJadhNab 22 (ThNUJ 37)
See photo and facsimile on pl. 15a

..{w} šlm

This inscription was not found during the 2004 survey. S. al-Theeb reads *{wbln}* but the letters are very uncertain.

UJadhNab 23 (ThNUJ 14)

dkyr ḥly{p}w br
ʿnmw bṭb
w š[l]m

The author has forgotten the *l* of *šlm*. The name *ʿnmw* is carved in the Nabataeo-Arabic script. There is sign after *šlm*. S. al-Theeb reads *gm{y}w* for *ḥly{p}w*.

UJadhNab 24 (ThNUJ 15)

Al-Theeb 2002

šlm
ʾwšw br
{n}mš{ʿ}m
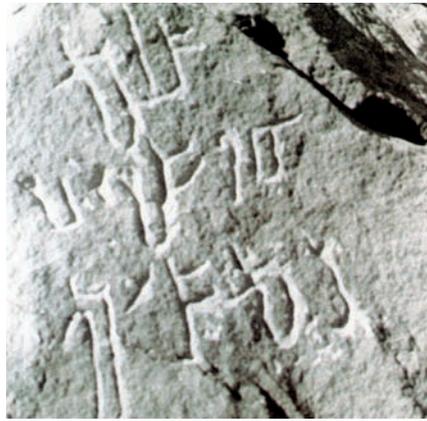
This inscription was not found during the 2004 survey. The father's name may also be read as *nmšbn* and should be checked on the original.

UJadhNab 25
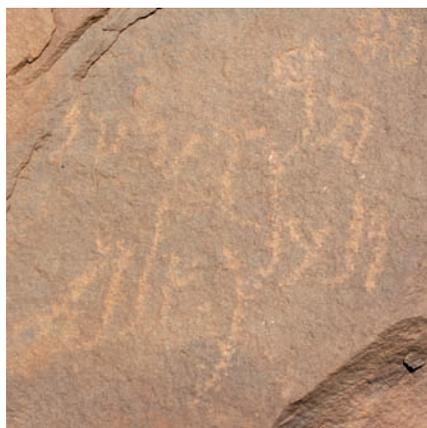
mlk{w} br b{d/r}y
w lʿbn šlm

UJadhNab 26 (ThNUJ 140)
See photo and facsimile on pl. 15b

UJadhNab 26 to 31 are on the same stone.

gmḥw
br rgyʿw

S. al-Theeb's reading of this text (*š{wt}---- br----*) and the others on this stone were either incomplete or wrong because he had at his disposal a very bad photograph.

UJadhNab 27 (ThNUJ 141)
See photo and facsimile on pl. 15b

ʿbdʿbdt br ʾbw

Same remark as for UJadhNab 26. The initial *šlm* read by S. al-Theeb belongs to UJadhNab 31.

UJadhNab 28 (ThNUJ 142)
See photo and facsimile on pl. 15b

w ʿbdw
br zydw w ṣy{d/r}w
br qrḥ

Same remark as for UJadhNab 26. Note that the final *w* of *ṣy{d/r}w* is carved above the *d/r* because there was not enough space on the stone at the same level.

Another man named *ṣy{d/r}w* is mentioned in UJadhNab 282 but since he does not give his father's name in the latter, it is not possible to be sure he is the author of both texts. The handwriting is comparable but not identical (the ligature between the *y* and the *r* is not at the same level).

UJadhNab 29
See photo and facsimile on pl. 15b

šlm
gšm

UJadhNab 30
See photo and facsimile on pl. 15b

{d/r}ymn

UJadhNab 31
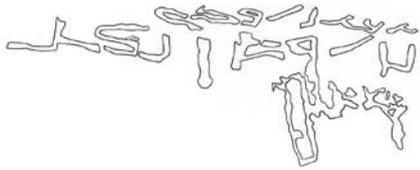
dkyr ʾp{s}y
br ʾwšw bṭb
w šlm

This text is carved in the Nabataeo-Arabic script. The doubtful letter in the first name is more likely to be an *s* than a *ṭ* because it is different from the *ṭ* in *bṭb* (compare the *s* in *CIS* II 963).

UJadhNab 32
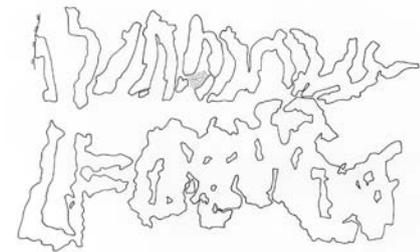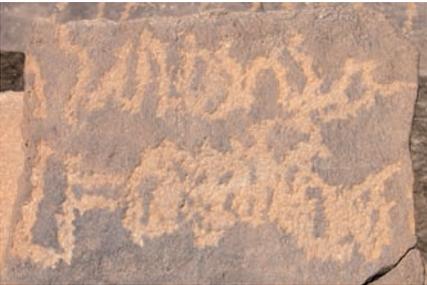
ʿbdḥrtt br .----
ʾ---- šl----

This text appears on the photograph of ThNUJ 140–142 on p. 313 but it was not read by S. al-Theeb. The second line is illegible. The stone is cut on the left.

UJadhNab 33 (ThNUJ 209)
See photo and facsimile on pl. 16a

UJadhNab 33 and 34 are on the same stone.

nḥšṭb br ʿbdʿdnwn
šlm

There are at least two badly carved letters (*lʾ*?) to the right of *šlm*. A hunting scene is drawn above the text. The same names appear also in UJadhNab 385 but since the shape of the letters is not identical in both inscriptions, they were probably not carved by the same man. S. al-Theeb reads *nḥšṭb br ʿbdʿrmn / šlm*.

UJadhNab 34 (ThNUJ 209)
See photo and facsimile on pl. 16a

dky[r] ʾyšw w ṣ{y}

This text is mentioned in the commentary to ThNUJ 209. It was misread by S. al-Theeb. The *r* of *dkyr* was omitted by the author.

UJadhNab 35 (ThNUJ 210)
See photo and facsimile on pl. 15c

UJadhNab 35 to 37 are on the same stone. On the top right corner, there is a text which is either Acient North or Ancient South Arabian, UJadhANA/ASA 1.

bly dkyr šʿydw br ----ʿ{d/r}{nwn} bṭb

The father's name may be read *ʿbdʿdnwn*, by comparison with UJadhNab 33. S. al-Theeb reads only *ʿ{bd}----* for the father's name.

UJadhNab 36 (ThNUJ 211)
See photo and facsimile on pl. 15c

dkyr nṣrw br šʿy{h/m}
mrzyʾ

'May Naṣrū son of Šʿy{h/m}, the Marzī, be remembered'.

S. al-Theeb read *ṣbym* for *šʿy{h/m}*. The last letter does not seem to be closed at the bottom but it is still better read as *h* or a *m* than as a *t*. *Mrzyʾ* has been interpreted as a *nisba* form but the toponym or social group from which it is derived has not been identified.

UJadhNab 37 (ThNUJ 212)
See photo and facsimile on pl. 15c

ḥwln br ʾ{y}š{b/n}w

S. al-Theeb reads *ʾršnw* for *ʾ{y}š{b/n}w*. The father's name remains doubtful. *ʾyšw* would be a better name and it is just possible to read it if one considers the stroke between the *š* and the *w* as accidental.

UJadhNab 38

UJadhNab 38 and 39 are on the same stone.

šlm ʿwtw br š{b/n}y
w yytʿ ʾḥwhy

'May Ġawṯū son of Š{b/n}y and Yayṯaʿ his brother, be safe'.

This text is very finely carved, probably by a professional scribe. The reading *š{b/n}y* has been preferred to *šly* because the second letter has the same height as the *š*, whereas one would expect it, if it were a *l*, to be as high as the *l* in *šlm*, especially in a such a well carved text. Both names are known in Arabic.

UJadhNab 39
See photo and facsimile under UJadhNab 38

šlm bnyt w bgrt

UJadhNab 40 (ThNUJ 230)
See photo and facsimile on pl. 18a

blʾ dkyr bṭb w šlm lʿnm mn
qdm dwšrʾ w mnwtw tymʿbdt br
whbw w ḥ----{z}{d/r}y----ʾbwš{l}
ḥgryʾ

Yea! May Ġānim (or Ġanm or Ġannām) be remembered in well-being and may he be safe in the presence of Dūšarā and Manōtū. Taymʿubdat son of Wahbū and *ḥ----{z}{d/r}y----ʾbwš{l}* the Hegrans'.

Line 3, S. al-Theeb reads *tm br wḥ----* for *whbw w ḥ----*. The same man left his signature in UJadhNab 173. It is possible that the word which starts with *ḥ* is *ḥbrwhy*, his companions. This is a signature by two men and probably their companions, who are all natives of Hegra. *ḥgryʾ* is the *nisba* form in the plural. UJadhHism 4 is at the bottom of the face.

UJadhNab 41 (ThNUJ 213)

See photo and facsimile on pl. 16b

UJadhNab 41 to 43 are on the same stone.

dkyryn ʿlymy
ḥšwyʾ bṭb
mšlmw ʿbdʾysy
w ḥm{d/r}ʾ w šṣ{d/r}w w znm
mn qdm dwšrʾ ʾlh
gyʾ bṭb

'May the slaves of Ḥšwyʾ be remembered in well-being: Muslim, ʿAbdʾīsī and Ḥm{d/r}ʾ and Šṣ{d/r}w and Znm, in the presence of Dūšarā the god of Gaia, in well-being'.

The reading given by S. al-Theeb was partly wrong because the photograph he had was of bad quality. This text is very nicely carved. It contains the names of five slaves of a person named *ḥšwyʾ*. The list of the slaves starts on line 3 of the text. Note that *dwšrʾ* is called *ʾlh gyʾ*, that is the god of Gaia, modern Wādī Mūsa near Petra. It is therefore probable that at least some of the persons mentioned are natives of the Nabataean capital. Mšlmw may be the Arabic name Muslim. The closer Arabic parallels for the other names are Ḥamra or Ḥamda for *ḥm{d/r}ʾ* and Zanama for *znm*.

UJadhNab 42

See photo and facsimile on pl. 16b
ṣḥrwt{w}

This text was presumably added after UJadhNab 41.

UJadhNab 43
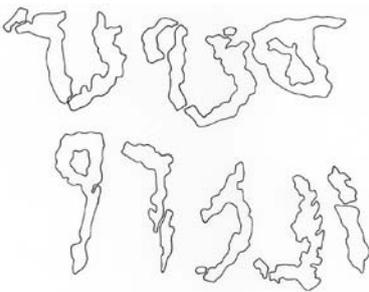
ʾbw br
zbydw

UJadhNab 44 (ThNUJ 214)

UJadhNab 44 to 46 are on the same stone. However, UJadhNab 44 was photographed in 2004 but not the other two.

šḥrw br šʿdw
šlm
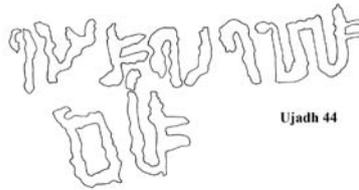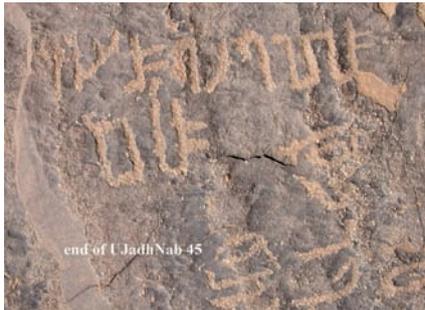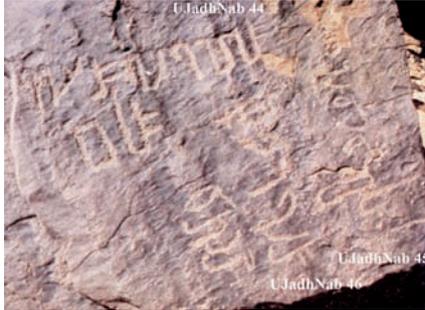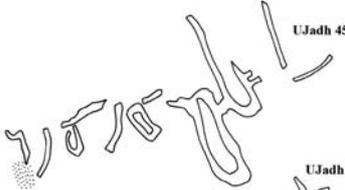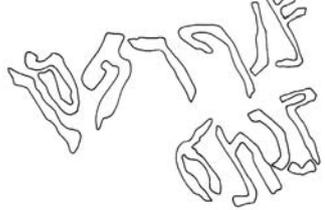
The same man left his signature in UJadhNab 93. He also, almost certainly, wrote his name, without his father's name, in UJadhNab 151 and DBv1Nab 21 (the handwriting is exactly the same).

UJadhNab 45 (ThNUJ 215)

See photo and facsimile under UJadhNab 44
bl šlm ʾbʾ br ----
S. al-Theeb reads *ʿʾ* (*ʾġʾ*) for *ʾbʾ*.

UJadhNab 46 (ThNUJ 216)

See photo and facsimile under UJadhNab 44
šbw dy mn
qbtʾ
'Šbw who is from Qbtʾ'.

Another man named *šbw* is mentioned in UJadhNab 243 but since neither of them gives his father's name, it is difficult to say whether it is the same man who carved his signature twice (the hadwriting is different). He comes from *qbtʾ*, a toponym for which we are not able to propose an identification.

UJadhNab 47 (ThNUJ 217)

dkrwn ṭb w šlm
mn qdm dwšrʾ lmlkw br----
w šʿydw br bʿntn w ʾgb{ḥ}----
*   {ḥr}----*

'Good remembrance and security in the presence of Dūšarā to Mālikū son of ---- and Suʿaydū son of Bʿntn and ʾgb{ḥ} ---- {ḥr}----'.

The stone is broken on the left. After *br*, at the end of the second line, there is the trace of one letter but there may be more. The *l* of *bʿlntn* is omitted by haplography. The *b* and the *w* in *ṭb w šlm* are joined. Note the use of the preposition *l* in front of the list of names who are to be remembered in the presence of the Nabataean god.

S. al-Theeb reads *dkyrwn* for *dkrwn* and *rʿntn* for *bʿntn*. The *w* before *šʿydw*, as well as the last two letters at the bottom of the stone, are missing from the reading.

UJadhNab 48 (ThNUJ 218)

Al-Theeb 2002
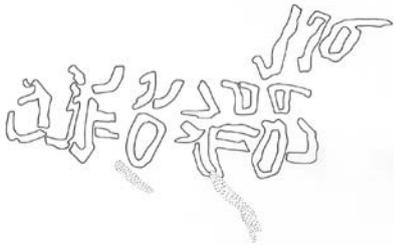
’{krb} br {b}
{k}m{šwm} šlm

This inscription was not found during the 2004 survey. S. al-Theeb reads *’sl{y}w* for *’{krb}* and *k{m}š{m}* for *{k}m{šwm}*. The presence of the *w*, in the latter, is however very uncertain. There are three letters above the text: *’{w}n*.

UJadhNab 49 (ThNUJ 101)
See photo and facsimile on pl. 17
UJadhNab 49 to 54 are on the same stone as UJadhHism 6–11 and several rock drawings. This face is adjacent to that bearing UJadhNab 182–185, UJadhHism 13, and UJadhProblem 5.

ḫgt šlm

UJadhNab 50
See photo and facsimile on pl. 17
šlm ʿ----
The end of the text is not legible because UJadhNab 49 was carved over it.

UJadhNab 51
See photo and facsimile on pl. 17
ḥ{b/g}w ʿlym
r{m}y br z{yd}w
‘Ḥ{b/g}w the slave of {Rm}y son of Za{yd}ū’.
The second line is uncertain. The first name may be the Arabic name Ḥājj. The *m* in *r{m}y* has an usual form but this name appears in other texts (UJadhNab 264 and 341for example).

UJadhNab 52 (ThNUJ 102)
See photo and facsimile on pl. 17
dkyr
ʿqrbw

UJadhNab 53
See photo and facsimile on pl. 17
dmtrys
qḥ
The two letters of the second line do not necessarily belong to the text.

UJadhNab 54 (ThNUJ 103)
See photo and facsimile on pl. 17
ḥyw šlm

UJadhNab 55

Part of UJadhHism 5   UJadhASA 3   UJadhASA 4   UJadhNab 55
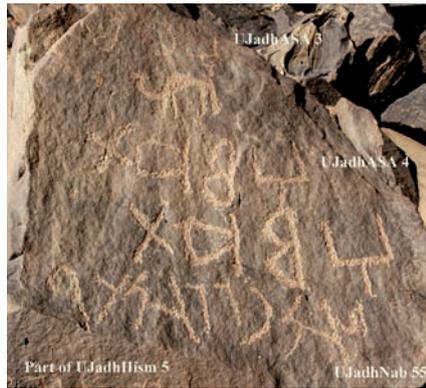
ḥgy br rgyʿw
The same man left his signature in UJadhNab 77. UJadhASA 4 is immediately below this text and UJadhHism 5 below that.

UJadhNab 56
See photo and facsimile on pl. 18b
UJadhNab 56 to 58 are on the same stone.
šlm ḥrmn b{r} wbrw
mzny’ bṭb
‘May Ḥrmn son of Wabrū the Mzny be safe in well-being’.
mzny’ is probably a *nisba* form rather than the profession of the author which, if such was the case, would be in the singular.

UJadhNab 57
See photo and facsimile on pl. 18b
šlm nṣrw br š‘{dw}

UJadhNab 58
See photo and facsimile on pl. 18b
bny br qršmw šlm

UJadhNab 59
See photo and facsimile on pl. 18c
UJadhNab 59 and 60 are on the same stone.
dkyr mʿn’lh{y}
br tym’lktb’ br
ṭwpw w tym’lktb’
brh bṭb
‘May Maʿn’allāhī son of Taym’alkutbā son of Ṭwpw and Taym’alkutbā his son be remembered in well-being’.
This inscription gives the names of several persons belonging to the same family, over four generations: Taym’alkutbā son of Maʿn’allāhī son of Taym’alkutbā son of Ṭwpw. Maʿn’allāhī has a brother, Ṭwpw, who signed with him in UJadhNab 134 and who is the only author of UJadhNab 83. In UJadhNab 426, the names are the same (*tym’lktb’ br m’n’lhy br ṭwpw*) but because they are not in the same order, it is difficult to see how they fit in the genealogical tree, unless one considers that the author of UJadhNab 426 is the grandson of *ṭwpw* of UJadhNab 83 and 134. If this reconstruction is correct, it would mean that the same names are given to grandfather and grandson (the two Taym’alkutbā) as well as to uncle and nephew (the two Maʿn’allāhī and two of the three Taym’alkutbā).

UJadhNab 60
See photo and facsimile on pl. 18c

šlmw
br mqymw
dkyr bṭb
The same names appear in UJadhNab 95, probably carved by the same man, but the forms of *m* are slighlty different in the two texts (the *m* has a small tail at the bottom left in UJadhNab 60).

UJadhNab 61 (ThNUJ 8)
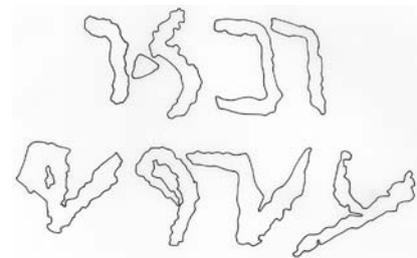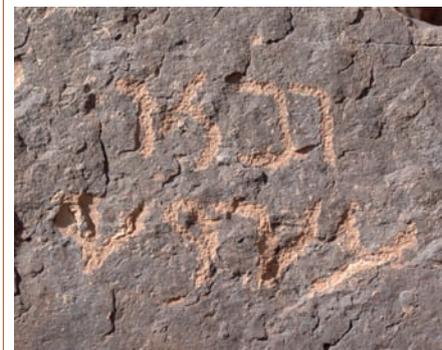
dkyr
ʿbdwbw
S. al-Theeb reads *ʿbdw br* for *ʿbdwbw*.

UJadhNab 62 (ThNUJ 20)
UJadhNab 62 and 63 are on the same rock face.
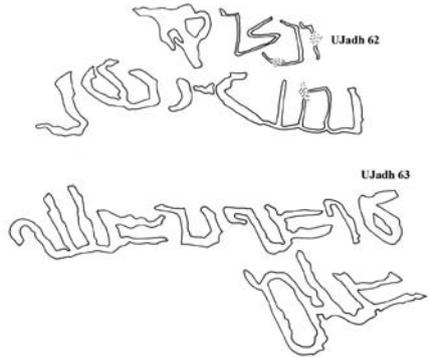
dkyr----
{nmny} rbʾl

The beginning of each line is finely incised whereas the rest of the text is more roughly carved. It is possible, as suggested by S. al-Theeb, that there was an initial text, *dkyr / nmn*----, which was reused by somebody else who added two hardly legible letters after *dkyr* as well as *y rbʾl* at the end of the second line. S. al-Theeb suggests to read *dkyryn / kmny {bʾ}[r] rbʾl* but the first letter of the second line is more likely to be a *n*.

UJadhNab 63 (ThNUJ 21)

See photo and facsimile under UJadhNab 62

ʾwšw br šllw
šlm

S. al-Theeb reads *š{m}w* for *šllw* but the two vertical strokes read as *l* are clearly not joined at the top. Because of their height, they are more likely to be two *l*, not *n*.

UJadhNab 64 (ThNUJ 16)

UJadhNab 64 and 65 are on the same rock face.
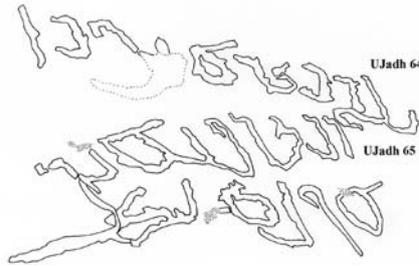
bly dkyr ʾ{b}wkn {b}[r] ----
The end of the text is not visible on any of the available photographs.

UJadhNab 65 (ThNUJ 17)

See photo and facsimile under UJadhNab 64

dkyr p{b/n}ʾ br
ʾwns bṭb
UJadhProblem 1 is below this text.

UJadhNab 66

UJadhNab 66 to 76 are on the same rock face.
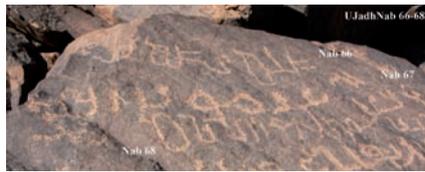
šlm qšm{ʾ}l
The ʾ is not certain, it may also be read as a *y* but the surface of the stone is irregular at this point and the author had difficulties closing the loop on the left.

UJadhNab 67

See photo and facsimile under UJadhNab 66

dkyr ʿnmw br zkyw
bṭb
This text in the Nabataeo-Arabic script was carved when UJadhNab 66 and 68 were already there. That is why *bṭb* is carved below *zkyw*. Note the dot on the *d* of *dkyr*. The same man left his signature in UJadhNab 178, also carved in the Nabataeo-Arabic script.

UJadhNab 68

See facsimile and other photo under UJadhNab 66
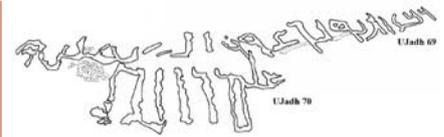
dkyr ʿwtlhy w t{ḥ}rm bṭb

UJadhNab 69

See photo and facsimile under UJadhNab 68

dkyr ḥbw br ʿwdʾl br {b/n}{my}{b/n}y
This text is partly carved in the Nabataeo-Arabic script. *br* is represented by two parallel lines. Note the dot above the *d* of *ʿwdʾl*.

UJadhNab 70

See photo and facsimile under UJadhNab 68

šlm rz{l/n}t

UJadhNab 71
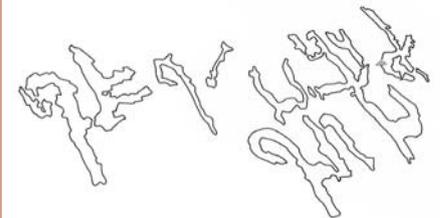
dkyr ʾwšw
br rbw

There is an X sign before the first letter. The text is carved partly in the Nabataeo-Arabic script. The signs after the father's name are not clear.

UJadhNab 72

See photo and facsimile on pl. 19a

<d> dkyr ʿbdʾlšmʾ br rbw bṭb
This text is partly in the Nabataeo-Arabic script. Note that *bṭb* is not visible on pl. 19a.
See Nehmé forthcoming, Appendix.

UJadhNab 73

See photo and facsimile on pl. 19a

w šlm {b/n}{k/n}w
There is an X sign before the beginning of the text. UJadhNab 73 is carved over UJadhNab 74 and 75. It is possible that UJadhNab 73 is the continuation of UJadhNab 72. The name is probably *bnw*.

UJadhNab 74

See photo and facsimile on pl. 19a

šlm gš[m]

There is an X sign before the beginning of the text. The author of UJadhNab 73 has probably reused the *m* of *gšm* to carve his *šlm* (see UJadhNab 76, where *gšm* is complete).

UJadhNab 75

See photo and facsimile on pl. 19a

{ḥ}nyn' šlm

UJadhNab 76

See photo and facsimile on pl. 19a

ḥnyn' br gšm šlm

ḥnyn' and *gšm* are probably the same persons as those mentioned in UJadhNab 74 and 75. The same man left his signature in UJadhNab 154 and the same names appear, in a reverse order, in UJadhNab 125 and 205.

UJadhNab 77 (ThNUJ 22)

UJadhNab 77 and 78 are on the same stone.

UJadh 77
UJadh 78
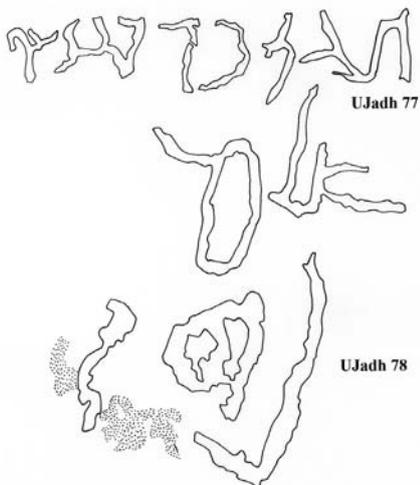
ḫgy br rgyʿw
šlm

S. al-Theeb reads *š{b}š* for *rgyʿw*. The same man left his signature in UJadhNab 55.

UJadhNab 78

See photo and facsimile under UJadhNab 77

{k}{d/z/r}'{y}

The name remains very uncertain.

UJadhNab 79

{mz}{ʿ/y}b

The reading is very doubtful. The *m* could also be read as two letters. The third sign seems to be a combination of two letters (' and *y* for example) or a hesitation between two letters. There are also a few letters below the text but they do not make any sense.

UJadhNab 80

UJadhNab 80–81 and UJadhProblem 2 are on the same stone.
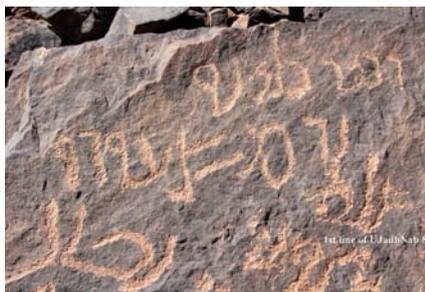
dkyr klybw
br mšʿwdw
bṭb

There is another text to the right of UJadhNab 80 but only the last letters of three lines are visible on one of the available photographs and it should be checked on the original: *----lh / ----ḥrm / ----šlm*.

UJadhNab 81

Part of UJadhNab 80
UJadhNab 81
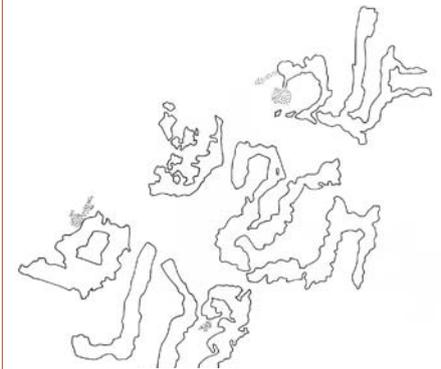
šlm
ḫyw br
w{d/r}nw
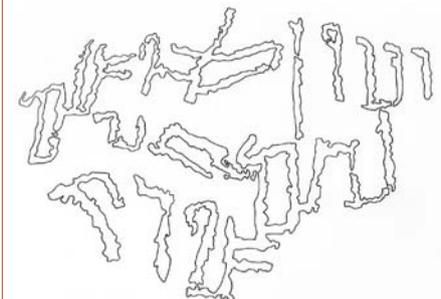
UJadhNab 82

dkrwn ṭb w šlm
lḥm{š} br
šwdy

The vertical stroke of the *š* in *lḥm{š}* does not go higher than the horizontal lines, which is unusual. Note the use of the preposition *l* before the name.

UJadhNab 83 (ThNUJ 18)
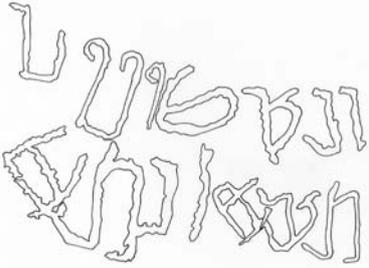
dkyr ṭwpw br
tym'lktb'
See the genealogical tree of the family of *m'n'lhy* and *ṭwpw*, the sons of *tym'lktb'*, under UJadhNab 59.

UJadhNab 84 (ThNUJ 9–10)

dkyr bṭb
'šlm br 'šlmw
w dkyr kl gbr ṭb bṭb
'May 'Aslam son of 'Aslamū be remembered in well-being and may any good man be remembered in well-being'.
The same man left his signature in ArNab 71. The text commemorates 'Aslam and any man, *kl* being here an indefinite pronoun. S. al-Theeb read it as two texts and he misinterpreted the second part.

UJadhNab 85 (ThNUJ 11)

šlm ḥlpw br 'šdw
Part of the *d* and the *w* of *'šdw* are in the shade but are visible on the photograph of S. al-Theeb.

UJadhNab 86 (ThNUJ 12)

Al-Theeb 2002
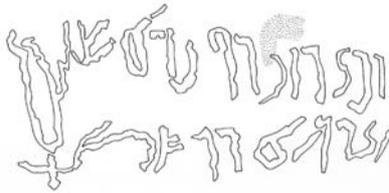
dkyr zydw br 'šlm
{b}yrḥ 'dr š XIX
This inscription was not found during the 2004 survey. Note the abbreviation of *š* for *šnt*. The month of *'dr* 19 corresponds to March 124 or March 125 according to whether the text was carved before or after the 21st of that month. The numeral of the date is read 16 by S. al-Theeb.

UJadhNab 87
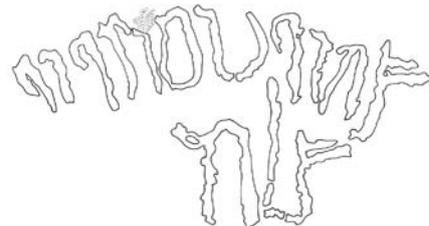
šhrw br m{rṣ}wdw
šlm
Note that the *m* of *šlm* is not closed at the bottom.

UJadhNab 88 (ThNUJ 7)

'{d/r}{d/r}y br m{y/n}' dkyr
bṭb mn qdm 'lh
g{y}'
"'{d/r}{d/r}y son of M{n/y}', may he be remembered in well-being in the presence of the god of {Gaia}'.
S. al-Theeb reads *br mn' br kym br bṭy* for *br m{y/n}' dkyr bṭb*. He also considers the last word to be *gny'*, which he interprets as the god of joy and happiness. This would be the first attestation of this god in Nabataean. We prefer to read *g{y}'*, considering that the letter after *g* is a badly formed *y* and that the vertical stroke which follows is the ligature between this *y* and the very archaic form of the '. *Gy'* is the toponym of modern Wādī Mūsā, from which Dūšarā is often said to be the god.
See Nehmé forthcoming, Appendix.

UJadhNab 89 (ThNUJ 19)
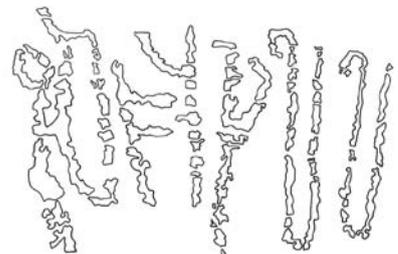
nwnw br {d/r}šmw

UJadhNab 90
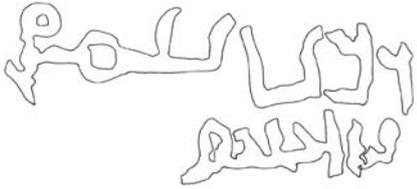
dkyr ynmw
br ḥ{b/n}y{b/n}w

This text is carved in the Nabataeo-Arabic script. The loop of the *w* is on the wrong side of the vertical stroke. The same man left his signature in UJadhNab 333. For this text, see Nehmé 2010a: Appendix 2, p. 75.

UJadhNab 91 (ThNUJ 135)

See photo and facsimile on pl. 19b

UJadhNab 91 and 92 are on the same stone.

w'lt

'lymt

kmkmw

šlm

'Wā'ilat the slave of Kamkamū may she be safe'.

UJadhNab 92 (ThNUJ 136)

See photo and facsimile on pl. 19b

UJadhNab 92 and 93 are on the same stone.

šhrw br
šlmw šlm

S. al-Theeb's reading, *špkrw br 'šlm šlm* was wrong, owing to the bad quality of the photograph. The same man left his signature in UJadhNab 207.

UJadhNab 93 (ThNUJ 137)

See photo and facsimile on pl. 20a

UJadhNab 93 and 94 are on the same rock face.

šḥrw br š'dw šlm

The same man left his signature in UJadhNab 44, 151, and DBv1Nab 21 (the handwriting is exactly the same). See the commentary under UJadhNab 44. There is a drawing of a wild animal attacking a camel between this text and UJadhNab 94.

UJadhNab 94 (ThNUJ 138)

See photo and facsimile on pl. 20a

šlm dmtrys br mḥw{d/r}w

S. al-Theeb omitted the *d* of *dmrtys*.

UJadhNab 95 (ThNUJ 139)

Al-Theeb 2002

šlmw br mqymw
dkyr bṭb

This text was not found during the 2004 survey. The same names appear in UJadhNab 60, which was probably carved by the same man, but the *m* has a different shape in the two texts (there is a small tail at the bottom left in UJadhNab 60).

UJadhNab 96 (ThNUJ 26)

See photo and facsimile on pl. 20b

UJadhNab 96 to 98 are on the same stone.

šlm ṣḥrw bṭb

UJadhNab 97 (ThNUJ 27)

See photo and facsimile on pl. 20b

tym'lḥwr br qwp' ḥnṭ'
dkyr bṭb

'Taym'alḥawar the son of Qawfā the embalmer may he be remembered in well-being'.

On *ḥnṭ'*, see the commentary in al-Theeb 2002: 63 and Nehmé 2017b: 7. The root *ḥnṭ*, in both Arabic and Aramaic, means 'to make spicy, to embalm, to prepare for burial'. *ṭ* in this word is the preferred reading for this letter, the alternative being to read it as two letters, which is much less satisfactory.

UJadhNab 98 (ThNUJ 28)

See photo and facsimile on pl. 20b

dkyr ntny br rb'l šlm
bṭb

A man with the same name and father's name left his signature in UJadhNab 271 and DBv3Nab 15 but there are differences in the script, mainly in the form of the final *y* and final *l*.

UJadhNab 99 (ThNUJ 29)
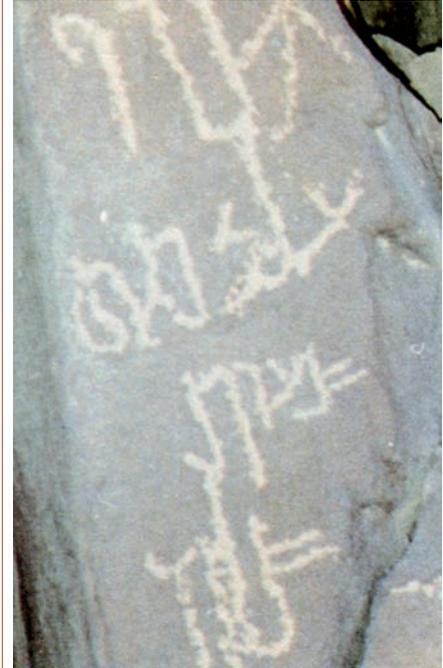
Al-Theeb 2002
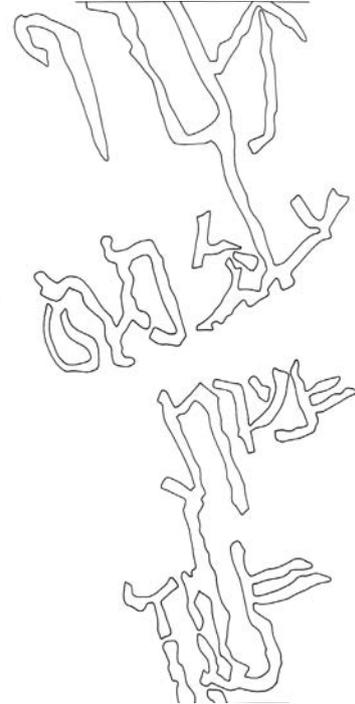
hndw
'lymt
š'dt
šlm

'Hindū the slave of Šu'ā{r}at, may she be safe'.

This text was not found during the 2004 survey.

UJadhNab 100 (ThNUJ 25)

šlm š'ydw
br w'lw ṭrq skt'
br qmw bṭb

'May Suʿaydū son of Wāʾilū the blacksmith / maker of coin dies, son of Qmw, be safe in well-being'.

ṭrqsktʾ, which is the profession of Šuʿaydū, is a *hapax legomenon* in Nabataean. According to T. Zahran, a Greek professor quoted by S. al-Theeb, this word means 'the guard, the steersman, helmsman', but no explanation is given in support of this translation. Unfortunately, I have found no satisfactory translation in the Greek dictionaries for it. Another possibility would consist in reading it as two words, especially since there appears to be a space between the *q* and the *s*. In Arabic, the root *ṭrq* means 'to beat or strike metal', e.g. a blacksmith (see Lane 1863–1893: 1846a) and the word *sikkah* means 'a ploughshare, or a die' (an engraved piece of metal used to strike coins, and by extension the coins themselves (*ibidem*: 1387b). It is therefore possible that Arabic *ṭāriq sikkat* lies behind the Aramaeized form *ṭrq sktʾ* and means 'a maker of coin dies'.[9] See Nehmé 2017b: 9–10.

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9. I am very grateful to Michael Macdonald for making this suggestion to me.

UJadhNab 101 (ThNUJ 23)
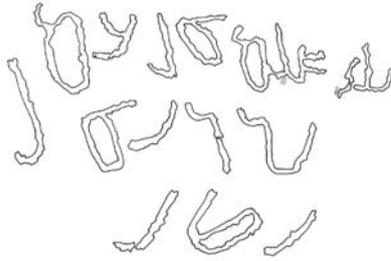
bly šlm ʾnʿm
br rbʾl
bṭb

S. al-Theeb has missed the reading of the third line. Note that the letters in this text are almost never joined.

UJadhNab 102 (ThNUJ 44)
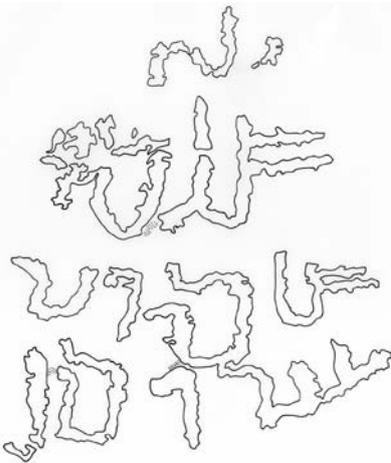
bly
šlmw
šlmw br
ʿbdrm{n}

The first name is repeated twice. The last *n* does not have a final form.

UJadhNab 103
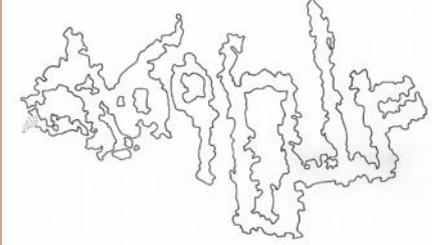
šlm wʾ{lw}

UJadhNab 104 (ThNUJ 24)
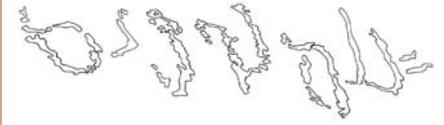
šlm lwqys

UJadhNab 105 (ThNUJ 128)

dkyr šʿdw
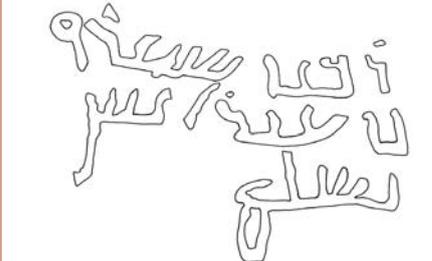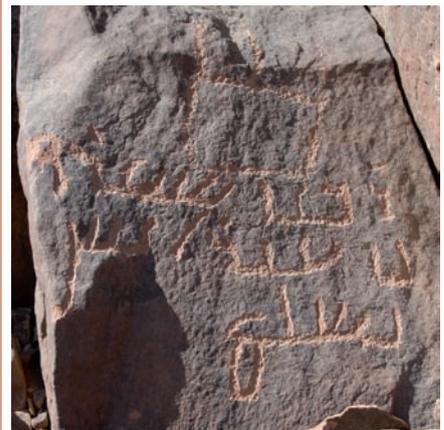
br ʿbdʾyš
bšlm

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. Note the dot above the three examples of *d*. S. al-Theeb reads *šʿydw* for *šʿdw* (but there is no space for a *y*) and *ʿbdybbn* for *ʿbdʾyš*. On this text, see Nehmé 2010a: Appendix 2, p. 75–76 and Nehmé forthcoming, Appendix.

UJadhNab 106 (ThNUJ 129)

Al-Theeb 2002
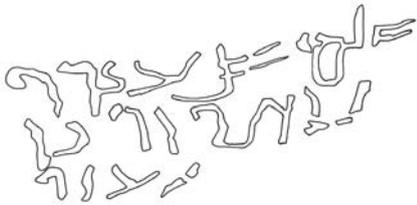
šlm šʿydw
br ḥwrw br
bʿnw

This text was not found during the 2004 survey. The same man left his signature in UJadhNab 210. Ḥūrū is probably the same man as the author of UJadhNab 107.

UJadhNab 107 (ThNUJ 130)

UJadhNab 107 and 108 are on the same stone.
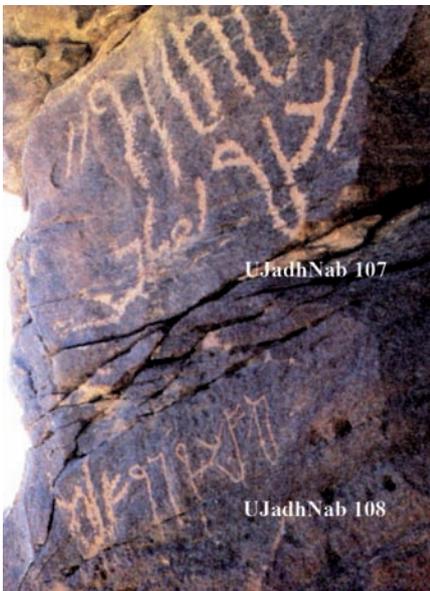
UJadhNab 107
UJadhNab 108
Al-Theeb 2002
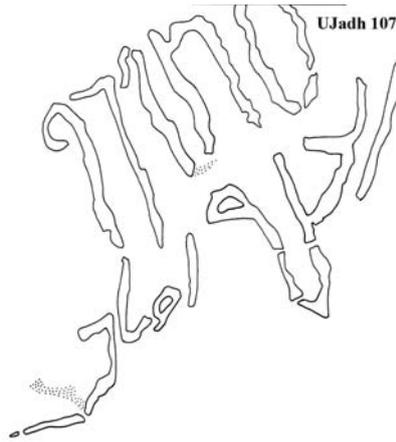
UJadh 107

UJadh 108

šlm ḥwrw br
bʿnw bṭb

This inscription was not found during the 2004 survey but it was photographed by Farīq aṣ-Ṣaḥrāʾ in 2017. On this new photo, *šlm* is entirely visible. The author is probably the father of the author of UJadhNab 106. Note that *br* is written with parallel lines.

UJadhNab 108 (ThNUJ 131)
See photo and facsimile under UJadhNab 107

mšʿwdw šlm
This inscription was not found during the 2004 survey.

UJadhNab 109 (ThNUJ 132–133)
See photo and facsimile on pl. 20c

bly dkyr phmw br
ʿbydw bṭb w šlm šnt 2x100
+100+20+20+10 ʾdḥlw
ʿmrw ʾl mlk

'Yea! May Fahmū son of ʿUbaydū/ ʿAbīdū be remembered in well-being and may he be safe, year 350 [when] they introduced ʿAmrū the king'.

This inscription was not found during the 2004 survey. It is carved in the Nabataeo-Arabic script and was one of the texts read at the Paris workshop in 2005. It is dated to AD 455–456. It was misread and misinterpreted by S. al-Theeb. The same names appear in reverse order in UJadhNab 375. Note the dot above the *d* of *dkyr* and of *ʾdḥlw*. This very important text mentions the year 'they' (we do not know who is represented by this pronoun) introduced a king (probably a phylarch) named ʿAmrū. R. Hoyland (2011: 112 n. 53) suggests a different reading and translation of the verb *ʾdḥlw*, preferring to read the third letter *g*, thus *ʾd glw*, 'when he [the king] departed/flourished' instead of *ʾdḥlw*. It is more likely, however, because of its vertical stem, that this letter is a *ḥ* than a *g*, which would be more slanting in a text written in Nabataeo-Arabic characters. The identification of the king ʿAmrū is difficult but he may be either one of the Salīḥid kings or, according to R. Hoyland (2007: 63), ʿAmr ibn Ḥujr al-Kindī, who was a leader of the tribe of Kinda and whose son al-Ḥāriṯ was wooed by the Byzantine emperor Anastasius (491–518), the mid-fifth century being therefore a plausible floruit for ʿAmr. See also the commentaries in Nehmé 2009: 50–52 and Nehmé 2010a: Appendix 2, p. 76–77, as well as Robin 2012: 90 and the genealogical tree p. 87.

UJadhNab 110 (ThNUJ 134)
See photo and facsimile on pl. 21a

bly dkyr tymw
br rbʾl bṭb
w kl gbr ṭb
ktyb byrḥ
tšry šnt trtyn
lmnkw mlkʾ mlk
nbṭw

'Yea! May Taymū son of Rabʾīl be remembered in well-being as well as any good man. It was written in the month of Tišrī year two of Mankū the king, king of Nabataea'.

This text was not found during the 2004 survey. The same sequence of names appears in six other texts: ArNab 26.1, 131, UJadhNab 6, 164, 384 and 493 (see the commentary under ArNab 26.1). The text is dated to the year 2 of king Malichos II, that is AD 41–42. It commemorates 'any man', as in UJadhNab 5 and 84. Note that Malichos is given his complete title.

UJadhNab 111 (ThNUJ 125)
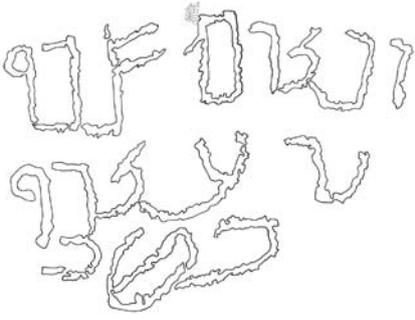
dkyr mškw
br ʿydw
bṭb

The same man left his signature in UJadhNab 114 and DBv1Nab 4.

UJadhNab 112 (ThNUJ 126)

UJadhNab 112 and 113 are on the same rock face.

ʾbrq br qdm
w tymw brh šlm

'ʾbrq son of Qādim and Taymū his son, may they be safe'.

qdm may also correspond to Qadam or Qudam.

UJadhNab 113 (ThNUJ 127)

See photo and facsimile under UJadhNab 112

wʾlw br ʿmr
šlm bṭb

S. al-Theeb's reading, *wʾlw br tymw*, was wrong because of the bad quality of the photograph he had.

UJadhNab 114 (ThNUJ 118)

See also photo on pl. 21b

UJadhNab 114 to 120 are on the same rock face.
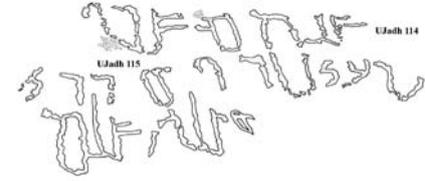
šlm mškw
br ʿydw

The same man left his signature in UJadhNab 111 and DBv1Nab 4.

UJadhNab 115 (ThNUJ 119)

See also photo on pl. 21b and facsimile under UJadhNab 114

ʾ{d/r}{d/r}y [br]

ʾṣlḥ šlm

UJadhNab 116 (ThNUJ 120)

See also photo on pl. 21b

ʿbdw ʿly{m}
ḥ{b}w šlm
{g}mlm
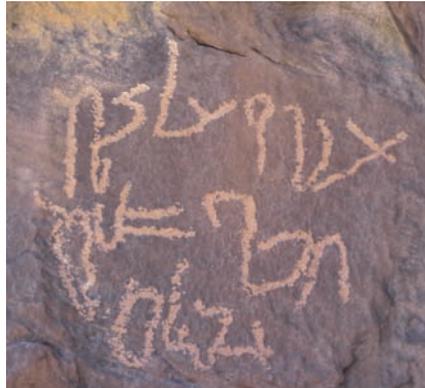
'ʿAbdū the slave of Ḥ{b}w, may he be safe. Gmlm'.

S. al-Theeb reads *ʿlm* for *{g}mlm*. Note that the *m* of *ʿlym* is not closed at the bottom. It is possible that *{g}mlm* is a separate signature.

UJadhNab 117 (ThNUJ 121)

See also photo on pl. 21b
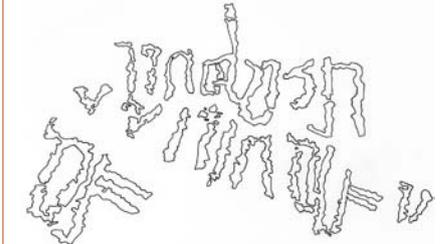
tymlʾḥwr
br šlm [br] ḥzwz br {g}-
šm

In the first name, the letters *ʾ* and *l* have been reversed, the name being probably *tymʾlḥwr*. The first *br* is not below the beginning of the first line. It is possible that this was initially two texts, with *tymlʾḥwr* and *šlm ḥzwz br gšm*, later rearranged into one text through the addition of *br* before *šlm*.

UJadhNab 118 (ThNUJ 122)

See also photo on pl. 21b
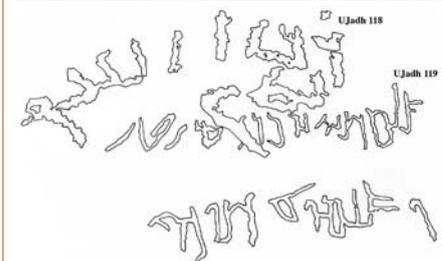
dkyr z{b/n}y{b/n}w
bty

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. It is later than UJadhNab 119 because it was carved over it. S. al-Theeb reads *bṭ{b}* for *bty* but the last letter has clearly been carved as a final *y*, although one would expect a *b*. Note the dot above the *d* of *dkyr*. The first name could be Arabic

Zubayb or Zubayn. On this text, see Nehmé 2010a: Appendix 2, p. 59.

UJadhNab 119 (ThNUJ 123)
See photo and facsimile under UJadhNab 118
šlm ḥny br krys bṭb
w šlmw ʾḥwhy
S. al-Theeb reads *hny* for *ḥny* and *knss* for *krys*.

UJadhNab 120 (ThNUJ 124)

dkyrh ḥbw
brt ytʿw
S. al-Theeb reads *ḥytw* for *ytʿw*. Note the feminine form of *dkyr*.

UJadhNab 121

dkyr . {m}ʿrbw
bṭb

There is an extra letter (*r*?) after the *r* of *dkyr* and two signs after *bṭb*. The last one, a long vertical line, looks like a final *n*. This may be an earlier text: *{d/r}.n*?

UJadhNab 122 (ThNUJ 45)

dkyr
q{ʿ}rʿw br
ḥ{b/n}y{b/n}w
This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. S. al-Theeb reads *qbyrʿw* for *qʿrʿw*, which is also possible, and *ʿbydw* for *ḥ{b/n}y{b/n}w*. Note the dot above the *d* of *dkyr*. For *ḥ{b/n}y{b/n}w*, see UJadhNab 90.

UJadhNab 123 (ThNUJ 46)

Al-Theeb 2002
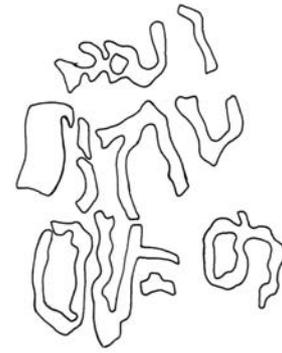
rnm{y}
br hn{ʾ}-
t šlm
This inscription was not found during the 2004 survey. S. al-Theeb reads *hnmt* for *hn{ʾ}t* but the reading is anyway doubtful.

UJadhNab 124
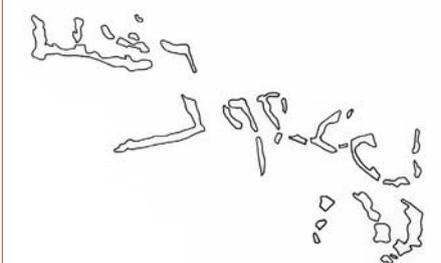
dkyr
yʿqwb
br {y}
The text is carved in the Nabataeo-Arabic script. It is unfinished. Note the Jewish name Yaʿqūb.

UJadhNab 125 (ThNUJ 117)
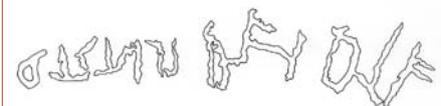
šlm gšm br ḥnynʾ
The final *ʾ* is visible on another photograph. The same man left his signature in UJadhNab 205 and the same names appear in reverse order in UJadhNab 76 and 154.

UJadhNab 126 (ThNUJ 115)

grgr br
yny šlm

The same man left his signature in UJadhNab 496 and DBv1Nab 19. The same names, in reverse order, appear also in ArNab 12, SBNab 2, UJadhNab 380, 511 and 514 (see the commentary under ArNab 12). S. al-Theeb suggested reading the name *gdgr*.

UJadhNab 127 (ThNUJ 116)
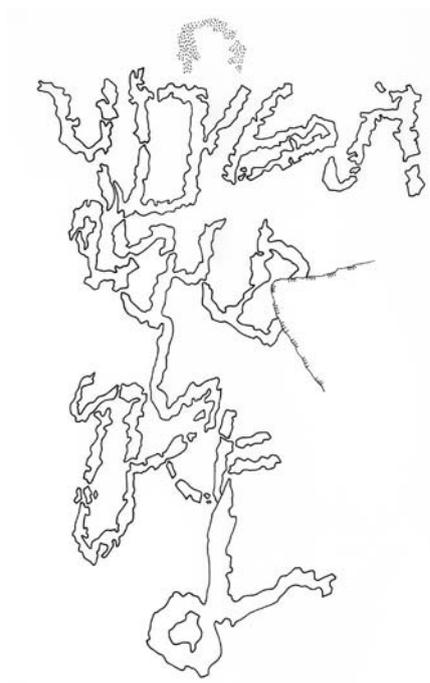
ḥṭbt br
tymw
šlm

The sign below *šlm* is probably a wasm and not a *l+ʾ*.

UJadhNab 128 (ThNUJ 114)

See photo and facsimile on pl. 22a

UJadhNab 128 to 130 are on the same rock face.

dkyr ʾptḥ br mšnw
bṭb w šlm

The drawing of a man has been carved between the *m* and the *š* of *mš{n}w*. The inscription is later than the drawing because the author has tried to avoid writing over it. Instead, he has carved long horizontal lines to join the *m* and the *š*.

UJadhNab 129 (ThNUJ 114)

See photo and facsimile on pl. 22a

This text is mentioned in the commentary to ThNUJ 114.

dkyr whybw {br} ʿb{d}ʾlg

Note the particular form of *bdʾ* in *ʿbdlʾlg*, made of three parallel diagonal lines, as in UJadhNab 202. Note that *br* is also carved in the form of two parallel lines. The text was read correctly by S. al-Theeb, except for the *br* which he missed.

UJadhNab 130 (ThNUJ 114)

See photo and facsimile on pl. 22a

This text is mentioned in the commentary to ThNUJ 114.

ʿbdʾ br ʿydw
w nṭyrʾl šlm

S. al-Theeb's reading of this text in 2002 was very incomplete but he improved it in 2010 (ThMNN 588).

UJadhNab 131

See photo and facsimile on pl. 22b

UJadhNab 131 and 132 are on the same rock face.

dky[r] {z}y{d}w
br tymw šlm

The drawings of two men, one large and one small, holding weapons (bow, club and sword) cover part of this text and the following one.

UJadhNab 132

See photo and facsimile on pl. 22b

{š}ʿdʾl{h}[y] [br]
ḥ{ṣ}yʾ

See UJadhNab 131. The inscription has been damaged by the drawing.

UJadhNab 133 (ThNUJ 113)

dkyr whbyl br
ʿbydw bṭb
dy mn {d/r}kl

'May Wahbʾīl son of ʿUbaydū who is from {D/R}kl be remembered in well-being'.

The end of the text, starting from *dy mn*, is carved to the right of the two lines. The same man left his signature

in UJadhNab 387. *{d/r}kl* is a place name the exact identification of which is difficult. The final letter is probably a *l*, not a *n*, because it is very similar to the *l* of *whbyl* and it does not have a final form.

UJadhNab 134 (ThNUJ 112)

UJadhNab 134 and 135 are carved on the same stone.
dkyryn
mʿ[n]ʾlhy w ṭwpw
bny tymʾlktbʾ
br ṭwpw
See the genealogical tree of the family under UJadhNab 59. Note that the *n* in *mʿnʾlhy* is almost not visible because it is carved partly in a crack between the ʿ and the ʾ.

UJadhNab 135

See photo and facsimile under UJadhNab 134
b{n}y ʿ{l/n}tlhy šlm
The text starts after *dkyryn* of UJadhNab 134 but the authors of UJadhNab 135 have reused this word for their own text and one may thus have to read in fact *dkyryn bny …*

UJadhNab 136 (ThNUJ 47)

dkyr ʾw{n}wd br
tymw bṭb
Note the form of the *ṭ*, in which the loop and the vertical stroke are not joined, which is very unusual.
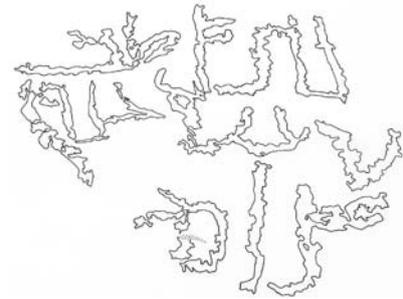
UJadhNab 137 (ThNUJ 111)

šlm rḥymbl
br {d/r}m{p}l{s} bṭb
S. al-Theeb did not read the second line. The last letter of the father's name, read here as *s*, is very uncertain.

UJadhNab 138 (ThNUJ 110)

UJadhNab 138 and 139 are on the same rock face.
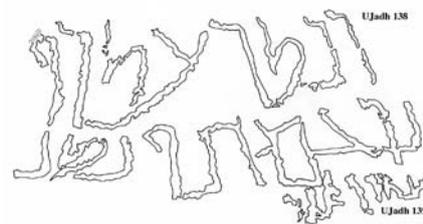
dkyr ʿydw
br gmḥw bṭb

UJadhNab 139

See photo and facsimile under UJadhNab 138
ʿ{h}dw šl{m}

UJadhNab 140 (ThNUJ 229)

nḥšṭb
br ʿbdgnwn
šlm

UJadhNab 141 (ThNUJ 222)

See photo and facsimile on pl. 22c
UJadhNab 141 to 144 are on the same rock face.
dkyr {k}m{t}
br {tymw}
S. al-Theeb reads *{r}mt* for *{k}m{t}*. The reading of the father's name is uncertain but likely.

UJadhNab 142 (ThNUJ 223)

See photo and facsimile on pl. 22c
dkryn tbyn w ʿbdʿbdt
w ʾlkʾ
For a better photograph, where the end of the text is not in the shade, see al-Theeb 2002: 330. S. al-Theeb reads *tryn* for *tbyn*. Note the use of *dkryn* instead of *dkyryn*.

UJadhNab 143 (ThNUJ 224)

See photo and facsimile on pl. 22c
dkyr {n}.lp{t}
S. al-Theeb reads *pldlkm* for *{n}.lp{t}*. The thick line between the first two letters of the name has not been considered as part of the text.

UJadhNab 144 (ThNUJ 225)

See photo and facsimile on pl. 22c
dkyr bgrt br ʾwš{ʾl}[hy]
S. al-Theeb reads *ngdt* for *bgrt*.

UJadhNab 145 (ThNUJ 226)

Al-Theeb 2002
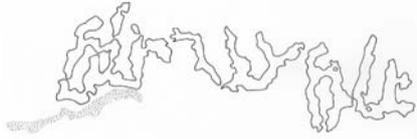
šlm ʿbdṣlm

This text was not found during the 2004 survey. See Nehmé forthcoming, Appendix. This is a theophoric name with the god of Taymāʾ, Ṣalm.

UJadhNab 146 (ThNUJ 227)

Al-Theeb 2002
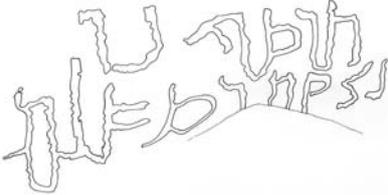
trṣy br
nyq{m}{d/r}s šlm

This text was not found during the 2004 survey. S. al-Theeb reads *trqy* for *trṣy*. The letter after *nyq* is more probably a *m* than a *t* because the two vertical strokes are closer to each other than those of the *t* in *trṣy*.

UJadhNab 147 (ThNUJ 228)
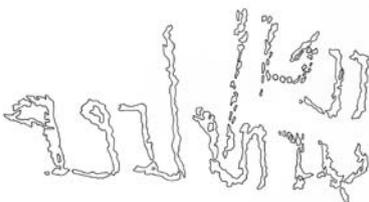
dkyrn
bgrt w lkpw

Note that the first *w* is joined to the *t* of *bgrt*. S. al-Theeb reads *{n}gdt* for *bgrt*. The *n* after *dkyr* is probably a mistake because one would expect either *dkyr* or *dkrwn* but not *dkyrn*.

UJadhNab 148
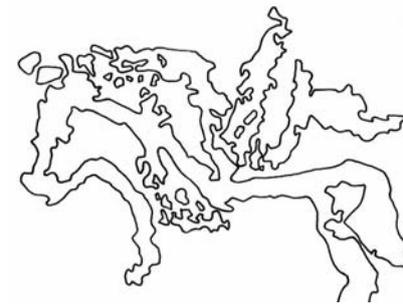
bly ----

UJadhNab 149

šlm
rbybʾl
br m{y}.t
br rw{y}t

UJadhNab 150 (ThNUJ 104)

See photo and facsimile on pl. 23
UJadhNab 150 to 155 are on the same rock face.
wʾlw br wlw šlm

UJadhNab 151 (ThNUJ 105)

See photo and facsimile on pl. 23
šḥrw šlm
The same man left his signature in UJadhNab 44, 93, and DBv1Nab 21 (the handwriting is exactly the same). See commentary under UJadhNab 44.

UJadhNab 152 (ThNUJ 106)

See photo and facsimile on pl. 23
šlm ḥrw br ḥnṭlw
Above the text, somebody carved *šl*.

UJadhNab 152.1

See photo and facsimile on pl. 23
qšrw
šlm
The name was read *qšrw* because of the Arabic names Qasr and Qušar.

UJadhNab 153 (ThNUJ 107)

See photo and facsimile on pl. 23
šlm šʿdʾlhy br {p..kn}
bṭb

UJadhNab 154 (ThNUJ 108)

See photo and facsimile on pl. 23
šlm ḥnynʾ br gšm
The same man left his signature in UJadhNab 76 and the same names appear, in reverse order, in UJadhNab 125 and 205. The *n*s in *ḥnynʾ* are different from the *b* in *br*.

UJadhNab 155 (ThNUJ 109)

See photo and facsimile on pl. 23
ʿmrʾl br ḥrn dkyr
bṭb lʿlm

UJadhNab 156

šlm {d/r}
yny br ʿzr
bṭb

The *{d/r}* at the end of the first line does not necessarily belong to the following name. It is possible that *yny* of UJadhNab 156 and *{d/r}ynt* of UJadhNab 160 are brothers, sons of *ʿzr*.

UJadhNab 157

See photo and facsimile on pl. 25a
UJadhNab 157 to 160 are on the same rock face.
dkyr š{d/r}y{d/r}r w ʿtymw bṭb
The name may correspond to Arabic Šadīd, Šudayd or Surayr.

UJadhNab 158

See photo and facsimile on pl. 25a
šlm .

UJadhNab 159

See photo and facsimile on pl. 25a
šlm šk
The text may be unfinished.

UJadhNab 160

See photo and facsimile on pl. 25a
šlm {d/r}ynt
br ʿzr {bṭb}
It is possible that *yny* of UJadhNab 156 and *{d/r}ynt* are brothers, sons of *ʿzr*.

UJadhNab 161 (ThNUJ 94)
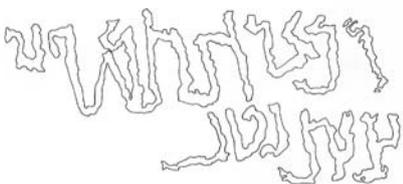
dkyr ḥtmw br
bnyt bṭb
S. al-Theeb reads *{bk}ʾt* for *bnyt*.

UJadhNab 162 (ThNUJ 95)

dkyr ---- br ʾwšʾlhy
bṭb
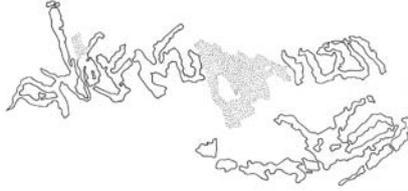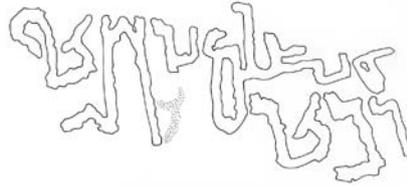
UJadhNab 163

ʾbšlm br ḥyw
dkyr
The same man left his signature in UJadhNab 233.

UJadhNab 164 (ThNUJ 96)
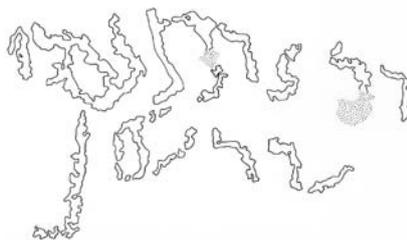
dkyr ṭymw
br rbʾl

The same sequence of names appears in five other texts: ArNab 26.1, 131, UJadhNab 6, 110, 384 and 493 (see the commentary under ArNab 26.1). S. al-Theeb reads *ryʾn* for *rbʾl*.

UJadhNab 165 (ThNUJ 97)

See photo and facsimile on pl. 24
UJadhNab 165 to 168 are on the same rock face. One Hismaic text, UJadhHism 12, is carved in the upper left corner of the rock.

[ʿ]{ly}n br šryʿt
šlm
The upper part of the text is in the shade. For a better photograph of this particular text, see al-Theeb 2002: 304. S. al-Theeb reads *šl{m}n* for *[ʿ]{ly}n*. The first letter is almost invisible.

UJadhNab 166 (ThNUJ 98)

See photo and facsimile on pl. 24
dkyryn ḥzn br ḥgw
w ʾ{.}{ʿ/m}{d/r}wwmš{d/r}
S. al-Theeb reads *{br} ʾšdw mn šmrw* for *w ʾ{.}{ʿ/m}{d/r} w wmš{d/r}* but this reading is impossible. The second line may be divided in different ways: *ʾ{.} {ʿ/m}{d/r}w w mš{d/r}* or *ʾ{.}{ʿ/m}{d/r} w wmš{d/r}*. The names have not been indexed.

UJadhNab 167 (ThNUJ 99)

See photo and facsimile on pl. 24
zbd br kmšnʿm
šlm
The same man left his signature in DBv1Nab 1. The handwriting is not the same but it is nevertheless likely that we are dealing with the same person because the name is very rare.

UJadhNab 168 (ThNUJ 100)

See photo and facsimile on pl. 24
----.ly br mšlmw
šlm {ʿlm}
S. al-Theeb reads *šlm* for *----.ly*

UJadhNab 169

'bd'lg'
br ḫlp'lhy
šlm

UJadhNab 170
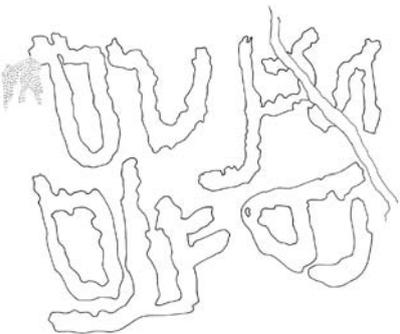
ḥyn br m-
b' šlm

UJadhNab 171
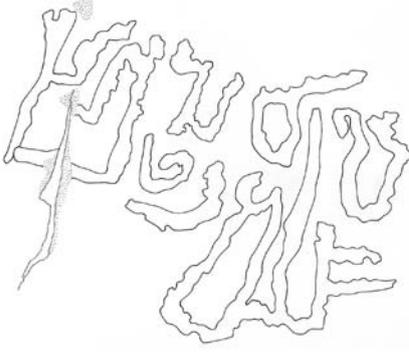
kw' br {ḥ}yn
šlm bṭb

UJadhNab 172
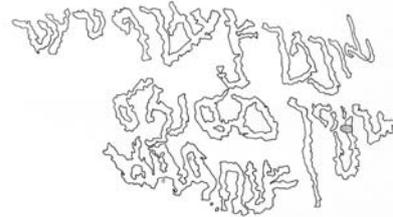
bly dkyr š'ydw br 'bd-
'dnwn m'by' šnt 20+ 20+ 5+ 1

Year 46 corresponds to AD 150–151. *m'by'* has been interpreted as a *nisba* form, 'the Moabite' (which appears also in ArNab 165 and possibly UJadhNab 511). On this text, see Nehmé 2010a: Appendix 2, p. 77. I had initially read the date in this text as 100+100+5+1, i.e. 206, equivalent to AD 311–312. The signs which are intrepreted here as twenties may indeed be read as hundreds but after a careful analysis of the forms of the numeral 20 and 100 in the Nabataean inscriptions, what we have here is more likely to be two 20s. The sign for '100' is indeed much closer to a Nabataean *w* whereas the sign for

'20' can be made of a loop, either closed (as in UJadhNab 172) or open, which makes it look like an Arabic '3'.

UJadhNab 173

tym'bdt br
whbw dkyr bṭb
w šlm w {rmy}{d/r}{t}----
gyz{d/r}yn br
'bw šl{m}

The same man left his signature in UJadhNab 40. Note that the *h* in *whbw* is closed at the bottom. Starting from the third line, the text is probably a succession of names.

UJadhNab 174

dkyr ḫlypw br mwt{d/r}w
bṭb

UJadhNab 175
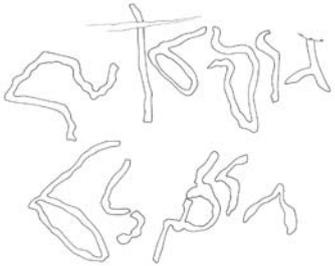
----
grm'l bny
{g}y{s}y'

There are traces of letters above *grm'l* which may belong to another name. This would explain the plural *bny*. However, no photograph of the beginning is available.

UJadhNab 176

UJadhNab 176 and 177 are on the same rock face.

dkyr zydq{w}-
my br ʿ{d/r}w

The *w* in the first line is carved almost like a *z*.

UJadhNab 177

See photo and facsimile under UJadhNab 176
dkyr
ʿṣmw

There are two beginnings of signatures on the same stone, *dk* and *dky*.

UJadhNab 178
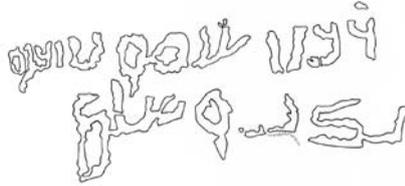
dkyr ʿnmw br zk{yw}
bṭb w šlm

This text is carved in the Nabataeo-Arabic script. Note the dot on the *d* of *dkyr*. The same man left his signature in UJadhNab 67. On this text, see Nehmé 2010a: Appendix 2, p. 77.

UJadhNab 179 (ThNUJ 197)

See also photo and facsimile on pl. 25b
UJadhNab 179 to 185 are carved on two faces of the same boulder and UJadhHism 13 is carved vertically on the edge between the two faces. The left face was properly photographed in 2004 but inscriptions 179–181 on the right face are almost unreadable since they were in direct sunlight. For a better photograph, see al-Theeb 2002: 324.

{gm}ḫw br tymw
šlm

The first name is difficult to read and must be considered as uncertain (S. al-Theeb reads *{m}tw*).

UJadhNab 180 (ThNUJ 198)

See photo and facsimile on pl. 25b
šlm mnʿm br ntny

The reading of the first name was checked on another photograph. The inset in pl. 25b shows the beginning of the text (on the adjacent face) and *br ntny* is visible in thinly scratched letters immediately above UJadhHism 13. S. al-Theeb reads *khnw* for *ntny*.

UJadhNab 181 (ThNUJ 199)
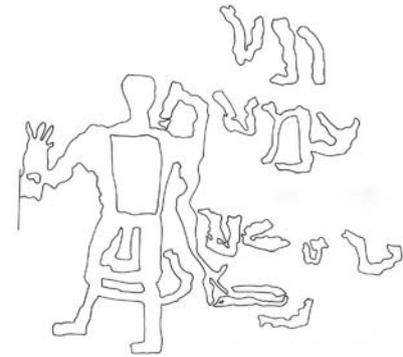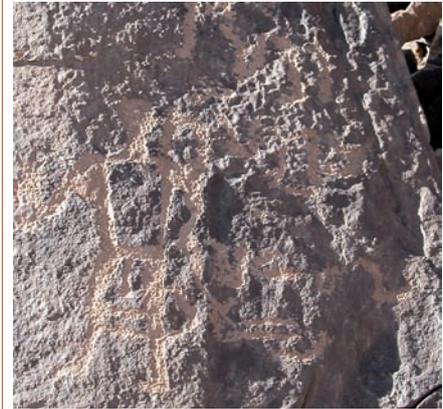
dkyr
ʿmyrt
br ʾ{šd}[w]
bṭb

On the right face of the boulder, not visible on pl. 25b. The first name can be seen better on S. al-Theeb's photograph, but in his reading he overlooked the *t*, which is above the left shoulder of the drawing below, and misread the father's name.

UJadhNab 182 (ThNUJ 200)

See photo and facsimile on pl. 25b
dkyr b{d/r}{d/r}w
br gzyʾw
bṭb

S. al-Theeb reads *ndrw* for *b{d/r}{d/r}w*.

This is carved immediately below UJadhProblem 5. The same man left his signature in UJadhNab 248.1.

UJadhNab 183 (ThNUJ 201)

See photo and facsimile on pl. 25b
ʾbw br ʾbw šlm
S. al-Theeb reads *mnw* for *ʾbw*.

UJadhNab 184 (ThNUJ 202)

See photo and facsimile on pl. 25b

dkyr mʿnw

br šʿydw br ḫṭybw šlm

S. al-Theeb omitted the *w* of *ḫṭybw*. Below this text, an isolated *dkyr* is carved in thick letters.

UJadhNab 185 (ThNUJ 203)

See also photo and facsimile on pl. 25b
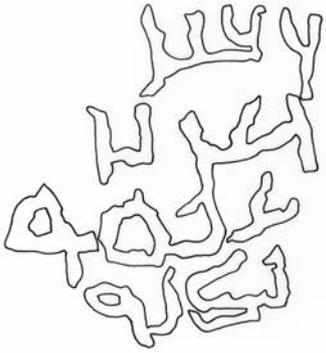
dkyr

ḥy{n/r} br

ʿnmw

bṭbw

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. S. al-Theeb reads *rʿn* for *ḥy{n/r}*. The last letter could be read as a *r* if we compare it with the *r* in *dkyr*.

UJadhNab 186 (ThNUJ 204)
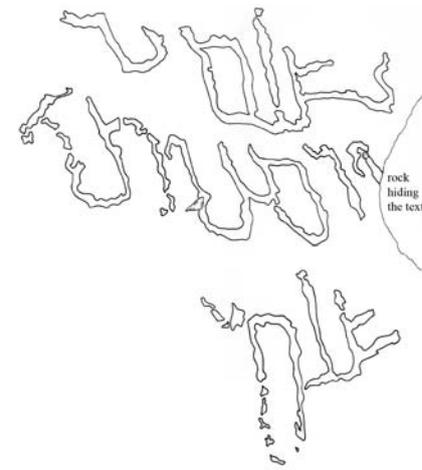
yšlm br

ʿwdmnwty

šlm

The beginning of the father's name is hidden by another stone. For a photograph showing this part of the text, see al-Theeb 2002: 324. At Qāʿ an-Nqayb, QNNab 16 has *šlm ḥrbw br ʿwdmnwty* and QNNab 19 has *yšlm šlm*. It is possible, considering UJadhNab 186, that *yšlm* is the brother of *ḥrbw* and that the *yšlm* in QNNab 19 and UJadhNab 186 is the same person. S. al-Theeb reads *ʿwdmnwtw* for *ʿwdmnwty*.

UJadhNab 187 (ThNUJ 205)

Al-Theeb 2002
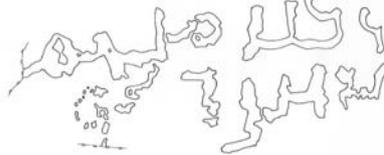
dkyr ml{g/ḥ}m[w]

br ḥ{yn} {d/r}{ʾw}

This text is carved in Nabataeo-Arabic characters. It was not found during the 2004 survey. S. al-Theeb reads *mngmw* for *ml{g/ḥ}m[w]* and *gnnw* for *ḥ{b/y/n}{r}{d/r}{ʾw}*. For the first name, cf. Arabic Muljam. The father's name is best read as Ḥayyān. What follows *ḥ{yn}* does not necessarily belong to the same signature.

UJadhNab 188 (ThNUJ 206)

See photo and facsimile on pl. 26

UJadhNab 188 to 190 are on the same rock face.

zbdʿdnwn br šʿdʾl-

hy šlm

S. al-Theeb reads *zkr ʿrpwn* for *zbdʿdnwn*.

UJadhNab 189 (ThNUJ 207)

See photo and facsimile on pl. 26

{dk}yr zydʾlhy

mn qdm ʾlh{yʾ}

klhm br tymw

'[May] Zaydʾallāhī be remembered in the presence of all the gods, son of Taymū'.

S. al-Theeb reads *ydʾlhy* for *zydʾlhy* (the *z* is visible below the final *n* of *zbdʿdnwn* of UJadhNab 188) and *kllhm* for *klhm* (there is only one *l*, the second vertical stroke belonging to the *n* of *mn* above). The vertical line between the *q* and the *d* in *qdm* does not belong to the text. This text is interesting because the names of the gods are not given and Zaydʾallāhī is to be remembered in the presence of all of them.

UJadhNab 190 (ThNUJ 208)

See photo and facsimile on pl. 26

qšrw br gzyʾt

šlm

Considering that *gzyʾt* is a feminine name in ArNab 78 and 106, it is probable that it is also feminine here. If this is correct, we would have a rare instance of a man identifying himself as the son of his mother, rather than of his father.

UJadhNab 191 (ThNUJ 13)

zbd'dnwn
br 'n'm
šlm

Note that the *m* of *'n'm* is not closed at the bottom. The same man left his signature in UJadhNab 317 and DBv1Nab 13. S. al-Theeb reads *zkr 'dnwn* for *zbd'dnwn* and *mn't* for *'n'm*.

UJadhNab 192

dkyr nmyrw
br grmw
w 'ḥyw br < ' >
rb'l

The ' at the end of the third line does not belong to the text. There is also an extraneous sign between *br* and *gmḥw*.

UJadhNab 193
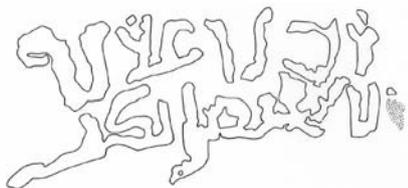
dkyr 'dyw
br {'ḥy}mn bṭb

This text is carved in the Nabataeo-Arabic script. The reading of the father's name is very doubtful. Note the dot on the two examples of *d* in the first line. If the last letter of the father's name was read as a *r*, it could correspond to the Arabic name Uḥaymir but it would be very different from the *r* in *dkyr* and *br*.

UJadhNab 194

UJadhNab 194 and 195 are on the same rock face.
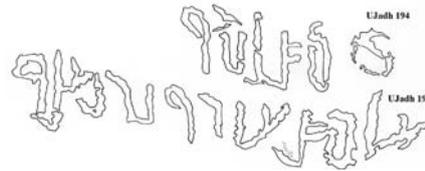
< ' > mšlmw

The first letter does not seem to belong to the text.

UJadhNab 195

See photo and facsimile under UJadhNab 194

{š}lm š'{z}dw br mlw

š'ydw would be a better name but the third letter is a straight line. Also, the two strokes of the *š* are very close to each other but they are not joined, hence the reading of the letter as a *š* rather than as a *q*.

UJadhNab 196

See photo on pl. 27a
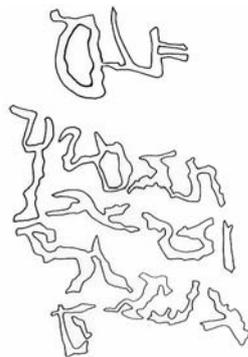
UJadhNab 196 to 198 are on the same rock face. Two Syrian Aramaic inscriptions are carved vertically on the same face (UJadhSyr 1–2). One is a four line text carved to the left of UJadhNab 197 and partly over UJadhNab 198. The other is a three line text carved to the right and above UJadhNab 197. See the

contribution of F. Briquel-Chatonnet and A. Desreumaux in this volume.

šlm
tymw br
zyd'l
gb{b/y}{h/ḥ}y-
'

The last ' was carved below the line. The last word is probably a *nisba* form in the plural applied to Taymū and his father.

UJadhNab 197

See photo on pl. 27a
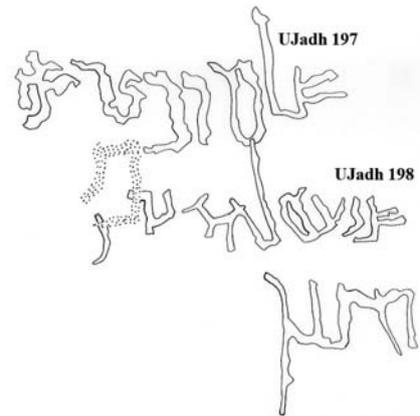
šlm dkyr {š}

UJadhNab 198

See photo on pl. 27a and facsimile under UJadhNab 197

šy'lhy br
rḥnn

UJadhNab 199

šlm kl <g>
gbr dy ʾzl
lḥgrʾ w kl
gml

'May any man who went to Hegra and any camel be safe'.

The *g* was carved twice. The text commemorates any person and any camel who went to Hegra and the same formula is used in UJadhNab 5.

UJadhNab 200 (ThNUJ 91)

šlm rbʾl br
tymw ktbʾ
brh ktbh
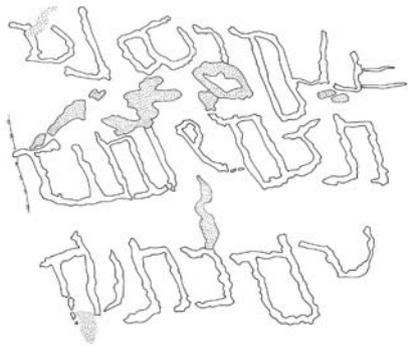
'May Rabʾīl son of Taymū, the writer, be safe. His son wrote it'.

S. al-Theeb suggests to read *tymw ktnʾ brh ktbh*, in which he translates *ktnʾ* by Arabic *al-kattān*. However, *kattān* in Arabic can only be derived from the root *ktn*, which means 'to be dirty' or 'to stick two things together with glue'. *kattān* is indeed a substantive meaning only 'linen'. Therefore, the profession of *kattān* would be 'the one who glues things together', which is not very satisfactory. It is much better and much easier to read *ktbʾ*, 'the writer', especially since the third letter may simply be read as a *b*.

UJadhNab 201 (ThNUJ 92)

{l} šlm {wš}.
y{d/r}{m/s} br
{d/r}ys
tymw
ktb

This inscription was not found during the 2004 survey. The reading of the first line is doubtful. It is possible that Taymū is the same as the one mentioned in UJadhNab 200. The reading is based on that of S. al-Theeb.

Al-Theeb 2002
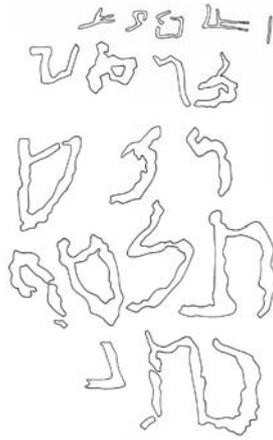
UJadhNab 202 (ThNUJ 88)
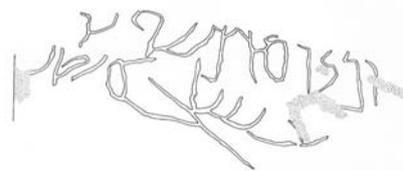
dkyr mḥbbw br
ʿbdʾlgʾ bṭb

S. al-Theeb reads *ʿšlgʾ* for *ʿbdʾlgʾ* but such a form of *š* would be very surprising. The sequence of letters *bdʾ* in *ʿbdʾlgʾ* is represented as three parallel lines, as in UJadhNab 129.

UJadhNab 203

mšlm{w}

UJadhNab 204

šhrw br
šʿdw
šlm

UJadhNab 205
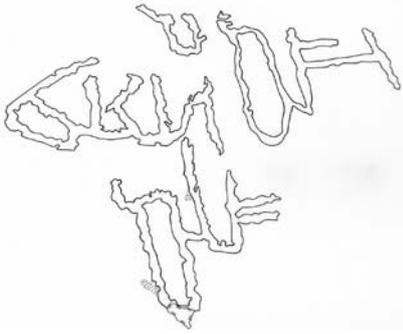
gšm br
ḥnynʾ
šlm

The same man left his signature in UJadhNab 125 and the same names appear, in a reverse order, in UJadhNab 76 and 154.

UJadhNab 206
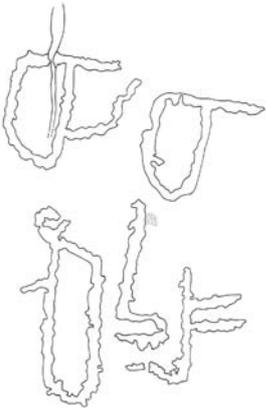
ʾbʾ šlm

UJadhNab 207

šhrw br šlmw

Below the text, there is an isolated *šlm* followed by an unfinished *w*, possibly the name *šlmw*. The same man left his signature in UJadhNab 92.

UJadhNab 208

šlm
ḥzyrʾ

There are various isolated Nabataean letters on the same rock face, as well as a text which has been scratched over.

UJadhNab 209
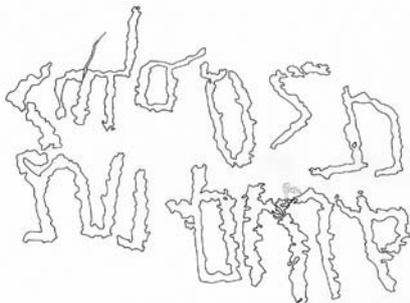
tymʾlhy
br rtmnlt

UJadhNab 210 (ThNUJ 87)

w dkyr šʿydw br ḥwrw
br bʿnw bṭb w šlm

There is a Greek text above.
The same man left his signature in UJadhNab 106. Note that the *w* of *w šlm* rests on the tail of the *b* of *bṭb*.

UJadhNab 211
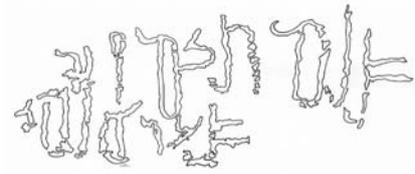
šlm tymw br
šʿdʾlhy

UJadhNab 212

y{l/n}ʿw šlm
The name Yanʿ is attested in Arabic.

UJadhNab 213
See photo and facsimile under UJadhNab 212

dkyr ʿbdʾlgʾ br {m/t}{m}{d/r}{w}
The end of the text is not clear on the photograph and the father's name is very doubtful. The central ʾ of *ʿbdʾlgʾ* is exactly below the *w* of UJadhNab 212.

UJadhNab 214 (ThNUJ 85)

See photo and facsimile on pl. 27b

UJadhNab 214 and 215 are on the same rock.

krzʾ w krys w tymw
w ʾrtnp ṭb{lwh}y
šlm

S. al-Theeb reads *krym* for *krys* and *ṭ{ʿwhy}* for *ṭb{lwh}y*. The *šlm* he reads after *tymw*, which appears to the left of the stone, does not seem to belong to the same text. I have no satisfactory explanation for the word *ṭb{lwh}y*, if this is the correct reading. There is an Arabic text above UJadhNab 214.

UJadhNab 215 (ThNUJ 86)

See also photo on pl. 27b
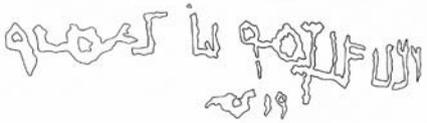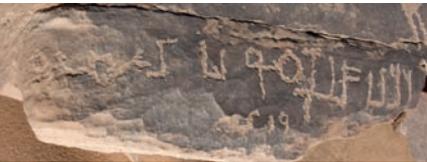
dkyr šlymw br yʿmrw

This text is carved partly in the Nabataeo-Arabic script, especially the father's name. The same man left his signature in UJadhNab 10, the script of which is very similar.

UJadhNab 216
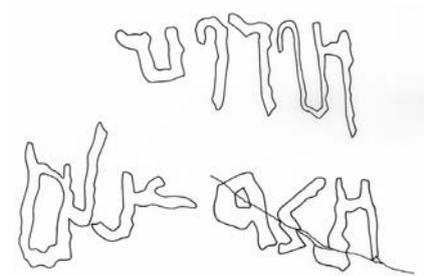
ḥwrw br
ḥyw šlm
There is a Greek text below.

UJadhNab 217

UJadhNab 217 and 218 are on the same rock face.

šlm ----
Very faint text.

UJadhNab 218

See photo and facsimile under UJadhNab 217

rḥmnw br {zbdt}{d/r}{h}{wm}
šlm
The text is very faint and the reading of the father's name remains uncertain.

UJadhNab 219 (ThNUJ 84)
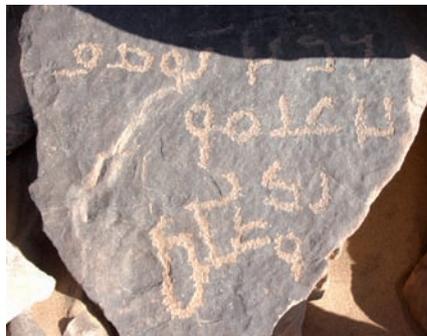
dkyr ywsp
br ʿnmw
bṭb
w šlm

This text is carved in the Nabataeo-Arabic script. There seems to be a dot on the *k* of *dkyr* but it may be accidental. For this text, see Nehmé 2010a: Appendix 2, p. 77–78.

UJadhNab 220
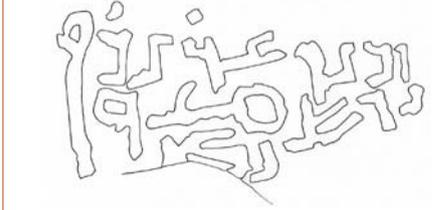
dkyr ʿdy{d}w
br šmʿwn
bṭb

This text is carved in the Nabataeo-Arabic script. The second *d* of *ʿdy{d}w* has a horizontal line at the bottom, as if it was a *k*, but this is probably a mistake. Note the dot above the *d*s in *ʿdydw*.
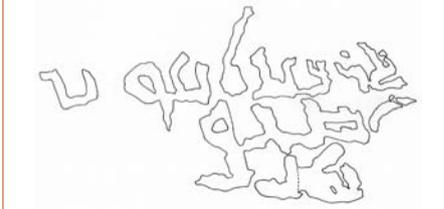
UJadhNab 221

bly dkyr ʾbyw br
ʾṣḥq
bṭb

This text is carved in the Nabataeo-Arabic script. Note the dot above the *d*. The same man left his signature in UJadhNab 4.

UJadhNab 222

dkyr bpnw br
'bw ypny

This text is carved in the Nabataeo-Arabic script. See Nehmé 2010a: Appendix 2, p. 78–79.

UJadhNab 223 (ThNUJ 81)

See also photo on pl. 28

UJadhNab 223 to 228 are on the same rock face.
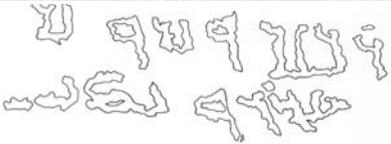
dkyr wbrw br
'drw bṭb

S. al-Theeb reads *dkyr w{ll}w br zky{w} {br} myw* but he had a very bad photograph to work from. Note the dot above the examples of *d* in *dkyr* and *'drw*. See Nehmé 2010a: 58, fig. 11.

UJadhNab 224

UJadhNab 224 is on another face of the same rock.

dkyr w'lw
br z{k}y{n}
'{b/l/n}dmyw

This text is carved in the Nabataeo-Arabic script. There is another, hardly legible text, above it.

UJadhNab 225

See also photo on pl. 28

dkyr ḥnny br yhwd'

This text is carved in the Nabataeo-Arabic script. The same man left his signature in UJadhNab 293. Both names are Jewish.

UJadhNab 226

See also photo on pl. 28
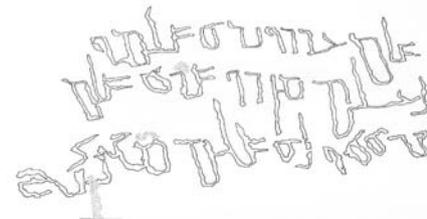
šlm 'drw br 'šlmw
l'lm mn dwšr' šlm
qr'' w l' šlm m{q}{l/n}y'

'May 'drw son of 'Aslamū be safe for ever from Dūšarā. May the reader be safe and may the *m{q}{l/n}y'* not be safe'.

The first name was read *'drw* and not *'rdw* because in UJadhNab 223, the first letter has a dot and is therefore a *d*. The reading of the last word is difficult. The first letter is very similar to the other *m* in the text and is therefore certain. The second letter has been read as a *q* because of the loop at its top, but it remains uncertain. The third letter is either a *l* or a *n*. After it, above the line, there is a *y*. The *l/n* is directly joined to the last letter. No satisfactory explanation can be given for this word. This text is a signature with a request from Dūšarā. One would expect to have, in this context, *mn qdm*, but *qdm* has been omitted. The expression *šlm … w l' šlm …* is not very common in Nabataean. We have the same use of the negative particle in ULNab 1, where *l'* has been added to an existing text.

UJadhNab 227 (ThNUJ 82)

See also photo on pl. 28
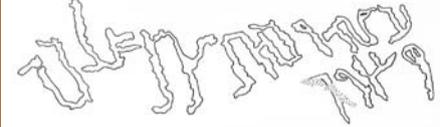
{b}{d/r}y{t} w mtyt šlm
w 'zw{r}

S. al-Theeb reads *'ytw br ḥyt šlm*. I have preferred to consider the first sign as two letters rather than as one but the name remains very doubtful. Other readings are also possible.

UJadhNab 228 (ThNUJ 83)

See photo on pl. 28

šlm brn'rt mn qmd
'lhy' klhm

'May Barna'arat be safe in the presence of all the gods'.

The author reversed the *d* and the *m* (*qmd* instead of *qdm*). Like the author of UJadhNab 189, Barna'arat asks to be safe in the presence of all of the gods, not one in particular.

UJadhNab 229
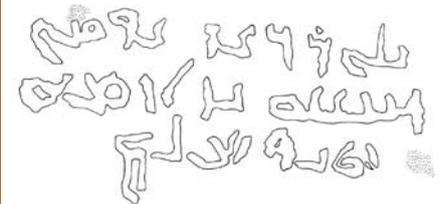
bly dkyr ywmny [br]
ḥnnyh br 'rṣh
bṭb w šlm

This text is carved in the Nabataeo-Arabic script. Note the dot above the *d* of *dkyr*. There is an extra *y* at the end of the first line (it does not appear on the copy, see the photograph). The third letter of the father's name is not a *m* because of the stroke on its left side, and if it is a

ṣ, the preceding letter cannot be a *z*, the only alternative being that it is a *r*.

UJadhNab 230
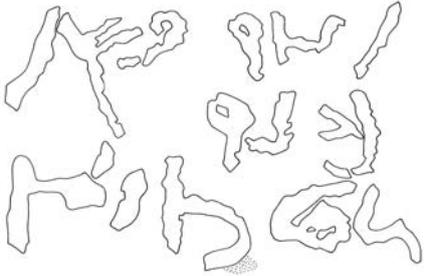
{ʾ}yrw w {š}.
{l/n}gyw
{yṭyzbr}

The reading is very doubtful. The sign at the end of the first line may be a combination of two letters. The script is mostly Nabataeo-Arabic.

UJadhNab 231
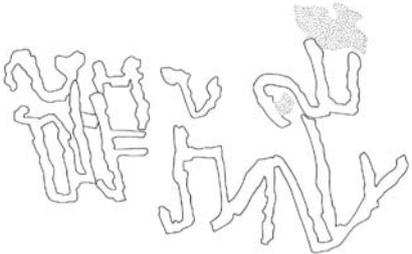
bny br ḥyw
ʿlht šlm

UJadhNab 232 (ThNUJ 79)


mšlmw br ply

UJadhNab 233 (ThNUJ 80)

Al-Theeb 2002

ʾbšlm br ḥyw šlm

This inscription was not found during the 2004 survey. The same man left his signature in UJadhNab 163. Above the text, *šlm ʾ* is carved in thin letters.

UJadhNab 234

bṭb dkyryn nḥšṭb w gblw

The words *bṭb* and *gblw* have been carved with a different technique.

UJadhNab 235
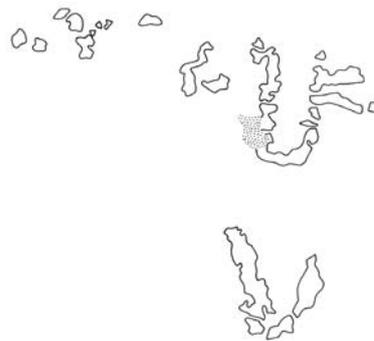
šry----
br

The rest of the text has been damaged by a drawing.

UJadhNab 236

UJadhNab 236 and 236.1 are on the same rock face.

dky{r} ----{d/r}mw

The text has been damaged (probably on purpose) and is difficult to read on the photograph.

UJadhNab 236.1

See photo and facsimile under UJadhNab 236

{w}ṭll
{m}rkh

UJadhNab 237 (ThNUJ 188)

dʾ ʾlt dy bnh ʿnmw br
{d/r}----{r}wp.w bšl{m}

'This is ʾAllāt, which was made by Ġanm/Ġānim son of *{D/R}---{r}wp.* and in salvation (?).

The stone bearing this text lies near an archaeological structure. The second line is very damaged and difficult to work out. S. al-Theeb reads *----škš----{t}* for this line.

S. al-Theeb suggested to translate *ʾlt* by 'votive offering' (*ʾālāh* means 'oath, curse' (Brown, Driver, Briggs 1999, *s.v.*), but one does not 'build' a votive offering. It is therefore better to take *ʾlt* as the name of the goddess, with the implication that in some way the standing stone (which is not explicitly mentioned in the text) *is* ʾAllāt.

UJadhNab 238. Not attributed

UJadhNab 239
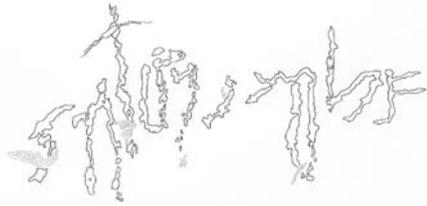
šlm ʿbdʾlhy

UJadhNab 240 (ThNUJ 171)
See photo and facsimile on pl. 29
UJadhNab 240 to 248.1 are on the same rock face.
ʿzzw
šlm

UJadhNab 241 (ThNUJ 172)
See photo and facsimile on pl. 29
ʿbdw šlm

UJadhNab 242 (ThNUJ 173)
See photo and facsimile on pl. 29
tymw

UJadhNab 243 (ThNUJ 174)
See photo and facsimile on pl. 29
dkyryn šbw w šyʿʾlhy w wʾlw
S. al-Theeb reads *blʾ* before *dkyryn* but it is not clear whether the vertical strokes which appear on the photo belong to the text. Moreover, they have the same height and the first one is not likely to be a *b*. Another man named *šbw* is mentioned in UJadhNab 46 (see the commentary there).

UJadhNab 244 (ThNUJ 175)
See photo and facsimile on pl. 29
ʿwtlhy br šʿdlhy
šlm
S. al-Theeb reads *ʿdtlhy* for *ʿwtlhy*.

UJadhNab 245 (ThNUJ 176)
See photo and facsimile on pl. 29
dkyr zbdw br zydʾlhy
bṭb
S. al-Theeb read *zydʾl* for *zydʾlhy* because the end of the name was not visible on his photograph. The same man left his signature in ArNab 82.

UJadhNab 245.1 (ThNUJ 177)
To the left of the inscriptions shown on pl. 29.
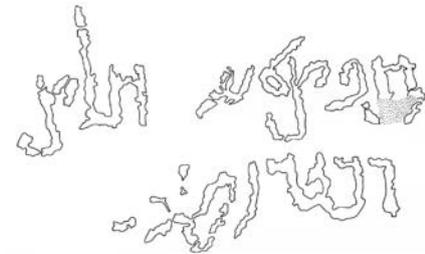
ḥpṣʾ br ḥlṣ
dkyr bṭb

UJadhNab 246
See photo and facsimile on pl. 29
lwdn br {t}lm{.}
The horizontal stroke at the bottom of the *{t}* may or may not belong to the letter. There seems to be a letter starting after the *m*. If it was a *y*, it would mean we have the Greek name *tlmy*, Ptolemy.

UJadhNab 247
See photo and facsimile on pl. 29
bṭb
This word may belong to UJadhNab 243 but it is carved in much bigger characters.

UJadhNab 248
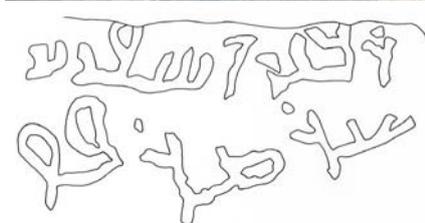
dkyr {ʾ}š{p/q}r br
ʿbdṣd{p/q}w
This text is carved in the Nabataeo-Arabic script. Note the dot above each of the three examples of *d* in the text.

The loop of the letter read as *{p/q}* is on the left side of the stroke, and in the Nabataean script it would be read as a *p*. In the Nabataeo-Arabic script, this is less systematic, as the *q* in *yʿqwb* in UJadhNab 124. See Nehmé 2010a: Appendix 2, p. 79.

UJadhNab 248.1
Below UJadhNab 245, not visible on pl. 29.
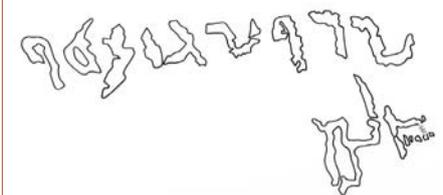
b{d/r}{d/r}w br gzyʾw
šlm
The same man left his signature in UJadhNab 182.

UJadhNab 248.2 (ThNUJ 178)
See photo and facsimile on pl. 30a
UJadhNab 248.2 to 251 are on the same rock face, along with UJadhASA 46, which is carved below 248.3.
----m {br}
----{d/r}
This text was not photographed during the 2004 survey. S. al-Theeb reads *šlm ḥrm {br} ----{myw}* but the text is hardly legible on the published photograph.

UJadhNab 248.3 (ThNUJ 179)
**See photo and facsimile on pl. 30a**
šlm trsy
This text was not photographed during the 2004 survey. S. al-Theeb suggests that both *ḥr{m}y* and *tr{s}y* are possible but the third letter is a *s*. UJadhASA 46 is between this text and UJadhNab 249.

UJadhNab 249 (ThNUJ 180)

See also photo on pl. 30a
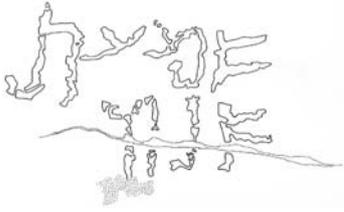
šm' t
šlm

In this text, *šm' t* is probably a personal name, not a verb (see UJadhNab 313).

UJadhNab 250 (ThNUJ 181)
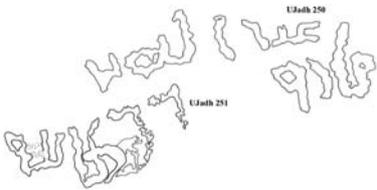
'bd'lh br
p'rw

This text is carved in the Nabataeo-Arabic script. S. al-Theeb reads *'bd{'lhy} br ḥ.n* for the first line but it seems that what comes after *br* is part of the drawing of an animal rather than letters. The father's name may be the Arabic name Fa'r.

UJadhNab 251 (ThNUJ 182)

See photo and facsimile under UJadhNab 250

{dkyr} y{h}w
br ----

S. al-Theeb reads *yn{m}w br 'byd* but the reading of the father's name is very doubtful.

UJadhNab 252 (ThNUJ 183)
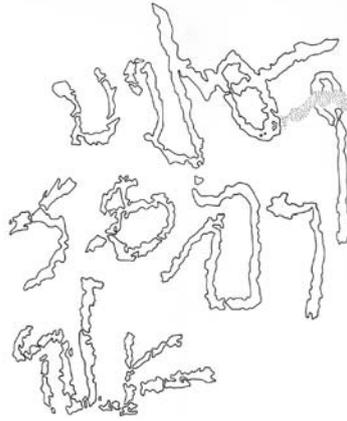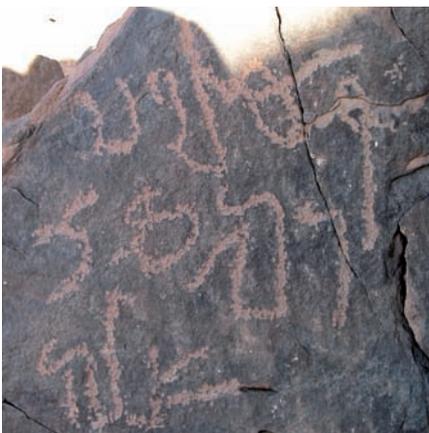
w'lw br
dmsy
šlm

The same man left his signature in UJadhNab 284. The first letter of the father's name is probably a *d*, not a *r* (S. al-Theeb reads *rmsy*).

UJadhNab 253 (ThNUJ 184)

UJadhNab 253 and 254 are on the same rock face.
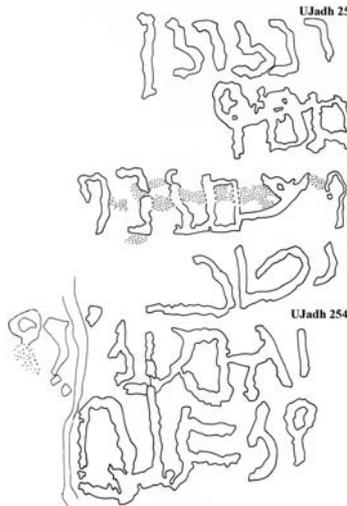
dkyryn
{tmw}
w '{ty}kw
bṭb

S. al-Theeb reads *{m}mw* for *{tmw}* and *'m{yrw}* for *'tykw*. The second name has been scratched over and is not clear.

UJadhNab 254 (ThNUJ 185)

See photo and facsimile under UJadhNab 253

zhmny [b]{r} {w}-
{q}y
šlm

br is carved partly on the crack. The father's name remains very doubtful.

UJadhNab 255 (ThNUJ 186)

Al-Theeb 2002

ṭn{y}w šlm

This text was not found during the 2004 survey. Letters or signs are carved above the Nabataean text.

UJadhNab 256

š'd'lhy
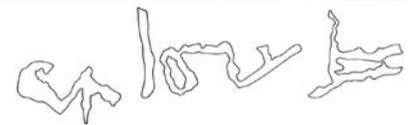
UJadhNab 257

UJadhNab 257 and 258 are on the same rock face.
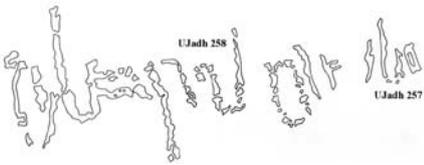
*'{y}l{y} šlm*
The name is very doubtful.

UJadhNab 258
See photo and facsimile under UJadhNab 257

lwdn šlm

UJadhNab 259 (ThNUJ 5)
UJadhNab 259 to 260 are on the same stone.

šlm khylw br npmn----
snypr'
'May Khylw son of Npmn----, the ensign bearer, be safe'.
Khylw may be the dimimutive of Kahl. *Snypr'* is a *hapax legomenon* in Nabataean. It may be a variant of *smypr'*, attested in JSNab 60 from Hegra. The latter is derived from Greek Sèméiophoros, which means 'the one who carries the ensign'.[10] It is possible, as was suggested to me by M.C.A. Macdonald, that *snypr'* is a transcription of the Latin term *signifer* in which the /g/ has been absorbed into the following /n/ to produce /ñ/. If this is so, it might suggest that this man served in the Roman army, where Latin was the official language, rather than in the Nabataean army, which would have been more likely to adopt the Greek term.

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10. On which see the commentary in Nehmé 2005–2006: 202–203.

UJadhNab 259.1
See photo and facsimile under UJadhNab 259

ply

UJadhNab 260 (ThNUJ 6)
See photo and facsimile under UJadhNab 259

šlm 'drmw
br 'bd'lg'
qṭrywn'
'May be safe 'drmw son of 'Abd'algā the centurion'.
qṭrywn' is one of the four attestations of this word in Nabataean, the three others coming from Hegra and the area of Dūmat al-Jandal: JSNab 31 and two recently published inscriptions.[11]

UJadhNab 261
See photo and facsimile on pl. 30b

UJadhNab 261 to 275 are on the same rock face located at the highest point of an outcrop. They were photographed from another outcrop and no detailed photograph of the texts is available. A three letter Ancient South Arabian text (UJadhASA 44) is carved at the very top of the rock.

hn'w br ply šlm
br is represented by two parallel lines. The same man left his signature in UJadhNab 431.

UJadhNab 262
See photo and facsimile on pl. 30b

tymw br mšlmw šlm
The same names appear in UJadhNab 283 but the scripts of the two texts are different. The script here is also different from that in the two other occurrences of this sequence of names, in ArNab 2 and 3 (see the commentary under ArNab 2).

UJadhNab 263
See photo and facsimile on pl. 30b

tymw

UJadhNab 264
See photo and facsimile on pl. 30b

rm{y} br k{h}ylw šlm
The same man left his signature in UJadhNab 341. Note the ligature

_____
11. Nehmé 2005–2006: 185–186, fig. 127 (Hegra) and Nehmé 2017c: 136–137, DaJ144Nab10 (Dūmat al-Jandal).

between the *m* and the *y*, which is also found in UJadhNab 341.

UJadhNab 265
See photo and facsimile on pl. 30b

mṭyw br 'wprns
šlm

UJadhNab 266
See photo and facsimile on pl. 30b

'šylh br
'myyw šlm
This text is carved in the Nabataeo-Arabic script. The fourth letter in the first name is better read as *l* than as *n*, despite the fact that Ġušaynah is attested in Arabic. See Nehmé 2010a: Appendix 2, p. 79.

UJadhNab 267
See photo and facsimile on pl. 30b

šlm
kmš'wḥ br 'bdw

UJadhNab 268
See photo and facsimile on pl. 30b

bly dkyr whblhy br 'w{š}[']l{h}y
bṭb
Note the final form of the second *h* in *whblhy*.

UJadhNab 269
See photo and facsimile on pl. 30b

mṭyw br 'wydw
Note the form of both *w* in *'wydw*.

UJadhNab 270
See photo and facsimile on pl. 30b

m'n'lhy br
ntny šlm
The same man left his signature in UJadhNab 281 and 381.

UJadhNab 271
See photo and facsimile on pl. 30b

šlm ntny br rb'l
A man with the same name and father's name left his signature in UJadhNab 98 (see the commentary there).

UJadhNab 272
See photo and facsimile on pl. 30b

khylw br ply
šlm
The same man left his signature in UJadhNab 315.

UJadhNab 273
See photo and facsimile on pl. 30b

dkyr hlns
bṭb

UJadhNab 274
See photo and facsimile on pl. 30b

{d/r}sy br mšlmw
br ksy

The first two names appear in reverse order in ArNab 62, 129 and 135. The first letter of the grandfather's name is a *k*, despite the fact that it would be tempting to read it as *{d/r}sy*.

UJadhNab 275
See photo and facsimile on pl. 30b

dkyr šl{y} {br}
ʿwtlhy
šlm

This text is separated from the others by a sort of frame.

UJadhNab 276 (ThNUJ 189)
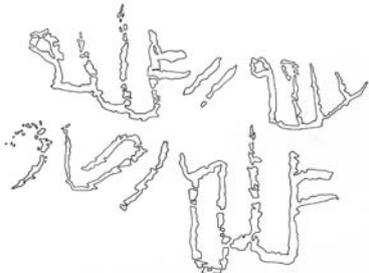
ʿnpw br šlgw
šlm bṭb

S. al-Theeb reads *šlyw* for *šlgw*. *br* is represented by two parallel lines.

UJadhNab 277
See photo and facsimile on pl. 31a

UJadhNab 277 to 279 are on the same stone.
ʿbdmnkw
br ḥmdw
<šl> dkyr

UJadhNab 278
See photo and facsimile on pl. 31a

ʿwtw br šʿdw

UJadhNab 279
See photo and facsimile on pl. 31a

ʿbdrbʾl br ʿqby
šlm

The same man left his signature in UJadhNab 18 and 305.

UJadhNab 280 (ThNUJ 190)
See photo and facsimile on pl. 31b

UJadhNab 280 to 282 are on the same rock face.

mlkywn br rmʾl šlm

There is an isolated *šl[m]* above the text.

UJadhNab 281 (ThNUJ 191)
See photo and facsimile on pl. 31b

mʿnʾlhy
br ntny šlm

The same man left his signature in UJadhNab 270 and 381.

UJadhNab 282 (ThNUJ 192)
See photo and facsimile on pl. 31b

ṣy{d/r}w šlm

Another man named *ṣy{d/r}w* is mentioned in UJadhNab 28 (see the commentary there).

UJadhNab 283 (ThNUJ 193)

UJadhNab 283 and 284 are on the same rock face

tymw br mšlmw šlm

The same names appear in UJadhNab 262 but the scripts of the two texts are different. The script here is also different from that in the two other occurrences of this sequence of names, in ArNab 2 and 3 (see the commentary

under ArNab 2). S. al-Theeb omitted the final *w* in *mšlmw*.

UJadhNab 284 (ThNUJ 194)
See photo and facsimile under UJadhNab 283

wʾlw br
dmsy šlm

S. al-Theeb misread the father's name (*{rm}[ʾl]*) because of the bad quality of the photograph he was working with). The same man left his signature in UJadhNab 252.

UJadhNab 285 (ThNUJ 195)

UJadhNab 285 and 286 are on the same rock face.

Al-Theeb 2002
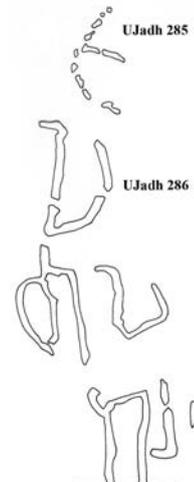
ʾš{d}
šlm

This text was not found during the 2004 survey and it is not visible on the available photograph. This is S. al-Theeb's reading, which could not be checked.

## UJadhNab 286 (ThNUJ 196)
See photo and facsimile under UJadhNab 285

wʾlw br
ʾwšʿbdt

This text was not found during the 2004 survey. Only part of the text is visible

lysmks šlm
This is a Greek name, Lusimachos.

UJadhNab 295 (ThNUJ 77)
UJadhNab 295 and 296 are on the same rock face.

mškw nbṭyʾ šlm mn
qdm mntw ʾlhtʾ
'Māsikū the Nabataean, may he be safe in the presence of Manātū the goddess'. This is the only text in this *corpus* in which a man says that he is Nabataean. He asks to be safe in the presence of one of the Nabataean goddesses.

UJadhNab 296 (ThNUJ 78)
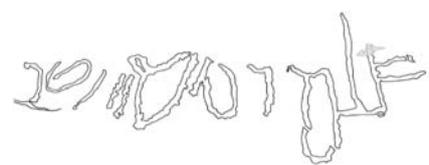
šlm {d/r}ms bṭb
The two vertical lines between *{d/r}ms* and *bṭb* have not been considered as part of the text because their colour is lighter. Part of the drawing of the camel runs over *bṭb*. The letters below the Nabataean text belong to UJadhThamC/D 1 and ThamD 2.

UJadhNab 297
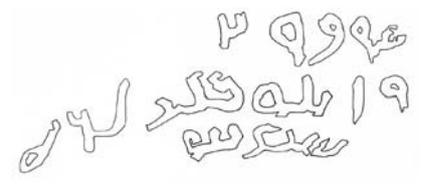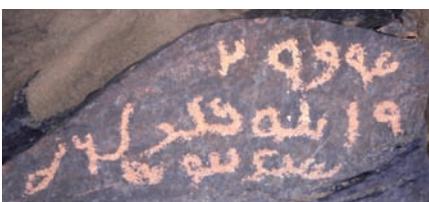
ʿwpw br
wʾ{y}lw ktb ydh
šnt 2 x 100 {..}
''Awfū son of Wāʾīlū. He wrote [with] his hand year 200'.
This text is carved in the Nabataeo-Arabic script. It was examined at the workshop held in Paris in January 2005. After the number, there is a sign which seems to have been scratched over and which may be the continuation of the date. This is one of the few texts carved by somebody who claims that he carved it himself (as in UJadhNab 201, 309, 313, etc.), but specifying, in this case, that it was carved by his own hand. On this text, see Nehmé 2010a: Appendix 2, p. 79–80. UJadhHism 16 is below this text.

UJadhNab 298
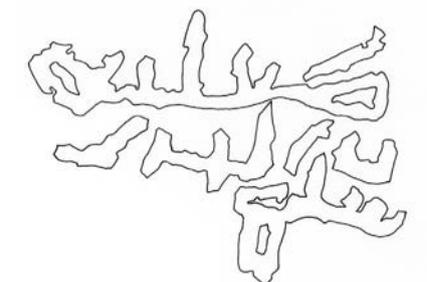
ṭʿlbh
br ʾlḥrt
šlm
This text is carved in the Nabataeo-Arabic script. Ṭʿlbh is certainly the Arabic name Ṯaʿlaba spelled with a ṭ and ʾlḥrt is the name al-Ḥāriṯ. See Nehmé 2010a: Appendix 2, p. 80 and on ṭʿlbh see Nehmé 2017a: 92.

UJadhNab 299
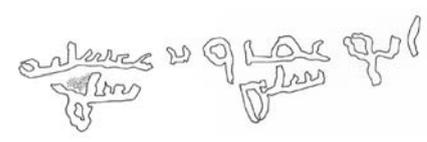
ʾbw ʿmrw br ʿšylh
šlm šlm
This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. See Nehmé 2010a: Appendix 2, p. 80. There are three drawings of camels and a number of apparently random symbols above the text. UJadhHism 16 is to the far left of the face.

UJadhNab 300
See photo and facsimile on pl. 32a

UJadhNab 300–301 and UJadhImpAr 1 are on the same rock face.

ḥnṭlh
br ʿbd-
ʾlʾšhl
šlm
This text is carved in the Nabataeo-Arabic script. The reading of the first name was suggested to me by Chr. Robin and corresponds probably to Arabic Ḥanẓala. The same man probably left his signature in UJadhNab 367. The father's name was read ʿbdʾalʾašhal because of the Arabic name ʿAbdʾalʾašhal. Note the dot above the *d* of ʿbd.

UJadhNab 301
See photo and facsimile on pl. 32a

yhwdʾ
br {šʾyh}----
This text is carved in the Nabataeo-Arabic script. Note the *d* above the *d* of *yhwdʾ*.

UJadhNab 302. Not attributed.

UJadhNab 303 (ThNUJ 3)
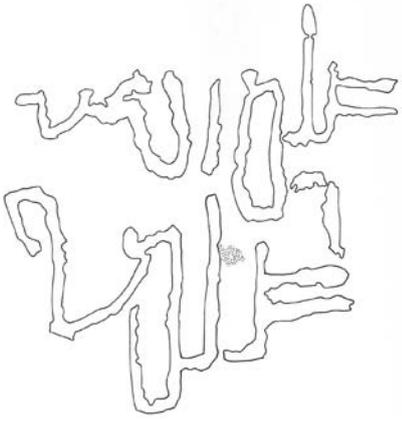
šlm zny br
šlmw
S. al-Theeb reads *bny* for *zny*. The *d/r* below *šlm* does not belong to the text.

UJadhNab 304 (ThNUJ 4)

Al-Theeb 2002
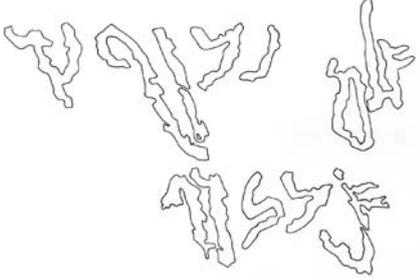
šlm bʿnw br
šʿydw
This text was not found during the 2004 survey.

UJadhNab 305 (ThNUJ 74)

See also photo on pl. 32b

UJadhNab 305 to 308 are on the same rock. Where the two faces meet, one finds UJadhHism 17.
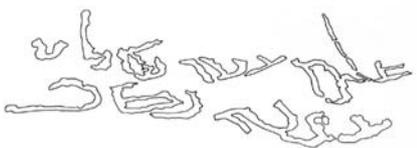
šlm ʿbdrbʾl br
ʿqby bṭb

The same man left his signature in UJadhNab 18 and 279.

UJadhNab 306 (ThNUJ 75)

See photo on pl. 32b
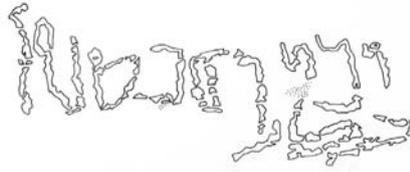
dkyr ʾbsnwn
bṭb
The second letter of the name is neither like the *k* of *dkyr* nor like the *b* of *bṭb*, but *b* is the more probable reading.

UJadhNab 307 (ThNUJ 76)

See photo on pl. 32b
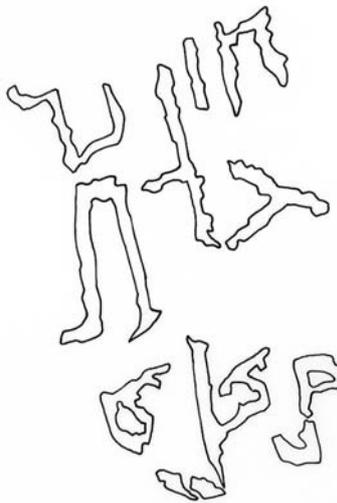
ḥzn br
g{d/r}t
qynʾ
'Ḥzn son of Juddat the smith'.

UJadhNab 308

See photo on pl. 32b
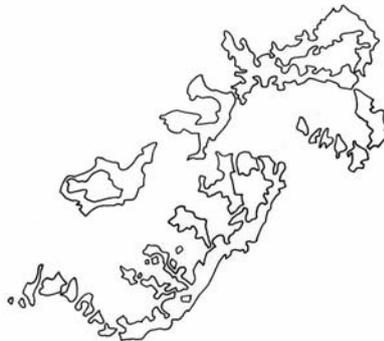
{ṣbr}h
br {m/ṣ}{b/n}{ʿ}{d/r}
This text is carved in the Nabataeo-Arabic script. The first name should probably be read *ṣbrh* since it occurs also in ArNab 34 and UJadhNab 345. The second name remains very doubtful.

UJadhNab 309

See photo and facsimile on pl. 32c

UJadhNab 309 and 315–318 are on the same rock face.

bly dkyr šly br ʾwšw
br ʾlḥ{b/n}h bṭb w šlm
w ktbʾ dnh ktb
ywm
ḥd btšry šnt
mʾt w tšʿyn

'Yea! May Šullay son of ʾAwsū son of ʾlḥ{b/n}h be remembered in well-being and may he be safe. And this writing he wrote the first day of Tišrī, year one hundred and ninety'.

The text is dated to the month of Tišrī year 190 of the Province, that is AD 295. It is carved in the Nabataeo-Arabic script and *bly* is carved on top of the last letter of UJadhNab 316. On this text, see Nehmé 2010a: Appendix 2, p. 80–81. As in UJadhNab 201, 297, 313, etc., the author claims that he carved the text himself. The same man left his signature seven years later in UJadhNab 538. His grandfather's name, *ʾlḥ{b/n}h*, probably *ʾlḥnh*, is not attested elsewhere in Nabataean (compare with the Jewish name *ʾlḥnn*?).
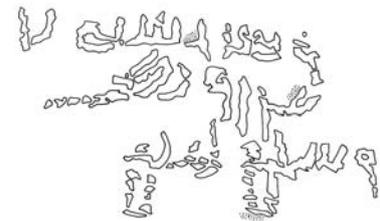
UJadhNab 310

dkyr ḥnynh br
ʿ{z/r}rw bṭb
w šlm lʿlm ----
This text is carved in the Nabataeo-Arabic script. Note the dot above the *d* of *dkyr*. The final letter of the first name should probably be read as a *h*, the name thus produced being *ḥ{b/n}y{b/n}h*. The father's name can be read either *ʿzrw* (cf. Arabic ʿAzra and *ʿzr* in three other Nabataean texts from the Darb al-Bakrah, UJadhNab 156, 160, and 427), or *ʿrrw* (cf. *ʿrr* in al-Muraykhi

2008, inscription M 1) and Arabic ʿIrār and ʿUrār.
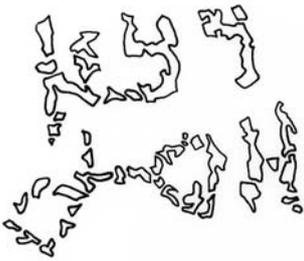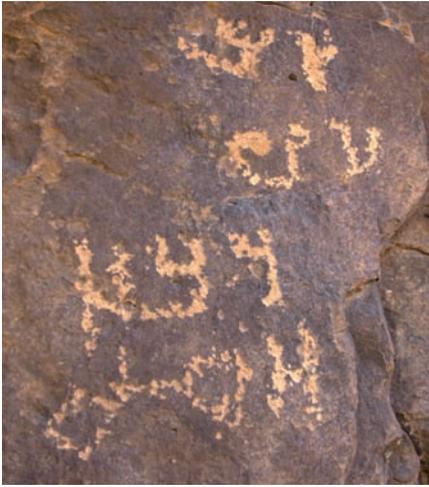
UJadhNab 311

dkyr
{ḥr}mh

This text is carved in the Nabataeo-Arabic script. There are a few letters above the text on the photograph: *dk / br q*.

UJadhNab 312. Not attributed

UJadhNab 313

šmʿt
ʾlʿzy l{m}ʿš{r}
ʾ{z/r}m ktb
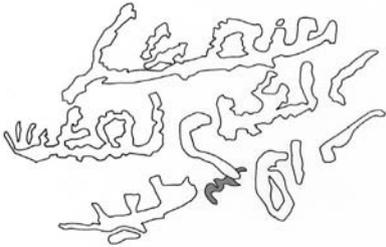
'May al-ʿUzzay listen to {M}aʿša{r}. ʾA{z/r}m wrote'.

This text is carved in the Nabataeo-Arabic script. *šmʿt* is interpreted here as the 3rd person feminine perfect of the verb *šmʿ*, used as an optative, 'may she listen', followed by the preposition *l* and the name of the person to be listened to. What follows *ʾ{z/r}m* (in grey on the facsimile) is not considered as a letter (it would be an *ʾ*) because the same name, without an *ʾ*, appears in UJadh 364 and because the *m* has here the form it normally has in final position in the Nabataeo-Arabic inscriptions. Finally, *ʾzmw* occurs in a Taymāʾ Aramaic inscription, *CIS* II 336, with a final *w*. If it is indeed the same name, it is interesting to have it once with a final *w* in Taymāʾ Aramaic and without a *w* in Nabataeao-Arabic.

See Nehmé forthcoming, Appendix.

UJadhNab 314
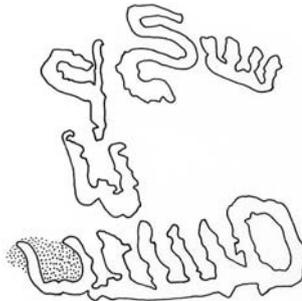
šr{y}.
br
m{ʿš}r

This text is carved in the Nabataeo-Arabic script. The letter read as a *{y}* is very doubtful and there may be one more letter(s) after it. The author may be the son of the individual mentioned in the previous text. The reading of the name remains doubtful. Cf. Arabic Maʿšar.

UJadhNab 315
See photo and facsimile on pl. 33a

UJadhNab 315 to 318 are carved on the same rock face as UJadhNab 309.

khylw br ply š[lm]

The same man left his signature in UJadhNab 272. The last word is cut on the photograph.

UJadhNab 316
See photo and facsimile on pl. 33a

dkyr g{b/n}s

UJadhNab 317
See photo and facsimile on pl. 33a

zbdʿdnwn br ʾnʿm
šlm

The same man left his signature in UJadhNab 191 and DBv1Nab 13. Note that *bly* of UJadhNab 309 was carved on top of the *m* of *ʾnʿm*.

UJadhNab 318
See photo and facsimile on pl. 33a

ʿbdmnkw br ʿ{wtw}

The same man left his signature in UJadhNab 444. The *šlm* of UJadhNab 317 was carved on top of *ʿwtw*.

UJadhNab 319

UJadhNab 319 and 320 are on the same rock face.

byšʿ br p-
{b/n}y ʾpṭlywn
w ʾšlmw
{tn}ʾ{w/p} ktbh
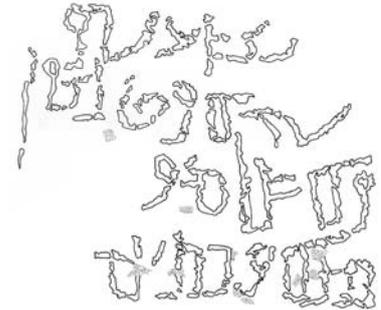
'Byšʿ son of P{b/n}y ʾpṭlywn and ʾAslamū {tn}ʾ{w/p} wrote it'.

The name *ʾpṭlywn* appears as a father's name in ArNab 76. The last line may be interpreted in two ways: 'ʾ{tn}ʾ' and he wrote it', which is awkward, or 'ʿ{Tn}-ʾ{w/p} wrote it'. This text is a list of

individuals and only the first one gives his father's name. The names *'pṭlywn* and *'šlmw* have been added.

UJadhNab 320

dkyr
w[h]bw
br ynmw
bṭb
ʿbydw
ktb

'May Wa[h]bū son of Ynmw be remembered in well-being. ʿUbaydū wrote'.

This text is carved in the Nabataeo-Arabic script. The letter which appears after *ʿbydw* seems to belong to the group of three letters carved vertically to the left of the text: *{d}'ṭ*? Note the dot above the *d* of *dkyr*. The text was carved by ʿUbaydū for Wahbū.

UJadhNab 321
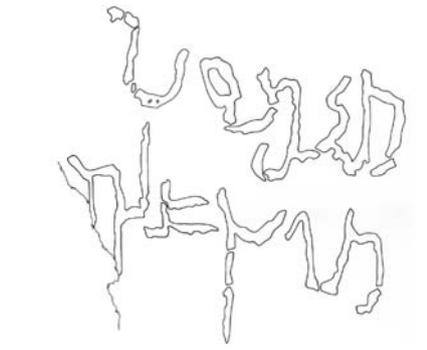
ṭymw br
twbn šlm

The father's name is probably Arabic Ṯawbān. It is not attested before in Nabataean but it appears in several pre-Islamic Arabic inscriptions from Najrān (Robin *et alii* 2014) and it is interesting to find it here for the first time in Nabataean.

UJadhNab 322

Isolated *šlm* followed by a swastika.

UJadhNab 323
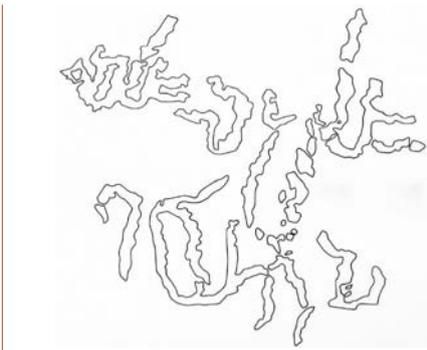
šlm mšlmw
br hn'w

UJadhNab 324 (ThNUJ 72)

UJadhNab 324 and 325 are on the same rock face. Two Ancient South Arabian texts, UJadhASA 7 and 8, are carved above UJadhNab 324.
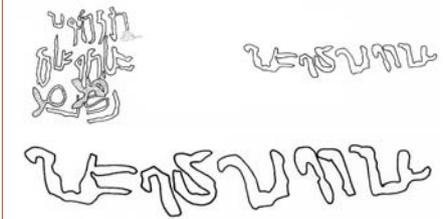
ʿdrw br 'wšw
šl{m}

UJadhNab 325 (ThNUJ 73)
See photo under UJadhNab 324

ṭymw br
šlmw šlm
bṭb

S. al-Theeb reads *zymw* for *ṭymw* but the *ṭ*, although faint, is clear. He also reads *lʿlm* after *bṭb* but this word does not seem to exist. Two identical signs, which have not been considered as letters, have been carved over *bṭb* (they could be read *mrmr* in Nabataeo-Arabic). The same man left his signature in UJadhNab 513.

UJadhNab 326
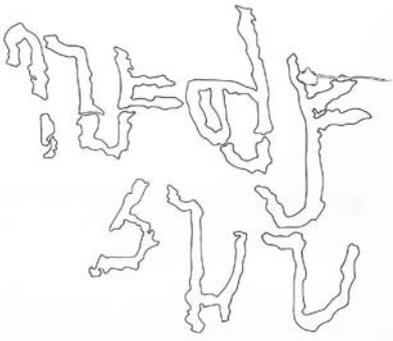
šl[m] 'šdw
br b{d/r}y

The author has probably forgotten to carve the *m* of *šlm*.

UJadhNab 327 (ThNUJ 71)

UJadhNab 327 and 328 are on the same rock face.

dkyr w'lw br
ḥbybw ssn'
dy hw 'b t.{d/r}-
bt'
bṭb

'May Wā'ilū son of Ḥabībū (or Ḥubaybū, Ḥubayyibū, Ḫubaybū), *ssn'*, who is the father of t.{d/r}bt', be remembered in well-being'.

This is the only attestation of *ssn'* in our *corpus* and it is also a *hapax legomenon* in Nabataean. S. al-Theeb translates it 'the one who plants fruits' and explains it[12] on the basis of Syriac *sīsonō*, 'date spadix, branch', and Jewish Aramaic *sansan*, 'the pointed ribbed leaf of the palm tree'. This may be a little bit far fetched but no alternative explanation can be given for the moment.

S. al-Theeb reads *dy hw 'b twbt'*, 'he who is the monk (priest) of the burial'? This reading is difficult because the letters which follow the *t* at the end of the third line cannot be read as a *w*. There are clearly two letters, the first

_____
12. al-Theeb 2010: 719.

one possibly a *n* and the second one a *d* or a *r*. It is also possible to suggest that the expression starting with *dy hw* aims at explaining who Wa'ilū is: he is the father (*'b*) of a man named *t.{d/r}bt'*.
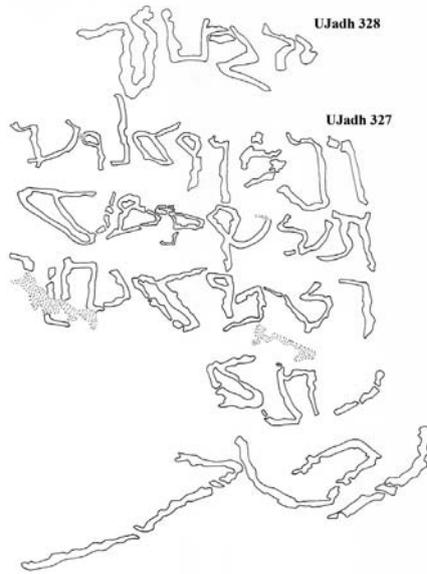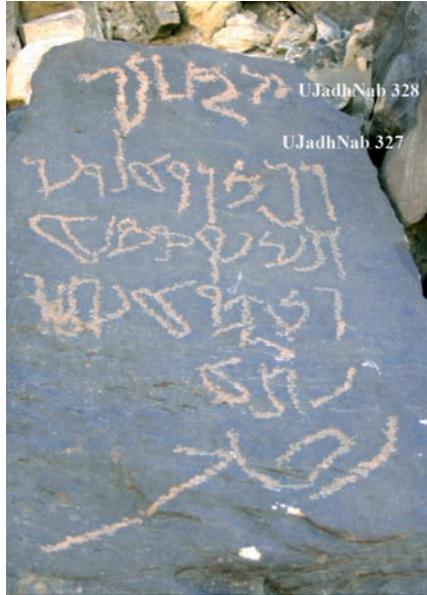
UJadhNab 328

See photo and facsimile under UJadhNab 327

{bry} šlm

UJadhNab 329

See photo on pl. 33b
UJadhNab 329 to 333 are on the same rock face.

dkyr whb'lhy

UJadhNab 330

See also photo on pl. 33b

{ḥrg}{z/n} 'ly
'lḥgr
p{'}m..
{l/n}{y}{l/n}
{'š}

'*{ḥrgz}* to al-Ḥijr *p{'}m.. {l/n}{y}{l/n} {'š}'*.

This text is carved in the Nabataeo-Arabic script. There are two letters before the first line but they do not seem to belong to the text. The same is true, perhaps, of lines 4 and 5. The interpretation of this text is difficult and only the toponym *ḥgr*, preceded by the article *'l*, is clear. Before *'lḥgr*, one might have the preposition *'ly*, Arabic *'ilā*, 'to, toward', which is not attested in Nabataean, and before that a form of the Arabic verb *ḫrg*, 'to go, to depart', which would make perfect sense.

See Nehmé 2017a: 81, 82, fig. 4.1.

UJadhNab 331

See photo on pl. 33b

'bd'lt
br 'wšw šlm

This text is carved in the Nabataeo-Arabic script. The name ʿAbdʾallāt is not attested in Nabataean. It is the feminine

equivalent of Arabic ʿAbdallāh, the closest parallels of which in Arabic are Awsallāt, Nahdallāt, Saʿdallāt, Wahballāt, Zaydallāt, etc. See Nehmé forthcoming, Appendix.

UJadhNab 332
See photo on pl. 33b
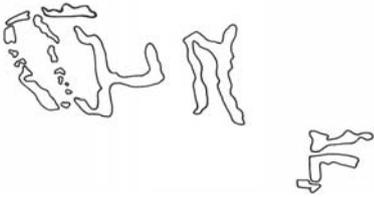
ḥbkʾ
š

UJadhNab 333
See photo on pl. 33b
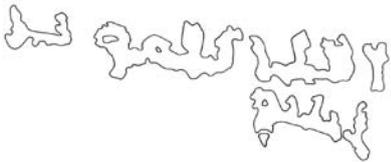
dkyr ynmw br
ḥ{b/n}y{b/n}w
This text is carved in the Nabataeo-Arabic script. The same man left his signature in UJadhNab 90.

UJadhNab 334 (ThNUJ 49)
See also photo on pl. 34a

UJadhNab 334 to 358 are on the same rock face, along with several South and North Arabian inscriptions the numbers of which are given in relation to the closest Nabataean inscription in the list below.
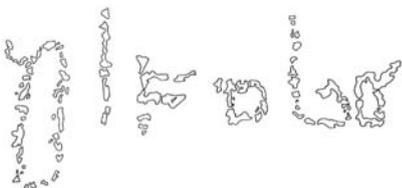
ʾpls šlm

UJadhNab 335 (ThNUJ 50)
See also photo on pl. 34a
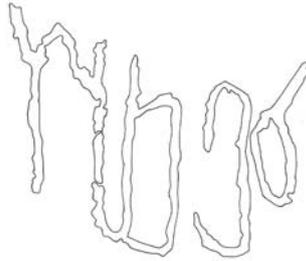
ʾptḥ

UJadhNab 336 (ThNUJ 51)
See also photo on pl. 34a
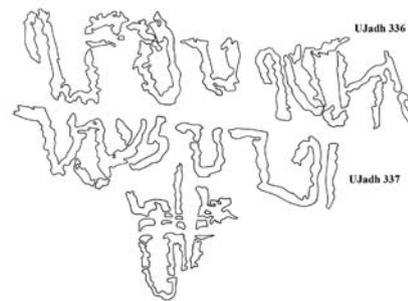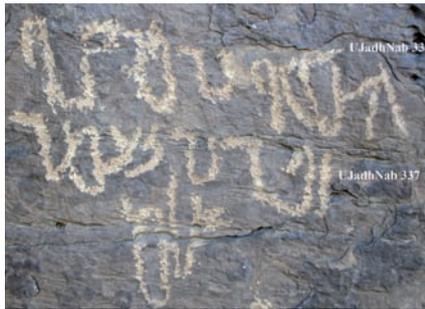
hnʾw br prqw

UJadhNab 337 (ThNUJ 51)
See photo and facsimile under UJadhNab 336 and see also photo on pl. 34a

zpr br yʿmr
šlm
The same man left his signature in UJadhNab 344. The same names may also be mentioned in UJadhNab 394, but the father's name there is *yʿm* (perhaps unfinished?) and the shapes of the letters are different from those in UJadhNab 337 and 344.

UJadhNab 338
See also photo on pl. 34a
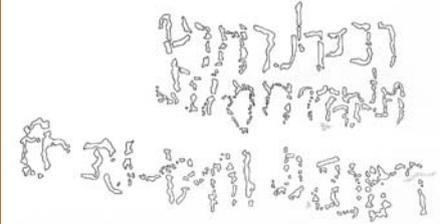
dkyr <l> br ḥrbw

w šlmw w ḥmlt
w ʾnpt {r}ḥmnyʾ
'May Ḥarbū and Sālimū and Ḥamalat (or Ḥimālat) and ʾnpt, the ones who love, be remembered'.
There is an Arabic name ʾUnāf.

UJadhNab 339 (ThNUJ 52)
See also photo on pl. 34a
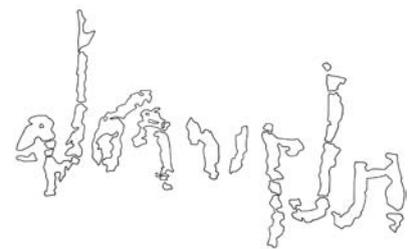
ḫlṣ br wʾlw

UJadhNab 340 (ThNUJ 53)
See also photo on pl. 34a
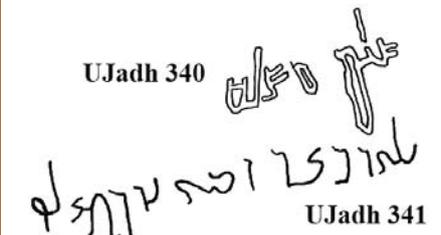
šlm mšlm

UJadhNab 341 (ThNUJ 54)
See also photo on pl. 34a

bly dkyr rmy br k{h}ylw
The same man left his signature in UJadhNab 264. The *h* looks more like a *ḥ*.

UJadhNab 342 (ThNUJ 55)
See also photo on pl. 34a
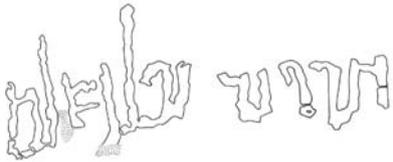
ḥrw br npln šlm
Two Nabataean letters, *šʿ* (possibly *šʿd*) are carved below the end of the text (see pl. 34a). They have not been given an independant number. The Ancient South Arabian text to the left is UJadhASA 13.

UJadhNab 343
See also photo on pl. 34a, 34b
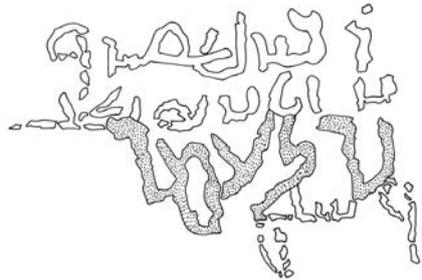
dkyr lʿmrw
br zbʾbrh bṭb
w šlm
This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. Note that *w šlm* was carved below the first line of UJadhNab 344 and that both the *y* and the *r* of *yʿmr* of 344 are most probably

carved below 343 (there is a slight difference in the patina). There is a dot above the *d* of *dkyr*.

UJadhNab 344 (ThNUJ 56)
See photo on pl. 34a
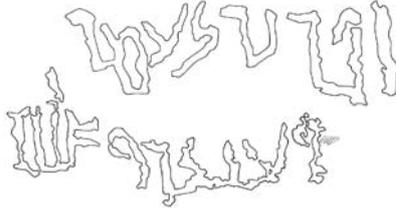
zpr br yʿmr
w ʿbydw šlm
The same man left his signature in UJadhNab 337. The same names may also be mentioned in UJadhNab 394 (but see the commentary there). Finally, the *zpr* mentioned in UJadhNab 351 may also be the same as the one mentioned here since *ʿbydw* is also mentioned there. Below this text are carved UJadhASA 14 and UJadhHism 19.

UJadhNab 344.1
See photo on pl. 34a, 34b
On a part of the rock face bearing 344 to 358, ASA 9–14, Hism 19, and ThamB 1, hidden on pl. 34a by a rock in front of it. It is to the left of 344 and immediately above Hism 19.
The reading of this text, carved in Nabataeo-Arabic characters, is difficult because the letters between the two *m* can be read in many different ways: *m{b/n}{b/n}{b/n}m* or even *mšm*. The name thus remains very doubtful and has not been included in the onomastic index.

UJadhNab 345
See also photo on pl. 34a
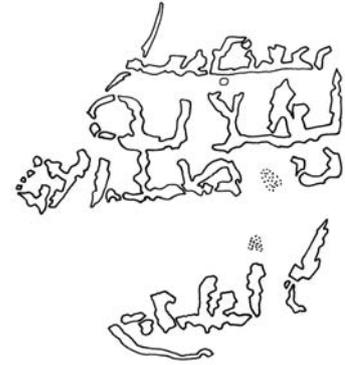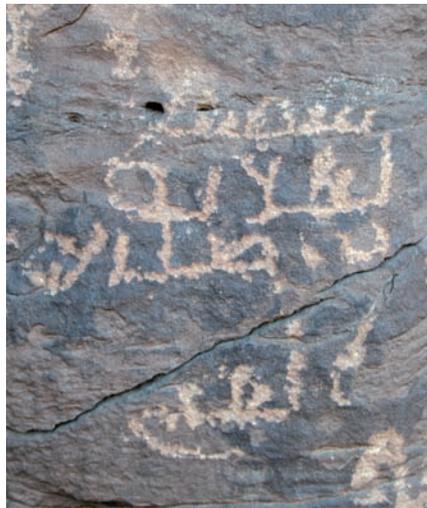
šmʿt
l{ʿ}dyw
br {ṣ}brh
ʾlʿzy
'May ʾal-ʿUzzā listen to {ʿ}Addānū son of Ṣabirah/Ṣabra/Ṣubāra'.
This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. Note the dot above the *d* of *ʿdyw*. On *šmʿt*, see the commentary under 313. One would normally expect al-ʿUzzā to follow immediately this verb.
See Nehmé forthcoming, Appendix.

UJadhNab 346 (ThNUJ 59)
See also photo on pl. 34a
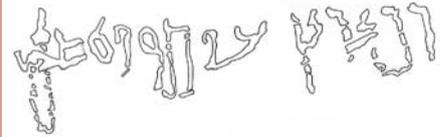
dkyryn ʿwtw w ʾ{šlm}
S. al-Theeb reads *ʾmm* for *ʾšlm*. *bṭb*, which was read as a second line by him, belongs in fact to UJadhNab 347.

UJadhNab 347 (ThNUJ 57)
See also photo on pl. 34a
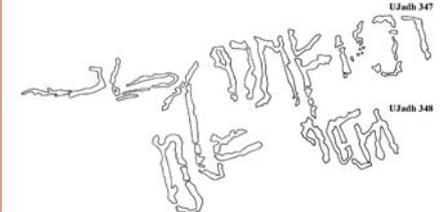
dkyr šḥrw bṭb

bṭb was originally considered by S. al-Theeb as belonging to UJadhNab 346 but it seems better to attach it to this text.

UJadhNab 348 (ThNUJ 58)

See photo and facsimile under UJadhNab 347 and photo on pl. 34a

hnʾw šlm

UJadhNab 349 (ThNUJ 65)

See also photo on pl. 34a
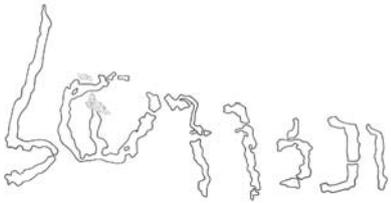
dkyr rbʾl

The Ancient South Arabian text above it is UJadhASA 9.

UJadhNab 350 (ThNUJ 68)

See also photo on pl. 34a
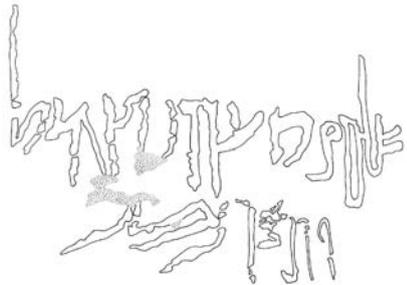
šlm qsʿdr br {bn}hbl
w dkyr bṭb

S. al-Theeb reads *ṣhbl* for *bnhbl* and he has omitted *w dkyr* in the second line. See Nehmé forthcoming, Appendix.

UJadhNab 351 (ThNUJ 63)

See also photo on pl. 34a
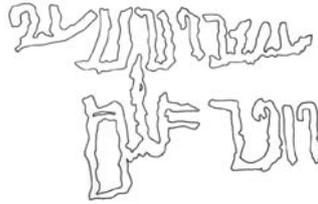
ʿbydw br y{b/n}ʿw
w zpr šlm

The *ʿbydw* mentioned in UJadhNab 344 may be the same as the one mentioned here, since *zpr* is mentioned in both texts.

UJadhNab 352

See photo under UJadhNab 351 and on pl. 34a
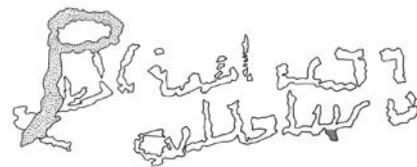
dkyr {l} ʿbdʾlʿ[z]{y}
br {š}ldllh

This text is carved in the Nabataeo-Arabic script. Note the dot above the *d* of *ʿbdʾlʿ[z]{y}*. The end of this name is obscured by the large *q* carved on top of it. The reading of the second name is not absolutely certain because one may read *yḥ* at the beginning, but a close examination of the photograph shows that the small protrusion which appears in grey on the facsimile does not belong to the letter. Compare this name with *šldʾlhy* in QN 5. See Nehmé forthcoming, Appendix.

UJadhNab 353 (ThNUJ 64)

See also photo on pl. 34a
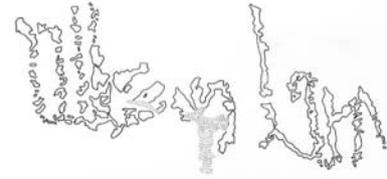
hnpl{s} šlm

S. al-Theeb reads *hnpl{wn}* for *hnpls*.

UJadhNab 354 (ThNUJ 60)

See photo on pl. 34a

dkyr r

The text is unfinished. The Ancient South Arabian text below it is UJadhASA 12.

UJadhNab 355 (ThNUJ 61)

See photo on pl. 34a, 34b
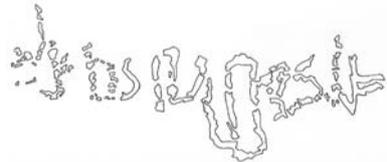
šly{p}t br {z}yt šlm

S. al-Theeb reads *šlymt* for *šly{p}t* and *{r}yt* for *{z}yt*.

UJadhNab 356 (ThNUJ 66)

See also photo on pl. 34a
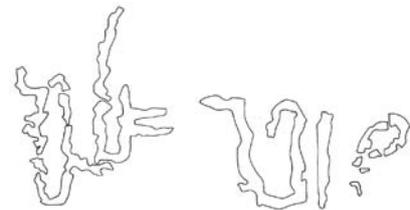
qzpr šlm

The South Arabian text above it is UJadhASA 10.

UJadhNab 357 (ThNUJ 67)

See also photo on pl. 34a

dkyr {d/r}m{z/n}ny br
ʿbydw bṭb
w šlm

S. al-Theeb reads *rmḥy* for *{d/r}m{z/n}ny*. UJadhHism 19 is carved vertically and UJadhThamB 1 horizontally to the left of this text.

UJadhNab 358 (ThNUJ 69)
See also photo on pl. 34a
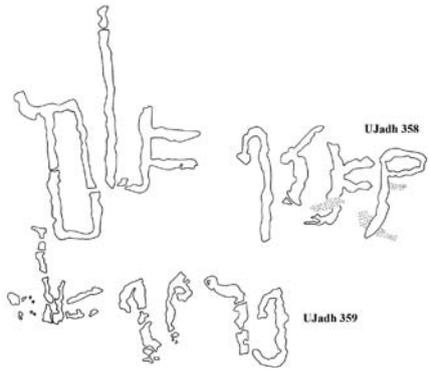
qšyw šlm

UJadhNab 359 (ThNUJ 70)
See photo and facsimile under UJadhNab 358

On the same rock face as UJadhNab 334 to 358 but not visible on pl. 34a.

prqw šlm

UJadhNab 360 (ThNUJ 62)
See also photo on pl. 34b
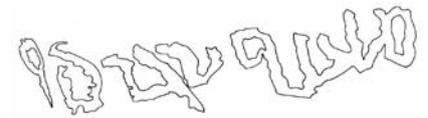
mʿnw br grmw

This text is partly carved in the Nabataeo-Arabic script. It was examined at the workshop held in Paris in January 2005. See Nehmé 2010a: Appendix 2, p. 82.

UJadhNab 361
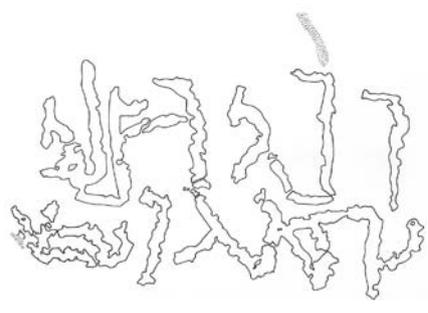
dkyr šly
br ʾbgr bṭb

UJadhNab 362

UJadhNab 362 to 364 are on the same rock face.
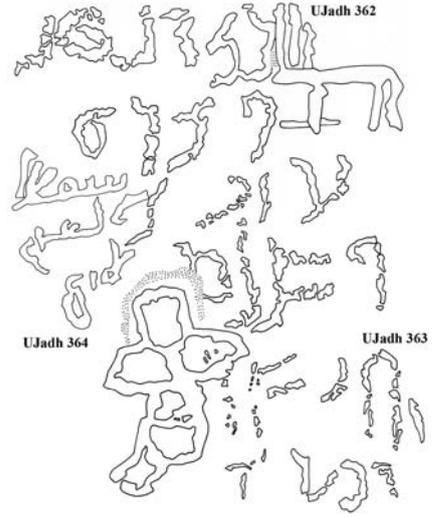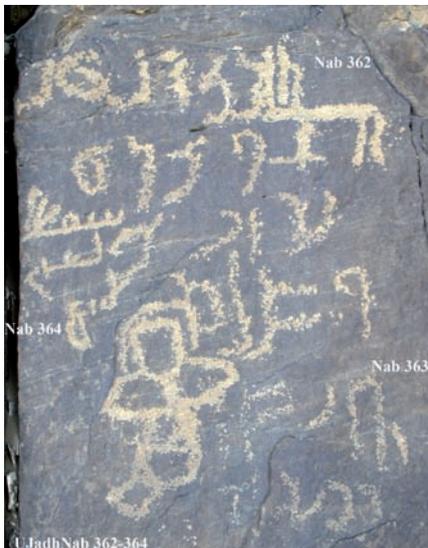
dkyr bṭb
ʿwydʾ
br zby
w šlm

The beginning of this text has been obscured by a drawing but the reading is certain.

UJadhNab 363
See photo and facsimile under UJadhNab 362

{.} {ḥ}bš{w}
dk{y}r

UJadhNab 364
See photo and facsimile under UJadhNab 362

šmʿt
ʾlʿzy
lʾ{z/r}m

'May ʾal-ʿUzzā listen to ʾA{z/r}m'.
This text is carved in the Nabataeo-Arabic script. For *šmʿt*, see the commentary under UJadhNab 313. *ʾ{z/r}m* appears also in UJadhNab 313. See Nehmé forthcoming, Appendix.

UJadhNab 365
See photo and facsimile on pl. 35a

šly dkyr
w šlm

UJadhNab 366
See photo and facsimile on pl. 35a

ʾlʿyt br p{ʾ}w
šlm

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. The reading of the father's name is very uncertain because the first letter could also be read as a *q* and the second could

be either one or two letters. Names such as Ġiyāṯ and Ġayyiṯ are known in Arabic, but not preceded by the article.

UJadhNab 367
See photo and facsimile on pl. 35a

ḥn{ṭl}h
br ʿbd ʾl ʾšhl
br ʿbd ʾl ʾšhl

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. The reading of the first name is uncertain and is given by comparison with UJadhNab 300, which is probably by the same author. It cannot be read *ḥbš*, which would also be a good Arabic name (cf. Ḥabaš, Ḥabbāš, Ḥabīs, etc.). Indeed, the third letter would be a good Nabataean *š* but it is very different from the almost Arabic *š* in the father's name. See Nehmé 2010a: Appendix 2, p. 82–83, where a different reading was proposed.

UJadhNab 368–369

šmʿt ʾlʿzy
ḥ{b/n}y{b/n}w br ʾwšw
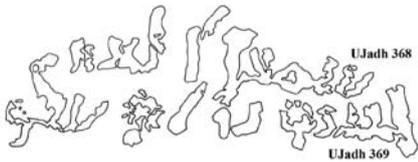
'May ʾal-ʿUzzā listen [to] Ḥunayn/Ḥabīb/Ḥubayb, etc. son of ʾAwšū'.

The first and second line of this text had initially been considered as two separate inscriptions. It is carved in the Nabataeo-Arabic script. For *šmʿt*, see the commentary under UJadhNab 313. See Nehmé forthcoming, Appendix.

UJadhNab 370 (ThNUJ 93)
UJadhNab 370 to 372 are on the same rock face.

šlm ṣmydw br mnʿt
S. al-Theeb reads *qmyrw* for *ṣmydw. br* is represented by two parallel lines. The same man left his signature in ArNab 59 and 485.

UJadhNab 371
See photo and facsimile under UJadhNab 370

qṣʿ{d/r}{d/r}rw
šlm

UJadhNab 372

dkyr ty[mw]

UJadhNab 373 (ThNJUT 34)
See on pl. 35b
UJadhNab 373 to 376 are on the same rock face.

ʾwšʾlhy ----

UJadhNab 374 (ThNJUT 35)
See photo on pl. 35b
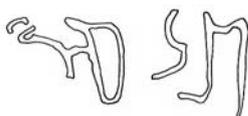
tymw

UJadhNab 375 (ThNJUT 38)
See photo on pl. 35b

bly dkyr ʿbydw br phmw
bṭb w šlm

This text is carved in the Nabataeo-Arabic script and was one of those read at the Paris workshop in 2005. Note the dot above both *d*. See Nehmé 2010a: Appendix 2, p. 83.

UJadhNab 375.1 (ThNJUT 36)
See photo on pl. 35b

{d/r}yny br
{hn}ʾw

Only the end of this text is visible on pl. 35b. The same man left his signature in UJadhNab 492.

UJadhNab 376 (ThNJUT 37)
This text is immediately to the right of UJadhNab 375.
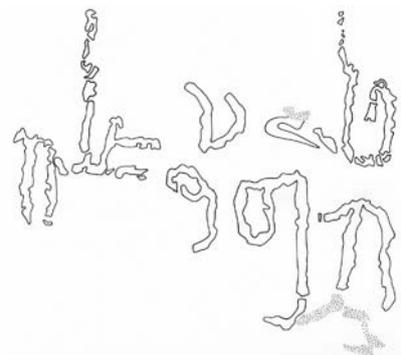
ply br
hnʾw šlm

A man with the same name and father's name left his signature in UJadhNab 506 but there are differences in the script, mainly in the form of the final *y* and final *w*.

UJadhNab 377

dkyr bṭb
ʾšdw br ṣyḥw
hprkʾ
šlm

'May ʾAsadū son of Ṣyḥw, the *hipparchos* / *eparchos*, be remembered in well-being. May he be safe'.

Ṣyḥw may correspond to the Arabic name Ḍayāḥ. This text mentions a cavalry commander (*hipparchos*) or a commander (*eparchos*), less probably a subordinate commander (*huparchos*).

UJadhNab 378
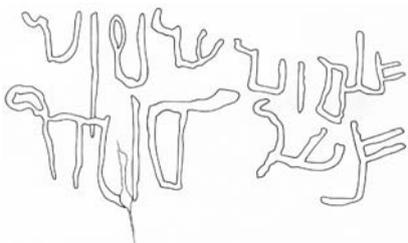
šlm zbdʿdnwn br
šʿdʾlh{y}

Note the form of the final *y* in *šʿdʾlhy*, which looks like a *w*, as well as the form of the *w* in *zbdʿdnwn*, in which the loop seems to be on the wrong, right, side of the vertical stroke.

UJadhNab 379
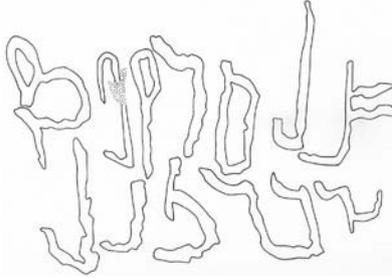
šlm rwps
br k{d/r}ybl

The final *s* of *rwps* has a peculiar form but compare it with the *s* of *dmtrys* in UJadhNab 94, very similar if not identical. As in the previous text, the loop of the *w* seems to be on the wrong side of the vertical stroke.

UJadhNab 380
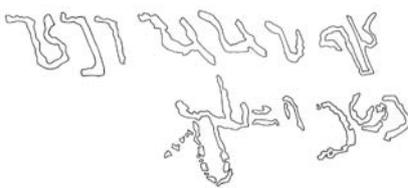
yny br grgr dkyr
bṭb w šlm

The same man left his signature in ArNab 12, SBNab 2, UJadhNab 511 and 514. The same names, in reverse order, appear also in UJadhNab 126 and 496 (see the commentary under ArNab 12).

UJadhNab 381
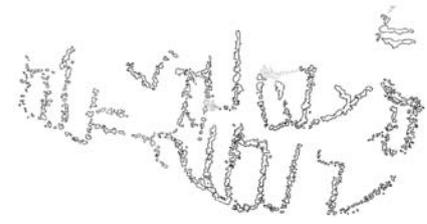
mʿnʾlhy
br ntny šlm

There is an isolated *š* above the text. The same man left his signature in UJadhNab 270 and 281.

UJadhNab 382

UJadhNab 382 and 383 are on the same rock face.
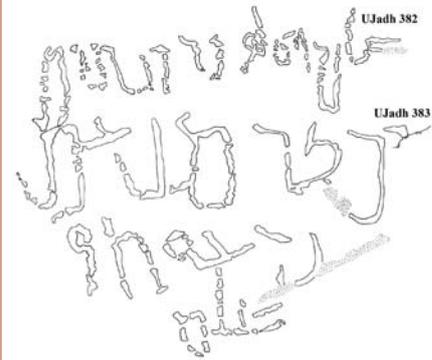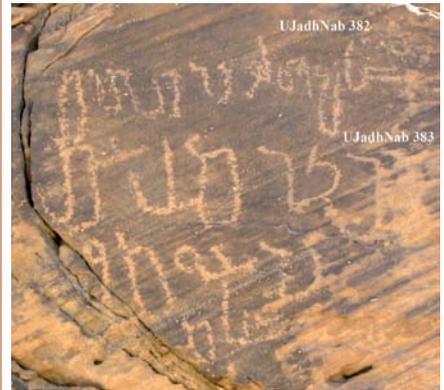
šlm wʾlw br rbḥrt

UJadhNab 383

See photo and facsimile under UJadhNab 382

dkyr mnʿt
br ʿwtw
šlm

The same man left his signature in UJadhNab 488.

UJadhNab 383.1

----ḥmy br šwdy
----bṭb {dk}yr {kl gbr}.----
It is not certain whether both lines belong to the same text. The South Arabian text carved on top is UJadhASA 16.

UJadhNab 383.2
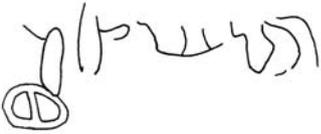
dkyr ʿbdṣlm
There are other texts on the same photograph: UJadhASA 18–19 and UJadhHism 21.

UJadhNab 384
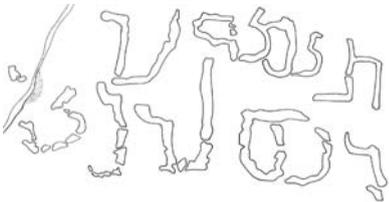
tymw br
rbʾl dkyr
The same sequence of names appears in five other texts: ArNab 26.1, 131, UJadhNab 6, 110, 164 and 493 (see the commentary under ArNab 26.1).

UJadhNab 385

nḥšṭb
br ʿbdʿdnwn
šlm

The same names appear also in UJadhNab 33 (see the commentary there).

UJadhNab 386
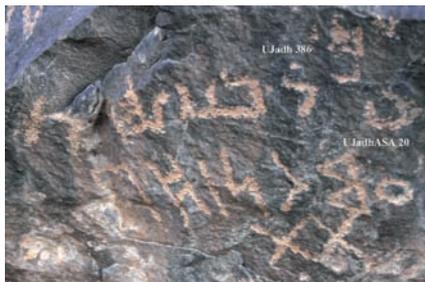
dkyr yhwdʾ
This text is carved in the Nabataeo-Arabic script. Below it is carved UJadhASA 20. Note the dot above both examples of *d*.

UJadhNab 387
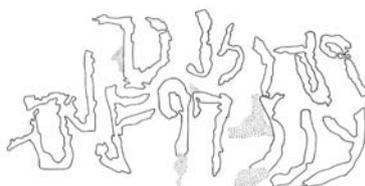
whbyl br
ʿbydw šlm
The same man left his signature in UJadhNab 133.

UJadhNab 388
See photo and facsimile on pl. 36

UJadhNab 388 to 390 are on the same rock face together with UJadhASA 42 and UJadhThamC? 1.
šlm ʿz{l} br
ʾdrmw
There are two or three Greek letters below this text. The *{l}* could also be read as a *{r}* because the upper part of the letter is not entirely visible.

UJadhNab 389
See photo and facsimile on pl. 36

šlm bš{d/r} w {d/r}kytʾ
The first name could be Arabic Bišr or Busr. There are two or three Greek letters below the text on the left.

UJadhNab 390
See photo on pl. 36

š{l}y{m}
ʿbdʾ ----
These may be two different signatures. The end of the second line is not visible on the photograph.

UJadhNab 391
See also photo on pl. 37a
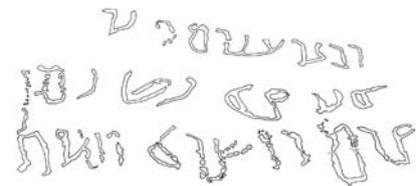
UJadhNab 391 to 404 are on the same rock face. Several texts in other scripts are carved on it as well: UJadhASA 21–23 and UJadhThamB 2 (see their location on pl. 37a).
dkyr ʿbdm{y} br
ʾbrqʾ bṭb mn
qdm dwšrʾ w mwt
'May ʿbdmy son of ʾbrqʾ be remembered in well-being in the presence of Dūšarā and Ma[n]ōt'.
mwt may be a mistake for *mnwt*. The author of the text asks to be remembered in the presence of a pair of gods, one male and one female.

UJadhNab 392

See also photo on pl. 37a

dkyryn kwn{y}wn w mlkywn

UJadhNab 393

See photo and facsimile under UJadhNab 392 and photo on pl. 37a

šlm ḫṭyšw br
whbʾlhy

UJadhNab 394

See photo on pl. 37a and facsimile under UJadhNab 392

zpr br yʿ{m}

The names mentioned here may be the same as those mentioned in UJadhNab 337 and 344 but the shape of the letters is different and the father's name here would have to be unfinished (it is *yʿmr* in the two other texts).

UJadhNab 395

See also photo on pl. 37a

ʾlksy br {d/r}yṭym{.}
šlm

UJadhNab 396

See also photo on pl. 37a
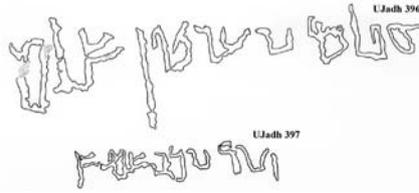
ʾpls br ʿdywn šlm

The same man left his signature in UJadhNab 412. UJadhASA 21 is carved below the end of this text.

UJadhNab 397

See photo and facsimile under UJadhNab 396 and photo on pl. 37a

zydw br {k}{m/r}šmš

The beginning of the father's name is uncertain because what was read as *kr* (but the *r* is normally not joined to the left) or *km* (but the *m* would have a different shape from the following *m*) may also be read as one letter, *m* (but the general layout of the letter is not in favour of this). UJadhASA 22 is carved below this text.

UJadhNab 398

See also photo on pl. 37a
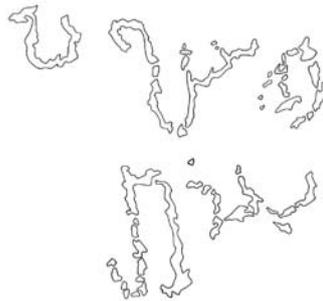
mʿnw br
bg{d}t

There is a dot above the third letter of the father's name. As there is no dot above the *r* of *br*, it is probable that the name should be read *bgdt*, not *bgrt*. See Nehmé 2010a: 58, 14.

UJadhNab 399

See also photo on pl. 37a

dkyr bṭb bšlm hnʾlt

The reading is certain. *hnʾlt* is not attested elsewhere in Nabataean.

Although the form is identical to the name of the goddess *hnʾlt* (han-ʾilāt) mentioned in the inscription of the king of Qedar from Tell Masẖūṭah in the Nile delta, we are dealing here with the name of an individual.

See Nehmé forthcoming, Appendix.
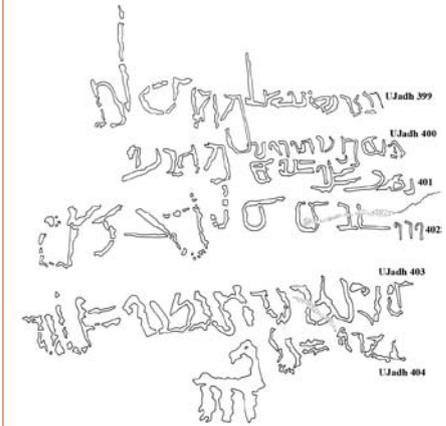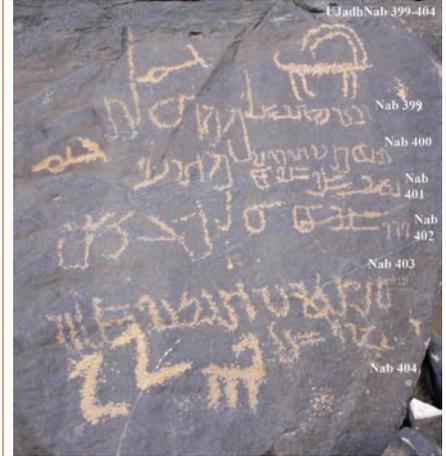
UJadhNab 400

See photo and facsimile under UJadhNab 399 and photo on pl. 37a

hnʾt br ḥwrw br mḥrbw

The last name is carved in much larger letters.

UJadhNab 401

See photo and facsimile under UJadhNab 399 and photo on pl. 37a

bṭb šwšpʾ

'In well-being, the best man (?)'.

This text may be the end of UJadh-Nab 400. The word *šwšpʾ* is attested only once in this *corpus*, but it is also attested once in Petra, in an inscription carved on a column drum reused as a *nefesh*, published in 1975.[13] This word may be derived from Akkadian *susapinnu* and compared to Palmyrene *ššbyn*,[14] 'groomsman'. According to

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13. Milik and Starcky 1975: 129–130, pl. 46.3.
14. Inv 8 137.7, see Hillers and Cussini 1996: 418.

J.T. Milik (unpublished commentary to the Petra inscription), the Nabataean form, contrary to the Palmyrene one, kept the *p* of the Akkadian form whereas the final *n* disappeared. This translation is not very satisfactory because it would be strange that the *šwšpʾ* was standing alone, without the name of the person he had been 'best man' of.

UJadhNab 402
See photo and facsimile under UJadhNab 399 and photo on pl. 37a

w dwšrʾ ʾlh gyʾ

The first three letters are much smaller than the others. Note that the *h* of *ʾlh* has lost a vertical stroke when carved in combination with the *g*.

UJadhNab 403
See photo and facsimile under UJadhNab 399 and photo on pl. 37a

ʾnṣyr br ḥ{b/n}y{b/n}w šlm

UJadhNab 404
See photo and facsimile under UJadhNab 399 and photo on pl. 37a

ʿydw šl

The text is unfinished.

UJadhNab 405 (ThNUJ 145)
See also photo on pl. 37b

UJadhNab 405 to 408 are on the same rock face.
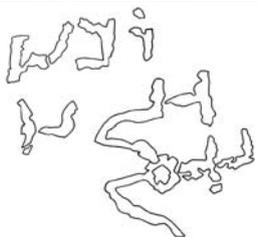
dkyr
ḥny br
nḥmy

This text is carved in the Nabataeo-Arabic script. Note the dot above the *d* of *dkyr*. S. al-Theeb reads *gny* for *ḥ{b/n}y* and *ngmy* for *nḥmy*. See Nehmé 2010a: Appendix 2, p. 83.

UJadhNab 406 (ThNUJ 146)
See photo on pl. 37b
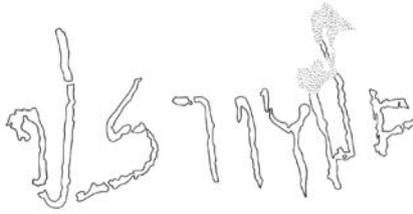
šlm wrylw

UJadhNab 407 (ThNUJ 143)
See also photo on pl. 37b

dkyr ʿbdmnkw
br šʿdʾlhy

Note that in al-Theeb 2010, the copies of ThMNN 617 (407) and 618 (408) are reversed.

UJadhNab 408 (ThNUJ 144)
See photo and facsimile and UJadhNab 407 and photo on pl. 37b

šlm lqṭt br
whbʾlhy

UJadhNab 409 (ThNUJ 147)
See photo and facsimile on pl. 38

UJadhNab 409 to UJadhNab 416 are on the same stone.
mṭyn{w} br šlmw

UJadhNab 410 (ThNUJ 148)
See photo and facsimile on pl. 38

šlm ʿnmw
br rbybʾl

UJadhNab 411 (ThNUJ 149)
See photo and facsimile on pl. 38

šlm ʿbdw

UJadhNab 412 (ThNUJ 150)
See photo and facsimile on pl. 38

ʾpls br ʿdywn w š{b/l}ywn šlm

The same man left his signature in UJadhNab 396. S. al-Theeb reads *ʿrpwn* for *ʿdywn*.

UJadhNab 413 (ThNUJ 151)
See photo and facsimile on pl. 38

šlm
ġḥšw

The word *ʿbd* is carved below the text.

UJadhNab 414 (ThNUJ 152)
See photo and facsimile on pl. 38

šlm rbybʾ{l}
br dmsps

Rabībʾīl son of Damasippos is a well known Nabataean governor (*strategos*), mentioned in several Nabataean inscriptions from Hegra (JSNab 43) and elsewhere (see Nehmé 2015b: 117 n. 20 and 119). On his career, see Milik and Starcky 1970: 142 and Nehmé 2005–2006: 208–210.

UJadhNab 415 (ThNUJ 153)
See photo and facsimile on pl. 38

ʿbdw br zbdw

UJadhNab 416 (ThNUJ 154)
See photo and facsimile on pl. 38

ḥyw

UJadhNab 417
See photo and facsimile on pl. 39a

UJadhNab 417 to 424 are on the same rock face. Most of them are just names, as if they were intended to form a list.
wʾlw

UJadhNab 418
See photo and facsimile on pl. 39a

wʾlw [from UJadhNab 417] *w br ṣmtw*
šlm

The author used the name *wʾlw* of the previous text in order to carve a new one.

UJadhNab 419
See photo and facsimile on pl. 39a

ʾlks
br ʿln

Since the name *ʾlksy* is attested in UJadhNab 395 and since there is a small

diagonal line after the *s* where the rock was not suitable to carve, it is possible that *ʾlksy* was intended here.

UJadhNab 420
See photo and facsimile on pl. 39a

ḥwrw

UJadhNab 421
See photo and facsimile on pl. 39a

mlkw

UJadhNab 422
See photo and facsimile on pl. 39a

yʿmrw

UJadhNab 423
See photo and facsimile on pl. 39a

ʾnʿm

UJadhNab 424
See photo and facsimile on pl. 39a

ʿbd{nl}t----
br h----

UJadhNab 425 (ThNUJ 219)
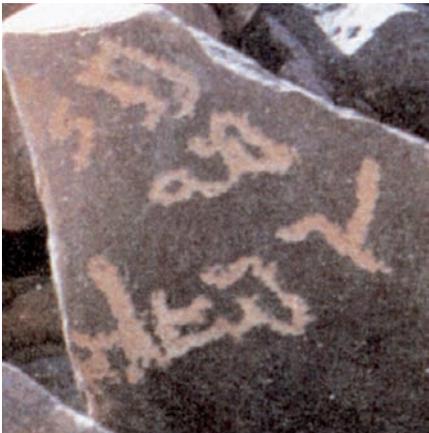
Al-Theeb 2002
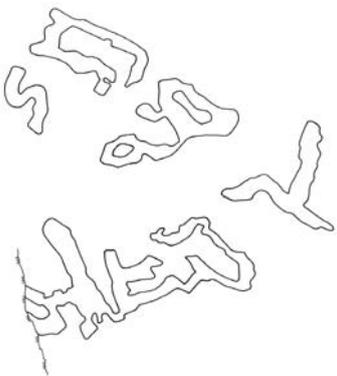
ty-
mw
br mšlm

This text was not found during the 2004 survey. There is no *w* visible on the photograph after *mšlm* but it may exist.

UJadhNab 426 (ThNUJ 220)

Al-Theeb 2002
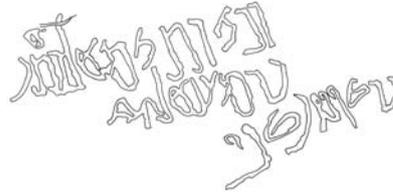
dkyr tymʾlktbʾ
br mʿnʾlhy
br ṭwpw bṭb

This text was not found during the 2004 survey. This inscription does not fit exactly with the genealogical tree of the family given in UJadhNab 59 (see the commentary there), unless this *tymʾlktbʾ* is the grandson of *ṭwpw* of UJadhNab 83 and 134.

UJadhNab 427 (ThNUJ 221)

Al-Theeb 2002

šlm {nṭ}[r]
br ʿzr bṭb
lʿlm

This text was not found during the 2004 survey. The end of the first line is not clear on the photograph.

UJadhNab 428

whbʾlgyr šlm

The second letter is closer to a *t* than to a *h*. Below this text, there is

UJadhASA 24, which reads *wbhlgr*. It is probable that the ASA name is the same as the Nabataean one and that we are dealing with a bilingual.
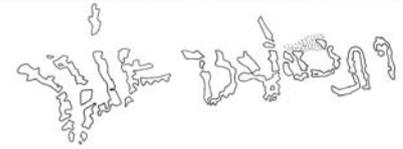
UJadhNab 429
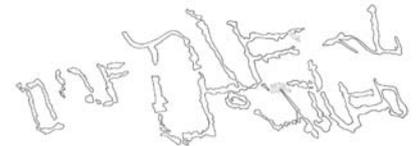
bly šlm š{d/r}ym
mšlmw

UJadhNab 430
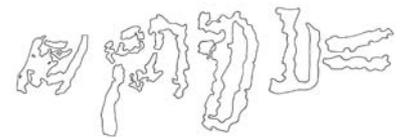
šlm ḫ{yn} br {.}

UJadhNab 431 (ThNUJ 187)
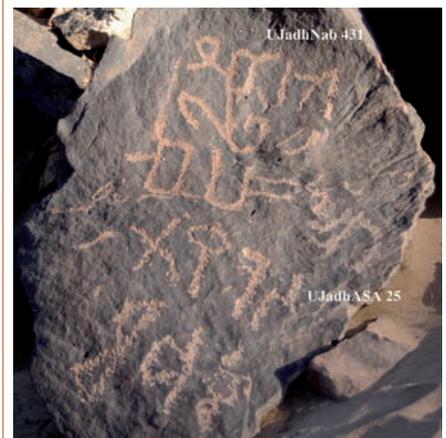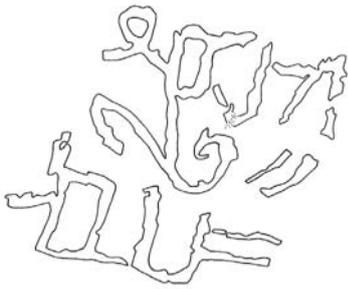
hn'w
br ply
šlm

br is represented by two parallel lines. The same man left his signature in UJadhNab 261. UJadhASA 25 is below this text.

UJadhNab 432
See photo and facsimile on pl. 39b

UJadhNab 432 to 434 are on the same rock face.

qšrw šlm

It could be the Arabic name Qasr or Qušar.

UJadhNab 432.1
See photo and facsimile on pl. 39b

šlm ʿl{p}w

UJadhNab 433
See photo and facsimile on pl. 39b

wrylw

UJadhNab 434
See photo and facsimile on pl. 39b

ʿdydw b----
ʾh{b}šw
{br} ----h
The last name may be read ----*wmh*.

UJadhNab 435
See photo and facsimile on pl. 40a

UJadhNab 435 to 437 are on the same rock face, together with UJadhASA 26.
zky
šlm
mšlmw br gd----
br ʾyšw
There does not seem to be any letter after *zky* (thus, not *zkyw)*.

UJadhNab 436
See photo and facsimile on pl. 40a

mt{rw}t br {w}ytʿ šlm
The first name is very uncertain.

UJadhNab 437
See photo and facsimile on pl. 40a

ʿbdʿbdt šlm

UJadhNab 438
On a stone below the rock which bears UJadhNab 435–437.

trṣy šlm
The name has been read *trṣy* rather than *trsy* by comparing the form of the third letter with those in UJadhNab 146 (probably *trṣy*) and 248.3 (*trsy*).

UJadhNab 439
See photo and facsimile on pl. 40b

UJadhNab 439 to 445 are on the same rock face, together with UJadhASA 28–29 and UJadhHism 22–24 (for their exact location, see below).
ḥwrw br np{d/r}{w} šlm
UJadhASA 28 is carved below the beginning of this text.

UJadhNab 440
See photo and facsimile on pl. 40b

ʾwšw br hn{ʿkbyt}w
br {d/r}{d/r}{d/r}w
The medial letter of the last name has been damaged by the *l* of *ʾytybl* of UJadhNab 445. The father's name could be Arabic Raddād. UJadhASA 28 and UJadhxHism 23 are carved to the right of this text.

UJadhNab 441 (ThNUJ 166)
See photo and facsimile on pl. 40b

dkyr .
rbybʾl br
šlymt šlm
dkyr does not necessarily belong to this text. UJadhHism 24 is carved immediately to the right this text.

UJadhNab 442 (ThNUJ 167)
See photo and facsimile on pl. 40b

šlm šṣ{d/r}w
This text is not visible on the photograph (see al-Theeb 2002: 318). S. al-Theeb reads *šqrw* for *šṣrw*.

UJadhNab 443 (ThNUJ 168)
See photo and facsimile on pl. 40b

ʾšdw

UJadhNab 444 (ThNUJ 169)
See photo and facsimile on pl. 40b

ʿbdmnkw
br ʿwtw
The same man left his signature in UJadhNab 318. S. al-Theeb reads *šlm* before the text but it probably belongs to UJadhNab 441.

UJadhNab 445 (ThNUJ 170)
See photo and facsimile on pl. 40b

ʾytybl br šʿʾdlh[y]
The author carved *šʿʾdlhy* for *šʾdʾlhy*. S. al-Theeb missed the initial *ʾ* of the first name. UJadhHism 23 is carved above this text.

UJadhNab 446
Below UJadhNab 442, not visible on pl. 40b. It is visible on a very bad photograph, which is not reproduced.

{d/r}y{d/r}w ----

UJadhNab 447
UJadhNab 447 and 448 are on the same rock face. UJadhHism 21 is carved down the left side of the face.
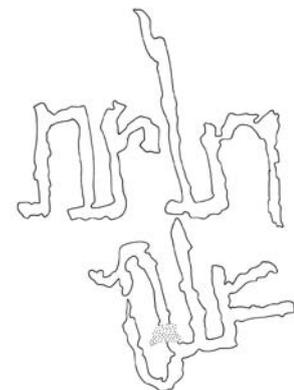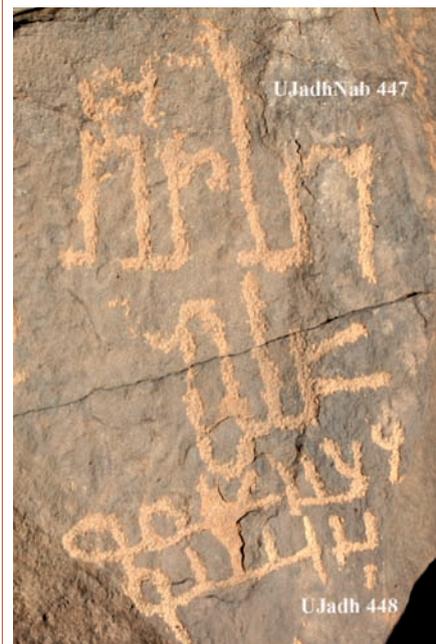
ḥlṣt
šlm

UJadhNab 448
See photo under UJadhNab 447
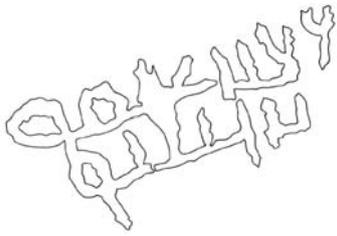
dkyr ʿnmw
br ḥ{b/n}y{b/n}w
This text is carved in the Nabataeo-Arabic script.

UJadhNab 449
See photo on pl. 41a
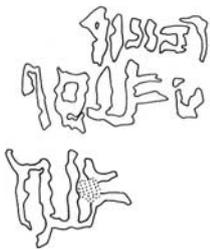
UJadhNab 449 to 451 are on the same rock face, together with UJadhASA 27 which is carved in large letters.

{m}----{z}w
br šlmw
šlm
In the gap, there seems to be two *y*.

UJadhNab 450
See photo on pl. 41a
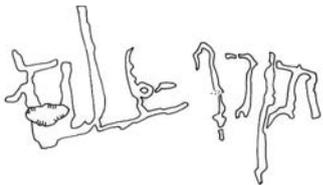
{hz}{d/r}w šlm

UJadhNab 451
See photo on pl. 41a

ḥ{y}w

UJadhNab 452

šlm gḫšw
w dkyr {bṭb}
bṭb

UJadhNab 453
UJadhNab 453 and 454 are on the same rock face.

zny br
The text is unfinished.

UJadhNab 454
See photo and facsimile under UJadhNab 453

šlmw šlm šnt 20+ 5
'Sālimū, may he be safe, year 20+5'.
Year 25 of the Province corresponds to AD 130/131.

UJadhNab 455 (ThNUJ 164)
UJadhNab 455 and 456 are on the same rock face.
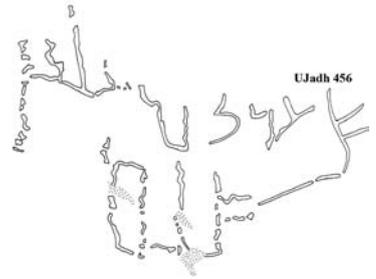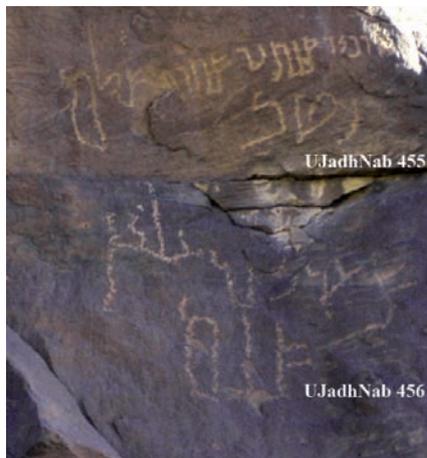
dkyr qnt br š{ḥ}rw šlm
bṭb

UJadhNab 456 (ThNUJ 165)
See photo and facsimile under UJadhNab 455

šʿdy br ʿlyn
šlm

UJadhNab 457
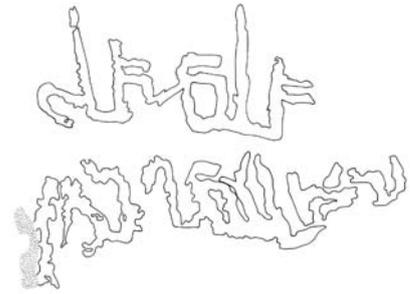
šlm šly
br šlymw k----
The end of the text is not clear.

UJadhNab 458
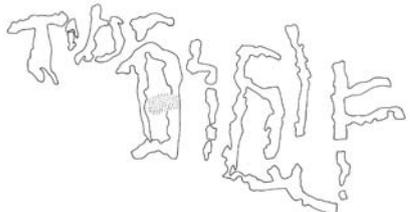
šlm dmsy

UJadhNab 459 (ThNUJ 163)
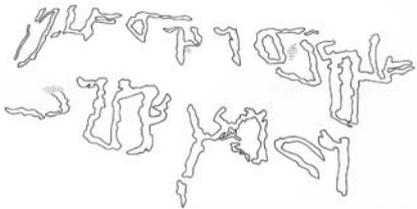
šlm k'{d/r} br 'šlm
dy mn ytrb
'May Ka'a{d/r} son of 'Aslam, who is from Yathrib, be safe'.

This is the only mention of Yathrib in a Nabataean text. It shows that the Nabataean script was used in that city and that there were people moving from Medina to Umm Jadhāyidh, which are more than 400 km distant from each other. As Chr. Robin pointed out (pers. com.), this shows also that the cultural background of Yathrib was not very different, at the period when the graffito was carved, from what it was in the other oases of the area.

UJadhNab 460

dkrwn ṭb w šlm {d/r}m----
The end of the text is illegible.

UJadhNab 461

UJadhNab 461 and 462 are on the same stone.
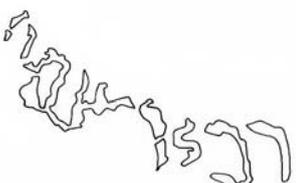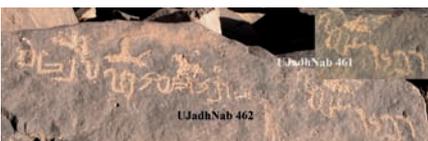
dkyr ʿnmw

UJadhNab 462

See photo under UJadhNab 461

dkyr šmytw br nṭs

UJadhNab 463
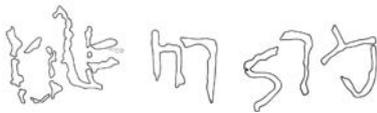
m{d/r}y{d/r}t šlm
It is possible, since this is a rare name, that the same man left his signature, with his father's name *rwpt*, in ArNab 108.

UJadhNab 464
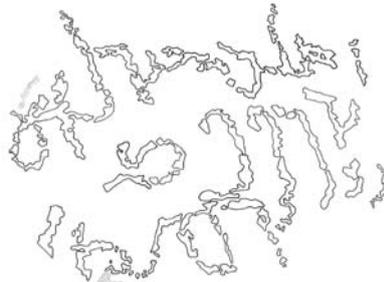
<l> šlm {ʿ}bdlgʾ
br {r}wps
The ʿ looks more like a *g*. There are a few letters below the second line of the text (*byby{rmys}*) but I could not make any sense of them.

UJadhNab 465 (ThNUJ 157)

UJadhNab 465 and 466 are on the same rock face.

ʿbdʿdnwn sprʾ šlm
'ʿAbdʿadnūn the scribe, may he be safe'.
This is the second attestation of a scribe in this corpus (see ArNab 65).

UJadhNab 466 (ThNUJ 158)
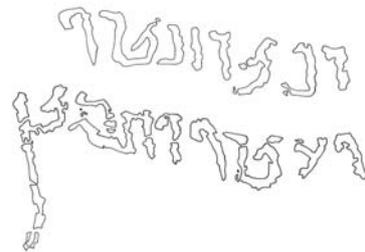
dkyr zbydw
w ʿydw w ḥmyn

UJadhNab 467 (ThNUJ 159)

Al-Theeb 2002
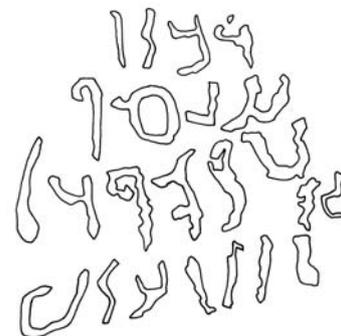
dkyr
ʿnmw
br yhwdʾ
----ʿy{n}ʾ
This text was not found during the 2004 survey. It is carved in Nabataeo-Arabic characters. Note the dot on the *d* of *dkyr*. S. al-Theeb reads *n{g}wd* for *yhwdʾ*.

UJadhNab 468 (ThNUJ 160)

See photo and facsimile on pl. 41b

UJadhNab 468 to 470 are on the same stone.

šlm r{g}lyw br
{d/r}yny

This text was not found during the 2004 survey. S. al-Theeb reads *ḥblnw* for *r{g} lyw*.

UJadhNab 469 (ThNUJ 161)

See photo and facsimile on pl. 41b

ʾšdw br ʿmyrt
br ʾḥpn
šlm

This text was not found during the 2004 survey. *šlm* is carved in a different technique.

UJadhNab 470 (ThNUJ 162)

See photo and facsimile on pl. 41b

šlm
šʿdw br kmšw

This text was not found during the 2004 survey.

UJadhNab 471

ʿbyšw br mlkw

UJadhNab 472

UJadhNab 472 and 473 are on the same stone together with UJadhASA 34.
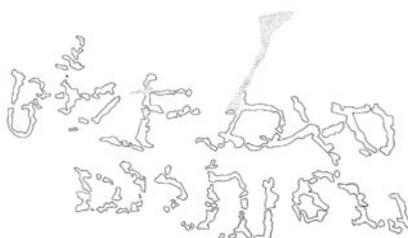
mgs šlm
br ʾntyks

The same name appears in ArNab 33 and 166.

UJadhNab 473
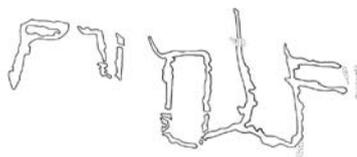
šlm br q----

UJadhASA 34 is carved below this text.

UJadhNab 474

dkyr tymw
br ʿm----
bṭb

The end of the father's name has been damaged (it may be *ʿmrw*). *br* is represented by two parallel lines.

UJadhNab 475

See photo and facsimile on pl. 42a

UJadhNab 475 to 478 are on the same rock face, along with UJadhASA 35, which is carved to the left of UJadhNab 477.

dkyr mlkw

Above this text, there is another one, which has been completely scratched over.

UJadhNab 476

See photo and facsimile on pl. 42a

dkyr pʾr bṭb

UJadhNab 477

See photo and facsimile on pl. 42a

dkyr w----
w nw

UJadhNab 478

See photo and facsimile on pl. 42a

mʿnw br šly

br is represented by two parallel lines. The same names appear in ArNab 65, in a text carved by a scribe which is much more elegantly produced, and probably does not refer to the same man. Below this text, there is another one, which has been scratched over, except for *šlm* at the end (it has not been numbered).

UJadhNab 479

wʾlw br
ʿṣrn šlm
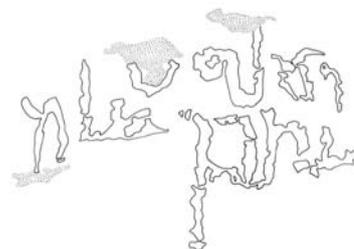
The same man left his signature in UJadhNab 480.

UJadhNab 480

dkyr
wʾlw
br ʿṣrn
šlm

The same man left his signature in UJadhNab 479.
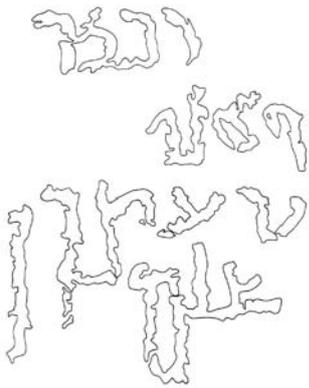
UJadhNab 481

UJadhNab 481 and 482 are on the same rock face.

ʾwšw

UJadhNab 482

See photo and facsimile under UJadhNab 481

šlm ḫlṣt br
{n}g{d/r}y

UJadhNab 483

UJadhNab 483 and 484 are on the same rock face.
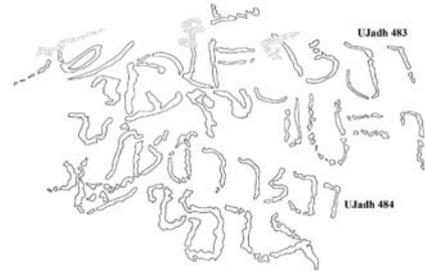
dkyr šly bṭb
w šlm
br wʿlw

After *w šlm*, the carving technique of the text changes.

UJadhNab 484

See photo and facsimile under UJadhNab 483

dkyr rʾyt br
grmw bṭb

The same man left his signature in UJadhNab 550. The handwriting is exactly the same.

UJadhNab 485

šlm ṣmydw br mnʿt

The same man left his signature in ArNab 59 and UJadhNab 370.

UJadhNab 486
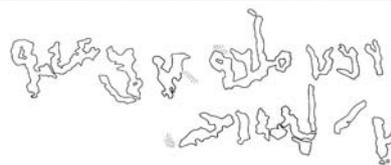
dkyr mlkw br kʿbw
br ʾlḫzr{ʿ}

This text is carved in the Nabataeo-Arabic script. It would be tempting to read the father's name as *ʾlḫzrg*, corresponding to Arabic al-Ḫazrag, but the last letter is better read as a final *y*. We have no examples, however of final *g* in Nabataeo-Arabic or pre-Islamic Arabic texts, and therefore do not know what it would look like.

UJadhNab 487
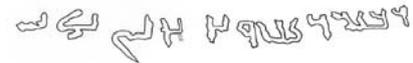
dkyr dy{b/n}{r}w br {b}rny bṭb

This text is carved in the Nabataeo-Arabic script.

UJadhNab 488 (ThNJUT 17)

Al-Theeb 2005

{l}y mnʿt br ʿwtw
šlm bṭb

This inscription was not found during the 2004 survey. The *{l}y* before the name was probably meant to be *bly*. There are two vertical strokes below the *š*. The same man left his signature in UJadhNab 383.

UJadhNab 489 (ThNJUT 18)

Al-Theeb 2005

šlm mḥmyt

This inscription was not found during the 2004 survey and this is S. al-Theeb's reading. UJadhSaf 4 is to the right of it.

UJadhNab 490 (ThNJUT 19)

See photo on pl. 42b

Inscriptions UJadhNab 490 to 497 are on the same rock face, together with

UJadhThamC 2 and 3 which are at the bottom. They were not found during the 2004 survey.

šlm gblw {br} ʾšlm{w}

There seems to be a *w* at the end of *ʾšlm*, not read by S. al-Theeb. The same man left his signature in TMNab 1 and DBv3Nab 6. In UJadh 490 and DBv3Nab 6, *br* is represented by two parallel lines.

UJadhNab 491 (ThNJUT 19.1)
See photo on pl. 42b

ngmt trʿʾ

'Ngmt the gate-keeper'.

UJadhNab 492 (ThNJUT 19.2)
See photo on pl. 42b

dkyr {d/r}y{n}y br hnʾ{w}

S. al-Theeb reads the first name *ryzy*, which is also possible. He also reads the patronym as *hnʾ{lhy}*. The same man left his signature in UJadhNab 375.1.

UJadhNab 493 (ThNJUT 19.3)
See photo on pl. 42b

tymw {br} rbʾl šlm

S. al-Theeb reads *{kh} tym{w}…rbʾ*. The two letters before *tymw* may not belong to this text. The same sequence of names appears in five other texts: ArNab 26.1, 131, UJadhNab 6, 110, 164 and 384 (see the commentary under ArNab 26.1).

UJadhNab 494 (ThNJUT 19.4)
See photo on pl. 42b

šlm ḫzwzw br ʿnmw

S. al-Theeb reads *šlm ḫ{zrnn} br {ṣr}m*.

UJadhNab 495 (ThNJUT 20)
See photo on pl. 42b

ʿnmw br š{l}m{w}
šlm

UJadhNab 496 (ThNJUT 21)
See photo on pl. 42b

grgr br yny šlm w yny brh
bṭb lʿlm
yny brh bṭb

S. al-Theeb reads *gdgd* for *grgr* and *ynw* for *yny*. The same man left his signature in UJadhNab 126 and DBv1Nab 23. The same names, in reverse order, appear also in ArNab 12, SBNab 2, UJadhNab 380, 511 and 514 (see the commentary under ArNab 12). *yny brh* has surprisingly been carved twice.

UJadhNab 497 (ThNJUT 22)
See photo on pl. 42b

šnḥr br hnʾt br ʿnmw ʾyšhgrw dkyr

This may have to be divided into two texts, the second one starting with *ʾyšhgrw* which is carved in slightly smaller characters than the first words.

UJadhNab 498 (ThNJUT 23)
See photo on pl. 42b

dkyr pʾr bṭb

UJadhNab 499 (ThNJUT 24)
See photo on pl. 42b

hn{y}ʾ br tymw šlm
S. al-Theeb reads *hnʾ* for *hn{y}ʾ*.

UJadhNab 500 (ThNJUT 25)
See photo on pl. 42b

gdyw br ḥyw br gblw šlm
The same man left his signature in DBv3Nab 1.

UJadhNab 501 (ThNJUT 26)
See photo on pl. 42b

dkyr gšm br tymʾlty w ḥrmw brt ṭ{y}bw bṭb

It would be tempting to read the father's name as *tymʾlhy* but the letter before the final *y* is definitely a *t*, not a *h*. This text is by a man and a woman whose relationship is not specified.

UJadhNab 502 (ThNJUT 27)
See photo on pl. 43a

UJadhNab 502 to 506 are on the same rock face.

bʿlḥ{w}n
{dkyr}

The reading of the second line is very uncertain but *{dkyr}* is more likely than *{dkwr}*.

UJadhNab 503 (ThNJUT 28)
See photo on pl. 43a

šlm ʿbdʾlhy
br šlmw

UJadhNab 504 (ThNJUT 29)
See photo on pl. 43a

šlm ḥyw br šʿdʾlhy

UJadhNab 505 (ThNJUT 30)
See photo on pl. 43a

šlm ʿrgw

UJadhNab 506 (ThNJUT 31)
See photo on pl. 43a

ply br hnʾw ṭb
A man with the same name and father's name left his signature in UJadhNab 376 (see the commentary there).

UJadhNab 507 (ThNJUT 32)
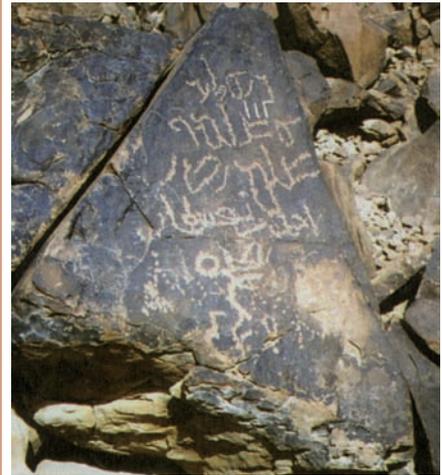
Al-Theeb 2005

rbʾl br
ʾšlmw
šlm bṭb

UJadhNab 508 (ThNJUT 33)

Al-Theeb 2005

tymdwšrʾ
br zydw
šlm

UJadhNab 509 (ThNJUT 39)

Al-Theeb 2005

hnʾt br
tymw
šlm

UJadhNab 510 (ThNJUT 40)

Al-Theeb 2005

{’}{d/r}yw{d/r} br tymw
šlm
S. al-Theeb reads *{’}wywr* for *{’}{d/r} yw{d/r}*.

UJadhNab 511 (ThNJUT 41)

UJadhNab 511 and 512 are on the same rock face.

Al-Theeb 2005

dkryn yny
w m‘n’lhy bny
grgr
m{b}y’ bṭb
m{b}y’ may be the equivalent of *m’by’* of UJadhNab 172, 'the Moabite'. *yny br grgr* left his signature in ArNab 12, SBNab 2, UJadhNab 380 and 514. The same names, in reverse order, appear also in UJadhNab 126 and 496 (see the commentary under ArNab 12). S. al-Theeb reads *ynw* for *yny* and *gdgr* for *grgr*.

UJadhNab 512 (ThNJUT 42)
See photo under UJadhNab 511

dkyr klbw
br
The text is unfinished. The *b* in *klbw* has a very rounded form.

UJadhNab 513 (ThNJUT 43)
See photo on pl. 43b

UJadhNab 513 to 516 are on the same rock face.
tymw br šlmw
The same man left his signature in UJadhNab 325.

UJadhNab 514 (ThNJUT 44)
See photo on pl. 43b

yny br grgr

The same man left his signature in ArNab 12, SBNab 2, UJadhNab 380 and 511. Same commentary, see above.

UJadhNab 515 (ThNJUT 45)
See photo on pl. 43b

ḥrgt br ṭbyw šlm
The first name is *ḥrgt*, not *ḥgrt* (a misprint in al-Theeb 2002).

UJadhNab 516 (ThNJUT 46)
See photo on pl. 43b

šly br štrw
‘mt ḥbrth
šlm
'Šullay son of Šitrū. ‘Ammat his [female] companion. May he/they be safe'.

UJadhNab 517

UJadhNab 517–521 are on the same rock face. From Farīq aṣ-Ṣaḥrā'.
See photo on pl. 44a

šlm {d/r}{d/r}m
There is no way to decide whether the first two letters of the name are *d* or *r*. The names *drm*, *rdm*, *ddm* or *rrm* do not seem to be attested in Nabataean or Arabic.

UJadhNab 518
See photo on pl. 44a
See UJadhNab 517.

dkyr hn’t br q{d/r}ynw šlmy’ bṭb
qrynw could be the diminutive of the Arabic name Qarn or Qaran. As for *šlmy’*, it may be a *nisba* derived from the tribal name *šlmw*, mentioned along with *nbṭw* in a tomb inscription from Madā'in Ṣāliḥ, JSNab 8: *ḥrm kḥlyqt ḥrm nbṭw w šlmw*, 'inviolable according to the nature of inviolability among the Nabataeans and the Salamians' (see Healey 1993: 73).

UJadhNab 519
See photo on pl. 44a
See UJadhNab 517.
w dkyr tymw br ḥyw rḥmh bṭb
'And may Taymū son of Ḥayyū his friend be remembered in well-being'.

This text is probably meant to be the continuation of the preceding one, hence the initial *w*.

UJadhNab 520
See photo on pl. 44a
See UJadhNab 517.
šlm {ṣ}‘bw br {’}dr{mw}

UJadhNab 521
See photo on pl. 44a
See UJadhNab 517.

dkrwn ṭb {w šlm} lmz{d/r}{ywn}
mt{kb}ty’ dnh w ..{d/r}y yqrb t{g}’t{’}
The reading of this text is difficult, especially the end of the second line, and no satisfactory reading and translation could be worked out for it. *dkrwn* probably means 'remembrance' while *mtkbty’* is either derived from *ktb* with an inversion of the *k* and the *t* or a *nisba*. The division of the letters into words is tentative and none of the latter have been included in the indexes. There are a few very faint letters to the right of the beginning of this text but apart from a possible *šlm*, they are illegible.

UJadhNab 522

UJadhNab 522–524 are on the same rock, along with a Safaitic text (UJadhSaf 6) and UJadhProblem 6. From Farīq aṣ-Ṣaḥrā'.
See photo on pl. 44b
dkyr ‘bd’ysy br nḥṣ
bṭb w šlm
The *d* of *‘bd’ysy* is dotted.

UJadhNab 523
See photo on pl. 44b
See UJadhNab 522.
dk{y}r {ḥyn} br grmw
w šlm

UJadhNab 524
See photo on pl. 44b
See UJadhNab 522.
dkyr ‘bdmnwty br ḥwrw
bṭb w šlm

UJadhNab 525

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org)

dkyr tpṣ’ br
ḥlṣ bṭb

UJadhNab 526
See photo on pl. 45a
UJadhNab 526–529 are on the same rock face. From Farīq aṣ-Ṣaḥrā'.

dkyr {ḥ}nṭln br
ḥyw

The *d* of *dkyr* is very faint but visible. The *ḥ* of *ḥnṭln* is very uncertain but the name is known in Nabataean.

UJadhNab 527

See photo on pl. 45a

See UJadhNab 526.

dkyr w'lw {br} {šl}[m]

UJadhNab 528

See photo on pl. 45a

See UJadhNab 526.

t---- šlm

UJadhNab 529

See photo on pl. 45a

ṣhylw šlm
See UJadhNab 526.

The name *ṣhylt* is attested in Nabataean (JSNab 280).

UJadhNab 530

UJadhNab 530–535 are on the same rock face, along with Ancient North and Ancient South Arabian inscriptions (UJadhHism 29–31 and UJadhASA 51–52), as well as UJadhProblem 7. From Farīq aṣ-Ṣaḥrāʾ.

See photo on pl. 45b

ḥyrn
Cf. the Arabic name Ḫayrān.

UJadhNab 531

See photo on pl. 45b

See UJadhNab 530.

dkyr qwz' br šl{y}
šlm

The name *qwz'*, written in exactly the same way, appears in two other inscriptions, ArNab 77 and UJadhNab 555. It is possible that we are dealing with the same person.

UJadhNab 532

See photo on pl. 45b

See UJadhNab 530.

bʿlt{y}n

UJadhNab 533

See photo on pl. 45b

See UJadhNab 530.

kbyrw
{ʿ}l{tt}

There is no visible *br* between the names which may have been written by two separate individuals. The second one may be Arabic ʿUlāṯa.

UJadhNab 534

See photo on pl. 45b

See UJadhNab 530.

{ʿ}šyšrn
šlm

UJadhNab 535

See photo on pl. 45b

See UJadhNab 530.

dkyr 'lʿz
br {b/n}ʿtw bṭb

UJadhNab 536
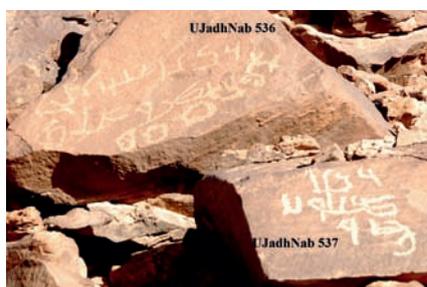
Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

dkyr ʿbd'lgʾ
bṭb w šlm

The text is written in Nabataeo-Arabic. ʿbd'lgʾ is a typical Nabataean name and all the other occurrences in the Darb al-Bakrah are written in the Nabataean script. Below it is UJadhThamC 4.

UJadhNab 537

See photo under UJadhNab 536.

dkyr
ṭkylw br
h{z/r}w

The text is written in Nabataeo-Arabic. The same man left his signature in ArNab 134 and 125.

UJadhNab 538

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

According to the information given to me by Abdullah al-Saeed, from the Farīq aṣ-Ṣaḥrāʾ, this inscription is not located exactly on the Darb al-Bakrah track but about 1,800 m from it (six kilometers, as the crow flies, south-east from Umm Jadhāyidh). It suggests that the author wandered around from the spot where he had stopped over, possibly while on a patrol.

The text is beautifully carved in Nabataeo-Arabic on a sandstone block covered by a black patina, and it is very clear. It should be noted that the same author left his signature seven years earlier in UJadhNab 309.

bly dkyr šly br 'wšw
bṭb w šlm mn qdm
mry ʿlmʾ w ktbʾ dnh
ktb ywm ḫg
'l-pṭyr šnt mʾt
w tšʿyn w šbʿ

'[1] Yea! May Šullay son of ʾAwšū [2] be remembered in well-being and may he be safe in the presence of [3] the Lord of world, and this writing [4] he wrote the day of the feast [5] of the unleavened bread, year one hundred [6] and ninety-seven [AD 303]'.

Commentary:

Reading:

The first line and the beginning of the second were scratched over, probably intentionally, and this was probably meant to deface the name of the author of the text. Fortunately, the latter is still legible without too much difficulty. All the names and words are known in Nabataean, except for what folllows *ywm*, line 4. The last two letters of this line were initially read *ḥd*, by analogy with *ywm ḥd*, 'the first day' of UJadhNab 309, written by the same author. However, the letter which follows the *ḥ* is clearly not a *d*, especially if one compares it with the other *d*s in the text, in *qdm* and *dnh*. We therefore, most probably, have to read *ywm ḫg*, followed, line 5, by *'l-pṭyr*. Both *ḫg* and *'l-pṭyr* occur for the first time in a Nabataean or Nabataeo-Arabic text.

Date:

The text is dated to year one hundred and ninety-seven (written in letters) of the era of the Roman province of Arabia, which corresponds to AD 303.

Script:

The script is clearly transitional between Nabataean and Arabic and fits perfectly well the early 4th century AD. It is very representative of the Nabataeo-Arabic script category. It is rather formal

and the text was carved carefully by a relatively skilled person.

All *t*s in the text have an open form, whether they are in initial, medial or final positions (*ktb'*, *ktb*, *šnt*, *m't*, *tšʿyn*). This contrasts with UJadhNab 309, where all the *t*s have a 'calligraphic' Nabataean form except the one in *šnt*, which is open. It is difficult to draw from this any conclusion on the development of this letter but it surely shows that at this period, end of the third/early fourth century AD, both forms coexisted and were probably equally comprehensible. Note the form of the *m*, which is Nabataeo-Arabic in initial and medial positions (*mn*, *mry*, *ʿlm'*, *m't*) and 'calligraphic' Nabataean in final position (*šlm*, *qdm*, *ywm*), as in UJadhNab 309 and as in all Nabataeo-Arabic texts.

Language:

The text is expressed mainly in Aramaic (*dkyr*, *bṭb*, *br*, *mry ʿlm'*, *mn qdm*, *ktb'*, *dnh*). It contains also, like many Nabataean texts, words which could be either Aramaic or Arabic (*bly*, *w*, *šlm*, *ktb*, *šnt*, *m't*, *tšʿyn*, *šbʿ*). It finally contains one word which is clearly Arabic *faṭīr*, preceded by the *'l-* form of the definite article. *faṭīr* means 'unleavened (dough)', particularly in the expression *ʿīd al-faṭīr*, 'the feast of the unleavened bread', i.e. Passover (Lane 1863–1893: 2417a). *'l-pṭyr* is preceded by the word *ḥg*, the meaning of which is most probably a loan from Hebrew, 'feast', rather than a word derived from Arabic ḤG which means, 'he repaired, betook himself, to, or towards, a person' (Lane 1863–1893: 513b), hence the subsequent meaning of *ḥajj*, 'pilgrimage (to Mecca)'.

It seems therefore that very much like JSNab 17 (for which see Macdonald in Fiema *et alii* 2015: 402–405), the author wrote in Aramaic but used a mixture of other languages, including Hebrew here, for expressions he could not formulate in Aramaic. According to Chr. Robin (pers. comm.), the fact that he uses the Hebrew meaning of *ḥg* is an illustration of the *yahūdiyyah*, the language spoken by the Jews in the Ḥijāz (see Robin 2015a: 73–74). The author and his father bear well-known Nabataean names, and it is not certain that they were Jewish themselves. Yet the author was clearly aware of the fact that he wrote the day of Passover, of which this text offers the first mention in north-west Arabia. One can also assume that he would not have taken the trouble to specify that he wrote the text that special day if it was not important for him. Finally, this text shows that for this individual at least, Passover was referred to by a loan from Hebrew in association with an Arabic word, which is interesting from the point of view of the language spoken by the Jews in the Ḥijāz.

General:

This text is interesting not only because of its content but also because the same person, Šullay son of 'Awšū, carved another text, in Umm Jadhāyidh proper, UJadhNab 309, where he adds his grandfather's name, *'lḥ{b/n}h*, probably *'lḥnh*, year one hundred and ninety, i.e. seven years before this one (AD 295 because written in Tišrī). In both cases, he claims that he wrote the text himself. The existence of two texts written in the same area seven years apart shows that the route along which they are written was indeed a caravan itinerary used year after year by the same people.

The author asks to be remembered before a deity whose name is not given explicitly but only through the epithet *mry ʿlm'*, 'the Lord of the world', which is previously attested in one text only, JSNab 17, dated AD 267. Since this epithet is never used in the Nabataean texts of the first century AD, it is not certain that it refers to Dūšarā or another supreme Nabataean deity. It is also used for Baʿalšamīn in Palmyrene inscriptions (*CIS* II 3989 and 3986, *lbʿlšmyn mr' ʿlm'*). Robin (2014a: 58) suggests that it might refer to the God of the Jews. UJadhNab 538, written on Passover's day by someone who asks to be remembered before the 'Lord of the world' is another argument in favour of this hypothesis. *mry ʿlm'* is thus now used in two texts which belong roughly to the same chronological context, the end of the third and the beginning of the fourth century AD, both in north-west Arabia. It may be a coincidence but it may also be significant that it is used only in this area of the former Nabataean kingdom and only at this period.

UJadhNab 539

UJadhNab 539–541 are on the same rock, the surface of which is uneven. The texts are difficult to read and some have not even been numbered. From Farīq aṣ-Ṣaḥrā'.

See photo on pl. 46a

bly dkyr {ḥ}{d/r} [or {d/r}ṣ{d/r}] {br} {ʿdy}

The reading is very uncertain. Compare the name *ʿdyw*. The reading *{ḥ}{d/r}* or *{d/r}ṣ{d/r}* depends on whether the first letter is a *ḥ* or a *d/r + ṣ*. The name *ḥ{d/r}* is possibly previously attested in an inscription from Umm ar-Raṣāṣ in Jordan (Macdonald 1991: no. 11).

UJadhNab 540

See photo on pl. 46a

See UJadhNab 539.

šlm '{ḥw}

What follows the ' is very uncertain.

UJadhNab 541

See photo on pl. 46a

See UJadhNab 539.

ḥrtt {d/r}k{'}{ṣk} m{z/n} k{d/r}q{'}t

No satisfactory reading and translation could be worked out for this text. The end may possibly be *mn* + a place name. Note that there is a gap after *ḥrt*. The reading of *ṣk* in the middle is very doubtful. Not included in the indexes.

UJadhNab 542–544. Not attributed.

UJadhNab 545

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org)

šlm zhmn br
qršmw

There is a strange drawing above the text.

UJadhNab 546

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org)

This text is carved below the panel bearing inscriptions UJadhNab 261–275, on the same rock face, but it had not been photographed in 2004.

tymw br rb'l dkyr {b}ṭb
ktyb bšnt 20+20+5+4
byrḥ {'lwl}

'Taymū son of Rab'īl, may he be remembered in well-being. Written in

year 49 [AD 155] in the month of Elūl'. This text is probably by the same author as UJadhNab 6 (see UJadhNab 6 and the commentary under ArNab 26.1). It is dated to year 45 of the era of the Roman province of Arabia (AD 155), i.e. four years earlier than UJadhNab 6. It provides another example of person travelling along the Darb al-Bakrah itinerary at several years interval.

UJadhNab 547

UJadhNab 547–548 are on the same rock face.

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

dkyr
ʿnmw br
ḥb{n/r}

The text is written in Nabataeo-Arabic. The *d* is dotted.

UJadhNab 548

See photo under UJadhNab 547.

dkyr
bṭb {k}-
hbl br
ʿwdʾl{š}-
mʾ

The text is written in Nabataeo-Arabic. It is not certain whether the *k* which follows *bṭb* is part of the text. It may be an attempt to write the *h* of *hbl* (Hubal?). If not, we have to assume a name *khbl*. The father's name is new and may be compared with *ʿbdʾlšmʾ* of UJadhNab 72, written partly in Nabataeo-Arabic characters, both being theophoric names built with *šmʾ*.

UJadhNab 549

UJadhNab 549–558 are on the same rock, along with Ancient South Arabian inscriptions (UJadhASA 48–52) and two Ancient North Arabian ones (UJadhHism 28, UJadhThamC 5).

See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

šlm ----ʿbdt br
ʾylw ---- šlm

UJadhNab 550

See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See UJadhNab 549.

rʾyt br
grmw

The same man left his signature in UJadhNab 484. The handwriting is exactly the same.

UJadhNab 551

See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See UJadhNab 549.

ʿmrʾl br
{ml}.n šlm

UJadhNab 552

See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See UJadhNab 549.

hnʾt
br mʿr-
ʾl

There is a small diagonal stroke before the ʾ of *mʿrʾl* but it is too small to be a *b* and it is not considered as being part of the text.

UJadhNab 553

See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See UJadhNab 549.

qsbnh br zbdw
šlm

UJadhNab 554

See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See UJadhNab 549.

šlm ʾbw
br ḫ{b/n}zʾ bṭb

UJadhNab 555

See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See UJadhNab 549.

šlm qwzʾ

What follows the ʾ does not belong to the text. The name *qwzʾ*, written exactly the same way, appears in two other inscriptions, ArNab 77 and UJadhNab 531. It is possible that we are dealing with the same person.

UJadhNab 556
See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See UJadhNab 549.

šlm dm{s}y br bnyt
The letter after the *m* (in *dmsy*) is rounder and more squashed than the *m* and is likely to be a *s*. The name *dmmy* is not attested before whereas *dmsy* is (JSNab 84).

UJadhNab 557
See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See UJadhNab 549.

šlm ---- br ʿ{l}[----]
Note that *br* is written with two parallel lines.

UJadhNab 558
See also photo on pl. 46b

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See UJadhNab 549.

ʿbtblʾ
br ---- šlm
There is a very faint text starting with *šlm* below.

UJadhNab 559
UJadhNab 559–562 are on the same rock. From Farīq aṣ-Ṣaḥrāʾ.
See photo on pl. 47a

šlm zynwn

UJadhNab 560
See photo on pl. 47a
See UJadhNab 559.

šlm bzyzw

UJadhNab 561
See photo on pl. 47a

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See UJadhNab 559.

bly šlm ʾlʿzr br
ʾṣḥq
khnʾ
'Yea! May Eleʿazar son of Iṣḥāq the priest be safe'.

The text is written in Nabataeo-Arabic characters and may be dated to the late-third/early fourth century AD. The author of the text is probably a (Jewish) priest (on *khn*, see Robin 2015a: 120). Note that the name *ʾṣḥq* is written with an initial ʾ and a *ṣ*, which is a mixture of Aramaic *ʾšḥq* and Hebrew *yṣḥq*. Note that in one of the pre-Islamic Arabic inscriptions from Najrān, Ḥimà-Sud PalAr 2, we have *ʾšḥq*, see Robin *et alii* 2014: 1092–1093).

UJadhNab 562
See photo on pl. 47a
See UJadhNab 559.

šlm ḥwpw
br yytʿ bṭb
The second name was read *yytʿ* and not *yytb* because it occurs also in UJadhNab 38.

UJadhNab 562.1

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

tymw br rbʾl šlm
The same sequence of names appears in several other texts. See the commentary under ArNab 26.1.

UJadhNab 563

UJadhNab 563–566 are on the same rock. From Farīq aṣ-Ṣaḥrāʾ.
See photo on pl. 47b

ʿnytw br nšlw šlm

UJadhNab 564
See photo on pl. 47b
See UJadhNab 563.

ʿbdmnwty br ʾwšw šlm
The last letter of the first name was read *y* and not *w* because it is different from the first *w* and is closer to the *y* in UJadhNab 565 below.

UJadhNab 565
See photo on pl. 47b
See UJadhNab 563.

ʿbny šlm

UJadhNab 566
See photo on pl. 47b
See UJadhNab 563.

ʾ{ḥ}nbw br {k}----
šlm
The father's name could tentatively be read *{k}{d/r}{šʿ}*.

Ghadīr ar-Rāshidah

GhRNab 1–20
GhRNab 1–20 are on the same rock face, along with several Ancient South and Ancient North Arabian texts (GhRASA 1, GhRANA/ASA 1, GhRANA 1–3). This rock face overlooks the largest pool of the ghadīr. The texts are very difficult to read and no detailed photographs are available. From Farīq aṣ-Ṣaḥrāʾ.
See general photo on pl. 48

GhRNab 1

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

---- br bnʿw šlm

GhRNab 2

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

šlm m{ḥy}

GhRNab 3

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

ʿbd{wšn}.

GhRNab 4

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

ʿ{wydw br}
[----]tn{m}
The beginning of the second line is on the edge of the photograph. There might be letters before.

GhRNab 5

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

nṣr----ʾ----
br {ʿbdʿw} šlm

GhRNab 6

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

Hardly legible. Possibly ---*lbt* at the end.

GhRNab 7

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

tymw br ʾyšw šlm

GhRNab 8

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

ṭwrsks

GhRNab 9

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

šlm zbydw br
mlkywn

GhRNab 10

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

----.y br ʾsk{d/r}{d/r}
---- šlm

GhRNab 11

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

tymw br {ʾbyn}

GhRNab 12

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

šlm zrq
br hrmwn ḥ{z/w}{k/n}{t}
The reading of what follows *hrmwn* is very uncertain. It is not included in the index.

GhRNab 13

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

. ʿlʾ br {d/r}t.-
t

GhRNab 14

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

dkyr ---- bṭb
There is a very faint text below this one, of which only a few letters are legible.

GhRNab 15
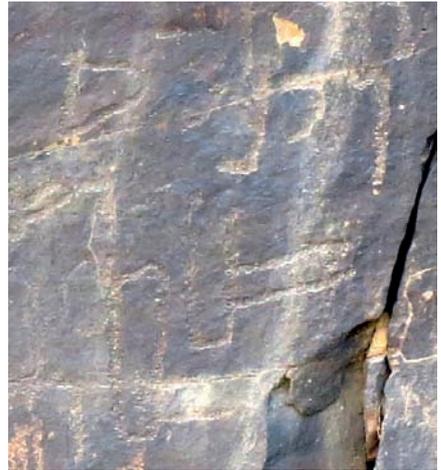
Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

dynys
šlm

GhRNab 16

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

šlw šlm

GhRNab 17

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

{dk}yr bw{d/r}w br {ḥ}yzwn
Before *{dk}yr*, there are scratches on the rock but they do not seem to belong to the text.

GhR 18
See photo under GhR17.

hnʾw br šʿwdw

GhRNab 19

šl{m}ʾ {šl}m

GhRNab 20

See photo under GhR 19.

yʿnʾ{m} w ʿnw

Darb al-Bakrah various 1

DBv1Nab 1

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

zbd br kmšnʿm šlm
The same man left his signature in the centre of Umm Jadhāyidh (UJadhNab 167, see the commentary).

DBv1Nab 2

See also photo on pl. 49

DBv1Nab 2–13 are on three sides of the same rock cliff.

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

šlm {d/r}{d/r}mn

DBv1Nab 3

See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.
ʿ{d/r}ky{d/r}ʾbʾ

DBv1Nab 4

See also photo on pl. 49
See DBv1Nab 2.

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

mškw br ʿydw
The same man (with the same handwriting) left his signature in UJadhNab 111 and UJadhNab 114.

DBv1Nab 5

See also photo on pl. 49
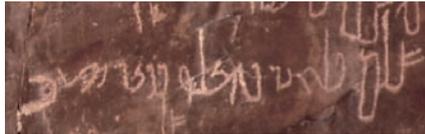
Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.

šlm ply br khylw dkyr bṭb
There are two *khylw br ply* but no *ply br khylw* in the inscriptions from the Darb al-Bakrah.

DBv1Nab 6

See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.
šlm ʾ{d/r}w{d/r}
bṭb

DBv1Nab 7

See also photo on pl. 49
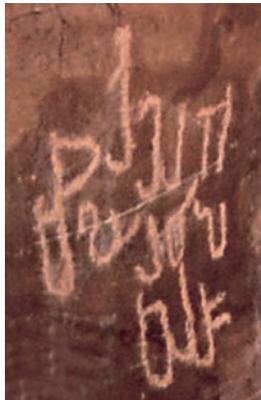
Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.
hnpls
br ʾnʿwm
šlm
There is another man named *hnpls* in Umm Jadhāyidh but he does not give his father's name and his handwriting is not exactly similar to this one.

DBv1Nab 8

See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.
šlm khylw
The handwriting is not the same as in DBv3Nab 9.

DBv1Nab 9

See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.
dkyr pʾr bṭb w šlm

DBv1Nab 10

See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.
dkyr whbʾlhy
bṭb

DBv1Nab 11

See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

See DBv1Nab 2.
ʿbd{mnwty}
šlm

The reading *ʿbd{mnwty}* is preferred to *ʿbdky{nwty}*. Indeed, one can assume that the author simply forgot to join the strokes of what looks like a *k + y* but which in fact is a *m* (compare with the *m* of *šlm*).

DBv1Nab 12
See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv1Nab 2.

{d/r}{d/r}yw br zbdwn
šlm

The same man left his signature in UJadhNab 289.

DBv1Nab 13
See also photo on pl. 49

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv1Nab 2.

zbdʿdnwn br
ʾnʿm šlm

The same man left his signature in UJadhNab 191 and 317.

DBv1Nab 14
See also photo on pl. 50a

DBv1Nab14–18 are carved on the same rock cliff, along with DBv1ASA 1, *wusūm* and at least two Arabic graffiti. The texts are difficult to read because of the absence of detailed photos of each one of them. The inscriptions are tentatively read from right to left.

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

dkry [inversion of *r* and *y*] *bṭb w šlm*
ʾ{d/r}wm br ʾ{q}{d/r}{y.}m
{y.}hwd'

The author of the text says that he is a Judaean/Jewish.

DBv1Nab 15
See also photo on pl. 50a

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv1Nab 14.

ʾbw br ---{z/n}ʾ šlm

DBv1Nab 16
See also photo on pl. 50a

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv1Nab 14.

r{my} šlm

DBv1Nab 17
See also photo on pl. 50a and under DBv1Nab16

See DBv1Nab14.

dkyr   šm{ṣ}y dk----

There is another *šmṣy*, in al-ʿArniyyāt, but he is the son of *hrqlyds*. Here, the father's name is not legible on the photograph. The handwriting is not the same and it is not likely that we are dealing with the same person. Note that there is a gap between *dkyr* and what follows.

DBv1Nab 18
See also photo on pl. 50a

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv1Nab 14.

šlm
nyrks br
s{w/r}ts šlm

DBv1Nab 19
See photo on pl. 50b

DBv1Nab 19–23 are carved on the same rock, along with DBv1ASA 2 and

Arabic texts. Readings from top right to bottom left. It is possible that these inscriptions belong in fact to site DBv2 and not DBv1.

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

šlmw br
ḥnynw šlm

This man is well known along the Darb al-Bakrah. He left his signature in QNNab 15, ArNab 51, and UJadhNab 2, i.e. in four different locations.

DBv1Nab 20
See also photo on pl. 50b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv1Nab 19.

m{n}. šlm
ʿ{r}

The first name may tentatively be read *mny*.

DBv1Nab 21
See also photo on pl. 50b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv1Nab 19.

šḥrw šlm

The same man left his signature in UJadhNab 44, 93, and 151 (the handwriting is exactly the same). See the commentary under UJadhNab 44.

DBv1Nab 22
See also photo on pl. 50b

See DBv1Nab 19.

zw šlm

DBv1Nab 23

See also photo on pl. 50b

See DBv1Nab 19.

grgr br yny šlm
w yny brh
bṭb

The same man left his signature in UJadhNab 126 and 496. The same names, in reverse order, appear also in ArNab 12, SBNab 2, UJadhNab 380, 511 and 514 (see the commentary under ArNab 12).

DBv1Nab 24

There are possibly three or four Nabataean inscriptions on this rock but two of them are hardly legible. The one at the bottom reads:

šwdw br
ʿdr{w} {šlm}
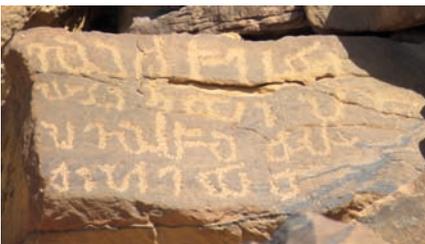
DBv1Nab 25

dʾ npš {ḥ}kmw
br rbʾl w yʿnw
ʿlym mšlmw br

ʾbʾ w ḥ{d/r}{d/r}{m}
'This is the *nefesh* of Ḥakamū son of Rabʾīl and Yaʿnū the servant of Mašlamū son of ʾAbā and Ḥ{d/r}{d/r}{m}'.

There is another *ḥkmw* in ArNab 155 but the handwriting is not the same. There is also a *mšlmw br ʾbʾ* in ArNab 105. It is likely that the *nefesh* refers here to the text itself. This meaning of the word *npš* was already suggested by M.C.A. Macdonald (2006: 290).

DBv1Nab 26

DBv1Saf 1 and DBv1ThamC 1 are carved on the same stone.

ṣyʿtl šlm

It seems that the *l* after *ṣyʿt* was added later and it may therefore not belong to the name, especially since another *ṣyʿt*, with a comparable handwriting, left his signature in ArNab 140. There are possibly three smaller letters below.

Darb al-Bakrah various 2

DBv2Nab 1

šlm b{d/r}ʾn br ʿbdw ṣyʿ
'May B{d/r}ʾn son of ʿAbdū the goldsmith be safe'.

DBv2Nab 2

šlm {ḫ}rmn br tymlhy

Darb al-Bakrah various 3

DBv3Nab 1

bly dkyr gdyw
br ḥyw bṭb
The same man left his signature in UJadhNab 500.
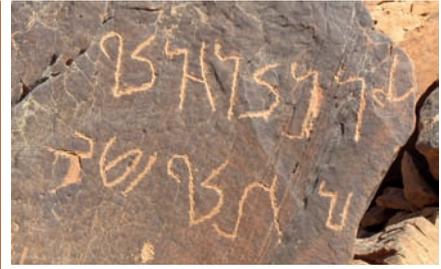
DBv3Nab 2 Not attributed.

DBv3Nab 3

On the same stone as DBv3ImpAr1 (see a general photo under this number). At the bottom of the rock, one can read the following:

zydʾlhy šlm
The text is followed by an X sign.

DBv3Nab 4

The rock panel shows two Nabataean inscriptions, DBv3Nab 4–5, along with Ancient South Arabian (DBv3ASA 1–2) and Ancient North Arabian ones (DBv3ANA 1), *wusūm*, and at least two Arabic graffiti.

See photo on pl. 51a

šly br ḥz{t} šlm

DBv3Nab 5

See photo on pl. 51a
See DBv3Nab 4.

mʿytw w pbt{w} šlm

DBv3Nab 6

See photo on pl. 51b

DBv3Nab 6–7 are on the same rock, along with Ancient South and Ancient North Arabian ones, DBv3ASA 3 and DBv3Hism 1–2.

There may be another Nabataean text in the upper right corner of the rock but it is hardly legible.

dkyr gblw br
ʾšlmw

The same man possibly left his signature in TMNab 1 and in UJadhNab 490, the

latter more likely because *br* is written with two parallel lines.

DBv3Nab 7

See photo on pl. 51b

See DBv3Nab 6.

šlm .{m}----{w}

DBv3Nab 8

Several Nabataean texts (DBv3Nab 8–11) and one Nabataeo-Arabic (DBv3NabAr 1). There seems to be many more texts on the flat surface of the rock but they are not legible.

See also photo on pl. 52a

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

klybt šlm

DBv3Nab 9

See also photo on pl. 52a

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv3Nab 8.

khylw
šlm

The handwriting is not the same as in DBv1Nab 8, which has the same name.

DBv3Nab 10

See also photo on pl. 52a

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv3Nab 8.

qdm šlm

There is a dot above the *d* of *qdm*.

DBv3Nab 11

See also photo on pl. 52a

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv3Nab 8.

šlm mšl----

DBv3NabAr 1

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

dkr 'qlwd{w} bṭb

The text is written in Nabataeo-Arabic characters.

dkr is probably Arabic *ḏakara* with an optative force.

DBv3Nab 12

See also photo on pl. 52b

DBv3Nab 12–17 and DBv3NabAr2 are written on the same rock. One text, marked by a question mark, was not read.

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

{d/r}sy šlm br
tym'l{t}

DBv3Nab 13

See also photo on pl. 52b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv3Nab 12.

zbd' br yny šlm

DBv3Nab 14

See also photo on pl. 52b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv3Nab 12.

šlmw br
šmkw šlm

DBv3Nab 15

See also photo on pl. 52b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv3Nab 12.

ntny br rb'l šlm

A man with the same name and father's name left his signature in UJadhNab 98 and 271 but there are differences in the script, mainly in the form of the final *y* and final *l*. There is a word after the text: *ryzy*?

DBv3Nab 16

See also photo on pl. 52b

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

See DBv3Nab 12.

šlm šlmw br ply

DBv3Nab 17

See also photo on pl. 52b
See DBv3Nab 12.

'šlmw {br} ----
šlm

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

DBv3NabAr 2
See also photo on pl. 52b

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

dkyr ʾwšw
br ʾ----

The text is written in Nabataeo-Arabic characters.

DBv3Nab 18

Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

DBv3Nab 18 and 19 are written above each other.

dkyr pʾr bṭb

DBv3Nab 19
See photo under DBv3Nab 18.

ʾ{y}{l/n}{k}w prš' šlm
'May ʾ{y}{l/n}{k}w the cavalryman be safe'.

On Nabataean cavalrymen, see Nehmé 2017: 143–148.

Concordance of inscription numbers

Texts previously published in Jaussen and Savignac 1909–1914

JSNab 241	UdhNab 22
JSNab 242	UdhNab 16
JSNab 243	UdhNab 14
JSNab 244	UdhNab 15
JSNab 245	UdhNab 18 1st line
JSNab 246 1st part	UdhNab 17 2nd line
JSNab 246 2nd part	UdhNab 18 2nd line
JSNab 247	UdhNab 21
JSNab 248	UdhNab 19
JSNab 249	UdhNab 17 1st line
JSNab 250	UdhNab 13
JSNab 251	UdhNab 8
JSNab 252	UdhNab 11 2nd line
JSNab 253	UdhNab 11.1
JSNab 254	UdhNab 9
JSNab 270	UdhNab 2
JSNab 273–274	Udh 3
JSNab 275	UdhNab 4.1
JSNab 277	UdhNab 5

Texts previously published in al-Theeb 2002 (ThNUJ)

In brackets, the number it was given in al-Theeb 2010 (ThMNN)

ThNUJ 1 (ThMNN 471)	UJadhNab 1	ThNUJ 24 (ThMNN 494)	UJadhNab 104
ThNUJ 2 (ThMNN 472)	UJadhNab 2	ThNUJ 25 (ThMNN 495)	UJadhNab 100
ThNUJ 3 (ThMNN 473)	UJadhNab 303	ThNUJ 26 (ThMNN 496)	UJadhNab 96
ThNUJ 4 (ThMNN 474)	UJadhNab 304	ThNUJ 27 (ThMNN 497)	UJadhNab 97
ThNUJ 5 (ThMNN 475)	UJadhNab 259	ThNUJ 28 (ThMNN 498)	UJadhNab 98
ThNUJ 6 (ThMNN 476)	UJadhNab 260	ThNUJ 29 (ThMNN 499)	UJadhNab 99
ThNUJ 7 (ThMNN 477)	UJadhNab 88	ThNUJ 30 (ThMNN 500)	UJadhNab 15
ThNUJ 8 (ThMNN 478)	UJadhNab 61	ThNUJ 31 (ThMNN 501)	UJadhNab 16
ThNUJ 9–10 (ThMNN 479–480)	UJadhNab 84	ThNUJ 32 (ThMNN 502)	UJadhNab 17
ThNUJ 11 (ThMNN 481)	UJadhNab 85	ThNUJ 33 (ThMNN 503)	UJadhNab 18
ThNUJ 12 (ThMNN 482)	UJadhNab 86	ThNUJ 34 (ThMNN 504)	UJadhNab 19
ThNUJ 13 (ThMNN 483)	UJadhNab 191	ThNUJ 35 (ThMNN 505)	UJadhNab 20
ThNUJ 14 (ThMNN 484)	UJadhNab 23	ThNUJ 36 (ThMNN 506)	UJadhNab 21
ThNUJ 15 (ThMNN 485)	UJadhNab 24	ThNUJ 37 (ThMNN 507)	UJadhNab 22
ThNUJ 16 (ThMNN 486)	UJadhNab 64	ThNUJ 38 (ThMNN 508)	UJadhNab 10
ThNUJ 17 (ThMNN 487)	UJadhNab 65	ThNUJ 39 (ThMNN 509)	UJadhNab 12
ThNUJ 18 (ThMNN 488)	UJadhNab 83	ThNUJ 40 (ThMNN 510)	UJadhNab 13
ThNUJ 19 (ThMNN 489)	UJadhNab 89	ThNUJ 41 (ThMNN 511)	UJadhNab 11
ThNUJ 20 (ThMNN 490)	UJadhNab 62	ThNUJ 42 (ThMNN 512)	UJadhNab 7
ThNUJ 21 (ThMNN 491)	UJadhNab 63	ThNUJ 43 (ThMNN 513)	UJadhNab 8
ThNUJ 22 (ThMNN 492)	UJadhNab 77	ThNUJ 44 (ThMNN 514)	UJadhNab 102
ThNUJ 23 (ThMNN 493)	UJadhNab 101	ThNUJ 45 (ThMNN 515)	UJadhNab 122

ThNUJ 46 (ThMNN 516)	UJadhNab 123
ThNUJ 47 (ThMNN 517)	UJadhNab 136
ThNUJ 48 (ThMNN 518)	UJadhNab 3
ThNUJ 49 (ThMNN 519)	UJadhNab 334
ThNUJ 50 (ThMNN 520)	UJadhNab 335
ThNUJ 51 (ThMNN 521)	UJadhNab 336
ThNUJ 51 (ThMNN 522)	UJadhNab 337
ThNUJ 52 (ThMNN 523)	UJadhNab 339
ThNUJ 53 (ThMNN 524)	UJadhNab 340
ThNUJ 54 (ThMNN 525)	UJadhNab 341
ThNUJ 55 (ThMNN 526)	UJadhNab 342
ThNUJ 56 (ThMNN 527)	UJadhNab 344
ThNUJ 57 (ThMNN 528)	UJadhNab 347
ThNUJ 58 (ThMNN 529)	UJadhNab 348
ThNUJ 59 (ThMNN 530)	UJadhNab 346
ThNUJ 60 (ThMNN 531)	UJadhNab 354
ThNUJ 61 (ThMNN 532)	UJadhNab 355
ThNUJ 62 (ThMNN 533)	UJadhNab 360
ThNUJ 63 (ThMNN 534)	UJadhNab 351
ThNUJ 64 (ThMNN 535)	UJadhNab 353
ThNUJ 65 (ThMNN 536)	UJadhNab 349
ThNUJ 66 (ThMNN 537)	UJadhNab 356
ThNUJ 67 (ThMNN 538)	UJadhNab 357
ThNUJ 68 (ThMNN 539)	UJadhNab 350
ThNUJ 69 (ThMNN 540)	UJadhNab 358
ThNUJ 70 (ThMNN 541)	UJadhNab 359
ThNUJ 71 (ThMNN 542)	UJadhNab 327
ThNUJ 72 (ThMNN 543)	UJadhNab 324
ThNUJ 73 (ThMNN 544)	UJadhNab 325
ThNUJ 74 (ThMNN 545)	UJadhNab 305
ThNUJ 75 (ThMNN 546)	UJadhNab 306
ThNUJ 76 (ThMNN 547)	UJadhNab 307
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ThNUJ 78 (ThMNN 550)	UJadhNab 296
ThNUJ 79 (ThMNN 551)	UJadhNab 232
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ThNUJ 88 (ThMNN 560)	UJadhNab 202
ThNUJ 89 (ThMNN 561)	UJadhNab 5
ThNUJ 90 (ThMNN 562)	UJadhNab 6
ThNUJ 91 (ThMNN 563)	UJadhNab 200
ThNUJ 92 (ThMNN 564)	UJadhNab 201
ThNUJ 93 (ThMNN 565)	UJadhNab 370
ThNUJ 94 (ThMNN 566)	UJadhNab 161
ThNUJ 95 (ThMNN 567)	UJadhNab 162
ThNUJ 96 (ThMNN 568)	UJadhNab 164
ThNUJ 97 (ThMNN 569)	UJadhNab 165
ThNUJ 98 (ThMNN 570)	UJadhNab 166
ThNUJ 99 (ThMNN 571)	UJadhNab 167
ThNUJ 100 (ThMNN 572)	UJadhNab 168
ThNUJ 101 (ThMNN 573)	UJadhNab 49
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ThNUJ 111 (ThMNN 583)	UJadhNab 137
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ThNUJ 114 commentary (ThMNN 588)	UJadhNab 130
ThNUJ 115 (ThMNN 589)	UJadhNab 126
ThNUJ 116 (ThMNN 590)	UJadhNab 127
ThNUJ 117 (ThMNN 591)	UJadhNab 125
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ThNUJ 119 (ThMNN 593)	UJadhNab 115
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ThNUJ 125 (ThMNN 599)	UJadhNab 111
ThNUJ 126 (ThMNN 600)	UJadhNab 112
ThNUJ 127 (ThMNN 601)	UJadhNab 113
ThNUJ 128 (ThMNN 602)	UJadhNab 105
ThNUJ 129 (ThMNN 603)	UJadhNab 106
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ThNUJ 131 (ThMNN 605)	UJadhNab 108
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ThNUJ 148 (ThMNN 622)	UJadhNab 410
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ThNUJ 151 (ThMNN 625)	UJadhNab 413
ThNUJ 152 (ThMNN 626)	UJadhNab 414
ThNUJ 153 (ThMNN 627)	UJadhNab 415
ThNUJ 154 (ThMNN 628)	UJadhNab 416
ThNUJ 155 (ThMNN 629)	UJadhNab 289
ThNUJ 156 (ThMNN 630)	UJadhNab 290
ThNUJ 157 (ThMNN 631)	UJadhNab 465
ThNUJ 158 (ThMNN 632)	UJadhNab 466
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ThNUJ 166 (ThMNN 640)	UJadhNab 441	ThNUJ 201 (ThMNN 675)	UJadhNab 183
ThNUJ 167 (ThMNN 641)	UJadhNab 442	ThNUJ 202 (ThMNN 676)	UJadhNab 184
ThNUJ 168 (ThMNN 642)	UJadhNab 443	ThNUJ 203 (ThMNN 677)	UJadhNab 185
ThNUJ 169 (ThMNN 643)	UJadhNab 444	ThNUJ 204 (ThMNN 678)	UJadhNab 186
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ThNUJ 171 (ThMNN 645)	UJadhNab 240	ThNUJ 206 (ThMNN 680)	UJadhNab 188
ThNUJ 172 (ThMNN 646)	UJadhNab 241	ThNUJ 207 (ThMNN 681)	UJadhNab 189
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ThNUJ 185 (ThMNN 659)	UJadhNab 254	ThNUJ 220 (ThMNN 695)	UJadhNab 426
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ThNUJ 187 (ThMNN 661)	UJadhNab 431	ThNUJ 222 (ThMNN 697)	UJadhNab 141
ThNUJ 188 (ThMNN 662)	UJadhNab 237	ThNUJ 223 (ThMNN 698)	UJadhNab 142
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ThNJUT 17 (ThMNN 706)	UJadhNab 488	ThNJUT 30 (ThMNN 723)	UJadhNab 505
ThNJUT 18 (ThMNN 707)	UJadhNab 489	ThNJUT 31 (ThMNN 724)	UJadhNab 506
ThNJUT 19 (ThMNN 708)	UJadhNab 490	ThNJUT 32 (ThMNN 725)	UJadhNab 507
ThNJUT 19.1 (ThMNN 709)	UJadhNab 491	ThNJUT 33 (ThMNN 726)	UJadhNab 508
ThNJUT 19.2 (ThMNN 710)	UJadhNab 492	ThNJUT 34 (ThMNN 727)	UJadhNab 373
ThNJUT 19.3 (ThMNN 711)	UJadhNab 493	ThNJUT 35 (ThMNN 727)	UJadhNab 374
ThNJUT 19.4 (ThMNN 712)	UJadhNab 494	ThNJUT 36 (ThMNN 728)	UJadhNab 375.1
ThNJUT 20 (ThMNN 713)	UJadhNab 495	ThNJUT 37 (ThMNN 729)	UJadhNab 376
ThNJUT 21 (ThMNN 7 14)	UJadhNab 496	ThNJUT 38 (ThMNN 730)	UJadhNab 375
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ThNJUT 23 (ThMNN 716)	UJadhNab 498	ThNJUT 40 (ThMNN 732)	UJadhNab 510
ThNJUT 24 (ThMNN 717)	UJadhNab 499	ThNJUT 41 (ThMNN 733)	UJadhNab 511
ThNJUT 25 (ThMNN 718)	UJadhNab 500	ThNJUT 42 (ThMNN 734)	UJadhNab 512
ThNJUT 26 (ThMNN 719)	UJadhNab 501	ThNJUT 43 (ThMNN 735)	UJadhNab 513
ThNJUT 27 (ThMNN 720)	UJadhNab 502	ThNJUT 44 (ThMNN 736)	UJadhNab 514
ThNJUT 28 (ThMNN 721)	UJadhNab 503	ThNJUT 45 (ThMNN 737)	UJadhNab 515
ThNJUT 29 (ThMNN 722)	UJadhNab 504	ThNJUT 46 (ThMNN 738)	UJadhNab 516

Index of personal names

A name followed by (f.) is feminine.

A name followed by *N* was found in Negev's index of personal names (Negev 1991); a name followed by *O* was not found in this index. For names which are incomplete or uncertain, the name(s) found in Negev which may correspond to the reading is/are given after the number(s) of the inscription(s) in which they occur.

An inscription number followed by * indicates that the inscription is written in Nabataeo-Arabic characters and a number followed by # indicates that it is written partly in Nabataeo-Arabic characters.

When a name has editorial signs, the latter are indicated either in the entry itself, as in *'{b/l/n}dmyw* or, if the name appears in several inscriptions, in ( ) after the inscription number, as in *'wš'lhy*.

When there are two or more possibilities for the reading a particular letter, the various possible names have not *systematically* been included in the index, especially in the case of *d/r*.

ﺍ

'{b}---- N	QNNab 31
'b----m N	UJadhNab 8. N: *'bšlm*
'b' N	ArNab 105 – UJadhNab 45, 206 – DBv1Nab 25
'bgr N	ArNab 111 (*'b{gr}*) – UJadhNab 361
{'bd'w} O	GhRNab 5
'{b/l/n}dmyw O	UJadhNab 224*
'bw O	ArNab 101 (twice) – UJadhNab 9 (*{'}bw*), 27, 43, 173, 183 (twice)), 554 – DBv1Nab 15
'bw ypny O	UJadhNab 222*
'{b}wkn O	UJadhNab 64
'bw 'mrw O	UJadhNab 299*
'bw qṭnh O	QNNab 2#
'byw N	QNNab 5 – UJadhNab 4*, 221*
'{b}yn N	ArNab 86 – GhRNab 11 ({'byn})
'bsnwn N	UJadhNab 306
'brq O	UJadhNab 112
'brq' N	UJadhNab 391
'bšlm N	UJadhNab 163, 233
'gb{ḥ}---- O	UJadhNab 47
'{d/r}w{d/r} O	DBv1Nab 6
'{d/r}{d/r}y N	UJadhNab 88, 115. N: *'ddy*
{'}{d/r}yw{d/r} O	UJadhNab 510
'{d/r}wm O	DBv1Nab 14
'drmw N	UJadhNab 260, 388, 520 (*{'}dr{mw}*)
{'}w---- N	QNNab 44. N: nineteen different names may correspond to this reading
'w{n}wd O	UJadhNab 136
'wns O	UJadhNab 65
'wprns N	UJadhNab 265
'wš'lhy N	UJadhNab 144 (*'wš{'l}[hy]*), 162, 268 (*'w{š}['']l{ḥ}y*), 373
'wšw N	UJadhNab 24, 31*, 63, 71#, 309*, 324, 331*, 368-369*, 440, 481, 538*, 564 – DBv3NabAr 2*
'wš'bdt N	UJadhNab 286
'z{b/n}yh O	SBNab 10
'{z/r}m O	UJadhNab 313*, 364* (N: *'zmw*)
'ḥ{b}šw O	UJadhNab 434
'{ḥw} N	UJadhNab 540
'{ḥwm} O	ArNab 128
'{ḥ}wr N	ArNab 104
'ḥyw N	UJadhNab 192
{'ḥy}mn O	UJadhNab 193*
'{ḥ}nbw O	UJadhNab 566
'ḥn{kn} O	ArNab 163
'ḥpn O	UJadhNab 469
'yd'n N	ArNab 114
'ylw O	UJadhNab 549

b{d/r}{d/r}w [N]	UdhNab 4 – ArNab 25 – UJadhNab 182, 248.1. N: *bdrw*, *brdw*
{b/n}{d/r}w{ʿ/br} [O]	QNNab 34
{b/n}{ḥ}ṣ [O]	ArNab 36
{b/n}zw{b} [O]	QNNab 34
{b/n}{ḥ}{b/y/n}ʾ [O]	SHNab 1*
b{d/r}y [O]	UJadhNab 25, 326
{b}{d/r}y{t} [O]	UJadhNab 227
b{d/r}mn [O]	ArNab 53
bw{d/r}w [O]	GhRNab 17
bzyzw [O]	UJadhNab 560
by----t [O]	SBNab 2
byšʿ [O]	UJadhNab 319
{b/n}{k/n}w [O]	UJadhNab 73. See also *bnw*
b{k}{z/l}ywm [O]	QNNab 24
blʾl{w} [O]	ArNab 162
{b/n}{my}{b/n}y [O]	UJadhNab 69[#]
{bn}hbl [O]	UJadhNab 350
bnw [O]	ArNab 31 – UJadhNab 8
bny [N]	ArNab 156 – UJadhNab 58, 231
bnyt [O]	UJadhNab 39, 161, 556
bnʿw	GhRNab 1
bʿlḥ{w}n [N]	UJadhNab 502
bʿlntn [N]	ArNab 142
bʿlt{y}n [O]	UJadhNab 532
bʿnw [N]	ArNab 152 – UJadhNab 106, 107, 210, 304
bʿntn [O]	UJadhNab 47
{b/n}ʿtw [O]	UJadhNab 535
bpnw [O]	UJadhNab 222*
brwlt [O]	QNNab 20
{bry} [O]	UJadhNab 328
{b}rny [O]	UJadhNab 487*
brnʿrt [O]	UJadhNab 228
bršp{d/r}w [O]	ArNab 151
bš{d/r} [O]	UJadhNab 389

G

g{.}ʾ{.} [O]	ArNab 110
gblw [N]	TMNab 1 – UJadhNab 5 (*gb----*), 234, 490, 500 – DBv3Nab 6
g{b/n}s [O]	UJadhNab 316
gd---- [N]	UJadhNab 435. N: several Nabataean names start with gd: gdw, gdyw, gdṯb, etc.
gdw [N]	ArNab 61, 69
gdyw [N]	ArNab 165 – UJadhNab 5, 500 – DBv3Nab 1
g{d/r}t [O]	UJadhNab 307
gzyʾt [O] (f.)	ArNab 78, 106 (*gzy{ʾ}t*) – UJadhNab 190
gzyʾw [O]	UJadhNab 182, 248.1
gḫšw [O]	UJadhNab 413, 452
gyz{d/r}yn [O]	UJadhNab 173
{g}y{s}yʾ [O]	UJadhNab 175
gmḥw [O]	UJadhNab 26, 138, 179 (*{gm}ḥw*)
{g}mlm [O]	UJadhNab 116
gnypt [O]	ArNab 44
{g}npw [O]	ArNab 116
{g}ʿ{d/r}w [O]	UJadhNab 17
grgr [O]	ArNab 12 – SBNab 2 – UJadhNab 126, 380, 496, 511, 514 – DBv1Nab 23
grh [O]	QNNab 30
grmʾl [N]	UJadhNab 175
grmw [N]	JabSaNab 1 – ArNab 45 – UJadhNab 3*, 192, 360[#], 484, 523, 550
grʿm [O]	ArNab 19[#]
gš{d/r}w [O]	ArNab 144, 164 (*{g}š{d/r}w*)
gšm [N]	UJadhNab 13, 29, 74 (*gš[m]*), 76, 117 (*{g}šm*), 125, 154, 205, 501

D

{d/r}{d/r}{d/r}w [O]	UJadhNab 440
{d/r}{d/r}m [O]	UJadhNab 517
{d/r}{d/r}mn [O]	DBv1Nab 2
{d/r}w{.} [O]	ArNab 30
{d/r}''t [O]	MBAZNab 2
{d/r}{'}{d/w/r} [O]	ArNab 84
{d/r}{bzy}{d/r}tš{h/s} [O]	SBNab 11
{d/r}{d/r}z{yn}w [O]	ArNab 103
{d/r}{d/r}yw [O]	UJadhNab 289 – DBv1Nab 12
dy{b/n}{r}w [O]	UJadhNab 487*
{d/r}y{d/r}w [O]	UJadhNab 446
{d/r}ytym{.} [O]	UJadhNab 395
{d/r}ymn [O]	UJadhNab 30
{d/r}yny [N]	UdhNab 17 – UJadhNab 375.1, 468, 492 (*{d/r}y{n}y*). N: *dyny*, *ryny*
dynys [N]	GhRNab 15
{d/r}ynt	UJadhNab 160
{d/r}ys [N]	UJadhNab 201
{d/r}{k}{d/r}' [O]	TMNab 8
{d/r}kyt' [O]	UJadhNab 389
{d/r}m---- [N]	UJadhNab 460. N: several Nabataean names start with *rm* or *dm*.
{d/r}m{p}l{s} [O]	UJadhNab 137
{d/r}m{z/n}ny [O]	UJadhNab 357
{d/r}my{d/r}n [O]	ArNab 22
{d/r}ms [O]	UJadhNab 296
dmsy [N]	UJadhNab 252, 284, 458, 556
dmsps [N]	UJadhNab 414
dmtrys [N]	UJadhNab 53, 94
{d/r}ngy{š} [O]	SBNab 3
{d/r}sy [O]	ArNab 62, 74, 95, 129, 135 – UJadhNab 274 – DBv3Nab 12
{d/r}{ṣ}w [O]	ArNab 109
{d/r}šmw [O]	UJadhNab 89

H

{h}'lw [N]	ArNab 27
h{b/n}{b/n}w [O]	QNNab 3
{hz}{d/r} [O]	UJadhNab 14
{hz}{d/r}w [O]	UJadhNab 450
h{z/r}w [O]	ArNab 134* – UJadhNab 537*
hlns [O]	UJadhNab 273
{h}mlw [O]	ArNab 60
hn'w [N]	QNNab 1 – ArNab 46, 120 – SBNab 8 – UJadhNab 261, 323, 336, 348, 375.1 (*{hn}'w*), 376, 431, 492 (*hn'{w}*), 506 – GhRNab 18
hn'kbytw [O]	UJadhNab 440
hn'lt [O]	SBNab 4 – UJadhNab 399
hn't [N]	QNNab 23, 46, 47 – ArNab 20, 93 – UJadhNab 123 (*hn{'}t*), 400, 497, 509, 518, 552
hndw [O] (f.)	UJadhNab 99
hn{y} [O]	UJadhNab 499
{h}nyny [O]	UJadhNab 287*
{hny}{d/r}{'} [O]	ArNab 50
hnpls [N]	UJadhNab 353 (*hnpl{s}*) – DBv1Nab 7
h'lm [O]	SBNab 1
hrmwn [O]	GhRNab 12
{h}rqlyds [O]	ArNab 79

W

w'lw [N]	ArNab 144, 158 – UJadhNab 11*, 100, 103 (*w'{lw}*), 113, 150, 224*, 243, 252, 284, 286, 327, 339, 382, 417, 418, 479, 480, 527
w'{y}lw [O]	UJadhNab 297*
w'lt [N] (f.)	UJadhNab 91

wb{k}t [O]	ArNab 89
wbrw [O]	UJadhNab 56, 223
w{d/r}nw [O]	UJadhNab 81
whbᵓlgyr [O]	UJadhNab 428
whbᵓlhy [N]	UJadhNab 329, 393, 408 – DBv1Nab 10
whblhy [N]	UJadhNab 268
whbw [N]	QNNab 14 – UJadhNab 40, 173, 320* (*w[h]bw*)
whbyl [O]	UJadhNab 133, 387
whbn [N]	ArNab 101
whybw [O]	UJadhNab 129
{w}ytʿ [O]	UJadhNab 436
{w}ṭll [O]	UJadhNab 236.1
wy{z}{l/n}w [O]	ArNab 85
wlw [O]	UJadhNab 150
wllᵓšwp [O]	UJadhNab 288
wʿlw [O]	UJadhNab 483
{wq}y [O]	UJadhNab 254
wrylw [N]	UJadhNab 406, 433
wt{y}[----] [N]	QNNab 48. N: *wty*, *wtyqt*, *wtyrw*

Z

zbᵓbrh [O]	UJadhNab 343*
zbd [N]	UJadhNab 167 – DBv1Nab 1
zbdᵓ [N]	DBv3Nab 13
zbdw [N]	ArNab 82, 138 – TMNab 10 – UJadhNab 245, 415, 553
zbdwn [O]	UJadhNab 289 – DBv1Nab 12
zbdʿdnwn [O]	SBNab 1 – UJadhNab 188, 191, 317, 378 – DBv1Nab 13
{zbdt}{d/r}{h}{wm} [O]	UJadhNab 218
zby [N]	UJadhNab 362
zbydw [N]	ArNab 35 – UJadhNab 43, 466 – GhRNab 9
z{b/n}y{b/n}w [N]	UJadhNab 118*. N: *zbynw, rbybw*
zb{k/d}{d/r}š{w} [O]	UdhNab 7
zbnᵓ [O]	ArNab 159
zhmn [O]	UJadhNab 545
zhmny [O]	UJadhNab 254
zw [O]	DBv1Nab 22
{zyd}---- [N]	QNNab 49
zydᵓl [O]	UJadhNab 196
zydᵓlhy [N]	ArNab 82 – UJadhNab 189, 245 – DBv3Nab 3
zydw [N]	TMNab 6 – UJadhNab 28, 51 (*z{yd}w*), 86, 131 (*{z}y{d}w*), 397, 508
zydq{w}my [O]	UJadhNab 176
zynwn [O]	QNNab 4 – UJadhNab 559
{z}yt [O]	UJadhNab 355
zky	UJadhNab 435
zkyw [N]	UJadhNab 67*, 178* (*zk{yw}*)
z{k}y{n} [O]	UJadhNab 224*
zmḫšmt [O]	ArNab 66
zny [O]	UJadhNab 303, 453
znm [O]	UJadhNab 41
zpr [O]	UJadhNab 337, 344, 351, 394
zrq [N]	GhRNab 12

Ḥ

{ḥ}.{y} [N]	ArNab 15. N: *ḥby*, *ḥyy*, *ḥny*, *ḥry*
ḥbᵓlhy [N]	ArNab 1, 7
ḥbw [N] (f. in UJadhNab 120)	SBNab 10 (*{ḥ}bw*) – UJadhNab 51 (*ḥ{b/g}w*), 69[#], 116 (*ḥ{b}w*), 120 (f.)
ḥ{b/n}zᵓ [O]	UJadhNab 554
ḥ{b/n}y{b/n}w [N]	ArNab 120.1* (*{ḥ}{b/n}{y}{b/n}w*) – UJadhNab 90*, 122*, 327 (*ḥbybw*), 333*, 368-369*, 403, 448*. N: *ḥbybw*, *ḥnynw*
ḥbkᵓ [O]	UJadhNab 332

ḥbr [O]	QNNab 13 – UJadhNab 547* (*ḥb{n/r}*)
{ḥ}bš{w} [O]	UJadhNab 363
ḫgw [N]	ArNab 5, 8 – UJadhNab 51 (*ḫ{b/g}w*), 166
ḫgy [O]	UJadhNab 55, 77
ḫgt [N]	UJadhNab 49
{ḫ}{d/r} [O]	UJadhNab 539
ḫ{d/r}{d/r}{m} [O]	DBv1Nab 25
ḥwzʾ [O]	ArNab 159
ḥwln [O]	ArNab 101 – UJadhNab 37
ḥwpw [O]	UJadhNab 562
ḥwrw [N]	UdhNab 8 – ArNab 13, 42, 56, 86, 99 – TMNab 5 – UJadhNab 12, 106, 107, 210, 216, 400, 420, 439, 524
ḫzwz [O]	UJadhNab 117
ḫzwzw [O]	UJadhNab 494
ḫzyrʾ [O]	UJadhNab 208
ḫzn [O]	UJadhNab 166, 307
ḫz{t} [O]	DBv3Nab 4
ḫṭbt [N]	UJadhNab 127
ḫṭybw [O]	UJadhNab 184
ḫṭyšw [N]	UJadhNab 393
ḫyʾ [N]	UJadhNab 12
ḫy{d/r}{w/n} [N]	ArNab 27, 124 (*{ḫ}y{d/r}----*). N: *ḫyrw*
ḫyw [N]	UJadhNab 5, 54, 81, 163, 216, 231, 233, 416, 451 (*ḫ{y}w*), 500, 504, 519, 526 – DBv3Nab 1
{ḫ}yzwn	GhRNab 17
{ḫ}y{k/r}---- [N]	ArNab 124. N: *ḫyrw*, *ḫyry*, *ḫyrt*
ḫylw [O]	UJadhNab 290
ḫyn [N]	UJadhNab 9 (*{ḫy}n*), 170, 171 (*{ḫ}yn*), 185* (*ḫy{n/r}*), 187* (*ḫ{yn}*), 430 (*ḫ{yn}*), 523 (*{ḫyn}*)
ḫyrn [O]	UJadhNab 530
ḥkb{w/p}n{ʾ} [O]	ArNab 162
ḥkmw [N]	ArNab 155 – DBv1Nab 25 (*{ḥ}kmw*)
ḥ{kty} [O]	UJadhNab 6
ḥlyw [O]	UJadhNab 20
ḥlypw [N]	UJadhNab 23[#] (*ḥly{p}w*), 174
ḥlmw [O]	ArNab 54
ḥlpʾlhy [N]	UJadhNab 169
ḥlpw [N]	UJadhNab 85
ḥlptʾl [O]	ArNab 80
ḥlṣ [N]	QNNab 37 (*{ḥ}lṣ*) – UJadhNab 245.1, 339, 525
ḥlṣw [N]	QNNab 26
ḥlṣt [N]	ArNab 70 – SBNab 5 – UJadhNab 447, 482
{ḥ/t}{m} [O]	QNNab 27
ḥm{d/r}ʾ [O]	UJadhNab 41
ḥmdw [N]	UJadhNab 277. N: *ḫmdw*
ḥmyn [N]	ArNab 52 – UJadhNab 466
ḥmlt [N]	UJadhNab 338
ḥmš [O]	UJadhNab 82
ḥmt [O]	ArNab 145
ḥnʾ[l] [N]	ArNab 49
{ḥ}n{b}ʿl [O]	ArNab 61
ḥ{n/b}zʾ	UJadhNab 554
ḥnṭlh	UJadhNab 300*, 367* (*ḥn{ṭl}h*)
ḥnṭlw [N]	UJadhNab 152
{ḥ}nṭln	UJadhNab 526
ḥny [N]	ArNab 7 (*{ḥ}ny*) – UJadhNab 119, 405*
ḥnny [O]	UJadhNab 225*, 293*
ḥnnyh [O]	UJadhNab 229*
ḥnynʾ [O]	UJadhNab 75 (*{ḥ}nynʾ*), 76, 125, 154, 205
ḥnynh [O]	UJadhNab 310*
ḥnynw [N]	UdhNab 13 – QNNab 15 – ArNab 51 – UJadhNab 1, 2 – DBv1Nab 19
ḥpṣʾ [N]	UJadhNab 245.1
ḥṣyʾ [O]	UJadhNab 132
{ḥ}{r/d} [O]	UJadhNab 539

ḫ{r/d}{r/d}{m} [O]	DBv1Nab 25
ḫrbw [N]	QNNab 8 (*ḫr{b}w*), 16 – ArNab 10, 58 – UJadhNab 338
ḫrgt [O]	UJadhNab 515
ḫrw [N]	UJadhNab 152, 342
ḫrm [O]	ArNab 87
ḫrmw [O] (f.)	UJadhNab 501
{ḫr}mh [O]	UJadhNab 311*
ḫrmn [O]	ArNab 5 (*ḫrm{n}*) – UJadhNab 56 – DBv2Nab 1 (*{ḫ}rmn*)
ḫrn [N]	UJadhNab 155
ḫršw [N]	ArNab 68, 83, 118
ḫrtt [N]	UdhNab 15, UJadhNab 541
ḫšwyʾ [O]	UJadhNab 41
ḫšmt [O]	ArNab 136
ḫtmw [O]	UJadhNab 161

Ṭ

ṭbyw [O]	UJadhNab 515
ṭwpw [O]	UJadhNab 59, 83, 134 (twice), 426
ṭwrsks	GhRNab 8
ṭ{y}bw [N]	UJadhNab 501
ṭkylw [O]	ArNab 125*, 134* – UJadhNab 537*
ṭnṭʾ [O]	UdhNab 3
ṭn{y}w [O]	UJadhNab 255
ṭʿlbh [O]	UJadhNab 298*

Y

y{b/n}ʿw [O]	UJadhNab 351
{y}gnbʾ [O]	ArNab 119
y{d/r}{m/s} [O]	UJadhNab 201
y{h}w [N]	UJadhNab 251
yhwdʾ [O]	UJadhNab 225*, 293*, 301*, 386*, 467*, DBv1Nab 14 (*{y}hwdʾ*)
ywmny [O]	UJadhNab 229*
ywsp [N]	UJadhNab 219*
{yṭyzbr} [O]	UJadhNab 230#
yytʿ [O]	UJadhNab 38, 562
y{l/n}ʿw [O]	UJadhNab 212
yny [O]	ArNab 12, 32 (*y{ny}*), 88 – SBNab 2 – UJadhNab 126, 156, 380, 496 (three times), 511, 514 – DBv1Nab 23 (twice) – DBv3Nab 13
ynmw [N]	UJadhNab 90*, 320*, 333*
yʿnw [O]	DBv1Nab 25
{y}ʿwy [O]	UJadhNab 287*
yʿlʾ [O]	UJadhNab 291
yʿ{m} [O]	UJadhNab 394
yʿmw{d/r}w [O]	ARNab 20
yʿmr [N]	UJadhNab 337, 344
yʿmrw [N]	UJadhNab 10*, 215#, 422
yʿnʾ{m} [O]	GhRNab 20
yʿqwb [O]	UJadhNab 124*
{yṣṣl}y	QNNab 41
yqwm [N]	UJadhNab 290
yšlm [O]	QNNab 19 – UJadhNab 186
ytʿw [N]	UJadhNab 120

K

kʾ{d/r} [O]	UJadhNab 459
kbyrw [N]	UJadhNab 533
{k}{d/z/r}ʾ{y} [O]	UJadhNab 78
k{d/r}ybl [O]	UJadhNab 379
k{d/r}{ml} [O]	ArNab 139

{k}hbl [O]	UJadhNab 548*
khylw [N]	QNNab 32 – UJadhNab 259, 264 (*k{h}ylw*), 272, 315, 341 (*k{h}ylw*) – DBv1Nab 5, 8 – DBv3Nab 9
kw' [O]	UJadhNab 171
kwn{y}wn [O]	UJadhNab 392
kwtw [O]	QNNab 40
{k}y{r}d' [O]	UJadhNab 293*
kyrz [O]	QNNab 9
kl---- [N]	SBNab 6. Several Nabataean names start with *kl*
kl{.y}bw [N]	ArNab 57
klbw [N]	UJadhNab 512
klybw [N]	UJadhNab 80
klybt [N]	DBv3Nab 8
kmkmw [O]	UJadhNab 91
kmš'wḥ [O]	UJadhNab 267
kmšw [O]	UJadhNab 470
{k}m{šwm} [O]	UJadhNab 48
{k}{m/r}šmš [O]	UJadhNab 397
kmšn'm [O]	UJadhNab 167 – DBv1Nab 1
{k}m{t} [O]	UJadhNab 141
ksy [O]	UJadhNab 274
k'bw [N]	UJadhNab 486*
krz' [O]	UJadhNab 214
krys [O]	UJadhNab 119, 214
k{rny}. [O]	ArNab 95
kšṭw [N]	ArNab 109

L

lbnt [N] (f.)	UJadhNab 17
{l/n}gyw [O]	UJadhNab 230#
lwdn [N]	UdhNab 8 – UJadhNab 246, 258
lwy' [O]	UJadhNab 19*
lwqys [N]	UJadhNab 104
l{w}t [O]	TMNab 2
lysmks [O]	UJadhNab 294
lkpw [O]	UJadhNab 147
{l/r}ḥymw [O]	UJadhNab 19*
l'bn [O]	UJadhNab 25
lqṭt [O]	UJadhNab 408

M

{m}----{z}w [O]	UJadhNab 449
mb' [O]	UJadhNab 170
{m/ṣ}{b/n}{'}{d/r} [O]	UJadhNab 308*
mgs [N]	UJadhNab 472
m{d/r}{b} [O]	QNNab 34
m{d/r}{y} [N]	ArNab 75. N: *mdy, mry*
m{d/r}{d/r}{pw} [O] (f.)	ArNab 53
m{d/r}y{d/r}t [O]	ArNab 108 – UJadhNab 463
mw[----] [N]	QNNab 22. N: a few names start with *mw*
mwt{d/r}w [O]	UJadhNab 174
{mz}{'/y}b [O]	UJadhNab 79
mz{d/r}{ywn} [O]	UJadhNab 521
mḥbbw [O]	UJadhNab 202
mḥw{d/r}w [O]	UJadhNab 94
m{ḥy} [O]	GhRNab 2
mḥmyt [N] (f.)	UJadhNab 489
mḥrbw [N]	UJadhNab 400
mṭyw [N]	UJadhNab 265, 269
mṭyn{w} [O]	UJadhNab 409

m{y}.t ^O	UJadhNab 149
m{y/n}' ^O	UJadhNab 88
m{y}{d/r} ^O	ArNab 16
mydw ^N	ArNab 78, 106 (*my{dw}*). N: *mydw*
ml{g/ḥ}m[w] ^O	UJadhNab 187*
{ml}.n ^O	UJadhNab 551
mlw ^O	UJadhNab 195
mlkw ^N	UdhNab 15 – UJadhNab 25, 47, 421, 471, 475, 486*
mlky ^O	UdhNab 5
mlkywn ^N	ArNab 40 – UJadhNab 280, 392 – GhRNab 9
{m/t}{m}{d/r}{w} ^O	UJadhNab 213
m{n}. ^N	DBv1Nab 20. N: *mnw, mny*
m{n}yb ^O	ArNab 166
mnʿm ^O	UJadhNab 180
mnʿt ^N	UdhNab 22 – QNNab 14 – ArNab 59 – UJadhNab 370, 383, 485, 488
{mn}š ^O	UJadhNab 14
mʿ{w} ^O	ArNab 137
mʿyrw ^N	ArNab 20, 65.1, 147
mʿytw ^N	DBv3Nab 5
mʿlt ^O	QNNab 17
mʿn'lhy ^N	UJadhNab 1, 59 (*mʿn'lh{y}*), 134 (*mʿ[n]'lhy*), 270, 281, 381, 426, 511
mʿnw ^N	UdhNab 16 – ArNab 65 – UJadhNab 15*, 184, 360#, 398, 478
mʿr'l	UJadhNab 552
{m}ʿrbw ^N	UJadhNab 121
{m}ʿš{r} ^O	UJadhNab 313*, 314* (*m{ʿš}r*)
mqymw ^N	UJadhNab 60, 95
m{r}w' ^O	QNNab 9
{m}rkh ^O	UJadhNab 236.1
m{rṣ}wdw ^O	UJadhNab 87
mškw ^N	ArNab 73 – UJadhNab 111, 114, 295 – DBv1Nab 4
mšlm ^N	UJadhNab 340, 425
mšlmw ^N	QNNab 1 (*mšlm{w}*) – ArNab 2, 3 (*mšl{mw}*), 62, 76, 105, 129, 135 – SBNab 4 – AyNab 3 – UJadhNab 41, 168, 194, 203 (*mšlm{w}*), 232, 262, 274, 283, 323, 429, 435 – DBv1Nab 25
mšnw ^O	UJadhNab 128
mšʿwdw ^N	UJadhNab 80, 108
mtyt ^O	UJadhNab 227
mt{rw}t ^O	UJadhNab 436

N

{n}.lp{t} ^O	UJadhNab 143
{n/l}gyw ^O	UJadhNab 230#
{n}g{d/r}y ^O	UJadhNab 482
ngmt ^O	UJadhNab 491
nḥṣ ^O	UJadhNab 522
nw ^O	UJadhNab 477 (unfinished name?)
nwnw ^O	UJadhNab 89
nyrks ^N	DBv1Nab 18
nḥmy ^O	UJadhNab 405*
nḥšṭb ^N	UJadhNab 33, 140, 234, 385
nṭyr'l ^N	UJadhNab 130
nṭs ^O	UJadhNab 462
{nṭ}[r] ^O	UJadhNab 427
nyq{m}{d/r}s ^O	UJadhNab 146
nmyrw ^O	UJadhNab 192
{nmny} ^O	UJadhNab 62
{n}mš{ʿ}m ^O	UJadhNab 24
{n/b}ʿtw ^O	UJadhNab 535
np{d/r}w ^O	UJadhNab 439
npln ^O	UJadhNab 342
npmn---- ^O	UJadhNab 259

nṣyrw ^O	ArNab 145
nṣrw ^N	UJadhNab 36, 57
nṣr----ʾ----	GhRNab 5
n{qy} ^O	ArNab 6
nšlw ^N	UJadhNab 563
{n}šrw ^N	ArNab 148
nt{d/r}{y} ^O	ArNab 143
ntny ^O	UJadhNab 98, 180, 270, 271, 281, 381 – DBv3Nab 15

S

s{w/r}ts ^O	DBv1Nab 18

ع

ʿbd ^N	ArNab 38
ʿbdʾ ^N	UJadhNab 8, 130
ʿbdʾ---- ^N	UJadhNab 390. Several Nabataean names start with *ʿbdʾ*
ʿbdʾyš ^O	UJadhNab 105*
ʿbdʾysy ^N	UJadhNab 41, 522
ʿbdʾl ^N	QNNab 30
ʿbdʾlʾšhl ^O	UJadhNab 300*, 367* (twice)
ʿbdʾlgʾ ^N	QNNab 31 – ArNab 161 – UJadhNab 129 (*ʿb{d}ʾlgʾ*), 169, 202, 260, 536*
ʿbdʾlh ^N	UJadhNab 250*
ʿbdʾlhy ^N	UJadhNab 239, 503
ʿbdʾlʿ[z]{y} ^N	UJadhNab 352*
ʿbdʾlšmʾ ^O	UJadhNab 72[#]
ʿbdʾlt ^O	UJadhNab 331*
ʿbdgnwn ^O	UJadhNab 140
ʿbdw ^N	ArNab 37 – TMNab 4 – UJadhNab 28, 116, 241, 267, 411, 415 – DBv2Nab 1
ʿbd{w}---- ^N	QNNab 29. N: *ʿbdw, ʿbdwdw*
ʿbdwbw ^O	UJadhNab 61
ʿbd{wšn}.	GhRNab 3
ʿbdḥrtt ^N	UdhNab 9 – ArNab 100, 161 – UJadhNab 32
ʿbdlgʾ ^O	UJadhNab 213, 464 (*{ʿ}bdlgʾ*)
ʿbdm{y} ^O	UJadhNab 391
ʿbdm---- ^N	ArNab 153. N: several Nabataean names start with *ʿbdm*
ʿbdmnwy ^O	ArNab 80
ʿbdmnwty ^N	UJadhNab 524, 564 – DBv1Nab 11 (*ʿbd{mnwty}*)
ʿbdmnkw ^N	ArNab 104, 159 – UJadhNab 21, 277, 318, 407, 444
ʿbd{mnn} ^O	SBNab 5
ʿbd{nl}t---- ^O	UJadhNab 424
ʿbdʿbdt ^N	UJadhNab 27, 142, 437
ʿbdʿ{d/r}yn ^O	QNNab 36
ʿbdʿdnwn ^N	QNNab 18 – ArNab 21 (*ʿbdʿdnw{n}*), 132, 149 (*ʿ{b}dʿdnwn*) – UJadhNab 33, 35? (----ʿ{d/r}-{nwn}), 172, 385, 465
ʿbdṣd{p/q}w ^O	UJadhNab 248*
ʿbdṣlm ^O	UJadhNab 145, 383.2
ʿbdrm{n} ^O	UJadhNab 102
ʿbdrbʾl ^N	ArNab 38, 112 – UJadhNab 18, 279, 305
ʿbydw ^N	UdhNab 12 – QNNab 10 – UJadhNab 109*, 133, 320*, 344, 351, 357, 375*, 387
ʿbyšw ^N	UJadhNab 471
ʿbny ^O	UJadhNab 565
ʿbtblʾ ^O	UJadhNab 558
ʿ{d/r}w ^O	UJadhNab 176
{ʿdy} ^O	UJadhNab 539
ʿdydw ^O	UJadhNab 434, 220* (*ʿdy{d}w*)
ʿ{d/r}{d/r}w{d/r} ^O	ArNab 14
ʿdyw ^N	UJadhNab 193*, 345* (*{ʿ}dyw*)
ʿdywn ^O	ArNab 98 – UJadhNab 396, 412
ʿ{d/r}ky{d/r}ʾbʾ ^O	DBv1Nab 3
{ʿ}dnw ^N	UJadhNab 345*

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‘drw [N]	ArNab 67 – UJadhNab 223, 226, 324 – DBv1Nab 24 (*‘dr{w}*)
‘{h}dw [N]	UJadhNab 139
‘wd’l [O]	UJadhNab 69[#]
‘wd’l{š}m’ [O]	UJadhNab 548*
‘wdmnwty [O]	QNNab 16 – UJadhNab 186
‘wyd’ [N]	UJadhNab 362
‘wydw [N]	ArNab 31 – UJadhNab 269 – GhRNab 4
‘w{b/n}yw [O]	UJadhNab 3*
‘wpw [O]	UJadhNab 297*
‘wt’lhy [N]	QNNab 33 (*{‘w}t’lhy*) – ArNab 99
‘wtw [N]	SBNab 7 – UJadhNab 38, 278, 318 (*‘{wtw}*), 346, 383, 444, 488
‘wtlhy [N]	UJadhNab 68, 244, 275
‘z{wy} [O]	ArNab 128
‘zw{r} [O]	UJadhNab 227
‘zzw [N]	UJadhNab 240. N: *‘zzw----*
‘z{y} [N]	ArNab 18
‘zl [O]	UJadhNab 388 (*‘z{l}*)
‘zr [N]	UJadhNab 156, 160, 427
‘{z/r}rw [O]	UJadhNab 310*
‘ydw [N]	UJadhNab 111, 114, 130, 138, 292, 404, 466 – DBv1Nab 4
‘yk{mr/s} [O]	UJadhNab 287*
‘lht [N]	UJadhNab 231
‘lyn [N]	UJadhNab 165 (*[‘]{ly}n*), 456
‘{l/n}tlhy [O]	UJadhNab 135
‘ln [O]	UJadhNab 419
‘l{p}w [O]	UJadhNab 432.1
{‘}l{tt} [O]	UJadhNab 533
‘m---- [N]	UJadhNab 474. N: several Nabataean names start with *‘m----*
‘myyw [O]	UJadhNab 266*
‘myrt [N]	ArNab 156 – UJadhNab 181, 469
‘{m}{‘}{d/r}t [O]	QNNab 7
‘mr [O]	MBAZNab 1 – UJadhNab 113
‘mr’l [N]	UJadhNab 155, 551, 55
‘mrw [N]	ArNab 19[#] – UJadhNab 109*, 287*, 343*
‘mrn [O]	QNNab 44.1*
‘mrt [N]	ArNab 103
‘mt [N] (f.)	UJadhNab 516
‘nw [N]	GhRNab 20
‘nynt [O]	SBNab 9
‘nytw [N]	UJadhNab 563
‘nm [O]	UJadhNab 40
‘nmw [N]	QNNab 22, 23, 46 – UJadhNab 23[#], 67*, 178*, 185*, 219*, 237, 410, 448*, 461, 467*, 494, 495, 497, 547*
‘npw [O]	UJadhNab 276
‘{n/l}tlhy [O]	UJadhNab 135
‘ṣmw [N]	UJadhNab 177
‘ṣrn [N]	UJadhNab 479, 480
‘qby [O]	UJadhNab 18, 279, 305
‘qrbw [N]	UJadhNab 52
‘rgw [N]	UJadhNab 505
‘{r/d}w [O]	UJadhNab 176
{‘r}w{m}---- [O]	SBNab 3
‘{r/z}rw [O]	UJadhNab 310*
‘šylh [O]	UJadhNab 266*, 299*
{‘}šyšrn [O]	UJadhNab 534
‘{ty}kw [O]	UJadhNab 253
‘tymw [O]	UJadhNab 157

P

{p..kn} [O]	UJadhNab 153
p{’}w [O]	UJadhNab 366*

rb'l [N]	QNNab 18 – ArNab 26.1, 131, 132, 149 – UJadhNab 6, 62, 98, 101, 110, 164, 192, 200, 271, 349, 384, 493, 507, 546, 562.1 –DBv1Nab 25 – DBv3Nab 15
rbw [N]	UJadhNab 71#, 72#
rbḥrt [O]	UJadhNab 382
rbyb'l [N]	ArNab 56 – UJadhNab 149, 410, 414 (*rbyb'{l}*), 441
rbybw [N]	AyNab 3
rby'h [O]	SHNab 1*
rb{m/t}. [O]	ArNab 81
rgy'w [O]	UJadhNab 26, 55, 77
r{g}lyw [O]	UJadhNab 468
r{w}---- [N]	ArNab 49. N: several Nabataean names start with *rw*
rwḥw [N]	SBNab 7
rw{y}t [O]	UJadhNab 149
rwps [N]	UJadhNab 379, 464 (*{r}wps*)
rwpt [O]	ArNab 108
rz{l/n}t [O]	UJadhNab 70
rḥymbl [O]	UJadhNab 137
{r/l}ḥymw [O]	UJadhNab 19*
rḥnn [O]	UJadhNab 198
rḥmnw [O]	UJadhNab 218
rm'l [N]	UdhNab 6, 18, 21 (*rm['l]*) – QNNab 12 – ArNab 124 – UJadhNab 280
rmy [N]	UJadhNab 51 (*{r}my*), 264 (*rm{y}*), 341 – DBv1Nab 16 (*r{my}*)
{rmy}{d/r}{t} [O]	UJadhNab 173
rnm{y} [O]	UJadhNab 123
rtmnlt [O]	UJadhNab 209

Š

{š}----{d/r}m [N]	ArNab 69. N: *šmšgrm* (but it does not fit in ArNab 69)
š'lhy [N]	ArNab 43
šbw [N]	UJadhNab 46, 243 (in Negev, correct *šby* to *šbw*)
š{b/n}y [O]	UJadhNab 38
š{b/l}ywn [O]	UJadhNab 412
šbykw [N]	UdhNab 22. N: *šbykw*
šbyl' [N]	UdhNab 19
šdw [O] (f.)	ArNab 87
š{d/r}w{d/r} [O]	ArNab 14
š{d/r}y{d/r}w [O]	ArNab 47 – UJadhNab 157 (*š{d/r}y{d/r}r*, without the final *w*)
š{d/r}ym [O]	ArNab 119 – UJadhNab 429
šhrw [N]	ArNab 133 – UJadhNab 87, 92, 204, 207
šwdw [N]	ArNab 122 – DBv1Nab 23
šwdy [N]	UJadhNab 82, 383.1
šz{y}{b/k/n}{w} [O]	QNNab 6
š{ḥl}w [O]	ArNab 114
šḥrw [N]	ArNab 160 – UJadhNab 44, 93, 151, 347, 455 (*š{ḥ}rw*) – DBv1Nab 21
šy'’lhy [N]	UJadhNab 198, 243
{š}y't [O]	ArNab 41
šlgw [O]	UJadhNab 276
šld'lhy [O]	QNNab 5
{š}ldllhy [O]	UJadhNab 352*
šlw [O]	GhRNab 16
šl{w}mw [O]	ArNab 141
šly [N]	UdhNab 4.1, 12 (*šl{y}*) – QNNab 33, 35 – ArNab 65 – TMNab 9 – UJadhNab 275 (*šl{y}*), 309*, 361, 365, 457, 478, 483, 516, 531 (*šl{y}*), 538* – DBv3Nab 4
š{l/b}ywn [O]	UJadhNab 412
š{l}y{m} [O]	UJadhNab 390
šlymw [N]	QNNab 13 – UJadhNab 10*, 215#, 457
šlym{n} [O]	UJadhNab 15*
šlymt [N]	UJadhNab 441
šly{p}t [O]	UJadhNab 355
šllw [O]	UJadhNab 63
šlm [N]	ArNab 98 – UJadhNab 117, 527 (*{šl}{m}*)

T

tymʿbdt ᴺ	UdhNab 9, 13 – UJadhNab 40, 173
{t}lm{.} ᴺ	UJadhNab 246. N: *tlm/tlmy*
{t/ḥ}{m} ᴼ	QNNab 27
{tmw} ᴼ	UJadhNab 253
{t/m}{m}{d/r}{w} ᴼ	UJadhNab 213
{tn}ʾ{w/p} ᴼ	UJadhNab 319
tpṣ̣ʾ ᴼ	UdhNab 11.1 – SBNab 8 – ArNab 46, 110, 120 – UJadhNab 525
tpš̌ʾ ᴼ	QNNab 37
trṣy ᴼ	UJadhNab 248.3
trsys ᴺ	QNNab 12
trṣy ᴼ	UJadhNab 146, 438

Other indexes

Toponyms

ʾlḥgr	UJadhNab 330*
ʾlḥgrw	ArNab 20 (*ʾlḥ{g}rw*)
gyʾ	UJadhNab 41, 88 (*g{y}ʾ*), 402
ḥgrʾ	UJadhNab 5, 199
ytrb	UJadhNab 459
{ʿ}{b/n}{t}nʾ	UJadhNab 8
qbtʾ	UJadhNab 46
{d/r}kl	UJadhNab 133

Divine names

ʾlʿzy	UJadhNab 313*, 345*, 364*, 368-369*
ʾlt	UJadh 237
dwšrʾ	UJadhNab 40, 41, 47, 226, 391, 402
mwt (m[n]wt)	UJadhNab 391
mntw	UJadhNab 295
mnwtw	UJadhNab 40

Names of Nabataean kings

mnkw	UJadhNab 110

Peoples

nbṭw	UJadhNab 110

Index of vocabulary

The words *bṭb*, *br*, *dkyr* and *šlm* have not been included in this index (nor the conjunction *w*).

Abbreviations:
3fsp = 3rd person feminine singular perfect
3mpp = 3rd person masculine plural perfect
3msp = 3rd person masculine singular perfect
adj. = adjective
adv. = adverb
conj. = conjunction
def. art. = definite article
dem. pron. = demonstrative pronoun
excl. part. = exclamative particle
indef. pron. = indefinite pronoun
n. = noun
pers. pron. = personal pronoun
pl. = plural
prep. = preposition
rel. pron. = relative pronoun
vb = verb followed by the form in Roman numerals, e. g. I/II, V, etc.

ʾ

ʾb	n. 'father'	UJadhNab 327
ʾdḫlw	vb IV 3mpp 'they introduced'	UJadhNab 109*
ʾdr	n. month-name, 'ʾAdār', Febr.-March	UJadhNab 86
ʾḫwhy	n. + suffix, 'his brother'	ArNab 141 – UJadhNab 38, 119
ʾzl	vb. 3msp. 'he went'	UJadhNab 5, 199
ʾl	def. art.	UJadhNab 109*, 538* and in the toponyms *ʾlḫgr* and *ʾlḫgrw*
ʾlh	n. 'god'	UJadhNab 41, 88, 402
ʾlhyʾ	n. 'the gods'	UJadhNab 189 ('lh{y'}), 228
ʾlhtʾ	n. 'the goddess'	UJadhNab 295
{ʾlwl}	n. month-name 'ʾElūl, September'	UJadhNab 546
ʾly	prep. 'to'	UJadhNab 330*
ʾsrtgʾ	n. *strategos*, 'governor'	ArNab 104

B

b-	prep. 'in, for'	UJadhNab 6, 86, 105* , 110, 237, 309*, 399, 546
bṭy	mistake for *bṭb*?	UJadhNab 118*
bl	excl. part. 'yea!'	ArNab 95 – UJadhNab 18, 45
blʾ	excl. part. 'yea!'	UJadhNab 40
bly	excl. part. 'yea!'	QNNab 4 – ArNab 10, 20, 26 (*{bly}*), 35, 36, 38, 41, 44, 62, 116, 122, 126, 129 (commentary) – SBNab 11 – UJadhNab 3*, 4* (*bl{y}*), 7, 35, 64, 101, 102, 109*, 110, 148, 172, 221*, 229*, 268, 309*, 341, 375*, 429, 488 (*{l}y*), 538*, 539, 561* – DBv3Nab 1
bnh	vb. 3msp 'he made, built'	UJadhNab 237
bny	n. pl. of *br*, 'sons of'	UdhNab 3 – UJadhNab 134, 135 (*b{n}y*), 175, 288, 511
brh	n. + suffix, 'his son'	UJadhNab 59, 112, 200, 496 – DBv1Nab 23
brt	n. 'daughter'	ArNab 78, 87, 106 – UJadhNab 120, 501

G

gbr	n. 'man'	UJadhNab 5, 84, 110, 199, 383.1 {*gbr*}
gb{b/y}{h/ḥ}yʾ	*nisba*?	UJadhNab 196
gml	n. 'camel'	UJadhNab 5, 199

D

dʾ	dem. pron. 'this' (feminine)	UJadhNab 237 – DBv1Nab 25
{d/r}w{my'}	*nisba*?	ArNab 45
dy	rel. pron. 'who, which'	ArNab 20, 27 – UJadhNab 5, 8, 46, 133, 199, 237, 327, 459
dkyrh	vb. passive (feminine), 'may she be remembered'	UJadhNab 120
dkrwn	n. 'remembrance'	UJadhNab 16 (*[dk]rw{n}*), 47, 82, 460, 521
dnh	dem. pron. 'this' (masculine)	UJadhNab 309*, 521, 538*

H

hw	pers. pron., 'he, him'	UJadhNab 327
hprkʾ	n. *hipparchos / eparchos*, 'cavalry commander' / 'commander, *praefectus*'	UJadhNab 377

Ḥ

ḥbr	n. 'companion'	SBNab 2
ḥbrwhy	n. pl. of *ḥbr* + suffix, 'his companions'	UdhNab 18
ḥbrth	n. + suffix, 'his companion (f.)'	UJadhNab 516
ḥgryʾ	*nisba*, 'the Hegrans'	UJadhNab 40
ḥd	numeral 'one'	UJadhNab 309*
ḥg	n. 'feast'	UJadhNab 538*
ḥnṭʾ	n. 'the embalmer'	UJadhNab 97
{ḥrg}{z/n)	vb. 'to go, to depart'	UJadhNab 330*

{ḥ}š{d/r}'	n. 'the one who does not stop taking milk from the she-camel'	UJadhNab 18

Ṭ

ṭb	adj. 'good'	UJadhNab 47, 82, 84, 110, 460, 506, 521
ṭb{lwh}y	?	UJadhNab 214
ṭrq skt'	n. 'the goldsmith, the maker of coin dies'	UJadhNab 100

Y

ydh	n. + suffix, 'his hand'	UJadhNab 297*
{y}hwd'	*nisba* 'Judaean, Jewish'	DBv1Nab 14
ywm	n. 'day'	UJadhNab 309*, 538*
yrḥ	n. 'month'	UJadhNab 86, 110, 546

K

khn'	n. 'the priest'	UJadhNab 561*
kl	indef. pron. 'all, any'	UJadhNab 5 (twice), 84, 110, 199 (twice), 383.1 (*{kl}*)
klhm	indef. pron. + suffix, 'all of them'	UJadhNab 189, 228
ktb	vb 3msp 'he wrote'	UJadhNab 201, 297*, 309*, 313*, 320*, 457 (*k----*), 538*
ktb'	n. 'the writer'	ArNab 161 (*{k}t{b'}*) – UJadhNab 200
ktb'	n. 'the writing'	UJadhNab 309*, 538*
ktbh	vb. + suffix, 'he wrote it'	UJadhNab 200, 319
ktyb	vb. passive, 'it was written'	UJadhNab 110, 546

L

l-	prep. 'to, for'	UdhNab 9 – QNNab 12 – ArNab 166 – UJadhNab 5, 40, 47, 82, 110, 155, 199, 226, 291, 293*, 310, 313*, 343*, 345*, 364*, 352* (*{l}*), 427, 496, 521
l'	negative part. 'not'	ULNab 1 – UJadhNab 226

M

m'by'	*nisba*, 'the Moabite'?	ArNab 165 – UJadhNab 172
m{b}y'	*nisba*, 'the Moabite'?	UJadhNab 511
m't	n. 'hundred'	UJadhNab 309*, 538*
m{q}{l/n}y'	?	UJadhNab 226
mlk / mlk'	n. 'king', 'the king'	UJadhNab 109*, 110 (twice)
mn	prep. 'from'	ArNab 20, 27 – UJadhNab 8, 40, 41, 46, 47, 88, 133, 189, 226, 228, 295, 391, 459, 538*
mzny'	*nisba*?	UJadhNab 56
mrzy'	*nisba*?	UJadhNab 36
mry	n. 'lord'	UJadhNab 287* (*m{r}y*), 538*
mt{kb}ty'	n. 'the writings'?	UJadhNab 521

N

nbty'	*nisba*, 'the Nabataean'	UJadhNab 295
nṭr	n. 'bodyguard'	ArNab 140
nṭryn	n. 'guard'	UdhNab 18
npš	n. 'commemorative stele'	DBv1Nab 25

S

skt'	n. 'ploughshare, die', cf. *ṭrq skt'*	UJadhNab 100
snypr'	n. 'ensign bearer'	UJadhNab 259
spr'	n. 'scribe'	ArNab 65 – UJadhNab 465
ssn'	? It is a profession	UJadhNab 327

ʿ

ʿlym	n. 'slave, servant'	ArNab 104 – TMNab 8 – UJadhNab 51, 116 (*ʿly{m}*) – DBv1Nab 25
ʿlymy	n. pl. of *ʿlym*, 'slaves'	UJadhNab 41
ʿlymt	n. 'maidservant'	ArNab 53 – SBNab 2 – UJadhNab 17 (*[ʿly]mt*), 91, 99
ʿlm	n. 'eternity'	UdhNab 9 – QNNab 12 (*ʿ[l]m*) – ArNab 166 – UJadhNab 155, 168 (*{ʿlm}*), 226, 291, 310, 427, 496, 538* (*mry ʿlm*)

P

p-	conj. 'and, then'	UdhNab 18
pṭyr	n. 'unleavened bread'	UJadhNab 538*
p{m}h	?	ArNab 100
pršʾ	n. 'cavalryman'	DBv3Nab 19
pršyʾ	n. 'cavalrymen'	UdhNab 18

Ṣ

ṣyʿʾ	n. 'goldsmith'	DBv2Nab 1

Q

qdm	prep. 'in the presence of'	UJadhNab 40, 41, 47, 88, 189, 228 (*qmd*), 295, 391, 538* – DBv3Nab10 10
qṭrywnʾ	n. 'centurion'	UJadhNab 260
qynʾ	n. 'the smith'	UJadhNab 307
qrʾʾ	n. 'the reader'	UJadhNab 226

R

{r/d}w{myʾ}	*nisba*?	ArNab 45
rʾšʾ	n. 'the chief'?	ArNab 140
rḥm	n. 'friend'	UJadhNab 519
{r}ḥmnyʾ	n. pl. of *rḥm*, 'the ones who love'	UJadhNab 338

Š

š	abbreviation for *šnt*	UJadhNab 86
šbʿ	numeral 'seven'	UJadhNab 538*
šwšpʾ	n. 'best man'	UJadhNab 401
šlm	n. 'security'	UJadhNab 47
šmʿt	vb 3fsp, 'may she listen'	UJadhNab 313*, 345*, 364*, 368-369*
šnt	n. 'year'	UJadhNab 6, 109*, 110, 172, 297*, 309*, 454, 538*, 546
šqyʾ	n. 'the one who irrigates'	UdhNab 11

T

trʿʾ	n. 'the gate-keeper'	UJadhNab 491
trtyn	numeral 'two'	UJadhNab 110
tšʿyn	numeral 'ninety'	UJadhNab 309*, 538*
tšry	n. month-name 'Tišrī', October	UJadhNab 6, 110, 309*

Numerals written as ciphers

19	UJadhNab 86		49	UJadhNab 546
25	UJadhNab 454		200	UJadhNab 297*
45	UJadhNab 6		350	UJadhNab 109*
46	UJadhNab 172			

Sigla and References

Sigla

ARNA.Nab	Nabataean inscriptions published in Winnett and Reed 1970.
CSAI	The Corpus of South Arabian Inscriptions http://dasi.humnet.unipi.it/index.php?id=42&prjId=1&corId=0&colId=0.
CIS II	Nabataean and Palmyrene inscriptions published in *Corpus Inscriptionum Semiticarum. Pars II Inscriptiones Aramaicas continens*. Paris, 1889–.
CIS V	Safaitic inscriptions published in *Corpus Inscriptionum Semiticarum. Pars V. Inscriptiones Saracenicas Continens, Tomus 1. Inscriptiones Safaiticae*. Paris, 1950–1951.
DNPF	Nabataean inscriptions published in Dalman 1912.
JSLih	Dadanitic inscriptions published in Jaussen and Savignac 1909–1922.
JSNab	Nabataean inscriptions published in Jaussen and Savignac 1909–1922.
MAKNJ	Nabataean inscriptions published in al-Muaikil and al-Theeb 1996.
MP	Nabataean inscriptions recorded by J.T. Milik, J. Starcky and L. Nehmé in Petra, partly published in Nehmé 2012b.
N	Negev 1991.
OCIANA	The Online Corpus of the Inscriptions of Ancient North Arabia http://krcfm.orient.ox.ac.uk/fmi/webd#ociana
P Yadin	Papyri published in Yadin, Greenfield, Yardeni, Levine 2002.
RÉS	*Répertoire d'épigraphie sémitique*. Paris, 1900–1968.
ThMNN	Nabataean inscriptions published in al-Theeb 2010.
ThNIS	Nabataean inscriptions published in al-Theeb 2011.
ThNS	Nabataean inscriptions published in al-Theeb 2014.
ThNUJ	Nabataean inscriptions published in al-Theeb 2002.
ThNUJT	Nabataean inscriptions published in al-Theeb 2005.

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Inscriptions de type palmyrénien
de Umm Jadhāyidh

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La pierre porte une inscription dans une écriture araméenne syrienne très proche de ce que J. Cantineau a appelé « cursive palmyrénienne »[1], ainsi que de l'inscription palmyrénienne sur bois trouvée à Socotra[2]. Elle est ici en écriture verticale, un phénomène attesté surtout en syriaque mais pas inconnu en palmyrénien, surtout dans cette forme d'écriture[3]. Le graffito date probablement du milieu du IIIᵉ siècle. La forme du *mim* fermé, qui annonce celle du syriaque, montre que l'écriture araméenne de Syrie intérieure reste sans doute assez mal connue.
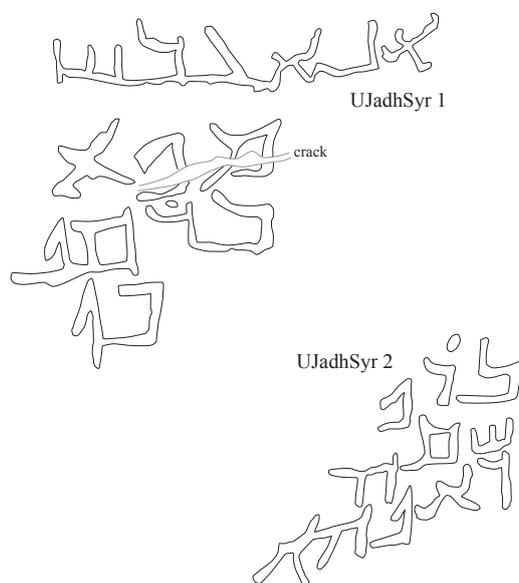
On distingue sept lignes en deux blocs de textes : le premier, UJadhSyr 1, porte le nom de celui qui a fait l'inscription, le second, UJadhSyr 2, l'invocation à un dieu non nommé.

1. J. Cantineau, *Grammaire du palmyrénien épigraphique*. Le Caire, 1935.

2. C. Robin et M. Gorea, « Les vestiges antiques de la grotte de Ḥoq (Suquṭra, Yémen) », *Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres*, 2002, p. 409-445.

3. Cantineau p. 31. A. Desreumaux, « Comment peut-on écrire en syriaque ou Des problèmes du scribe devant sa page blanche », dans C. Batsch et M. Vartejanu-Joubert (éds), *Manières de penser dans l'Antiquité méditerranéenne et orientale. Mélanges offerts à Francis Schmidt par ses élèves, ses collègues et ses amis*. Leiden, 2009, p. 105-126.

De haut en bas :

UJadhSyr 1

’n’ ‘bš
mk’
br ml
kw

« Je suis ‘bšmk’ fils de Mlkw ».

UJadhSyr 2

brk
šmh
d’lh’

« Bénis le nom du dieu ».

L'onomastique ne pose guère de question même si les deux premiers anthroponymes ont une forme qui n'est pas connue ailleurs. Le nom *‘bš* est attesté sous les formes *‘bš’* et *‘bšy* à la fois en palmyrénien[4], en édessénien[5] et en hatréen[6] ; selon Stark, il signifie « austère, sévère » mais Milik[7] l'interprète comme un hypocoristique de *‘bdšmš*. *Mk’* est un hypocoristique, probablement le même que celui qui est attesté en palmyrénien sous la forme *mky* ou plus développé *mkbl*[8] et en hatréen *mky* et *mkmrtn*[9]. Stark et Abbadi interprètent ces anthroponymes comme « Qui est comme (ND) ? ». Drijvers et Healey[10], à propos du nom *mkyl* attesté en édessénien, rattachent ces noms dans les trois contextes à la racine *mkk* « être bas, se prosterner (devant la divinité) ». Le nom *mlkw* (Malikū) est extrêmement courant à Palmyre[11]. C'est encore un hypocoristique formé sur la racine *mlk* « roi ».

Dans l'invocation, les parallèles suggéreraient que *brk* « bénir » soit un participe passif : « Béni est (*ou* soit) », selon une formule très courante, mais en palmyrénien comme en édessénien le mot serait sous la forme *bryk*. Il s'agit donc plus probablement d'un impératif de forme simple ou intensive, qui n'est pas attesté jusque-là en palmyrénien. Une forme d'accompli de 3e personne (« il a béni ») est également possible grammaticalement, mais le nom étant précédé du pronom personnel de 1re personne *’n’* on aurait plutôt attendu *brkt*.

L'intérêt essentiel de ce graffito, outre le lieu où il a été gravé, bien loin de la Syrie, réside dans l'invocation à un dieu dont le nom n'est pas précisé[12]. Le phénomène est bien connu à Palmyre mais on en a également un cas dans une inscription de type édessénien[13].

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4. J.K. Stark, *Personal Names in Palmyrene Inscriptions*. Oxford, 1971, p. 42 et 103.

5. H.J.W. Drijvers et J.F. Healey, *The Old Syriac Inscriptions of Edessa and Osrhoene. Texts, Translations and Commentary*, HdO, 1.42. Leiden-Boston-Köln, 1999 : As9:1 et Am3:8, Am3:11, Am3:12.

6. S. Abbadi, *Die Personennamen der Inschriften aus Hatra*. Hildesheim-Zürich-New York, 1983, p. 41.

7. J.T. Milik, *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiases sémitiques à l'*époque romaine, Bibliothèque archéologique et historique, 92. Paris, 1972, p. 392.

8. Stark p. 31 et 95.

9. Abbadi p. 25 et 121-122.

10. Drijvers et Healey p. 150.

11. Stark p. 32-24.

12. A. Kubiak-Schneider, *« Celui dont le nom est béni pour l'éternité » Une étude des dédicaces votives sans théonyme propre de Palmyre*, Thèse de l'Université de Varsovie, 2016.

13. A. Abou Assaf et F. Briquel Chatonnet, « Un autel à encens avec inscription syriaque au musée de Raqqa, Syrie », *Semitica* 41-42, 1993, 183-193.

The Ancient North Arabian and Ancient South Arabian Inscriptions

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This section of the catalogue contains the Ancient North Arabian [ANA] and Ancient South Arabian [ASA] graffiti recorded on the Darb al-Bakrah Survey in 2004, as well as those photographed in the same, or other places along the route by Farīq aṣ-Ṣaḥrāʾ in 2017. In all, graffiti in 14 different scripts were recorded. The largest number are in the Nabataean Aramaic alphabet, but texts in Imperial Aramaic, Nabataeo-Arabic, pre-Islamic Arabic, Islamic Arabic, Palmyrene, ASA, and the ANA scripts (Taymanitic, Dadanitic, Thamudic B, C, D, Hismaic, and Safaitic), were also discovered, as well as some in Greek. Thus the Darb al-Bakrah was clearly a route used by individuals from a large variety of writing traditions, over a long period of time. Besides the large numbers of graffiti in the Nabataean, Arabic and other scripts derived from Aramaic, there are 280 in scripts derived from the South Semitic script-family, that is ASA, and the ANA alphabets (Taymanitic, Dadanitic, Thamudic B, C, D, Hismaic, and Safaitic). Of these, there are:

– 96 in the ASA script;
– 14 in the Dadanitic script, 10 of which are from al-ʿUdhayb in the al-ʿUlā oasis;
– 2 possibly in the Taymanitic script;
– 84 in the Hismaic script with concentrations of 27 at al-ʿArniyyāt and 29 at Umm Jadhāyidh;
– 9 in the Safaitic script;
– 16 in the Thamudic B script;
– 22 in the Thamudic C script;
– 4 in a script which could be Thamudic C or Thamudic D;
– 15 in the Thamudic D script;

In addition, there are:

– 7 in letters whose shapes are not sufficiently diagnostic to decide whether they are ASA or ANA;
– 11 in letters which are ANA but not sufficiently diagnostic to be assigned to a particular ANA script; and
– 9 'Problem' texts, the scripts of which cannot be identified, either because they are badly carved or because of damage.

The distribution by site of the graffiti in these scripts is as follows:

Site	Scripts	Number of texts	Total for each site
2. al-ʿUdhayb [Udh]	ASA	2	
	ANA/ASA (undiagnostic)	1	

	ANA (undiagnostic)	1	
	Dadanitic	10	
	Thamudic B	1	
	Thamudic C?	1	
	Thamudic D	3	19
6. Tharbah [Th]	Dadanitic	1	
	Taymanitic?	1	
	Thamudic B	3	5
7. Ṣadr Ḥawẓāʾ [SH]	ASA	2	
	ANA? (undiagnostic)	1	
	Hismaic	1	
	Thamudic B?	1	5
8. Umm Laḥm [UL]	Hismaic	2	
	Thamudic C?	1	3
22. Al-Mudhannab [Mudh]	Thamudic D	3	3
23. Al-Mathqalah [Math]	Thamudic B	1	
	Thamudic D	1	2
25. Abū Rākah [AbRak]	Hismaic	6	
	Thamudic B	1	7
26. Al-Jaw (Jabal Khadīr) [JJKh]	Dadanitic?	1	
	Taymanitic?	1	
	Hismaic	1	
	Thamudic B	5	
	Thamudic C	4	
	Thamudic C/D	1	13
26. Al-Jaw (Jabal ʿUbayd) [JJU]	Hismaic?	1	
	Thamudic C	4	5
30. Jabal al-ʿAmīd al-Kabīr [JAK]	ANA (undiagnostic)	1	1
31. Huḍaybāt al-Ṣufūr [HS]	Hismaic	1	
	Thamudic B	1	
	Thamudic C/D	1	
	Thamudic D	2	5
37. Wādī al-Athqah [WA]	ASA	1	
	ANA/ASA (undiagnostic)	1	
	ANA (undiagnostic)	1	
	Thamudic C	1	4
39. Qāʿ an-Nqayb [QN]	ASA	7	
	ANA/ASA? (undiagnostic)	1	
	Dadanitic	2	
	Hismaic	1	
	Thamudic C?	3	14
40. Al-ʿArniyyāt [Ar]	ASA	23	
	ANA/ASA (undiagnostic)	1	

	ANA (undiagnostic)	3	
	Hismaic	27	
	Safaitic	1	
	Thamudic C/D	1	
	Thamudic D	3	
	Problems	1	60
41. Sūḥ al-Baghlah [SB]	ASA	2	2
44. Mabnā Bayt Abū Zayd [MBAZ]	Hismaic	5	
	Thamudic B	1	
	Thamudic C	1	
	Problem	1	8
46. Sarbūṭ ʿAyrīn [SAy]	Hismaic	5	
	Safaitic?	1	
	Thamudic C	1	
	Thamudic D?	1	8
48. Khawr Raʾīs [KhR]	Hismaic	3	3
49. Darb al-Bakrah various 1 [DBv1]	ASA	2	
	Safaitic	1	
	Thamudic C	1	4
50. Darb al-Bakrah various 3 [DBv3]	ASA	4	
	ANA (undiagnostic)	1	
	Hismaic	2	7
51. Ghadīr al-Rāshidah [GhR]	ASA	1	
	ASA/ANA (undiagnostic)	1	
	ANA (undiagnostic)	3	5
38. Umm Jadhāyidh [UJadh]	ASA	52	
	ANA/ASA (undiagnostic)	2	
	Hismaic	29	
	Safaitic	6	
	Thamudic B	2	
	Thamudic C	5	
	Thamudic C/D	1	
	Thamudic D	2	
	Problems	7	106
			Total: 289

It is worth examining the distribution of some of these. Clearly, the 912 Nabataean or Nabataeo-Arabic graffiti on the Darb al-Bakrah vastly exceed all those in other scripts put together. But, in an area of north-west Arabia, it is unexpected to find that there are more graffiti in ASA than in any one of the ANA scripts (see the list above). This suggests a South Arabian presence on the road, at some period or periods, either before, and/or contemporary with, Nabataean control of the area. UJadhASA 24 is an unsuccessful attempt at writing a previously unattested name in both Nabataean and ASA, and is the only evidence these texts provide for contact between the cultures. Unfortunately, none of the Nabataean graffiti are superimposed on ones in ASA, or *vice versa*. The only possible relationship seems to be on

pl. 66 where it would appear that DBv3ASA 3 was carved before DBv3Nab 6, since the *b-ṭb* in the latter has been carved on a third line whereas if DBv3ASA 3 had not been in the way, *b-ṭb* would probably have been on the second line. But this single example is of no help in establishing a relative chronology of the Nabataean and ASA graffiti.

Christian Robin (pers. comm.) has remarked that none of the ASA graffiti exhibits letter-forms dating from the Christian era and so he has tentatively suggested 'les Sudarabiques ont circulé sur le Darb al-Bakrah avant tout aux époques perse et hellénistique', thus placing the carving of these graffiti before Nabataean domination of the northern Ḥijāz. However, this is based entirely on comparing letter-forms in these *graffiti* on rocks far away in the north, with those of *monumental* inscriptions in South Arabia itself, a dating method which does not inspire confidence.[1]

On the other hand, after weighing up the available archaeological, epigraphic, and historical evidence, Rohmer and Charloux have suggested that:

> Dadan and the neighbouring sites of the al-ʿUlā oasis entered a phase of decline in the third century BC, while Hegra developed and became the centre of the region. On the regional scale, this transfer probably reflects a shift in the balance of power between local tribes, to the disadvantage of Liḥyān. On the scale of the peninsula, it probably echoes the decline of Liḥyān's traditional allies, the Minaeans, in the last two centuries BC…. It may therefore be understood in the light of the end of South Arabian hegemony over caravan trade.[2]

This seems to fit nicely with Robin's tentative dating of the Darb al-Bakrah ASA graffiti to before the turn of the era, and on this basis Nehmé concludes that 'everything seems to point to a relatively low involvement of the Nabataeans on the roads of Arabia before the last decades BC, this trade being until then the monopoly of the South Arabian merchants.'[3] But it needs to be remembered that all the elements of this scenario are based on fragmentary and disputed evidence. So, while it might seem attractive to assume that South Arabians used this route until they lost the "hegemony over caravan trade" when the Nabataeans established themselves in the area, we should remember that there is in fact no secure evidence for such speculation.

Moreover, apart from at al-ʿUdhayb which is within the oasis of Dadan (modern al-ʿUlā), only 4 Dadanitic texts were found along the entire route and this also raises questions which are at present unanswerable. We have no secure chronology for the history of Liḥyān, or for the Dadanitic inscriptions, but if, as Rohmer and Charloux suggest, Liḥyān was already in decline before the establishment of Nabataean hegemony in the first century BC, this would place the *floruit* of Liḥyān in the same periods, i.e. Achaemenid and Hellenistic, as Robin suggests for the ASA graffiti on the Darb al-Bakrah. But if this is correct, why are there so few Dadanitic graffiti on the route?

On the other hand, the total of 96 ASA graffiti is tiny compared to the 912 Nabataean texts, and when this is taken with only 4 Dadanitic, it is hard to resist the conclusion that the route was only used extensively *after* the Nabataean conquest of north-west Arabia, towards the end of the first century BC. Of course, individuals would almost certainly have used parts of the route at earlier times and this could explain the Imperial Aramaic, possibly some of the ASA (if they really are pre-first century AD), and the 4 Dadanitic graffiti.

Nevertheless, this tiny number of Dadanitic texts in comparison with those in ASA demands an explanation which, I have to admit, I cannot supply at present. It fits, however, with the remarkable fact that – apart from a few outliers such as the two inscriptions north of Wādī Ramm in Jordan,[4] or those

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1. See Macdonald 2015. This point is recognized by Christian Robin himself.

2. Rohmer and Charloux 2015: 313.

3. Nehmé forthcoming.

4. Graf 1983, but note that the inscription which Graf published as Minaic is actually Dadanitic.

on rocks near Taymā' [5] – the vast majority of Dadanitic inscriptions and graffiti are concentrated in and around the oases of al-'Ulā and Madā'in Ṣāliḥ.[6] The reason for this is not clear, but it may be relevant to the lack of Dadanitic graffiti on the Darb al-Bakrah.

The extreme rarity of Taymanitic inscriptions is not really surprising since the geographical position of the oasis means that its routes to the north and north-west would have followed paths much further to the east, even if the Darb al-Bakrah was in use before Taymanitic stopped being written – another unknown, alas.

By contrast, we find small clues which suggest that the influence of the Nabataeans on those who used the Hismaic script in southern Jordan, may also have existed in the northern Hijāz. The author of a bilingual graffito in the Hismaic (ArHism 20) and Nabataean (ArNab 31) scripts was clearly at home using both, while in another Hismaic text (UJadhHism 11) the author uses an Aramaic pronunciation of the common Hismaic phrases *ḏkrt* ("may she be mindful of") and *ḏ 'l* ("he of the lineage of") which appear here as *dkrt* and *d 'l*, a phenomenon also found in southern Jordan.[7] In another Hismaic graffito from the same site (UJadhHism 19), the author uses the Aramaicized *dkrt* but the correct Hismaic *ḏ 'l*. Another clear link with the Nabataeans is the name *'bd-ds²r* in UJadhHism 8, which is found in this form for the first time in Hismaic (see the commentary to this text). It is perhaps worth noting that among the ANA texts from this exploration of the Darb al-Bakrah, the Hismaic (84) outnumber all the others put together (82).

The rarity of Safaitic graffiti on the Darb al-Bakrah is not a surprise since this is far to the south-west of the main grazing grounds of the nomads who used this script. More puzzling is the relative paucity of texts in the scripts known as 'Thamudic' B (16 texts), C (22), and D (15), scripts which are thought to have been used by nomads in northern and central Arabia. At present I can suggest no explanation for this.

Finally, I am most grateful to Professor 'Alī Al-Ghabbān for inviting me to edit these inscriptions from the Darb al-Bakrah survey, and to Dr Laïla Nehmé for her constant collaboration and communication while she was editing the Nabataean, Nabataeo-Arabic and pre-Islamic Arabic inscriptions and I was editing those in this section. I would also like to thank her warmly for her meticulous work in editing this volume.

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5. Eskoubi 1999 no. 253 (al-Badah); Eskoubi 2007 no 256 (Qī'ān al-Ṣanī'); HE 23 (Minṭar Banī 'Aṭiyah); JSLih 379, 380, (Qā' al-Balī); JSLih 382, 383 (Al-Khabū al-gharbī); JSTham 251.1, 251.2, 251.3 (Khashm Jabalah); 403, 427, 539 (Al-Khabū al-sharqī); and those recorded by the *Epigraphy and Landscape in the Hinterland of Taymā'* Project the publication of which is in preparation.

6. See Hidalgo-Chacón Diez 2015: 139 and fig. 1 on p. 216. It should be noted that even though it is now clear that the kings of Liḥyān ruled Taymā' at one period, their monumental inscriptions and even the graffiti of two of kings of Liḥyān are in Aramaic, not Dadanitic, and only a handful of Dadanitic graffiti have been found in the surroundings of Taymā'.

7. See Macdonald in press.

Catalogue

The categories used are as follows:

ASA	= Ancient South Arabian
ANA/ASA [1]	= Ancient North or South Arabian
ANA [2]	= Ancient North Arabian
Dad	= Dadanitic
Tay	= Taymanitic
Hism	= Hismaic
Saf	= Safaitic
ThamB	= Thamudic B
ThamC	= Thamudic C
ThamC/D	= A text which could be either Thamudic C or D.
ThamD	= Thamudic D
Problem [3]	= A text which it is difficult to assign to a particular script

The sites are arranged in the order in which they were visited, except for Jabal Umm Jadhāyidh, at which the largest number of texts was recorded, which, following the arrangement in the Nabataean section, appears at the end, but before the sites visited by Farīq aṣ-Ṣaḥrāʾ in 2017. All sites at which inscriptions were found are listed, even if Ancient North or South Arabian inscriptions were not found there. The inscriptions from three other sites (numbers 49–51) were photographed by Farīq aṣ-Ṣaḥrāʾ in 2017 (www.alsahra.org) and were not visited by the survey.

The sites in the order in which they appear are as follows:

Site no.	Site name	Abbreviation
2	Al-ʿUdhayb	Udh
6	Tharbah	Th
7	Ṣadr Ḥawẓāʾ	SH
8	Umm Laḥm	UL
12	Jabal Saʿīdah	JabSa

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1. This siglum is used when the letter forms clearly belong to the South Semitic script family but are not sufficiently diagnostic to allow them to be identified as Ancient North Arabian or Ancient South Arabian.

2. This siglum is used when the letter forms are clearly Ancient North Arabian but are not sufficiently diagnostic to allow them to be classified as a particular script.

3. This siglum is used when it is uncertain whether the signs are letters or a collection of signs.

22	Al-Mudhannab	Mudh
23	Al-Mathqalah	Math
25	Abū Rākah	AbRak
26	Al-Jaw (Jabal Khadīr)	JJKh
26	Al-Jaw (Jabal ʿUbayd)	JJU
30	Jabal al-ʿAmīd al-Kabīr	JAK
31	Huḍaybāt al-Ṣufūr	HS
37	Wādī al-Athqah	WA
38	Umm Jadhāyidh	UJadh [after site 48]
39	Qāʿ an-Nqayb	QN
40	Al-ʿArniyyāt	Ar
41	Sūḫ al-Baghlah	SB
43	Ṭalʿat al-Midrāt	TM
44	Mabnā Bayt Abū Zayd	MBAZ
45	ʿAyrīn	Ay
46	Sarbūṭ ʿAyrīn	SAy
48	Khawr Raʾīs	KhR

From Farīq aṣ-Ṣaḥrāʾ:

49	Darb al-Bakrah Various 1	DBv1
50	Darb al-Bakrah Various 3	DBv3
51	Ghadīr ar-Rāshidah	GhR

Editorial conventions:

{ } in the transliteration surround a doubtful letter. In the translation, the whole name or word which contains one or more doubtful letters in the original is enclosed in { } to show that this translation is uncertain.

{.} in the transliteration indicates a single letter which cannot be read

[ ] in the transliteration surround a letter which is restored.

< > in the transliteration surround a letter which has been erased in the original.

---- in the transliteration represent two or more letters which are too damaged to read.

= at the end of a line means that the end of the word or name is on the following line.

I have not translated texts which consist entirely of names or ones the reading of which is uncertain.

2. Al-ʿUdhayb [Udh]

ASA, ANA/ASA, ANA, Arabic, Dadanitic, Greek, Imperial Aramaic, Nabataean, Safaitic, Thamudic B and D, and problematic inscriptions, as well as rock drawings, *wusūm* and other signs were recorded at this site.

Ancient South Arabian

UdhASA 1 = JSMin 210 (?)
at Maqʿad al-Jundī
See also pl. 1
UdhNab 6–13, some of which = JSNab 250–254, are on the same face.
At the far left of the face below UdhNab 12.

rbʾl {b}{n}----
ḏ mʿhr
'Rbʾl of the tribal section of Mʿhr'.
The name *rbʾl* has been found in Hadramitic, Minaic and Sabaic, as well as Taymanitic, Safaitic and, of course, Nabataean. *Mʿhr* has been found as a group name in Sabaic, Qatabanic and Minaic. It seems probable that this text is JSMin 210 and that Jaussen and Savignac accidentally omitted the ʿ in the group name.

UdhASA 2
See pl. 53a
On the same face as UdhANA 1, UdhDad 3 (not visible on pl. 53a) and 9, and UdhThamD 3.
s¹ʿdʾl
The form of the ʾ suggests that this is Ancient South Arabian. The name is known from Minaic, Qatabanic and Sabaic, as well as Safaitic, Hismaic, and Thamudic B.

Ancient North Arabian/ Ancient South Arabian

UdhANA/ASA 1
See pl. 53b
The remains of a horizontal text of two or three lines to the right of line 1 of

UdhThamC? 1, which is not legible on the photograph.

Ancient North Arabian

UdhANA 1 = JSLih 368
See pl. 53a
On the same face as UdhASA 2, UdhDad 3 (not visible on pl. 53a) and 9, and UdhThamD 3. Carved horizontally above and to the left of UdhASA 2.
*ʿmr*
A name which is well attested in ANA. The letter forms are not sufficiently distinctive to identify the script.

Dadanitic

UdhDad 1–9 plus UdhANA 1, UdhThamD 2 and UdhNab 2, 3, 4.1, and 5 were recorded by Jaussen and Savignac 'sur un rocher situé à une centaine de mètres à l'est de la voie ferrée, en face de kilomètre 961' (Jaussen and Savignac 1909–1922, II: 529, and see also p. 202 under JSNab 267). Elsewhere (p. 544) they say that the rock is called 'Maḥzin'.

UdhDad 1 = JSLih 377
On the same rock face as UdhNab 1–2 and some unidentifiable signs. UdhNab 2 is to the left of this text.
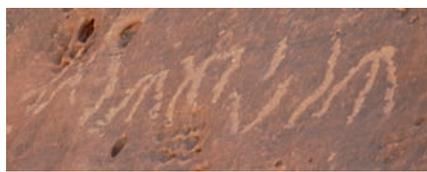
ḥrs¹ bn ḥrth
In Dadanitic, *ḥrs¹* has apparently only been found here and in Abū l-Ḥasan 2002: no. 290. However, it is very well attested in Safaitic and Hismaic. *Ḥrth* [4] appears to have been found only here.

UdhDad 2 = JSLih 373
Above and to the right of UdhDad 3.

glḥ
The personal name *glḥ* is well attested in Safaitic, but in Dadanitic seems to have been found only here, in UdhDad

7, and in Jabal al-Khraymāt no. 3. [5] The latter two texts are by the same man.

UdhDad 3 = JSLih 374
Below UdhDad 2 and to the right of an Arabic inscription.

frs¹ bn m{ġ}{b}
The personal name *frs¹* has been found once before in Dadanitic in JSLih 374 [6] but it is common in Safaitic. Jaussen and Savignac read the second name as *mġln* but the horizontal bar of the *b* (albeit interrupted by a hole in the rock) can be seen on the photograph. Note the very straight *n* in *bn* which is unusual in Dadanitic. This is the first time that the name *mġb* has been found in a Dadanitic inscription, but it is attested thee times in Safaitic (JaS 139, 154, KRS 3202)

UdhDad 4 = JSLih 369

ymn / k{ʾ}{l}
bn / {l}zdt
The personal name *ymn* does not seem to have been found before in Dadanitic, though it is known in Safaitic. Jaussen and Savignac suggested that the first letter of the name in line 2 could be a *g* or a *l*. We know now that it cannot be a *g* and it is identical in form to the last letter in line 1 and so is probably a *l*. *Kʾl* has been found once in Dadanitic and once in Safaitic. *Lzdt* is unknown in ANA.

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4. Although the final *h* is not visible on the photograph and is shown as a single vertical line on Jausen and Savignac's copy of this text, it is clear on Huber's copy (1891: 440, no. 92)

5. This is published in Hidalgo-Chacón Díez 2017: 205–206, where the first name is misread as *mlḫ*, and the text is illustrated only by a transliteration in standardized Dadanitic glyphs which contains the same misreading. For a photograph, on which it is clear that the initial letter is a *g*, see Macdonald 2010: 13, fig. 5. Note that in the caption there is a misprint in the name which should read *Glḫ*, not *Grḫ*.

6. The letters *f r s¹* occur at the end of JSLih 380 (= Eskoubi 2007: no. 236) but they appear to be part of a bizarre personal name *ʾlhḥfrs¹*. Since a word divider is used after *bn* in the second line, the lack of a word divider in line 1 suggests that this must represent a single name.

UdhDad 5 = JSLih 370

On the same face as UdhDad 6, a stick figure man, and two signs like Dadanitic *b*'s. It is not clear why Jaussen and Savignac's copy shows the first letter as damaged.

ġs¹m

The name has been found in three Dadanitic texts, in one of which it is the name of a woman (al-ʿUdhayb 059) but in the other two (JSLih 370, U 001) it is not clear. It is well-known as a man's name in Safaitic.

UdhDad 6 = JSLih 371

To the left of the stick figure man.

km / bn /
brg

The first name is known in Dadanitic from JSLih 365 (where, despite their reading, it is clear on the copy), and from Safaitic and Hismaic. The second name, *brg*, is new in Dadanitic but has been found twice in Safaitic (WH 2887, CEDS 215).

UdhDad 7 = JSLih 375

To the left of UdhThamD 1 and below UdhThamD 2.
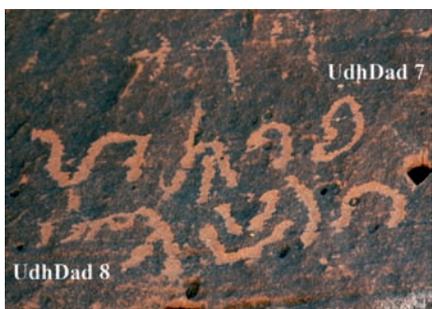
glḥ / bn
br'h

This author has left his signature, with the characteristic join between the *b* and *n* of *bn*, elsewhere in the area of al-ʿUlā. See Macdonald 2010: 13, fig. 5 (on which see note 5 here). For the first name see UdhDad 2. The second is found in this spelling, with

---

the *mater lectionis* showing a final /ā/, only in the three signatures of this man (UdhDad 2, 7, and Ǧabal al-Ḫuraymāt 03, see OCIANA), and once in Safaitic (KhS 13) but it may also be represented in the severely consonantal orthography of Safaitic in the well attested name *br'*.

UdhDad 8 = JSLih 375
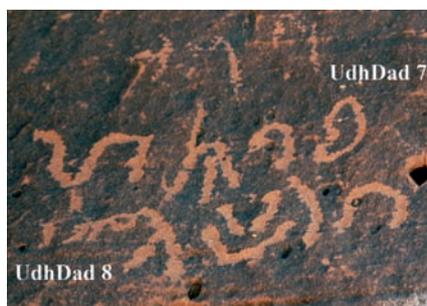
ʿmr

The name is carved in very small letters immediately after the final letter in line 2 of UdhDad 7 and below the *bn* in line 1. Despite the difference in size between the two texts, Jaussen and Savignac (JSLih 375) took the *h* of *br'h* as belonging to ʿmr and took the two texts as one, reading *mlḥ bn br' h'mr* and, inexplicably, translating *h-ʿmr* as 'fils de ʿmr'. For the name ʿmr, see UdhANA 1.

UdhDad 9 = JSLih 372
See pl. 53a

On the same face as UdhASA 2, UdhANA 1, UdhDad 3 (not visible on pl. 53a), and UdhThamD 3.

ḥzmh / nk /
s¹l{m}

'Ḥzmh had sex with {S¹lm}'.

The name *ḥzmh* has not been found before, though *ḥzmt* is known from Safaitic and Hismaic. *S¹lm* is of course common in ANA, usually as a man's name though in AH 076 it is borne by a woman. The verb *nk*, alongside the more common *nyk*, is found once in Safaitic (KRS 2971) but is the more common form in Hismaic.

UdhDad 10

Apparently not recorded by Jaussen and Savignac.

Three letters between UdhNab 14 and 15 at the far right of the face to the right of a drawing of an ibex looking over its shoulder.

fw'

The name has been once found before in Abū 'l-Ḥasan 2002: no. 339 where, however, it is read *s¹w'*.
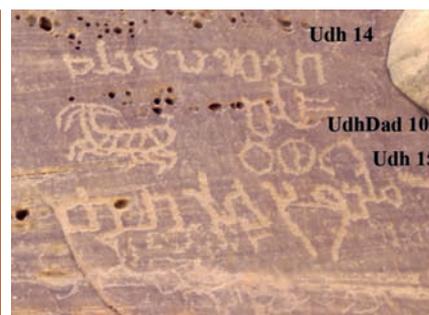
Thamudic B

UdhThamB 1

On a rough surface and heavily patinated.

wddt ʿ----
'I love ʿ...'

Wddt is the first person singular of the suffix conjugation of the verb *wdd* (cf. Arabic *wadidtu/wadadtu*).

Thamudic C

UdhThamC? 1 = JSTham 216
See pl. 53b

The two vertical lines to the right of UdhThamD 1 and 2.

s¹{y}t {ḍ/b}{b}{m} [= JSTham 216]
wdd-n
ʿ----

loves me'.

The fourth letter in line 1 is difficult to read from the photograph because there is a slight 'ripple' in the rock face at this point and so it is impossible to tell whether the lower horizontal line (which was not copied by Jaussen and Savignac) is intentional or a scratch. Jaussen and Savignac's reading of the penultimate letter in this line as *ḥ* seems unlikely even on their copy. Curiously, they did not copy the second line, where the reading of the final letter as *n*, if correct, means that the text would have to be Thamudic C, unlike the text to its left where the *n* has its form in Thamudic D. In ANA, geminate verbs are written in full in the 3rd person masculine singular of the suffix conjugation suggesting that they were pronounced *wadad rather than *wadda as in Arabic. On the other hand, the 3rd person feminine singular seems to have been written as if pronounced *waddat, see *wdt* in ThThamB 2 and

rbt in UdhThamD 1. The final *-n* is of course the 1st person singular (or plural) pronominal suffix.

Thamudic D

UdhThamD 1 = JSTham 213

See pl. 53b
A long vertical text between UdhThamC 1 and UdhTham D 2.
rbt s²qby ʾ{l} kn ʾmt s²krn [= JSTham 213]
(a) 'S²qby, the handmaid of S²krn, ruled the ʾl Kn'.
or:
(b) 'S²qby, of the family of Kn, trained the handmaid of S²krn'.
These alternative interpretations are offered very tentatively and assume that *rbt* is the 3rd person feminine singular of the suffix conjugation of the verb *rbb* 'to govern, bring up, train' and that *s²qby* is a woman's name here. [7] The word *ʾl* in ANA can mean any social group, from a family to an empire such as Rome. An *ʾl kn* is known from Safaitic but this is almost certainly a different group. A personal name *kn* is also common in Safaitic, though as far as we can tell always borne by men. The word *ʾmt* 'handmaid, female client' is found in both ANA and ASA referring to the service of both human and divine masters/mistresses, and is common in theophoric names. In translation (a), I have taken *s²krn* as the name of a previously unattested deity since someone boasting that she ruled a social group is unlikely to describe herself as the servant of a fellow human being. In (b), *s²krn* could be the name of either a deity or a human. It has not been found as a divine name, but it occurs in Safaitic twice as a man's personal name (HaNSB 444, KRS 2861) and once where it is impossible to tell (MKJS 90). Jaussen and Savignac translated this text as 'Nâbit Ḍaqby a soutenu ʾAmatḍaklan' and Winnett (1937: 40) ''Amat-shukran reared my young camel ʾ-l-k-n'.

UdhThamD 2 = JSTham 217
See pl. 53b
A vertical text between UdhTham D 1 and UdhDad 7.
wdd f ʿṯrt [= JSTham 217]
'He loves ʿṯrt'.

---

7. The name is also known from JSTham 613 and Eut 74, where there is no indication of the gender of the bearer, and WHI 175 where it is a man's name.

If the interpretation of UdhThamD 1 offered above is correct, then this must be a separate text since the verb is in the masculine. The translation of the expression *wdd f*, which is common in Thamudic C and D, has given editors a great deal of trouble (see the summary in Winnett and Reed 1970: 74–75) and none of the interpretations proposed so far is really satisfactory. Winnett may well have pointed to a possible solution when he noted that in Classical Arabic verbs signifying desire can take the preposition *fī* governing the object of the desire (Wright 1896–1898: 155, §55d). Although in Classical Arabic the verb *wadda* takes a direct object, nouns from this root are sometimes followed by *fī* governing the object of love. Thus, *al-mawaddata fī ʾl-qurbā* (Qurʾān 42:23), and *Lisān al-ʿArab* (p. 4794a), cites *al-wudūdu fī asmāʾi Allāhi ʿazza wa-jalla*. Very tentatively, I would therefore suggest that in ANA the verb *wdd* may have taken a direct object in some contexts and an object governed by the preposition *f*, in others. Unfortunately, we have no way of knowing at present what difference in meaning, if any, there was between *wdd* N and *wdd f* N. A personal name *ʿṯrt* does not seem to have been found before.

UdhThamD 3 = JSTham 214

See pl. 53a
On the same face as UdhASA 2, UdhANA 1, UdhDad 3 (not visible on pl. 53a), and UdhThamD 3. Carved vertically to the left of UdhANA 1 and UdhDad 9.
s¹t r{ṣ}mt
'The lady {Rṣmt} [?]'.
Rṣmt has not been found before.

6. Tharbah [Th]

Arabic, Dadanitic, Taymanitic, and Thamudic B inscriptions, as well as rock drawings were recorded at this site.

Dadanitic

ThDad 1
Two lines of text surrounded by rock drawings.
s¹lm / bn
wdʿt
For *s¹lm* see UdhDad 9. *Wdʿt* is known from Dadanitic, Thamudic B, Hismaic and once in Safaitic.

ThDad 1

Taymanitic

ThTay (?) 1
To the left of a crude drawing of a horseman with lance. Possibly a Taymanitic text of three letters reading left-to-right. Theoretically, the letter forms could also be Dadanitic, but it is very unusual for Dadanitic texts to run left-to-right.

ʿgb
ʿgb is found as a personal name in Safaitic and possibly in Thamudic B, and as a group name in Hismaic (TIJ 223).

Thamudic B

ThThamB(?) 1
Carved from right to left across a rock drawing.

b{s¹}hr wdd q ʿ{.}{t}
'{Bs¹hr} loves {Qʿ.t}'.
Bs¹hr has not been found before, but *s¹hr* is known in Safaitic. For names of this kind see UJadhThamD 1. The word-order S[ubject]-V[erb]-O[bject] is not unusual in Thamudic B where the author's name is often put first for emphasis.

ThThamB 2
In amongst rock drawings.

wdt wdd d{ʾ/h}{ḫ}{w}h{r/ʿ/g}lrt
'Wdd loves ...'.

It appears that the author, or someone else, may have carved another *{w}dt* just above the beginning of ThThamB 2. *Wdt* is apparently the 3rd person singular feminine of the suffix conjugation of the verb *wdd* (cf. Arabic *waddat*), despite the fact that the masculine is *wdd*. The interpretation of the text is complicated by the fact that the author's name appears also to be w*dd*. This is known as a name borne by men in Dadanitic, Taymanitic, Hismaic, and Safaitic (see OCIANA), but this is the first time it has been found as the name of a woman. However, cf. the Arabic women's names *Wadād* and *Widād*. The name may occur again in WAANA 1.

ThThamB 3

wdt ʿmrn w s²ʿbdn w ʾl{y}mn
'She loves ʿmrn and S²ʿbd and {ʾlymn}'.
The first letter is damaged but still readable and the last letter has a small extraneous stroke on its right side. The name *ʿmrn* is known in Taymanitic, Hismaic and Safaitic, and also in Sabaic (see also UJadhASA 20) but the other two names have not been found before. The first is bizarre and the second may possibly be related to the name *ʾlym* which is apparently found in Dadanitic (JSLih 34, which unfortunately is not illustrated).

7. Ṣadr Ḥawẓāʾ [SH]

ASA, ANA, Hismaic, Nabataean, and Thamudic B inscriptions, as well as rock drawings, and *wusūm* were recorded at this site.

Ancient South Arabian

SHASA 1

bʾllmtnb{l/g}ʿ{z}----
The end of the text is cut by the left edge of the photograph. I can make nothing of this.

SHASA 2

{k}bʾs²s²dd{ḍ}
The text apparently reads from left to right. The first letter is difficult to identify but could be a *k* and the last could be *ḍ* if it is part of the text (the technique is different from that of the other letters).

Ancient North Arabian

SHANA (?) 1

It is difficult to identify the script of this short text. The *n* would seem to restrict it to Taymanitic or Dadanitic, but the form of the *m* is foreign to both. The *ṭ* (if such it is) would fit Dadanitic but not Taymanitic. On the other hand, the assimilation of the /n/ in the word *bnt* is the norm in Taymanitic but is extremely rare in Dadanitic.
s¹{n/l} bt m{ṭ} [?]
'{S¹n/l} daughter of {Mṭ}' [?].
Both *s¹n* and *s¹l* are attested in Safaitic though not as names of women. *Mṭ*, if this is the correct reading, has been found in Safaitic and Dadanitic, and as lineage name in Hismaicc. The use of *bt* for *bnt* is also found in Taymanitic, Thamudic B, Thamudic D (e.g. Eskoubi 2007: no. 51), Safaitic, and Hismaic.

Hismaic

SHHism 1

{l} bs¹qm
It is not absolutely certain that this is Hismaic but that seems the most likely possibility.
Bs¹qm has not been found as personal name but *s¹qm* is a well-known name in Safaitic and Hismaic. See ThThamB 1 and UJadhThamD 1.

Thamudic B

SHThamB (?) 1

wdd h{b}
'{Hb} loves'.
The name is known from Safaitic.

8. Umm Laḥm [UL]

Arabic, Hismaic, Nabataean, and Thamudic C inscriptions, as well as rock drawings and *wusūm* were recorded at this site.

Hismaic

ULHism 1

Carved horizontally right to left and then turning downwards. Probably Hismaic (see the dot for *n*?) though the *b* is more like Thamudic B. Over it and around it is a lively modern drawing of a camel raid carved over some earlier figures with similar patina to that of the inscription.
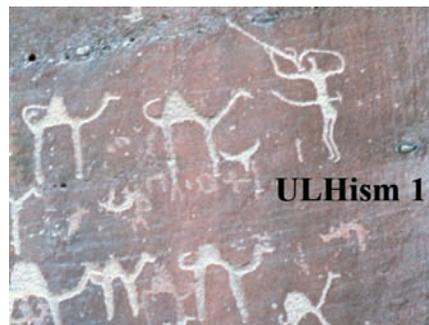
ltʿnhbʿ{s¹/b}
It is difficult to make any sense of this

ULHism 2

To the right of a 5-line Kufic inscription. It is not certain that it is Hismaic since the letter-forms are not diagnostic.

s²ʿt

The name has been found in Safaitic and once in Dadanitic (Al-Ḫuraybah 03). [8]

Thamudic C

ULThamC (?) 1

It is difficult to make sense of this vertical graffito in any of the ANA scripts. If read as Thamudic C it would be:

{n}ts²{'}rm

12. Jabal Saʿīdah [JabSa]

A Nabataean inscription and *wusūm* were recorded at this site.

22. Al-Mudhannab [Mudh]

Arabic and Thamudic D inscriptions, as well as rock drawings were recorded at this site.

Thamudic D

Five vertical columns above a crude stick-figure drawing of a horseman spearing an unidentifiable animal.

MudhThamD 1

Two vertical columns, starting with the one on the left.

8. It is found as a substantive meaning 'party, faction' in other Dadanitic texts such as JSLih 072.

'n ʿm{r}
bn {'}bqm
'I am {ʿmr} son of {'bqm}'.
ʿmr is known (see UdhANA 1) but *'bqm* is not.

MudhThamD 2

The next vertical column to the left of MudhThamD 1.

ʿs²q
The name is well attested in Safaitic.

MudhThamD 3

See the photograph under Mudh ThamD 2.

Two other vertical lines to the left of MudhThamD 2. They are so crudely hammered as to be illegible from the photograph.

23. Al-Mathqalah [Math]

Arabic and Thamudic B and D inscriptions, as well as rock drawings and *wusūm* were recorded at this site.

Thamudic B

MathThamB 1
See pl. 54a

In very small letters on the rump of the drawing of a felid, below and to the right of MathThamD 1.

bbʿt

As a name this is not known and it is possible that it is a *wasm*.

Thamudic D

MathThamD 1
See pl. 54a

Carved vertically in two parallel lines starting with the line on the left:

'n mḥb
'mt

'I am the beloved [or the lover] of 'mt'. The word *mḥb* presumably corresponds either to Classical Arabic *muḥabb* 'one who is loved' or *muḥibb* 'one who loves' (see Lane 1863–1893: 497b–c, *s.v. ḥabīb*).

25. Abū Rākah [AbRak]

Hismaic and Thamudic B inscriptions, as well as rock drawings were recorded at this site.

Hismaic

A photograph of AbRakHism 1–6 was published in Al-Ghabbān 2007: 23, Fig. 13.

AbRakHism 1
See pl. 54b

Carved vertically above and to the left of the rock drawings.

w rbʿt

The name has not been found in Hismaic before but is known from Safaitic, Hadramitic, Qatabanic, and Sabaic.

AbRakHism 2
See pl. 54b

Carved vertically in front of the camel on the left.

l s¹m

S¹m is known in Hismaic.

AbRakHism 3
See pl. 54b

Carved horizontally under the camel on the left.

{l} w'lt
The name is known in Hismaic.

AbRakHism 4
See pl. 54b
Carved vertically to the left of and above the camel on the right.
l mb{l}{t}
The last two letters, if indeed there are two of them, have run into each other. A name *mblt* has not been found before in ANA.

AbRakHism 5
See pl. 54b
Carved between the neck and forelegs of the right hand camel.
{l} 'm{r}{l}
'*mrl* has been found once in Safaitic (WH 1564). There are stray scratches at the tops of the first and the final letter. The fourth letter looks more like a *l* than a *r*.

AbRakHism 6
See pl. 54b
Carved vertically behind the camel rider.
w '----
After the ' there is what looks like an arrowhead pointing downwards.

Thamudic B

AbRakThamB 1
See pl. 54b
A photograph of this inscription was published in Al-Ghabbān 2007: 23, Fig. 13. Carved in thin strokes horizontally, right to left across the left side of the face. It is earlier than AbRakHism 1 which crosses it. It is also possible that the drawing of the larger camel obscures the beginning of the text. The left side of an initial *w* seems to be just visible at the base of the camel's neck.
{w}dd {s¹/b}rr {ġ}lmt
s²krt
'{S¹/Brr} loves the young slave girl of S²krt'.
The shape of the *m* suggests that the text is Thamudic B, though from the other letter forms it could be read as Dadanitic. Both *brr* and *s¹rr* are known in Safaitic and Hismaic, and *s¹rr* is found once in Thamudic B (JSTham 32). *S²krt* is found once in Dadanitic.

26. Al-Jaw (Jabal Khadīr) [JJKh]

Dadanitic, Hismaic, Taymanitic, Thamudic B, C, and C/D inscriptions, as well as rock drawings and *wusūm* were recorded at this site. Some of these had been recorded by Jean Koenig and published in Koenig 1971: 145–160, Photographs 34–37, as Tdr 1–2, 9 4–9.

Dadanitic

JJKhDad? 1 = Tdr 7
(Koenig 1971: 157–159, photograph 36, taken before the spray-paint graffito).
See pl. 55a
Above JJKhThamC 6.
*'zz / tqṭ / {ḥ}{ḏ}myt*
''zz inscribed ... [?]'.
The first two words are in the Dadanitic script but the last word is not, even though it is preceded by a word divider which suggests that it is part of the text. Compare the letters in this word with the *m*, *ḥ*, and *t* of JJKhTham C/D? 1 below. However, the second sign is not a common letter form in any of the ANA scripts, though it occasionally occurs as a variant of *ḍ* or *ṭ* in Safaitic and of *ḍ* in Thamudic B. 'zz is a common personal name in Safaitic and is possibly found on one other occasion in Dadanitic (Ph 395t) occasionally in Hismaic. The word *tqṭ* in Dadanitic is usually taken to mean 'he inscribed', so the meaning of the text is also unclear.

Taymanitic

JJKhTay? 1
See pls 55a and 56a
= Koenig 1971: 157, photograph 35, taken before the spray-paint graffito, but not read by Koenig.
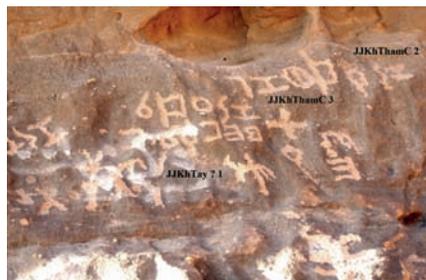
{l} ġt
The *ġ* and particularly the *ṭ* are characteristic of Taymanitic, but the *l* lacks the hook which is normal in this script. The name is found in Safaitic and Hismaic but this seems to be its first occurrence in Taymanitic.

_____
9. Tdr 3 is a small group of random signs near a drawing of a horseman which do not seem to form an inscription.

Hismaic

JJKhHism 1 = Tdr 9
(Koenig 1971: 160–161, photographs 35–37, taken before the spray-paint graffito).
See pl. 55a
{...} l nḫ{r} bn rḍwt bn qymt bn nṣr
It is not clear whether the three signs which could be *s²n{h}* at the beginning of the text, immediately below JJKhTay 1, are actually part of the inscription.
All the names have been found before in Hismaic.

Thamudic B
JJKhThamB 1–5 These do not seem to have been recorded by Koenig.
On a surface vandalized with a spray paint graffito which obscures parts of both texts:

JJKhThamB 1
Carved horizontally from right to left with the second line above the first.
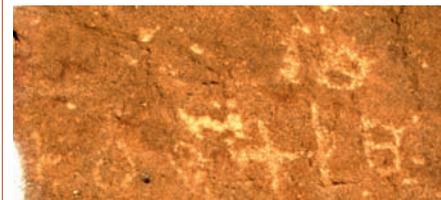
wdt {w}{'}t
w n
'She loves {W't} [or: {W't} loves] and {by}'.
It is possible that the upper line is the unfinished 'signature' introduced by *n[m]*. For *wdt* see ThThamB 2. The two letters after the first *t* are both circles with a dot in the middle and are difficult to interpret. The reading above can be no more than a suggestion. *W't* has not been found before.

JJKhThamB 2

wddt lḥdt n{m}
'I love Lḥdt. {By}'.
It is possible that the text was never completed and that the final letter is the unfinished *m* of the introductory particle *nm* which would have preceded the author's name. For *wddt* see UdhThamB 1. *Lḥdt* has been found once in Safaitic (WH 2214).

JJKhThamB 3

See pl. 55b

On the right edge of the photograph:

wdt lḥs²{n}

'She loves {Lḥs²n}' or '{Lḥs²n} loves'. Neither *lḥs²* nor *lḥs²n* has been found before.

JJKhThamB 4

See pl. 55b

At the right edge of the photograph, below JJKh.ThamB 3, rather faint on the photograph.

w{d}{t} {ʿ}{ṣ}t

'{ʿṣt} {loves}'.

The third and fourth letters are crossed by the horns of the ibex drawn below them. There appears to have been another inscription now within the body of the ibex but it is almost completely destroyed by the spray paint graffito. The name *ʿṣt* has been found in Safaitic.

JJKhThamB 5

See pl. 55b

On the left of the photograph below a prehistoric drawing of a bull with circular markings on its body.

w{d}t----

'{She loves}'.

Thamudic C

JJKhThamC 1

See pl. 55b

At the bottom of the photograph. This does not seem to have been recorded by Koenig.

ʾn lbd b{q} ----

Lbd is known from Dadanitic, Taymanitic and Safaitic (see OCIANA).

JJKhThamC 2 = Tdr 4

See pl. 56a

(Koenig 1971: 154–155, photograph 34).

Carved horizontally from right to left.

ʾn {d}dwʾl

'I am {Ddwʾl}'

The name has not been found before.

JJKhThamC 3 = Tdr 5–6

See pl. 56a

(Koenig 1971: 155–157, photographs 34–35).

Carved horizontally from right to left.

ʾn ʿdy

mḥb qys¹

'I am ʿdy the beloved of Qys¹'.

ʿdy is known in Thamudic B and C, and in Hismaic. *Qys¹* is known from Minaic and has been found twice in Safaitic.

JJKhThamC 4 = Tdr 1–2

(Koenig 1971: 149, 153–154, photograph 34).

Carved horizontally from right to left at the far right of the face.

ʾn ʾbwʿdr

{m}ḥb {r}d{n} {b}{n } {ʿ}dy

'I am ʾbwʿdr

the {beloved} of {Rdn} {son of} {ʿdy} ----'.

ʾbwʿdr has not been found before. It is tempting to suggest that this may be one of the rare occasions where a long vowel has been expressed and that the name represents *Abū ʿdr. However, if this is correct it is unlikely to represent a *kunya* since we have no evidence for the use of these among the authors of any of the ANA inscriptions. It is more likely to be a personal name of the same form as *Abū Bakr*. *Rdn* has been found once in each of Safaitic and Hismaic. For *ʿdy* see JJKhThamC 3. The letters in line 3 (= Tdr 3) are too damaged for much sense to be made of them.

Thamudic C/D

JJKhThamC/D 1 = Tdr 8

See pl. 55a

(Koenig 1971: 159–160, photograph 36, taken before the spray-paint graffito). Carved immediately below JJKhDad 1 and in places obscured by a spray-paint graffito, but see Koenig 1971: photograph 36.

ʾn {s¹}wd mḥb ms²ḥt

'I am {S¹wd} the beloved of Ms²ḥt'.

The text has an ʾ of the Thamudic C type but a *s²* of a Thamudic D type. *S¹wd* is well known as a man's name in Safaitic and has been found once in Dadanitic (HE 7). *Ms²ḥt* has not been found before.

26. Al-Jaw (Jabal ʿUbayd) [JJU]

Hismaic and Thamudic C inscriptions, as well as rock drawings were recorded at this site**.** These inscriptions do not appear in Koenig 1971.

Hismaic

JJUHism (?) 1

See pl. 56b

Carved horizontally from left to right to the right of the vertical texts, Much abraded.

l m{r}

The name is well-known in Safaitic and Hismaic and has been found several times in Dadanitic, see also ArHism 18.

Thamudic C

JJUThamC 1

See pl. 56b

ʾ{n} b

'{I am} ----'.

An apparently unfinished text.

JJUThamC 2

See pl. 56b

{l}ʾ{b/ṭ}{n/f}ʿt

I can make nothing of this.

JJUThamC 3

See pl. 56b

----by mḥb----

'{----by} the beloved of ...'.

JJUThamC 4

See pl. 56b

ʾn {.}m{q}mnʿ{m}----

'I am ----'.

I can make nothing of this. There are other inscriptions to the left of JJUThamC 4 but they are too damaged to allow any interpretation.

30. Jabal al-ʿAmīd al-kabīr [JAK]

One ANA inscription was recorded at this site

Ancient North Arabian

JAKANA 1

A text of four ANA letters with no diagnostic characteristics.

ʿ{ṣ}{l}t

If this is the correct reading, the name has not been found before.

31. Huḍaybāt al-Ṣufūr [HS]

Arabic, Hismaic, and Thamudic B, C/D, and D inscriptions, as well as rock

drawings, *wusūm* and other signs were recorded at this site.

Hismaic

HSHism (?) 1

Carved from right to left below an Arabic inscription. If it is an inscription and not a *wasm* it could be Hismaic or Safaitic, However, the fact that its patina is lighter than that of the Arabic text even though its lines are only marginally wider and of roughly the same depth as those of the Arabic, [10] would suggest that it is later than the Arabic and therefore a *wasm*.

If it is an inscription it would read:
l s¹bb [?]
The name has been found once in Safaitic (C 3242).

Thamudic B

HSThamB 1
See pl. 57a
On a rock face with rock drawings and an Arabic inscription.
h ʾ{r}ʿ hb l-y wdd
ḏ h-s¹r nm dnt
'O {ʾrʿ} give to me the love of him who is the one who makes [me] happy. By Dnt?'.
A deity *ʾrʿ* has not been encountered before in ANA. [11] *Hb* is the imperative of *whb* found in a number of Thamudic B invocations (see for instance the identical phrase, *hb ly wdd*, in Eskoubi 2007: no. 1). The presence of the *-y* representing the 1st person singular pronominal suffix in the severely consonantal Thamudic B script suggests that it may have had a consonantal pronunciation as in Arabic *ʿalayya*. *Ḏ* would represent the masculine relative pronoun and I would suggest that in *h-s¹r* we have the equivalent of Arabic *sarr* '(a man) who rejoices or gladdens another or makes him happy' (Lane 1863–1893: 1338). In the context it

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10. The breadth and depth of the lines of a carving affect the rate of patination as does the method of cutting.

11. One might speculate that it is a metathesized form of *ʾʾr*, the deity of Boṣrā to whom there are invocations at Ḥegrā/Madāʾin Ṣāliḥ. But there is no evidence to support this.

---

seems clear that the person who is to be made happy is the author of the text. The inscription ends with the formula giving the author's name, *dnt*, which has been found twice in Taymanitic. [12]

Thamudic C/D

HSThamC/D 1
Carved vertically immediately to the left of the outline of a camel above the four-line Arabic inscription. All but the first two letters have been destroyed.

ʾn----

Thamudic D

HSThamD 1–2 are carved vertically next to each other.

HSThamD 1
The right hand text.

---

12. It is tempting to see in the last four letters the word *mdnt* but I cannot see how such an interpretation would fit the context.

ʾn bḥl bn {b}{ṣ}y
'I am Bḥl son of {Bṣy}'.
Bḥl occurs as a personal name in Safaitic and as a divine name in HU 670 (Hub 482/3), which is a Thamudic B text. *Bṣy* is also found as a personal name in Safaitic.

HSThamD 2
The left hand text.

----{m}{ḫ} bt ʾbt
'---- daughter of ʾbt'.
The first name is badly damaged. The second name is known from Safaitic. For *bt* as 'daughter of' see SHANA (?) 1.

37. Wādī al-Athqah [WA]

ASA, ANA/ASA, ANA, and Thamudic C inscriptions were recorded at this site.

Ancient South Arabian

WAASA 1

wʾt{r}

The name (if that is what it is) does not seem to have been found before in Ancient South or North Arabian.

Ancient North Arabian/ Ancient South Arabian

WAANA/ASA (?) 1

A fragment which could be ASA, Taymanitic or Dadanitic. It is not even certain in which direction it should be read.

If read as
ntrd
the *d* is back-to-front,
but if it reads
drtn
the *r* is back-to-front.
Neither is known as a name in ANA or ASA and even if one assumes that the *n* in *ntrd* belongs to a *[b]n* the *b* of which has been lost, the name *trd* is unknown. Only if one assumes that the text read *[b]nt rd* would a known name be produced, and that is known only from Safaitic and once in Hismaic.

Ancient North Arabian

WAANA 1

Three letters which could be in any ANA script.

wdd
This is either a name, *wdd*, on which see ThThamB 2, or an unfinished text of the pattern *wdd* N or *wdd f* N.

Thamudic C

WAThamC 1

On a fragment of rock broken down the right side but with no loss of text. The inscription reads boustrophedon, a relatively rare arrangement in Thamudic C inscriptions.

s¹ʿd bn s¹
lmn
The *l* is on its side in relation to the other letters. *S¹ʿd* is an extremely common name throughout ANA. For *s¹lmn* see ArASA 21.

For Umm Jadhāyidh (site 38), see after site 48.

39. Qāʿ an-Nqayb [QN]

ASA, ANA/ASA, Arabic, Dadanitic, Nabataean, Thamudic C inscriptions, as well as rock drawings and *wusūm* were recorded at this site.

Ancient South Arabian

QNASA 1
See pl. 57b
Above QNDad 1 and to the right of QNNab 9–11.
ḫfn
The name is found in Minaic and Sabaic and recurs in QNASA 6. There are *wusūm* and other signs on this rock face.

QNASA 2
On a rock face above QNNab 47 and to the left of QNNab44–46 and QNDad 2.

mwḏr
The name (if that is what it is) has not been found before.

QNASA 3–7 and QNNab 49 are on the same face in the centre of which is a modern drawing of a pickup (see the photograph under QNNab 49).

QNASA 3
See pl. 58a
qs¹ṭ w'l
Qs¹ṭ is the ASA name for the aromatic plant *Saussurea cosus* Falc., see

ArASA 9. The second word (if it is a name) is known from Minaic, Sabaic and Qatabanic.

QNASA (?) 4
See pl. 58a
Immediately to the right of QNNab 49, damaged by the back of the pickup in the drawing.
{m}{l}{ṭ}ʿ

QNASA 5
See pl. 58a
Below QNNab 49 and above a modern Arabic graffito.
{w}hbm / ḫ{g/l}mʿn
Whbm is well attested in Sabaic, and see ArASA 5/1. *Ḫgmʿn* is not known in ANA or ASA, but *ḫlmʿn* has been found once in Hadramitic.

QNASA 6
See pl. 58a
ḫfn
For the name see QNASA 1.

QNASA 7
At the bottom of the rock face bearing QNASA 3–6, on a part which has split off from the rest.

{w}hb'l
{h/ḫ}bʿ
The first name is known in all the ASA languages and ANA dialects. The second line is cut through the middle of the letters by a break in the rock.

Ancient North Arabian/ Ancient South Arabian

QNANA/ASA (?) 1
To the left of of the face bearing QNDad 2 and QNNab 39 and 44. Apparently reading from left to right.
ḫyw
gbr /
ngs²<…>
Four letters have been hammered over at the end of the third line. It would be highly unusual for an ASA text to read left-to-right and the form of the *ḥ* and the *s²* (and the stance of the latter) are not ASA On the other hand, the form of the *g* is pure ASA and is not found in ANA, while reading the two examples of *g* as *l* produces unlikely roots. *Ḫyw* is known as a personal name in all the ASA languages and ANA dialects. *Gbr*

is known from Safaitic and Hismaic, and *gbrm* as a lineage name in Sabaic and as a personal name in Hadramitic. *Ngs²* is of course the title of the king of Axum, but it is unlikely that this is its meaning here. It is well attested as a personal name in Safaitic.

Dadanitic

QNDad 1
See pl. 57b
Below QNASA 1 and to the right of QNNab 9–11.
ḏ ʿ
s²{m}r
It is not certain that the two lines belong together. The form of *ḏ* can only be Dadanitic. The line above (QNASA 1) is clearly ASA not Dadanitic and so presumably does not belong with this text. *S²mr* is known as a personal name in Safaitic and Dadanitic. *ʿs²mr* is not attested.

QNDad 2
See also pl. 4a
Immediately below QNNab 44.1. To the left of QNANA/ASA (?) 1.

lbʿt
The name is known once from Safaitic (WH 1222).

Hismaic

QNHism 1

l ḥrm
The name is well known in Hismaic and Safaitic.

Thamudic C

QNThamC (?) 1
On the corner of a rock bearing a two-line Arabic inscription and QNNab 12–14, and immediately below and to the left of an unfinished Arabic *Allāh[umma]*. Two vertical columns, the second of which turns upwards again at the end.
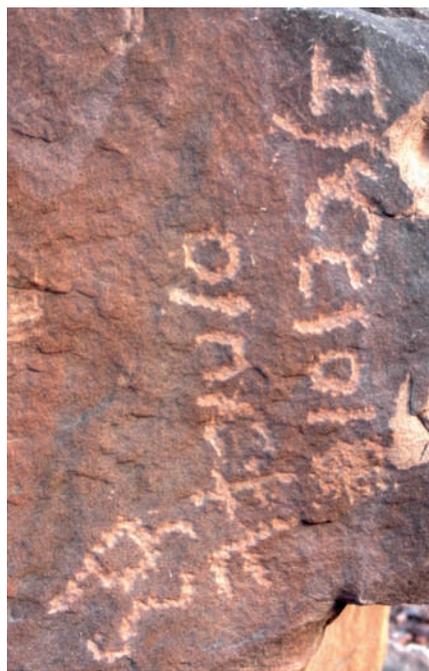
ʾn s¹b{l}ˊ{r}<.>
ˊ{y/r}b {s¹} {ḏ} kf{d/q}
If one takes the first letters in line 1 as *ʾ-n*, as in Thamudic C, the fifth and seventh letters cannot be *n*. The fifth has a slight hook at one end and so could be a *l*, the seventh does not have the hook and so could an *r*. The letter at the end of the line has been hammered over. It may have been a first attempt at the *ʿ* at the beginning of line 2.
In line 2, the second letter has a slight bulge at one end and so could be a *y*. It is difficult to explain the posture of the third letter If it is a *b* turned at 90º to the direction of the text, this would be extremely unusual. I have taken the fourth letter as *s¹* (cf. the third letter in line 1), and the fifth letter as *ḏ* as in Thamudic B.

QNThamC 2
See pl. 58b
Carved vertically immediately to the left of a drawing of a female camel.
l ʿns¹
The name is known from Safaitic.

QNThamC (?) 3
See pl. 58b
Carved immediately to the left of QNThamC 2.
l ḥmr
This text could also be Hismaic. The name is known from Safaitic and Dadanitic.

40. Al-ʿArniyyāt [Ar]

ASA, ANA/ASA, ANA, Arabic, Greek, Hismaic, Nabataean, Safaitic, Thamudic C/D, D, and problematic inscriptions, as well as a modern graffito in the roman script, rock drawings and *wusūm* were recorded at this site.

Ancient South Arabian

A rock face with ArNab 21–26.1, ArASA 1–2, ArHism 9–16, ArSaf 1, ArThamC/D 1, and ArThamD 1–3 as well as rock drawings and *wusūm*.

ArASA 1
See also pl. 59
At the far right of the rock face (see pl. 59) to the right of two drawings of female camels and above others. It is below ArNab 26, and above and to the right of ArThamD 1.

ʿbdʾlˊʿly
The name *ʿbd-ʾl-ˊʿly* means 'servant of the Most High' and contains the Arabic definite article *ʾl-*. The name does not seem to have occurred before in ANA, ASA, or Nabataean, though *ʿbd-ʾl-ʿly* (i.e. 'servant of the High') is found in two Nabataean graffiti in Sinai. [13]

ArASA 2
See also pl. 59
Two lines carved below a drawing of a female camel facing right, in front of which is ArHism 15 and above which is ArNab 21.

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13. These are *CIS* II 2366 and 3182. Note that the reading of this name in the other three texts cited by Cantineau (1930–1932, II: 126) is extremely doubtful.

'byd
ḏ rymn
''byd of the (tribal) section Rymn'.
The first two letters of the second line seem to have patinated faster than the rest of the text, but they are still legible. The first name has been found in this form as a lineage name in Minaic and as *'bydm* as a personal name in Minaic, Qatabanic and Sabaic. *Rymn* is attested as a lineage name in Minaic and Sabaic (CSAI). For the translation of *ḏ* as '(tribal) section' see Robin 1992: 37.

ArASA 3
See also pl. 6b
The text runs vertically down the right edge and then along the bottom of the face which bears ArNab 47–50.

bw{g/l}t {'/s¹}m{l}t [space] *d'n / d'{b}*
It looks as though the second word was originally carved as *{'/s¹}mnt* and was then corrected to *{'/s¹}mlt*. I can make nothing of this.

ArASA 4
On a fragment of rock. There is a *wasm* or other sign consisting of two circles separated by a line and what may be an unreadable text above the inscription.
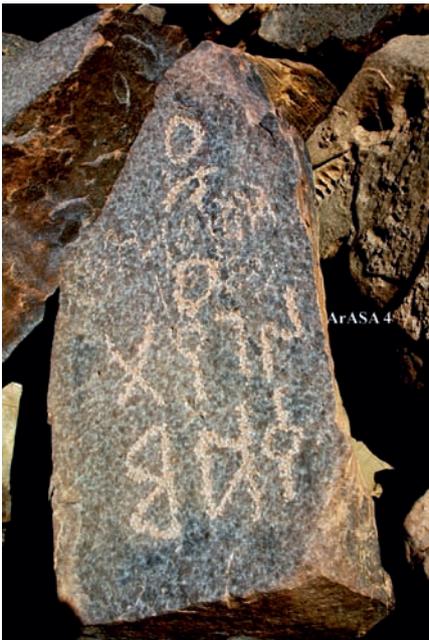
ngyt
qdm
See UJadhASA 7 and 25 for this combination of names. The first name

is known from Safaitic and Hismaic, note that the *n* is back-to-front here and in UJadhASA 25. The second is found once as a lineage name in Minaic (as-Sawdā' 12), but is very well attested as a personal name (and once as a lineage name) in Safaitic and is found occasionally as a personal name in Hismaic.

ArASA 5–6 are on the same face as ArHism 23 and ArNab 54.

ArASA 5
See pl. 60a
whbm / ymnyn / '
zgdyn
'Whbm the Ymny, the 'zgdite'.
For *whbm* see QNASA 5. The double *nisba* recurs in ArASA 12 where the reading is clear suggesting that nothing has been lost here at the beginning of line 2. The *nisbah ymnyn* is found once in an ASA graffito on Jabal Ramm (southern Jordan, RES 4264). For a discussion of the meaning of the term see Robin 2013: 135. *'zgd* does not seem to have been found before.

ArASA 6
See pl. 60a
At the very top of the face in indistinct letters,
lhz----
No name beginning with these letters seems to have been found before in ANA or ASA.

ArASA 7
See also pl. 8a
On the top right hand corner of the face above ArNab 79.

rnd
Rnd is the ASA name of an aromatic substance, a species of artemisia. [14]

ArASA 8–9, ArHism 25, and ArNab 89–92 are on the same rock.

ArASA 8
See pl. also 9a
Carved diagonally on the left of the stone.

_____
[14]. See Sima 2000: 276. I am grateful to Christian Robin for pointing this out.
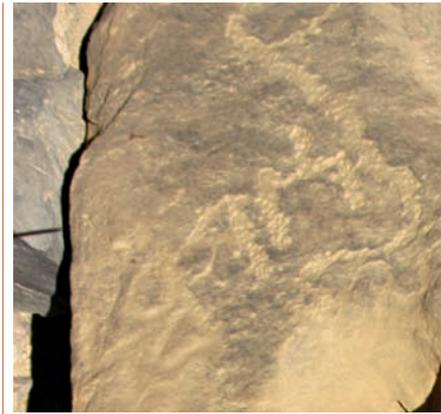
s¹lm
On *s¹lm* see UdhDad 9.

ArASA 9
See also pl. 9a
At the bottom of the stone.

qs¹ṭ----
The letters after *ṭ* are obscured by damage to the rock. *Qs¹ṭ* is the ASA name for the aromatic plant *Saussurea cosus* Falc. [15] It recurs in QNASA 3.

ArASA 10–11 are on parts of the same broken-up rock face as ArNab 96.

ArASA 10

mnṣr
Though, with the vocalization *Manṣūr* it is a common Arab name in the Islamic period, the only other occurrence in ASA is in a graffito from Qaryat al-Faw. [16]

ArASA 11
ḍbb
The name has not been found before in ASA, though *'ḍbb* is known from Qatabanic. However, it occurs once in an unpublished Safaitic inscription.

_____
[15]. See Sima 2000: 275–276. I am grateful to Christian Robin for pointing this out.
[16]. See Ryckmans G 1949: 90, 101, no. Ry 407.

ArASA 12–17 are on the same rock face along with two Nabataean inscriptions, one badly damaged and one very lightly scratched, which have not been included in the Nabataean section. For the relationship of ArASA 12 to the other inscriptions on this face see the extreme bottom left hand corner of pl. 60b where the first letters of lines 1 and 2 of ArASA 12 can just be seen.

ArASA 12

On the same rock face as ArNab 99 and to the left of ArASA 17

whbṯwn / ymny
n / ʾzgdyn
'Whbṯwn the Ymnite, the ʾzgdite'.
A photograph of this inscription was published in Al-Ghabbān 2007: 19, Fig. 7. See the discussion of this text in Robin 2013: 135 and Fig. 9. *Whbṯwn* is known from Sabaic. For the double *nisbah* see ArASA 5.

ArASA 13

See pl. 60b
Immediately to the right of a badly damaged Nabataean text and above a lightly scratched one (neither of which are published here).
ʿbdwd
The name is known in Minaic and has been found once in Dadanitic (JSLih 049/1).

ArASA 14

See pl. 60b
Immediately below the damaged Nabataean text.
ʿbd
The name is found throughout ANA and ASA except in Qatabanic.

ArASA 15

See pl. 60b
Very lightly scratched to the left of ArASA 14.
hb{r}----
The rest of the text is cut by the edge of the photograph.

ArASA 16

See pl. 60b
Hammered below ArASA 14 and to the right of ArASA 17.
ms¹ʿd /
ʾby
The first name is found in this form in Safaitic, and as *ms¹ʿdm* in Sabaic and Qatabanic, and see also UJadhASA 34. For the second see ArASA 18 and ArHism 19. I am grateful to Christian Robin for correcting my reading of the second name.

ArASA 17

See pl. 60b
Finely incised immediately to the left of ArASA 16.
ṯwbn
bn ʾnʿm
The first name has been found several times in Qatabanic and Sabaic and once in Hadramaitic (UPC 17), see also UJadhASA 1 and 15. *ʾnʿm* is probably the most popular name in Safaitic, but is also found occasionally in Dadanitic, Hismaic, Minaic, Hadramitic and Sabaic. All three examples of *n* in this text are back-to-front.

ArASA 18

Direct hammered.
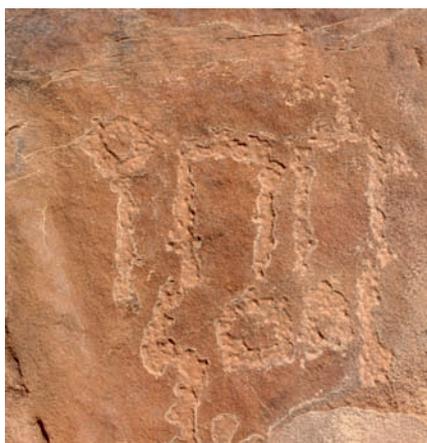
ʾby
{d}ʿn
For *ʾby* see ArASA 16 and ArHism 19. I am grateful to Christian Robin for correcting my reading of the second name. The *d*, if that is what it is, is very clumsily drawn. The name *dʿn* has not been found before.

ArASA 19

An Ancient South Arabian monogram consisting of the letters *d, ʾ, y, m*.

ArASA 20–21 are on the same face as ArNab 107–110 along with an Arabic inscription and a crude drawing of a truck.

ArASA 20

See pl. 9b
Scratched at the top left of the face starting below the end of ArNab 108.

rfd
It does not seem likely that the more crudely carved *y* a little way to the right of the rest of the text is part of it. The name *rfd* is known as a lineage name in Sabaic and as a personal name in Safaitic and Hismaic.

ArASA 21

See pl. 9b
Carefully chiselled in thick lines below ArASA 20. It does not seem as though anything has been lost in the patch of damage to the left of the text.

s¹lmt

s¹lmn

S¹lmt is found Minaic, Sabaic and Hadramitic as well as Safaitic and Hismaic (see ArHism 12). *S¹lmn* seems to be found, albeit sporadically, throughout all the ASA languages and in Dadanitic, Taymanitic, Safaitic, Hismaic, and Thamudic C (see ArHism 24 and WAThamC 1/1–2).

ArASA 22

See pl. 11

On the same face as ArANA 3 and ArNab 129–134.

ṯhyt

I am grateful to Christian Robin for this reading. The name does not appear to have been found before.

ArASA 23

On a rock above ArNab 136.

ḥbb

Ḥbb is known as a personal and a group name in Sabaic and as a personal name in Safaitic, Hismaic, and Thamudic B. There is a scratched ASA *ḥ* and some pecking above the inscription.

Ancient North Arabian/ Ancient South Arabian

ArANA/ASA 1

Three letters at the bottom of the stone carved in thicker letters than the Arabic inscription above.

bhl

It could be in Thamudic B or in Ancient South Arabian. There is a slight gap between the horizontal of the *b* and its left vertical. The name is known from Sabaic, Safaitic, and Hismaic.

Ancient North Arabian

ArANA 1

See pls 59 and 61a

Carved vertically immediately to the left of ArThamD 2 but too damaged to read.

----*t*----

ArANA 2

Below an Arabic inscription and immediately to the left of a drawing of a female camel facing left on the other side of which are two *wusūm* and ArNab 45. ArANA 2 is a vertical inscription which could be Thamudic D (*brt{k} br*), Thamudic B or Safaitic (*bnt{k}bn*), or Hismaic (*bs²t{k}bs²*). None of these make sense.

ArANA 3

See pl. 11

On the same face as ArASA 22 and ArNab 129–134.

l wtr

The name is known from Safaitic, Hismaic

Hismaic

ArHism 1

Carved vertically below a large outlined female camel.
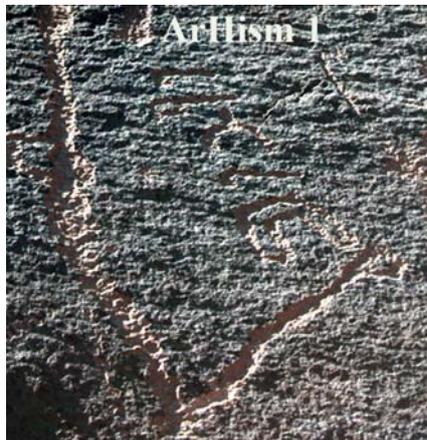
l ys¹lm

The text is carved within a sign shaped like a 'V' which is an extension of the camel's front leg. The name has been found once before in Hismaic (CTSS 2b) and is well known in Safaitic.

ArHism 2–7 are on the same face.

ArHism 2

See pl. 61b

{l} mnt bn d'l bn tmlh

The first letter looks like a *h* but the side-stroke may be accidental. *Mnt* does not seem to have been found before as a personal name in Hismaic but is known in Safaitic. *D'l* has been found once in Hismaic (TIJ 092) and eight times in Safaitic. *Tmlh* is well attested in Hismaic and Safaitic.

ArHism 3

See pl. 61b

l d'l bn w'lt bn tmlh

On *d'l* and *tmlh* see ArHism 2, and on *w'lt* see AbRakHism 3.

ArHism 4

See pl. 61b

l 's¹ bn w'lt

The personal name *'s¹* is well-known throught ANA, particularly in Safaitic. The relationship of the authors of ArHism 2–4 can be expressed thus:

tmlh

d'l — *w'lt*

mnt — *d'l* — *'s¹*
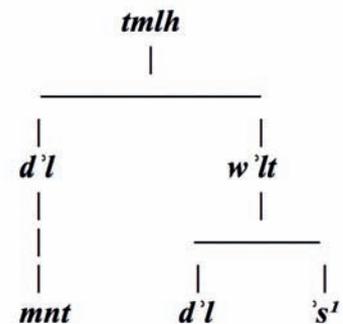
ArHism 5

See pl. 61b

l ms¹lm{n} bn ṣt

A personal name *ms¹lm* is common in Hismaic and Safaitic, but *ms¹lmn* does not seem to have been found before. The second name has not been found before in Hismaic but is attested twice in Safaitic (ISB 366, AMWR 308).

ArHism 6

See pl. 61b

l mlk bn kzn

The personal name *mlk* is common in Hismaic and even more so in Safaitic. *Kzn* has been found once in Hismaic (KJC 366) and twice in Safaitic.

ArHism 7
See pl. 61b
Contained within a cartouche.

l ḥḍ{n} bn {ʿ}{l/r}q {l}{s¹}{t/h}ʿ{b/r}

While the text looks relatively clear at first sight, the damage to the stone means that there are too many possible readings of the letters after the *bn* to produce a coherent interpretation. A personal name *ḥḍ* has been found three times in Safaitic. *Ḥḍn* is attested once in a Mixed Safaitic-Hismaic inscription (WTI 94).

ArHism 8–16 are on the same rock face as ArNab 21–26.1, ArASA 1–2, ArSaf 1, ArThamC/D 1, and ArThamD 1–3 as well as rock drawings and wusūm.

ArHism 8
See pls 59, 61a, and 62a
Carved vertically immediately to the left of a drawing of a female camel facing left, with part of an outline drawing of an ibex being attacked from behind by a hound between the second and third letters.

l ʿg

A photograph of this inscription was published in Al-Ghabbān 2007: 21, Fig. 12. The name is common in both Hismaic and Safaitic.

ArHism 9
See pls 59 and 62a
Carved vertically immediately above the horns of the outline drawing of an ibex being attacked from behind by a hound.

hs¹q{l}

The last character may not be a letter. Neither *hs¹q* nor *hs¹ql* is known as a personal name.

ArHism 10
See pls 59 and 62a
Carved vertically immediately to the left of ArHism 9.

tlʿl

The name has not been found before, but see ArHism 13 below.

ArHism 11
See pls 59 and 62a
Carved vertically immediately to the left of ArHism 10

l s²qḥ b[n] s²bḍl

It is difficult to make sense of this. Neither name has been found before.

ArHism 12
See pls 59 and 62b
Carved vertically to the right of the middle of ArHism 14.

ʾn s¹lmt

'I am S¹lmt'

It is highly unusual for a Hismaic inscription to begin with the 1st person pronoun, though it is very common in Thamudic C and D. On the name see ArASA 21.

ArHism 13
See pls 59 and 62b
Carved vertically immediately below the drawing of a horseman chasing an ostrich, with the same light patina as ArHism 12.

tlʿl

See ArHism 10.

ArHism 14
See pls 59 and 62b
Carved vertically to the left of ArHism 12.

b{s²}tzk

Although the letters are clear it is difficult to make sense of this.

ArHism 15
See pls 59 and 62b
Carved vertically to the left of ArHism 14, over the front of an outline drawing of an animal with a forward-pointing horn, and immediately to the right of a drawing of a female camel facing right.

l ws¹ʿ

The name has been found once in Hismaic (TIJ 165) and is common in Safaitic.

There is a possibility that, despite the enormous length of the second letter in ArHism 14 and the form of the *z*, these two texts should be read as one *Safaitic* inscription. Thus:

l ws¹ʿ b{n} ḥzk

As noted above, *ws¹ʿ* is common in Safaitic and *ḥzk* is attested eight times.

ArHism 16
See also pl 59
Carved vertically immediately to the left of ArNab 26.1 on the rock face in front of that bearing ArNab 21–26, ArASA 1-2 Hism 8–15, ArSaf 1, ArThamC/D 1, ArThamD 1–3.

l mlk bn ʿbdl{h}

A large extra hook has been added to the final letter. On *mlk* see ArHism 6. The second name is known in Hismaic and Safaitic.

ArHism 17–18 are on the same face.

ArHism 17
Carved vertically to the right of ArHism 19

l khl

The name is known in Hismaic.

ArHism 18
Carved vertically and then curving up again and round and down again between the first two lines.

{l} mr bn ngm ḏ ’l ’ṣr <w> <ḍ> <r> <t̲>
'{By} Mr son of Ngm of the lineage of ’ṣr, {and} {he farted}'.

The last four letters, containing the rude remark about the author were presumably carved by someone else and have been hammered over. This is the first time the word *ḍrṭ* has been found in a Hismaic inscription, though it is known from Safaitic (C 2797, 3261, KRS 2270, etc.) and from mixed Safaitic/Hismaic texts (WTI 19, 41). Both personal names are known in Hismaic, and the lineage name has been found in Safaitic, though it is unlikely to refer to the same group.

ArHism 19
Carved vertically and then turning to the left in a horizontal line.

l ’by bn yʿly ḏ ’l ḫyb
'By ʿby son of Yʿly of the lineage of Ḥyb'.

The first name does not seem to have been found before in Hismaic but is well known in Safaitic, and see ArASA 16 and 18. The second is attested four times in Hismaic and is common in Safaitic. The lineage name, *ḫyb*, is found as a personal name once each in Hismaic (KJC 183) and Safaitic. (C 4702).

ArHism 20
See pl. 63a
On the same face as ArNab 31 with which it forms a bilingual.
l ʿwḏ bn bn
ḏ ’l zhmn w
mṯy w t̲ẖwf
'By ʿwḏ son of Bn of the lineage of Zhmn and he was on a journey and was impoverished little by little'.

The text starts from right to left at the top, curves round left to right and then curves back again right to left between lines 1 and 2. The same author has carved his name in Nabataean (ArNab 31) below this text. Both personal names are known in Hismaic, for ʿwḏ see also SAyHism 4. The lineage name is known as a personal name in Hismaic and has been found as the name of a group in Safaitic (ASFF 328, AMSI 146)
Both *mṯy* and *t̲ẖwf* occur in Safaitic but are found here for the first time in Hismaic.

ArHism 21
Carved vertically to the left of the Arabic inscription and probably unfinished. There is a *wasm* (?) like a large Hismaic *g* to the left of it.

l qs²
The personal name *qs²* has been found twice in Hismaic (JSTham 741 and Jacobson B.7.C.1) and five times in Safaitic.

ArHism 22
Carved on a fragment of rock.

l yġt
bn ’s¹l<.>
m ḏ ’
l ḥṣd
'By Yġt son of ’s¹lm of the lineage of Ḥṣd'.

The text runs boustrophedon starting from left to right. At the end of line 2 there is a letter which the author has erased. Both personal names are known in Hismaic. For *yġt* see also UJadhHism 17. The lineage of *ḥṣd* has been found once before in WTI 11.

ArHism 23
See pl. 60a
This is on the same face as ArASA 5–6 and ArNab 54.
l wbr
The name is well attested in Hismaic. There is a single *w* some way to the right of this text.

ArHism 24
Two lines carved vertically to the left of ArNab 68.
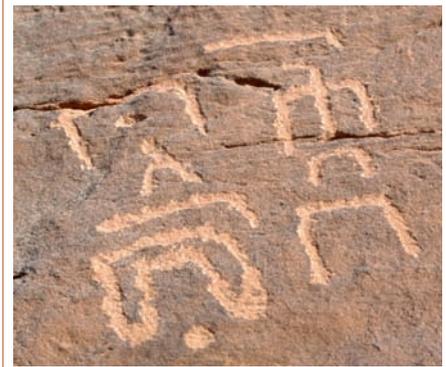
l ḥrb
bn s¹lmn
Both names are attested in Hismaic. For *slmn* see ArASA 21.

ArHism 25
See also pl. 9a
Carved diagonally right to left in the centre of the same stone as ArNab 89–92 and ArASA 8–9.

l ’s¹d bn {y}{ẖ}{b/r}
The first name is well-known throughout Ancient North Arabian (see also UJadhHism 5). The second name

is uncertain and if the reading offered above is correct it is difficult to find an Arabic root suitable for a name in the optative ('May he ...') or the future ('He will ...') with which to compare it.

ArHism 26

Scratched vertically to the right of ArNab 137–139. The long scratch crossing the middle of the first letter of ArNab 137 does not seem to be part of ArHism 26, which starts with a shorter line crossing the bottom of the first letter of ArNab 137. Any letters beyond the s^1 of the second name are beyond the edge of the photograph.

l ḍb b{n} kms¹

There appears to be a faint dot after the second *b* which I have taken as the *n* of *bn*. Both names are known in Hismaic.

ArHism 27
See pls 13a and 13b
On the same face as ArNab 142–158. Carved left to right near the top centre of the face, below the end of ArNab 156 and above the beginning of ArNab 144.

l {ʾ}dft bn s¹ʿdm

The upper side-bar of the second letter is very short and is slightly obscured by a long scratch which ends on it. *ʾdft* has been found once in Safaitic (KhBG 380). The alternative *hdft* is unattested in ANA or ASA. *S¹ʿdm* has been found in all the ASA languages but is not previously attested in ANA. There is a dot and a vertical line in a lighter patina following the *m*, but they do not seem to be part of the Hismaic inscription.

Safaitic

ArSaf 1
See also pl. 59
ArSaf 1 is on the same rock face as ArNab 21–26, ArASA 1–2, ArHism 8–15, ArThamC/D 1, and ArThamD 1–3 as well as rock drawings and *wusūm*. It is carved vertically to the left of a drawing of a camel-rider spearing an ibex.

l ʾs²m{t}

The second letter seems to be a ʾ with a curved stem, as in KJC 224 (see King 1990: 762, fig. 45) and MBAZThamC 1/2. The last letter has been hammered over but it can still be seen to be a *t*. The name *ʾs²mt* is well attested in Safaitic.

Thamudic C/D

ArThamC/D 1
See also pl. 59
ArThamC/D 1 is on the same rock face as ArNab 21–26, ArASA 1–2, ArHism 8–15, ArSaf 1, and ArThamD 1–3 as well as rock drawings and *wusūm*.
Three parallel vertical lines of text carved immediately to the left of a drawing of a female camel facing right and above an outline drawing of an animal with a horn curving forwards and a stick-figure man apparently dancing. Starting at the right:
wdd f ḫb{t}t
l wʾlt
bn {s²}ʿl
'He loves {Ḫbtt}. By Wʾlt son of {S²ʿl}'.
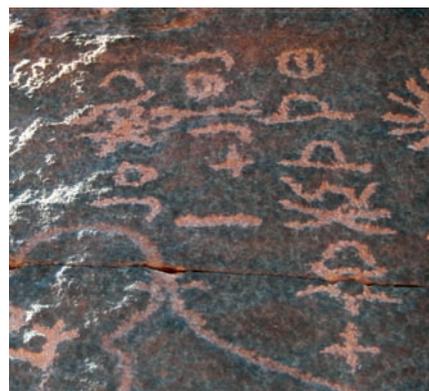
There is a straight horizontal line a little way below the *t* of line 2 which does not seem to be part of the inscription. The shape of the penultimate letter in line 1 is not entirely certain because of a crack in the rock at this point but it looks like a Hismaic *t*. The form of *t* in Thamudic D is not clearly established and so the reading of this letter as *t* is offered tentatively. The third letter in line 2 must be a ʾ, but is more like its form in Thamudic C than that in Thamudic D. On the other hand, the third letter in line 3 can only really be a Thamudic D *s²*. This shows how much work still needs to be done to clarify the distinctions between the scripts lumped together in the 'Thamudic pending file'. The names *ḫbtt* and *s²ʿl* are known from Safaitic. For *wʾlt* see AbRakHism 3.

Thamudic D

ArThamD 1–3 are on the same rock face as ArNab 21–26.1, ArASA 1–2, ArHism 8–16, ArThamC/D 1, and ArSaf 1 as well as rock drawings and *wusūm*.

ArThamD 1
See pls 5, 59 and 61a
The text runs vertically down a ridge between two faces of the rock, starting to the left of ArASA 1, immediately below a *wasm*, and to the right of a drawing of a pair of female camels facing left.
bnb{t/g}nhʿ
The end of the inscription is obscured on pl. 59 by the rock in the foreground and does not seem to have been photographed separately. It is difficult to interpret this text even though the letters are clear.

ArThamD 2
See pls 5, 59 and 61a
Carved vertically between the pair of female camels facing left
{l} s²km
A photograph of this inscription was published in Al-Ghabbān 2007: 21,

Fig. 12. There is a mark on the rock which makes the first letter resemble a *k*, but it can be seen that this is part of a long line descending from the head of the camel drawn above it. The name is known from Hismaic and Safaitic.

ArThamD 3
See pl. 59
Carved vertically on the far left of the rock face, to the right of a Nabataean inscription (beginning *qynw ʿbd...*) which is very faint on the only available photograph (pl. 59) and has not been included in the Nabataean section. Only the first four letters of the Thamudic D text are visible on the photograph.
l rkb
The name is known from Safaitic and Hismaic.

Problems

ArProblem 1

It is not certain from the photographs whether or not there are letters on this rock face.

41. Sūḥ al-Baghla [SB]

ASA and Nabataean inscriptions, as well as rock drawings and *wusūm* were recorded at this site.

Ancient South Arabian

SBASA 1
A fragment of an ASA inscription carved on what looks from the photograph to be a mud or plaster surface most of which has broken away and the rest of which is flaking badly.

----{.}*lym*----
----{*t*}*ʿf*
I can make nothing of this.

SBASA 2
Inscribed on the same sort of surface as SBASA 1.

---- *s¹ymt* ----
If this is a name, it does not seem to have been found before in ASA or ANA.

43. Ṭalʿat al-Midrāt [TM]

Nabataean inscriptions, as well as rock drawings and *wusūm*, were recorded at this site.

44. Mabnā Bayt Abū Zayd [MBAZ]

Hismaic, Nabataean, and Thamudic B and C inscriptions, as well as rock drawings and *wusūm*, were recorded at this site.

Hismaic

On a rock face with MBAZThamB 1, MBAZProblem 1, and drawings and *wusūm*.

MBAZHism 1
See pl. 63b
l rw{y}
The name does not seem to have been found before in ANA or ASA.

MBAZHism 2
See pl. 63b
l wdʿ
The name is known in Hismaic and Safaitic.

MBAZHism (?) 3
See pl. 63b
l {ʿ}{n}{z}
It is possible that the sign read as *n* is one of a group of dots. The name (if this is what it is) has been found once before in Safaitic (Is.H.963) though *ʿnzt* is well known in Safaitic.

MBAZHism 4

l ḥy bn ḥṭln

Probably by the author of UJadhHism 11 and 19. The first name is known in Hismaic, Safaitic and Dadanitic. The second does not seem to have been found outside these three inscriptions.

MBAZHism 5

bʿd tm{s²/ġ}ṭm
There is a line of damage before the *b* but this cannot be taken as a *lām auctoris* since it is clearly accidental and is not in the technique used in text. A name *bʿd* is known in Safaitic, however if it is a name here it would be difficult to make sense of the rest of the text. Very tentatively I would suggest that *bʿd* here may be the preposition and that it may have the same meaning as it does in the Dadanitic *ẓll* texts, that is 'on behalf of' (Macdonald 2004: 519–520). Thus the text would have been carved 'on behalf of' *tm* or *tm{s²}ṭm*, if the reading of the long vertical line with a kink half way down it as *s²* is correct. Such a name is unattested. A faint alternative possibility is that the uncertain letter is a form of *ġ* which would be new in Hismaic and a little closer to one of the forms of the letter in Safaitic. At least this produces a root Ġ-Ṭ-M which is known in Arabic, though I know of no divinity with a name or epithet derived from it. This suggestion must remain speculation until examples in clearer contexts have been found.

Thamudic B

MBAZThamB 1
On a rock face with MBAZHism 1–3, MBAZProblem 1, and drawings and *wusūm*.
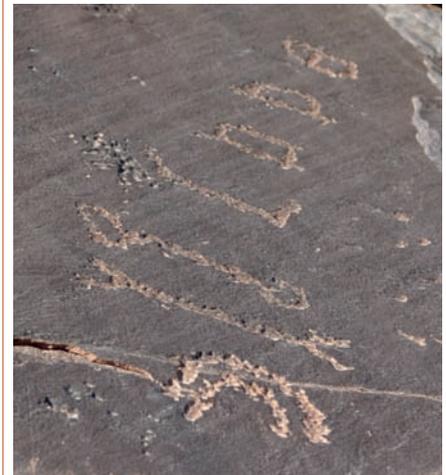
wdd {f} ṯ'm

'He loves Ṯ'm'.

The name does not seem to have been found before.

Thamudic C

MBAZThamC 1

Carved from right to left with line 2 above line 1.

wdd f ḥrmt
w 'n 'rb

'He loves Ḥrmt
and I am 'rb'.

Ḥrmt has been found before in Thamudic B (JSTham 33) and D (JSTham 219 [17] and 606) as well as in Safaiic and Hismaic. JSTham 219 shows that it could be the name of a woman. *'rb* has possibly been found before in Thamudic C or D (HE 64), as well as in Safaitic and Hismaic (see also UJadhHism 10).

Problem

MBAZProblem 1
See pl. 63b

On a rock face with MBAZHism 1–3, and drawings and *wusūm*.

If this is an inscription, I can make nothing of it.

45. ʿAyrīn [Ay]

Arabic and Nabataean inscriptions, as well as rock drawings and *wusūm* were recorded at this site.

46. Sarbūṭ ʿAyrīn [SAy]

Arabic, Hismaic, Safaitic, Thamudic C and D inscriptions, as well as rock drawings and *wusūm* were recorded at this site.

Hismaic

A rock face with modern Arabic graffiti in spray paint over SAyHism 1–4 and SAyThamC 1

SAyHism 1
See pl. 64

Carved vertically, in the centre of the face partially overlaid by the second line of the modern Arabic spray-paint text.

---

17. I would re-read this as *'n ḥr{m}t bnt 'lt*.

l {'}tq

The name is well attested in Hismaic and Safaitic.

SAyHism 2
See pl. 64

Below SAyHism 1, carved vertically.
gnl

It is not certain whether this is part of SAyHism 1 or a separate text. The name may have been found once in an unpublished Safaitic inscription, and *gn'l* is very common.

SAyHism 3
See pl. 64

In large letters carved vertically immediately to the left of SAyHism 1. The second letter is obscured by part of the Arabic spray paint graffito.
l {d}'{y}

There are other marks around the text but they have a different patina. The name has not been found before in Hismaic but is known from three texts in Safaitic (C 1023, HaNSB 196, KRS 2754)

SAyHism 4
See pl. 64

In the top left corner of the face, partly obscured by an Arabic spray paint graffito.
l ǵt bn 'wḏ bn bhm

All the names are known in Hismaic and elsewhere. For *ǵt* see JJKhTay 1, for *'wḏ* see ArHism 20, and for *bhm* see UJadhHism 7 and 9.

SAyHism 5

Running horizontally from right to left.
l zdlktb bn rb'l

An interesting example of the divine name *al-Kutbā* in Hismaic orthography but using the Old Arabic form of the name (found in Nabataean) with the definite article *['']l*-rather than an ANA form with the article *h*-, or no visible article as in Hismaic. However, the name has not been found before in ANA in either form. Curiously, *rb'l* which is extremely common in Safaitic and Nabataean has not been found before in Hismaic, though *rbb'l* is known.

Safaitic

SAySaf (?) 1

l lbmr{.}
The name is unknown in ANA.

Thamudic C

SAyThamC 1
See pl. 64

On the same rock face as SAyHism 1–3, this text is carved vertically at the right of the face.
'n 'mrtm bb'dyt

I have taken the small dot after the first *b* as extraneous to the text since it is very small and does not represent a letter in Thamudic C. The personal name *'mrtm* is known from Dadanitic. It is difficult to interpret the rest of the text with any confidence.

Thamudic D

SAyThamD (?) 1

Part of an inscription the beginning of which is clipped by the right side of the photograph and the end by the left side. There do not seem to be any other photographs of this text.

r{.}wnnw'n{.}
I can make nothing of this.

48. Khawr Ra'īs [KhR]

Hismaic inscriptions, as well as one in the roman script, together with rock drawings and *wusūm* were recorded at this site.

Hismaic

KhRHism (?) 1

An apparently random collection of letters on a rock beside an outline drawing of a she-camel.
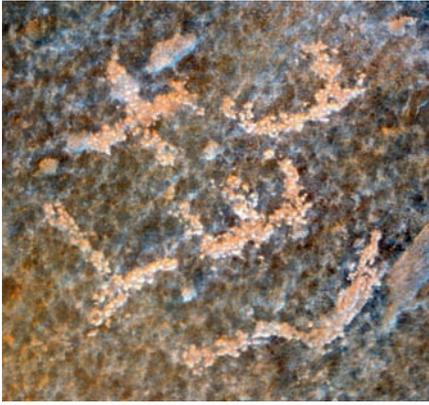
{l} z̠ t̠ r t

If this is a name it is unknown in ANA and ASA.

KhRHism 2–3 are on a rock face with drawings and wusūm.

KhRHism 2

In two horizontal sections at the top of the photograph.

l bmrt bn s¹ʿdhl

The first name has been found once before in Hismaic (JSTham 757), Safaitic (C 1922), and Taymanitic (JSTham 511). The penultimate letter of the second name may have been intended to be a ʾ of which the lower side stroke has been omitted. *S¹ʿdʾl* is known in Hismaic.

KhRHism 3

Carved diagonally downwards below KhRHism 2.
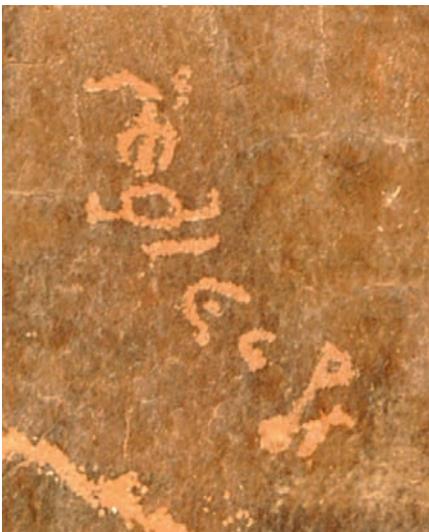
l ḥds² bn r{g}l
Both names are known in Hismaic.

38. Umm Jadhāyidh [UJadh]

ASA, ANA/ASA, Arabic, Greek, Hismaic, Imperial Aramaic, Nabataean, Safaitic, Syriac, Thamudic B, C, C/D, and D, and problematic inscriptions, as well as rock drawings, *wusūm* and other signs were recorded at this site.

Ancient South Arabian

UJadhASA 1
See also pl. 67b
In the centre of the lower part of the face on which UJadhHism 1–3 are also carved.

{n}zm / y
hs²ʿ / m
ʾdb / t̠
wbn / d̠-ḫ
lfn /

'{Nzm} Yhs²ʿ vassal of T̠wbn of the (tribal) section of Ḫlfn'.

The personal name *nzm* seems not to have been found before in Ancient South Arabian. However, *yhs²ʿ* has been found in second position in a compound name (as here) in Sabaic, as has the group name *d̠-ḫlfn* (see CSAI). For *t̠wbn*, which recurs in UJadhASA 15, see ArASA 17. The word *m'dbt* 'vassal' or 'client' is found once in Qatabanic (Avanzini 2004, II, 3) and three times in Sabaic.

UJadhASA 2
{l/g}byn / b<n>
n{l/g}byn / ʾmryⁿ
'{L/Gbyn} son of {L/Gbyn} the ʾAmrite'.

It seems that after he had completed the text, the author was dissatisfied with the *n* of *bn* at the end of line 1 and so hammered it over and carved it again at the beginning of line 2 immediately before the patronym, thus leaving himself no space for the word-divider. The personal names *gbynm* and *lbynm* have each been found once in Qatabanic (Avanzini 2004, I 241 and 208/36 respectively). A social group *ʾmrm* was well known in the town of Haram in northern Yemen, where, according to Christian Robin 'les inscriptions de Haram montrent que Amīrᵘᵐ s'établi dans cette ville durant la première moitié du IIᵉ siècle avant l'ère chrétienne. Amīrᵘᵐ commence dès lors à supplanter Maʿīn dans la commerce caravanier'. [18] This might account for the appearance of this *nisbah* here.

UJadhASA 3–4 are on the same face which they share with UJadhNab 55 and UJadhHism 5.

UJadhASA 3
See pl. 66a
ḫrym
The name, which has not been found before, is pecked at the top of the face above a drawing of a female camel.

UJadhASA 4
See pl. 66a
Below the drawing of a camel.
hmdt
hmdt
The name is carved twice in large letters. It has not been found before. Nabataean UJadhNab 55 is carved below this text and below that is UJadhHism 5.

UJadhASA 5
Carved by itself on a rock face.

yḥyy

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18. Robin 1992: 54.

A name known from Safaitic but which does not seem to have been found before in Ancient South Arabian. It is unclear whether this is an example of the name Yaḥyā, the final /ā/ of which is of course expressed by *alif maqṣūrah* in Classical Arabic orthography. In Safaitic orthography, however, the final *y* would have to represent a consonant, as it does in the divine names *ʿzy* and *rḍy* which are also written in Arabic with *alif maqṣūrah*.

UJadhASA 6

At the top of the rock face above a drawing of a horse.
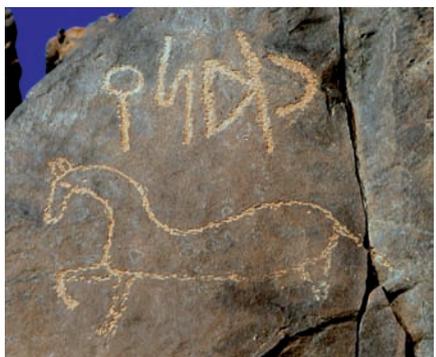
rdny

The inscription and the drawing are carved in different techniques and it is uncertain whether they are connected. The name does not appear to have been found before in Ancient North or South Arabian.

UJadhASA 7–8 are on the same face as UJadhNab 324–325.

UJadhASA 7

To the right of UJadhNab 325 (= ThNUJ 73).

Carved above UJadhNab 324 (= ThNUJ 72)
qdm / ngyt
See ArASA 4 and UJadhASA 25 for this combination of names. See under ArASA 4 for a discussion of the names.

UJadhASA 8

s¹ʿd ḏ
btt
ġw{ṯ}/
'S�¹ʿd of the (tribal) section of Btt. {Ġwṯ}'.
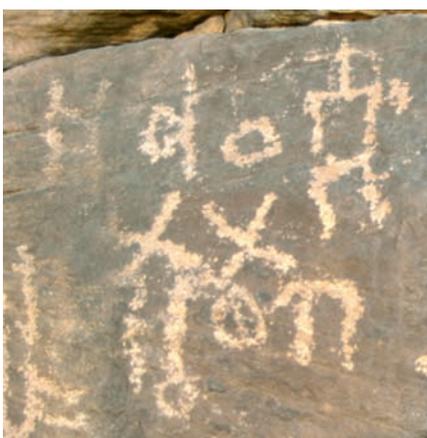
Both *s¹ʿd* and *ġwṯ* are known in Ancient North and South Arabian, but the lineage name *btt* does not seem to have occurred before in either. However, compare UJadhASA 23 which is by *s¹ʿdm ḏ btt*. See also UJadhASA 20 for *ḏ btt*.

UJadhASA 9–14 and UJadhHism 19 are on the same face as UJadhNab, 334–358 (see pl. 34a).

UJadhASA 9

See pls 34a and 66b
Immediately above UJadhNab 349 (= ThNUJ 65).
ʾlʹsʹd
bn / sʹd
The personal name *ʾlʹsʹd* does not seem to have occurred before. *Sʹd* is well-known in Safaitic but does not seem to have been found before in Ancient South Arabian.

UJadhASA 10

See pls 34a and 66b
Above UJadhNab 356 (= ThNUJ 66).
grmʾl
A name which is very well attested in Safaitic but has not been found before in Ancient South Arabian. It recurs in UJadhASA 21.

UJadhASA 11

See pls 34a and 66b
ṣ{m}t
The name is known from Safaitic and has been found once in Qatabanic (Avanzini 2004, I, 578).

UJadhASA 12

See pls 34a and 34b
UJadhNab 354 (= ThNUJ 60) is immediately above this text, and UJadhNab 355 (= ThNUJ 61) is immediately below it.
ʾsʹdt
ʾmt / d{ḏ}{sʹ}my
'ʾsʹdt female client/servant of {Ddsʹmy}'.

ʾsʹdt is known as a woman's name in Safaitic (HSIM 49217) but is not found in ASA. The last name looks like *ddnmy*, but it is possible that it is *ddsʹmy* and that the left vertical of the *sʹ* is also serving as part of the *m*, cf. UJadhASA 22. *Ddsʹmy* has been found as the name of a woman in Sabaic (Ja 722/2).

UJadhASA 13

See pls 34a and 34b
The end of UJadhNab 342 (= ThNUJ 55) is above the beginning of this text and UJadhNab 343 is below it. The word *šʿd* in Nabataean is carved immediately before the beginning of UJadhASA 13.
ddn / bn / ʾlksʹ
Ddn is found as a personal name in UdhASA 14 and in Qatabanic and Hadramitic, as well as in Thamudic B (JSTham 331, [19] 332, 394 and UdhThamB 1). The second name has not been found before in ASA or ANA but occurs as *ʾlks* in UJadhNab 419, *ʾlksʾ* (twice in Wādī ʿUllayqah, Petra (see Roche 2012: 63) and as *ʾlksy* in UJadhNab 395 and at Ḥegrā (H 8/2). It is probably an abbreviation of the name *Alexander*, cf. Ἀλεξᾶς Ἀλέξις (Preisgke 1922: 18, 19 respectively), and the Hebrew form *ʾlksʾ* (Ilan 2002: 258–260).

UJadhASA 14

See pls 34a and 34b
Immediately below line 2 of UJadhNab 344 (= ThNUJ 56) and above UJadhHism 19.
ddn
See UJadhASA 13.

UJadhASA 15

ṯwbn
See ArASA 17 and UJadhASA 1. Note that the *n* here and in ArASA 17 is back-to-front.

UJadhASA 16

A chiselled two-line inscription the second line of which is carved over the first line of UJadhNab 383.1.

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19. See Huber's copy (1891: 479).

ʾws¹ / s²
{ʾ/b}{ʿ}{s¹/k} /{.}
The personal name *ʾws¹* is common in Minaic and in Safaitic. The final letter of line 2 looks like a Hismaic *ṭ* and is not found in the ASA alphabet.

UJadhASA 17

wddʾl
The name is found in Minaic and Sabaic.

UJadhASA 18
Below UJadhNab 383.2

wʾlt
qm{ḏ}
or (reading boustrophedon starting right-to-left)
wʾlt
{ḏ}mq
These two lines appear to be in the same technique as the monogram (?) to the right of them and are quite different from the technique of UJadhASA 19. The reversed stance of the *m* might suggest that the text reads boustrophedon. Neither *qmḏ*, *ḏmq*, nor *ḏ mq* have been found in Ancient South Arabian.

UJadhASA 19
Below UJadhHism 20 and to the right of the second line of UJadhASA 18.
grm
ḫḍln
Grm is known as a personal name in Minaic and Qatabanic and is very common in Safaitic. *Ḫḍln* has also been

found in Minaic as the name of a social group (Maʿīn 93B/11).
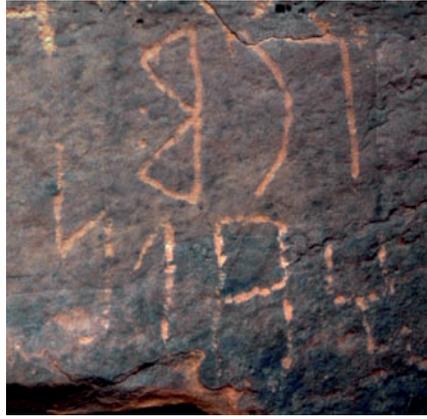
UJadhASA 20
UJadhNab 386 is carved above this text.

ʿmrn / ḏ b
tt
'ʿmrn of the tribal section of Btt'.
On ʿmrn see ThThamB 3. For *ḏ btt* see UJadhASA 8 and 23.

UJadhASA 21–23 are on the same rock face as UJadhThamB 2 and UJadhNab 391–404.

UJadhASA 21
See also pl. 37a
UJadhNab 396 is carved above this text and 397 below it.

grmʾl
See UJadhASA 10.

UJadhASA 22
See also pl. 37a
UJadhNab 397 is carved above this text.
ṣmt
For the name UJadhASA 11. Note that the left 'leg' of the *ṣ* also serves as the vertical of the *m*, as in UJadhASA 12.

UJadhASA 23
See also pl. 37a
To the left of UJadhASA 21–22 and divided from them by a split in the rock. Above and to the left of UJadhNab 398.

s¹ʿdm
ḏ btt
'S¹ʿdm of the tribal section of Btt'.
On the personal name *s¹ʿdm* see ArHism 27. For *btt* see UJadhASA 8 which is by *s¹ʿd ḏ btt*. See also UJadhASA 20. Note that the letters in *btt* are joined by proximity.

UJadhASA 24

wbhlgr
Note that UJadhNab 428 is immediately above this text and reads *w{h}bʾlgyr šl{m}*. Given that the names *whbʾlgyr* and *wbhlgr* are at present unique it seems likely that both the Nabataean and the ASA texts contain the same name and refer to the same person, though it is impossible to tell whether he himself actually carved both. However, if this is correct, one would have to assume that either (1) the carver of the ASA text misplaced the *h*, carving *wbh* instead of *whb*, in which case he would also have omitted the *hamza* of *ʾlg{y}r* in contrast

to its presence in the Nabataean version of the name; or (2) he omitted the *h* in *whb* altogether, and that *hl* is a version of the Old Arabic definite article found in the name *ʿbd-hl-ʿzy* in an unpublished graffito in the ASA script found by the Ryckmans-Philby-Lippens Expedition in south-west Saudi Arabia in 1951. [20] To the best of my knowledge, a deity *g{y}r* is not so far attested in Nabataean, Ancient North Arabian or Ancient South Arabian.

UJadhASA 25

Carved below UJadhNab 431 (= ThNUJ 187).
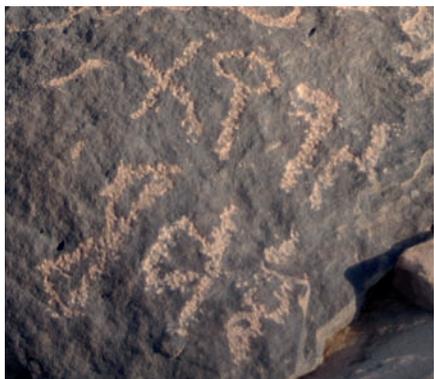
ngyt
{q}dm
See ArASA 4 and UJadhASA 7.

UJadhASA 26
See also pl. 40a

On the left side of the face, with UJadhNab 435–437 to the right of it and below it
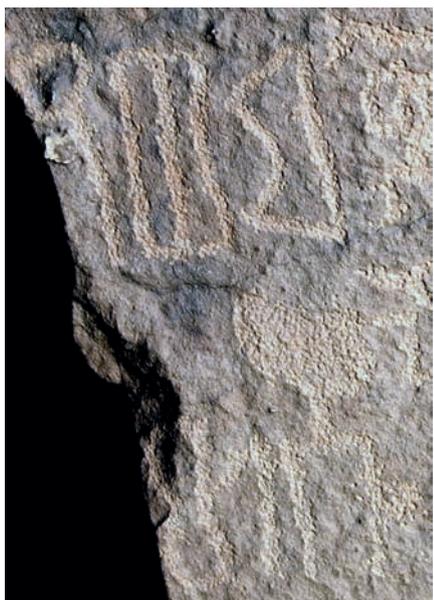
---

mṭy
s¹lm
The same names recur in UJadhASA 27. *Mṭy* is found as a personal name in Safaitic. On *s¹lm* see UdhDad 9.

UJadhASA 27
See pl. 41a

Carved in large well-formed letters, with a border below the second line curving round to the end of the text. It is on the same face as UJadhNab 449–451.
mṭy / s¹lm
w wdd ḫlṣt
'Mṭy S¹lm and he loves Ḫlṣt'.
See UJadhASA 26 for *mṭy* and UdhDad 9 for *s¹lm*. It may be noted that the patronym in UJadhNab 449, just above and to the left of this text, is *šlmw*, but this would appear to be chance since what ever the first name is, it cannot be *mṭy*. *Ḫlṣt* is well attested in Safaitic and Hismaic though it does not seem to have been found before in Ancient South Arabian. While the letter forms are Ancient South Arabian the formula is typical of Thamudic B.

UJadhASA 28–29 and UJadhHism 22–24 are on one face together with UJadhNab 439–445 (see pl. 40b).

UJadhASA 28
See also pl. 40b

At the right of the face just to the left of the vertical crack. It is below the beginning of UJadhNab 439 and above UJadhHism 23

mrgʿt
Note that the *m* is reversed. The name is not attested in Ancient North or South Arabian.

UJadhASA 29
See also pl. 40b

In the top right-hand corner of the face. The carver made a false start carving the top half of the initial *l* and then starting again immediately to the left.

{l} lbn
The initial *l* is incomplete and was probably a false start. The personal name *lbn* is attested in Safaitic and Hismaic but does not seem to be attested in Ancient South Arabian. However *lbny* is of course the ASA word for one of the aromatics exported from ancient South Arabia to the North and the word was adopted for 'frankincense' in Arabic, Hebrew, Greek and other languages. [21] However, one would have to explain the absence of the *y*. In view of this, it seems safer to regard it as a personal name.

UJadhASA 30

On the rock face at right angles to the face bearing UJadhASA 31–33.

s¹ʿdt
S¹ʿdt occurs once as a man's name in Sabaic and is known from Safaitic and Hismaic where also it is a man's name, whenever it is possible to tell.

UJadhASA 31–33 are on the rock face at right angles to that bearing UJadhASA 30.

UJadhASA 31

yḥmʾl
The name is known from inscriptions in all the Ancient South Arabian languages and Safaitic.

UJadhASA 32

whblt

The name is found occasionally in Sabaic, Minaic and Hadramitic as well as once each in Dadanitic (JSLih 19) and Safaitic (Is.Mu 346). See also UJadhHism 21.

UJadhASA 33
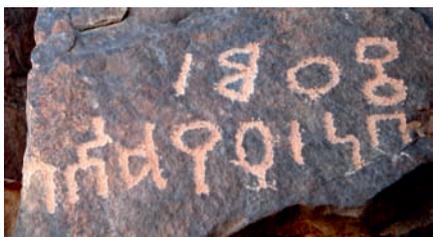
t'm /
bn / {b}yd'l

The personal name *t'm* has been found once in Qatabanic and see UJadhASA 36. The first letter of the second name has been altered at the bottom giving it an oval shape and a short stem. The name *byd'l* has been found twice in Minaic (YM 28396, 28975/1), and twice in Sabaic (*RES* 4907/1 and Ja 2104e). It also occurs twice in Safaitic, in both cases referring to the same person (KRS 519, 521)

UJadhASA 34

The text is carved below UJadhNab 473, and UJadhNab 472 is higher up the face to the right.

ms¹'d
On the name see ArASA 16.

UJadhASA 35
See also pl. 42a
The author made a first attempt at the first three letters and then repeated the text more successfully immediately below. UJadhNab 475–477 are to the right of the text, and 478 is below it. UJadhNab 482 is on the adjoining rock to the right.
mn{'}
mn't

The personal name *mn't* does not seem to occur in ASA but is known from Safaitic, Hismaic and once in Thamudic C (JSTham 136).

UJadhASA 36
On a rock by itself.

t'm /
See UJadhASA 33.

UJadhASA 37–39 are carved on the right of the face and UJadhHism 26–27 are carved vertically on the left.

UJadhASA 37
See pl. 67a
khl{n}
Khln is found as a personal name in Safaitic and Hismaic, but as a lineage name in Sabaic and the name of a deity in Minaic.

UJadhASA 38
See pl. 67a
y'lgd
A name which has been read *y'lld* is found in a Qatabanic text (*RES* 3902 no. 157, of which no photograph has been published) and in two Hadramitic texts (Ja 928/3 and Ja 978). Certainly, in Ja 928/1 (see the photograph in CSAI) the *l* and the *g* are clearly differentiated, as here, making the reading *y'lgd* more likely.

UJadhASA 39
See pl. 67a
kl{n}
The name may be found in a Sabaic text (*RES* 4596) and as a group name in a Minaic graffito from near al-'Ulā (JSMin 37).

UJadhASA 40

s¹lym
knf
S¹lym may have been found in a Minaic graffito near al-'Ulā (*RES* 3291) though Doughty's copy (1884: pl. XIX, fol. 35) suggests that it may in fact be *s¹lym{m}*. It is also found in a Minaic text in the Dhammar Museum (DhM 400). *Knf* (alongside *hknf*) is known in Safaitic, and possibly in Sabaic.

UJadhASA 41

ybzz
r'dt
Neither name is known.

UJadhASA 42
See also pl. 36
Between UJadhNab 388 and 389. UJadhNab 390 and UJadhThamC (?) 1 are also on this rock face.

ṣmy{.}
It is uncertain whether the shape following the *y* is part of the inscription. *Ṣmy* is found as a personal name in Hismaic.

UJadhASA 43

m'd'l w{s¹}dtyd
The right vertical of the ' brushes the loop of the *d*, and the *s¹* does the same

with the *w*. *Mʿd'l* is found as personal name in all four ASA languages and also in Safaitic. It is not clear to me what the second part of the inscription means.

UJadhASA 44
See also pl. 30b
At the top of the face bearing UJadhNab 261–275, immediately above UJadhNab 272.

'ʿm
The name is known in Safaitic.

UJadhASA 45
See also pl. 15a
Between UJadhNab 19 and 20.

m{ṣ/ṭ}nlṣt / bnt / ḫzm
bn / s¹lm / ġlwn
'{Mṣ/ṭnlṣt} daughter of Ḫzm
son of S¹lm ġlwn [?]'.
There appears to be a circle on a short stalk above the second letter, similar to that of the *ṣ*. On the other hand, the three 'prongs' of this letter seem to be joined at the base suggesting that it is a *ṭ*. Neither *mṣnlṣt* nor *mṭnlṣt* seems to have been found before in Ancient South or North Arabian. *Ḫzm* is known from Safaitic but not in Ancient South Arabian. On *s¹lm* see UdhDad 9. *Ġlwn* has only been found once, as a personal name, in Safaitic (C 4381) and its significance in this text is not clear. *Ġlwn* is the lineage group of the family of Rbbl bn Hfˇm whose grave inscription was found at Qaryat al Fāw, [22] but here it cannot be a *nisba* and it is difficult to find a suitable meaning if it is S¹lm's profession.

UJadhASA 46
See also pl. 30a
Between UJadhNab 248.3 and 249.

ġḍmt
The name has not been found before.

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22. I am most grateful to Christian Robin for re-minding me of this. On the inscriptions see most recently Al-Jallad 2014.

UJadhASA 47

qys¹rb /
{.}{m}ṭyt----
The first line is well carved, apart possibly from the last letter. The second is virtually illegible.
Neither name seems to be attested. If I am correct in reading the third letter in line 2 as a *ṭ* then the text must be ASA. If it is not a *ṭ*, then the script could be Thamudic B and the last two characters in line 1 could be *bn*. The second line would then contain the patronym.

UJadhASA 48
See also pl. 46b
To the left of UJadhNab 549 and above UJadhNab 554.

tymm
The name is found as a personal name in Sabaic and Hadramitic, and four times as a lineage name in Qatabanic (CSAI).

UJadhASA 49
See also pl. 46b
Below UJadhNab 554 and to the left of UJadhNab 555.

s¹ʿdlt rḥb

There is a small extraneous chip in the rock near the top of the *r*. The name *s¹ʿdlt* has been found three times in Sabaic and once in Minaic (CSAI). It is found only once in Ancient North Arabian (JSTham 27). By contrast, *rḥb* appears to be unknown as a personal name in ASA but is found four times in Safaitic (OCIANA).

UJadhASA 50
See also pl. 46b
To the right of UJadhNab 555.

ʿbd
Above the text is what could be a *ṣ* upside down (as sometimes in Taymanitic) and letters which have been so effectively hammered over that it is impossible to make them out. Below the text are lines and hammering which could be crudely formed Nabataean letters but which do not seem to make much sense.

UJadhASA 51
See also pl. 45b
Carved to the right of UJadhHism 29 and above UJadhNab 535, and to the left of a stick figure human with splayed legs (?).

mṣ
The *m* is back-to-front.

UJadhASA 52
See also pl. 45b
In the bottom right-hand corner of pl. 45b. Four ASA letters:

k{ʿ}yf

It is uncertain whether the inscription is complete.

Ancient North/South Arabian

UJadhANA/ASA 1
See also pl. 15c
In the top left right hand corner of the face, on which UJadhNab 35–37 are carved.

ġwṯm
The text could be Thamudic B or ASA. The name is found in Qatabanic and Sabaic.

UJadhANA/ASA 2

This can either be read from right to left as:
ʿtb
a name which is found in Qatabanic; or from left to right as:
btʿ
'May he be resolute', an expression which is found at the end of a number of Ancient North Arabian inscriptions, or beside them, or by itself, see Jacobs and Macdonald 2009: 373 and note 43.

Hismaic

UJadhHism 1–3 are on the same face together with UJadhASA 1 and UJadhThamD 1.

UJadhHism 1
See also pl. 67b
Running vertically from the top of the face, at the left.

l whblh bn {z}nm w {ḏ}krt lt ʾhl
'By Whblh son of {Znm} and may Lt be mindful of ʾhl'.

It is not clear whether the first letter of the second name has a cross-stroke at each end (Hismaic *z*), in which case one of them has coalesced with part of the *b* in UJadhThamD 1, or only at one end (Hismaic *ẓ*). The first name is

well known in Hismaic. *Znm* has been found five times in Hismaic, as well as in Safaitic, but *ẓnm* is not known. The personal name *ʾhl* is quite common in Safaitic, but this is the first time it has been found in Hismaic. The prayer *ḏkrt lt* ('May [the goddess] Lt be mindful of'), which recurs in UJadhHism 11 and 19 in the Aramaized form *dkrt ʾlt*, is common in the Hismaic inscriptions and is found in Nabataean inscriptions in Wādī Ramm in southern Jordan, where there was a temple to the goddess.

UJadhHism 2
See also pl. 67b
Running from the centre of the top of the face, to the right of UJadhHism 1, and then curving back up along the right side of the face and down between the first two lines.

l ʾs¹lh bn qrqr ḏ ʾl bll w ḏkr tmn bn bll w s¹ly----t
'By ʾs¹lh son of Qrqr of the lineage of Bll and he remembered Tmn son of Bll and S¹ly ...'
The last part of the text has been hammered over and only the final *t* is visible

on the photograph. *ʾs¹lh*, and *bll* are attested as personal names in Hismaic and Safaitic, *tmn* in Hismaic and much more frequently in Safaitic, and *s¹ly* twice in Hismaic and numerous times in Nabataean and Safaitic. *Qrqr* is found in two Safaitic inscriptions. *Bll* as a group name has been found once before in a Safaitic inscription (ThSaf 55).

UJadhHism 3
See also pl. 67b
Running down the lower left edge of the face.

{l} {s²}{ ʿ}ʿmn bn ʿl{l}ʿ w n{y/ʿ}{h}{s²}m
Neither name, if read correctly, has been found before. I find it difficult to make any sense of this text.

UJadhHism 4
See also pl. 18a
Below UJadhNab 40 (= ThNUJ 230). A cross-shaped *wasm* has been carved over the second and third letters.

l ʾftḥ
The name is well attested in Hismaic and Nabataean.

UJadhHism 5

On the same rock face as UJadhASA 3–4 and UJadhNab 55.

l ʾs¹d bn bs²r

ʾs¹d is known in Hismaic (see ArHism 25) but *bs²r* is not, though it may occur once in Safaitic (C 4933).

UJadhHism 6–11 and UJadhNab 49–54 are on one rock face together with several rock drawings (pl. 17). A photograph of this face was published in Theeb 2002: 304. It is adjacent to that bearing UJadhNab 182–185, UJadhHism 13, and UJadh-Problem 5 (pl. 25b).

UJadhHism 6
See also pl. 17
Carved boustrophedon starting right-to-left near the top of the face between UJadhNab 49–51 and 53.

l rkby bn qymt bn mhbl ḏ ʾl ḥṣ{r/y}
'By Rkby son of Qymt son of Mhbl of the lineage of {Ḥṣr/y}'.
The straight line across the opening of the final letter could be an accidental continuation of a join between the *š* and the *l* in the Nabataean inscription above. However, the breadth and the technique of the line is more in keeping with the present inscription and so it perhaps more likely that the final letter is a *y*. The personal names *rkby* and *mhbl* have not been found before, though *qymt* is known in Hismaic and Safaitic, and see JJKhHism 1. *Ḥṣr* has been found once as personal name in Hismaic (TIJ 304) and once in Safaitic (Is.Mu 430) but not so far as a group name. *Ḥṣy* has been found only once, as a personal name in Safaitic.

UJadhHism 7
See also pl. 17
Below UJadhNab 52.

l bnḫgrh bn bhm
The first name has not been found before, though *bḫgrh* is well attested in Safaitic. The second name is common in Safaitic and is now known in Hismaic, see SAyHism 4 and UJadhHism 9.

UJadhHism 8
See also pl. 17
Below UJadhNab 53 and above 54 and to the left of UJadhHism 9. Vertical boustrophedon.

l ʿbdds²r bn s¹fr
The first name, transliterating the Nabataean form of the divine name, *ʿbd-dwšr* (*CIS* II 1225), has not been found before in Hismaic, and it also occurs for the first time in Safaitic in UJadhSaf 2. The Hismaic form, *ʿbd-ḏs²ry*, has been found once (AMJ 146).[23] The second

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23. I thank Jérôme Norris for reminding me that Jamme (1974, 81 and 142) claimed that the patronym in the Taymanitic inscription HU 501 should be read as *ʿbd-[d]s²r*. Kootstra (2016, 76) for a series of reasons which I have argued

name has been found once in Dadanitic (AH 255) and once in Safaitic (QZMJ 253).

UJadhHism 9
See also pl. 17
Below UJadhNab 53 and between UJadhHism 8 and 10.

l bhm bn ʿs¹ṭfr
For the first name see SAyHism 4 and UJadhHism 7. The second is new in Ancient North Arabian and is difficult to explain.

UJadhHism 10
See also pl. 17
Vertical boustrophedon:
l ʿrb bn mbʿl
Both names are known in Hismaic. For the first see MBAZThamC 1.

UJadhHism 11
See also pl. 17
Below UJadhNab 54 and to the left of a rock drawing of a man with a bow and what may be a hound. It is carved boustrophedon starting at the top right.
w dkrt lt ḥy bn ḫtln d ʾl mḥy
'And may Lt be mindful of Ḥy son of Ḫtln of the lineage of Mḥy'.

---

are not valid, interpreted *ʿbds³r* in HU 501 as a transcription of **ʿabd ḏūśaray*. In neither case is this convincing, and I would uphold the philologically and culturally more likely interpretation of **ʿabd-Wsir* 'Worshipper of Osiris', as suggested in Macdonald 1991b, 15–18. It may be noted that Kootstra assumed a glottal stop at the beginning of the divine name which would have had to be dropped in the combination. However, in Egyptian the name *Wsir* begins with a vowel (*w*), not a glottal stop (□).

UJadhHism 19
See pls 34a and b
On the same face as UJadhASA 9–14 and UJadhNab 334–360. At the very bottom of the face, below UJadhASA 14, UJadhNab 344 and 344.1 and to the left of 339 and 345. It is carved boustrophedon starting right to left in the upper line.

w dkrt lt ḫy bn ḫṭln ḏ ʾl mḥy
'And may Lt be mindful of Ḥy son of Ḥṭln of the lineage of Mḥy'.
By the same author as UJadhHism 11 with the same formula except that in UJadhHism 11 he wrote *d ʾl* and here he writes *ḏ ʾl*, see also MBAZHism 5. See UJadhHism 1 for the expression *d/ḏkrt lt*, and for the use of *d* for /ḏ/ see Macdonald in press.

UJadhHism 20
Below UJadhNab 383.2 and immediately to the right of a monogram in the centre of the face, and above ASA 19.
l {ʿ}{b/r}t
The reading is too uncertain to make anything of this.

UJadhHism 21
Carved vertically down the left side of the face bearing UJadhNab 447–448.

whblt
See UJadhASA 32.

UJadhHism 22–24 are on one face together with UJadhNab 439–445 and UJadhASA 28–29 (pl. 40b).

UJadhHism 22
See also pl. 40b
In the top left corner of the inscribed area. The first line begins above the end of UJadhNab 440 and the second line above the end of UJadhNab 445.

l mḥwr bn {.}{ḥ}t
----d----
Mḥwr is known in Hismaic.

UJadhHism 23
See also pl. 40b
Below UJadhASA 28 crossing the vertical crack and above UJadhNab 445.

l s²gʿ bn ʿdt
S²gʿ has been found three times before in Hismaic (Jacobson B.3.E.9, JSTham 247, KJB 94), and *ʿdt* once (CH.R677.1).

UJadhHism 24
See also pl. 40b
Carved vertically at the far right of the face and curving back on itself. UJadhNab 441 is immediately to the left of it.

l qs¹ bn s¹ʿd bn bnt
All the names are known in Hismaic.

UJadhHism 25
Letters above and below a stick-figure man with arms outstretched and to the left of a bizarre drawing which could be a splayed bull (?).

{y}{b} yʿṭ
I cannot make any sense of this.

UJadhHism 26

See also pl. 46b

The end of the second line of UJadhNab 551 is carved across it.
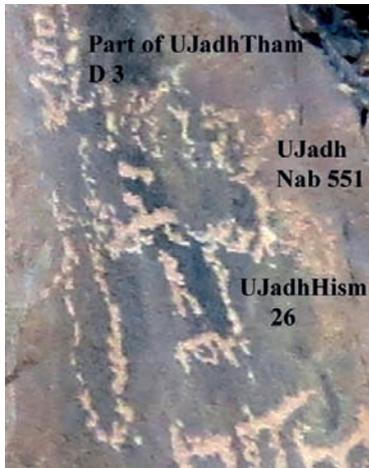
----s¹d

There is a more or less horizontal line between lines 1 and 2 of UJadhNab 551, which is thicker and has a lighter patina than the *s¹* and *d* of this text. Below it is a much larger mark which obscures the end of UJadhNab 551, and then a shorter vertical line (just above the *s¹*) both of the same thickness and patina. These may well cover the beginning of the present text.

UJadhHism 27

See also pl. 45b

Carved vertically to the right of UJadhHism 28 and 29 and above UJadhNab 535.

l s¹ʿd

This is probably the author of UJadhHism 29.

UJadhHism 28

See also pl. 45b

Carved vertically to the left of UJadhHism 29 and above UJadhNab 535.

l km bn s²b bn nmr

'By Km son of S²b son of Nmr'.

By a brother of the author of UJadhHism 29. All the names are known in Hismaic.

UJadhHism 29

See also pl. 45b

Carved vertically in two lines to the left of UJadhHism 30.

l s¹ʿd bn s²b bn nm=
r {d̠} {ʾ}l {ʾ}qṭm

By a brother of the author of UJadhHism 28. The lineage name *ʾqṭm* has not been found before. The shapes of the *{d̠}* and the following *{ʾ}* are unclear on the photograph.

Safaitic

UJadhSaf 1

l ʿqrb w wgm ʿl ʾm-h rġmt ----

'By ʿqrb and he grieved for his mother, struck down [by Fate]'.

The forms of the *g* and the *ġ* show clearly that the script is Safaitic not Hismaic. The name *ʿqrb* is very well known in Safaitic, as is the verb *wgm*, on which see also UJadhSaf 4. The final expression is normally *rġm(t) mny* 'brought low by Fate' and it looks as though the author had begun to form the *m* of *mny* when he was interrupted.

UJadhSaf 2

ʿbdds²r bn b ḍ k t m

The forms of the *s²* and the *ḍ* show that the text is Safaitic not Hismaic. The *r* with only one hook is also found occasionally in Safaitic but not in Hismaic where *r* does not have hooks. The last three letters are carved sloping downwards, though there is no reason why they could not have continued in a straight line. The letters are clear but they seem to produce a very odd name which is not attested elsewhere in Ancient North Arabia. On *ʿbd-ds²r* see UJadhHism 8.

UJadhSaf (?) 3

See pl. 68a

On a rock face between two drawings of ibex.

ʿbd{d}{g}

It is difficult to interpret the final letter as anything other than a Safaitic *ġ*, though it produces an unknown and strange name.

UJadhSaf 4

To the right of UJadhNab 489 (= ThNJUT 18). The beginning of the inscription is hidden on the photograph and the end is either in shadow or was lost when the rock was broken.

----qrb bn ʾtm w wgm ----

'----qrb son of ʾtm and he mourned ----'.

A name *qrb* is known in Safaitic, but it could also be *[ʿ]qrb* which is very common, as is *ʾtm*.

UJadhSaf 5

See pl. 67a

To the left of UJadhASA 37–39. Two vertical lines starting on the left.

l ʿmt s¹mg
w klmn bn ls¹l
'By the grandmother of S¹mg
and Klmn son of Ls¹l'.
This interpretation is offered extremely tentatively since it would be unique in Safaitic for someone to identify themselves as the 'grandmother of someone'. The male personal name *s¹mg* has been found once in Safaitic (BS 738) and once in Dadanitic (U 017). *Klmn* has also been found once in Safaitic (CEDS 608). A name *ls¹l* has not been found but could perhaps be an incomplete *ls¹lm* (C 4936, HASI 65).

UJadhSaf 6
See pl. 44b
Carved vertically between UJadhNab 523 and 524 and to the right of UJadh-Problem 6.

---- bn ʿs²ʿ{f} b{n} {s¹}{ʿ}{r}
'---- son of {s²ʿf} son of {S¹ʿr}'
The reading is uncertain. The area of the face before the first *bn* is covered with marks none of which looks like a letter. I have taken the two small dots after the first *bn* as extraneous to the text. Very tentatively, I suggest that the *n* of the second *b{n}* is vertical rather than horizontal and what could be the small vertical projection of an *s¹* can be seen on the following letter, slightly more shallowly carved than the preceding *{n}* which touches it. The last two letters *{ʿ} {r}* are an attempt to make sense of the marks to the left of the *{s¹}*.

Thamudic B

UJadhThamB 1
See pl. 34a
Immediately to the left of UJadhHism 18.

ddn
The straight *n* suggests that this is Thamudic B. For the name see UdhASA 13 and 14.

UJadhThamB 2
See also pl. 37a
Near the top of the face bearing UJadhNab 391–404 and UJadhASA 21–23, between UJadhNab 391 and 392. Reading from right to left

{l} rm{n}{n}
A personal name *rmnn* has been found once in Hismaic (AMJ 156).

Thamudic C

UJadhThamC (?) 1
See also pl. 36
Carved horizontally from left to right on the same rock face as UJadhASA 42 and UJadhNab 388–390.

nwṭ
If this is the correct interpretation, the name has been found once before in Safaitic (KRS 3290). It is uncertain whether the sign after the *ṭ* is part of the text.

UJadhThamC 2–3 are carved vertically at the bottom of the rock face bearing UJadhNab 490–497, immediately below UJadhNab 501 (see pl. 42b).

UJadhThamC 2
See also pl. 42b.
nbr
The name is known from Safaitic.

UJadhThamC 3
See also pl. 42b
Carved diagonally downwards at the bottom of the face, to the left of UJadhThamC 2.

nʾ ḏʿbt
bn ʾ
It appears that the first two letters may be reversed, since Tham C inscriptions very often begin *ʾn* 'I am'. The name *ḏʿbt* is unknown but *ḏʿb* has been found once in WTI 57 (= Hub 376, 22) and three times in Safaitic.

UJadhThamC 4
Carved below UJadhNab 536.

Photograph Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

ʾmr----
The first letter has been damaged by later hammering and it is likely that the letters after the *r* have been tampered with and appear as circles.

UJadhThamC 5
See also pl. 46b
Carved vertically above UJadhNab 551 and UJadhHism 28
s¹n mlḏ bn ʿm---- [?]
One would expect a Thamudic C text to begin with *ʾn* 'I am' but the *s¹* is clear here and I am unable to explain it. The

name *mlḏ* is known from four Safaitic inscriptions and from two Thamudic D texts. [24] It is not clear whether the shapes at the end of the text belong to it.

Photograph Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org).

UJadhThamC/D 1 and ThamD 1 are below UJadhNab 296.

Thamudic C/D

UJadhThamC/D 1

'{f}s²r w hnh
'{'fs²r} and Hnh'.
It is difficult to classify this text since the form of *'* points to Thamudic D but the form of *s²* to Thamudic C. In addition, the second letter is different from the

penultimate letter (and those in line 2 of the adjacent text) so it is unlikely to be a *n*, and anyway one could hardly have *'n* 'I am' before two names. On the other hand, it is not a clear *f* since it has one curve too many, and cannot be a *s²* since the following letter, with the fork at the top, must represent that. On balance *f* seems the least unlikely reading. Neither name seems to be attested, though *hn'* is of course well-known throughout Ancient North Arabian.

Thamudic D

UJadhThamD 1
See also pl. 67b
The text runs vertically between UJadhHism 2 and 3.

'n ḥbn bnt q{s²/n}
'I am Ḥbn daughter of {Qs²/n}'.
After the first two words, the reading is uncertain. The last letter is unclear on the photograph and the reading suggested is very tentative. The name *ḥbn* has been

found once in Hismaic (TIJ 258) and several times in Safaitic. [25] For *qs²* see ArHism 21.

UJadhThamD 2
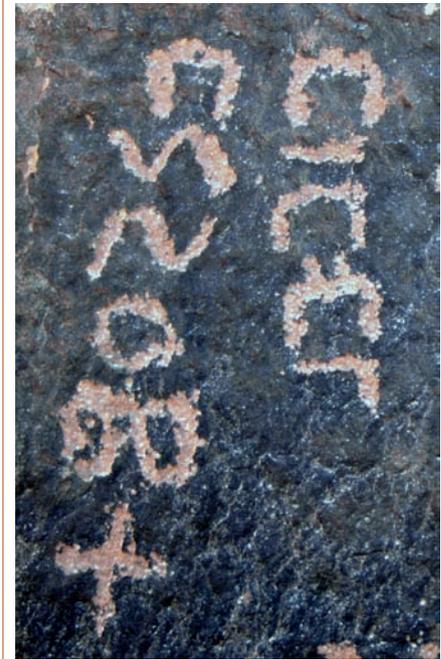
brb'l
bn n'mt
Brb'l has not been found before, though *rb'l* is well attested in Nabataean, Safaitic and Taymanitic. Personal names with a prefixed *b-* are occasionally found in Ancient North Arabian, for instance *b-s¹lm*, *b-s¹hr* (in ThThamB 1 above), *b-'gl*, *b-ḥrb* etc. The name *n'mt* is attested in Safaitic and Thamudic B.

Problems

UJadhProblem 1
Below UJadhNab 65.

The combination of crude hammering and a surface unsuitable for carving makes it impossible to identify whether this is a text or a series of signs. It is possible that the fifth sign from the left is the *ṣ*-like sign (see UJadhProblem 4).

---

24. JSTham 207, and Macdonald 1991a: 424, pl. 45 Fig. 1 and Phot. 1.

25. See OCIANA. Note that Harding 1971b: 175 cites three examples in Safaitic but none of these is correct. In WH 3685 the edition takes *ḥbn* as a noun not a name, in SIJ 550 *r* and *b* are clearly distinguished and the name is *ḥrn*, while the photograph of LP 322 taken by the Safaitic Epigraphic Survey Programme (see Is.M.72 in OCIANA) shows that the name in this text is *rbn*.

UJadhProblem 2

On the same stone as UJadhNab 80 and 81. Carved across what could be a drawing (?).

It is not certain whether this is an inscription (----*{ẖ}lbh* in Hismaic?) or a collection of signs. It is possible that the sign read as *{ẖ}* is the *ṣ*-like sign on which see UJadhProblem 4.

UJadhProblem 3

See pl. 68b

Letters in an unidentified script. Most bear similarities to signs in different alphabets but it is difficult to identify one alphabet in which they would all occur.

UJadhProblem 4

At first sight this looks like a Hismaic text which could be read

l ẖls¹{.}{l}

and may be incomplete. The name *ẖls¹* has not been found before in Hismaic but is known in Safaitic. However, the presence of the *ṣ*-like sign which is found elsewhere as a possible *wasm* and in unexplained groups of signs (e.g. UJadhProblem 1 and 2) together with the merging of the first two letters into an 'anchor' sign, suggest that this too may be a collection of signs. The penultimate sign is unlikely to represent *ṣ* in the present context since it is preceded by a clear *s¹*, and there are not enough examples of it in clear Hismaic texts to speculate on whether it represents an unusual form of another letter.

UJadhProblem 5

See also pl. 25b

On the same face as UJadhNab 179, 182–185 and UJadhHism 13.

This is a collection of signs, some like ANA or ASA letters, others not. They do not appear to be an inscription.
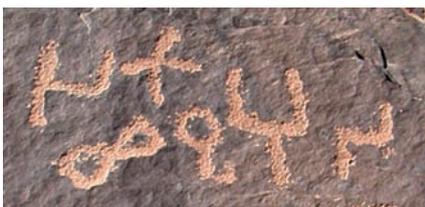
UJadhProblem 6

See also pl. 44b

From a photograph taken by Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).
Above the end of UJadhNab 524 and to the left of UJadhSaf 6.

Photograph Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

Five letters carved horizontally in a script which I cannot identify.

UJadhProblem 7

See also pl. 45b

From a photograph taken by Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

Photograph Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

Apparent letters in the bottom left-hand corner of the pl. 45b.

49. Darb al-Bakrah Various 1 (DBv1)

From photographs taken by Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

Ancient South Arabian

DBv1ASA 1

See also pl. 50a

s²ll ʿqrb rbn

All three names are known in Sabaic (CSAI).

DBv1ASA 2

On the bottom left-hand corner of the face.

See also pl. 50b
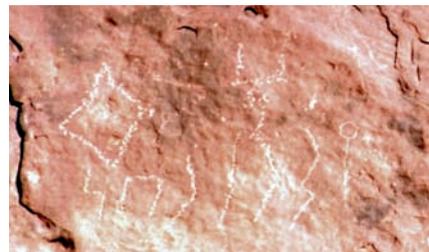
ẖrf
ys²r / rbn

Ḫrf is known as a man's name in Minaic and Sabaic, *ys²r* has been found seven times as a royal name in Minaic and *rbn* once in Sabaic as a name used as an eponym (CSAI).

Safaitic

DBv1Saf 1

See pl. 65

Carved above DBv1Nab 26. A possible Safaitic inscription apparently in two vertical lines. The angle of the photograph means that the ends of the lines are lost.

l {ḏ}{b} w t{s²}----
ftt m----
'By {Ḏb} and he {longed} [?] the young slave girl of M----'.
The word *ftt* has so far been found only in Hismaic (see OCIANA). It is the feminine of *fty* 'slave boy' which is found in a number of Safaitic inscriptions.

Thamudic C

DBv1ThamC 1
See pl. 65
Carved vertically to the left of DBvSaf 1. The angle of the photograph means that only the first two letters can be read with any certainty.

----*[w]dd* ----
If this interpretation is correct, it would appear that the *[w]* and anything before it was lost when the rock broke above the first *d*.

---

50. Darb al-Bakrah Various 3 (DBv3)

From photographs taken by Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

Ancient South Arabian

DBv3ASA 1
See also pl. 51a

{l} {t̠}ʾt----m
ʾs¹ rb{n}
'{By} {T̠}ʾt----m}
Leader of Rbn'.
It would seem that DBv1ASA1 and 2 and this inscription may be by members of the same family since they all end with

---

rbn. I have taken *ʾs¹* here in the sense of 'leader' (Beeston *et al.* 1982: 6).

DBv3ASA 2
See also pl. 51a
Above DBv3Nab 5.

[wasm?] *ġs²n / bn / wqʿ*
ʾḫ / ġt̠rw
'[wasm?] Ġs²n son of Wqʿ brother of Ġt̠rw'.
The inscription is surrounded by drawings and symbols. The reading seems clear but, according to CSAI, none of these names is known in any of the Ancient South Arabian languages. However, *wdʿ* is found in Safaitic, Hismaic and Dadanitic, and *ġt̠r* twice as a personal name and once as a lineage name in Safaitic (see OCIANA).

DBv3ASA 3
See pl. 51b
To the left of DBv3Nab 6 and below Nab 7

ʾhw /
hnʾt bn m{w/ḍ}{.}{y}{r}{s²}{k}
ʾhw has not been found before as a name in ASA; *hnʾt* has been found once in Qatabanic and once in Sabaic. The patronym is unclear. The last letter in the line could be a *w* or a *ḍ* and the name seems to continue vertically up the edge of stone in crudely carved letters of which I can make no sense.

DBv3ASA 4
In the top left-hand corner of the face immediately after the end of line 1 of DBv3ImpAram 1.

ʾy----

Ancient North Arabian

DBv3ANA 1
See also pl. 51a
Below DBv3Nab 5, see pl. 51a).

ʿb [symbol] *tml----*
The symbol in the middle of the inscription resembles an anchor with two 'handles' on either side of the top. It is difficult to make any sense of the text.

Hismaic

DBv3Hism 1
See pl. 51b
Carved vertically above DBv3Nab 6.
l ʾk{ʿ} bn zhl
'By ʾkʿ son of Zhl'.
The name *ʾkʿ* has been found once before in Safaitic (AMWR 31 see OCIANA). *Zhl* has also been found once in Safaitic (al-Namārah.H 69, see OCIANA).

DBv3Hism 2
See pl. 51b
Carved vertically to the left of DBv3Hism 1.
trdb{ʿ}y
It is difficult to make sense of this. The ʿ was carved over the top of the *l* of *šlm* in DBv3Nab 6 and so looks like a *w*.

---

51. Ghadīr ar-Rāshidah (GhR)

From photographs taken by Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org).

Ancient South Arabian

GhRASA 1
See pl. 48
Above an earlier drawing of a camel which is above GhRNab 7.
ʾhwd
The name *ʾhwd*, though apparently unknown in Ancient South Arabian (CSAI) is well attested in Safaitic.

Ancient North Arabian/ Ancient South Arabian

GhRANA/ASA 1
See pl. 48

On the bottom right-hand corner of the face.

ʿqrb

None of the letter forms are diagnostic and they could be Ancient South Arabian or Thamudic B.

Ancient North Arabian

GhRANA 1

See pl. 48

Carved vertically near the top right of the photograph, above GhRNab 1.

{r}----m----

The other letters are unreadable

GhRANA 2

See pl. 48

Carved vertically to the right of GhrASA 1.

l ʾy----

The other letters are unreadable.

GhRANA 3

See pl. 48

Carved vertically above GhRNab 14.

l m----

The other letters are unreadable.

Index of names in the ASA and ANA inscriptions

Abbreviations:

d.n. = divine name
p.n. = personal name
l.n. = lineage name (tribe, section, clan, family)
nsb = *nisbah*

Where a reading is very uncertain it has not been included. When there are two or more possibilities for reading a particular letter, all the resulting names have been included with the different possibilities shown. When a name contains a doubtful letter this is enclosed in { } if there is only one example of the name. However, if there is more than one example in some of which there is no doubtful reading then the { } are omitted and a "?" is placed after the reference which contains the doubtful reading.
When a name occurs in more than one text the one under which it is discussed is put in **bold**.
When a similar name has been found in the Nabataean texts in this collection it is noted in brackets.
The index is arranged in the order of the Arabic alphabet.

ʾ

ʾbt	p.n.	HSThamD 2
{ʾ}bqm	p.n.	MudhThamD 1/2
ʾbwʿdr	p.n.	JJKhThamC 4
ʾby	p.n.	ArASA 16/2, **ArASA 18**, ArHism 19 (cf. Nab *ʾbyw*)
ʾtm	p.n.	UJadhSaf 4
{ʾ}dft	p.n.	ArHism 27
ʾrʿ	d.n.	HSThamB 1/1
ʾzgdyⁿ	*nisb.*	ArASA 5/1–2, ArASA 12/2
ʾs¹	p.n.	ArHism 4 — DBv3ASA 1 (cf. Nab *ʾwšw* or *ʾyšw*)
ʾs¹d	p.n.	**ArHism 25** — UJadhHism 5 (cf. Nab *ʾšdw*)
ʾs¹dt	p.n.	UJadhASA 12/1
ʾs¹lm	p.n.	ArHism 22/2–3 (cf. Nab *ʾšlm* and *ʾšlmw*)
ʾs¹lh	p.n.	UJadhHism 2 (perhaps cf. Nab *ʾšʾlhy*)
ʾs²m{t}	p.n.	ArSaf 1
ʾṣr	l.n.	ArHism 18
ʾʿm	p.n.	UJadhASA 44
ʾftḥ	p.n.	UJadhHism 4 (cf, Nab *ʾptḥ*)
ʾ{f}s²r	p.n.	UJadhThamC/D 1
{ʾ}qṭm	l.n.	UJadhHism 29/2
ʾk{ʿ}	p.n.	DBv3Hism 1
ʾl	p.n.?	QNASA 3 (cf, Nab *ʾylw*)
ʾlʾs¹d	p.n.	UJadhASA 9/1
ʾlks¹	p.n.	**UJadhASA 13** (cf. Nab *ʾlks* and *ʾlksy*)
ʾlymn	p.n.	ThThamB 3
ʾmt	p.n.	MathThamD 1/2 (perhaps cf. Nab *ʾmh*)
ʾmr----	p.n.	UJadhThamC 4
ʾmryⁿ	*nisb*	UJadhASA 2/2
ʾnḥ	p.n.	UJadhHism 13/2
ʾnʿm	p.n.	ArASA 17 (cf. Nab *ʾnʿm*)
ʾhl	p.n.	UJadhHism 1
ʾhw	p.n.?	DBv3ASA 3/1
ʾhwd	p.n.	GhRASA 1
ʾws¹	p.n.	UJadhASA 16 (cf. Nab *ʾwšw*)

B

bbʿt (?)	p.n.	MathThamB 1
btt	l.n.	**UJadhASA 8/2**, UJadhASA 20/1–2, UJadhASA 23/2
bḥl	p.n.	HSThamD 1
brʾh	p.n.	**UdhDad 7/2**
brbʾl	p.n.	UJadhThamD 2/1

brg	p.n.	UdhDad 6/2
{b/s¹}rr	p.n.	AbRakThamB 1/1
bs¹qm	p.n.	SHHism 1
b{s¹}hr	p.n.	ThThamB 1
bs²r	p.n.	UJadhHism 5 (perhaps cf. Nab *bš{d/r}*)
{b}{ṣ}y	p.n.	HSThamD 1
bḍktm (?)	p.n.	UJadhSaf 2
bll	l.n.	UJadhHism 2
bll	p.n.	UJadhHism 2
(h-)bly	*nsb*	HSThamB 1
bmrt	p.n.	KhRHism 2
bn	p.n.	ArHism 20/1 (cf. Nab *bnw* in ArNab 31 = the same person)
bnt	p.n.	UJadhHism 24 (perhaps cf. Nab *bnyt*)
bnḫgrh	p.n.	UJadhHism 7
bhl	p.n.	ArANA/ASA 1
bhm	p.n.	**SAyHism 4** — UJadhHism 7, UJadhHism 9
{b}yd'l	p.n.	UJadhASA 33/2

T

t'l	p.n.	UJadhHism 17
t'fls¹	p.n.	UJadhHism 15/1
t'n (?)	p.n.	ULHism 1
tl'l	p.n.	**ArHism 10**; ArHism 13
tm{s²/ġ}ṭm?	p.n.?	MBAZHism 5
tmlh	p.n.	**ArHism 2**, ArHism 3 (cf. Nab *tymlhy* and *tym'lhy*)
tmn	p.n.	UJadhHism 2
tymm	p.n.	UJadhASA 48(cf. Nab *tym*)

Ṭ

{ṭ}'t----m	p.n.?	DBv3ASA 1/1
ṭ'm	p.n.	MBAZThamB 1
ṭ'm	p.n.	**UJadhASA 33/1**, UJadhASA 36
ṭwbn	p.n.	**ArASA 17/1** — UJadhASA 1/3–4, UJadhASA 15 (cf. Nab *ṭwbn*)

G

gbr	p.n.?	QNANA/ASA 1/2
{g/l}byn	p.n.	UJadhASA 2/1, 2
grfn	p.n.	UJadhHism 13/2
grm	p.n.	UJadhASA 19/1 (cf. Nab *grmw*)
grm'l	p.n.	**UJadhASA 10**, UJadhASA 21 (cf. Nab *grm'l*)
gs²n	p.n.	UJadhHism 12
glḥ	p.n.	**UdhDad 2**, UdhDad 7/1
gmn	p.n.	UJadhHism 12
gn	p.n.	UJadhHism 12
gnl	p.n?	SAyHism 2

Ḥ

ḥbb	p.n.	ArASA 23 (perhaps cf. Nab *ḥ{b/n}y{b/n}w*)
ḥbn	p.n.	UJadhThamD 1 (perhaps cf. Nab *ḥ{b/n}y{b/n}w*)
ḥtt	p.n.?	UJadjHism 15
ḥds²	p.n.	KhRHism 3
ḥrb	p.n.	ArHism 24/1 (cf. Nab *ḥrbw*)
ḥrth	p.n.	UdhDad 1 (perhaps cf. Nab *ḥrtt*?)
ḥrs¹	p.n.	UdhDad 1 (cf. Nab *ḥršw*)
ḥrm	p.n.	QNHism 1 (cf. Nab *ḥrm* and *ḥmrw*)
ḥrmt	p.n.	MBAZThamC 1/1 (perhaps cf. Nabataeo-Arabic *{ḥ}{r}mh*)
ḥzk (?)	p.n.?	ArHism 14+15 (Saf ?)
ḥzmh	p.n.	UdhDad 9/1
ḥs¹{r/y}	p.n.	UJadhHism 6

ḫṣd	l.n.	ArHism 22/4
ḫs¹{y/r}	p.n.	UJadhHism 6
ḫḏ{n}	p.n.	ArHism 7
ḫṭln	p.n.	**MBAZHism 4** — UJadhHism 11, UJadhHism 19
ḫfn	p.n.	**QNASA 1**; QNASA 6
ḫmr	p.n.	QNThamC 3
ḫy	p.n.	**MBAZHism 4** — UJadhHism 11, UJadhHism 19 (cf. Nab *ḫyw*)
ḫyw	p.n.	QNANA/ASA 1/1 (cf. Nab *ḫyw*)

Ḥ

ḫb{ṭ}t	p.n.	ArThamC/D 1/1?
{ḫ/h}bʿ	p.n.	QNASA 7/2 (?)
ḫ{g/l}mʿn	p.n.	QNASA 5
ḫrf	p.n.?	DBv1ASA 1
ḫrym	p.n.	UJadhASA 3
ḫzm	p.n.	UJadhASA 45/1
ḫḏln	p.n.	UJadhASA 19/2
ḫlṣt	p.n.	UJadhASA 27/2 (cf. Nab *ḫlṣt*)
ḫlfn	l.n.	UJadhASA 1/4–5
ḫ{l/g}mʿn	p.n.	QNASA 5
ḫyb	p.n.	ArHism 19

D

dʾl	p.n.	**ArHism 2**, ArHism 3
d{d}{s¹}my	p.n.	UJadhASA 12/2
ddn	p.n.	**UJadhASA 13**, UJadjASA 14, UJadhThamB 1
{d}dwʾl	p.n.	JJKhThamC 2
drtn/ntrd (?)	p.n.?	WAANA/ASA 1
{d}ʿn	p.n.	ArASA 18/2
{d}ʿ{y}	p.n.	SAyHism 3
dnt	p.n.	HSThamB 1/2 (perhaps cf. Nab *{d/r}ynt*)

Ḏ

ḏʿbt	p.n.	UJadhThamC 3/1

R

rbʾl	p.n.	**UdhASA 1/1** — SAyHism 5 (cf. Nab *rbʾl*)
rbʿt	p.n.	AbRakHism 1 (cf. Nabataeo-Arabic *rbyʿh*)
rbn	p./l.n.	DBv1ASA 1, DBv1ASA 2 — DBv3ASA 1/2 (perhaps cf. Nab *{r/z}{b/n} y{b/n}w*)
rgl	p.n.	KhRHism 3
rḥb	p.n.	**UJadhASA 49**
{r}d{n}	p.n.	JJKhThamC 4/2 (?)
rdny	p.n.	UJadhASA 6
r{ṣ}mt	p.n.	UdhThamD 3
rḍwt	p.n.	JJKhHism 1
rʿdt	p.n.	UJadhASA 41/2
rfd	p.n.	ArASA 20
rkb	p.n.	ArThamD 3
rkby	p.n.	UJadhHism 6
rm{n}{n}	p.n.	UJadhThamB 2
rnd	p.n.	ArASA 7
rw{y}	p.n.	MBAZHism 1
rymn	l.n.	ArASA 2/2

Z

zdlktb	p.n.	SAyHism 5
zdmnt	p.n.	UJadhHism 13/1

znm	p.n.	UJadhHism 1 (cf. Nab *znm*)
zhl	p.n.	DBv3Hism 1
zhmn	l.n.	ArHism 20/2 (cf. Nab *zhmn* or *zhmny*)

S¹

s¹bb	p.n.?	HSHism 1 (?)
s¹d	p.n.	UJadhASA 9/2 (cf. Nab *šdw*)
{s¹/b}rr	p.n.	AbRakThamB 1/1
s¹ʿd	p.n.	UJadhASA 8/1, UJadhHism 24, UJadhHism 27, UJadhHism 29/1 — **WAThamC 1/1** (cf. Nab *šʿd*, *šʿdw*, *šʿdy*, *šʿwdw*, or *šʿydw*)
s¹ʿdʾl	p.n.	UdhASA 2
s¹ʿdt	p.n.	UJadhASA 30 (cf. Nab *šʿdt*)
s¹ʿdlt	p.n.	**UJadhASA 49**
s¹ʿdm	p.n.	**ArHism 27** — UJadhASA 23/1
s¹ʿdhl	p.n.	KhRHism 2
s¹fr	p.n.	UJadhHism 8
s¹{l/n}	p.n.	SHANA (?) 1
s¹lm	p.n.	ArASA 8 — ThDad 1/1 — **UdhDad 9/2** (?), UJadhASA 26/2, UJadhASA 27/1, UJadhASA 45/2 (cf. Nab *šlm*, *šlmw*, *šl{w}mw*, *š{l}y{m}*, *šlymw*)
s¹lmt	p.n.	**ArASA 21/1**, ArHism 12 (cf. Nab *šlymt*)
s¹lmn	p.n.	**ArASA 21/2**, ArHism 24/2 — WAThamC 1/1–2 (cf. Nab *šlmn*, *šlym{n}*)
s¹ly	p.n.	UJadhHism 2 (cf. Nab *šly*)
s¹lym	p.n.	UJadhASA 40/1 (cf. Nab *š{l}y{m}* or *šlymw*)
s¹m	p.n.	AbRakHism 2
s¹mg	p.n.	UJadhSaf 5
s¹n	p.n.	UJadhThamC 5 (or for *ʾn* 'I am' q.v.)
s¹{n/l}	p.n.	SHANA (?) 1 (perhaps cf. Nab *šlw*)
{s¹}wd	p.n.	JJKhThamC/D 1 (cf. Nab *šwdw* or *šwdy*)
s¹ymt	p.n.	SBASA 2?

S²

s²b	p.n.	UJadhHism 28, UJadhHism 29/1 (perhaps cf. Nab *šbw*)
s²bḍl	p.n.	ArHism 11?
s²gʿ	p.n.	UJadhHism 23
s²ʿbd	p.n.	ThThamB 3
s²ʿt	p.n.?	ULHism 2 (cf. Nab *{š}yʿt*)
{s²}{ʿ}ʿmn	p.n.	UJadhHism 3
{s²}ʿl	p.n.	ArThamC/D 1/3?
s²ʿlh	p.n.	UJadhHism 17 (perhaps cf. Nab *šyʿʾlhy*)
s²qby	p.n.	**UdhThamD 1**
s²qḥ	p.n.	ArHism 11
s²krt	p.n.	AbRakThamB 1/2
s²krn	d.n./p.n.	UdhThamD 1
s²km	p.n.	ArThamD 2
s²ll	p.n.	DBv1ASA 1 (cf. Nab *šllw*)
s²{m}r/ʿs²{m}r (?)	p.n.	QNDad 1/2

Ṣ

ṣt	p.n.	ArHism 5
ṣmt	p.n.	**UJadhASA 11?**, UJadhASA 22 (cf. Nab *ṣmtw*)
ṣmy{.}	p.n.	UJadhASA 42

Ḍ

ḍb	p.n.	ArHism 26 — DBv1Saf 1/1?
ḍbb	p.n.	ArASA 11

Ṭ

ṭhyt	p.n.	ArASA 22

ʿ

ʿbd	p.n.	ArASA 14 — UJadhASA 50 (cf. Nab ʿbd, ʾbd, ʿbdw, ʿbydw)
ʿbdʾlʾʿly	p.n.	ArASA 1
ʿbdds²r	p.n.	**UJadhHism 8**, UJadhSaf 2;
ʿbd{d}{g}	p.n.	UJadhSaf 3
ʿbdl{h}	p.n.	ArHism 16 (perhaps cf. Nab ʿbdʾlh, ʿbdʾlhy)
ʿbdn	p.n.	ThThamB 3
ʿbdwd	p.n.	ArASA 13
ʿbyd	p.n.	ArASA 2/1 (cf. Nab ʿbydw)
{ʿtb/btʿ}	p.n.	UJadhANA/ASA 2 (or a vb 3msp btʿ)
{ʿ}tq	p.n.	SAyHism 1
ʿtrt	p.n.	UdhThamD 2
ʿg	p.n.	ArHism 8
ʿgb	p.n.	ThTay 1
ʿdt	p.n.	UJadhHism 23
ʿdy	p.n.	**JJKhThamC 3/1**, JJKhThamC 4/2 (?) (cf. Nab {ʿdy}, ʿdyw)
ʿrb	p.n.	**MBAZThamC 1/2** — UJadhHism 10;
ʿzz	p.n.	JJKhDad? 1 (cf. Nab ʿzzw)
ʿs¹tfr	p.n.	UJadhHism 9
ʿs²{f}	p.n.	UJadhSaf 5?
ʿs²q	p.n.	MudhThamD 2
ʿs²{m}r/s²{m}r (?)	p.n.	QNDad 1/2
{ʿ}{s}t	p.n.	JJKhThamB 4
ʿ{s}{l}t	p.n.?	JAKANA 1
ʿqrb	p.n.	DBv1ASA 1 — GhRANA/ASA 1 — **UJadhHism 14**, **UJadhSaf 1**, UJadhSaf 4 (?) (cf. Nab ʿqrbw)
ʿl{l}ʿ	p.n.	UJadhHism 3
ʿm	p.n.	UJadhThamC 5
ʿmr	p.n.	MudhThamD 1/1 (?) — **UdhANA 1**, UdhDad 8 (cf. Nab ʿmr, ʿmrw)
ʿm{r}{l}	p.n.	AbRakHism 5 (perhaps cf. Nab ʿmrʾl)
ʿmrtm	p.n.	SAyThamC 1 (perhaps cf. Nab ʿmyrt, ʿmrt)
ʿmrn	p.n.	**ThThamB 3**; UJadhASA 20/1 (cf. Nab ʿmrn)
ʿns¹	p.n.	QNThamC 2
ʿwḏ	p.n.	**ArHism 20/1** (ʿwydw in ArNab 31 = the same person) — SAyHism 4 (cf. Nab ʿwyḏ, ʿwydw)

Ġ

ġt	p.n.	**JJKhTay 1** — SAyHism 4 (cf. Nab ʿwtw)
ġtrw	p.n.	DBv3ASA 2/2
ġdmt	p.n.	UJadhASA 46
ġs¹m	p.n.	UdhDad 5
ġs²n	p.n.	DBv3ASA 2
ġlwn	l.n.?	UJadhASA 45/2
ġwṯ	p.n.?	UJadhASA 8/3? (cf. Nab ʿwtw)
ġwṯm	p.n.	UJadhANA/ASA 1 (perhaps cf. Nab ʿwtw)

F

frs¹	p.n.	UdhDad 3
{f}try	p.n.	UJadhHism 17
fwʿ	p.n.?	UdhDad 10

Q

qdm	p.n.	**ArASA 4/2** — UJadhASA 7, UJadhASA 25/2? (cf. Nab qdm)
qrb?	p.n.	UJadhSaf 4 (see also under ʿqrb)
qrqr	p.n.	UJadhHism 2
qs¹	p.n.	UJadhHism 24 (cf. Nab qyšw)
qs²	p.n.	**ArHism 21** — UJadhThamD 1? (or qn q.v.) (cf. Nab qyšw)
qys¹	p.n.	JJKhThamC 3/2 (cf. Nab qyšw)
qys¹rb	p.n.	UJadhASA 47/1

q‘{.}{t}	p.n.	ThThamB 1
{qmḏ /ḏ mq}	p./l.n.	UJadhASA 18/2
qn	p.n.	UJadhThamD 1? (or *qs²* q.v.)
qymt	p.n.	JJKhHism 1 — UJadhHism 6 (cf. Nab *qymt*)

K

k{ʿ}{l}	p.n.	UdhDad 4/1
kzn	p.n.	ArHism 6
klm{n}	p.n.	UJadhSaf 5
kl{n}	p.n.	UJadhASA 39
km	p.n.	UdhDad 6/1, UJadhHism 28
kms¹	p.n.	ArHism 26 (cf. Nab *kmšw*)
k{ʿ}yf	p.n.?	UJadhASA 52
kn	l.n.	**UdhThamD 1**
knf	p.n.	UJadhASA 40/2
khl	p.n.	ArHism 17 (cf. Nab *khylw*)
khl{n}	p.n.	UJadhASA 37

L

lbd	p.n.	JJKhThamC 1
lbʿt	p.n.	QNDad 2
l{b}mr{.}	p.n.	SAySaf 1
lbn	p.n.	UJadhASA 29
lt	d.n.	**UJadhHism 1**, UJadhHism 11, UJadhHism 19 (cf. Nab *’lt*)
{l/g}byn	p.n.	UJadhASA 2/1, 2
lḥdt	p.n.	JJKhThamB 2
lḥs²{n}	p.n.	JJKhThamB 3
{l}zdt	p.n.	UdhDad 4/2
ls¹l	p.n.	UJadhSaf 5
ls¹lm	p.n.	ArHism 1
lhz----	p.n.?	ArASA 6

M

mbʿl	p.n.	UJadhHism 10
mb{l}{t}	p.n.	AbRakHism 4
mbyfr	p.n.	UJadhHism 18
mḫwr	p.n.	UJadhHism 22/1 (perhaps cf. Nab *mḫw{d/r}w*)
mḫy	l.n.	**UJadhHism 11**, UJadhHism 19 (cf. Nab *m{ḫ}y*)
mr	p.n.	ArHism 18 — **JJUHism 1 (?)** (perhaps cf. Nab *m{y}{d/r}*)
mrgʿt	p.n.	UJadhASA 28
ms¹ʿd	p.n.	**ArASA 16/1**, UJadhASA 34 (cf. Nab *mšʿwdw*)
ms¹lm{n}	p.n.	ArHism 5 (perhaps cf. Nab *mšlm*, *mšlmw*)
ms²ḫt	p.n.	JJKhThamC/D 1
m{ṣ/ṭ}nlṣt	p.n.	UJadhASA 45/1
m{t}	p.n.	SHANA (?) 1
m{t/ṣ}nlṣt	p.n.	UJadhASA 45/1
mty	p.n.	**UJadhASA 26/1**, UJadhASA 27/1, UJadhHism 16 (?) (cf. Nab *mtyw*)
{.}{m}tyt	p.n.	UJadhASA 47/2
mʿdʾl	p.n.	UJadhASA 43
mʿhr	l.n.	UdhASA 1/2
m{ġ}{b}	p.n.	UdhDad 3
{(ḏ) mq/qmḏ}	l./p.n.	UJadhASA 18/2
mlḏ	p.n.	UJadhThamC 5
mlk	p.n.	**ArHism 6**, ArHism 16 (cf. Nab *mlkw*, *mlky*)
mnt	p.n.	ArHism 2
mnṣr	p.n.	ArASA 10
mnʿt	p.n.	UJadhASA 35/2 (cf. Nab *mnʿt*)
mhbl	p.n.	UJadhHism 6
mwḏr	p.n.	QNASA 2

N

nbr	p.n.	UJadhThamC 2
ntrd/drtn (?)	p.n.?	WAANA/ASA 1
ngs²	p.n.?	QNANA/ASA 1/3
ngm	p.n.	ArHism 18
ngyt	p.n.	**ArASA 4/1**— UJadhASA 7, UJadhASA 25/1;
nḫ{r}	p.n.	JJKhHism 1
{n}zm	p.n.	UJadhASA 1/1
ns²l	p.n.	UJadhHism 14 (cf. Nab *nšlw*)
nṣr	p.n.	JJKhHism 1 (cf. Nab *nṣrw*, *nṣyrw*)
n ͨmt	p.n.	UJadhThamD 2/2
nmr	p.n.	UJadhHism 28, UJadhHism 29/1–2 (cf. Nab *nmyrw*)
nws²	p.n.	ThThamB 3
nwṭ	p.n.	UJadhThamC? 1

H

h'{r}ͨ	p.n.	HSThamB 1
h{b}	p.n.	SHThamB (?) 1
hb{r}----	p.n.	ArASA 15
{h/ḫ}bͨ	p.n.	QNASA 7/2 (?)
hs¹rn	l.n.?	HSThamB 1
hs¹q{l}	p.n.	ArHism 9
hmdt	p.n.	UJadhASA 2/1, 2
hn'	p.n.	UJadhHism 16 (cf. Nab *hn'w*)
hn't	p.n.	DBv3ASA 3/2 (cf. Nab *hnͨt*)
hnh	p.n.	UJadhThamC/D 1

W

w'tr	p.n.?	WAASA 1
w'l	p.n.	QNASA 3 (cf. Nab *w'lw*, *w'{y}lw*)
w'lt	p.n.	**AbRakHism 3** — ArHism 3, ArHism 4, ArThamC/D 1/2 — UJadhASA 18/1 (cf. Nab *w'lt*)
wbr	p.n.	ArHism 23 (cf. Nab *wbrw*)
wbhlgr	p.n.	[*whblgr*?] UJadhASA 24 (cf. Nab *whb'lgyr* in UJadhNab 428 = the same person)
wtr	p.n.	ArANA 3
wdd	p.n.	**ThThamB 2** — WAANA 1 (?)
wdd'l	p.n.	UJadhASA 17
wdͨ	p.n.	MBAZHism 2
wdͨt	p.n.	ThDad 1/2
ws¹ͨ	p.n.	ArHism 15 or ArHism 14+15 (Saf?)
{w}{ͨ}t	p.n.	JJKhThamB 1/1
wqͨ	p.n.	DBv3ASA 2/1
{w}hb'l	p.n.	QNASA 7/1
whbṯwn	p.n.	ArASA 12
whblt	p.n.	**UJadhASA 32**, UJadhHism 21
whblh	p.n.	UJadhHism 1 (cf. Nab *whblhy*)
whbm	p.n.	ArASA 5/1— **QNASA 5?** (cf. Nab *whbw*)

Y

ybzz	p.n.	UJadhASA 41
yḥm'l	p.n.	UJadhASA 31
yḫyy	p.n.	UJadhASA 5
ys¹lm	p.n.	ArHism 1 (cf. Nab *yšlm*)
ys²r	p.n.	DBv1ASA 2
yͨṭ	p.n.?	UJadhHism 25
yͨlgd	p.n.	UJadhASA 38
yͨly	p.n.	ArHism 19 (perhaps cf. Nab *yͨl'*)
yġṯ	p.n.	**ArHism 22/1** — UJadhHism 17

ymn	p.n.	UdhDad 4/1
ymny^n	*nisb*	**ArASA 5/1**, ArASA 12/1–2
yhs²ᶜ	p.n.	UJadhASA 1/1–2

Index of vocabulary

The words are arranged alphabetically in the order of the Arabic alphabet, not by roots. The references are arranged in alphabetical order.

Abbreviations:
1s = 1st person singular
3s = 3rd person singular
1sp = 1st person singular perfect
3fsp = 3rd person feminine singular perfect
3mpp = 3rd person masculine plural perfect
3msp = 3rd person masculine singular perfect
act. ptc. = active participle
adj. = adjective
conj. = conjunction
def. art. = definite article
encl. = enclitic
f. = feminine
intro. ptcl. = introductory particle
m. = masculine
n. = noun
obj. = object
pass. = passive
pass. ptc. = passive participle
pers. pron. = personal pronoun
poss. = possessive
prep. = preposition
pr. = pronoun
ptcl = particle
rel. pr. = relative pronoun
vb = verb followed by the form in Roman numerals, e.g. I/II, V, etc.
voc. ptcl. = vocative particle

The word *bn* has not been included in this index.

Inscription numbers in **bold** indicate a text in the commentary of which the word is discussed.

ᛣ

ʾḫ	n. 'brother'	DBv3ASA 2
ʾs¹	n 'leader' (Sabaic)	DBv3ASA 2/2
ʾl	n. 'lineage'	ArHism 18, ArHism 19, ArHism 20/2, ArHism 22/3–4 — ThThamB 3 — **UdhThamD 1**, UJadhHism 2, UJadhHism 6, UJadhHism 11, UJadhHism 19, UJadhHism 29/2?
ʾm	n. 'mother'	UJadhSaf 1
ʾmt	n. 'female client/ servant'	UJadhASA 12/2, **UdhThamD 1**;

ʾn	pers. pron. 'I'	ArHism 12 — HSThamC/D 1, HSThamD 1 —JJKhThamC 1, JJKhThamC 2, JJKhThamC 3/1, JJKhThamC 4/1, JJKhThamC/D 1 — JJUThamC 1 (?), JJUThamC 4 — MathThamD 1/1 — MBAZThamC 1/2 — MudhThamD 1/1 — QNThamC 1/1 — SAyThamC 1 — UJadhThamC 3 (*n*ʾ?), UJadhThamC 5 (or p.n. *s¹n*?), UJadhThamD 1

B

bt	n. 'daughter'	HSThamD 2 — **SHANA (?) 1**
{btʿ/ʿtb}	*btʿ* vb I 3msp 'may he be resolute' or a p.n. *ʿtb*?	UJadhANA/ASA 2
bʿd	prep.? 'on behalf of'?	MBAZHism 5
bnt	n. 'daughter'	UJadhASA 45/1, UJadhThamD 1

T

tẖwf	vb V 3msp pass. 'he was impoverished little by little',	ArHism 20/3
t{s²}[w][q]	vb V 3msp 'he longed'	DBv1Saf 1
tqṭ	vb VIII 3msp? 'he inscribed' (?)	JJKhDad 1

D

d	rel pr. m. 'who [is of]' (variant of *ḏ*)	UJadhHism 11
dkrt	vb I 3fsp 'may she be mindful of' (variant of *ḏkrt*,)	**UJadhHism 11**, UJadhHism 19

Ḏ

ḏ	rel. pr. m. 'who [is of]'/'him who'	**ArASA 2/2**, ArHism 18, ArHism 19, ArHism 20/2, ArHism 22/3 — **HSThamB 1/2** — QNDad 1/1 (?) —UdhASA 1/2, UJadhASA 1/4, UJadhASA 8/1, UJadhASA 18/2?, UJadhASA 20/1, UJadhASA 23/2, UJadhHism 2, UJadhHism 6, UJadhHism 19, UJadhHism 29/2?
ḏkr	vb I 3msp 'he remembered'	UJadhHism 2
{ḏ}krt	vb I 3fsp 'may she be mindful of'	**UJadhHism 1**

R

rbt	vb I 3fsp 'she ruled'	UdhThamD 1
rġmt	pass. ptc. f. 'struck down'	UJadhSaf 1
rnd	n. 'species of Artemisia'	ArASA 7

S¹

s¹t	n. 'lady' (?)	UdhThamD 3
s¹r	adj 'making happy'	HSThamB 1/2

Ḍ

{ḍ}{r}{ṭ}	vb I 3msp 'he farted'	ArHism 18

Ꜥ

Ꜥl	prep. 'over, for'	UJadhSaf 1
Ꜥmt	n. 'grandmother' ?	UJadhSaf 5

Ġ

{ġ}lmt	n. 'young slave girl'	AbRakThamB 1/1

F

f	prep. governing the obj. of *wdd*	ArThamC/D 1/1 — MBAZThamB 1?, MBAZThamC 1/1 — **UdhThamD 2**
ftt	n. 'young slave girl'	DBv1Saf 1/2

Q

qs¹ṭ	n. '*Saussurea costus* Falc.'	ArASA 9 — **QNASA 3**

L

l	intro. ptcl 'by'	AbRakHism 2, AbRakHism 3?, AbRakHism 4, AbRakHism 5? — ArANA 3, ArHism 1, ArHism 2?, ArHism 3, ArHism 4, ArHism 5, ArHism 6, ArHism 7, ArHism 8, ArHism 11, ArHism 15, ArHism 16, ArHism 17,ArHism 18?, ArHism 19, ArHism 20, ArHism 21, ArHism 22/1,; ArHism 23, ArHism 24/1, ArHism 25, ArHism 26, ArHism 27, ArSaf 1, ArThamC/D 1/2, ArThamD 2?, ArThamD 3 — DBv1Saf 1/1 — DBv3ASA 1?; DBv3Hism 1 — GhRANA 2, GhRANA 3 — HSHism 1? — JJKhTay 1? — JJUHism 1 — KhRHism 1?, KhRHism 2, KhRHism 3 — MBAZHism 1, MBAZHism 2, MBAZHism? 3, MBAZHism 4, MBAZHism 5 — QNHism 1, QNThamC 2, QNThamC? 3 — SHHism 1? — SAyHism 1, SAyHism 3, SAyHism 4, SAyHism 5, SAySaf 1 — UJadhASA 29?, UJadhHism 1, UJadhHism 3?, UJadhHism 4, UJadhHism 5, UJadhHism 6, UJadhHism 7, UJadhHism 8, UJadhHism 9, UJadhHism 10, UJadhHism 11, UJadhHism 13, UJadhHism 14, UJadhHism 15, UJadhHism 16, UJadhHism 17, UJadhHism 18, UJadhHism 20, UJadhHism 22, UJadhHism 23, UJadhHism 24, UJadhHism 27, UJadhHism 28, UJadhHism 29, UJadhSaf 1, UJadhSaf 5, UJadhThamB 2 (?), UJadhProblem 4?
l-	prep. 'to'	HSThamB 1/1

M

m'db	n. 'client' (Sabaic)	UJadhASA 1/2–3
mḥb	act. ptc. m. 'lover' or pass. ptc. m. 'beloved'	JJKhThamC 3/2, JJKhThamC 4/2 (?), JJKhThamC/D 1 — JJUThamC 3 — **MathThamD 1/1**
mṯy	vb I 3msp 'he was on a journey'	ArHism 20/3

N

-n?	1s encl. obj. pr. 'me'	UdhThamC 1/2
nẓr	vb I 3msp/3mpp 'he was/they were on the look-out',	UJadhHism 12
nk	vb I 3msp 'he had sex with'	UdhDad 9/1
nm	intro. ptcl 'by'	HSThamB 1/2 — JJKhThamB 2?

H

h	voc. ptcl. 'O'	HSThamB 1/1

h-	def. art. 'the'	HSThamB 1/2
-h	3s encl. poss.pr. 'his'	UJadhSaf 1
hb	vb I impv (<*whb*) 'give'	HSThamB 1/1

W

w	intro. ptcl	AbRakHism 1
w	conj. 'and'	ArHism 18?, ArHism 20/2, 3 — JJKhThamB 1/2 — MBAZThamC 1/2 — QNASA 3 (?) — UJadhASA 27/2, UJadhHism 1, UJadhHism 2 (x2), UJadhHism 3, UJadhHism 11, UJadhHism 12 (x2), UJadhHism 13/2, UJadhHism 19, UJadhSaf 1, UJadhSaf 4, UJadhSaf 5, UJadhThamC/D 1 — DBv1Saf 1/1
wgm	vb I 3msp 'he grieved' + *'l* 'for'	UJadhSaf 1, UJadhSaf 4
wdd	n. 'love'	HSThamB 1/1
wdd	vb I/II 3msp 'he loved'	AbRakThamB 1/1 (?) — ArThamC/D 1/1 — HSThamB 1 — MBAZThamB 1; MBAZThamC 1/1 — SHThamB 1 — ThThamB 1 — **UdhThamC 1/2**, **UdhThamD 2**, UJadhASA 27/2 — **DBv1ThamC 1**
wdt	vb I 3fsp 'she loved'	JJKhThamB 1/1, JJKhThamB 3, JJKhThamB 4 (?), JJKhThamB 5 — **ThThamB 2**, ThThamB 3
wddt	vb I/II 1sp 'I loved'	JJKhThamB 2 — **UdhThamB 1**

Y

-y	1s encl. obj. pr. 'me' on the prep. *l-*	HSThamB 1/1

Sigla and References

Sigla

Note that the Ancient North Arabian inscriptions represented by these sigla can be found in the *Online Corpus of the Inscriptions of Ancient North Arabia* (OCIANA, http://krcfm.orient.ox.ac.uk/fmi/webd#ociana) and the Ancient South Arabian in the *Corpus of South Arabian Inscriptions* (CSAI, http://dasi.humnet.unipi.it/index.php?id=42&prjId=1&corId=0&colId=0)

The Arabic definite article *al-* is ignored in the alphabetic order.

AH   Dadanitic inscriptions in Abū 'l-Ḥasan 1997.

AMJ   Hismaic inscriptions published in scattered articles by W.J. Jobling, and later numbered consecutively under this siglum, with many corrected readings, in King 1990: 608–624.

AMSI   Safaitic inscriptions recorded by Ali Al-Manaser and published in OCIANA.

AMWR   Safaitic inscriptions recorded by M.I. Ababneh and published in OCIANA.

ASFF   Safaitic inscriptions recorded by Sabri Abbadi and published in OCIANA.

BS   Safaitic inscriptions recorded by the Badia Epigraphic Survey and published in OCIANA.

C   Safaitic inscriptions in *Corpus Inscriptionum Semiticarum. Pars V. Inscriptiones Saracenicas continens, Tomus 1. Inscriptiones Safaiticae*. Paris, 1950–1951.

CEDS   Safaitic inscriptions from V.A. Clark's Eastern Desert Survey, published in OCIANA.

CH   Hismaic inscriptions edited in Corbett 2010 and available in OCIANA.

CIS II   Aramaic, including Nabataean, inscriptions in *Corpus Inscriptionum Semiticarum. Pars II Inscriptiones Aramaicas continens*. Paris, 1889–1954.

CSAI   Corpus of South Arabian inscriptions (http://dasi.humnet.unipi.it/index.php?id=42&prjId=1&corId=0&colId=0).

CTSS   Hismaic inscriptions in Clark 1980.

DhM	Inscriptions in the Dhamār Regional Museum, Yemen (see http://dasi.humnet.unipi.it/index.php?id=42&prjId=1&corId=0&colId=0).
Eut	Taymanitic, Hismaic and Thamudic inscriptions copied by J. Euting and published in Jamme 1974
Ğabal al-Ḫuraymāt	See under Jabal al-Khraymāt.
H	Nabataean inscriptions in Healey 1993.
HaNSB	Safaitic inscriptions in Ḥaraḥšah 2010.
HASI	Safaitic inscriptions recorded by ʿAbdulQader Al-Ḥuṣan and published in OCIANA.
HE	Dadanitic, Taymanitic and Thamudic inscriptions in Harding 1971a.
HSIM	Safaitic inscriptions in Harding 1950.
HU	Hismaic, Taymanitic, and Thamudic inscriptions copied by Charles Huber and published in Huber 1891, as renumbered in van den Branden 1950.
Hub	Huber's inscriptions by page number and text number as they appear in Huber 1891.
al-Ḫuraybah	Dadanitic inscriptions from al-Ḫuraybah published in OCIANA
ISB	Safaitic inscriptions in Oxtoby.
Is.H	Safaitic inscriptions recorded by Hussein Zeinaddin at al-ʿĪsāwī on the Safaitic Epigraphic Survey Programme and published in OCIANA.
Is.M	Safaitic inscriptions recorded by Michael Macdonald at al-ʿĪsāwī on the Safaitic Epigraphic Survey Programme and published in OCIANA.
Is.Mu	Safaitic inscriptions recorded by Muna Al-Muʾazzin at al-ʿĪsāwī on the Safaitic Epigraphic Survey Programme and published in OCIANA.
Ja	Ancient South Arabian inscriptions published by Jamme.
	722 in Jamme 1962.
	928 in Jamme 1963.
	978 in Jamme 1963.
	2104e in Jamme 1966.
Jabal al-Khraymāt	Dadanitic inscriptions in Hidalgo-Chacón Díez 2017 and see under Ğabal al-Ḫuraymāt in OCIANA.
Jacobson	Hismaic inscriptions recorded by David Jacobson and published in OCIANA.
JaS 139, 154	Safaitic inscription published in Jamme 1971.
JSLih	Dadanitic inscriptions in Jaussen and Savignac 1914–1922.
JSTham	Hismaic, Taymanitic and Thamudic inscriptions in Jaussen and Savignac 1914–1922.
JSMin	Minaic inscriptions in Jaussen and Savignac 1914–1922.
JSNab	Nabataean inscriptions in Jaussen and Savignac 1914–1922.
KhBG	Safaitic inscriptions in Khraysheh 2002 and available in OCIANA.
KhS	Safaitic inscriptions in Khraysheh 2007 and available in OCIANA.
KJB	Hismaic inscriptions from site B in King 1990.
KJC	Hismaic inscriptions from site C in King 1990.
KRS	Safaitic inscriptions recorded during the Basalt Desert Rescue Survey led by Geraldine King in 1989 and now published in OCIANA
Lisān al-ʿArab	See under Ibn Manẓūr.
LP	Safaitic inscriptions published in Littmann 1943.
Maʿīn	Minaic inscriptions in Bron 1998.
MKJS	Safaitic inscriptions recorded by Michael Macdonald and Geraldine King at Jabal Ṣaqʿ and published in OCIANA.
al-Namārah.H	Safaitic inscriptions recorded by Hussein Zeinaddin on the Al-Namārah Rescue Survey and published in OCIANA
OCIANA	*Online Corpus of the Inscriptions of Ancient North Arabia* (http://krcfm.orient.ox.ac.uk/fmi/webd#ociana)
Ph	Inscriptions copied by H.St.J.B Philby and published in van den Branden 1956.
QZMJ	Safaitic inscriptions recorded by Ḥ. Al-Qudrah, M. Al-Zuʿbī, and S.A. Al-Maʿānī and published in OCIANA.
RES	*Répertoire d'épigraphie sémitique*. Paris, 1900–1968.
as-Sawdāʾ	Minaic inscriptions in Avanzini 1995.
SIJ	Safaitic inscriptions in Winnett 1957 and available in OCIANA.
Tdr	Dadanitic, Hismaic, Taymanitic, and Thamudic inscriptions in Koenig 1971.

ThNUJ	Nabataean inscriptions in al-Theeb 2002.
ThSaf	Safaitic inscriptions in al-Theeb 2003.
TIJ	Hismaic inscriptions in Harding and Littmann 1952.
U	Dadanitic inscriptions published in Sima 1999.
al-ʿUḏayb	Dadanitic inscriptions from al-ʿUdhayb published in OCIANA
UPC	Hadramitic inscriptions in Kitchen 2009.
WH	Safaitic inscriptions in Winnett and Harding 1978.
WHI	Thamudic, Hismaic, and Safaitic inscriptions in Winnett and Reed 1973.
WTI	Thamudic and Safaitic inscriptions in Winnett and Reed 1970.
YM	Ancient South Arabian inscriptions in the Yemen Museum, Ṣanʿāʾ (see CSAI: http://dasi.humnet.unipi.it/index.php?id=42&prjId=1&corId=0&colId=0).

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The Greek inscriptions at al-ʿArniyyāt and Umm Jadhāyidh

François Villeneuve, University Paris 1 Panthéon-Sorbonne

ArGr1

One line, hammered.

----ΘΗΠΕΤΡΟϹ

[μνησ]θῇ Πετρος!

"Remember Petros!".

The first four letters of the first word, *mnes*, are completely erased, except perhaps for the upper part of the *sigma*, but their restoration is certain due to the presence of the last two letters of the word. This verb in the imperative is indeed extremely common at the beginning of graffiti.

Petros is a Greek name which means "rock". It was used as a personal name by the Christians from the 1st century AD onwards, following the name given to the leader of the twelve Christian apostles. It was not common among non Christians. Since the writer does not mention his father's name, it is possible that he was a slave. There was a significant proportion of Christians among the slaves in the 2nd and (certainly more) 3rd century AD, a possible date for this graffito.

UJadhGr 1

Three lines, incised.

ΛΕΥΚΙΟϹ
ΚΑΛΠΟΡΝΙΟ
ΔΙΟΝΥϹΙ

Λευκιος / Καλπορνιο[ς Διονυσι[ος

"Leukios Kalpornios Dionysios" or, better, "Lucius Calpurnius Dionysius".

The last letter, obviously -s, of line 2, and the two last letters, -os, of line 3, are missing because the surface of the rock is slightly broken.

Leukios (instead of Loukios which would be expected) is a hellenised form of the Latin forename (*praenomen*) Lucius. Kalpornios (Kalpournios would be expected) is a hellenised form of the Latin family (*gens*) name (*nomen*) Calpurnius. Dionysios is a personal name derived from Dionysos, the Greek god. The writer is a Roman citizen, bearing as such three names, the *tria nomina*: the *praenomen* Lucius, the *nomen* Calpurnius, and the *cognomen* Dionysius (Dionysios). Calpurnius is the name of a very old aristocratic Roman family, *gens Calpurnia*, but the author of this text is certainly not a direct member of the *gens*. In the Roman world, when a slave was freed by a Roman citizen, his sons would become Roman citizens and bear the *nomen* of their father's former owner. In this particular case, an ancestor of the writer was freed by a member of the *gens Calpurnia*. The *cognomen* Dionysios shows that he is an Oriental, but it is impossible to be more specific. Moreover, since the name Dionysios indicates at least loose connections with the pagan cult of Dionysos, the text must be earlier than the end of the 4th century AD, when this cult tends to disappear.

UJadhGr 2

One line, hammered. There is a Nabataean inscription above it, UJadhNab 216.

ΙΑΛΗϹ ΑΡΑΖΟΥ

Ιαλης Αραζου

"Iales, son of Arazos".

Both names sound strange and rare. Iales, as such, seems to be unknown in Greek texts. However, it is probably a Greek approximate transliteration of Latin Valens, normally transliterated as Ouales (for example in funerary steles from Umm al-Jimāl, IGLS XXI 425–427). Arazos is close to Aras and Arase, found in Greek on funerary steles at Boṣrā (IGLS XIII 9211: Aras, son of Zabd; 9212: Arase, also called Sabeina, daughter of Sabeinos) and Umm al-Jimāl (IGLS XXI 581: Arase daughter of Authallos).

UJadhGr 3

Two lines, hammered.
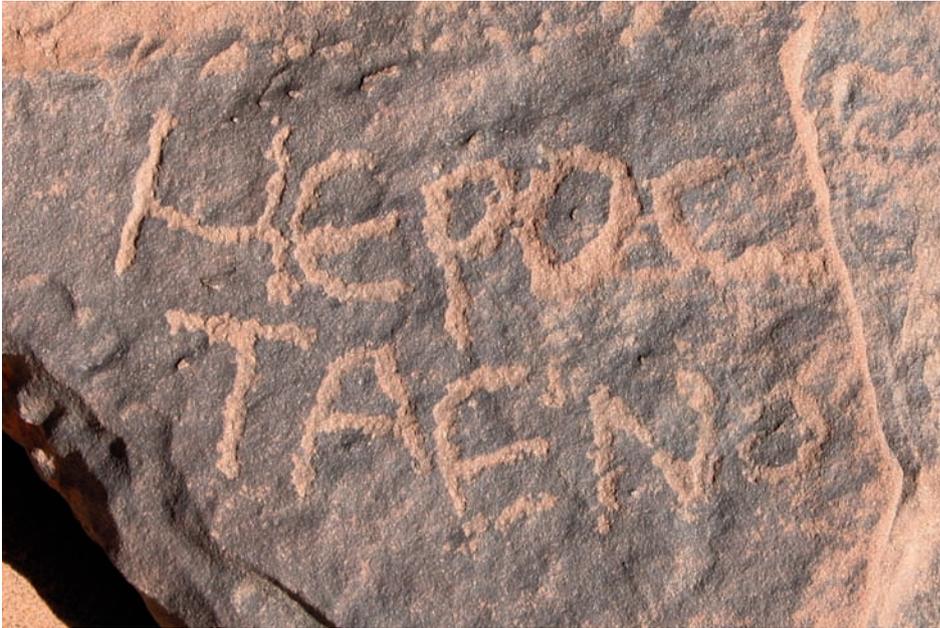
HEPOC

TAENO

Ηϵρος / Ταϵνο(υ)

"(A)eros, son of Taenos".

The writer's name is difficult to read and understand because of the first letter, almost certainly a very clear *eta*, which is completely unexpected, if not impossible, before en *epsilon*. Since *eta* was sometimes pronounced i, Hieros could be restored, but this word, which means "sacred", is not a personal name. I prefer to suggest that the association of the initial *eta* with the epsilon was used to transliterate one of the Ancient North Arabian consonants which have no equivalent in Greek, possibly a ʿ*ayn*, which would more normally be transliterated in Greek by A (alpha) followed by e (epsilon). This, however, remains speculation. The name is almost certainly equivalent to Ηρος, commonly found in the cemeteries of the ancient villages in the Levant (for example at Umm al-Jimāl, IGLS XXI 290–293), systematically identified to Semitic patronyms. It is definitely not a Greek name. A Greek transcription of a Latin Varus or Verus does not seem probable. The best hypothesis is the transcription of an Ancient North Arabian name (ʿ*r*?). The patronym,Taen, is close to Tan, which corresponds to Semitic *ẓn*, a very common name in Ancient North Arabian inscriptions, transliterated Τανος, not Ταϵνος, in a recently published inscription from the Syrian steppe (Villeneuve 2017: 259). Thus it seems better, for Ταϵνος, to consider Semitic *ẓ*ʿ*n*, vocalised as an active participle, *ẓā*ʿ*in*, which was found in a bilingual Safaitic-Greek text from North-Eastern Jordan to be published by A. Al-Jallad and Z. al-Salameen.[1]

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1. Personal communication from A. Al-Jallad, February 2018.

UJadhGr 4

One line, hammered, between two Nabataean inscriptions written in larger characters, UJadhNab 210 (below) and UJadhNab 211 (above).

ΜΝΗϹΘΗ ΦΙΛΑΔΕΛΦΟϹ

μνησθῇ Φιλάδελφος!

"Remember Philadelphos!".

The name is Greek. It means "who loves his brother(s) or sister(s)". It was particularly common in Egypt from the Hellenistic to the Roman period, but it was also widely used in the Roman East in general. It is possible that the writer was a slave since he does not mention his father's name.

UJadhGr 5: not attributed.

UJadhGr 6

Two lines, hammered. There is a Nabataean inscription below it, UJadhNab 465.

ΜΝΗϹ
ΑΨΑΛΑΜΟϹΑΜ

μνησ[θῇ] / Αψαλαμος Αμ[----]!

"Remember Absalamos son of Am----!".

Only one photograph, dark and without much contrast, is available for this text. This is not a problem for the first line, where the last two letters of the word are erased but can be restored without any doubt: *mnesthe*, "remember!". In the central part of the second line, one may at first glance read *anamos*. The name Anamos is very common in the Greek epigraphy of the Southern Levant (for example on funerary steles at Umm al-Jimāl, IGLS XXI 196–198), and is a clear transcription of Ancient North Arabian ʾnʿm (Al-Jallad and Manaser 2016: 60, stone 3: bilingual graffito from the Jordanian steppe). This was followed by a patronym of which only the first two letters, Am- are visible. What follows is partly broken, partly erased.

The only real difficulty is at the beginning of line 2, where two letters are clearly written immediately

before the proposed Anamos. The first could be an *alpha* or a *lambda*. The second is almost certainly a *psi*. Should one read Αψαναμος, Apsanamos? This is unknown, but if we observe that the proposed ν looks actually much more like a λ, we get Αψαλαμος, Absalamos, Absalom, which may be the equivalent of Nabataean *'bšlm*, attested in two, possibly three inscriptions from the Darb al-Bakrah as well as in Ḥegrā, on which see § G.5 (p. 81–82) of the introduction to the Nabataean catalogue where it has not been considered as a probable Jewish name.

UJadhGr 7

One line, hammered, associated with a very stylised rock drawing. The drawing represents a man (narrow head, open arms, legs at right angles, long sex organ). Another stylised drawing is carved immediately to the right of the human figure. It represents an animal with two horns, four legs, and one tail. A star is carved above the animal, on the right on the photograph.

POE

ροϵ
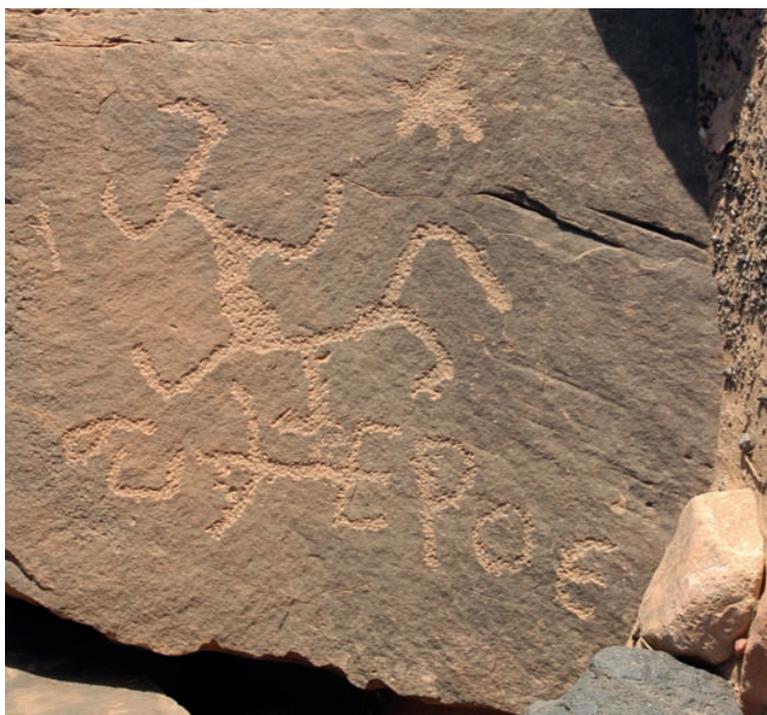
This can only be a numeral: 100–70–5, thus 175, and is probably a date. If we consider that it was written according to the era of the Roman province of Arabia, as is common in this area in the 2nd–4th centuries AD, it correponds to AD 281. We may suggest that the scene is a small memorial for an anonymous traveller killed by an animal in AD 281. This interpretation, however, does not take into account the star, nor the two symbols – or drawings or Semitic letters? – carved to the left of the man's drawing, which remain to be explained.

UJadhGr 8

One line, hammered, two or three Greek letters preceded by a small sign. In the middle of Nabataean inscriptions, among which are UJadhNab 388 and 389, carved in larger letters than the Greek ones.

ΘΕΟ
θϵο

The *theta* and the *epsilon* are clear. The *omicron*, due its missing top (absent, not erased) is doubtful. Could it be the beginning of an *omega*, the end of which would have been omitted?

θϵω

If so, and if in the dative form, it would mean: "to a god" or "to God", but this is extremely doubtful. θϵο as such is meaningless. Could it be the beginning of a theophoric name such as Theodoros or Theophilos which was never completed? Besides, ideally, one should take into account the presence of a sign which looks like a mirrored *s* immediately before the *theta*.

It would certainly be hazardous to suggest that this short series of signs could be an abbreviated formulation of the famous monotheistic slogan of the 3rd–6th centuries AD, quite often written on stones:

ϵἷς θϵός!

"One God!".

UJadhGr 9

Two lines, hammered.
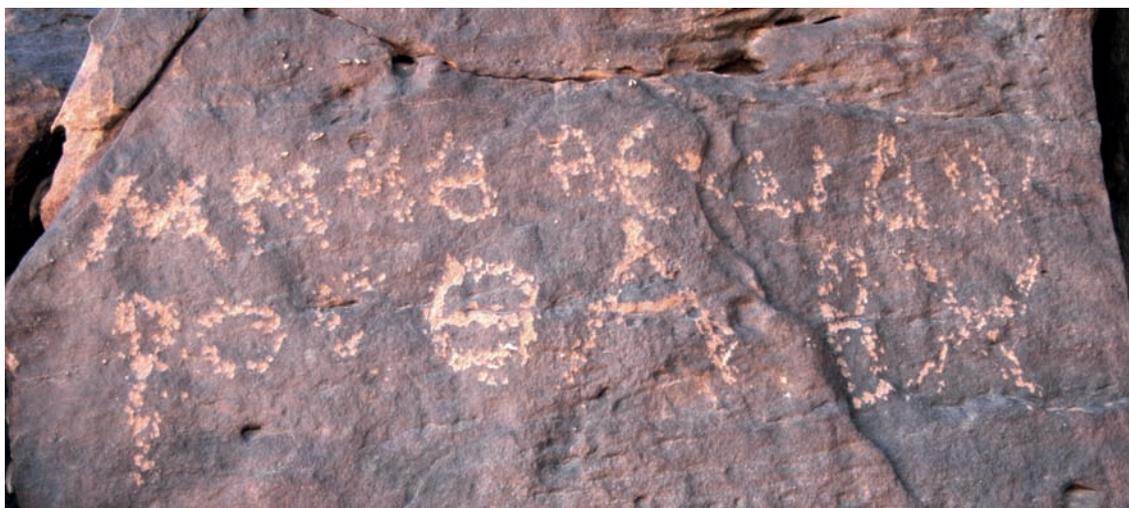
ΜΝΗΘ ΘΕΩΔΩ
ΡΟϹ ΘΑ ΒΧ

μνη(σ)θ(ῇ) Θϵ<ό>δω / ροϲ   ΘΑ ΒΧ

"Remember Theodoros!".

Theodoros is an extremely common Greek theophoric name (meaning "gift of god"). In the Middle East, it often translates Semitic theophoric names. The author made a mistake when writing his name, he wrote Θϵώδωρος instead of Θϵόδωρος.

I did not find any explanation for the last four letters of line 2. ΘΑ, *theta* and *alpha*, are clear. Are they numbers? 9 and 1? The B is not as clear, but if this is a Greek letter, it cannot be anything else. The same is true for the final X-shaped sign, normally the Greek letter *chi*. The group of four letters is probably an abbreviation. It is possible that it is encrypted, with Θ meaning θϵός (god) and Χ meaning χριστός (Christ), since Christians in the 2nd and 3rd centuries AD made frequent use of that kind cryptograms, especially tetragrams. ΘΑΒΧ does however not seem to be attested; B could mean βοηθϵῖ ! ("help!" "be secourable"), but the meaning of A is not clear.

UJadhGr 10
One line, hammered.

(cross) ΣΟΝΛΕ

σονλϵ

This does apparently not make any sense. It may be an abbreviation, in that case a pentagram. Some letters are strange: the *sigma* and the *epsilon* which, contrary to all the inscriptions in this series, are square, not round, and the N, which is irregular. It is actually not clear in which direction and orientation the text should be read. The first proposed reading corresponds to the most "normal" aspect of Greek letters, with the normal reading from left to right. But a reading from the right is also possible: ϵλνος, which sounds better in Greek but still makes no sense. A free reading, also from the right with additionally a top down mirroring, would give ϵυνος (not *lambda* but *upsilon*), a possible approximation for Εὔνους, a real Greek name. But this is very uncertain.

One last possibility would be a reading from the end, but by blocks of letters: ϵλ σον, which could be a shortened writing for ἐλέησον, an invocation to God, "have mercy".

The cross-shaped sign at the left end of the text has a "Latin cross" shape, relatively uncommon among the Christians in Preislamic times in the Middle East. Thus, the interpretation of this graffito as Christian is possible, but certainly not sure.

Commentary
The technique used to carve these ten graffiti is very similar: they are all hammered, except for UJadhGr 1 which is incised. The shape of the letters is also homogeneous: all *epsilon* and *sigma* are round-shaped (except in UJadhGr 10); the *upsilon* are Y-shaped (not V-shaped); the *mu* are wide, with a central part

U-shape; the *omega* are w-shaped. All these characteristics are common and do not allow to give a precise date to the texts, but they fit particularly well the interval between the 2nd and the early 4th century AD. In UJadhGr 7, I suggested to read a date, possibly AD 281, which would also fit perfectly well with the date suggested on the basis of palaeography.

Except for UJadhGr 7, which seems to me to be some sort of memorial with a date, and with the possible exception of the enigmatic UJadhGr 10 (a prayer?) and UJadhGr 8 (a monotheistic slogan?), these graffiti are signatures of travellers and most of them are preceded by the classical formula "Remember!".

Except for UJadhGr 1, which has three lines carved in relatively large letters and is the signature of a Roman citizen – a relatively important person, at least if dated to before the early 3rd century AD – the other graffiti are short, carved in small letters, and are relatively discrete when compared with the adjacent Nabataean texts. The writers are indeed modest people: Petros (ArGr 1), Philadelphos (UJadhGr 4), and Theodoros (UJadhGr 9) do not mention their patronym and could be slaves, although this is by no means certain. Iales son of Arazos (UJadhGr 2) and Eros son of Taenos (UJadhGr 3) seem to be ordinary "North-Arabian" individuals (but they write in Greek!). Absalamos son of Am---- (UJadhGr 6) is again a member of a Semitic community.

It is possible that religion, a monotheistic one, played a role is some of these discrete writings. Certainly, various religions are represented here: the pagan tradition in the name of Dionysios (Lucius, Calpurnius Dionysius); Petros is quite probably Christian. Theodoros may have written a (Christian?) tetragram after his name. And as we mentioned above, UJadhGr 8 and UJadhGr 10 could respectively be a short monotheistic proclamation (if not the beginning of an abandoned inscription) and a crypted Christian prayer.

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PLATES
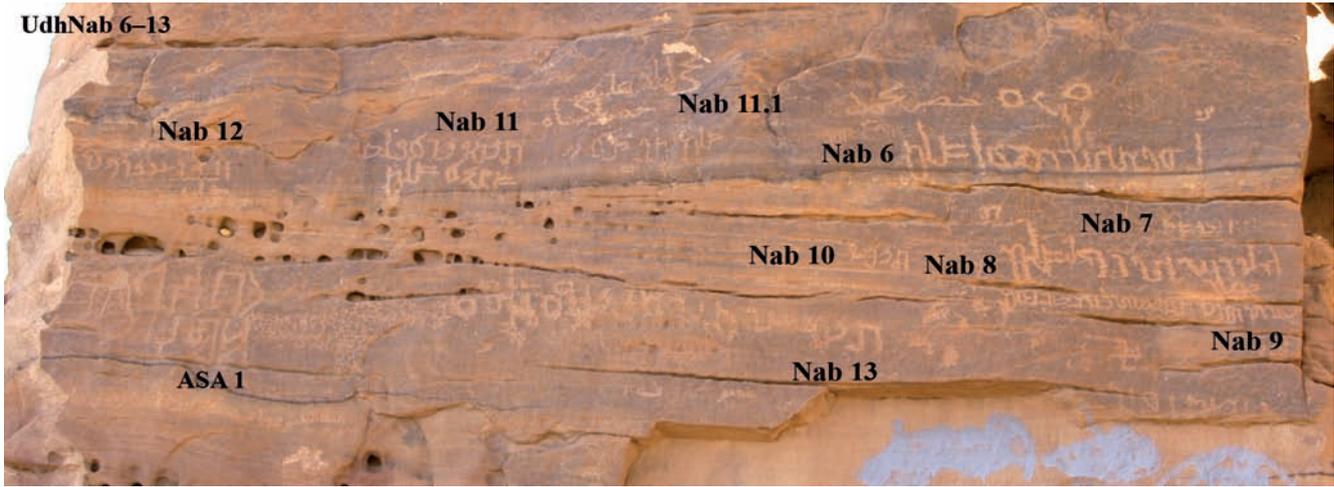
1a. UdhNab 6–13 (for the facsimiles, see the catalogue), UdhASA 1
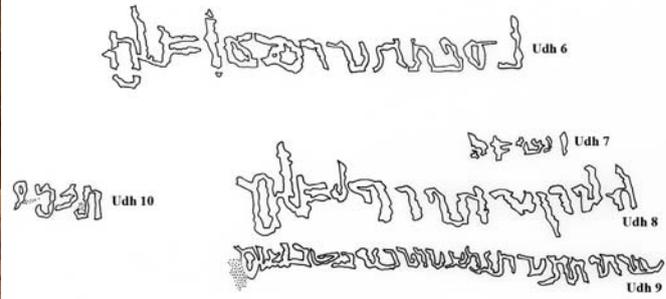
1b. UdhNab 6–10

1c. UdhNab 16–21

Pl. 2
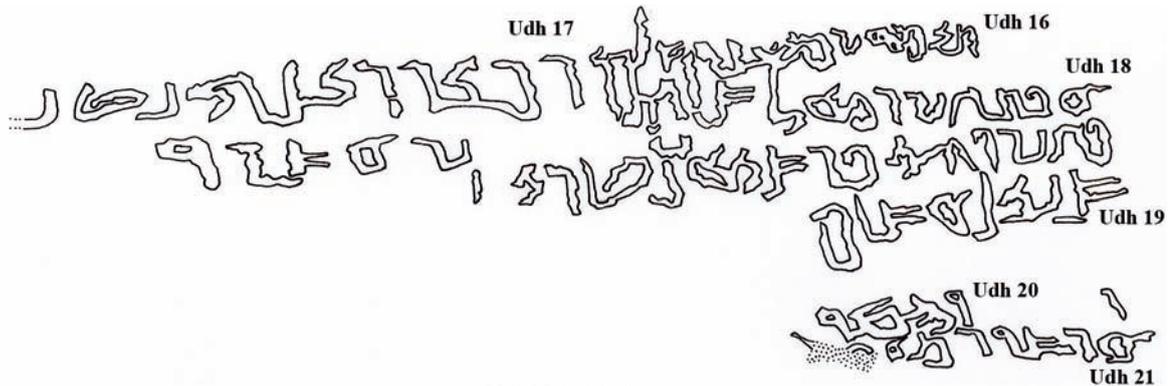
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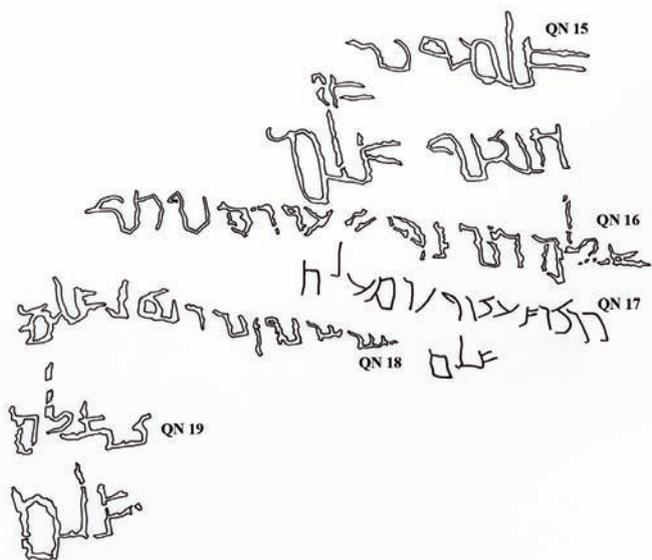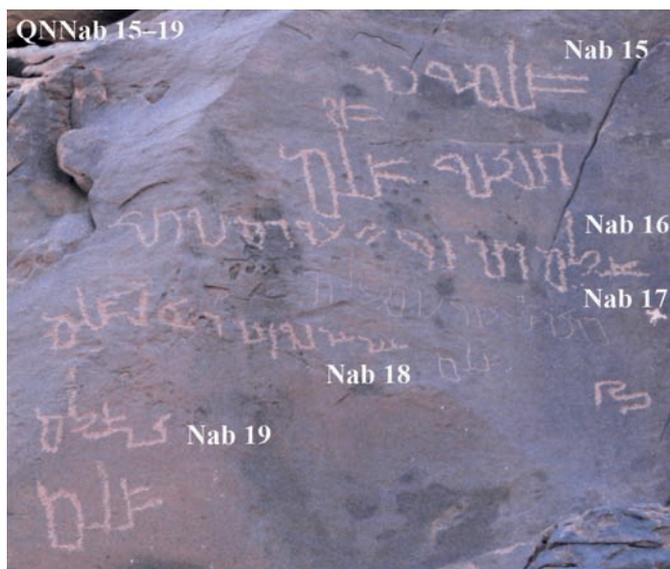
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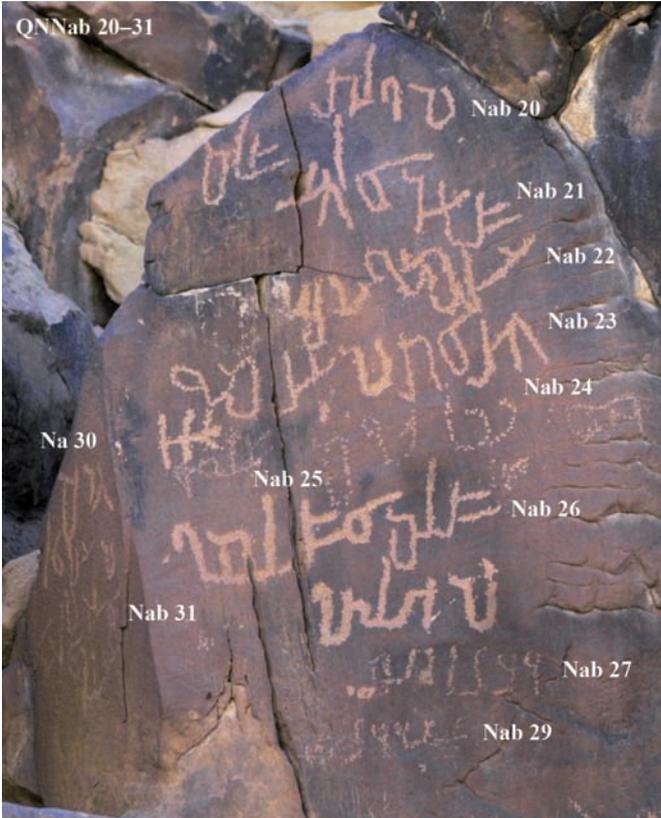
3a. QNNab 20–27, 29–31

3b. QNNab 40–43

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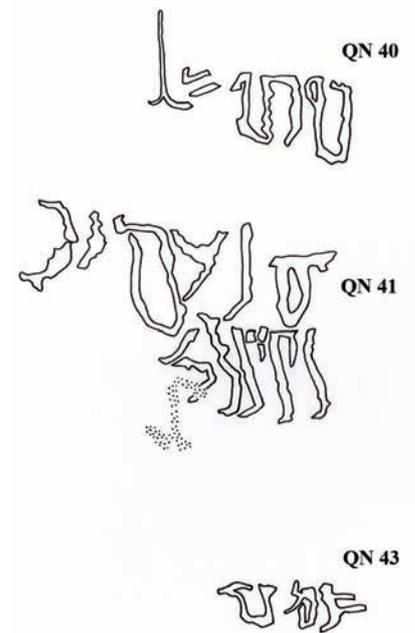
4a. QNNab 44–46 (for the facsimiles, see the catalogue), QNDad 2
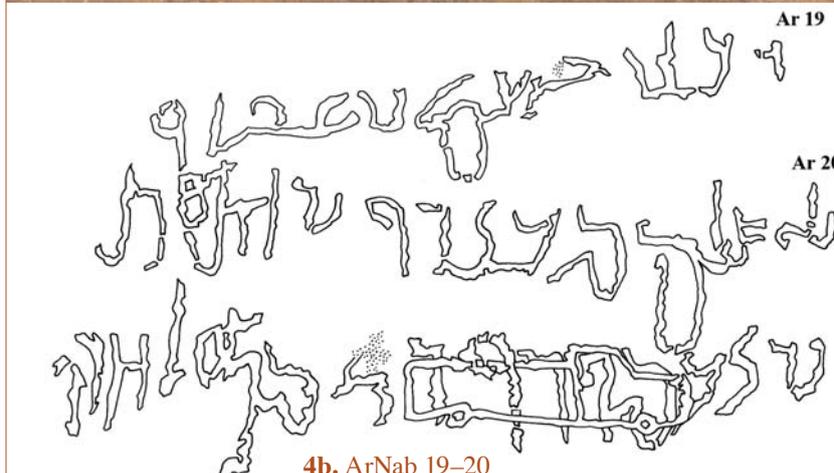
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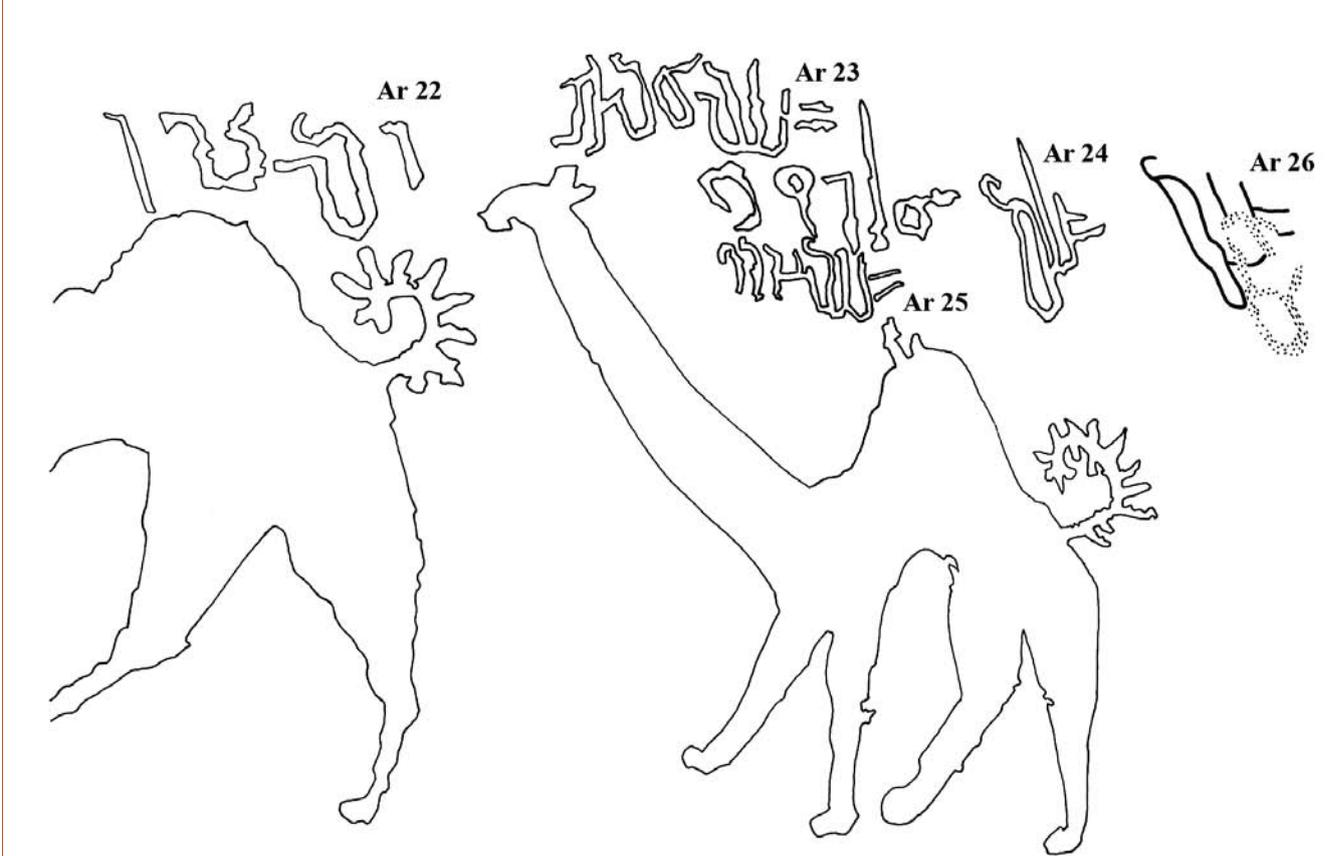
5. ArNab 22–26, ArThamD 1–2 parts

Pl. 6 *Plates*
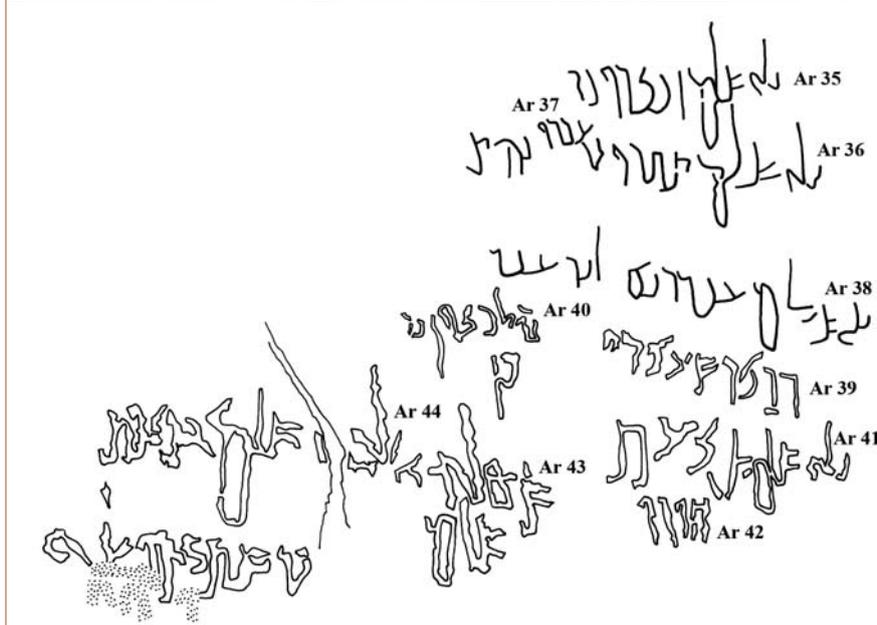
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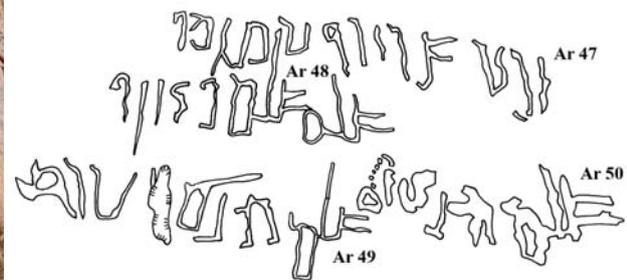
6b. ArNab 47–50, ArASA 3

7. ArNab 70–73

Pl. 8   *Plates*
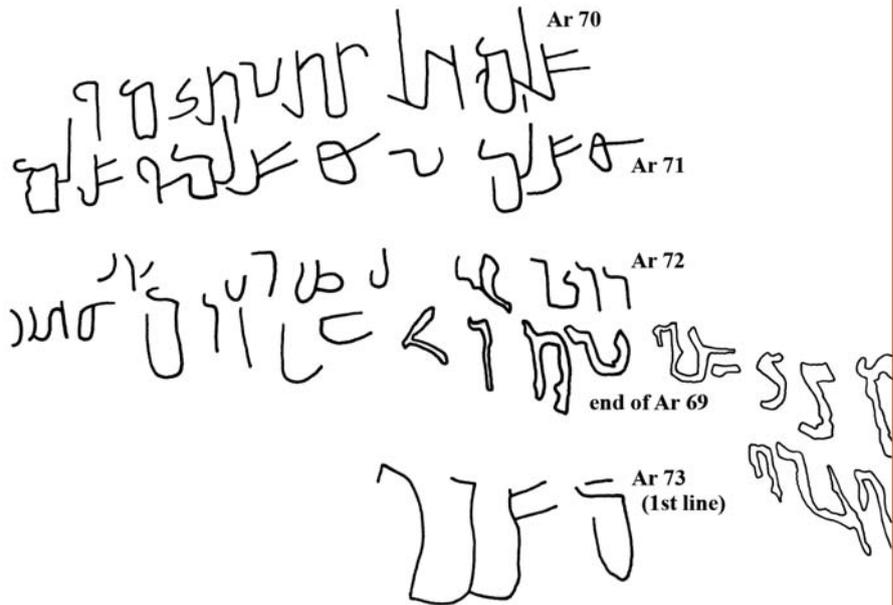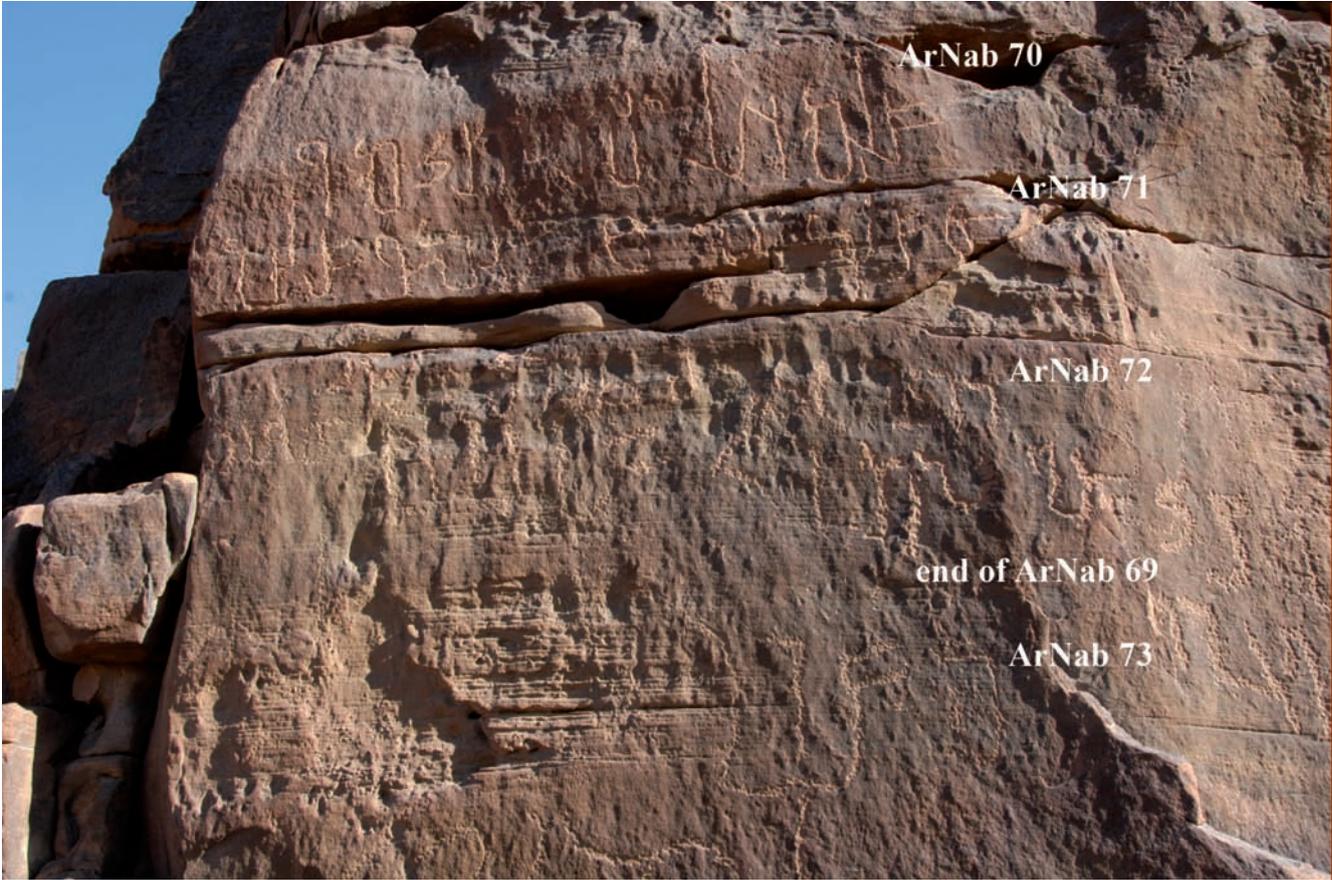
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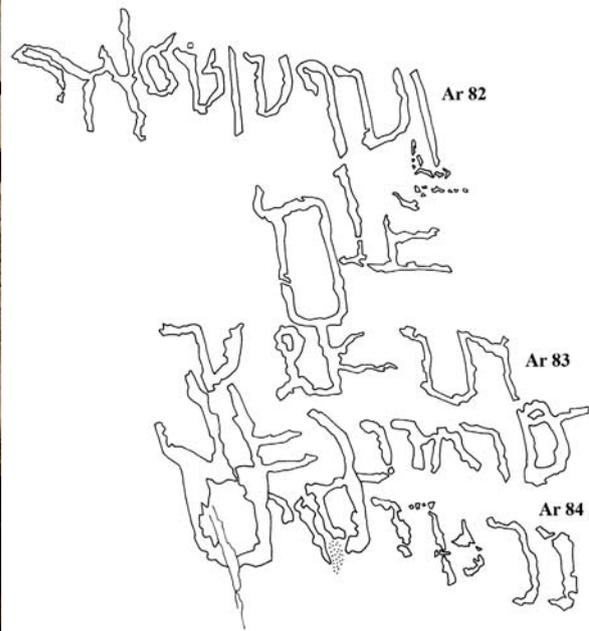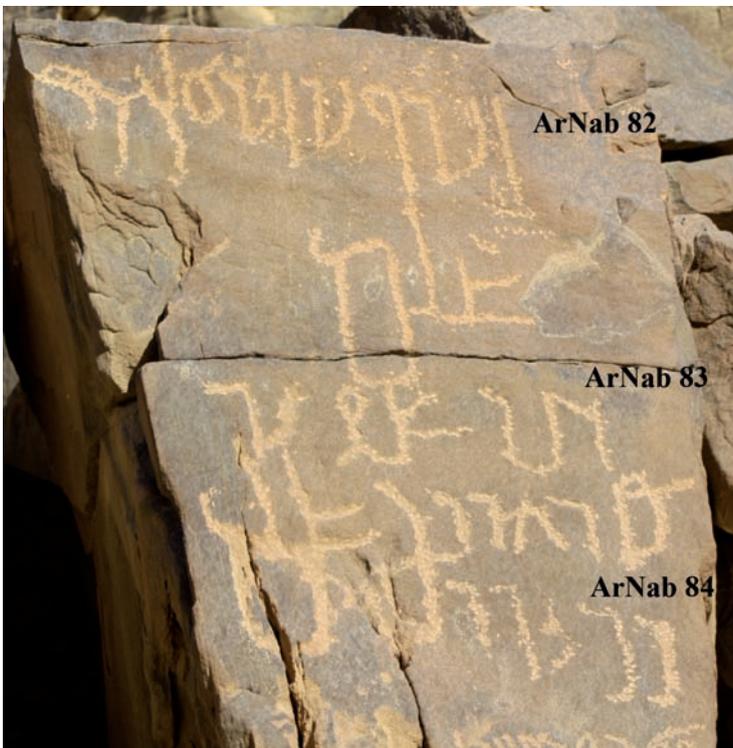
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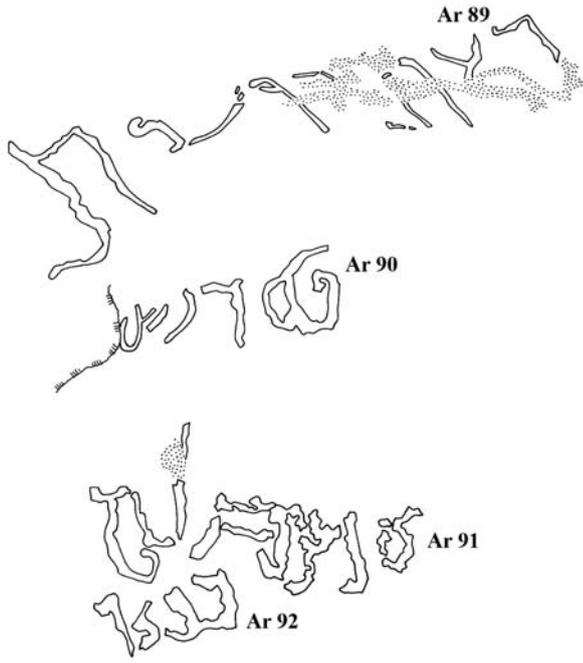
9a. ArNab 89–92, ArASA 8–9, ArHism 25
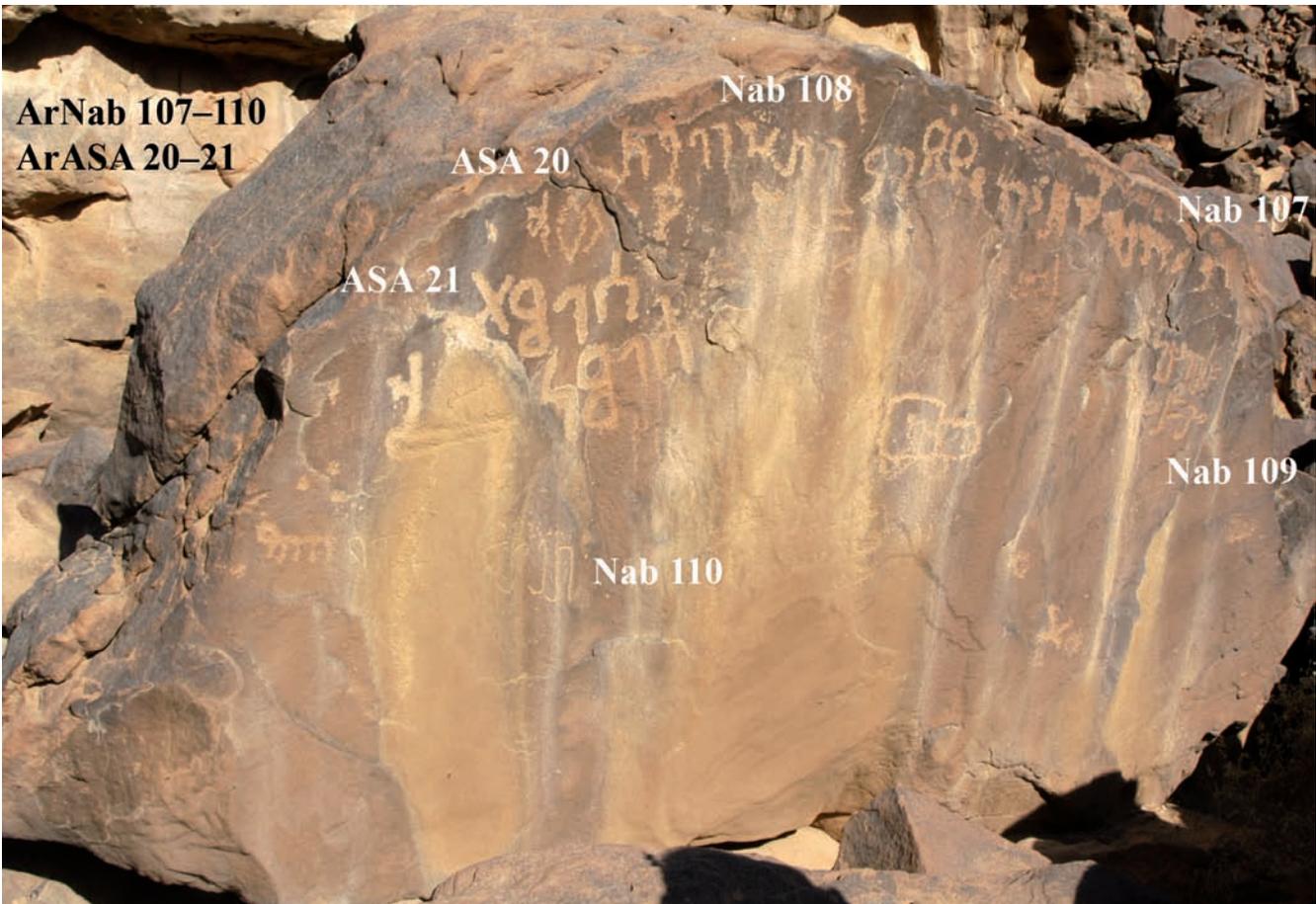
9b. ArNab 107–110 (for the facsimiles, see the catalogue), ArASA 20–21

Pl. 10 *Plates*

10a. ArNab 117–119

10b. ArNab 122–124
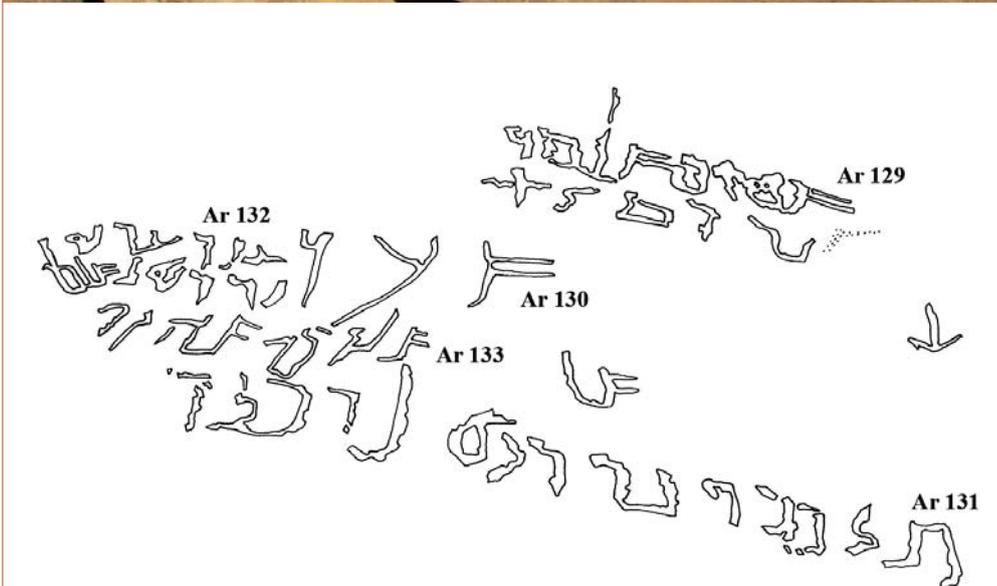
11. ArNab 129–134, ArASA 22, ArANA 3

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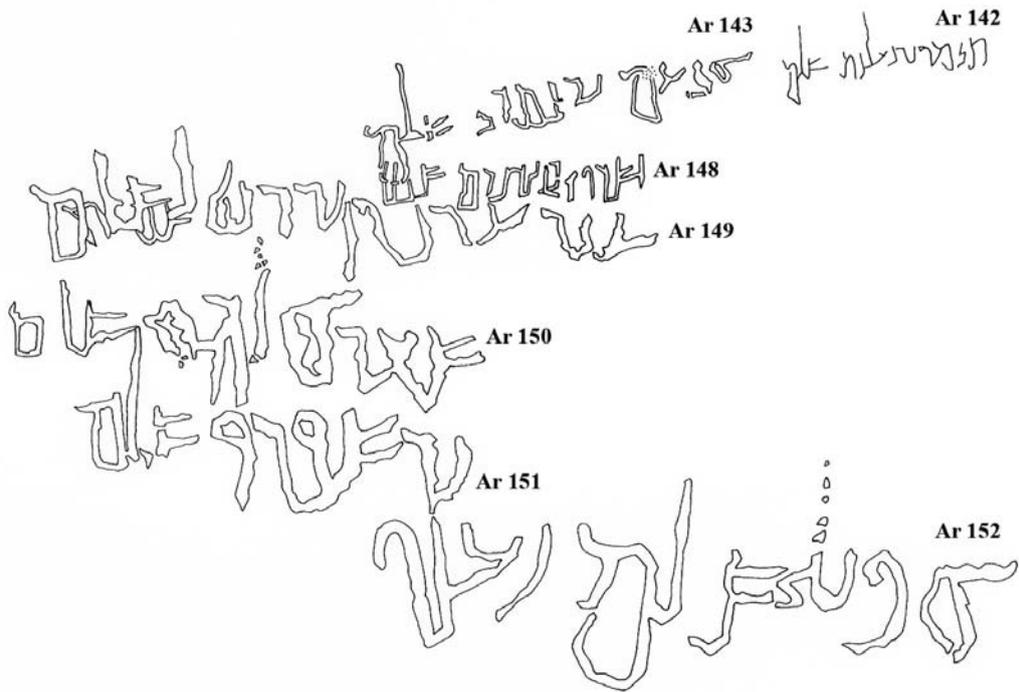
12. ArNab 142, ArNab 143, ArNab 148–152
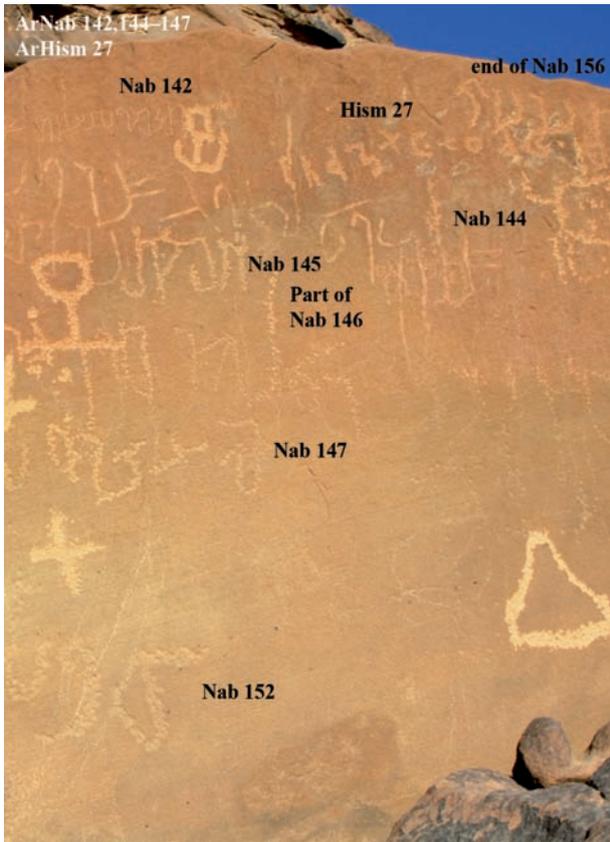
13a. ArNab 142, ArNab 144–147 (for the facsimiles, see pl. 12 and the catalogue), ArHism 27
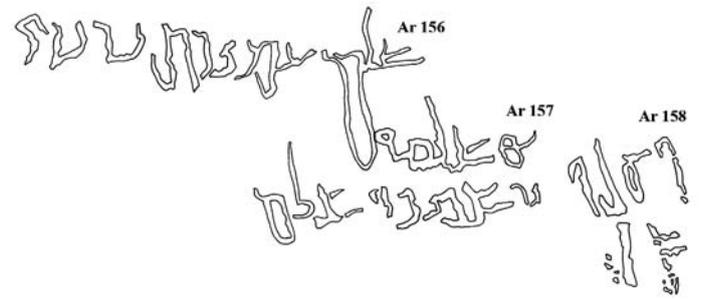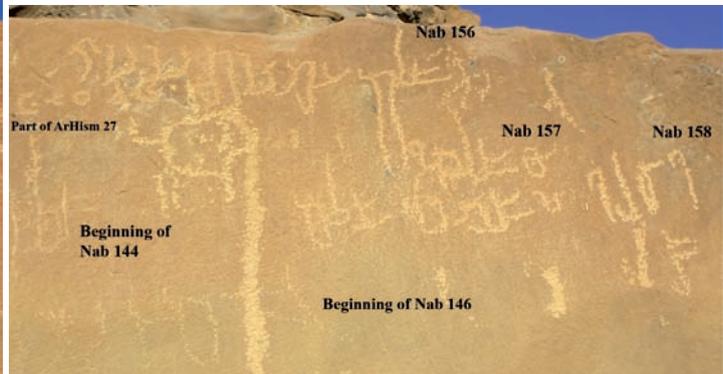
13b. ArNab 156–158, ArHism 7

13c. ArNab 153–155

Pl. 14 *Plates*

14a. SBNab 1–4

14b. TMNab 1–4

14c. TMNab 5–11
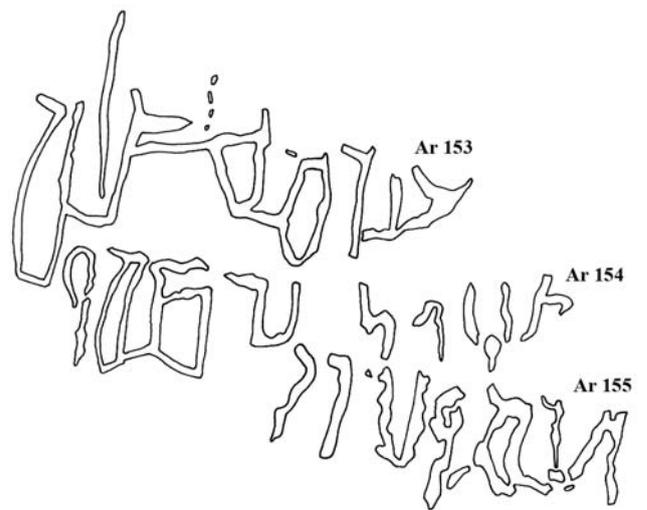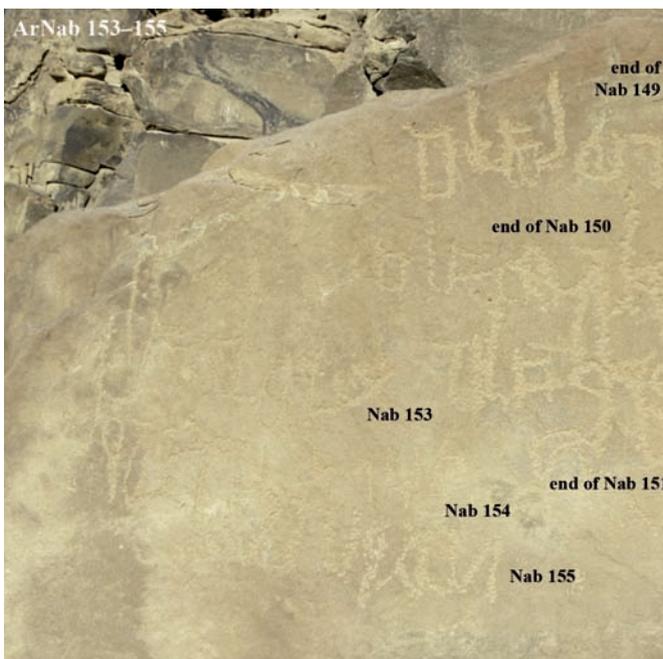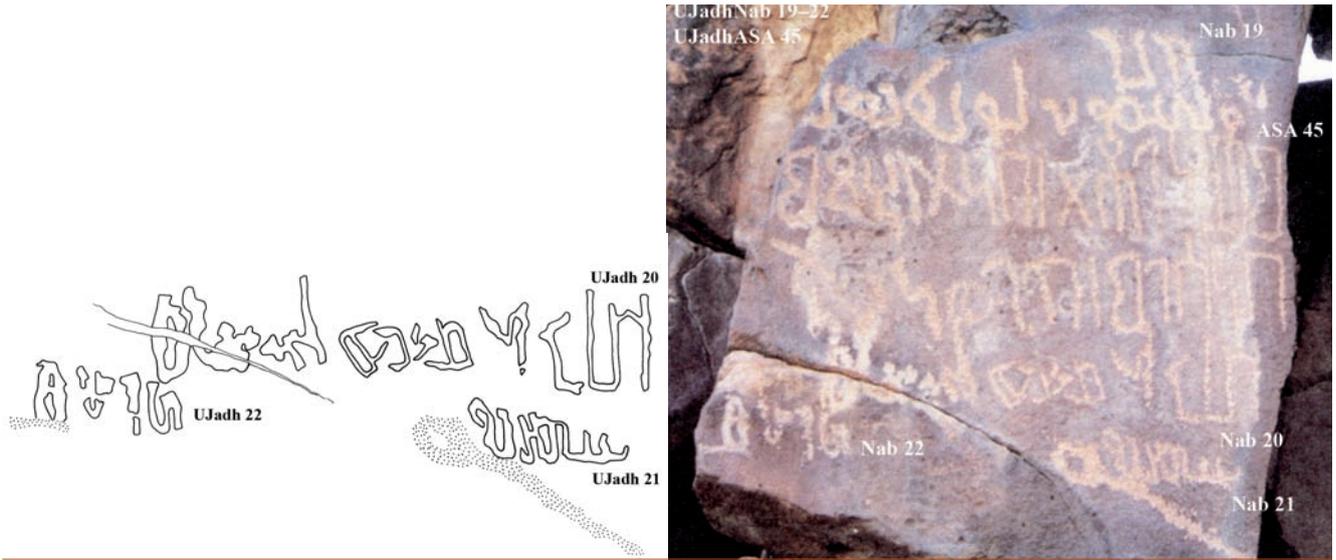
15a. UJadhNab 19–22, UJadhASA 45

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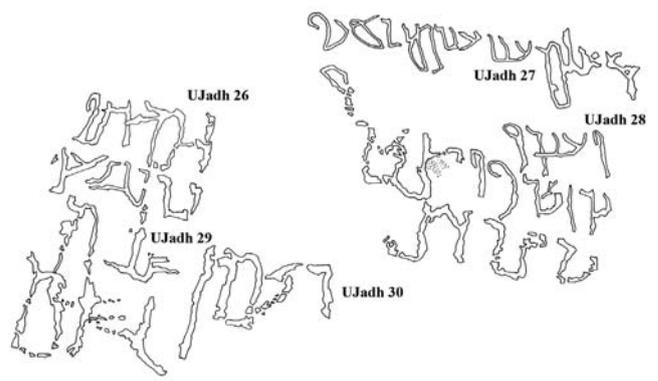
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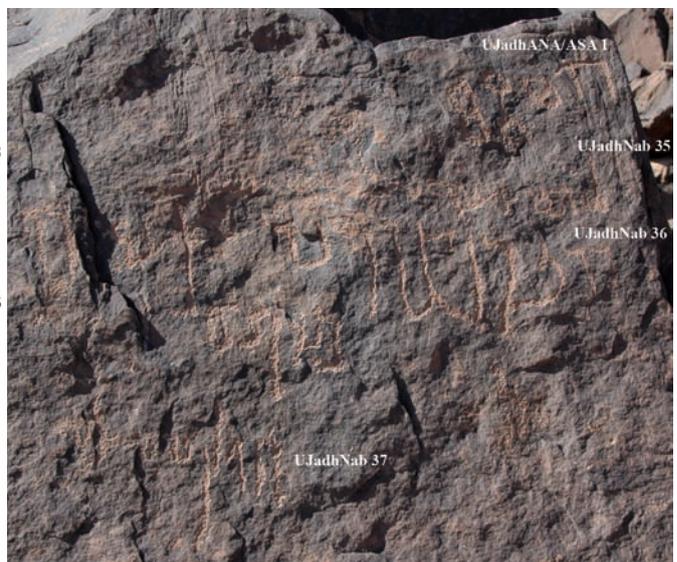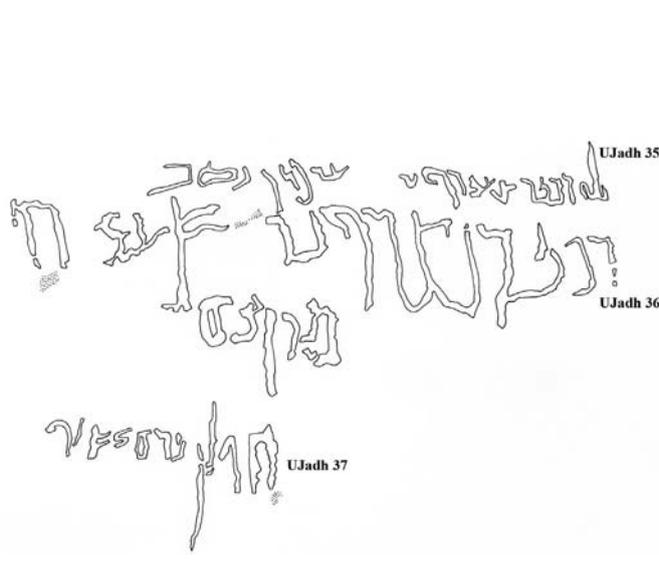
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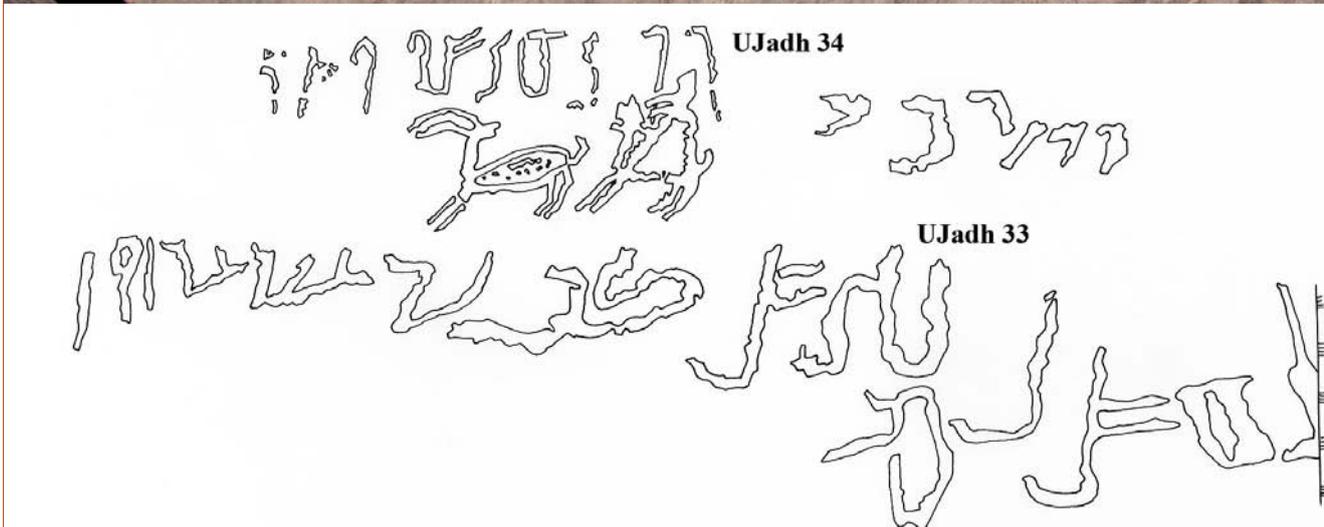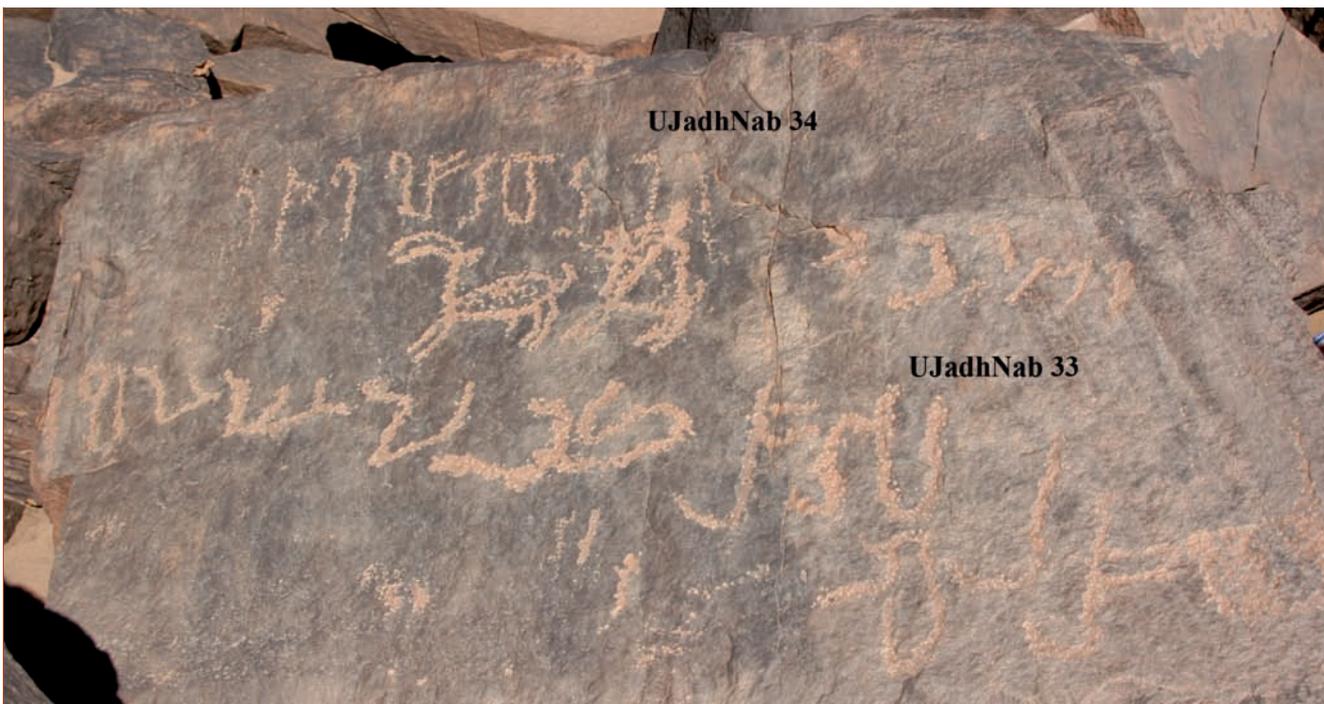
16a. UJadhNab 33–34

16b. UJadhNab 41–42

UJadh 50
UJadh 49
UJadh 53
UJadh 54
UJadh 51
UJadh 52

UJadhNab 49–54
UJadh Hism 6–11
Nab 49
Nab 50
UJadh 53
Hism 10
Hism 9
Nab 51
Hism 8
Hism 6
Hism 7
Hism 11
Nab 52
Nab 54
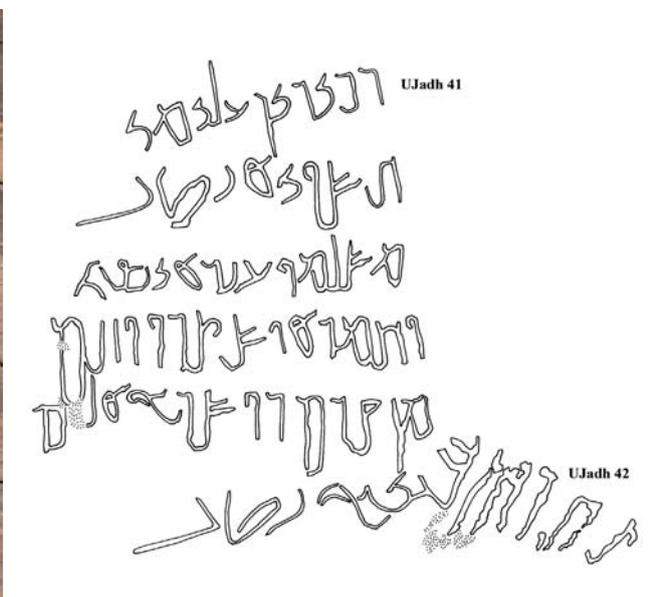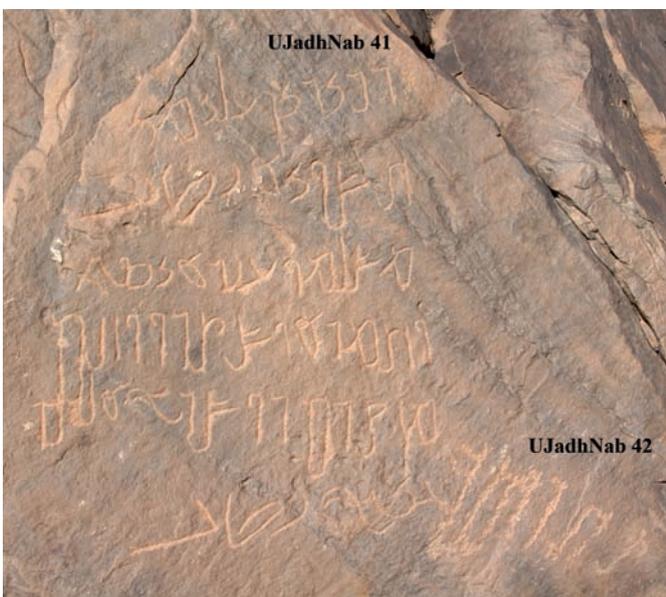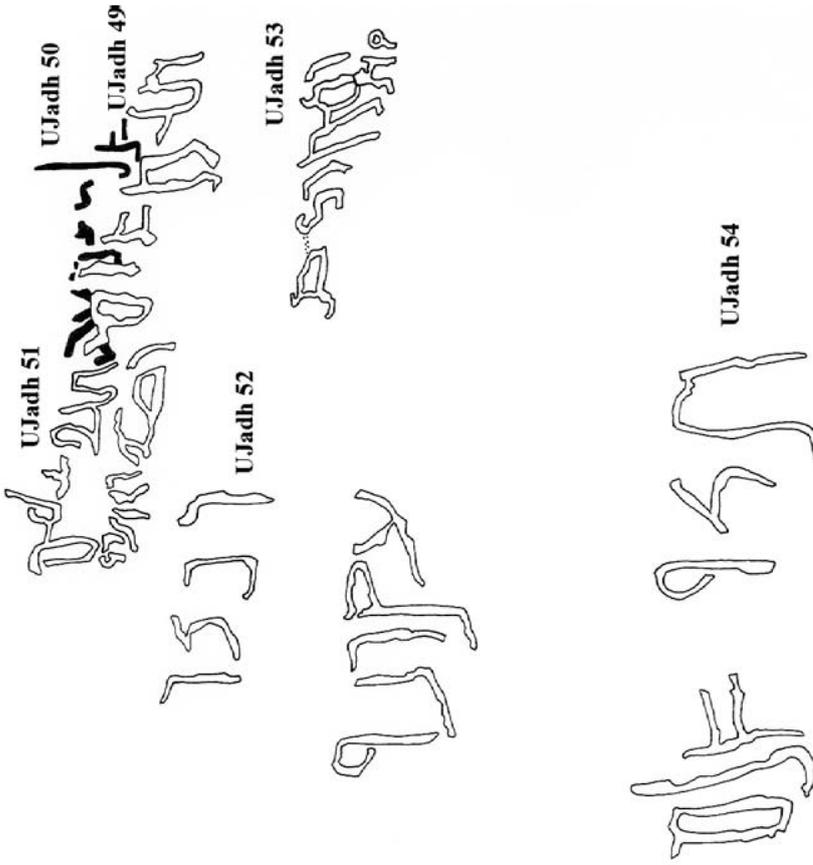
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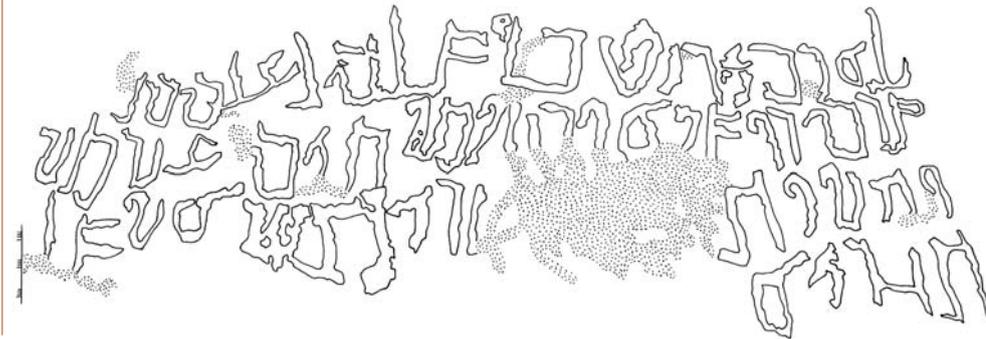
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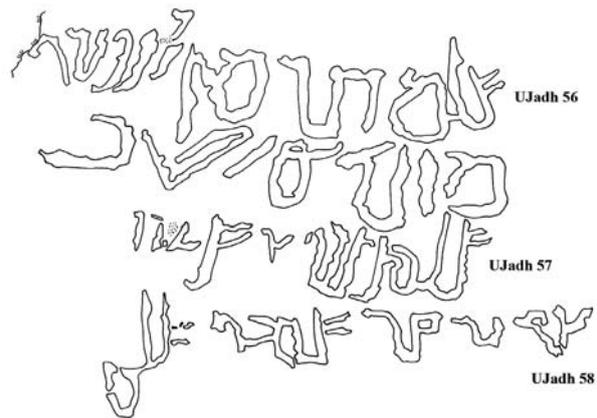
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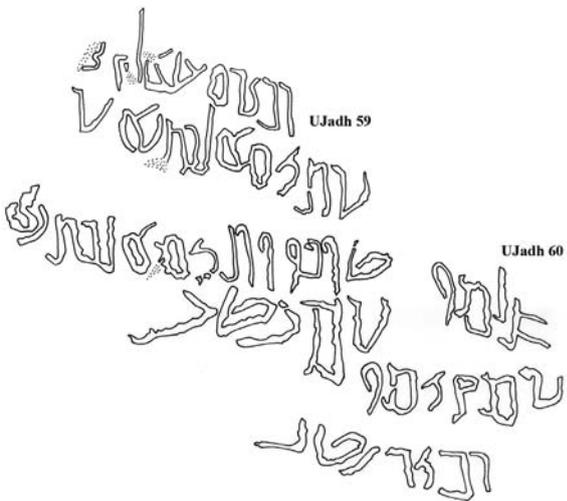
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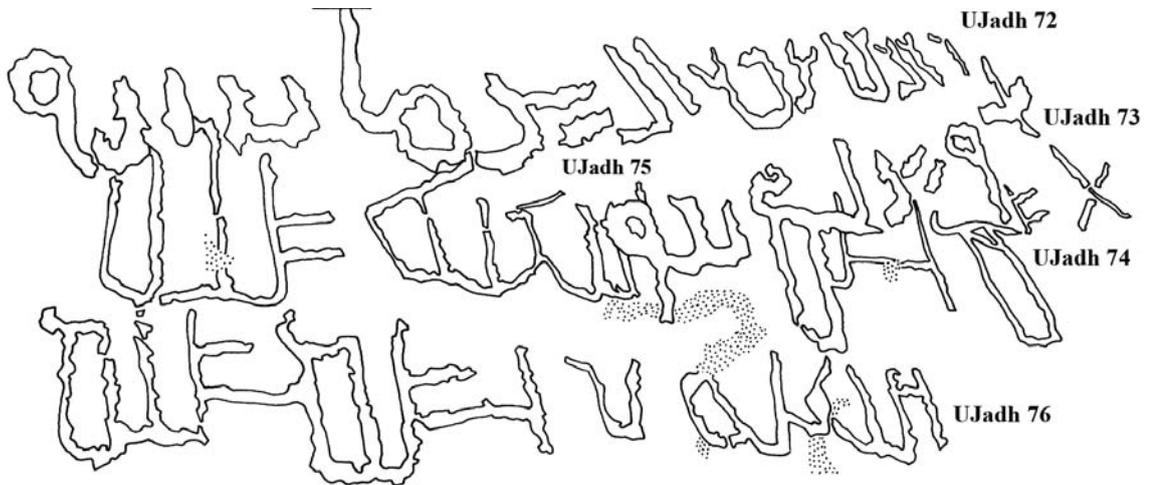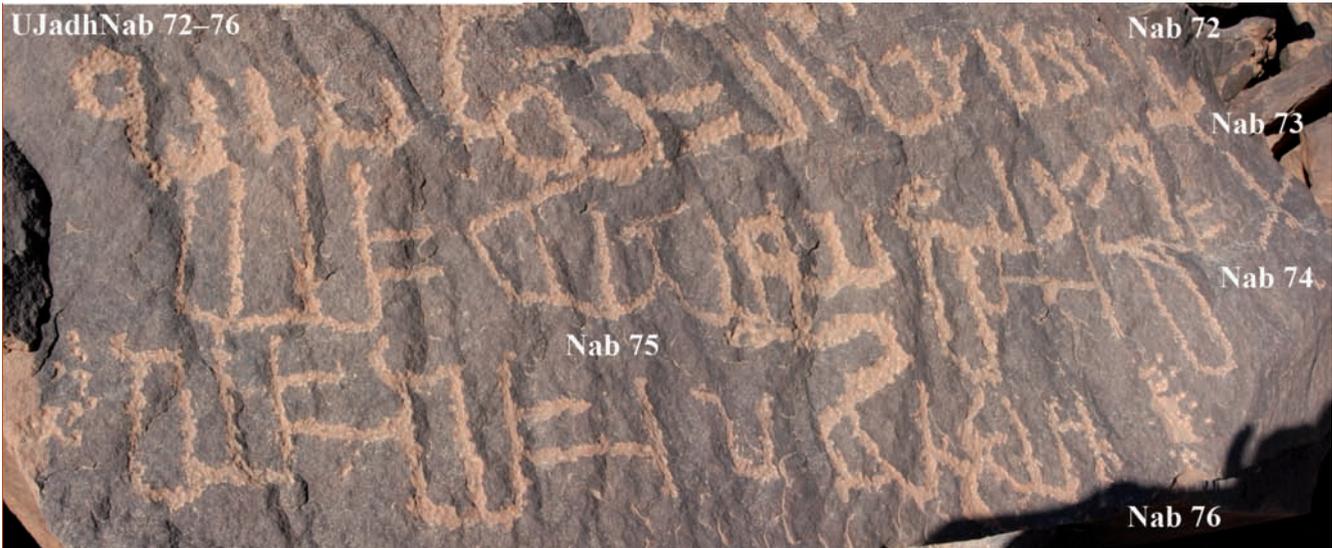
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19b. UJadhNab 91–92

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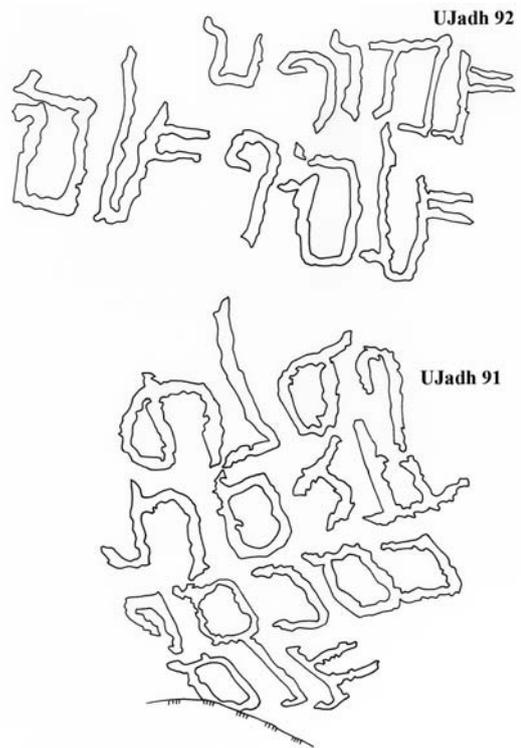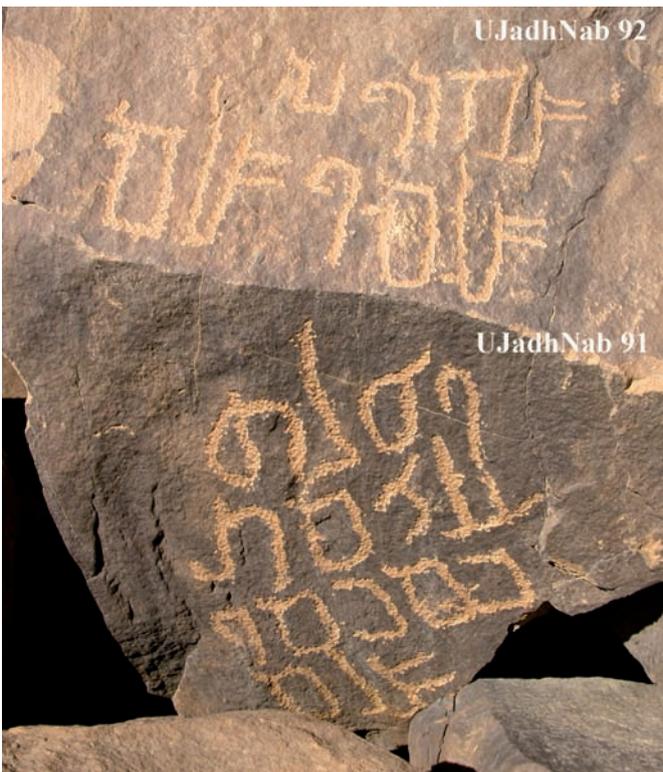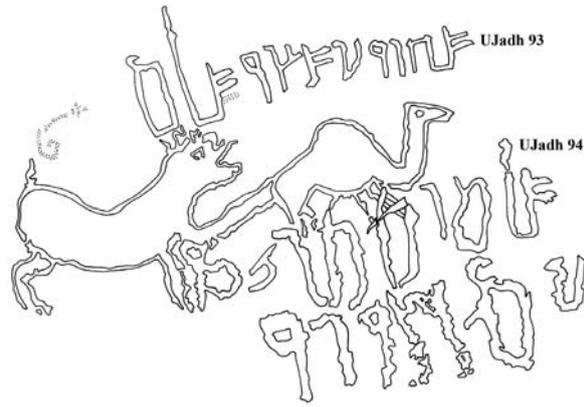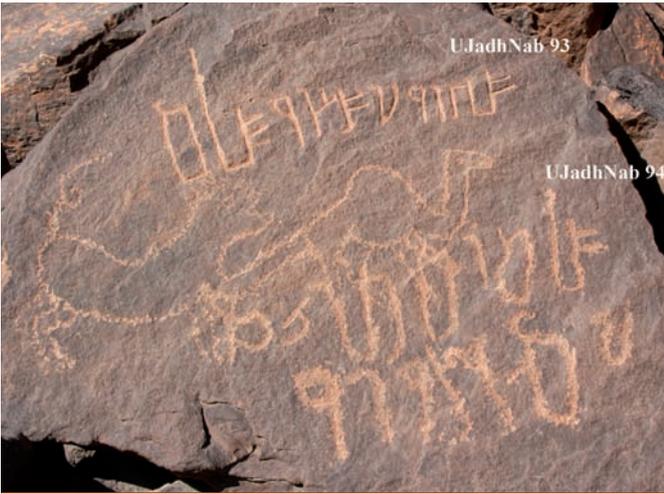
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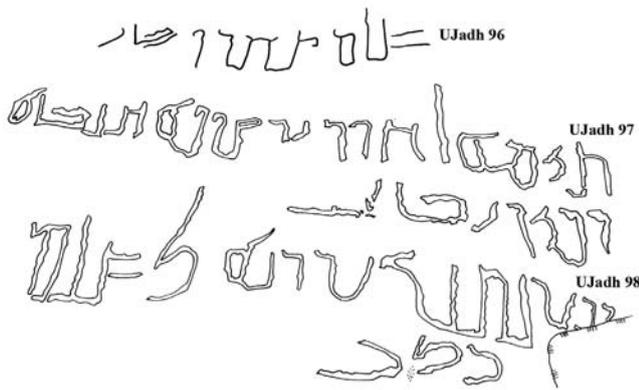
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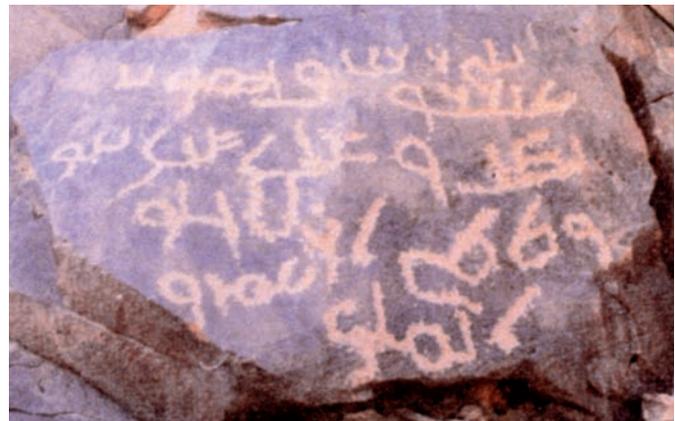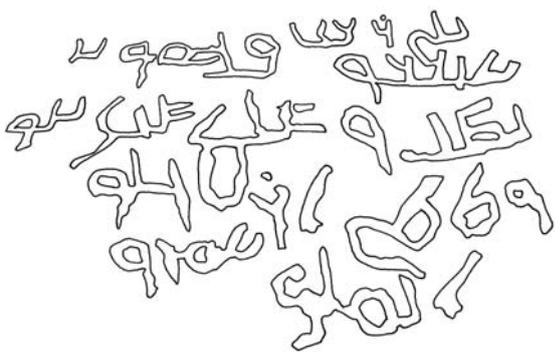
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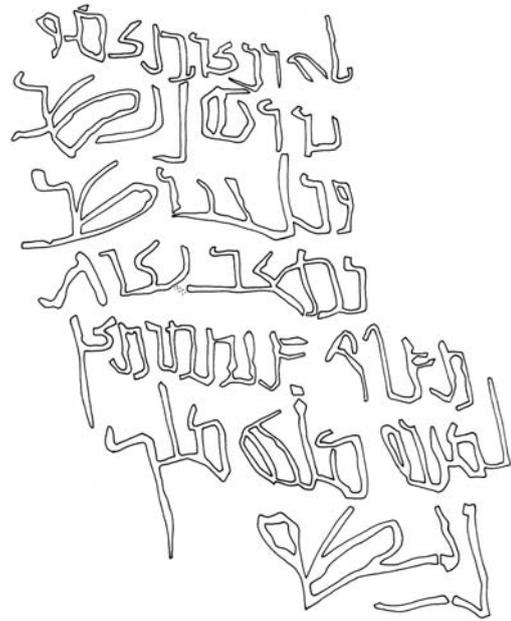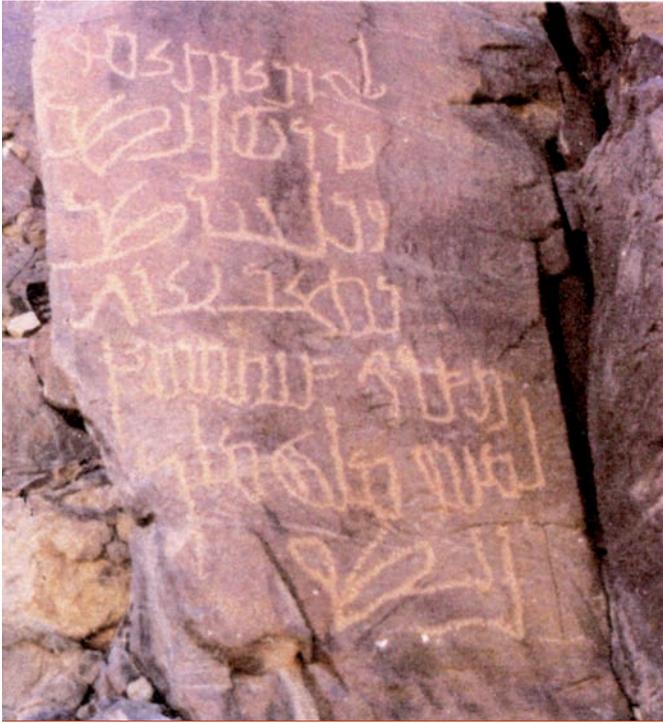
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21a. UJadhNab 110

21b. UJadhNab 114–119 (for the facsimiles, see the catalogue)

Pl. 22　　　　　　　　　*Plates*
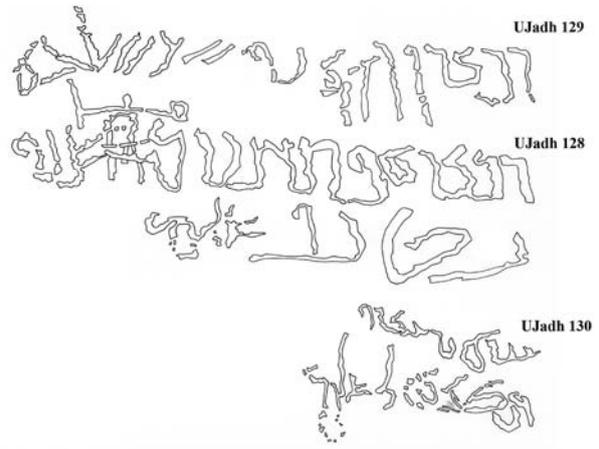
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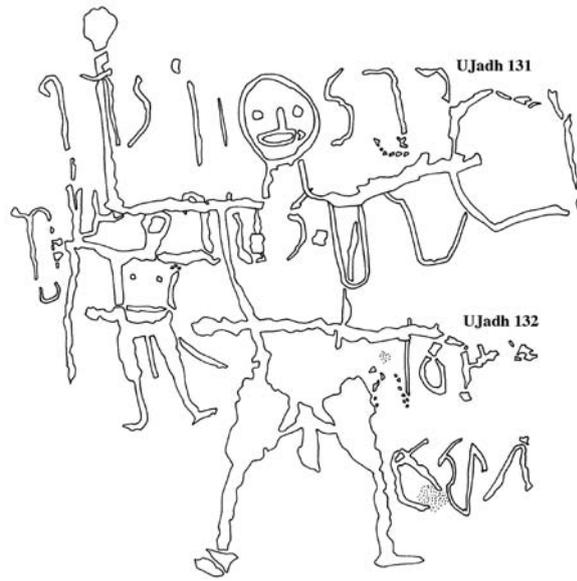
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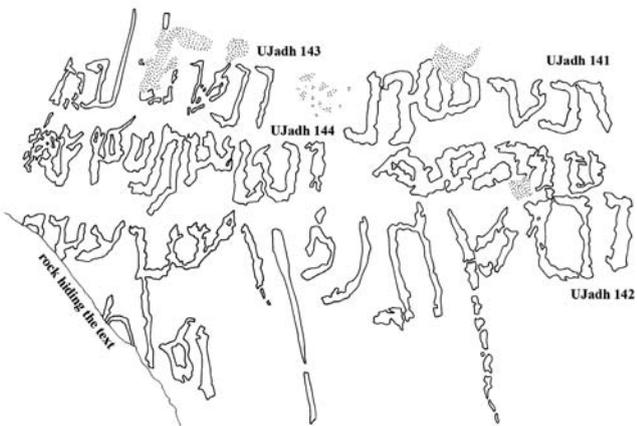
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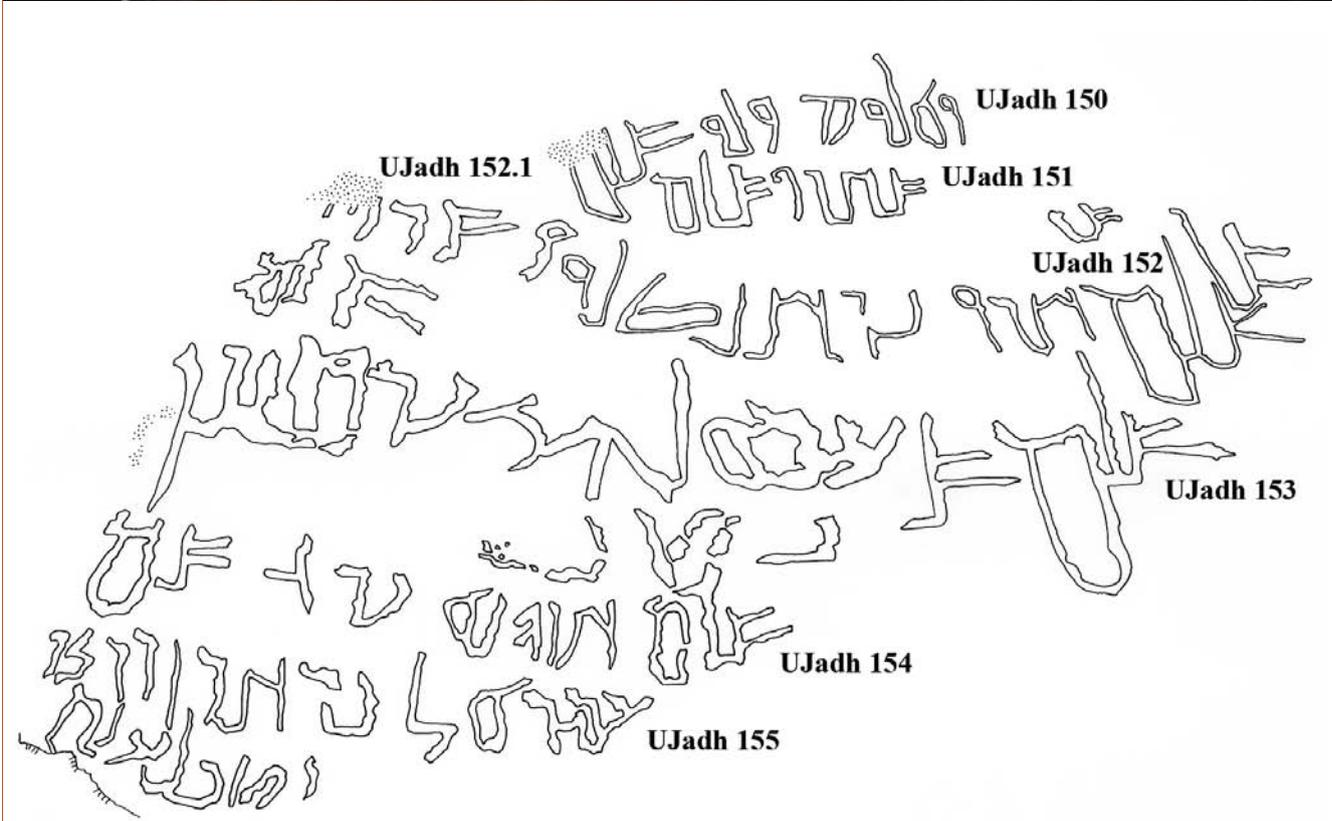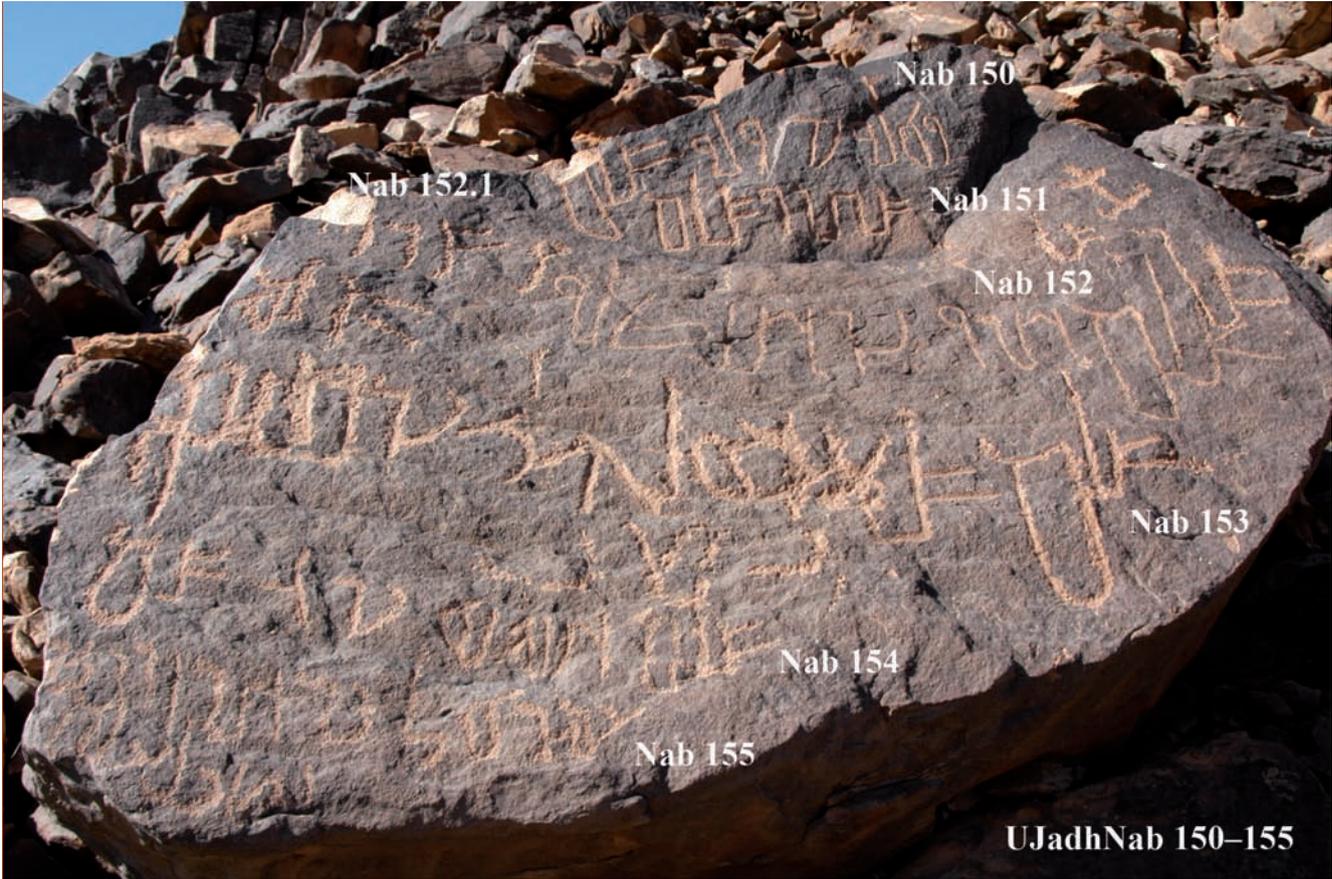
23. UJadhNab 150–155

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UJadhNab 165–168
UJadhHism 12

Nab 165

Hism 12

Nab 166

Nab 167

Nab 168

UJadh 165

UJadh 166

UJadh 167

UJadh 168

rock
hiding
the text

24. UJadhNab 165–168, UJadhHism 12
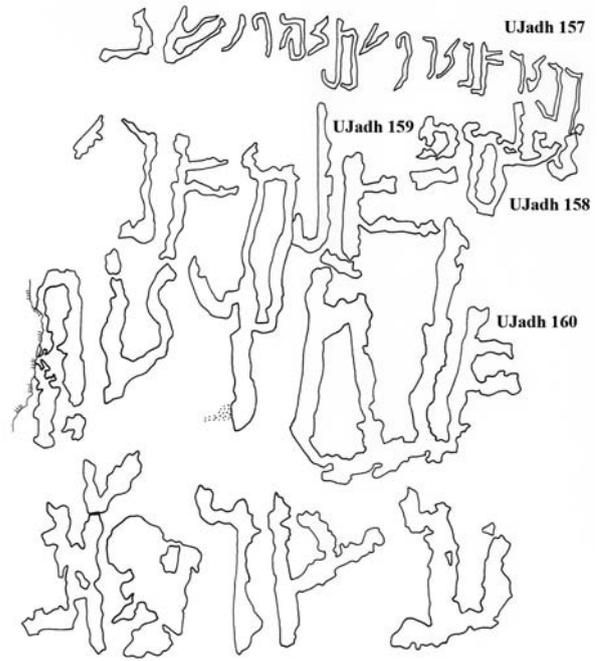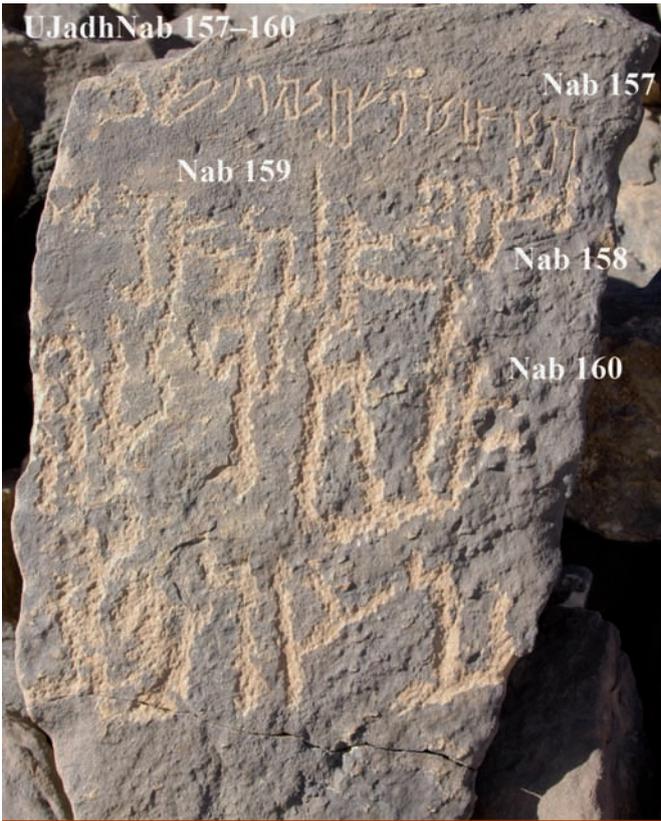
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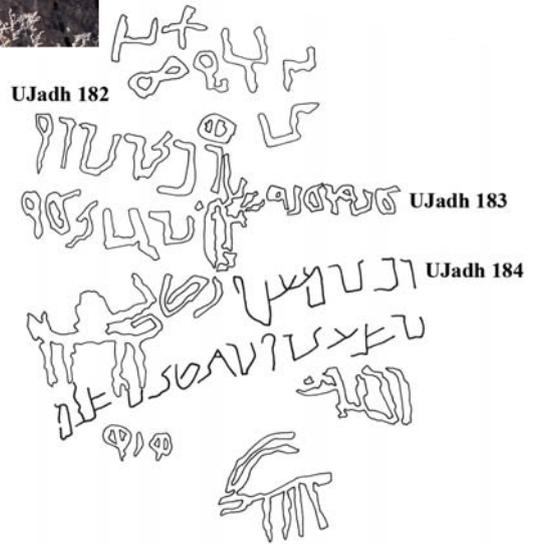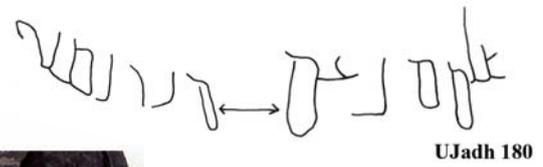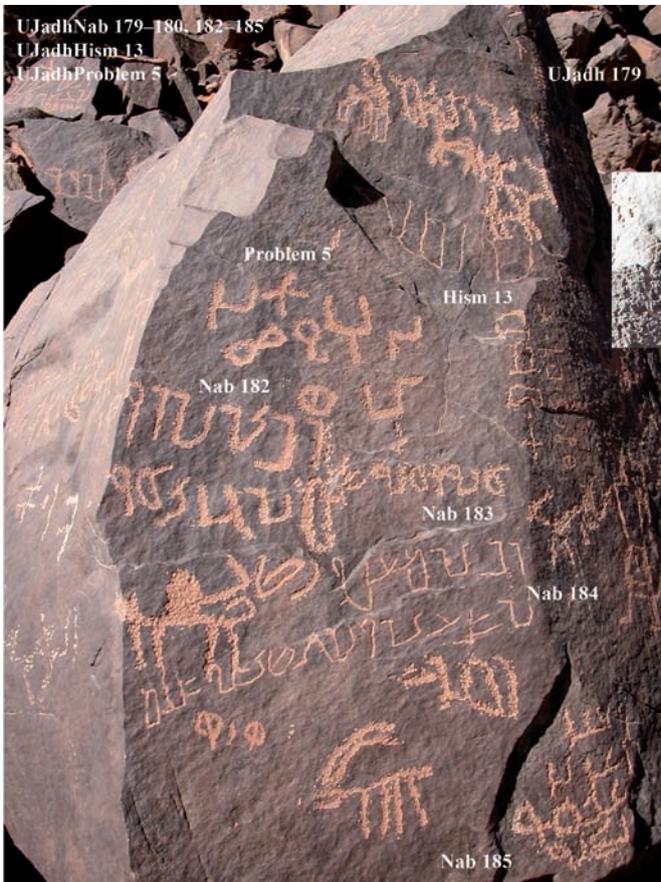
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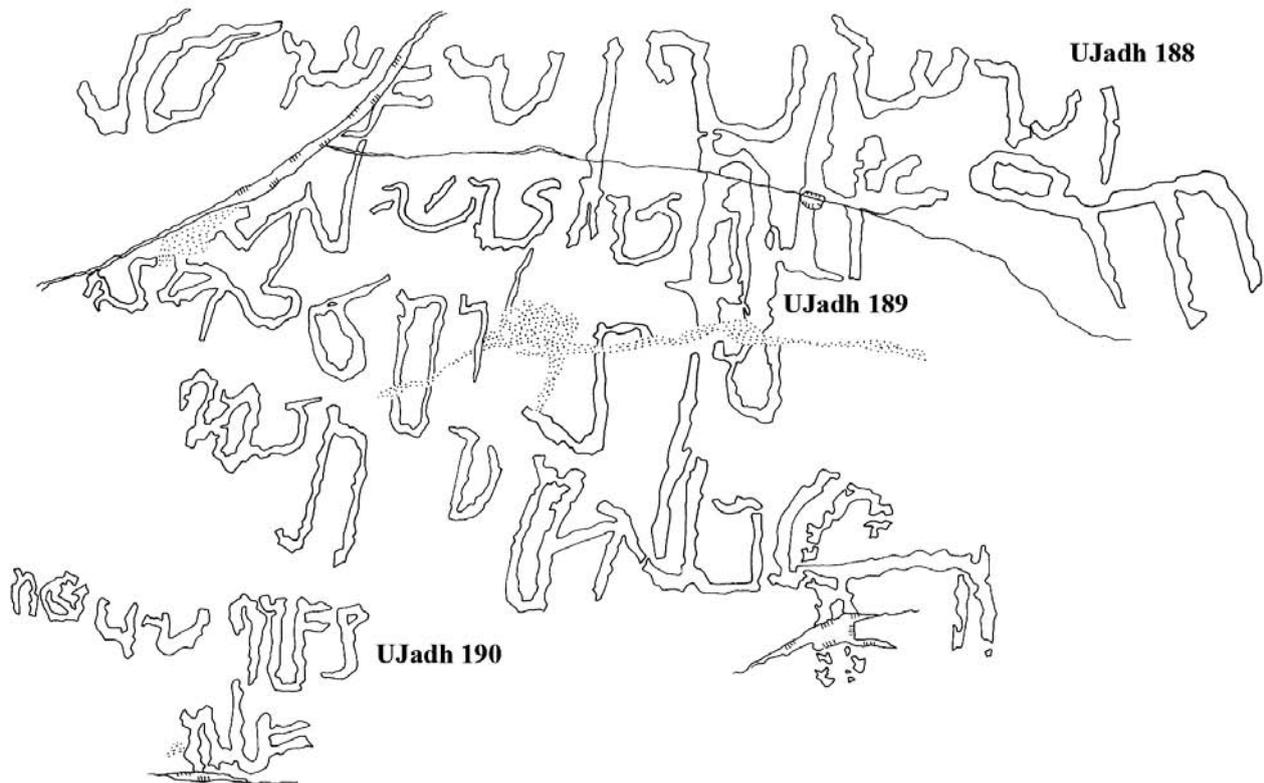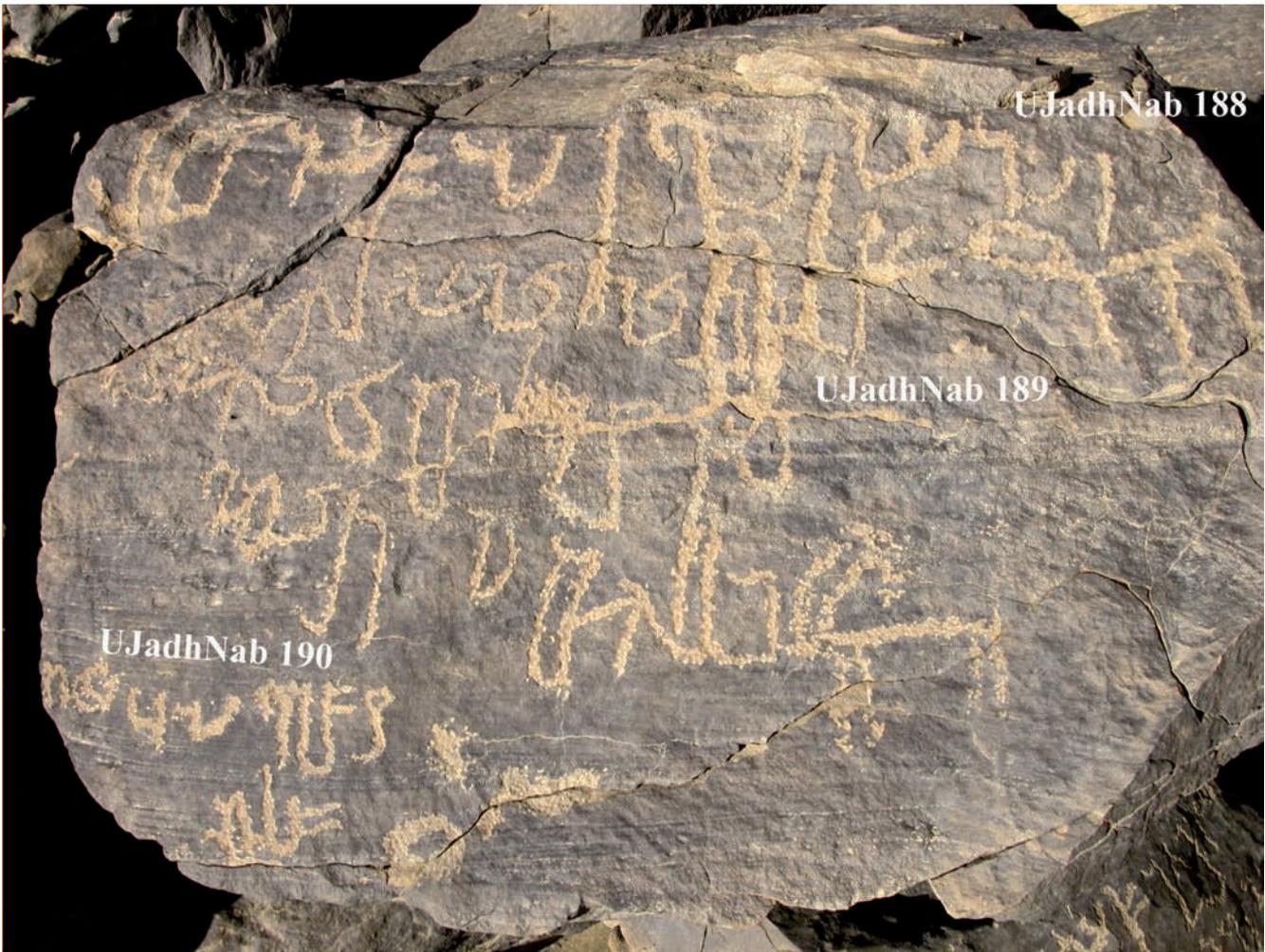
26. UJadhNab 188–190

27a. UJadhNab 196–198 (for the facsimiles, see the catalogue), UJadhSyr 1–2

27b. UJadhNab 214 and 215

Pl. 28 *Plates*

28. UJadhNab 223, 225–228 (for the facsimiles, see the catalogue)

29. UJadhNab 240–247

Pl. 30 *Plates*
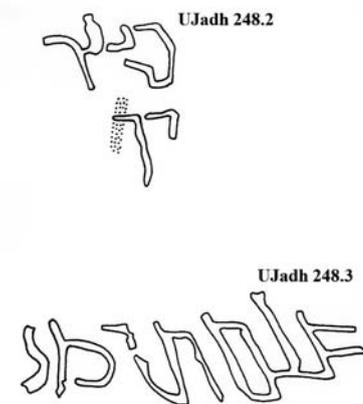
Al-Theeb 2002: 320

30a. UJadhNab 248.2–3, 249, UJadhASA 46
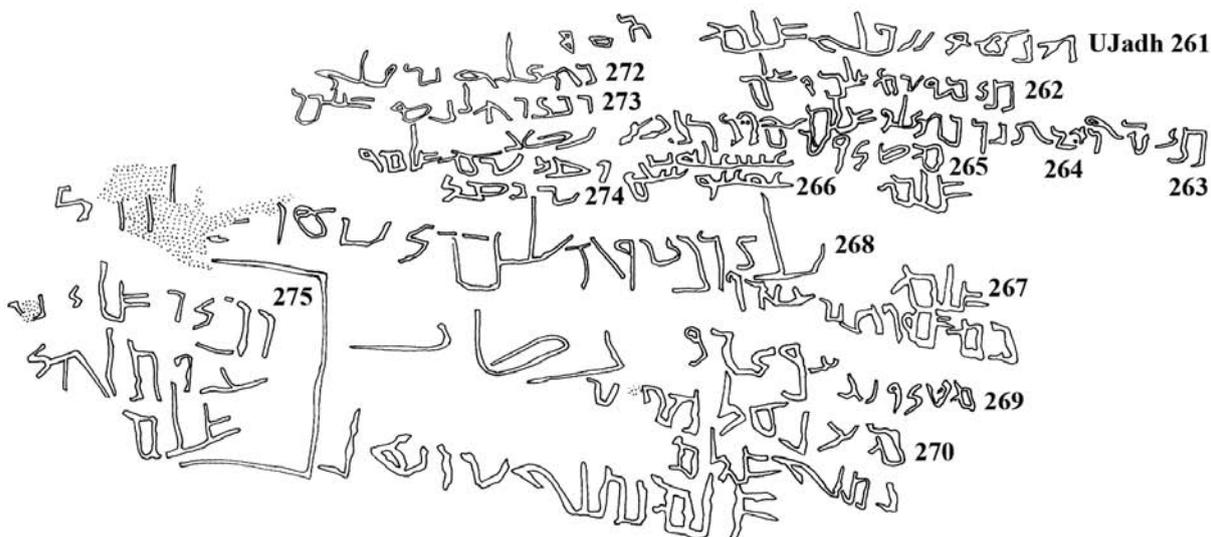
30b. UJadhNab 261–275, UJadhASA 44
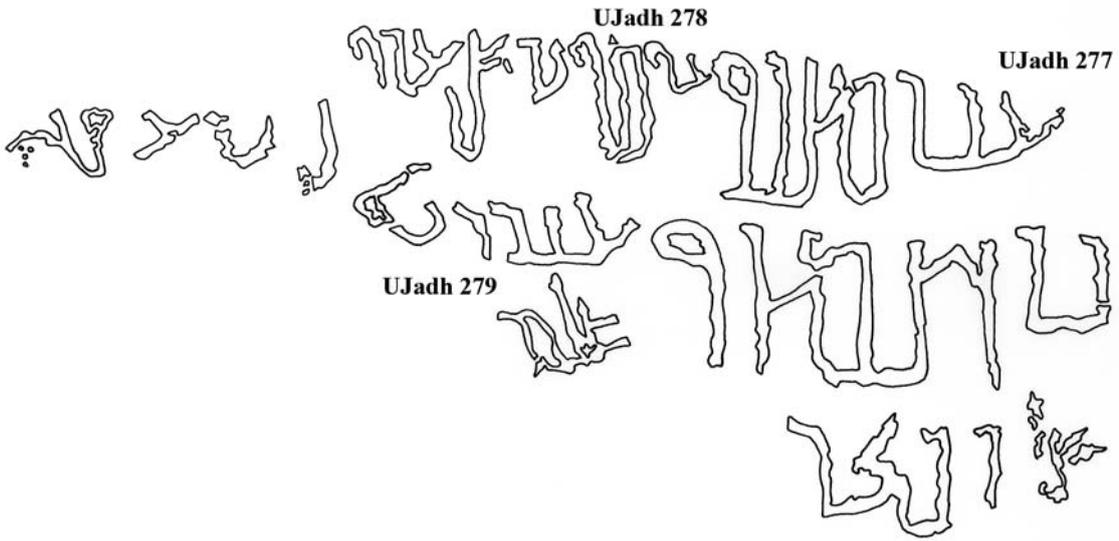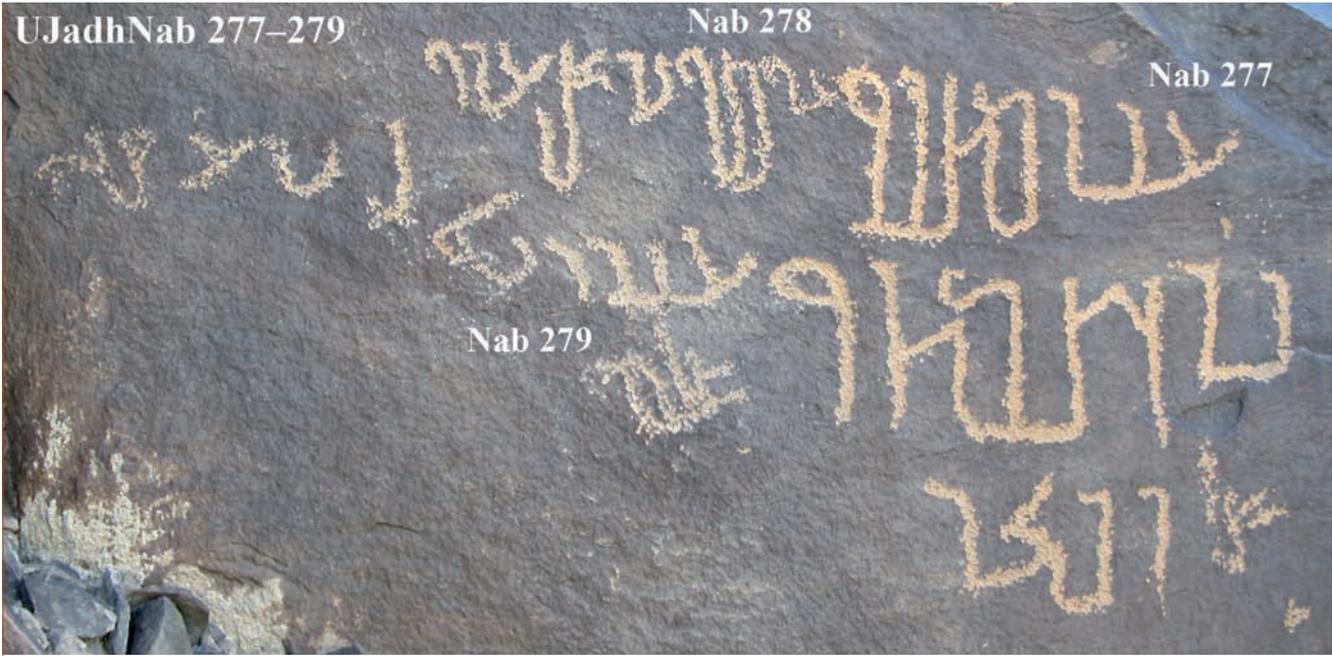
31a. UJadhNab 277–279
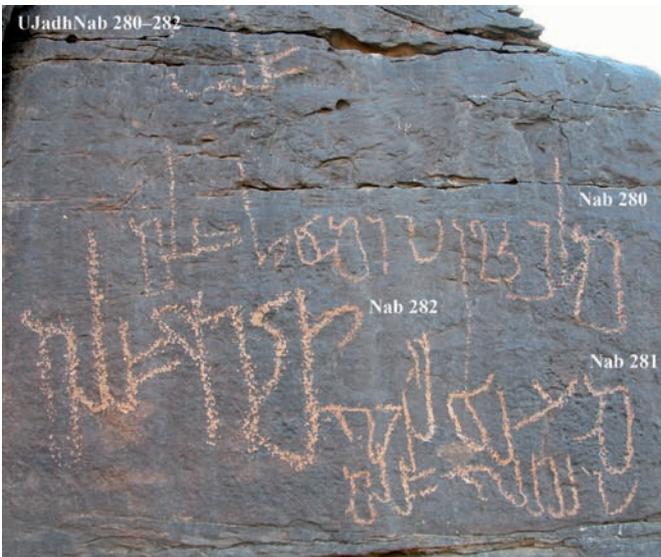
31b. UJadhNab 280–282

Pl. 32

32a. UJadhNab 300–301, UJadhImpAr? 1
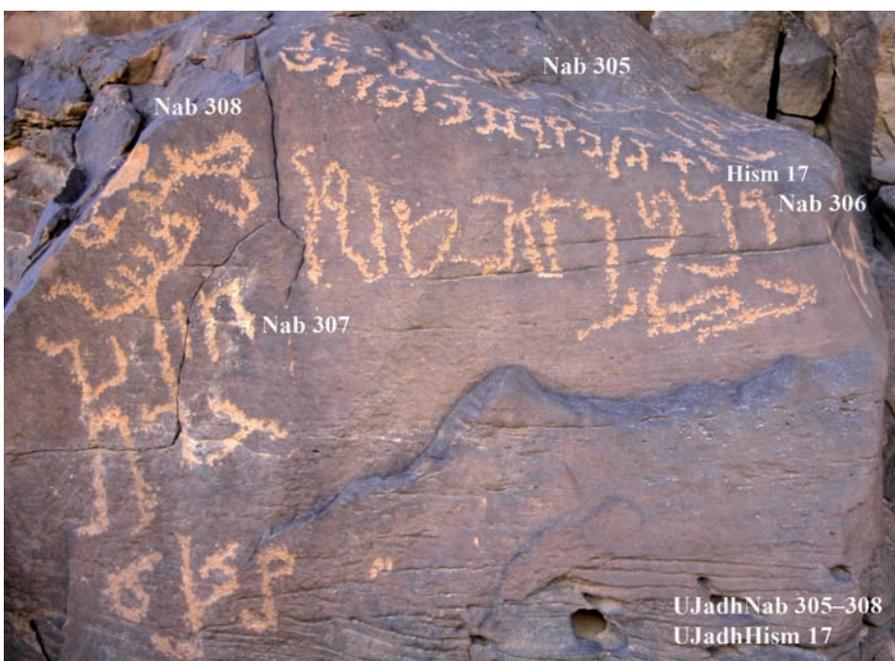
32b. UJadhNab 305–308 (for the facsimiles, see the catalogue), UJadhHism 17
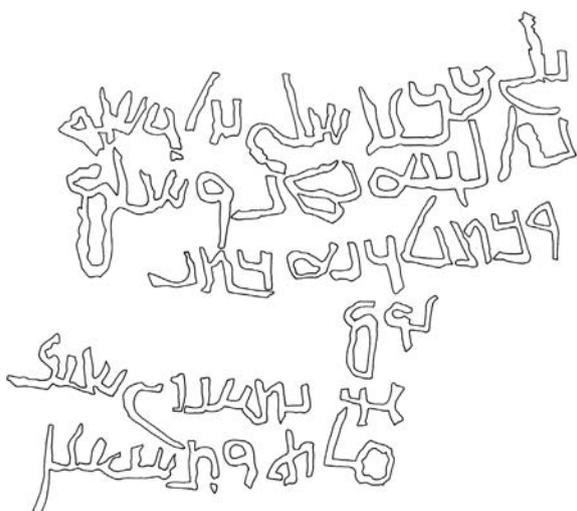
32c. UJadhNab 309
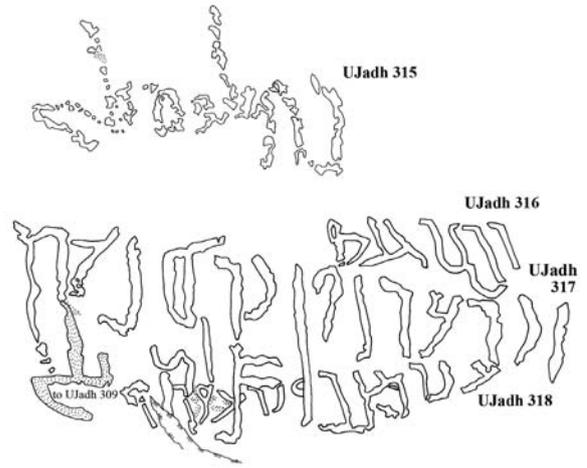
33a. UJadhNab 315–318

33b. UJadhNab 329–333 (for the facsimiles, see the catalogue)

Pl. 34   *Plates*
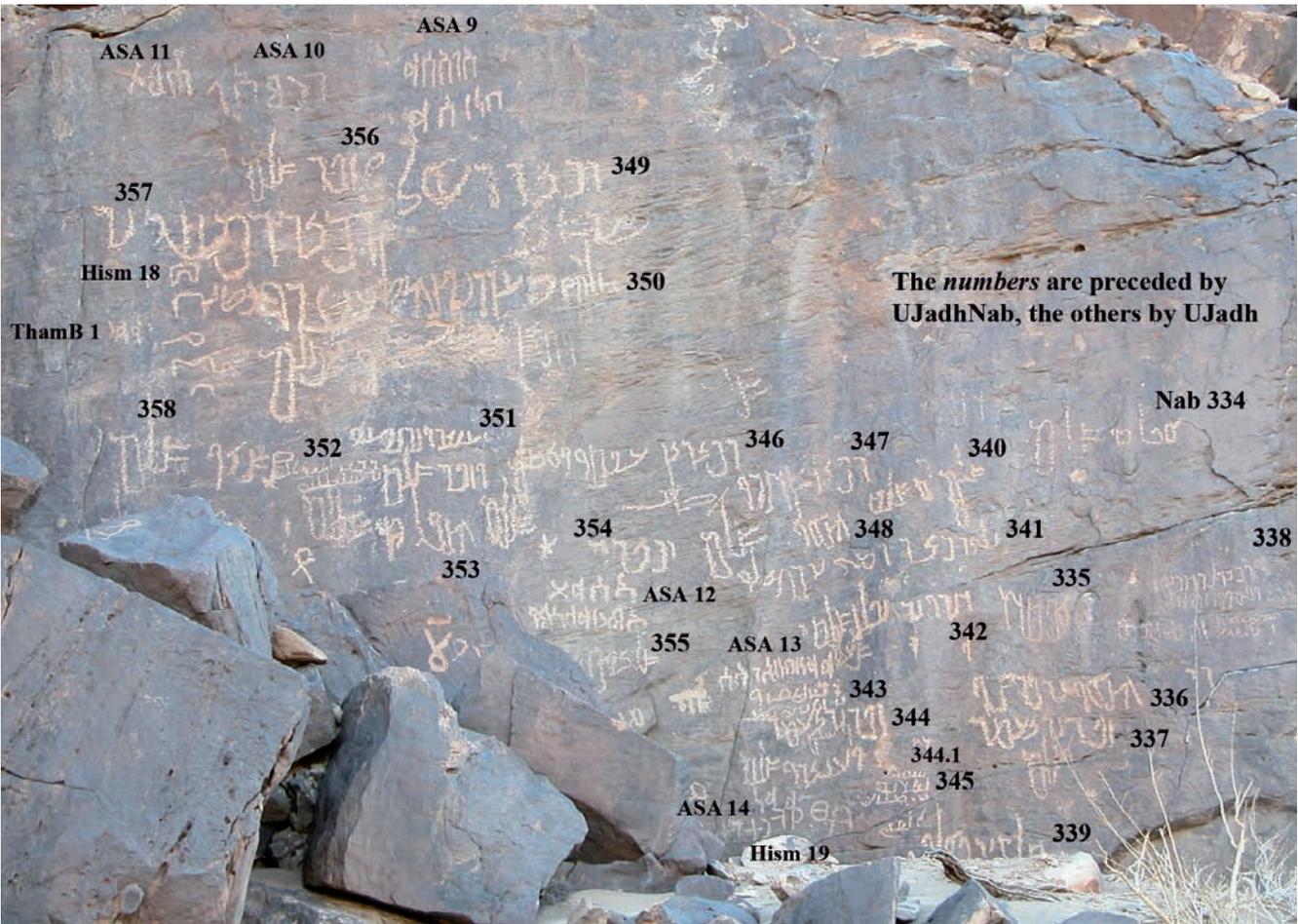
34a. UJadhNab 334–358 (for the facsimiles, see the catalogue), UJadhASA 9–14, UJadhHism 19–19, and UJadhThamB 1
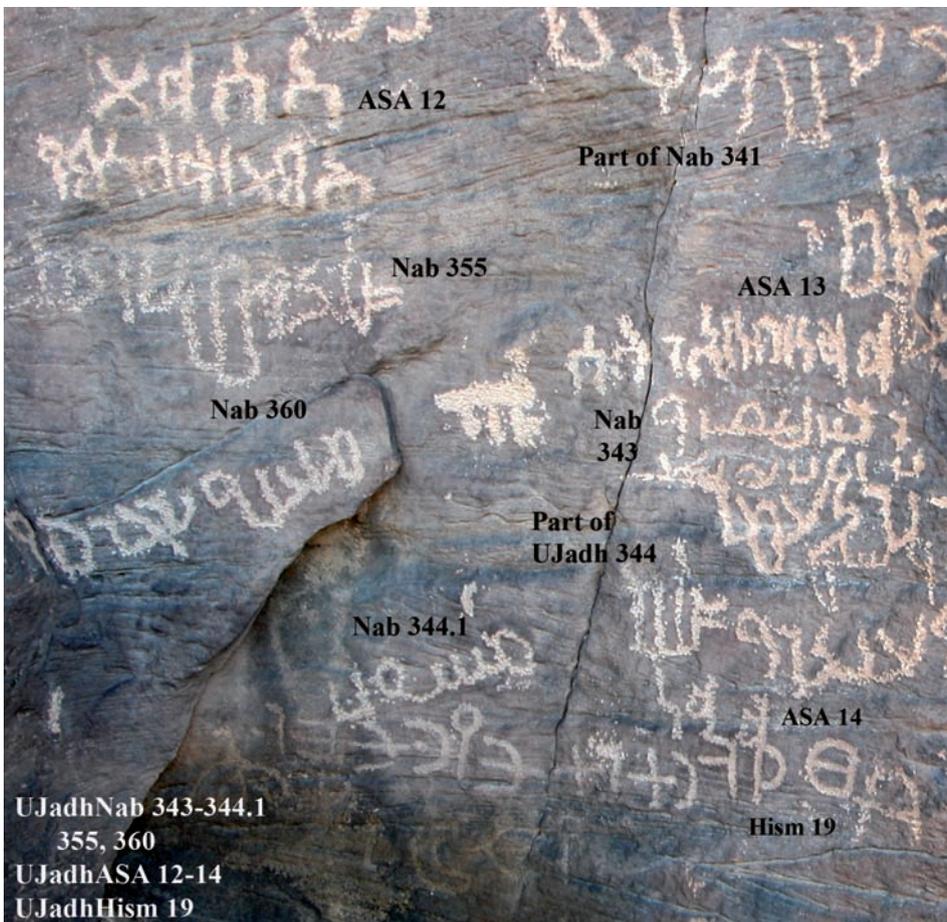
34b. UJadhNab 343, 344.1, 355, 360 (for the facsimiles, see the catalogue), UJadhASA 12–14, UJadhHism 19
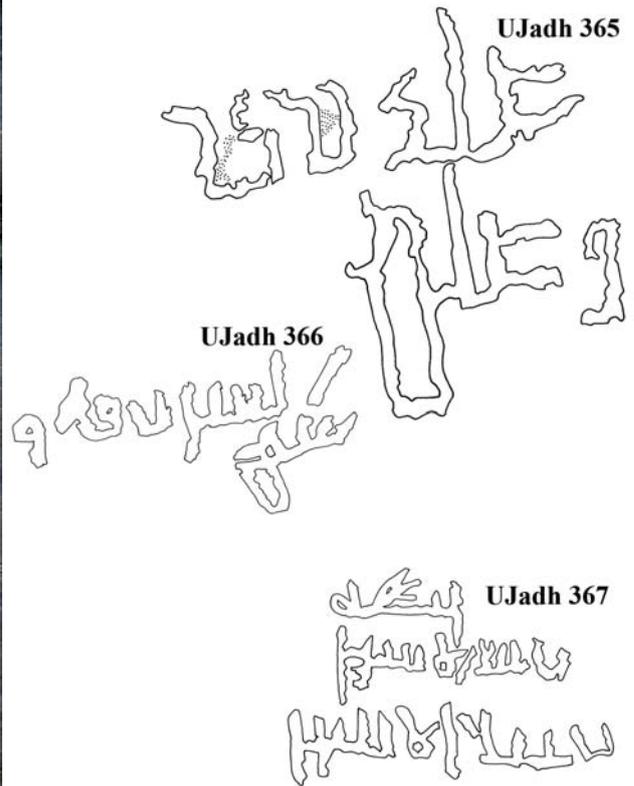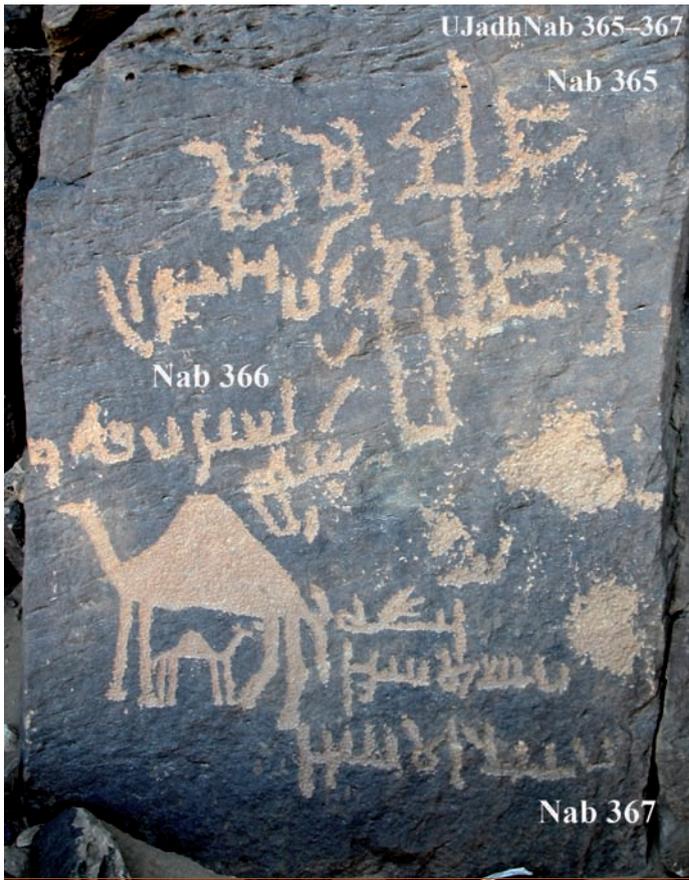
35a. UJadhNab 365–367

35b. UJadhNab 373–375.1 (for the facsimiles, see the catalogue)

Pl. 36   *Plates*
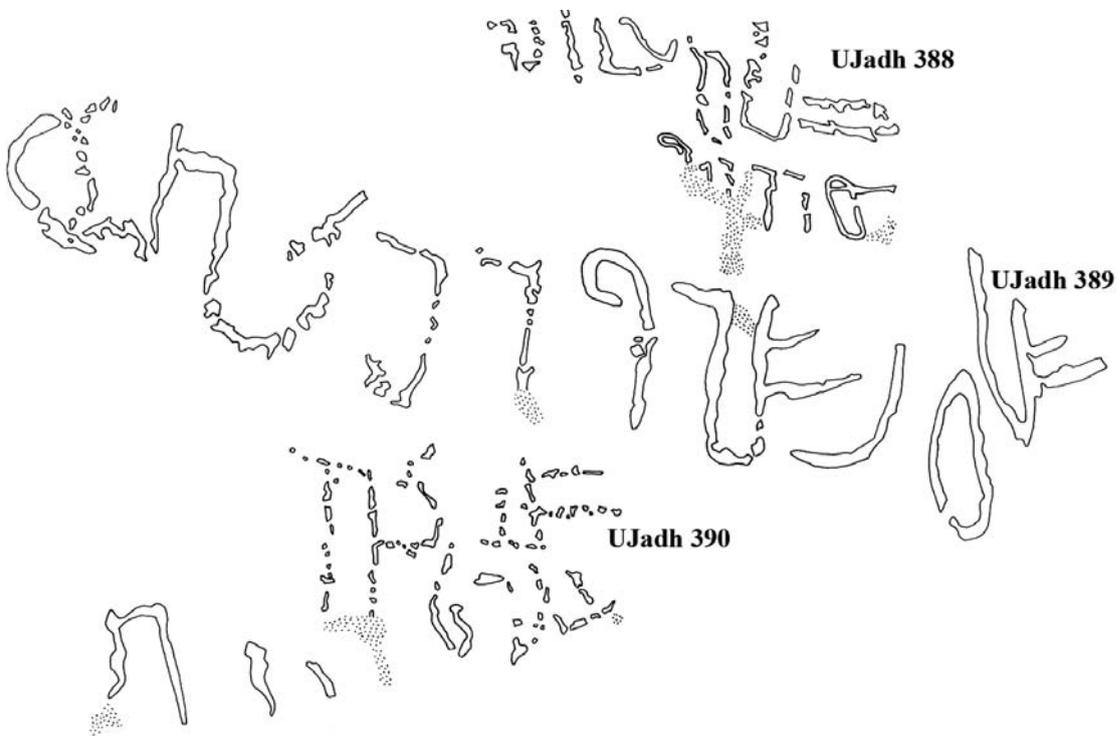
36. UJadhNab 388–390, UJadhASA 42, UJadhThamC? 1

All *numbers* are preceded by UJadhNab, the others by UJadh
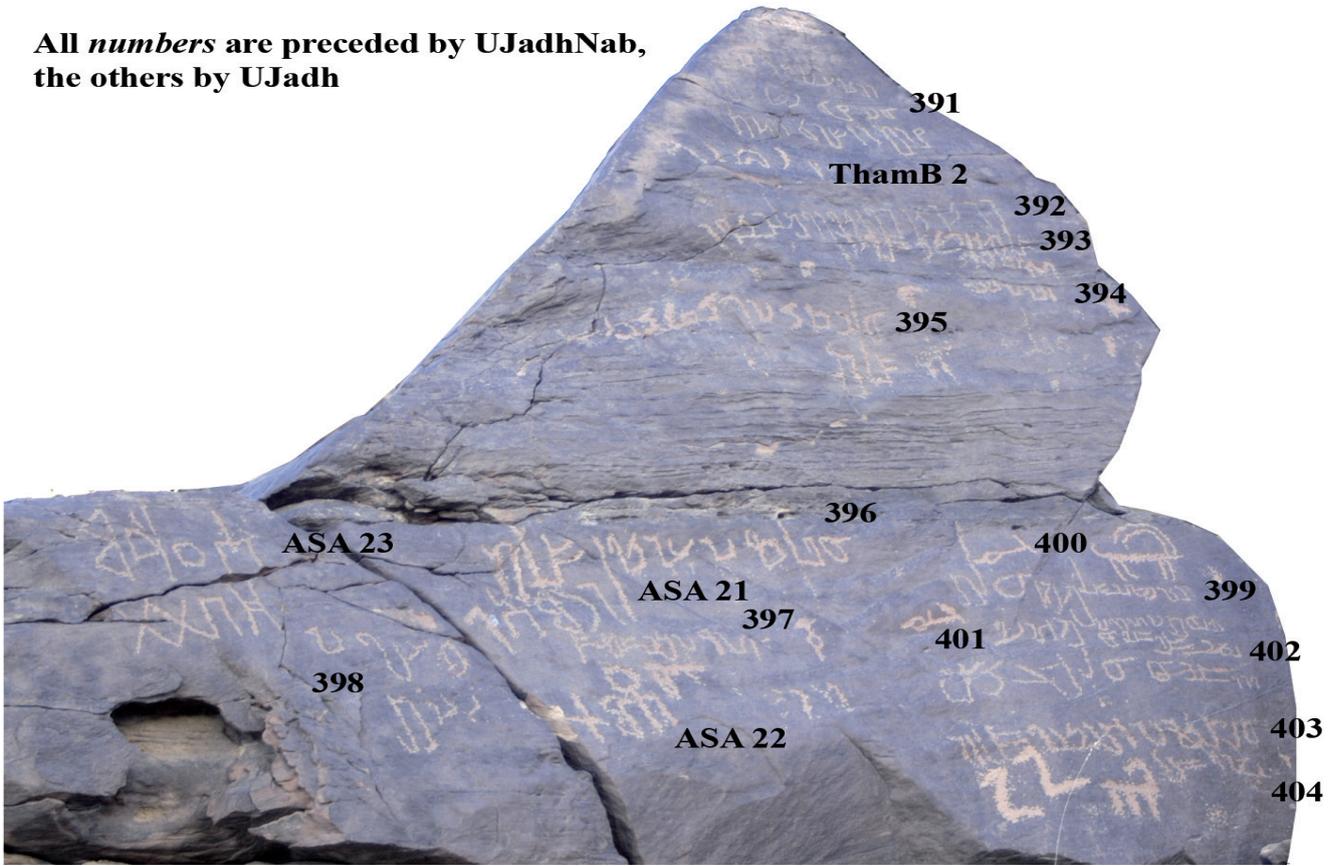
37a. UJadhNab 391–404 (for the facsimiles, see the catalogue), UJadhASA 21–23, UJadhThamB 2

37b. UJadhNab 405–408 (for the facsimiles, see the catalogue)

Pl. 38 *Plates*
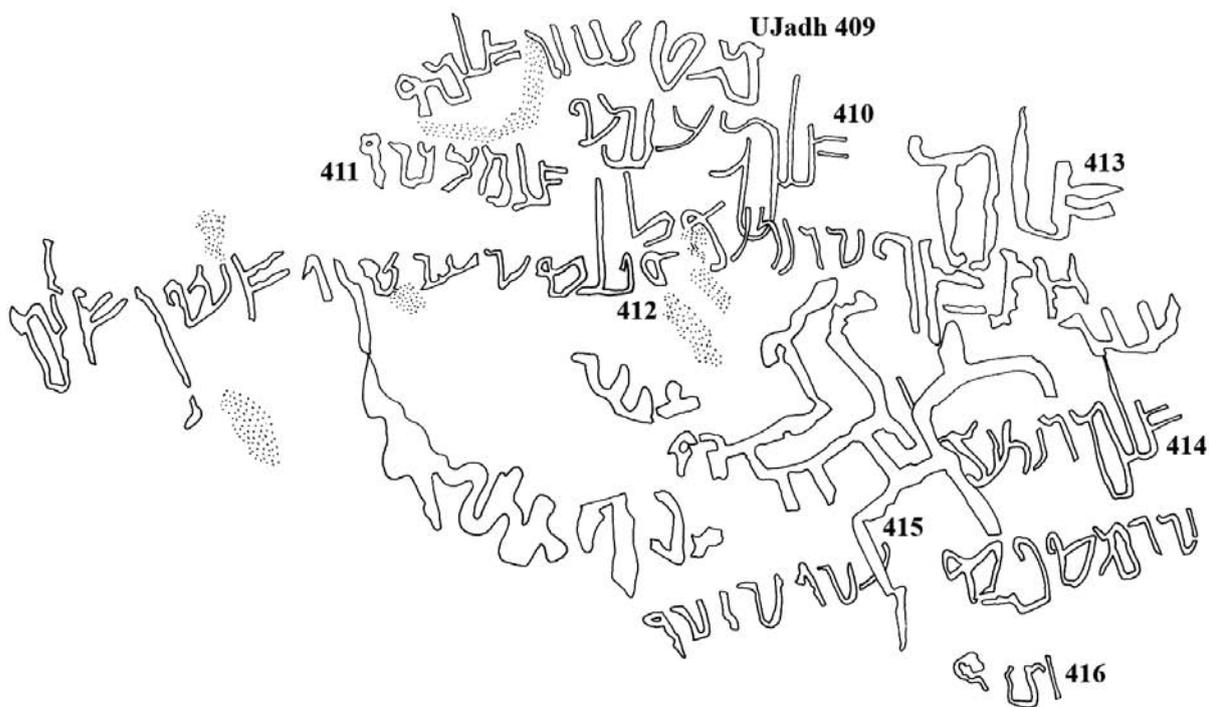
38. UJadhNab 409–416
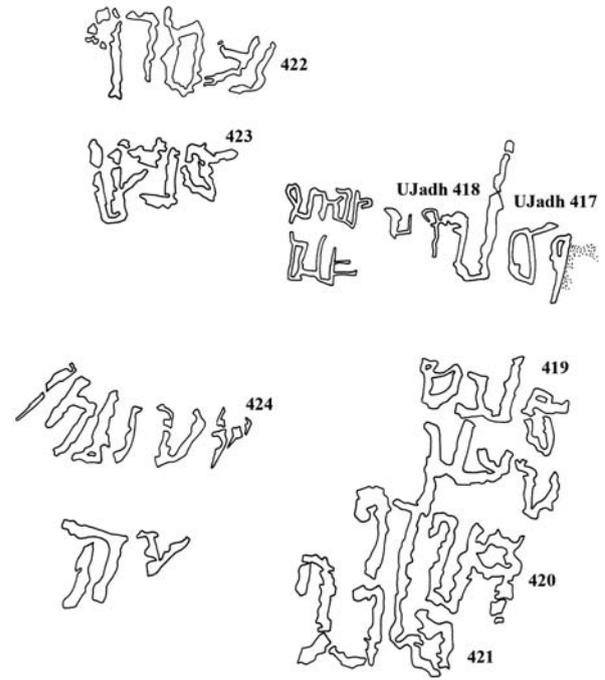
39a. UJadhNab 417–424
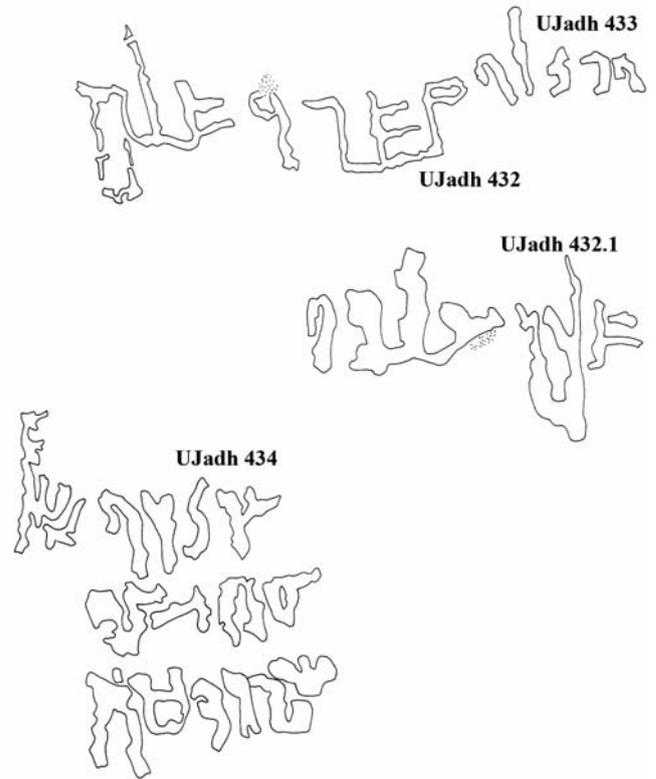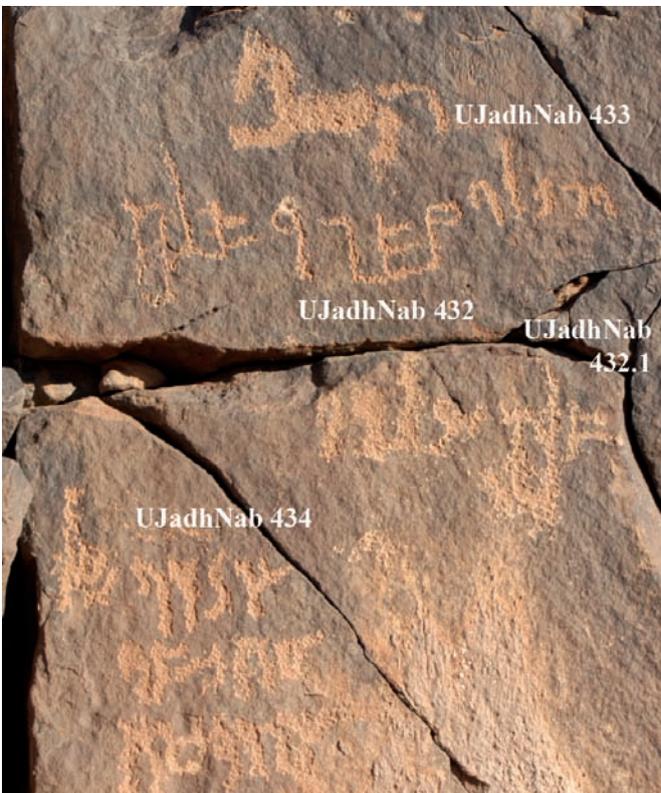
39b. UJadhNab 432–434

Pl. 40 *Plates*
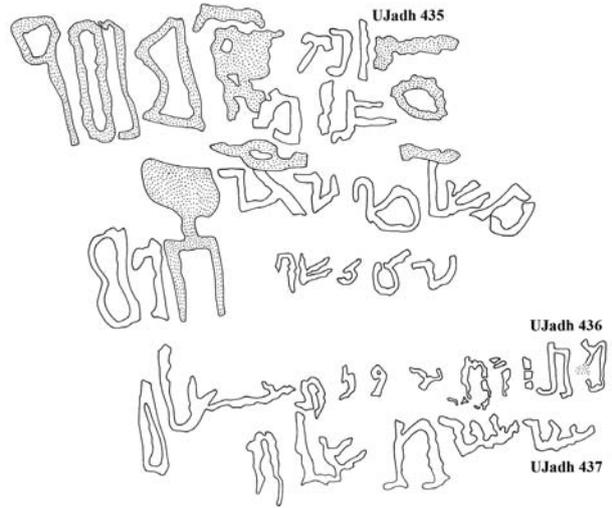
40a. UJadhNab 435–437, UJadhASA 26
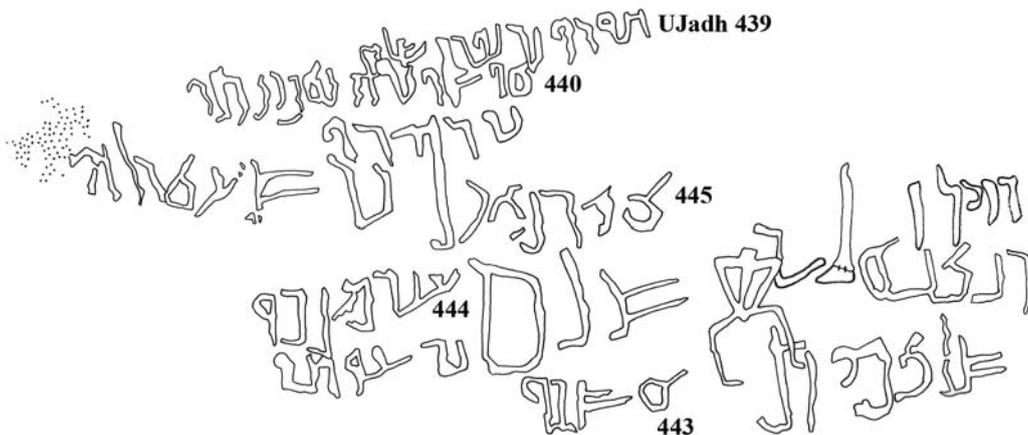
40b. UJadhNab 439–445, UJadhASA 28–29, UJadhHism 22–24

41a. UJadhNab 449–451 (for the facsimiles, see the catalogue), UJadhASA 27

Al-Theeb 2002: 317
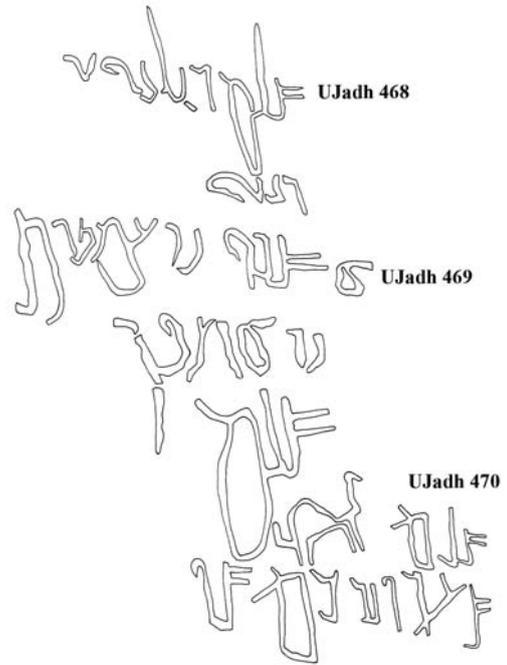
41b. UJadhNab 468–470

Pl. 42   *Plates*
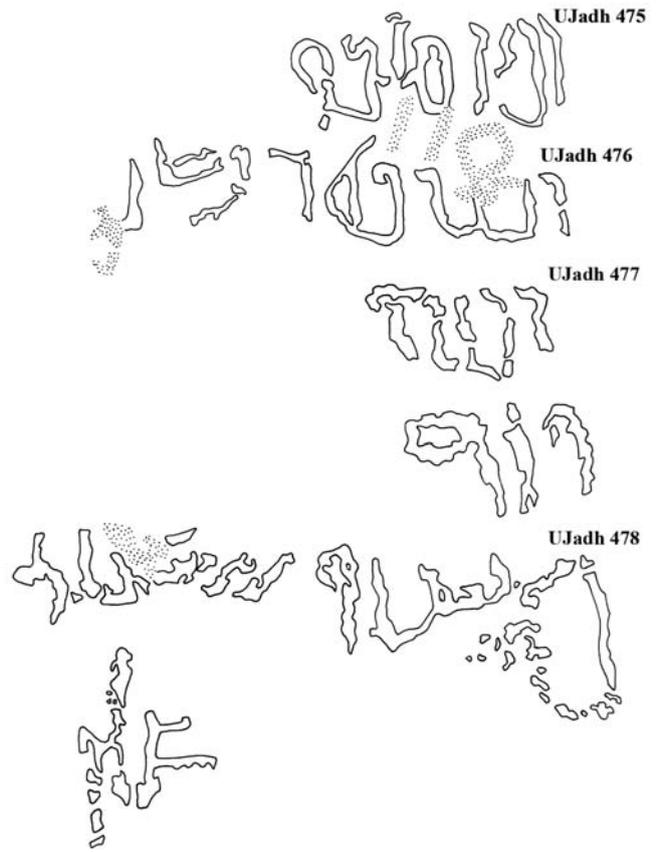
42a. UJadhNab 475–478, UJadh ASA 35

42b. UJadhNab 490–501, UJadhThamC 2–3   Al-Theeb 2005: 190

43a. UJadhNab 502–506

Al-Theeb 2005: 191

43b. UJadhNab 513–516

Al-Theeb 2005: 194

Pl. 44   *Plates*
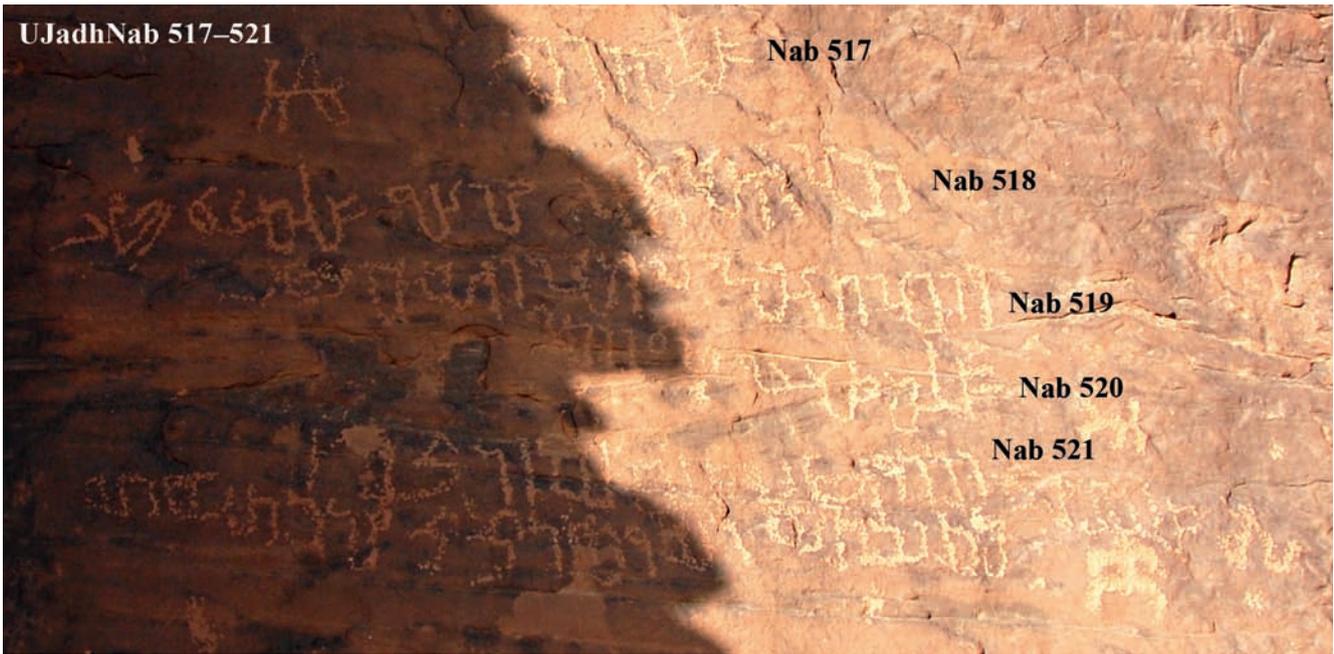
44a. UmmNab 517–521   Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org)

44b. UJadhNab 522–524, UJadhSaf 6, UJadhProblem 6

45a. UJadhNab 526–529
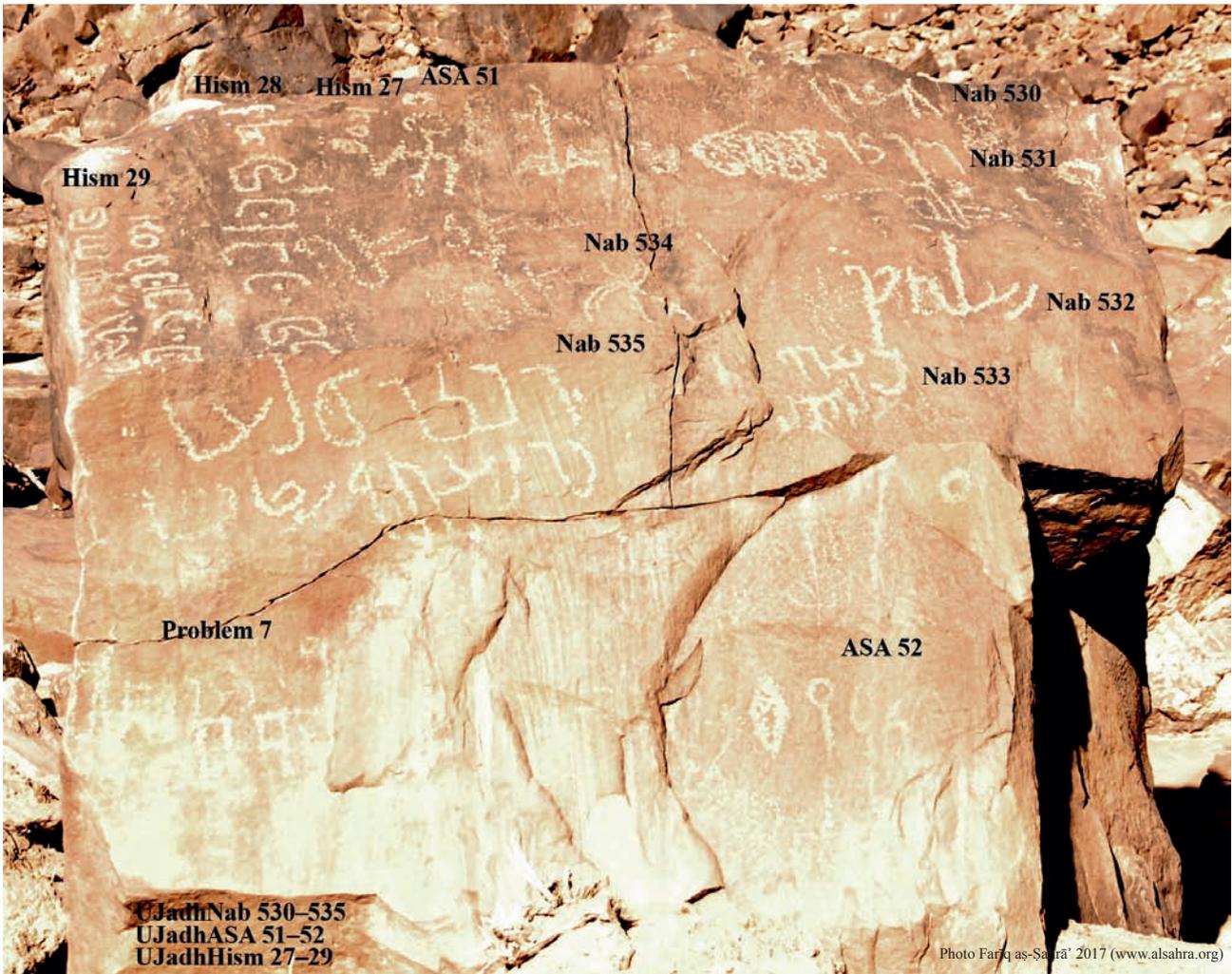
45b. UJadhNab 530–535, UJadhASA 51–52, UJadhHism 27–29

Pl. 46   *Plates*

46a. UJadhNab 539–541

Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org)
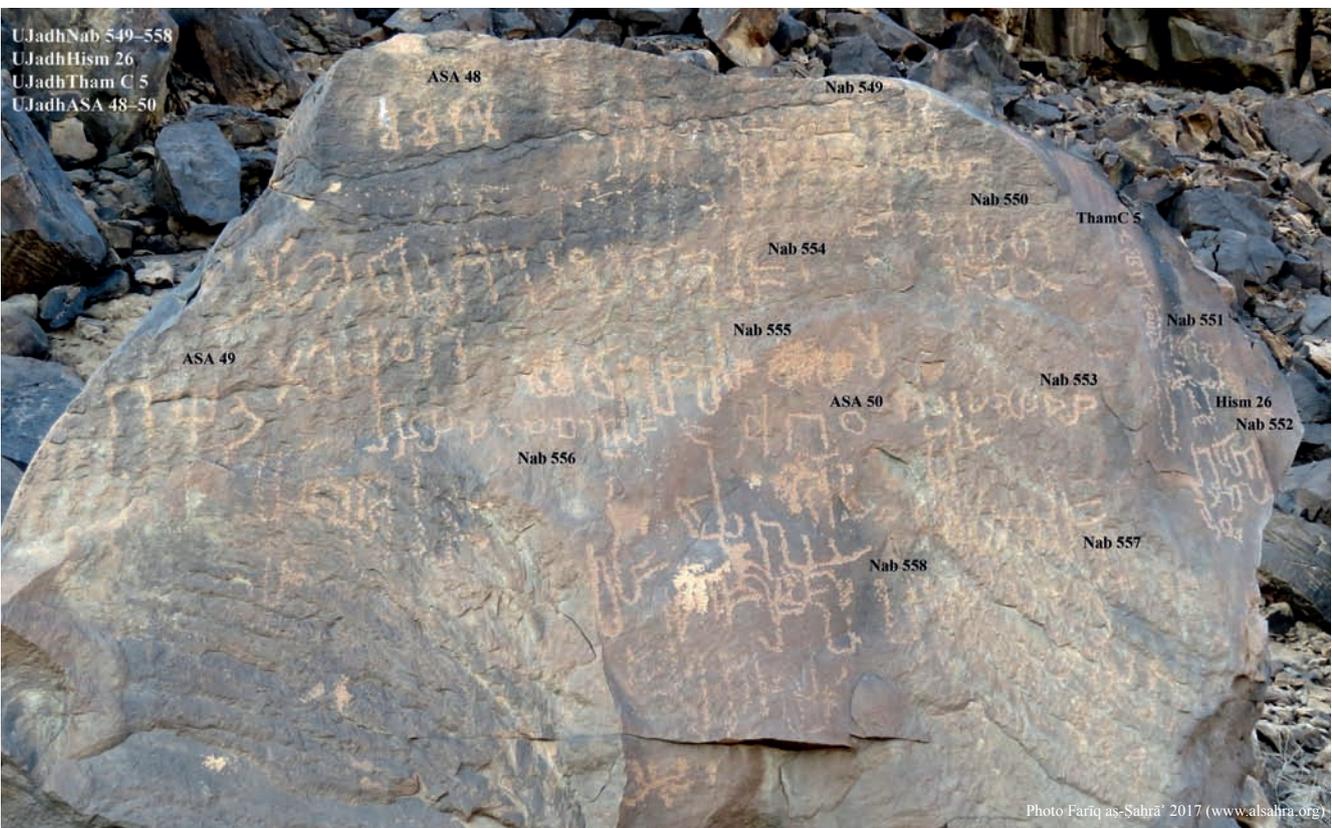
46b. UJadhNab 549–558, UJadhASA 48–50, UJadhHism 26, UJadhThamC 5

47a. UJadhNab 559–562   Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

47b. UJadhNab 563–566   Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

Pl. 48 *Plates*

48. GhRNab 1–18, GhRASA 1, GhRASA/ANA 1, GhRANA 1–3

DBv1Nab 2–12

Nab 2
Nab 3
Nab 4
Nab 5
Nab 6
Nab 7
Nab 8
Nab 9
Nab 10
Nab 11
Nab 12
Nab 13
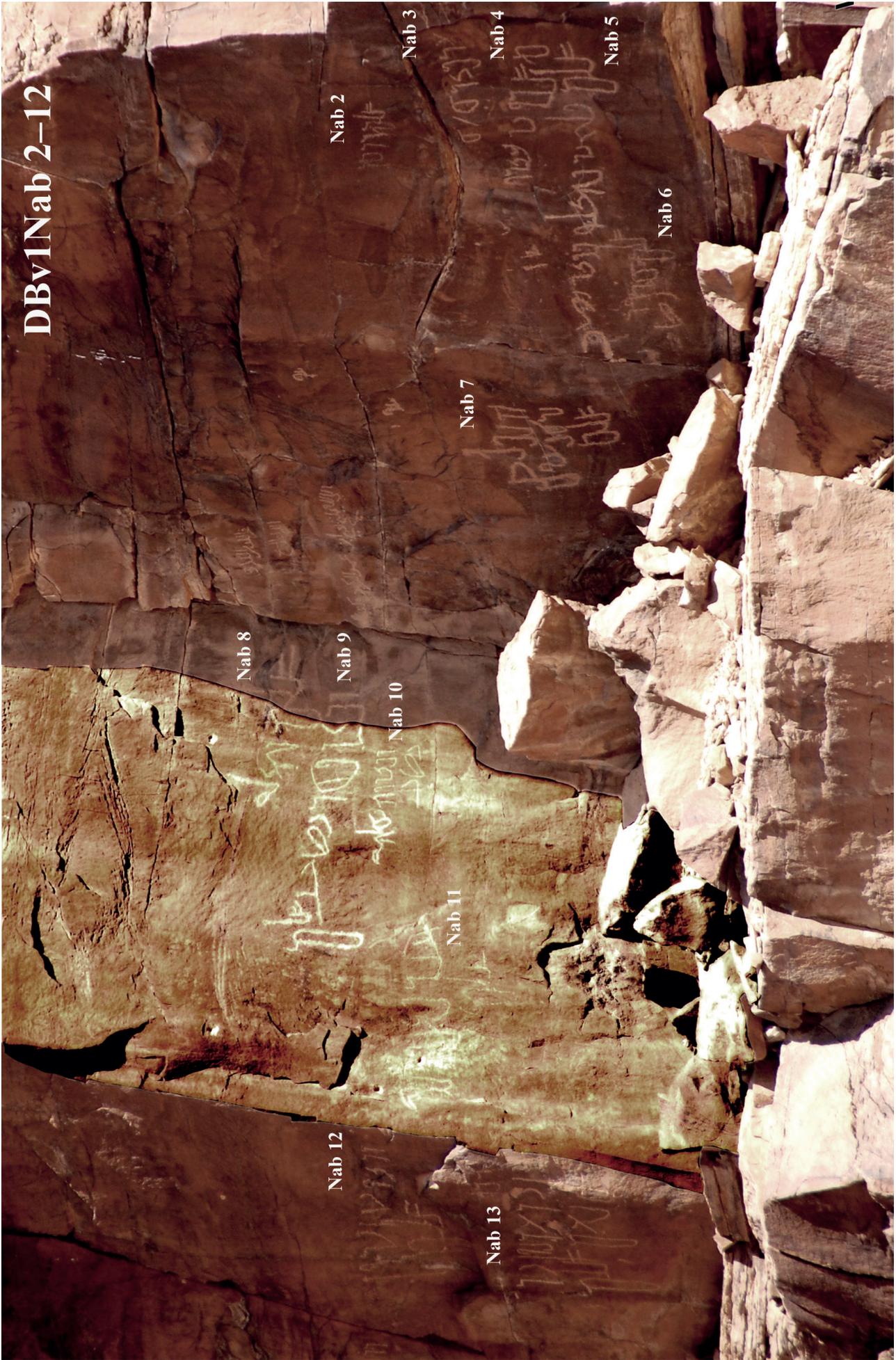
Photo Farīq as-Ṣaḥrā' 2017 (www.alsahra.org)

49. DBv1Nab 2–12

Pl. 50   *Plates*
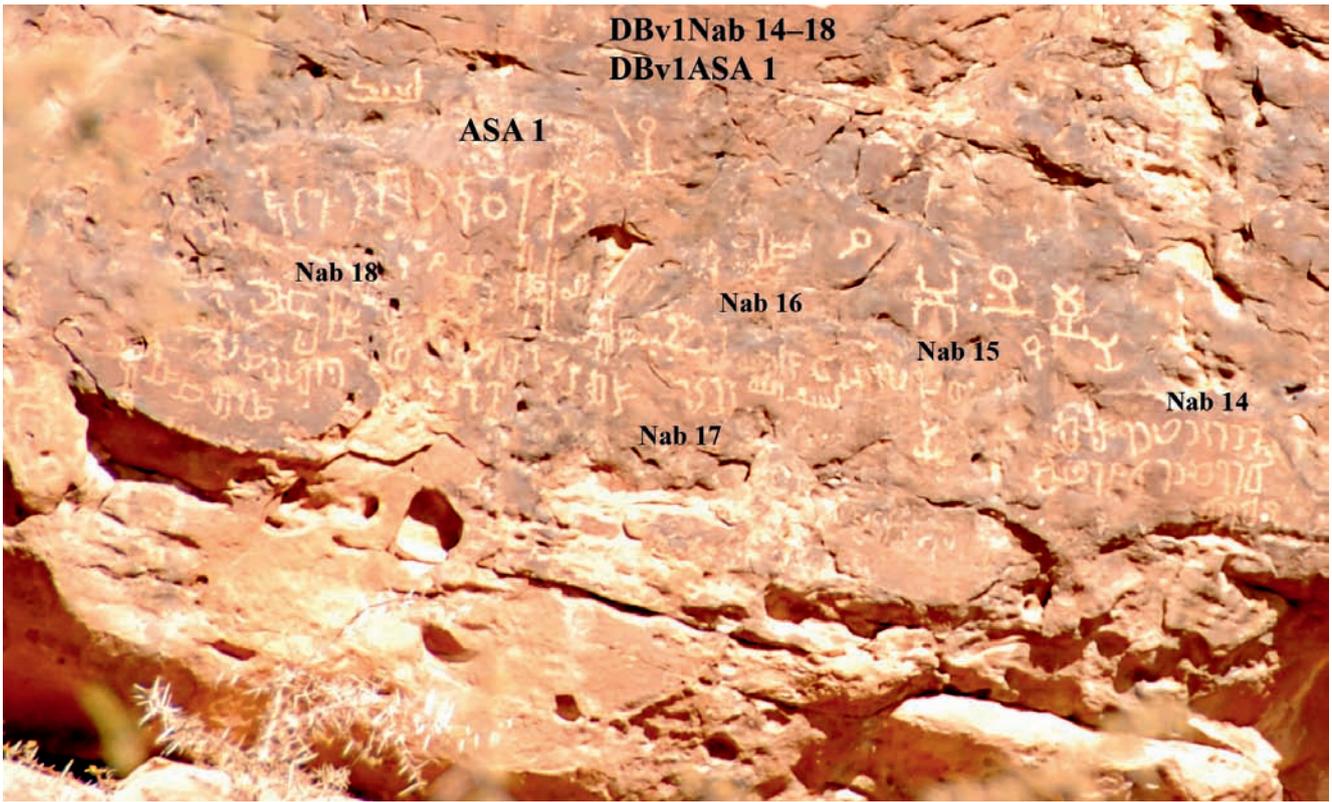
50a. DBv1Nab 14–18, DBv1ASA 1   Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org)
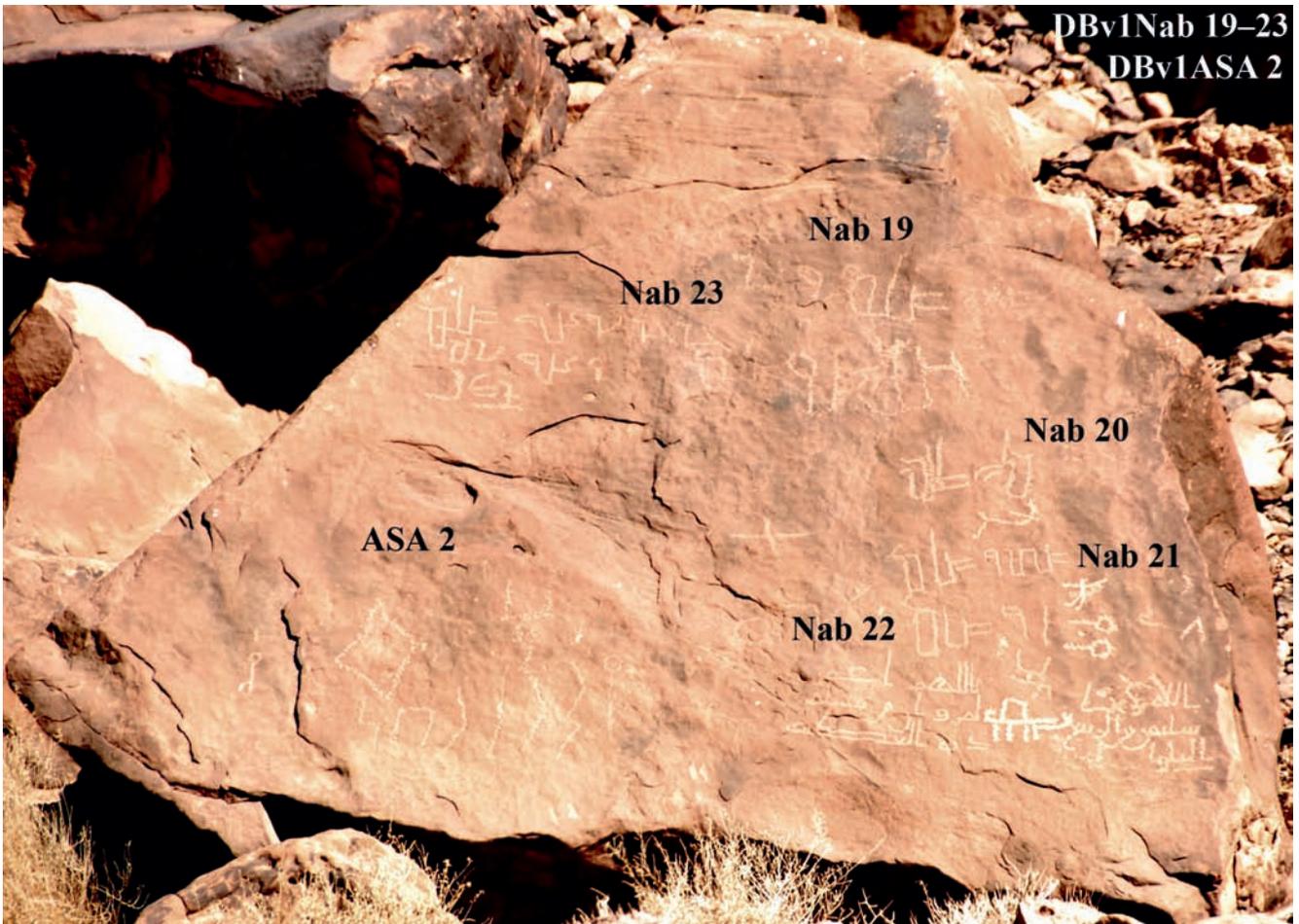
50b. DBv1Nab 19–23, DBv1ASA 2   Photo Farīq aṣ-Ṣaḥrā' 2017 (www.alsahra.org)

51a. DBv3Nab 4–5, DBv3ASA 1–2, DBv3ANA 1   Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

51b. DBv3Nab 6–7, DBv3ASA 3, DBv3Hism 1–2 Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

Pl. 52 *Plates*
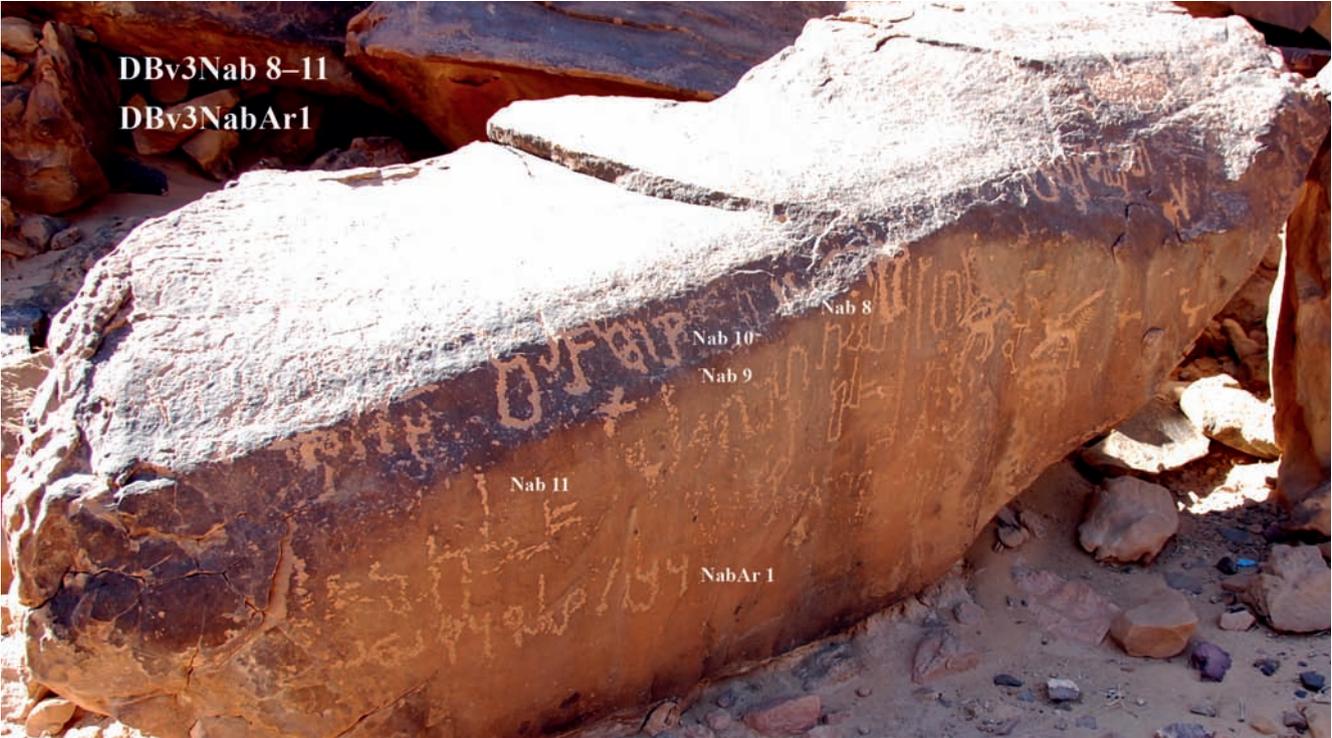
52a. DBv3Nab 8–11, DBv3NabAr 1 Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)

52b. DBv3Nab 12–17, DBv3NabAr 2 Photo Farīq aṣ-Ṣaḥrāʾ 2017 (www.alsahra.org)
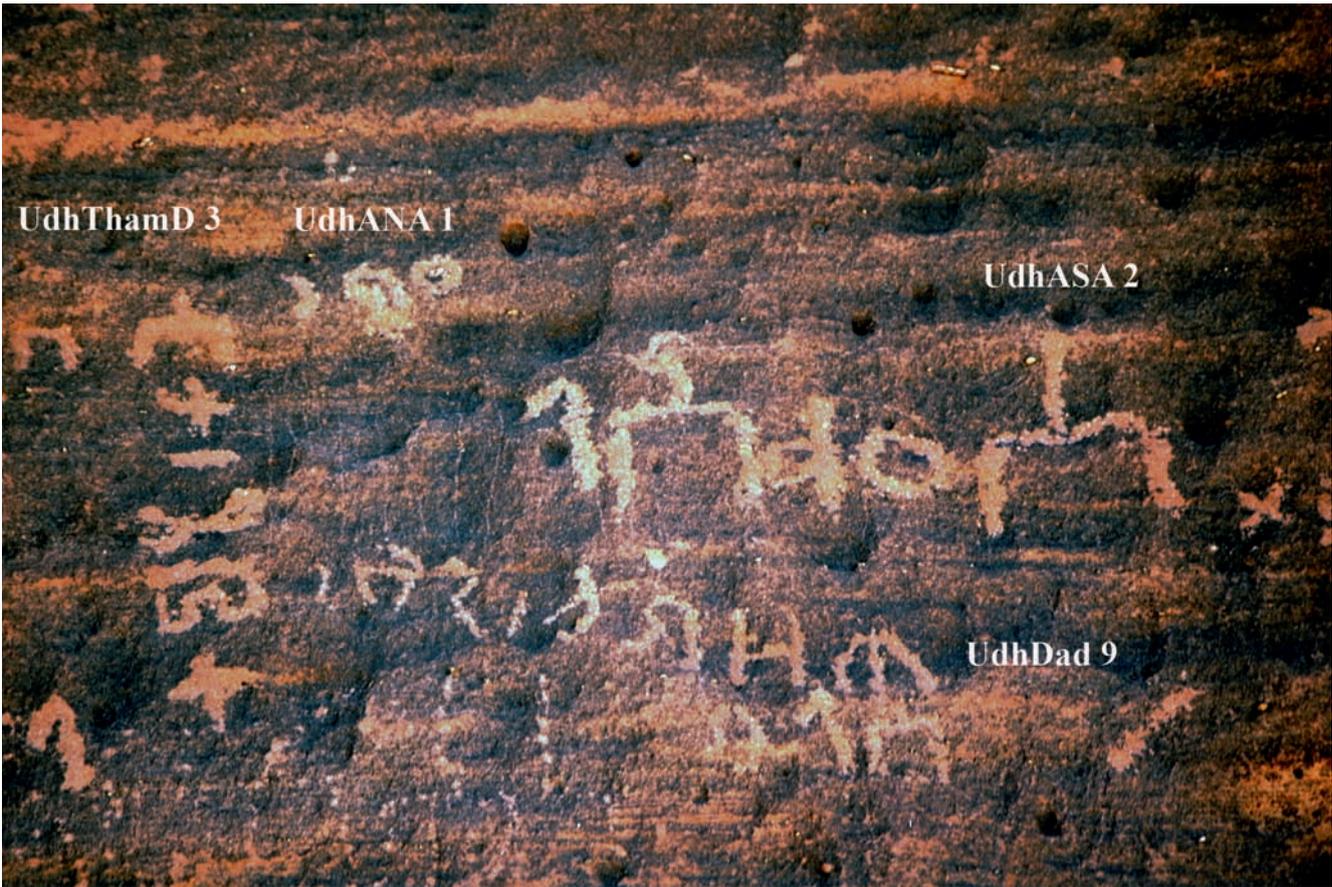
53a. UdhASA 2, UdhANA 1, UdhDad 9, UdhThamD 3
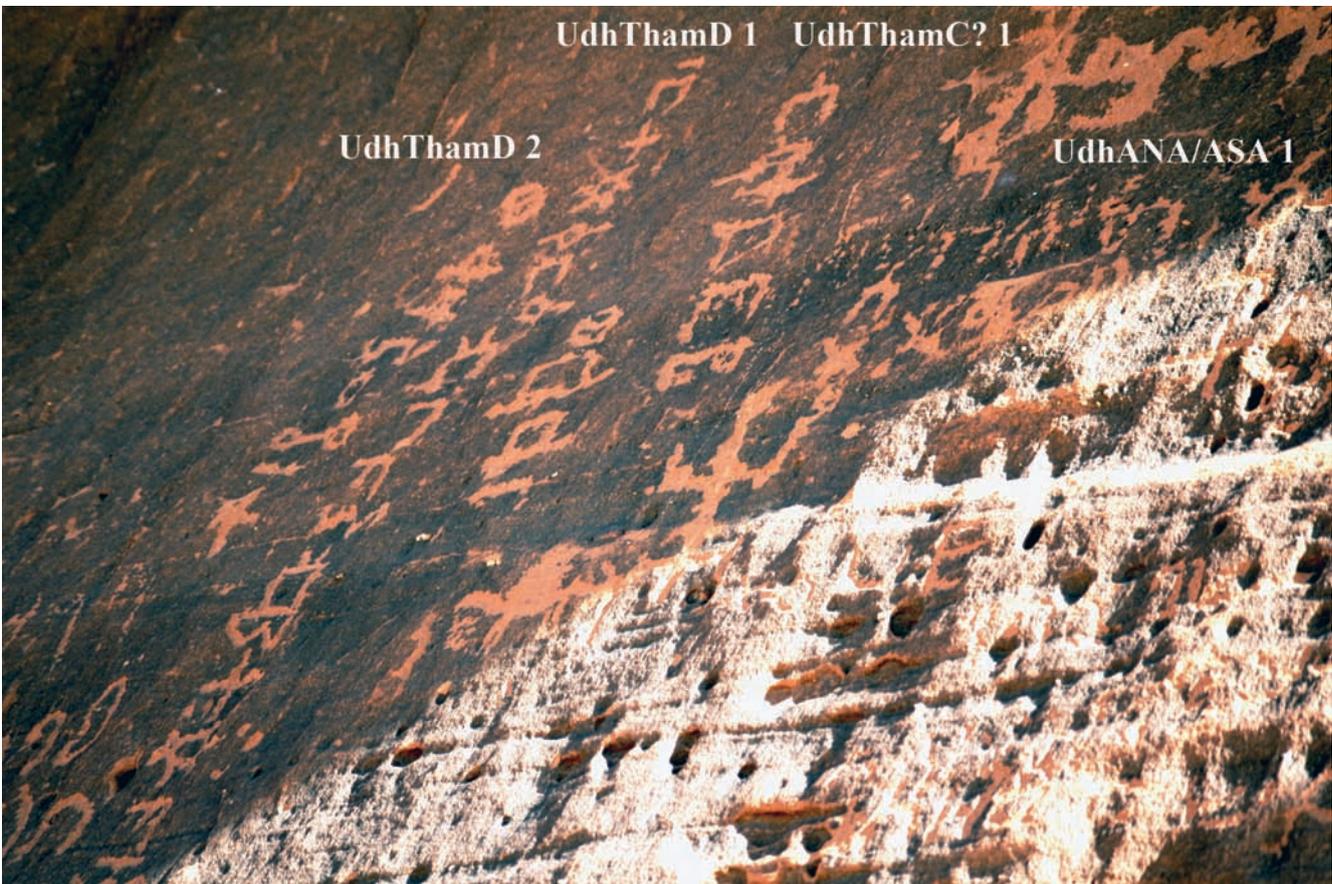
53b. UdhANA/ASA 1, UdhThamC? 1, UdhThamD 1, UdhThamD 2

Pl. 54   *Plates*

54a. MathThamB 1, MathThamD 1
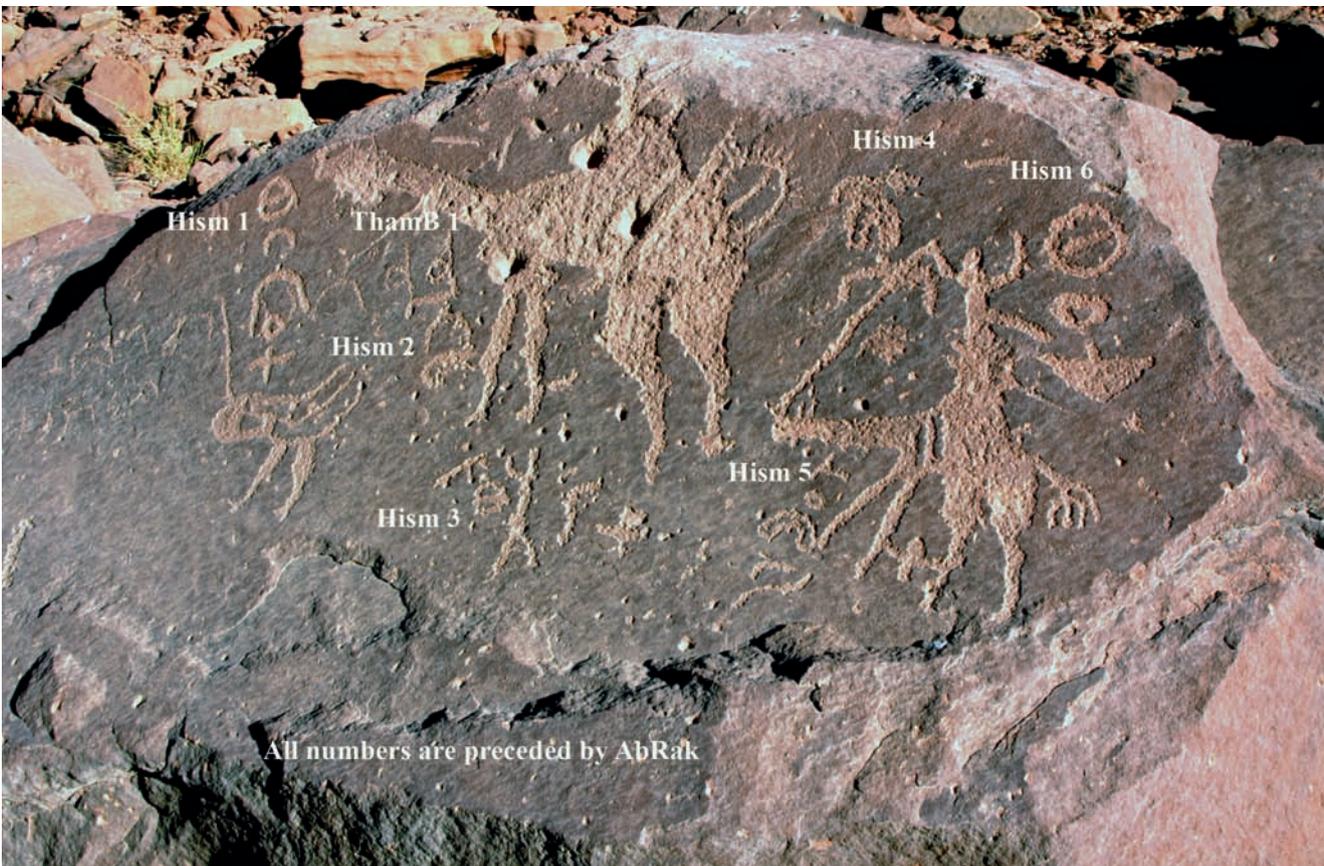
54b. AbRakHism 1–6, AbRakThamB 1
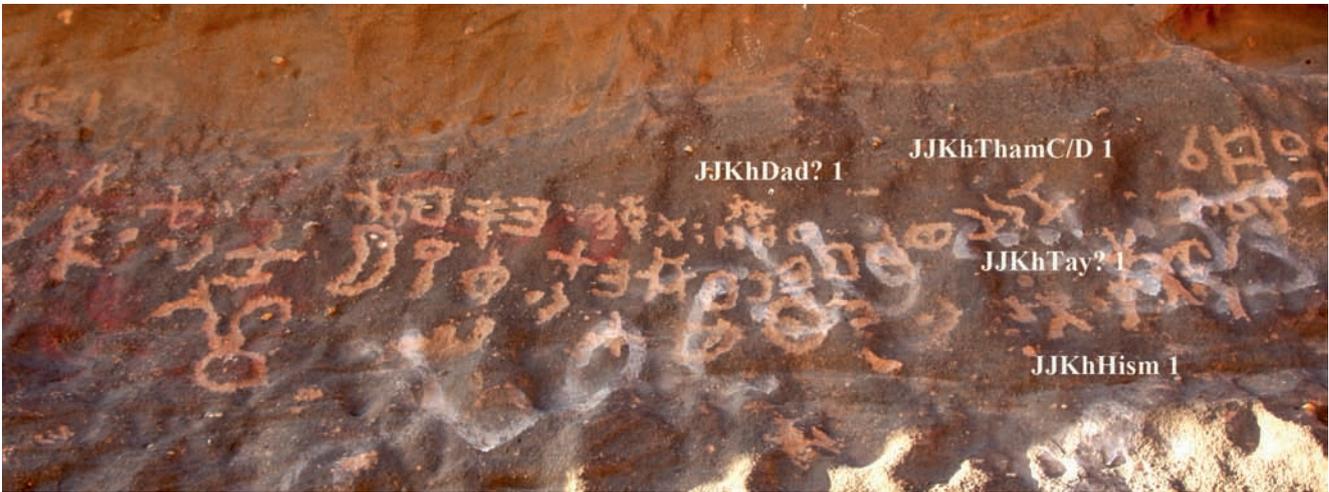
55a. JJKhDad? 1, JJKhTay? 1, JJKhHism 1, JJKThamC/D 1

55b. JJKhTay? 1, JJKhThamC 2–3

Pl. 56 *Plates*

56a. JJKhThamB 5, JJKhThamB 3–4, JJKhThamC 1
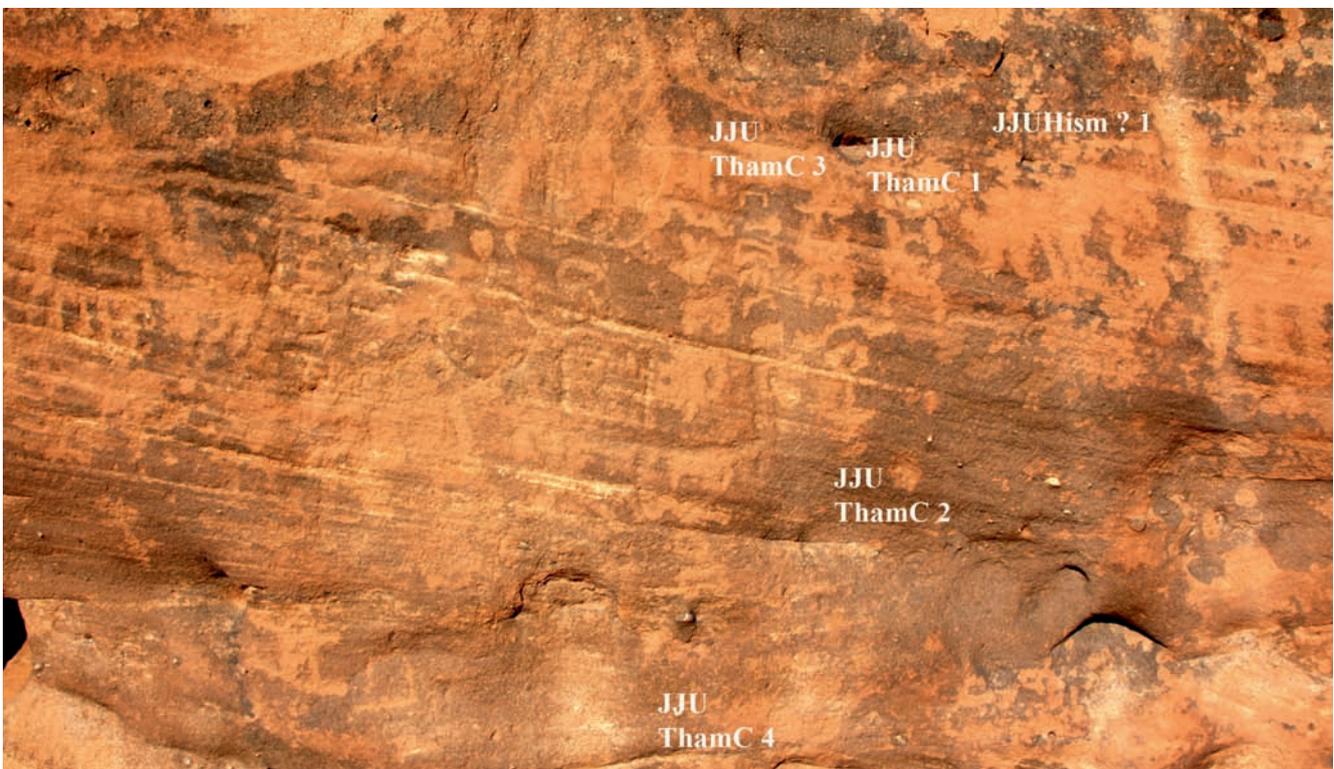
56b. JJUThamC 1–4, JJUHism? 1
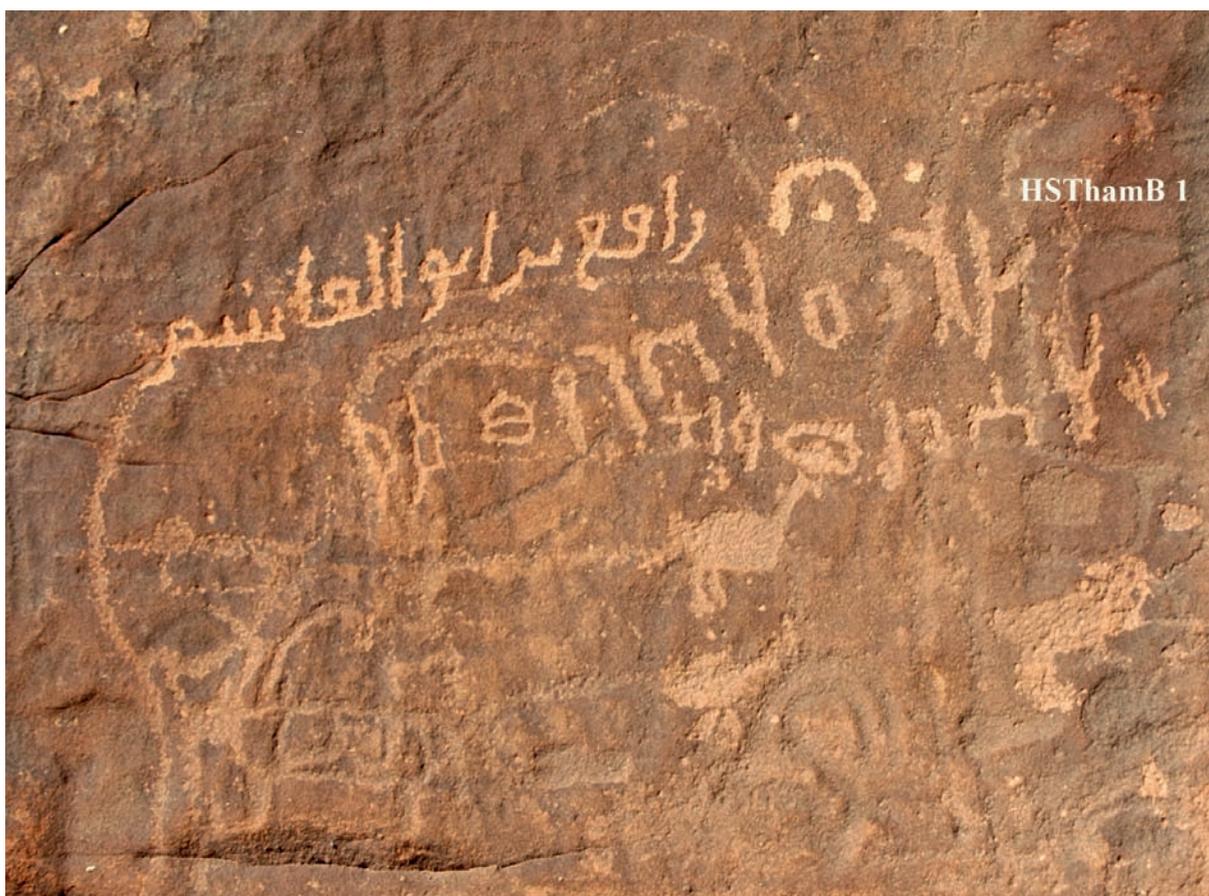
57a. HSThamB 1

57b. QNASA 1, QNDad 1

Pl. 58

Plates

58a. QNNab 49, QNASA 3–6

58b. QNThamC 2 and QNThamC? 3

59. ArNab 21–26.1, ArASA 1–2, ArHism 8–16, ArSaf 1, ArThamC/D 1, ArThamD 1–3

Pl. 60 *Plates*

60a. ArNab 54, ArASA 5–6, ArHism 23

60b. ArASA 13–17

61a. ArNab 22–25, ArANA 1, ArHism 8, ArThamD 1–2

61b. ArHism 2–7

Pl. 62 *Plates*
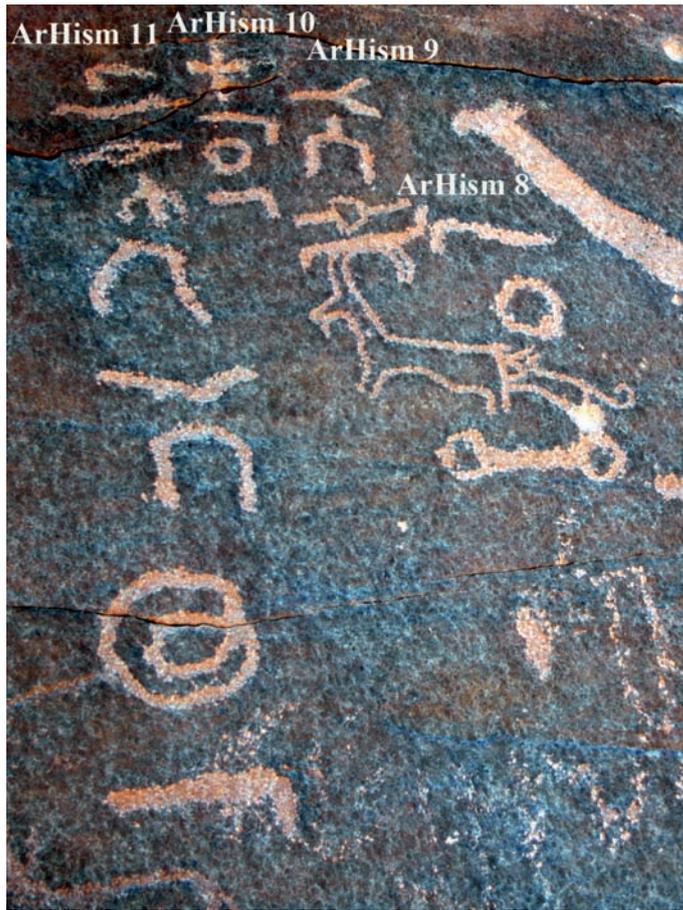
62a. ArHism 8–11
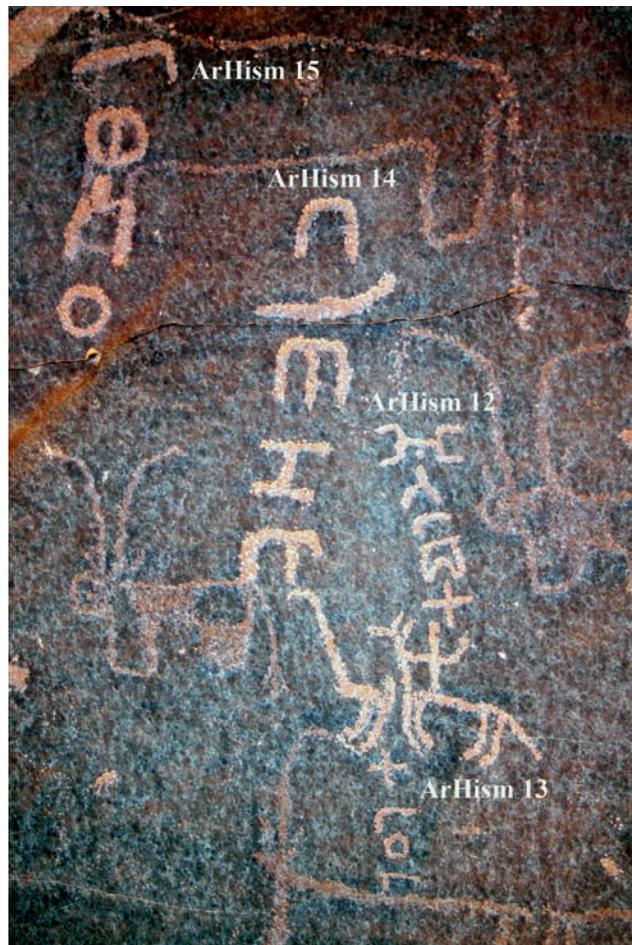
62b. ArHism 12–15
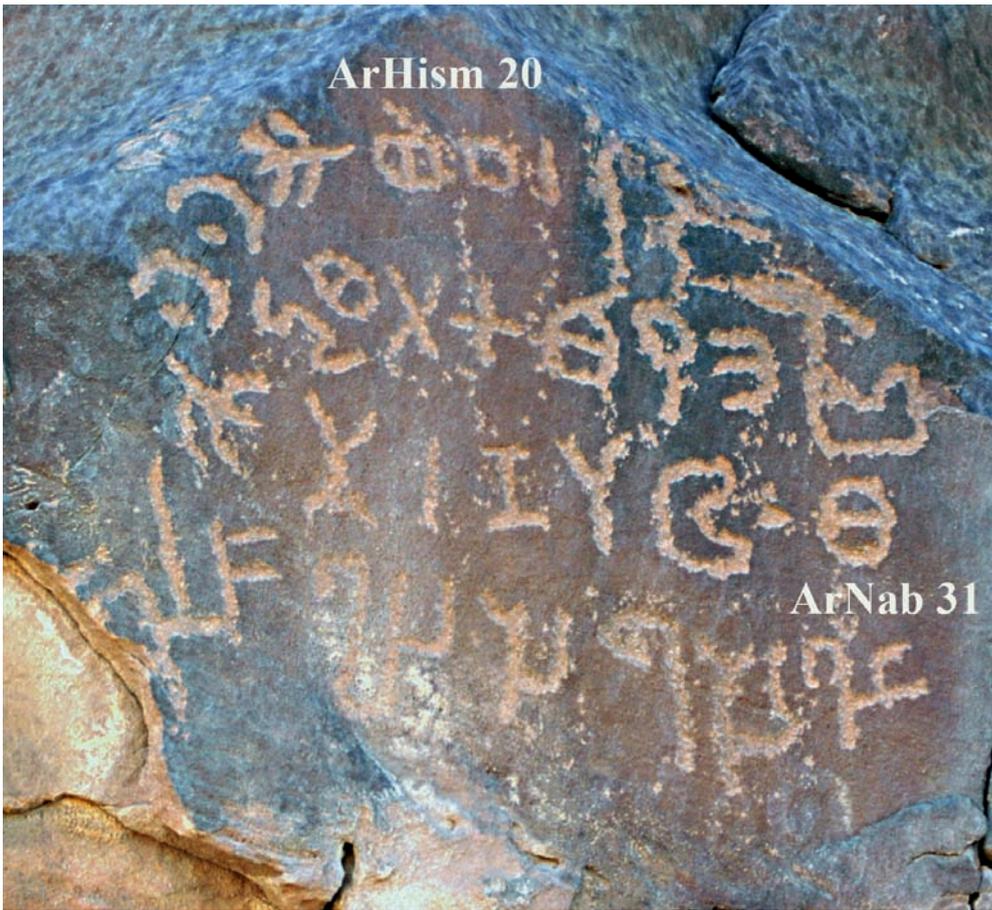
63a. ArNab 31, ArHism 20

63b. MBAZHism 1–3, MBAZProblem 1

Pl. 64   *Plates*

64a. SAyHism 1–4, SAyThamC 1

DBv1Nab 26
DBv1Saf 1
DBv1ThamC 1
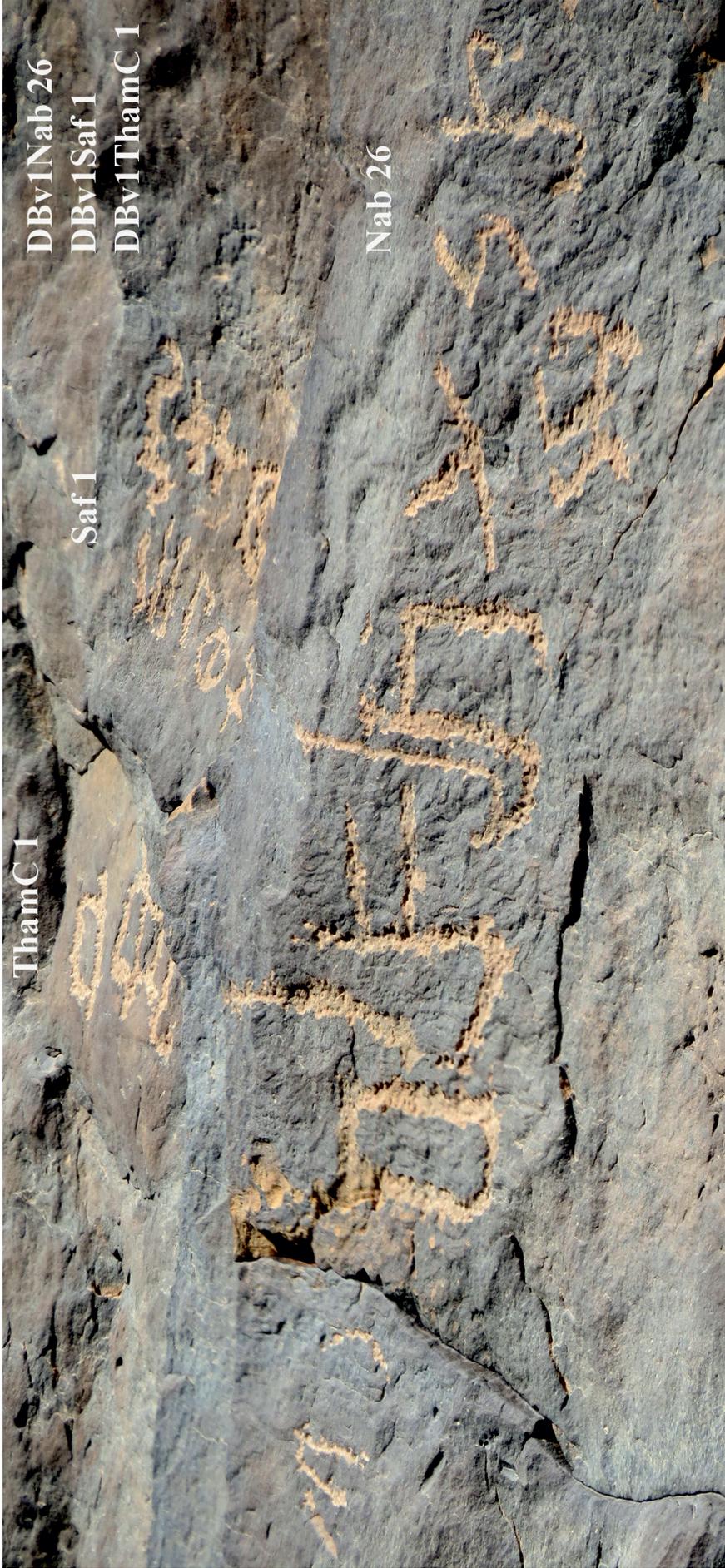
Nab 26

Saf 1

ThamC 1

65. DBv1Nab 26, DBv1Saf 1, DBv1Tham C 1

Pl. 66   *Plates*
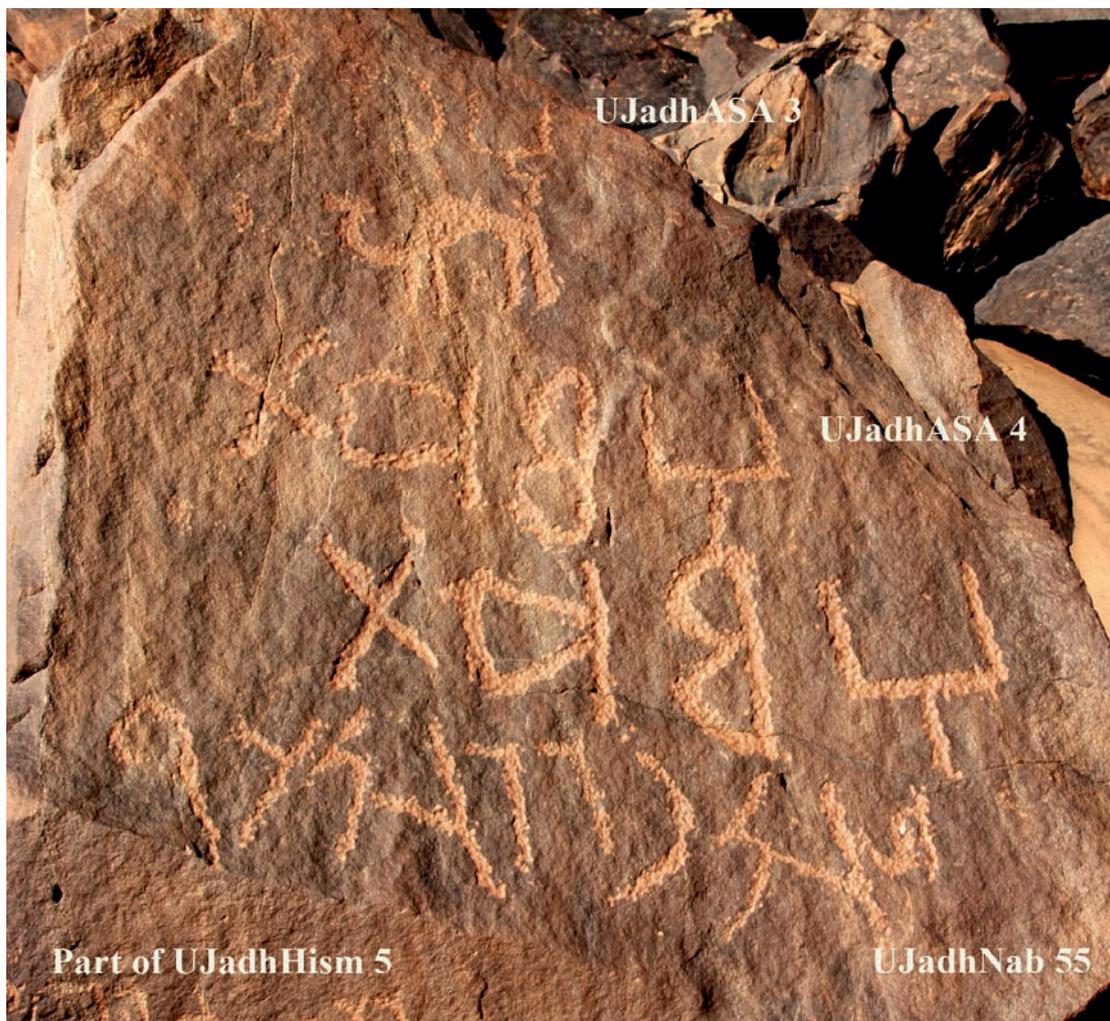
66a. UJadhNab 55, UJadhASA 3–4, part of UJadhHism 5
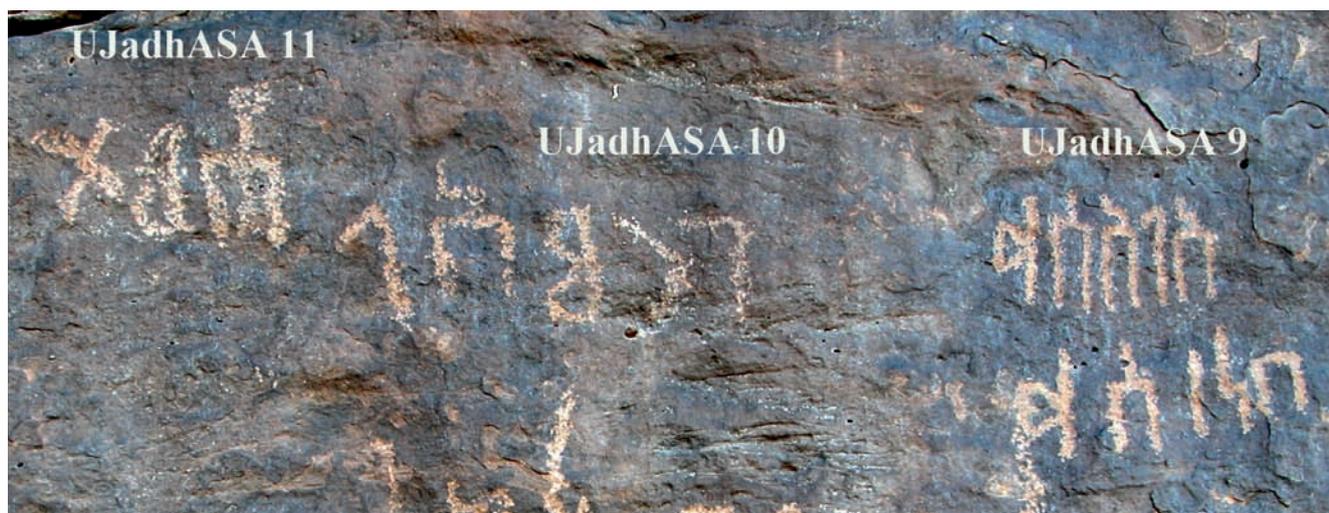
66b. UJadhASA 9–11

67a. UJadhASA 37–39, UJadhSaf 5
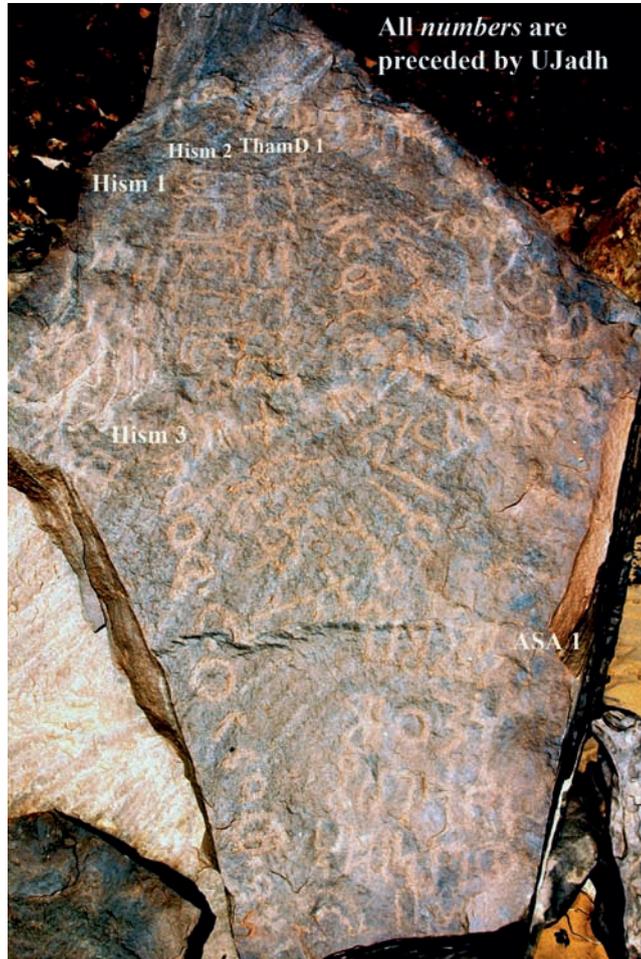
67b. UJadhASA 1, UJadhHism1–3, UJadhThamD 1

Pl. 68

Plates
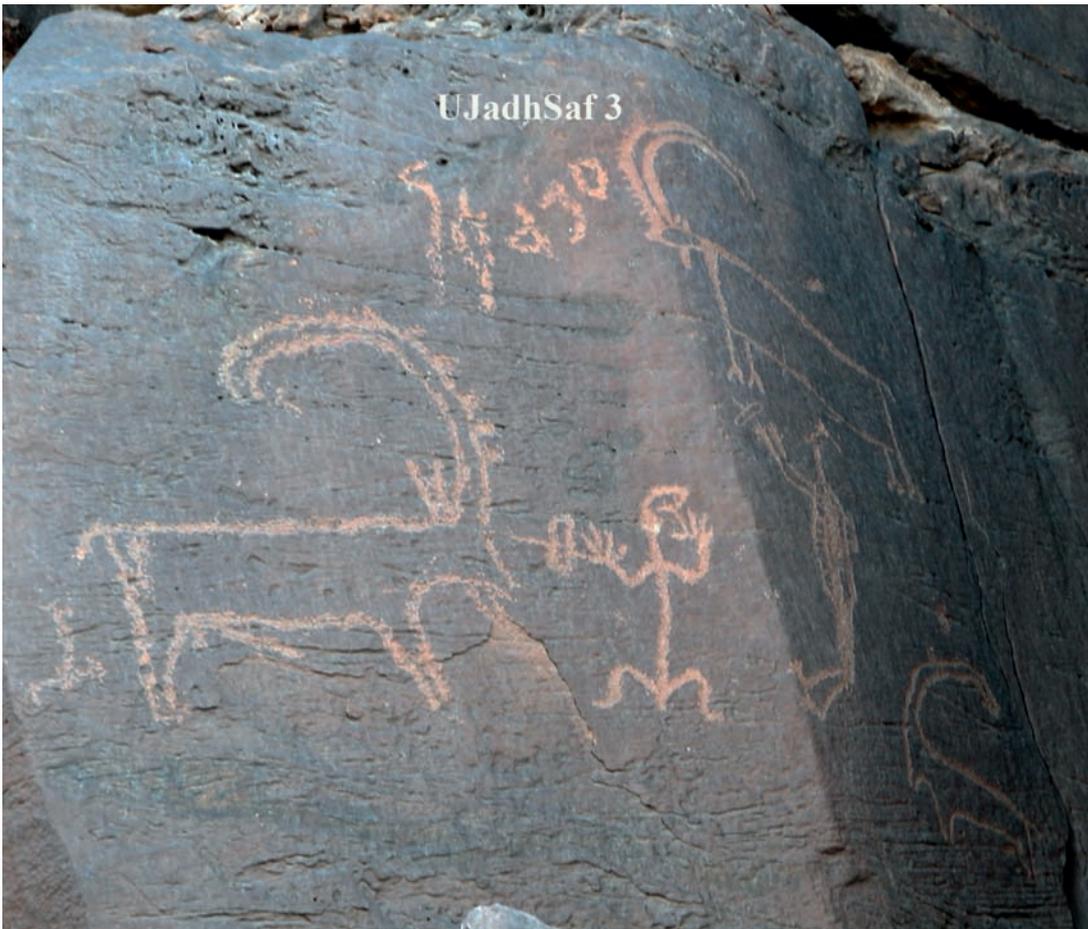
68a. UJadhSaf 3
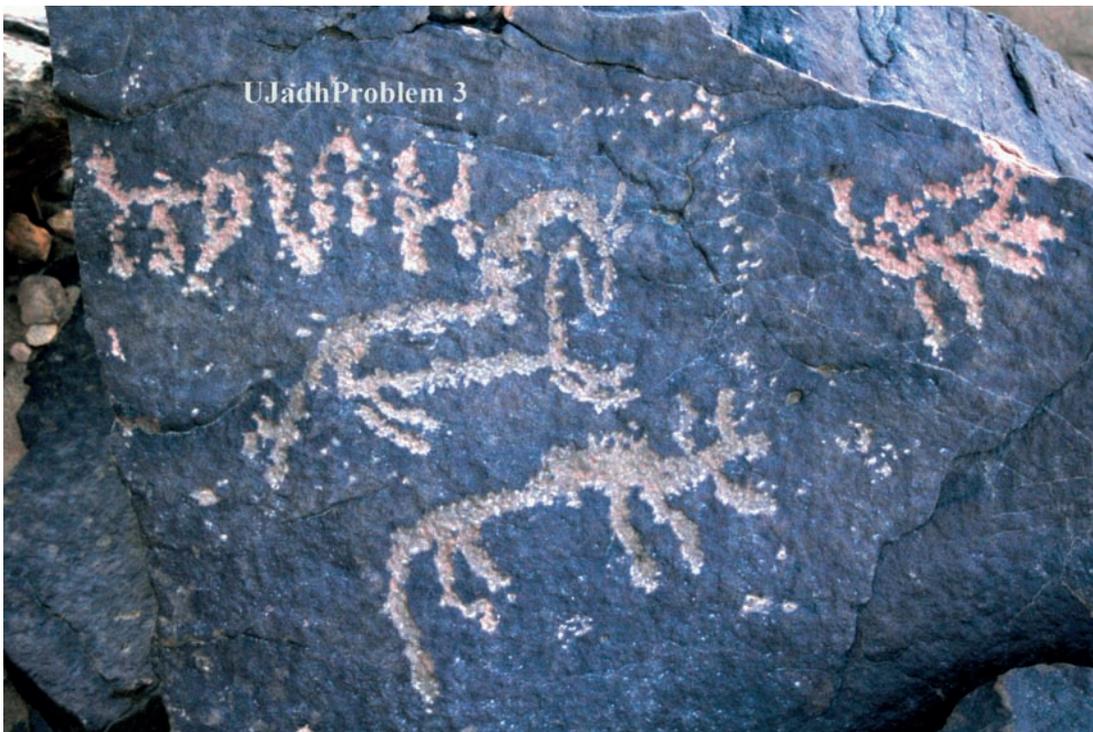
68b. UJadhProblem 3

This volume presents the inscriptions recorded in 2004 along the so-called Darb al-Bakrah, an ancient north–south caravan track connecting Hegra with Petra. The inscriptions were found at a number of sites along the track. They are carved in a variety of scripts and languages, among which are Imperial Aramaic, Nabataean, Nabataeo-Arabic, Palmyrene, Ancient South Arabian, Ancient North Arabian (Taymanitic, Dadanitic, Hismaic, Safaitic, Thamudic B, C, and D, etc.), and Greek. The Arabic inscriptions and the rock drawings will be published in separate volumes.

The inscriptions are edited by six scholars specialised in the history and epigraphy of ancient Arabia.