NEW SAFAITIC INSCRIPTIONS FROM THE HAROUN REGION IN NORTHEAST JORDAN

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This paper aims at studying a group of fourteen Saifaitic inscriptions collected during an epigraphical survey in the Haroun Region in Western Bādiyah of Jordan. The research deals with the verbs and names semantically and syntactically, with an outlook to their parallels in other Semitic languages. This group of inscriptions contains some new personal names, terms and nouns hitherto unrecorded in Safaitic inscriptions: šrr (No. 1), jrmml (No. 2), fjīl (No. 3), hdrs (No. 6), zblt (No. 7), kyl (No. 8), ‘t (No. 9) and bdy (No. 9) are all new personal names in Safaitic; the term ‘ns-h (No. 11) is attested for the first time in Safaitic in this form, and fjrt (No. 14) “young female camel” is a noun hitherto unrecorded elsewhere in Safaitic or other northwestern Semitic inscriptions.

Key words: Safaitic inscriptions, Early Arabian inscriptions, Haroun Region, Jordan, Semitic linguistics.

Introduction

Haroun Region is located some 17 kilometres to the east of Al-Safawi town, about 170 km of Amman on the international highway to Baghdad. It can be reached through a narrow unconstructed road about 8 kilometres to the south away from the highway. The region is bounded on the west by Qa‘a Fahdah, Qa‘a al-Fahdāwi, Tell al-Fahdāwi and Tell Wādi Zamel; on the east by Wādi al-‘Awshagi (al-‘Awsagi); on the south by Marabb ‘Arous, Zamlet Hamdah and Qā‘ Hamdah; and on the north by Baghdad international highway. In the studied region one moves from a typical desert plain to a slightly high land. Basalt rocks, lava and volcanic formations cover most of the area. The eastern
desert is crossed by a multitude of vegetated valleys and some seasonal lakes which allowed a floral cover suitable for winter grazing.

The Inscriptions

Most of the inscriptions were found on the top of the cairns in the studied area. Others were found either on the sides or at the bottom of the valleys in the area.

Stone 1

A short inscription carved on a basalt stone, apparently, by a sharp tool. The inscription contains only the name of the author and his affiliation.

Inscription No. 1

Transcription: lšrr bn jcl bn šr
Translation: “By šrr son of jcl son of šr”

šrr: pr.n.m. This name is hitherto unrecorded in Safaitic. It could be vocalised as شرير šerrīr ‘wrongdoer, villain’ from the verb šarara (see Ibn Manẓūr 2003, vol. 5, pp. 74–75).

jcl: pr.n.m. It is frequently attested in Safaitic inscriptions (Harding 1971, p. 163). It is the equivalent of the Arabic جُعَﻞ jucal ‘kind of beetles, an insect with hard shell’ (Ibn Manẓūr 2003, vol. 2, pp. 146–147).

šr: pr.n.m. It is noted previously in Safaitic (Winnett – Harding 1978, Nos 1449, 3672) and in Thamudic (King 1990, p. 515). It is the equivalent of the Arabic šarr ‘badness, viciousness’; name derived from the root š-r-r (see above No. 1).

Stone 2

This inscription is found on a small size basalt stone. It is carved by a sharp tool, the letters of the inscription are thin and of large size using the so-called boustrophedon writing system. The author, Jrml son of ‘m, mentions that he was grazing on the ṭḥbt (where the inscription is found), and he asked Yaṯaẓ for peace. The last word of the inscription is written above the second line and it interconnects with the second word in this line.
Inscription No. 2

Transcription: ljrm bn ’m bn qdy wr’y
hrḥbt fhyf slm

Translation: “by jrml son of ’m son of qdy, and he grazed in the ḥḥbt, Ô Yaṯə (grant) peace.”

jrml: pr.n.m. attested for the first time in this form in Safaitic. It is another form of Jrm ’l; a composite well known in Safaitic (Harding 1971, p. 159), and in Thamudic (al-Theeb 2000b, No. 108). The name consists of two elements: the name Jrm and the divinity name ‘El. Jrm is the equivalent of the Arabic جَارِم jārim; name derived from the root j-r-m, it means ‘huge, bulky’ (see Ibn Duraid 1991, pp. 190–191).

’m: pr.n.m. It is a well-known Safaitic simple masculine personal name meaning ‘popular, group of people, relatives’ (Abdallah 1975, No. 1). The name is frequently attested also in South Semitic inscriptions (Harding 1971, p. 436; King 1990, p. 529; al-Theeb 2002, No. 25). It might be also the equivalent of the Arabic ﻣُأَمَّن ‘paternal uncle’ from the root m-m-m (Ibn Duraid 1991, p. 376; Ibn Manzūr 2003, vol. 6, pp. 448–452). There is a form ’mm in Sab. and Qat. inscriptions (Tairan 1992, p. 169; Hayajneh 1998, p. 201). In the Nab. inscriptions we find the forms ’m’, ‘mw’, ’mmw, and ‘myw (Cantineau 1932, vol. II, p. 132). It could be the equivalent of the Greek form Ἄμμος (al-Qudrah 2001, p. 50).

qdy: pr.m.s. previously noted in Safaitic inscriptions (Winnett – Harding 1978, Nos 251, 327). Harding (1971, p. 479) compared it with the Arabic qadā ‘to reward’.

w-r’y: v. Impf. 3p.s.m. w-: a conjunction ‘and’. r’y: is a well-known Safaitic transitive basic verb in the first form fa’ala ‘to pasture, to graze’ from the root r-c-y (see Littmann 1943, p. 343; Oxtoby 1968, p. 168).

h-rḥbt: h-: it is a definite article ‘the’. In Arabic الرحبة ar-ḥḥbah is a term used to indicate the extent area of low flat land with waterlogged ground at the end of the valleys, it contains a fertile soil and plants (Ibn Manzūr 2003, vol. 4, pp. 95–96). Winnett – Harding (1978, No. 74, p. 52) think that the ḥḥbt is a toponym (place name) to the southeast of Damascus.


slm: is a common name in Safaitic and other Semitic languages with the meaning of ‘safety, peace’. It is derived from the common Semitic root s-l-m ‘preserve, keep safe’ (Winnett – Harding 1978, p. 638).
Another medium size basalt stone contains Safaitic inscription carved in a round form using medium size letters. The author šḥl son of šḥr mentions that he has taken revenge of fjl of the tribe of jr, then he went eastward and asked Allāt to grant peace. fjl is personal name hitherto unrecorded either in Safaitic or in west Semitic inscriptions.

Inscription No. 3

Transcription: lšḥl bn šḥr bn qdm wqṣ fjl ḏ’l jr w’ṣrq ḥlīlt slm

Translation: “By šḥl son of šḥr son of qdm, and he has taken revenge of fjl of the tribe of jr, and he went eastward, Ô Allāt grant peace.”

šḥl: pr.n.m. well known in Safaitic (Littmann 1943, No. 28; Winnett 1957, No. 5). It is the equivalent of the Arabic šaḥāl; name derived from the verb šaḥḥala ‘to prune’ (Harding 1971, p. 342). This name is also mentioned in Safaitic in the form šḥly (Harding 1971, p. 342; CIS 2791).

šḥr: pr.n.m. frequently attested in other Safaitic inscription (Littmann 1943, p. 31; Harding 1971, p. 312; Winnett – Harding 1978, No. 73). The name has been also attested in Thamudic (Jaussen – Savignac 1909–1914, No. 354; Harding – Littmann 1952, No. 67; King 1990, p. 508). It could be the equivalent of the Arabic sāḥīr; name derived from the root s-h-r ‘to mock’ (Ibn Manṣūr 2003, vol. 4, p. 523).

qdm: pr.n.m. frequently attested in Safaitic and in Thamudic inscriptions (see; King 1990, p. 536; al-Theeb 1999, No. 30; Ababneh 2005, Nos 53, 59, 290, 369, 562). It has been also noted in Sab. qdm’ (Tairan 1992, p. 178), however, in Min. g-qdm is a tribal name (RES 2923). This name is also noted in Greek transcription as Καδάμος and Κάδεμος (al-Qudrah 2001, p. 117). It is the equivalent of the Arabic قَادِم qādim; name derived from the root q-d-m ‘he who comes, arrives’ (Caskel 1966, p. 471).

w-qṣ: w-: conjunction ‘and’. qṣ: v. Impf. 3p.s.m. it is the equivalent of the Arabic verb قَصَص qasṣ ‘to tack revenge, to track’ (Winnett – Harding 1978, p. 644)

fjl: pr.n.m. hitherto unrecorded in other Safaitic or west Semitic inscriptions. It could be vocalised as Arabic fājel; name derived from the root f-j-l s ‘who has abnormal curvature in the legs, bowed legs’ (Ibn Manṣūr 2003, vol. 7, p. 30).
ḏ'l: a phrase used in Safaitic inscriptions to express the affiliation to a social group; it consists of the particle ḏ and the substantive noun ‘l ‘family, tribe’.
jr: n.s.m. It is a common Safaitic tribal name. This tribe was mentioned in many Safaitic inscriptions from the northeastern Bādiyah of Jordan and in the southern Syrian Bādiyah (al-Roussan 1992, p. 286). jr is one of Safaitic tribes which spread over both Jordan and Syria Harra, mainly, in Jawa, Burqu‘ and Zulaf (al-Roussan 1992, p. 286).
fhlt: f-: conjunction ‘O’; h-: the Safaitic definite article ‘the”; It: the divinity name Allāt.
slm: see above No. 2.

Stone 4

A small basalt stone containing a short inscription which consists only of the author’s name and his affiliation. The inscription was carved by a wide tool, and its letters are of a big size.

Inscription No. 4

Transcription: imlt bn ‘ly bn bdn.
Translation: “By mllt son of ‘ly son of bdn.”

mllt: pr.n.m. It is attested previously in two Safaitic inscriptions (Harding 1971, p. 566). The name has been also noted in Safaitic in the form mlīt (Harding 1971, p. 562; al-Theeb 1996, No. 6a; al-Theeb 2003a, No. 15), and in the form mll (Harding 1971, p. 566). It could be vocalised as Arabic malīlat; name derived from the root m-l-l ‘heat, high temperature’ (Ibn Manzūr 2003, vol. 8, pp. 366–367).


bdn: pr.n.m. noted previously in Safaitic (Khraysheh 2002, p. 120; Ababneh 2005, No. 28) and in Tham. (Harding 1971, p. 98), and as tribal name (al-Theeb 2000a, No. 75). It could be vocalised as Arabic ُبَدَنْ badn ‘Ibex’ or as ُبَدِنَانْ badīn ‘fat man’ (Ibn Manzūr 2003, vol. 1, pp. 355–356).
A medium size basalt stone contains a large inscription written in round form. The inscription seems to be a grave stone; zhrn son of yslm, the inscriptions’ author mentioned that he built a grave for a person called ġṯ’ and he became sad for him. He asked Allât to grant deliverance to him who let the inscription.

**Inscription No. 5**

**Transcription:** lzhrn bn yslm wbny ‘l ġṯ’
‘nfs wwpn hlt fsy ld s’r

**Translation:** “By zhrn son of yslm and he built gravestones on ġṯ’, and became sad, Ô Allât grant deliverance to him who let (the inscription) remain.”

**zhrn:** pr.n.m. It is the equivalent of the tradition Arabic name zahrān, a name derived from the root z-h-r ‘to flower’, ‘to gleam, to light’ or ‘the star Venus’ (Ibn Duraid 1991, p. 33). It has been attested in other Safaitic inscriptions (Winnett – Harding 1978, Nos 1242, 1727; al-Harahsheh 2001, Nos 165, 599). The name also occurs, in the form zhr, in Safaitic (Littmann 1943, No. 899; Winnett 1957, No. 352) and in Tham. (King 1990, No. 507). In Sab. it occurs in the form zhrm (Arbach 2002, No. 358), and in Hadr. in the form zhryw (Arbach 1998, No. 141).

**yslm:** pr.n.m. derived from the common Semitic root s-l-m ‘to be safe’. The name frequently occurs in Safaitic (Ababneh 2005, No. 269), and it is also attested in Tham. (King 1990, No. 564; al-Theeb 1999, Nos 144, 173). The name has been attested also in a Hadr. inscription (Arbach 1998, No. 138), and several times in Min. inscriptions (al-Said 1995, No. 182).

**w-bny:** w-: It is a conjunction ‘and’. bny: v. Impf. 3p.s.m ‘built’. It is a well-known verb in Safaitic inscriptions (see Littmann 1943, Nos 540, 673, 678; Winnett 1957, Nos 296, 321, 682; Winnett – Harding 1978, Nos 1118, 1151, 1191; Ababneh 2005, Nos 88, 256).

**‘l:** It is a preposition, well known in Safaitic inscriptions.

**ġṯ**: It is a masculine personal name ending in alef -‘. Names ending in alef- are not widespread in Safaitic inscriptions, Littmann (1904, p. 127) cited a few names that display this phenomenon, such as ’sd’, bḥl’, ‘bd’, sb’, šg’ and šr’. – ġṯ’ seems to be a short form from ġṯ’l; a theophoric name from the root g-w -‘l and classified as “God gives help”.

**‘nfs:** n.m.pl. of nfs (Littmann 1943, No. 688) ‘tombs, gravestones’. This plural form occurs also in other Safaitic inscriptions (Winnett – Harding 1978, No. 587). It
has been attested also as singular feminine 'nʃt (Oxtoby 1968, Nos 29, 31, 34), in addition to the contracted plural form ḟ (see Ababneh 2005, No. 86).

w-wjm: w-: It is a conjunction ‘and’. wjm: v. Impf. 3p.s.m. It is a well-known perfect verb in Safaitic inscriptions (Winnett – Harding 1978, Nos 84, 154, 1116; al-Theeb 2003b, Nos 30, 31, 47). It is from the root w-g-m which is the equivalent to the Arabic verb جَمَعَ wajama ‘grieve, feel sad’.

f-h-lt: f-: conjunction, h: the Safaitic definite article “the”, lt: the divinity name Allāt. fʃy: n.s.m. known in many Safaitic inscriptions ‘deliverance’ (Winnett – Harding 1978, p. 643).

l-d: l: preposition ‘to, for’, d: relative ‘who’. This phrase is common in Safaitic inscriptions ‘to him whom’ (see Ababneh 2005, No. 231).

s-r: v. Impf. 3p.s.m. It is a perfect verb form, parallel to Classical Arabic verb sa’ar ‘remained’, this verb is attested in many Safaitic inscriptions (see Winnett – Harding 1978, p. 638).

Stone 6

A big basalt stone contains three inscriptions; the first one (No. 6) contains only the author’s name and his affiliation, in addition to an invocation for ṭḍy to grant booty. Jʃlt and hdrʃ are two personal names hitherto unrecorded in other Safaitic inscriptions. The second and the third inscriptions are short and contain only the authors’ names and their affiliations.

Inscription No. 6

Transcription: ljʃlt bn hdrʃ bn šmrḥ bn ṭq ṭrdy ḡnmt
Translation: “By jʃlt son of hdrʃ son of šmrḥ son of ṭq, Ô Rdy (grant) booty.”

jʃlt: pr.n.m. attested for the first time in Safaitic as a personal name, while it is attested in other inscriptions as jʃl (Harding 1971, p. 163). It could be vocalised as Arabic جُفْلْة juflat ‘shorn wool’ (Ibn Manẓur 2003, vol. 2, p. 155).

hdrʃ: pr.n.m. hitherto unrecorded in other Safaitic inscriptions in this form. It is a composite personal name consisting of two elements; the definite article h, and the well-known Safaitic personal name dʃ (see Harding 1971, p. 238). This form of composite names is well known in Safaitic, we have for example hmlk (al-Harahsheh 2010, No. 323); hʃdy (CIS 3845); h’dʃl (Littmann 1943, No. 1235).
šmrḥ: pr.n.m. It is attested previously in two other Safaitic inscriptions (CIS 5350; Winnett 1957, No. 882). It could be vocalized as Arabic ﺷﻤﺮوخ šamruḥ 'stalk of the palm' (Harding 1971, p. 357), and in Tham. inscriptions (King 1990, p. 516).

tq: pr.n.m. attested in many other Safaitic inscriptions (see Winnett 1957, No. 300; Winnett – Harding 1978, No. 1199; al-Harahsheh 2010, No. 89) and in Tham. (Harding 1971, p. 405; al-Theeb 2002, No. 16/2; 2003b, No. 42/2). It is the equivalent of the Arabic ﻋﺘﯿﻖ cAtīq 'beauty, goodness, old age'.

h-rdy: h: This particle is used for the meaning of vocative and invocation.

rdy: a divinity name, it occurs in Safaitic generally in three forms: rdy, rdw and, possibly, rd'. Oxtoby (1968, p. 21) pointed out that rdw corresponded to ardy of the Palmyra pantheon. Oxtoby agreed with Littmann that rdy represented the planet Venus. According of Littmann, rdw may have been masculine and rdy feminine (Littmann 1943, pp. 106–107).

gnmt: n. s. f., it is frequently attested in Safaitic (Winnett – Harding 1978, Nos 168, 82, 947, 1218, 3605; al-Theeb 2003a, No. 56; Ababneh 2005, Nos 231, 416, 1117). It is the equivalent of Arabic ﻔِﻨِّيَمَة gannīma 'booty'; name derived from the perfect verb gannima 'gained, plundered' and 'carrying off booty'.

Inscription No. 7

Transcription: lzblt bn šyḥ bn 'lj bn 'zm
Translation: “By zbbl son of šyḥ son of ‘lj son of ‘zm.”

Inscription No. 8

This small inscription is carved slightly on the top of the preceding one, it consists only of two words; its reading is highly uncertain, we can read: fyl bn kyl.

'yl: pr.n.m. attested previously in other Safaitic inscriptions (Harding 1971, p.451). It could be vocalised as Arabic ﻓِﺎ'لَي 'al'y, a name derived from the root ﻓَـأَلَ 'destitute or breadwinner'.

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kyl: pr.n.m. hitherto unrecorded in other Safaitic inscriptions. It could be vocalised as Arabic كيال kayyal, a name derived from the root k-y-l ‘measurer, the person who measures’ (see Ibn Manzur 2003, vol. 7, p. 779).

Stone 7

This medium size basalt stone contains two linear inscriptions carved using medium size letters. The first inscription (No. 9) contains two personal names: 't and bdy, hitherto unrecorded in other Safaitic inscriptions.

Inscription No. 9

**Transcription:** lbkr bn mhd bn 't bn ðf't bn bdy hrðy ãnmtn

**Translation:** "By bkr son of mhd son of 't son of ðf't son of bdy, Ô Radhy (grant) booty."


't: pr.n.m. hitherto unrecorded in other Safaitic inscriptions. It could be vocalised as Arabic أتي ātī ‘he who comes’. It occurs in the form 'nw in Tham. (Eskoubi 2004, No. 190).

ðf't: pr.n.m. It is attested in Safaitic (Winnett–Harding 1978, No. 3271), and it occurs also in the form df (CIS 407). Harding (1971, p. 384) thinks that this name can be derived from an unknown root. It could be compared with Arabic ضغّة dafah ‘solid waste from animals especially cows; name derived from the root ضغف daf’a ‘defecate, to get rid of the wastes’ (Ibn Manzur 2003, vol. 5, p. 514).

bdy: pr.n.m. hitherto unrecorded in other Safaitic inscriptions, however, the form bd is attested in Tham. (King 1990, p. 477), and the form bdyt occurs in Min. (al-Said 1995, p. 69). It could be vocalised as Arabic bādí ‘the first, foremost, leading, principal’.

h-rðy: see above No. 6.

ãnmtn: see above No. 6.
Inscription No. 10

**Transcription:** ḫ ml bn hdrs bn šmrḫ
**Translation:** “By ḫ ml son of hdrs son of šmrḫ.”

'ṭml: pr.n.m. attested previously in Safaitic (Winnett 1957, p. 676), in Tham. (Jaussen – Savignac 1909–1914, No. 309; Harding – Littmann 1952, No. 100; al-Theeb 2000a, No. 35; al-Theeb 2002, No. 47). It could be vocalised as Arabic ﻋﺎﻣِﻞ cāmil ‘worker, effective, active’: name derived from the root c-m-l ‘to work, to act’.

hdrs: see above No. 6.

šmrḫ: see above No. 6.

Stone 8

A big basalt stone contains four Safaitic inscriptions (Nos 11–14). They are written in a circular form, and seem to have been carved by the same person since they have the same style of writing.

Inscription No. 11

**Transcription:** l’qdm bn ẓnn bn dh ḡwb ‘l ‘nsh
**Translation:** “By ḡwb son of ẓnn son of dh and he grieved for his people.”

’qdm: pr.n.m. It is a common name in Safaitic (Winnett – Harding 1978, Nos 994, 2661, 3792a; Ababneh 2005, No. 352), it can be derived from the root qdm in ḡ form ‘to become old’ or ‘precede, come before’.

ẓnn: pr.n.m. well known in Safaitic inscriptions (Winnett – Harding 1978, Nos 56, 151a). The name could be vocalised as Arabic ﺖﻨﻮٰن ẓanūn ‘suspicious’ (Harding 1971, p. 394).

dḥ: pr.n.m. noted in other Safaitic inscriptions (Winnett – Harding 1978, Nos 3127, 3639). It is the equivalent of Arabic ﺖَدْبا dabha ‘to hide’.

w-ḥwb: w: a conjunction ‘and’, ḡwb: v. 3p.s.m. It is a hollow weak verb derived from the root ḡ-w-b. It expresses a kind of sadness, mourning or grieving for somebody (see Eksell 2005, pp. 14, 16).

‘l: preposition ‘on, for’.
\`{n}s-h: n.m.pl.+suff. 3p.s.m. The term occurs particularly in the context of grieving, frightening and anxiety; generally interpreted as ‘people or men’, its etymology being connected to the Classical Arabic lexeme \`{i}ns or n\`{a}s ‘man, human being’.

**Inscription No. 12**

**Transcription:** l\`{s}dd bn \`{j}r bn zmhr

**Translation:** “By \`{s}dd son of \`{j}r son of zmhr.”

\`{s}dd: pr.n.m. well known in Safaitic (Harding 1971, p. 343). It could be the equivalent of the Arabic شَدّاد or شَدِّيド sad\`{a}d or sad\`{i}d ‘stringent grievous, severe’ (Ibn Duraid 1991, p. 172); name derived from the root \( \dot{s}-d-d \) (Ibn Man\`{z}ur 2003, vol. 3, p. 232).

\`{j}r: pr.n.m. recorded previously in Safaitic (Harding 1971, p. 408). It has been vocalised as Arabic \`{a}jir ‘impotent’ or \`{a}jr ‘strong’ (Ababneh 2005, No. 252).

zmhr: pr.n.m. well known in Safaitic; name derived from the root zmhr ‘to flash with anger’ (Harding 1971, p. 302).

**Inscription No. 13**

**Transcription:** lmlk bn s’lt

**Translation:** “By mlk son of s’lt.”

mlk: p.n.m. well known in Safaitic as well as in other Semitic inscriptions. It is the equivalent of Arabic م\`{a}lik, a name derived from the root m-l-k ‘possessor, owner’ (Ibn Duraid 1991, p. 26).

s’lt: pr.n.m. previously recorded in Safaitic (Harding 1971, p. 307), a name derived from the root s’l ‘questioner, beggar’. The form s’l is found in Safaitic and Lih., and as s’lm in Min. (Harding 1971, p. 307).

**Inscription No. 14**

**Transcription:** l’dn bn dhm hjfr

**Translation:** “for ‘d\`{n} son of dhm this young female Camel.”

\`{d}n: pr.s.m. attested previously in Safaitic (Harding 1971, p. 34). It is the equivalent of Arabic آذين \( \acute{u}d\`{a}\`{i}n \), the diminutive form of \( \acute{u}d\`{h}n \) ‘ear’.

dhm: p.n.m. previously recorded in Safaitic (see Harding 1971, p. 245), it could be vocalised as Arabic دِهَم \( \`{d}ah\`{e}m \) ‘enormous’ (Ibn Duraid 1991, p. 176).
hgfṛt: h: def. article ‘the’. gfr: n. s. f., it is the equivalent of the Arabic جَفْرَة jafrat, a name used to designate the ‘young female camel at the age of weaning’, its masculine form is جَفْر jafr and its plural form is أَجَفَار ajfar or جِفَار jafar (see Ibn Manzūr 2003, vol. 2, p. 150). Any attestation of this noun in other Safaitic inscriptions is unknown.

**Conclusion**

Archaeological works did not reveal other considerable cultural materials about the Safaitic people. Inscriptions still remain the main source of our knowledge about this people and their culture. Most of the inscriptions are memorials, and only a few of them present pieces of information about religious and social activities. The present study managed to figure out more information about the linguistic phenomena, social and religious lives of the people who left these inscriptions. The words and names found on the inscriptions were treated in the etymological and semantical respects. Some words are attested for the first time in this collection of inscriptions.
**Abbreviations**

Hadr. – Hadramite  
Lih. – Lihyanite  
Mnt. – Minaean  
Nab. – Nabataean  
Qat. – Qatabanean/Qatabanic  
Sab. – Sabaean/Sabaic  
Saf. – Safaitic  
Tham. – Thamudic

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