

# TAYMĀ' III

## CATALOGUE OF THE INSCRIPTIONS IN THE TAYMĀ' MUSEUM AND OTHER COLLECTIONS

Michael C. A. Macdonald and Muḥammad al-Najem



هيئة التراث  
Heritage Commission

# TAYMĀ'

MULTIDISCIPLINARY SERIES  
ON THE RESULTS OF THE SAUDI-GERMAN  
ARCHAEOLOGICAL PROJECT

Edited by

Arnulf Hausleiter, Ricardo Eichmann, Muḥammad al-Najem

Deutsches Archäologisches Institut, Orient-Abteilung

Heritage Commission at the Ministry of Culture



هيئة التراث

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**Michael C. A. Macdonald and Muḥammad al-Najem**

**with contributions by**

**Frédéric Imbert, Jérôme Norris,  
and Peter Stein**



ARCHAEOPRESS PUBLISHING LTD  
13-14 Market Square  
Bicester  
Oxfordshire OX26 6AD  
United Kingdom  
[www.archaeopress.com](http://www.archaeopress.com)

ISBN 978-1-80327-945-9  
ISBN 978-1-80327-946-6 (e-Pdf)

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Cover: Incense altar with Imperial Aramaic inscription TM.IA.017  
(Taymāʾ Museum register no. 385), DAI Orient Department, J. Kramer (photo), H. Hamel (editing).

Page setup: Annika Busching, archaeologos, and Hanna Hamel, ArchaeoDigital.



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This volume is dedicated to the memory of

Professor Alasdair Livingstone

(1954–2021)

who was one of the pioneers in the archaeology and epigraphy of Taymā'

and

Irmgard Wagner

(1956 – 2021)

Longstanding photographer of the German Archaeological Institute's

Orient Department and member of the Taymā' Expedition



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## FOREWORD

The third volume of the series on the results of the Saudi-German excavations in Taymā' presents for the first time a comprehensive catalogue of the inscriptions from the collection of the Museum of Archaeology and Ethnography in the city of Taymā', Tabuk Province, in the northwest of the Kingdom of Saudi Arabia. The museum, along with six other regional museums, was established in the early 1980s by the then Deputy Ministry of Antiquities and Museums. During the preparation of this publication, the collections were moved to the museum's storage facilities in the provincial capital of Tabuk due to the planned construction of a new Taymā' Museum.

For almost 40 years, the Taymā' Museum was a central reference point for the transmission of historical and ethnographic knowledge to the local population, tourists and scholars. In addition to the museum, the archaeological sites of Taymā' excavated by the Deputy Ministry of Antiquities and Museums from the late 1970s to the mid-1980s, such as the architectural complexes of Qasr al-Hamra and Qasr al-Radm, were also prepared for visitors, as was the Bir Hadaj, the famous well in the middle of the old city of Taymā'. This unique ensemble of cultural heritage sites and monuments is now joined by the archaeological site of Qrayyah, where the joint expedition of the German Archaeological Institute and the Saudi Commission for Tourism and National Heritage (SCTH) first carried out excavations and then conservation work on historically significant buildings. This is an important step towards greater public involvement in the rich cultural heritage of Taymā'.

The Taymā' Museum of Archaeology and Ethnography, with its workrooms, laboratories and accommodation, served as the hub of the joint expedition for more than 15 years and was a lively research centre and meeting place. Therefore, the initiative of its former director and head of the Antiquities Office at Taymā', Muhammad al-Najem, to systematically record the inscriptions from the museum in cooperation with the DAI-SCTH team was a logical step. Michael C. A. Macdonald, a member of the joint team on site, in going a step further, recorded and examined all the texts in the Taymā' Museum. Certain texts and text groups were examined by his esteemed colleagues Frédéric Imbert, Jérôme Norris and Peter Stein. In addition, the catalogue includes textual sources from Taymā' held in other museums.

Together with the inscriptions from the archaeological excavations of the Saudi-German expedition, published as Volume II of the Taymā' series, the complete corpus of Taymā' inscriptions is now available for further research. We hope that these data, which reflect the rich history and cultural diversity of the oasis over the centuries, will contribute to a deeper understanding of the cultural heritage of the site and the region as a whole. We are very grateful to the authors for their successful work.

Dr Abdullah A. Alzahrani

Director General of Archaeology  
Heritage Commission at the Ministry of Culture



## PREFACE

It is with great pleasure and honour that the publication of the catalogue of the inscriptions in the Taymā' Museum can be presented as the third volume of the series reporting on the work of the Saudi-German collaborative project at the important site of Taymā' in the northwestern part of the Kingdom of Saudi Arabia. This project has been conducting multidisciplinary research on the ancient oasis in the context of collaboration between the Saudi Commission for Tourism and National Heritage (SCTH) and the Orient Department of the German Archaeological Institute (DAI).

Since its construction in the early 1980s the "Taymā' Museum of Archaeology and Ethnography" has been a landmark for many visitors and tourists. It was also a reference point for those citizens of Taymā', who discovered artifacts in the modern town and its surroundings. The reasons for such discoveries were manifold – mainly activities connected to agriculture within the oasis or to construction work in the context of a constantly expanding urban settlement. It was therefore fortunate that the museum took care of such objects which are part of the rich cultural heritage of the area and which otherwise would probably have been lost forever.

The existence of a museum at Taymā' goes back to an initiative of the Kingdom's government to build seven provincial museums all over the country at historically and culturally significant sites. In recent years the Saudi Commission for Tourism and Antiquities (SCTH) has started to replace these museums by new buildings in order to respond to the need of a state-of-the-art presentation of the country's cultural heritage.

Starting in 2004, the Taymā' Museum hosted the Saudi-German team for 30 seasons of excavation until 2018. As well as the guest rooms, there were well equipped offices and specialized labs which guaranteed highly professional working conditions right from the start. The rooms with the permanent exhibition next door always reminded us of our task to establish a contact between scholarship and the public through publicizing the results of our work. At the same time, the store, where all of these inscriptions had been safely kept, was also the final destination of the objects recovered in the context of the Saudi-German excavation project.

It is in this context that Muhammad al-Najem, then director and head of the Taymā' Antiquities Office, and co-editor of the Taymā' publication series, already in 2004 suggested a systematic recording of the inscriptions in the showrooms and store of the Taymā' museum.

The project and this publication were made possible by the constant support of a number of institutions and individuals in the Kingdom of Saudi Arabia and Germany. These are the Saudi Commission for Tourism and National Heritage in Riyadh (SCTH) with its former President HRH Prince Sultan bin Salman bin Abdulaziz Al Saud, succeeded by the Chairman of the Board of Directors, Mr Ahmad al-Khateeb. We are very grateful to former Deputy Minister of Antiquities and Museums, Professor Sa'ad al-Rashid, former Vice-Presidents of SCTH, Rustom al-Kubaisi, Professor Ali al-Ghabban, Dr Hussein Abu al-Hassan, and Jamal Omar. We express our warmest thanks to Dr Abdullah A. Alzahrani, Director General of Archaeology, for actively contributing to the progress of our collaboration. Our thanks also go to his predecessors, Professors Daifallah al-Talhi and Abdulaziz al-Ghazzi, Khalid Eskoubi, and Jamal Omar.

The Governor of the Tabuk Region, HRH Prince Fahd bin Sultan, constantly showed his interest in our work, which is gratefully acknowledged.

During the publication process of this volume, the responsibility for cultural heritage in Saudi Arabia was transferred from SCTH to the Heritage Commission at the Ministry of Culture. To its CEO Jasir Alherbish and his staff we are grateful for the continuation of our reliable collaboration.

In Germany, we are indebted to the German Research Foundation (DFG) which supported the project for many years, since 2008 in the frame of a long-term funding. The German Archaeological Institute hosted the project in the Orient Department in Berlin. The German Embassy in Riyadh and the German Consulate General in Jeddah supported the project at all stages. As with the

volumes I and II of this series, the Orient Department of the German Archaeological Institute provided the funding for this publication.

The present volume would not have been possible without the enormous interest and perseverance of Michael C. A. Macdonald, who, since 2010, has been member of the Taymā' project. For weeks he spent his time in the store of the Taymā' Museum recording the inscriptions. Our colleagues Frédéric Imbert, Jérôme Norris, and Peter Stein contributed significantly to this publication in publishing Arabic, Imperial Aramaic, and Minaic inscriptions from Taymā'. It is to Michael's great credit that all known inscribed objects from Taymā' kept in other collections are included in the catalogue. Thus, all inscriptions from Taymā' known today are now accessible in the two volumes Taymā' II and III.

Mirco Cusin, the late Irmgard Wagner and Johannes Kramer recorded most of the inscriptions published in this volume by photography – even in cases where the dimension and the weight of the objects created a real challenge. The late professor Alasdair Livingstone (Liverpool) allowed the reproduction of several photographs as did William Facey, who worked at Tayma in the early 1980s, and the former excavator of Taymā', Ḥamid Ibrahim Abū Duruk. The Musée du Louvre in Paris, part of the Réunion des Musées Nationaux (RMN), granted the right to reproduce photographs of several inscriptions which is gratefully acknowledged. Helga Kosak and Michael C. A. Macdonald made graphic copies of inscriptions which were only available as photographs.

Hanspeter Schaudig's index of words and names in the Akkadian inscriptions in the volume Taymā' II has been reproduced in this book, as have the other parts of the index of Taymā' II.

Dr Dörte Rokitta-Krumnow began the editing of this volume, before Susanna Wittmann-Gering took over. Towards the end of the process, the editors were supported by Antonia-Charlotta Seifert. Wassim Alrez and Ibrahim Salman translated the captions into Arabic. Final works and the production of a printable file were carried out by Annika Busching and Lisa Klisch. The reviewers of the manuscript added very useful suggestions which have been incorporated into the book.

The Orient Department's heads of editing branch, Dr Anja Fügert and (formerly) Lisa Klisch supported the publication process at all stages. Archaeopress publishers, with its director David Davison and editor Mike Schurer, have once again taken great care in the publishing process. To all of them we express our heartfelt thanks.

Arnulf Hausleiter, Ricardo Eichmann

Deutsches Archäologisches Institut  
Orient-Abteilung

## ACKNOWLEDGEMENTS

We would like to thank the Saudi Commission for Tourism and National Heritage (SCTH) and the German Archaeological Institute (DAI) for inviting Michael Macdonald to work on the inscriptions discovered in the excavations and the epigraphic collection in the Taymā' Museum, and for facilitating his work in every way. In particular, we are most grateful to HRH Prince Sultan bin Salman bin Abdulaziz, former President of the SCTH; former Vice-President of the SCTH and Director of the Two Holy Mosques Cultural Heritage Program, Prof Dr Ali bin Ibrahim al-Ghabban; former Vice-President Dr Hussein Abu al-Hassan; former Deputy Ministers Professor Sa'ad al-Rashid and Dr Muhammad al-Ruweishid; Director General for Research and Survey, Dr Abdullah Alzahrani, and his predecessors, Mr Jamal Omar, Professor Abdulaziz al-Ghazzi and Dr Dhaifallah al-Talhi. We are also very grateful for the support of Professor Said al-Said, Dean of the King Abdullah Institute for Research and Consulting Studies at King Saud University, Riyadh. At Tabuk, the interest of the Governor, HRH Prince Fahd bin Sultan, is highly appreciated, as is that of the local SCTH branch.

We are extremely grateful to Professor Dr Ricardo Eichmann and Dr Arnulf Hausleiter of the DAI for all their help and co-operation. We hope that they will be pleased with the results. We would also like to thank the Saudi-German teams working over many seasons on the excavations at Taymā' and the staff of the Taymā' Museum for all their assistance. In particular, we thank the photographers on the excavations, Mirco Cusin, Johannes Kramer, and the late Irmgard Wagner, for the photographs which appear in these catalogues, and Dörte Rokitta-Krumnow, Susanna Wittmann-Gering, Lisa Klisch, and Annika Busching for their great skills and patience in page setting successive versions of both catalogues. We are thankful for the help of Wassim Alrez and Ibrahim Salman, who translated the captions into Arabic. Finally, we are most grateful to Professor Frédéric Imbert, Dr Jérôme Norris and Dr Peter Stein for their contributions to this volume.

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## INTRODUCTION

The collection now in the Taymā' Museum has been built up since the late 1970s, partly from archaeological excavations and partly from accidental finds made during building or irrigation works in and around the oasis. Excavations have been undertaken since 1979 by the Saudi Deputy Ministry of Antiquities and Museums, now the Saudi Commission for Tourism and National Heritage, and from 2004 onwards by the Saudi-German team. Before the present Museum was built, the collection was housed in the Taymā' office of the Deputy Ministry, but in 1985 it was transferred to the new Taymā' Museum. Mr William Facey, who was working as a planning and exhibition consultant with Michael Rice and Company, as part of the programme to establish seven local museums around Saudi Arabia, photographed the inscriptions which were there at the time. We are most grateful to him for making his photographs available to us.

At the time of writing, with the exception of TM.A.008 and TM.TAr.017, which were on display in the Museum, and TM.TAr.023, TM.T.030 and TM.T.031, which were in the Museum courtyard, all the inscriptions were housed in the Museum storeroom. However, a new museum is planned in which it will be possible to display many more of them. Other inscriptions from Taymā' are to be found in the National Museum in Riyadh and the Musée du Louvre in Paris. New editions of these texts appear in Part 2 of this volume.

This *Catalogue of the inscriptions in the Taymā' Museum and Other Collections* lists the 'pre-existing collection', consisting of those texts discovered in excavations prior to 2004, and chance finds for which information on provenance is regrettably sparse. The directors of the Saudi-German excavations at Taymā' wished the inscriptions found in those excavations to be published in a separate catalogue which can be found in Taymā' II, rather than in a single volume since they felt it was important to separate those found in scientific excavations from those with little or no detailed archaeological provenance. This is why there are two catalogues. To the best of our knowledge, these two catalogues contain all the inscriptions from the oasis of Taymā' known at the time of publication.<sup>1</sup> We hope that the inconvenience of having two catalogues will be modified for the reader by the combined index of words and names from the inscriptions in both catalogues, which appears at the end of each, therefore providing a complete lexical and onomastic list for all the inscriptions of the oasis.

---

<sup>1</sup> It should be noted that several of the inscriptions included in Degen 1974, followed by Schwiderski 2004 who uses Degen's numbering of the inscriptions, are either from the desert around the oasis (nos. 11 and 13) or from areas in and around Madā' in Ṣāliḥ and al-'Ulā (14–19) and so are not included here.

## THE LAYOUT OF THE CATALOGUE

The prefix **TA** followed by the excavation register number (e.g. TA 13109) indicates that the inscription can be found in the *Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015*. (Taymā' II). The prefix **TM** indicates that the inscription is in the Taymā' Museum and is in this catalogue. Following **TM**, the script of the text is indicated by one of the following:

- A** Arabic
- IA** Imperial Aramaic
- TAr** Taymā' Aramaic
- M** Minaic
- N** Nabataean
- T** Taymanitic
- Q** Query (when the script is unidentifiable)

Finally, this is followed by the number of the inscription within that section. Thus, **TM.IA.001** is the first inscription in the Imperial Aramaic section of this Catalogue.

### Editorial Symbols

- | between words indicates a word-divider.
- { } in the transliterations, enclose a letter the reading of which is doubtful.
- { } in the translations, enclose the translation of the whole name or word in which one or more letters in the original are doubtful or restored.
- {.} in the transliterations and translations, indicates the presence of a letter which cannot be identified.
- {/} in the transliterations and translations, indicates alternative interpretations or readings of the same letter, for instance {d/r} in Aramaic.
- [ ] in the transliterations, enclose a letter which is not visible on the stone and which the editor has restored.
- before or after a letter indicates an inseparable particle or an enclitic pronoun respectively, e.g. *l-<sup>c</sup>lm* or *npš-h*.
- = indicates that the word has been divided between the end of one line and the beginning of the next.
- indicates one or more letters which have been destroyed, or a passage which is so damaged that it is impossible to read it.

### Dimensions

Because most of the stones on which the inscriptions are carved are of irregular shapes, the figures given for the measurements always refer to the maximum dimensions. They are in the order length/height × width × thickness.

## **Provenance**

All available information about an object's provenance is given whenever this is known. However, in a large number of cases there is no information, though it is likely that most if not all the inscriptions come from the oasis of Taymā' and possibly its surroundings.

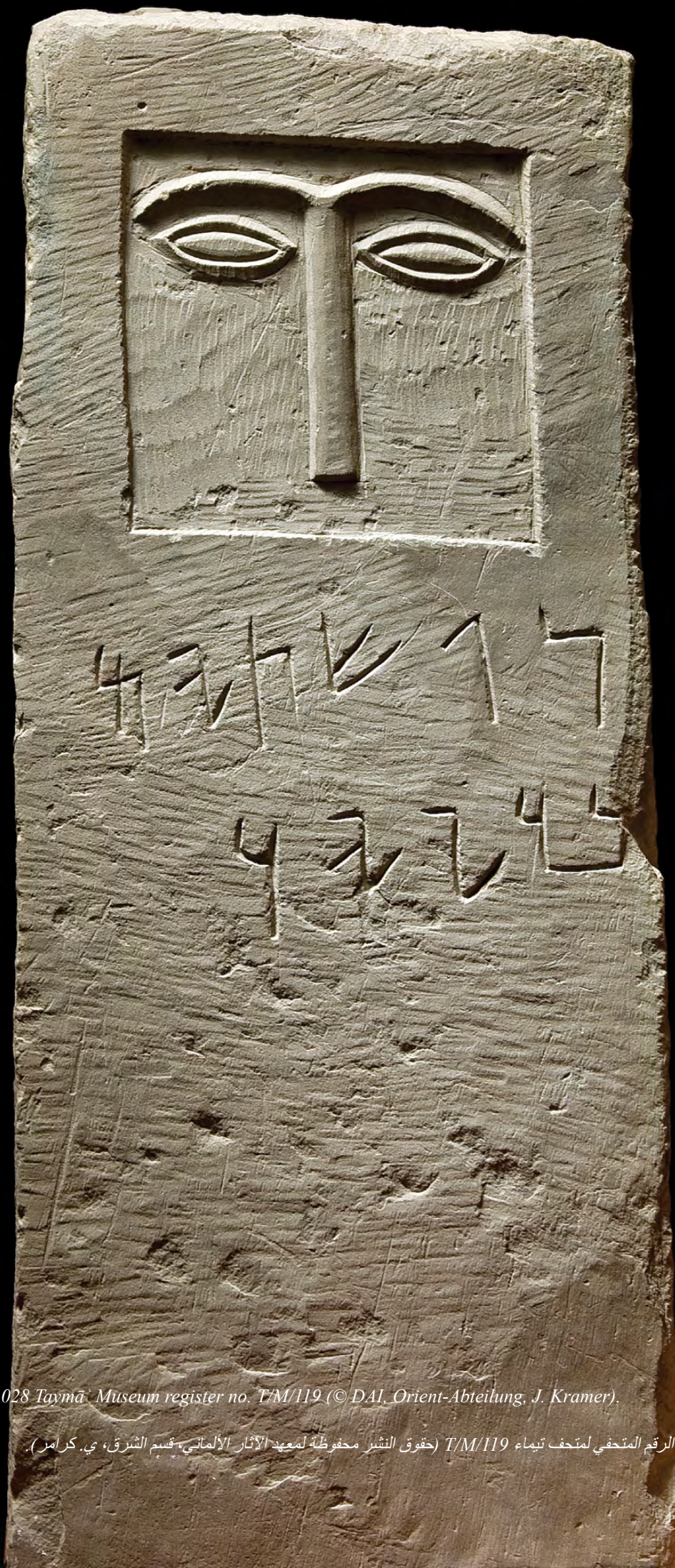
## ***Wusūm***

Several of the inscribed stones also bear tribal marks known as *wusūm* (sg. *wasm*). In some cases, these may be later additions, but others were clearly symbols of social groups within ancient Taymā' and occur beside a considerable number of the inscriptions in the Taymanitic script.

# THE CATALOGUE

## PART 1

INSCRIPTIONS FROM TAYMĀ' IN THE TAYMĀ' MUSEUM



TM.IA.028 Taymā' Museum register no. T/M/119 (© DAI, Orient-Abteilung, J. Kramer).

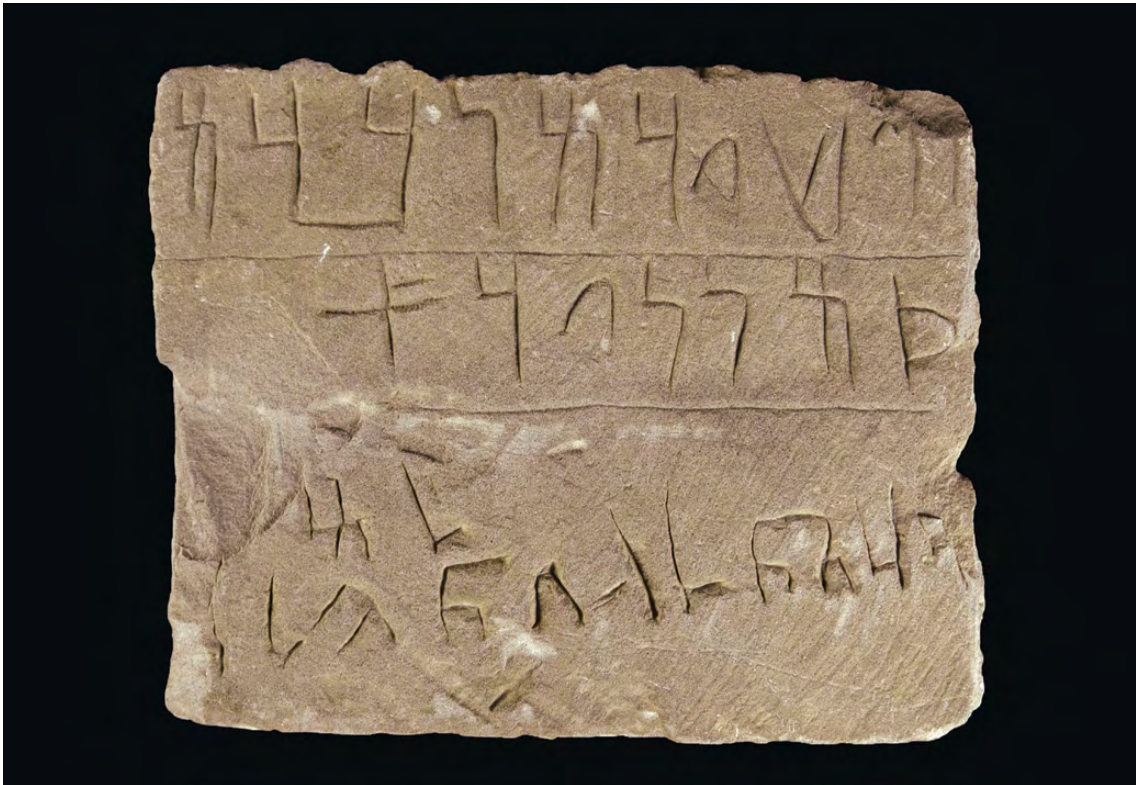
TM.IA.028 الرقم المتحفی لمتحف تیماء T/M/119 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، ي. كرامر).

## THE IMPERIAL ARAMAIC INSCRIPTIONS (TM.IA)

‘Imperial’ or ‘Official’ Aramaic is the form of the language and script used by the administration of the Achaemenid empire and also by large numbers of its subjects. For more details, see Gzella 2011a and Folmer 2011.

**TM.IA.001** Taymā’ Museum register no. **368**. It seems to have been found during the soundings in the urban areas of Taymā’ by the Deputy Ministry of Antiquities and Museums, though no exact provenance is given in their report (Livingstone *et al.* 1983, 108). A block of yellow sandstone (29 × 23 × 6 cm) with two inscriptions upside down in relation to each other. This, plus “the poor quality of the lettering”, convinced Livingstone (*loc. cit.*) that it was “a practice stone”.

Reference: Livingstone *et al.* 1983, 108 pl. 95b, Aramaic 6; Beyer – Livingstone 1987, 290. 295 no. I. 6A–B; Al-Dhiyāb 1414/1993, 38–40, 269 B, Aramaic 4A and B; Schwiderski 2004, 413 no. Teima 25.



TM.IA.001 Taymā’ Museum register no. 368 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.001 الرقم المتحفى لمتحف تيماء 368 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

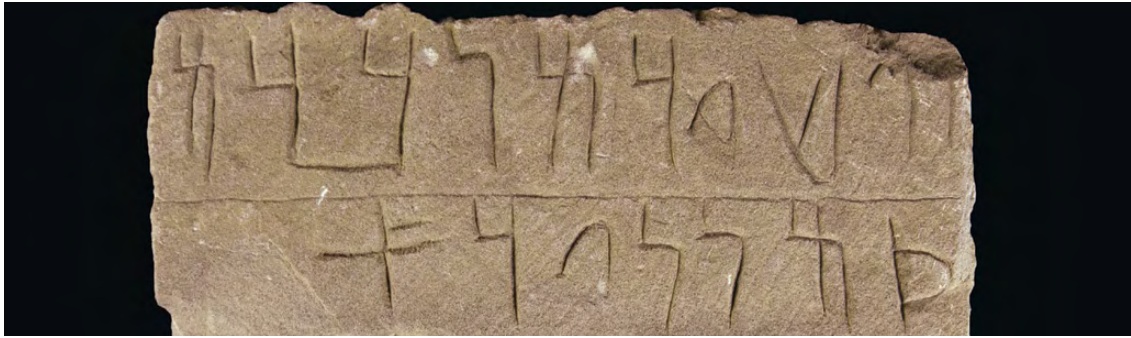
**TM.IA.001 A**

**Text**

1. {n}pš grmn br m=
2. {q}mwn gr<sup>2</sup>

**Translation**

<sup>1</sup> {The memorial} of Grmn son of {M<sup>2</sup>qmwn} the client [?]



TM.IA.001 A Taymā' Museum register no. 368 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.A 001 الرقم المتحفى لمتحف تيماء 368 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

The last word could, of course, be *gd'* or *gr'*. However, while it is difficult to interpret *gd'*, *gr'* is used in Nabataean and Palmyrene for 'a client' or 'follower' either of a man or a god.<sup>2</sup>

**TM.IA.001 B**

**Text**

1. npš b<sup>c</sup>šk brt ----
2. ----mw.

**Translation**

<sup>1</sup> The memorial of B<sup>c</sup>šk daughter of<sup>2</sup> ----mw



TM.IA.001 B Taymā' Museum register no. 368 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.B 001 الرقم المتحفى لمتحف تيماء 368 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

<sup>2</sup> See Hoftijzer – Jongeling 1995, 232.

**TM.IA.002** Taymā' Museum register no. **369**. Provenance: Taymā' area? A fragment of yellow sandstone (47 × 26 × 5 cm). The inscription is carved in relief within a sunken area, between raised line separators. Though the stone is broken along the left edge, the side of the frame can still be seen and none of the text has been lost.

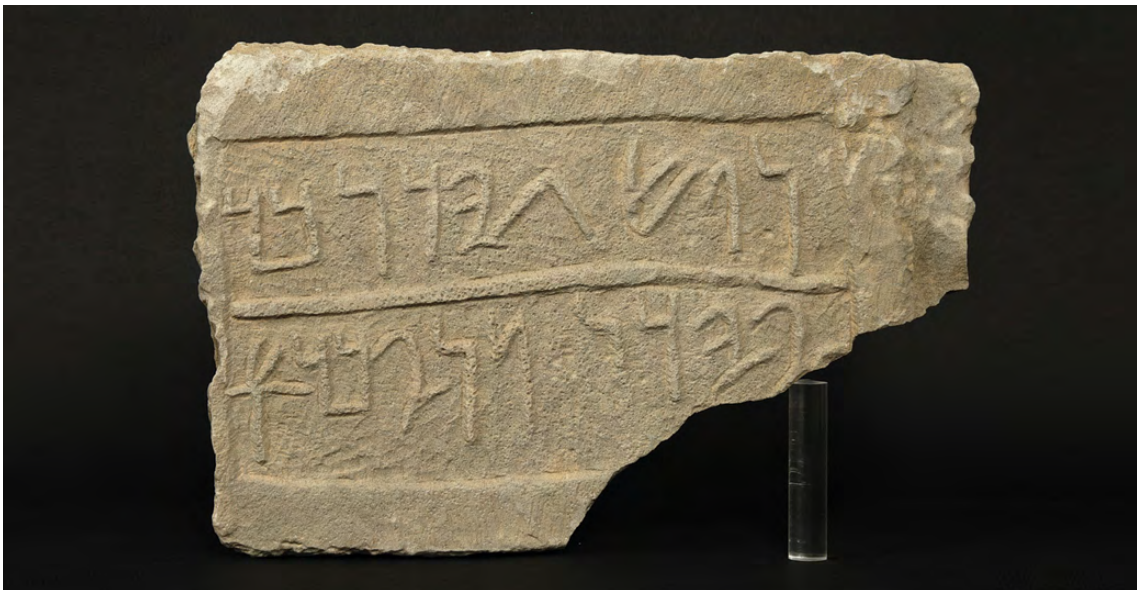
Reference: not previously published, but illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 18; Al-Anṣārī – Abū 'l-Ḥasan 1426/2005, 17.

**Text**

1. *npš gy{d/r}n br*
2. *zydn knzb{d/r}'*.

**Translation**

<sup>1</sup> The memorial of Gy{d/r}n son of <sup>2</sup> Zyd n the treasurer [?].



TM.IA.002 Taymā' Museum register no. 369 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.002 الرقم المتحفى لمتحف تيماء 369 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

The final word appears to be *knzbr'*, and it is possible that this should be identified with Old Persian *ganjwar* ‘treasurer’, which came into Neo-Babylonian as *ganzabāru*, and into Imperial Aramaic (direct from the Old Persian) as *gnzbr* (Hoftijzer – Jongeling 1995, 229). However, it should be noted that the rare words *kunzu* a specialist word for ‘a leather bag’ [used for transporting incense], in a description of tribute from Arabia (CAD 8, 549) and *kanāzu* meaning ‘to put in storage’ [used of precious objects] (CAD 8, 148) are also attested in Neo-Babylonian, and both are thought to be possible loans from West Semitic.

In Arabic there is a root K-N-Z with the meaning ‘to bury treasure’, and in the Modern South Arabian language Ḥarsusi *kenōz* means ‘to put in a sack’ (DRS III, fasc 10, 1239). Thus, it is tempting to see an Ancient South Arabian language as the origin of the rare Neo-Babylonian word *kunzu* ‘a sack for transporting incense’ and an Ancient North Arabian language for the rare Neo-Babylonian word *kanāzu* ‘to store [precious objects, *i.e.* treasure]. Tentatively, I would suggest therefore that the word *knzbr'* in TM.IA.002 is a peculiarly Arabian – possibly peculiarly Taymanitic – assimilation of Neo-Babylonian *ganzabāru* (< Old Persian *ganjwar*) ‘treasurer’ to the Arabian root K-N-Z associated with protecting treasure.

**TM.IA.003** Taymā' Museum register no. **370**. Provenance: Taymā' area? A red sandstone stela (55 × 21 × 10 cm) with two lines of text incised between bands of diagonal cuts. It is likely that one or more lines of text are missing from the top of the stela.

Reference: not previously published, but illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 17.

**Text**

1. ----
2. ----{.}y b{<sup>c</sup>}
3. {š}mn.

**Translation**

<sup>1</sup> ---- <sup>2</sup> ---- {B<sup>c</sup> <sup>3</sup> šmn}



TM.IA.003 Taymā' Museum register no. 370  
(© DAI, Orient-Abteilung, M. Cusin).

TM.IA.003 الرقم المتحف تيماء 370 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

This is presumably part of theophoric personal name. If the reading is correct, this would be the first time the divine name Ba<sup>c</sup>alšamīn has been found at Taymā' in the form with the [l] assimilated. It is known from Dadan (modern Al-<sup>c</sup>Ulā) in the name <sup>c</sup>mt-b<sup>c</sup>s'mn (see Niehr 2003, 281–283).

**TM.IA.004** Taymā' Museum register no. **371**. Provenance: Taymā' area? A broken yellow sandstone stela (40 × 32 × 15 cm) with a “silent visage”<sup>3</sup> in relief at the top and at least three lines of inscription incised below it. Most of the third line has been lost in the break with only the tops of a few letters remaining and these are not sufficiently diagnostic to suggest a restoration. Part of the *n* of *npš* and anything which preceded the *ʿ* in the second line have been lost in a large chip on the right edge.

Reference: not previously published, but illustrated in Al-Anṣārī – Abū ʿl-Ḥasan 1423/2002, 17.

**Text**

1. {*n*}*pš šmš*
2. ----*ʿnh br*
3. ----

**Translation**

<sup>1</sup> The memorial of Šmš<sup>2</sup> ----*ʿnh* son of <sup>3</sup>----



*TM.IA.004 Taymā'*  
*Museum register no. 371*  
(© DAI, Orient-Abteilung,  
M.Cusin).

TM.IA.004 الرقم المتحفي  
لمتحف تيماء 371 (حقوق النشر  
محفوظة لمعهد الآثار الألماني،  
قسم الشرق، م. كوزن).

<sup>3</sup> This is the term suggested by A. Livingstone (Livingstone *et al.* 1983, 106) to describe grave markers (as opposed to divine images) on which eyes and a nose have been carved but no mouth. There are, however, a few on which a mouth has also been carved, suggesting a development of thought in the way the dead were memorialized. For convenience, the term ‘silent visage’ is used here for all grave markers of this type, and when a mouth is also present, this is noted.

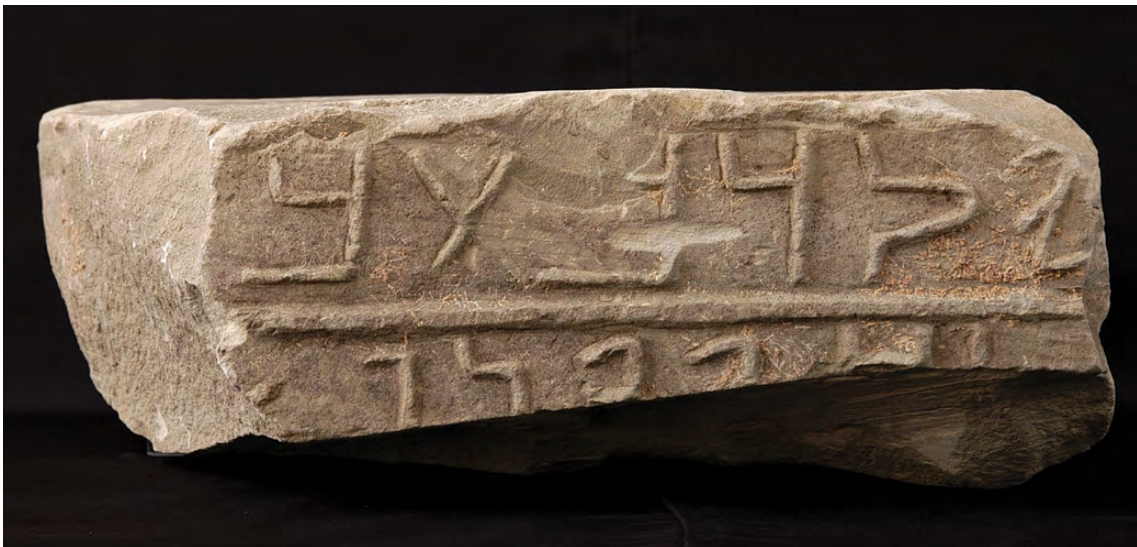
**TM.IA.005** Taymā' Museum register no. **372**. Provenance: Taymā' area? It was already in the Department of Antiquities' collection at Taymā' in 1985 when it was photographed by William Facey. A fragment of grey sandstone (43.5 × 33 × 14 cm) broken on the right, left and bottom with, along one of its narrow sides, two lines of text in relief separated by a line in relief. The second line is broken and only the tops of the letters have survived, so the restoration is speculative. Reference: not previously published.

**Text**

1. ----y qr{b} 'b----
2. {l-} {h}{y}{y} {n}{p}{s}----

**Translation**

<sup>1</sup> ----{which} offered 'b ---- <sup>2</sup> {for the preservation of } {the life force of----}<sup>4</sup>



TM.IA.005 Taymā' Museum register no. 372 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.005 الرقم المتحفى لمتحف تيماء 372 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

<sup>4</sup> This follows the new translation of this phrase suggested below by J. Norris (Part 2/1, The Qaṣr al-Ḥamrā' Stele, commentary on line 8, pp. 141–142).

**TM.IA.006** Taymā' Museum register no. 373. Provenance unknown. A long yellow sandstone block (46 × 21 × 16 cm) broken into two pieces, both of which are broken on their other three sides. The bases of most of the letters in line 3 are also missing. However, the beginning of each line seems to be intact since there is space between the edge of the stone and the text, and the initial letters of all three lines are aligned.

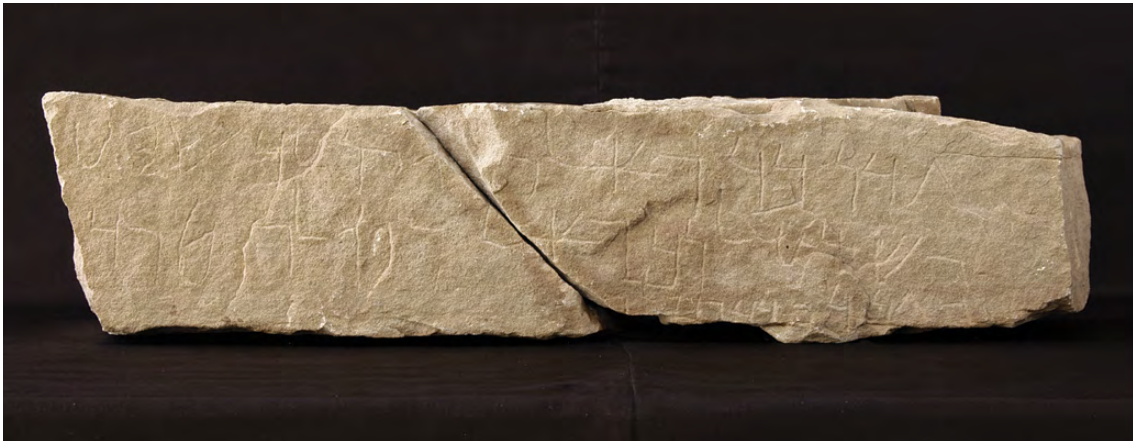
Reference: not previously published but illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 18; Al-Anṣārī – Abū 'l-Ḥasan 1426/2005, 17.

### Text

1. *gr{m} br w'lw [z]{y} q' d šy' ----*
2. *w šm' l- nbw'l w pkl w ṭw{d/r} ----*
3. *{b/d/r}gb{b/d/r}{w}{b/d/r}t{b/d/r}l{w}*

### Translation

<sup>1</sup> Grm son of W'lw {who} knelt before Šy' ---- <sup>2</sup> and may he listen to Nbw'l and Pkl and Ṭw{d/r} ---- <sup>3</sup> ----



TM.IA.006 Taymā' Museum register no. 373 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.006 الرقم المتحفى لمتحف تيماء 373 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

### Commentary

The *m* of the first name has an unusual shape in which the middle vertical stroke is diagonal (cf. the normal shape of the *m* in line 2 immediately below it). I have tentatively interpreted *q' d* on the basis of Syriac *qḏ' ad* 'to bend down, kneel, prostrate oneself before' (with the accusative, see Sokoloff 2009, 1388b). One would expect the following word to be the name of the person or deity before whom Grm knelt. One could suggest that it is the personal name *šy'* (see TM.IA.007), or – more daringly – that it could be the deity *S<sup>2c</sup>-h-qm* who is invoked in the Safaitic inscriptions and, as *Šy' - 'l-qwm*, in Nabataean. But since we do not know if the name is complete, it is impossible to be sure.

Although the use of the suffix conjugation with an optative implication is not generally known in Imperial Aramaic (see Muraoka – Porten 1998, 195, but also Gzella 2004, 242), the construction is well known in Nabataean Aramaic, and there are several instances of *šm'* Deity *l-N* in north-west Arabia<sup>c</sup> (e.g. UJadhNab 313, 345, 364, 368, in Nehmé 2018; 2020). One might therefore propose that *šm' l-nbw'l* here represented the optative “may he [the deity] listen to Nbw'l”.

**TM.IA.007** Taymā' Museum register no. 374. Provenance: Taymā' area? A greyish sandstone block (53 × 30 × 19 cm) with a 'silent visage' at the top and below it four incised lines of text with an incised line above the first and below the last.

Reference: Livingstone *et al.* 1983, 106–107 pl. 94b, Aramaic 3; Beyer – Livingstone 1987, 288–289. 294, no. I/3; Aggoula 1985, 68–69; Al-Dhiyāb 1414/1993, 36–38, 269 A, Aramaic 3; Schwiderski 2004, 413 no. Teima 22.

#### Text

1. *npš šy<sup>c</sup>=*
2. *ʾ br grmn*
3. *b- 20 + 1 l- ʾb zy*
4. *šnt 10 + 11111*

#### Translation

<sup>1</sup> The memorial of Šy<sup>c</sup>-<sup>2</sup> son of Grmn<sup>3</sup> on the 21<sup>st</sup> of Ab of<sup>4</sup> year 15.



#### Commentary

It is difficult to see how Beyer–Livingstone (followed by Aggoula) could have read *yrh* in line 3. The numeral 20 could be mistaken for a *z* but not a *y*, and it is impossible to read the signs which follow as *rh*. For a very similar form of the numeral, 20 + 1, see that in line 21 of Musée du Louvre AO 1505 A in Part 2/2. At the end of line 4, they also interpreted a patch of damage at the beginning of the units as an extra stroke to make “16” rather than “15”. The units are not joined, though the “tail” of the *b* above them gives this impression. The structure of the first part of the dating formula “*b- + number l- + month name*” is found elsewhere (see Brock 1992, 260 §3f). However, the phrase “*zy šnt + number*” is at present unique (see Folmer 1995, 322). It is not known to which era or reign the date refers.

TM.IA.007 Taymā' Museum register no. 374 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.007 الرقم المتحفى لمتحف تيماء 374 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كورن).

**TM.IA.008** Taymā' Museum register no. **375**. Provenance: Taymā' area? A well prepared, grey sandstone slab (50 × 23 × 11 cm) with a 'silent visage' in relief within a sunken panel at the top and a two-line inscription incised below it.

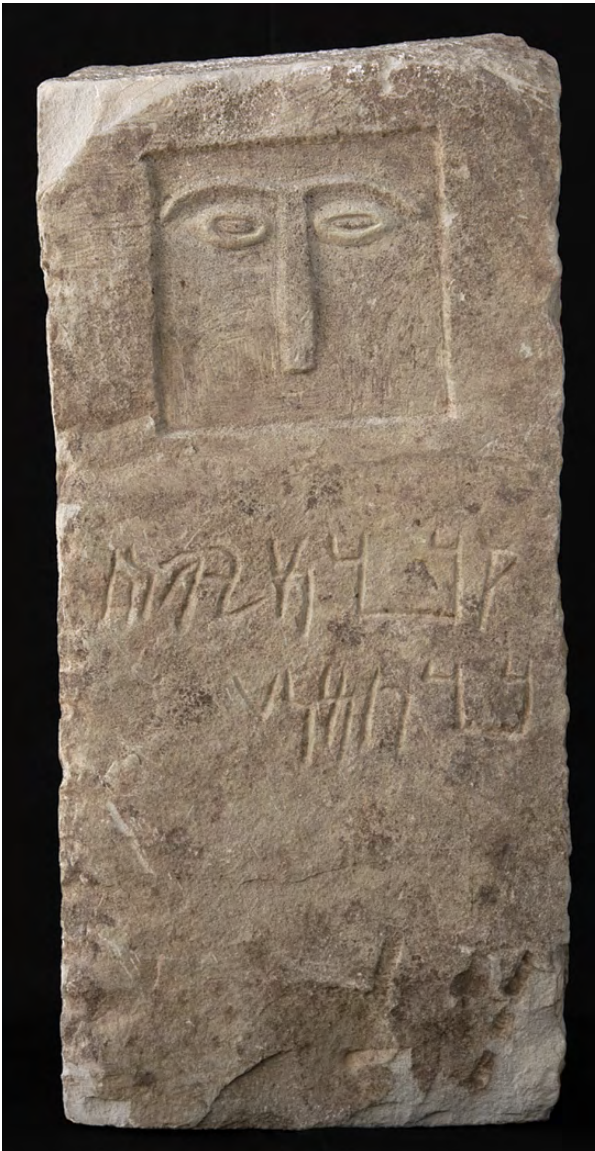
Reference: not previously published but illustrated on the back cover of Deputy Ministry of Antiquities and Museums / Deutsches Archäologisches Institut 1428/2007.

**Text**

1. *qbr myhwt*
2. *brt mn<sup>c</sup>*

**Translation**

<sup>1</sup> The grave of Myhwt <sup>2</sup> daughter of Mn<sup>c</sup>



TM.IA.008 Taymā' Museum register no. 375 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.008 الرقم المتحفى لمتحف تيماء 375 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**TM.IA.009** Taymā' Museum register no. **376**. Provenance: “West of Taymā'” according to a green museum card attached to the stone. A long orange sandstone ashlar (52 × 18 × 15 cm) inscribed on one face. The stone is broken on all four sides of the inscribed face, with a possible loss of text in all cases except possibly the left side where the letters stop some way before the edge.

Reference: not previously published, but in 2012 it was displayed in the exhibition of antiquities returned to Saudi Arabia by Aramco personnel and others, although, in fact, it had never left the kingdom, see Saudi Commission for Tourism and Antiquities 1433/2012, 161.

### Text

1. ---- *byt*° *l*-° *bd-ktb*
2. ---- {*n/d/r*}° *dy* [space] *p šm*° [space] *l*- *-h*
3. ----*mg*{*d/r*}*m w lhn*°*yw*

### Translation

- <sup>1</sup> ----the house/temple for °*bd-ktb* <sup>2</sup> ----[?] [space] and so may he listen [space] to him
- <sup>3</sup> ---- [?]



TM.IA.009 Taymā' Museum register no. 376 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.009 الرقم المتحفى لمتحف تيماء 376 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

### Commentary

On °*bd-ktb* see °*bd*-°*l-ktb* in TM.N.003 and the commentary there. In line 2, I would take *p* as the connective (Hoftijzer – Jongeling 1995, 898–899) and *šm*° as the suffix conjugation with an optative implication as in TM.IA.006. Unfortunately I cannot make sense of the third line.

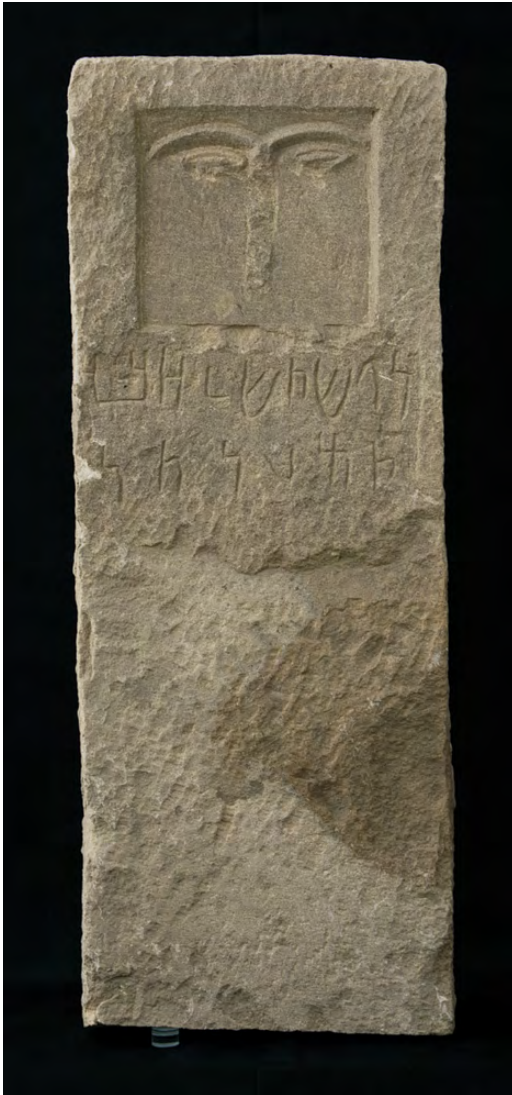
**TM.IA.010** Taymā' Museum register no. 377. Provenance: Taymā', Sa'īdī Gardens found within grave 1 (see Livingstone *et al.* 1983, 103). A sandstone stela (71 × 27 × 16 cm).<sup>5</sup> Reference: Livingstone *et al.* 1983, 106–107 pls. 87. 94a; Beyer – Livingstone 1987, 288. 294 no. I/2; Al-Dhiyāb 1414/1993, 35–36, 268 B, Aramaic 2; Schwiderski 2004, 412 no. Teima 21.

**Text**

1. *npš tšlh br =*
2. *t m'ntn*

**Translation**

<sup>1</sup> The memorial of Tšlh dau <sup>2</sup> ghter of M'ntn.



*TM.IA.010 Taymā' Museum register no. 377*  
(© DAI, Orient-Abteilung, M. Cusin).

*TM.IA.010 الرقم المتحفى لمتحف تيماء 377 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

<sup>5</sup> NB the measurements given in Beyer – Livingstone 1987 are incorrect.

**TM.IA.011** Taymā' Museum register no. **378**. Provenance: Taymā' area? It was already in the Department of Antiquities' collection at Taymā' in 1985 when it was photographed by William Facey. A sandstone stela (83 × 35 × 13 cm) with a 'silent visage' in relief and traces of a three-line inscription directly below it with a horizontal line a little way below the last line. The text was fairly shallowly incised and the surface is badly abraded.

Reference: Altheim – Stiehl 1970, 141 Abb. 7. 8; Degen 1974, 90–91 Abb. 30, no. 8; Schwiderski 2004, 411 no. Teima 8. It is illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 17.

**Text**

1. *npš 'mr' =*
2. *l br 'dnšy*
3. ----{d/r}{g/z/h}----

**Translation**

<sup>1</sup> The memorial of 'mr' <sup>2</sup> l son of 'dnšy <sup>3</sup> ----



TM.IA.011 Taymā' Museum register no. 378 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.011 الرقم المتحفى لمتحف تيماء 378 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**TM.IA.012** Taymā' Museum register no. 379. Provenance: Taymā' area? It was already in the Department of Antiquities' collection at Taymā' in 1985 when it was photographed by William Facey, since when, however, its condition has deteriorated. A stele (70 × 38 × 17 cm) with a 'silent visage' (one eye obliterated) in relief within a sunken panel, and the remains of at least three lines of text almost completely lost through the lamination of the surface.

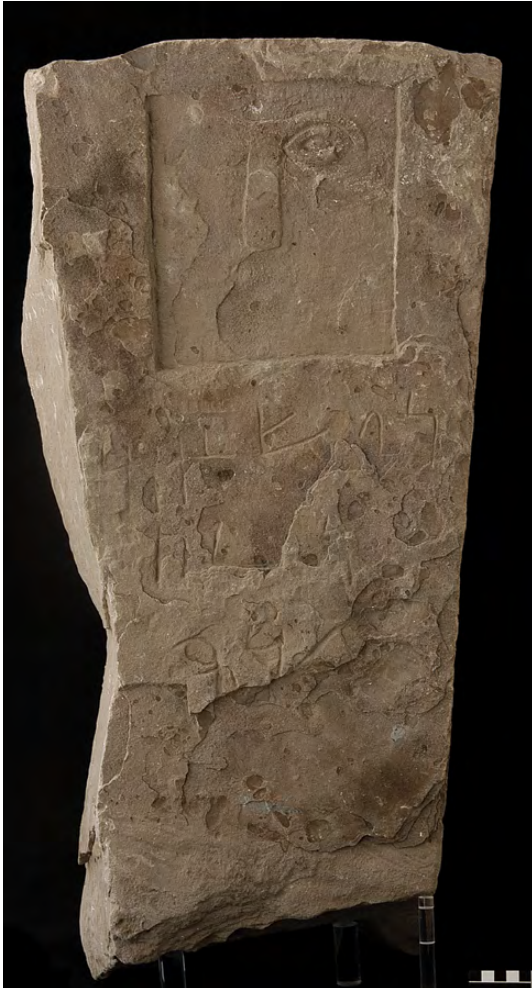
Reference: Altheim – Stiehl 1970, 141 Abb. 5. 6; Degen 1974, 88–89 Tafel VIII, Abb. 29, no. 7; Schwiderski 2004, 411 no. Teima 7.

**Text**

1. *npš 'm*
2. ----[b]{r}t----
3. ----{g}{d/r/b}y

**Translation**

<sup>1</sup> The memorial of 'm <sup>2</sup> ----{daughter of} <sup>3</sup> ----



TM.IA.012 Taymā' Museum register no. 379  
(© DAI, Orient-Abteilung, M. Cusin).

TM.IA.012 الرقم المتحفى لمتحف تيماء 379 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم لالشرق، م. كوزن).



TM.IA.012 Taymā' Museum register no. 379  
(© W. Facey).

TM.IA.012 الرقم المتحفى لمتحف تيماء 379 (حقوق النشر محفوظة لـ و. فاييسى).

**TM.IA.013** Taymā' Museum register no. **212**. Provenance: Taymā'. A stela of grey sandstone (230 × 25 × 18 cm). There is a gouge, approximately 11 cm wide, all down the left side of the inscribed face which has removed the ends of each of the 8 lines of text. It is not certain whether any of the stone to the left of the gauge has also been removed, or how much of the gouged area contained text. The inscription is in relief with thick separators in relief between the lines. There is no other decoration. Since there is uninscribed space above and below the text, it is clear that no lines have been lost at the beginning or end. Segal's suggestion that the text may have continued onto another face (1969, 170. 172) is not confirmed by an examination of the stone.

It is said to have been discovered in a well in 1965 and was first photographed by John E. Dayton in the same year, at which point it was covered in whitewash and used as a lintel over the doorway to a house in Taymā' (see the photograph in Segal 1969, pl. XXXVIIa; Degen 1974, Tafel VIII, Abb. 27, and the descriptions in Altheim – Stiehl 1968, 74; Degen 1974, 83). It was photographed again by Ruth Stiehl in 1966.

Reference: Altheim – Stiehl 1968, 74–75 Abb. 27; Segal 1969, 170–173 pl. XXXVIIa; Altheim – Stiehl 1973, 243–246. 371 Abb. 1; Degen 1974, 83–87 Tafel VIII, Abb. 27, no. 5; Schwiderski 2004, 411 no. Teima 5, Roche 2020, 175–176.

#### Text

1. *sm{d/r}*<sup>2</sup> ----
2. *b mr*<sup>3</sup> ----
3. *zydn l* ----
4. <sup>4</sup> *lht*<sup>5</sup> [l- *hy*=]
5. *y npš* [-*h w-np*=]
6. <sup>6</sup> *š h*<sup>7</sup> {*r*} [-*h* ----]
7. *l-<sup>8</sup> lm* {*b-*} [*yrh*<sup>9</sup> *d*<sup>10</sup> / *y*]=
8. *r šnt* ----

#### Translation

<sup>1</sup> ---- <sup>2</sup> ---- lord ---- <sup>3</sup> *Zydn* for ---- <sup>4</sup> the goddess(es) ---- {for the preservation} of [his] life-force [and] {the life-force of} [his] <sup>6</sup> {posterity} ---- <sup>7</sup> for ever. {In} [the month of <sup>8</sup> *ʿĀdār* / <sup>9</sup> *Iyā*]r <sup>10</sup>, the year ----



TM.IA.013 Taymā' Museum register no. 212 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.013 الرقم المتحفى لمتحف تيماء 212 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).



### Commentary

**Line 1:** From an examination of the stone, it is clear that Altheim – Stiehl 1968, 74 were correct in reading the final letter as  $\text{'}^{\text{}}$  and not  $\text{'}^{\text{s}}$ , as in the subsequent readings.

**Line 3:** There is a short vertical line immediately to the left of the  $\text{'}^{\text{l}}$  but not enough survives to identify the letter it belongs to (see Degen 1974, 86).

**Line 4:** The left part of the final letter in this line is lost but there is no doubt that it was a  $\text{'}^{\text{}}$ . The restorations in this line and those which follow are based on the common formulae of inscriptions of this type.<sup>6</sup>

**Line 5:** The word  $\text{npš}$  is in the singular here and elsewhere because the word  $\text{'hr}$  ('posterity') to which it refers is singular.

**Line 7:** An examination of the original shows that the last letter in this line is a  $\text{b}$  as in Altheim – Stiehl 1973, 243 not  $\text{d/r}$  as in Degen 1974, 87.

**Line 8:** The first letter in this line is a  $\text{d/r}$  (as in Degen 1974, 87). I would suggest that this is the final letter of the month name  $\text{'dr}$  (March) or  $\text{'yr}$  (May), the only two which end in  $\text{r}$  (none end in  $\text{d}$ ).

TM.IA.013 Taymā' Museum register no. 212, detail (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.013 الرقم المتحف المتحف تيماء 212 ، صورة مفصلة، (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

<sup>6</sup> The translation of  $\text{l-hyy npš}$  is that suggested below by J. Norris (Part 2/2, The Qaṣr al-Ḥamrā' Stele, commentary on line 8, pp. 141–142).

**TM.IA.014** Taymā' Museum register no. **382**. Provenance: Taymā', *Minṭaqat Sārṭlī*. It was already in the Department of Antiquities' collection at Taymā' in 1985 when it was photographed by William Facey. A stele in dark brown sandstone (98 × 34 × 22 cm) with a 'silent visage' carved in relief at the top of one of the broad faces. The two lines of inscription are incised immediately below the visage and slope downwards to the left.

Reference: Al-Dhiyīb 1414/1993, 41–42. 271 no. Aramaic 6.

**Text**

1. {q}br 'lymnwt
2. brt tymn

**Translation**

<sup>1</sup> {Grave} of 'lymnwt <sup>2</sup> daughter of Tymn.



TM.IA.014 Taymā' Museum register no. 382 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.014 الرقم المتحفى لمتحف تيماء 382 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.IA.015** Taymā' Museum register no. **383**. Provenance: Taymā' area? A rectangular fragment of greenish grey sandstone (29 × 19.5 × 6 cm). It seems to have been cut on all four sides for secondary use. There are separators between the lines of text and above what is presumably the first line with a somewhat shallower (though still apparently intentional) almost vertical line after the word *npš*. The left part of the face is badly damaged. After the second š in line 3 the face is blank, as it is above what is presumably line 1<sup>7</sup>.

Reference: not previously published.

**Text**

1. *npš* {*t*}----
2. *hyl* *b*----
3. {*š*}*tš*

**Translation**

<sup>1</sup> The memorial of ---- <sup>2</sup> ---- <sup>3</sup> ----



TM.IA.015 Taymā' Museum register no. 383 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.015 الرقم المتحفى لمتحف تيماء 383 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

<sup>7</sup> There are lightly scratched shapes in these areas which are clearly not part of the inscription.

**TM.IA.016** Taymā' Museum register no. **384**. Provenance: Taymā' area? It was already in the Department of Antiquities' collection at Taymā' in 1985 when it was photographed by William Facey. A block of grey sandstone (43 × 40 × 12 cm), inscribed with two lines of text on one of the wide faces, which has been smoothed. There is a vertical line of what appear to be natural indentations up the left side of this face and the first line of text crosses this. It is uncertain whether a 'silent visage' was originally on a part of this face now lost. Certainly the stone as it exists now would seem too short for a grave marker, or indeed for a grave cover, if this was how it was used. Reference: Al-Dhiyāb 1414/1993, 46–47. 273 B, no. Aramaic 10.

**Text**

1. *npš 'mrw br*
2. *šlmbłt*

**Translation**

<sup>1</sup> The memorial of 'mrw son of <sup>2</sup> Šlmbłt



TM.IA.016 Taymā' Museum register no. 384 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.016 الرقم المتحفى لمتحف تيماء 384 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

The second name has not been found before and may mean '[the god] Šlm revives (or "makes live")', cf. Akkadian *balātu(m)*.

**TM.IA.017** Taymā' Museum register no. **385**. Formerly on display in the Taymā' Museum. According to the museum label it is from Ḥegrā/Madā' in Šāliḥ. A cuboid incense altar of ash-grey sandstone (38 × 17.5 × 17.5 cm) inscribed on one face with an inscription of two lines. Reference: Al-Dhiyīb 1414/1993, 43–44. 272 B, no. Aramaic 8; illustrated in Al-Anṣārī – Abū 'I-Ḥasan 1423/2002, 78 and back cover; Al-Rāšid 2003, vol. 7, 104–105; Al-Anṣārī – Abū 'I-Ḥasan 1426/2005, 75 and back cover.

**Text**

1. *mḥrn' dy*
2. *qrb mr' {m}*

**Translation**

<sup>1</sup> The small incense altar which <sup>2</sup> {Mr'm} offered.



**Commentary**

The final letter in line 2 appears to be a very clumsy *m*, though it is more shallowly incised than the other letters and may not be part of the inscription. The word *mḥrn'*, which recurs in Riyāḍ Museum register number unknown (RMru) 001 (see Part 2/1), does not seem to have been found before in Imperial Aramaic but, given the object on which it is inscribed, it presumably means a 'small altar for burnt offerings' from the root Ḥ-R-R 'to burn', the *-n* being a diminutive. Given the small amount of space on the top of the altar it would be difficult to make burnt offerings of anything much larger than frankincense on it.

TM.IA.017 Taymā' Museum register no. 385 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.017 الرقم المتحفى لمتحف تيماء 385 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.IA.018** Taymā' Museum register no. **386+387**. Provenance: Taymā' area? A sandstone stela (97 × 36.5 × 14 cm) broken at the top with lines of text damaged on the right and in places on the left.

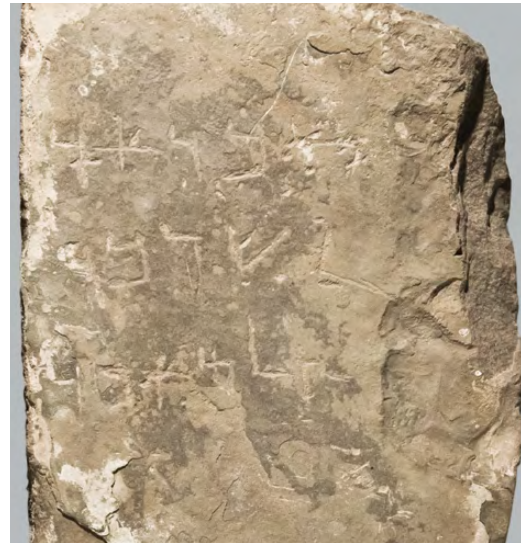
Reference: not previously published.

**Text**

1. *qbr* <sup>1</sup>{*d/r*} =
2. *yšw br*
3. *šlm* <sup>2</sup>*z*{*d/r*}

**Translation**

<sup>1</sup> The grave of <sup>2</sup>{*d/r*} <sup>3</sup> *yšw* son of <sup>3</sup> {*šlm* <sup>2</sup>*z*/*d/r*}



TM.IA.018 Taymā' Museum register no. 386+387, detail (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.018 الرقم المتحفي لمتحف تيماء 386+387 ،  
صورة مفصلة (حقوق النشر محفوظة لمعهد الآثار الألماني،  
قسم الشرق، إ. فاغنر).

**Commentary**

Neither name has been found before.

TM.IA.018 Taymā' Museum register no. 386+387  
(© DAI, Orient-Abteilung, I. Wagner).

TM.IA.018 الرقم المتحفي لمتحف تيماء 386+387 (حقوق النشر  
محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

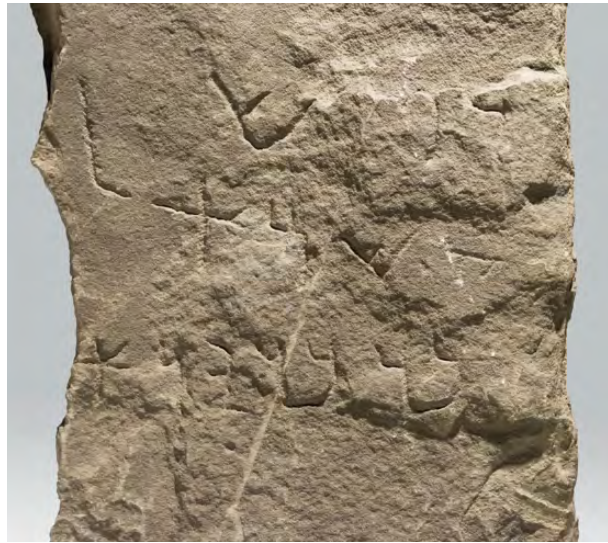
**TM.IA.019** Taymā' Museum register no. **388**. Provenance: Taymā' area? A long sandstone stele (126 × 35 × 19 cm) with a very rough surface. There is an incised 'silent visage' at the top and a three-line inscription below it.  
Reference: not previously published.

**Text**

1. *npš*
2. *qšm' l*
3. *br bryk'*

**Translation**

<sup>1</sup> The memorial of <sup>2</sup> Qšm' l <sup>3</sup> son of Bryk'



*TM.IA.019 Taymā' Museum register no. 388, detail  
(© DAI, Orient-Abteilung, I. Wagner).*

*TM.IA.019 الرقم المتحفى لمتحف تيماء 388 ، صورة مفصلة  
(حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

*TM.IA.019 Taymā' Museum register no. 388  
(© DAI, Orient-Abteilung, I. Wagner).*

*TM.IA.019 الرقم المتحفى لمتحف تيماء 388 (حقوق  
النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ.  
فاغنر).*

**TM.IA.020** Taymā' Museum register no. **389**. Provenance: Taymā' area? The inscription was in the Department of Antiquities' collection at Taymā' by 1985 when it was photographed by William Facey. An ash-grey sandstone stele (93 × 28 × 12 cm)<sup>8</sup>, with a 'silent visage' in relief within a rectangular sunken panel at the top, below which three lines of text are incised.

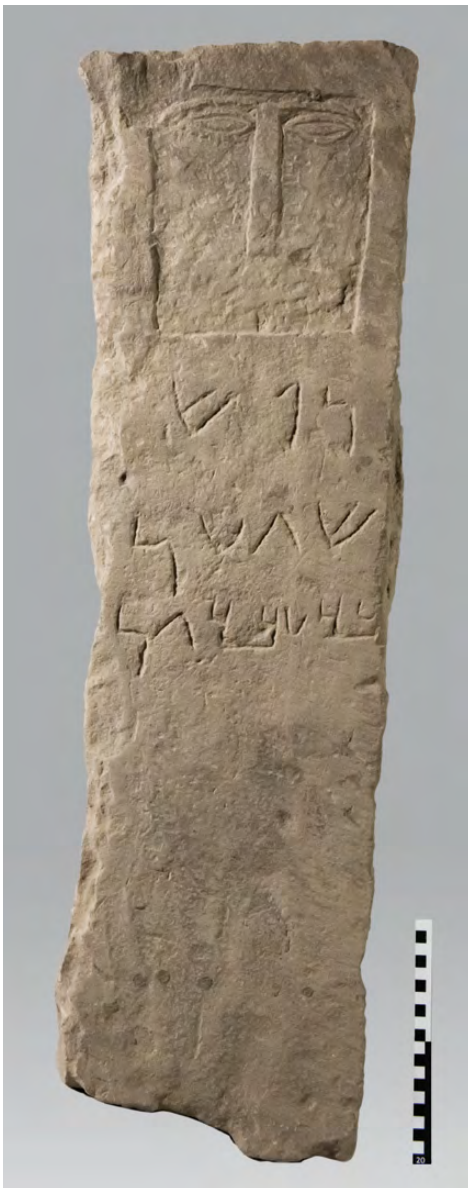
Reference: Al-Dhiyāb 1414/1993, 40–41. 270 no. Aramaic 5.

**Text**

1. *npš*
2. *šg'n*
3. *br'bdgn*

**Translation**

<sup>1</sup>The memorial of <sup>2</sup>Šg'n <sup>3</sup>son of 'bdgn



TM.IA.020 Taymā' Museum register no. 389 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.020 الرقم المتحفی لمتحف تیماء 389 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

<sup>8</sup> NB the measurements given in al-Dhiyāb 1414/1993, 40 are incorrect. Note also that the third letter in line 2 is definitely ' on the stone not š as read by al-Dhiyāb.

**TM.IA.021** Taymā' Museum register no. **390**. Provenance: Taymā' area? A yellow sandstone stele ( $57 \times 34 \times 14$  cm) with a face, including mouth, in relief within a rectangular sunken panel at the top. Immediately below it are three lines of incised text between two incised line-separators. The top left-hand corner of the stele has been broken off just clipping the frame of the sunken area. The bottom left corner has also broken off and the part of the stele below the inscription is also missing. The initial *n* of the first word in line 1 and the *b-r* at the beginning of line 2 have been damaged by the flaking of the surface. However, the name in the second half of line 1 appears to have been deliberately hammered over. At the beginning of line 2, the *b* and *r* of *brt* have been reduced in size and written higher than the other letters, so that the last two letters of the second name can be squeezed in between them and the separator below. This suggests that the separators were incised and the letters drawn before carving began, since otherwise the mason would not have known to raise up the *b-r* in order to fit in the last two letters of the second name. For a similar example in a Dadanitic inscription, though probably for a different reason, see Macdonald 2018a, 7.

Reference: not previously published.

**Text**

1. {*n*}pš ----n----
2. {*b*}rt 'mtš{<sup>c</sup>} =
3. *m*'

**Translation**

<sup>1</sup> {The memorial of} ----n---- <sup>2</sup> { 'mtš<sup>c</sup> <sup>3</sup> m' }



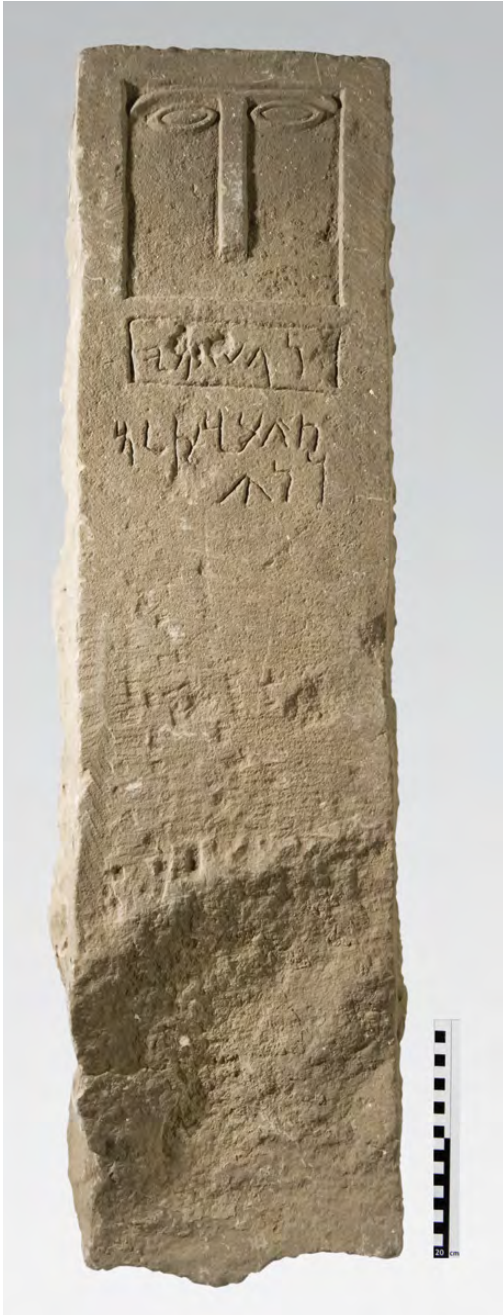
**Commentary**

Either this is a case of a matrilineal genealogy or the name formed with 'mt- ('handmaid of') was borne by a man. The same is true in TM.IA.026.

TM.IA.021 Taymā' Museum register no. 390  
(© DAI, Orient-Abteilung, I. Wagner).

TM.IA.021 الرقم المتحفى لمتحف تيماء 390 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.IA.022** Taymā' Museum register no. **391+392**. Provenance: Taymā' area? The stone was in the Department of Antiquities' collection at Taymā' in 1985 when William Facey photographed it. A pink sandstone stele (107 × 27 × 13 cm) with a 'silent visage' in relief within a rectangular sunken panel below which are three lines of incised text, the first being contained within a rectangular frame. Several of the letters are carelessly carved and are difficult to interpret. Reference: illustrated in Zéghidour 1988 and Schiettecatte 2010, 195 fig. 4d. Published in Roche 2013.



#### Text

1.  $np\{\dot{s}\}\{g\}\{m\}y=$
2.  $t\{h\}\ br\ \{\dot{s}\}\{lm\}=$
3.  $\{d/r\}\{n/w\}\{h\}$

#### Translation

- <sup>1</sup> {The memorial of} {Gmy<sup>2</sup> th} son of {Šlm-  
<sup>3</sup> {d/rn/wh}}

#### Commentary

If the reading is correct, neither name has been found before. The first letter of the second name appears to be a very carelessly carved  $\dot{s}$ . A name  $\dot{s}lmdnh$  or  $\dot{s}lmrnh$  is previously unknown as are  $\dot{s}lmdwh$  or  $\dot{s}lmrwh$  and all would be unusual in that  $\dot{s}lm$  is not contracted to  $\dot{s}m$  before the latter part of the name, though cf.  $\dot{s}lmb\dot{l}t$ ,  $\dot{s}lmyhb$ ,  $\dot{s}lm\dot{s}zb$ , etc.. It should be noted that Roche's reading of line 3 as  $ndh$  (2013, 44) is impossible. The first two letters cannot be anything other than  $d/r$  and  $n/w$  followed by  $h$ , and there is no sign that they have been altered, as she suggests (2013, 46).

TM.IA.022 Taymā' Museum register nos.  
 391+392 (© DAI, Orient-Abteilung,  
 I. Wagner).

TM.IA.022 الرقم المتحفى لمتحف تيماء 391+392  
 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق،  
 !. فاغنر).

**TM.IA.023** Taymā' Museum register no. 393. Provenance: Taymā' area? A large, much damaged, piece of sandstone (120 × 37 × 18 cm). At the time of writing, it was kept in the courtyard of the Museum. No 'silent visage' remains (if there ever was one) and only one line of text is visible, even though the context implies a previous line. There is what may be a tribal mark in the top right hand corner of the stone.  
Reference: not previously published.

**Text**

1. ---- [?]
2. *brt ʾmyh*

**Translation**

<sup>(1)</sup>----<sup>2</sup> daughter of ʾmyh



*TM.IA.023 Taymā' Museum register no. 393, detail  
(© DAI, Orient-Abteilung, M. Cusin).*

*TM.IA.023 الرقم المتحفى لمتحف تيماء 393 ، صورة مفصلة  
(حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م.  
كوزن).*

*TM.IA.023 Taymā' Museum register no. 393 (© DAI,  
Orient-Abteilung, M. Cusin).*

*TM.IA.023 الرقم المتحفى لمتحف تيماء 393 (حقوق النشر  
محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**TM.IA.024** Taymā' Museum register no. **394**. Provenance: Taymā' area? A piece of grey sandstone (82 × 28 × 25 cm) inscribed along the length of one of the broad faces which is also covered in scratches, cracks, and abrasions. The left end of this face is missing but it is uncertain whether anything has been lost from the inscription.

Reference: not previously published.

**Text**

----

1. *l nbw<sup>1</sup> l br*
2. *ṭw{d/r}m*

**Translation**

---- <sup>1</sup> for Nbw<sup>1</sup> l son of <sup>2</sup> {Ṭwd/rm}



TM.IA.024 Taymā' Museum register no. 394 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.024 الرقم المتحفى لمتحف تيماء 394 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

The *l* at the beginning of line 1 suggests that one or more lines have been lost above it. The second name is difficult to explain.

**TM.IA.025** Taymā' Museum register no. **395**. Provenance: Taymā': Qaṣr Ḥamrā'. It was in the Department of Antiquities' collection at Taymā' by 1985 when it was photographed by William Facey. A wedge-shaped block of yellow sandstone (48–28 × 50 × 38 cm). On the inscribed face (38 cm high × 48 cm wide), there is a bucranium at the top and 5 lines of text. The first 3 lines and the 5<sup>th</sup> are more or less readable, but the end of line 3 and the whole of line 4 are carved very crudely and are difficult to make anything of.

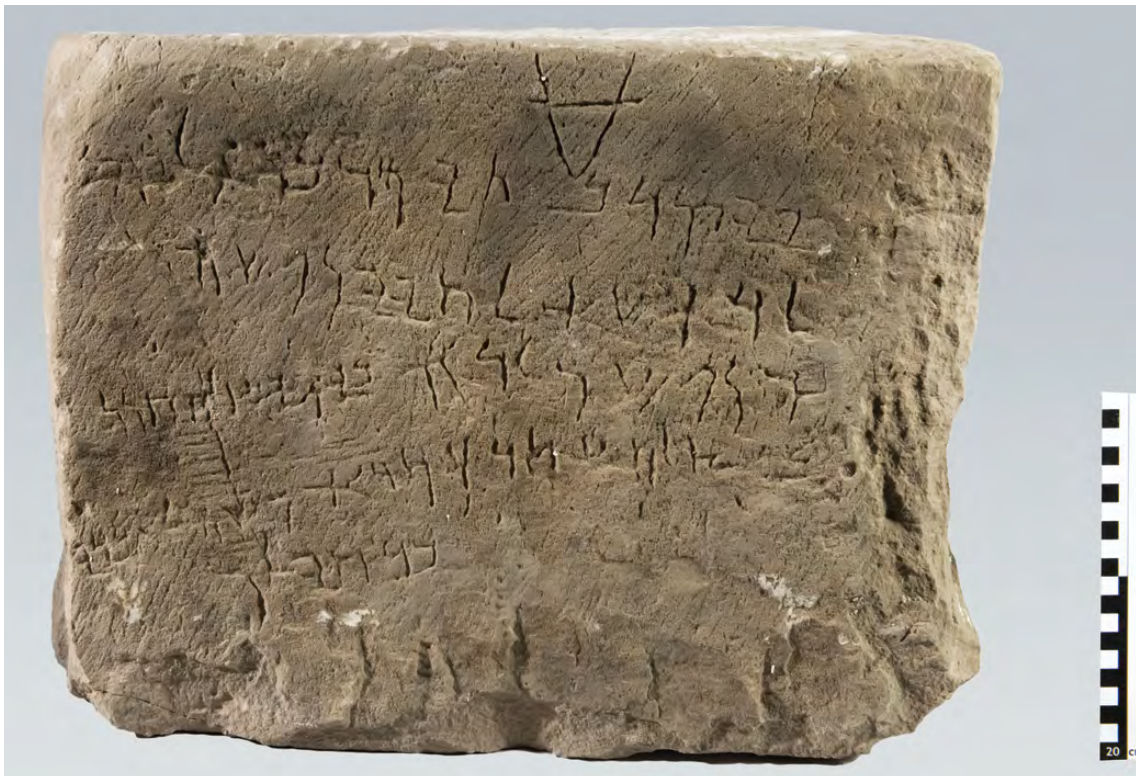
Reference: The stone was illustrated in Abū Duruk – Murād 1985, pl. 68 B, but it is not mentioned in either the English or Arabic versions of the article. It was first published in Beyer – Livingstone 1990;<sup>9</sup> then in translation in Dietrich 2001, 189; then in Schwiderski 2004, 413 Teima 27.

### Text

1. zy qrb tymw br 'lw hb
2. l-*{d/r}*'*{š}*' l-hyy npš-h
3. w npš wld-h by *{h}*'*{y}*'*{n}* l-h hnn
4. *{l}*'*{k}*' *{m}*'*{t}*'*{d/r}*'*{k}*' *{d/r}*' w ----
5. bbhyl*{w}*'

### Translation

<sup>1</sup> That which Tymw son of 'lw hb offered <sup>2</sup> to *{D/R}*'*{š}*' for the the preservation of his life-force <sup>3</sup> and the life-force of his child ---- <sup>4</sup> ---- <sup>5</sup> ----



TM.IA.025 Taymā' Museum register no. 395 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.025 الرقم المتحفى لمتحف تيماء 395 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

<sup>9</sup> They read: <sup>1</sup> zy qrb tymw br *{l}*'*{h}*'*{w}* <sup>2</sup> l-dr' <sup>3</sup> l-hyy npš -h <sup>4</sup> w-npš-hwm zy prqmnn[w] <sup>5</sup> br w 'd/rw [w-] krymw *{b}*'*{r}*-h zy <sup>5</sup> [pr]qhyw and translated 'This is what Taymū son of 'Elāhū has offered to the [divinely protective] arm for the life of his soul and the soul of Parqumannān[ū] son of Wā'edū [or Wa'rū] [and] of Karīmū son of [Par]quhayyū.'

### **Commentary**

Beyer – Livingstone (1990) were working purely from the published photograph and did not have a chance to examine the original, and their reading was followed by Schwiderski. This accounts for the considerable differences between their reading and mine, which was made from an extensive study of the original.

**Line 2.** *d/r'š'*. The right diagonal line of the first *'* stretches almost to the base of the *d/r*, making the latter look like a *b*. However, there is a small space between the end of the diagonal and the base of the *d/r*. The context requires the name of a deity, but no deity of this name is known. *R'š'* would, of course, mean 'the head', 'the chief', 'the leader' which in the context might be an abbreviation of a divine epithet such as \**R'š' lhy'* 'chief of the gods'. On *l-hyy npš* see the new translation suggested below by J. Norris (Part 2/1, The Qaṣr al-Ḥamrā' Stele, commentary on line 8, pp. 141–142).

**Line 3.** There are shallow incisions immediately to the right of the first *w*, which do not seem to be part of the letter, and there is a vertical line immediately to the left of the second *w*, but it is much shallower than the incisions which form the letter. Note the Arabianism *wld* for *yl'd* (cf. Healey 1993, 129 and references there).

**Lines 4–5.** Unfortunately, these lines are badly damaged in so many places that I am unable to offer any coherent reading.

**TM.IA.026** Taymā' Museum register no. **396**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A pink sandstone stele (76 × 37 × 15 cm) with a 'silent visage' in relief within a sunken panel and a crudely incised inscription below it. There is a *wasm* (tribal mark) at the end of the second line.

Reference: Roche 2014.

**Text**

1. *qbr mnyn brt*
2. *'mt-lp{k/q}{d/r} wasm*

**Translation**

<sup>1</sup> The grave of Mnyn daughter of <sup>2</sup> {'mt-lpk/qd/r} *wasm* (?)



TM.IA.026 Taymā' Museum register no. 396 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.026 الرقم المتحفى لمتحف تيماء 396 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

See TM.IA.021 for another example of either a matrilineal genealogy or of a man's name formed with the word *'mt-* ('handmaid of'). The second part of this name is badly carved and the reading is not certain. If correct, the divine element is difficult to explain. Roche's readings unfortunately require the restoration of at least two letters, or the reading of other signs as letters which they clearly are not.

**TM.IA.027** Taymā' Museum register no. 453. A block of sandstone (40 × 15 × 13 cm) brought to the Museum on 12<sup>th</sup> March, 2013 and said to come from the area of Tuwayl Sa'īd. One face has a two-line Imperial Aramaic inscription in which the name and patronym have been deliberately hammered over.

Reference: not previously published.

**Text**

1. *bryk* ---- *br* ----
2. *qdm* 'qw{d/r}š w'šym'.

**Translation**

<sup>1</sup> Blessed be ---- son of ---- <sup>2</sup> before { 'qwd/rš } and 'šym'



TM.IA.027 Taymā' Museum register no. 453 (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.027 الرقم المتحفى لمتحف تيماء 453 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).



TM.IA.027 Taymā' Museum register no. 453, detail (© DAI, Orient-Abteilung, I. Wagner).

TM.IA.027 الرقم المتحفى لمتحف تيماء 453 ، صورة مفصلة (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

The first deity is new in Taymā' but the second is known from the Qaṣr al-Ḥamrā' Stele (= Riyād Museum 1020 A, see part 2/1 below p. 126) and Musée du Louvre AO 1505 (= CIS ii 113, See Part 2/2 below p. 159).

**TM.IA.028** Previous museum register no. **T/M/119**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A sandstone stela (72 × 26 × 15 cm) with a 'silent visage' in relief within a square sunken panel. Two lines of incised text.

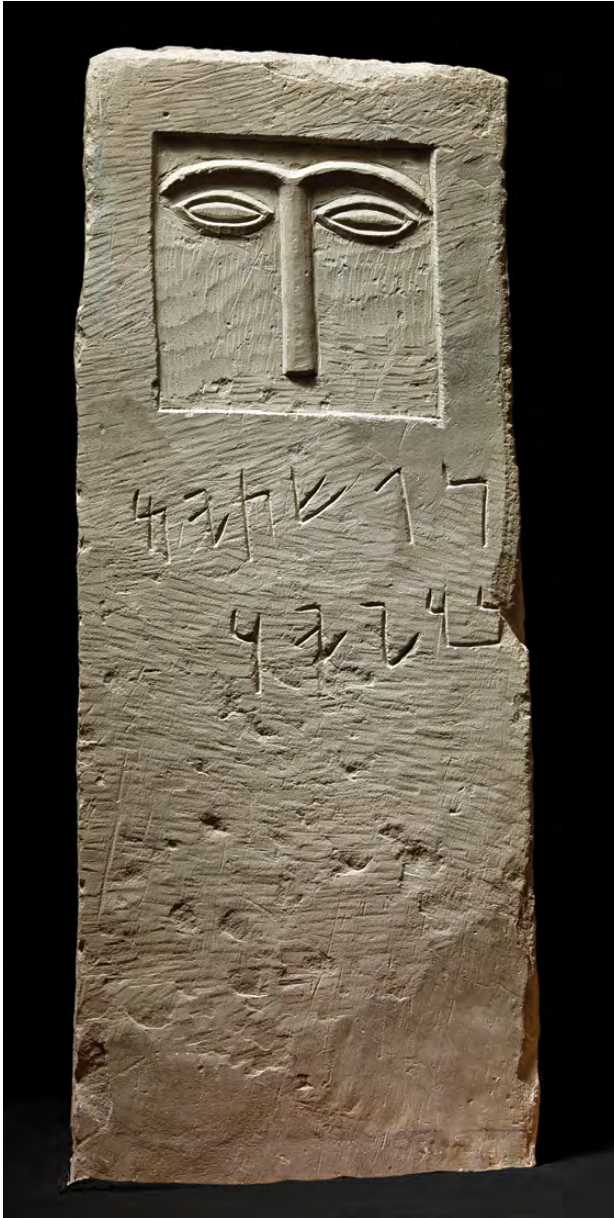
Reference: Livingstone *et al.* 1983, 107 pl. 94c no. 4; Beyer – Livingstone 1987, 289. 294 no. 4; Al-Rāšid 2003, vol. 7, 106–107; Schwiderski 2004, 413 no. Teima 23; Hausleiter – Intilia 2010a; Marx 2011, 188 Abb. 7. It is illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 65. 68; Al-Anṣārī – Abū 'l-Ḥasan 1426/2005, 18. 75.

**Text**

1. *npš tym*
2. *br zyd*

**Translation**

<sup>1</sup> The memorial of Tym <sup>2</sup> son of Zyd.



*TM.IA.028 Taymā' Museum register no.  
T/M/119 (© DAI, Orient-Abteilung, J. Kramer).*

*TM.IA.028 الرقم المتحفى لمتحف تيماء T/M/119  
(حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق،  
ي. كرامر).*

**TM.IA.029** Taymā' Museum register number **454**. Provenance: Qaṣr Raḏm, Taymā'. A grey-green sandstone block (46 × 34 × 16 cm) with on one face parts of an inscription carved in relief between raised separator lines. The block is broken on all four sides and only fragments of three lines of text remain. The surface has also laminated badly with the resulting loss of parts of the text. It was reused in the northern wall of what Abū Duruk (1986, 142 fig. 5) called enclosure B and was discovered in 2009 but left *in situ*. It was brought to the Taymā' Museum in 2013. Reference: not previously published.

**Text**

1. ---- { } {m} {l} k lhyn ----
2. ---- [h] {y} y npš š {g} ----
3. ---- { } { } ---- {n} ---- {h} {l} {q} ----

**Translation**

<sup>1</sup> ---- {king} of Lhyn ---- <sup>2</sup> ---- the {preservation} of the life-force of {Šg} ---- <sup>3</sup> ----



TM.IA.029 Taymā' Museum register no. 454 (© DAI, Orient-Abteilung, M. Cusin).

TM.IA.029 الرقم المتحفى لمتحف تيماء 454 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

For the translation of [h]{y}y npš see pp. 141–142 below.

**TM.IA.030** Taymā' Museum register no. **493**. It was brought to the Museum in 2017. A stela with a 'silent visage' carved at the top and below it three lines in Imperial Aramaic. Reference: not previously published.

**Text**

1.  $npš \text{ ḥ} \{d/r/n\} \{.\} =$
2.  $\{z/y\}^2 br$
3.  $nš^2 n$

**Translation**

<sup>1</sup> The memorial of  $\{Ḥd/r/n.z/y\}^2$  son of <sup>3</sup>  $Nš^2 n$ .



*TM.IA.030 Taymā' Museum register no. 493 (© DAI, Orient-Abteilung, A. Hausleiter).*

*TM.IA.030 Taymā' Museum register no. 493, detail (© DAI, Orient-Abteilung, A. Hausleiter).*

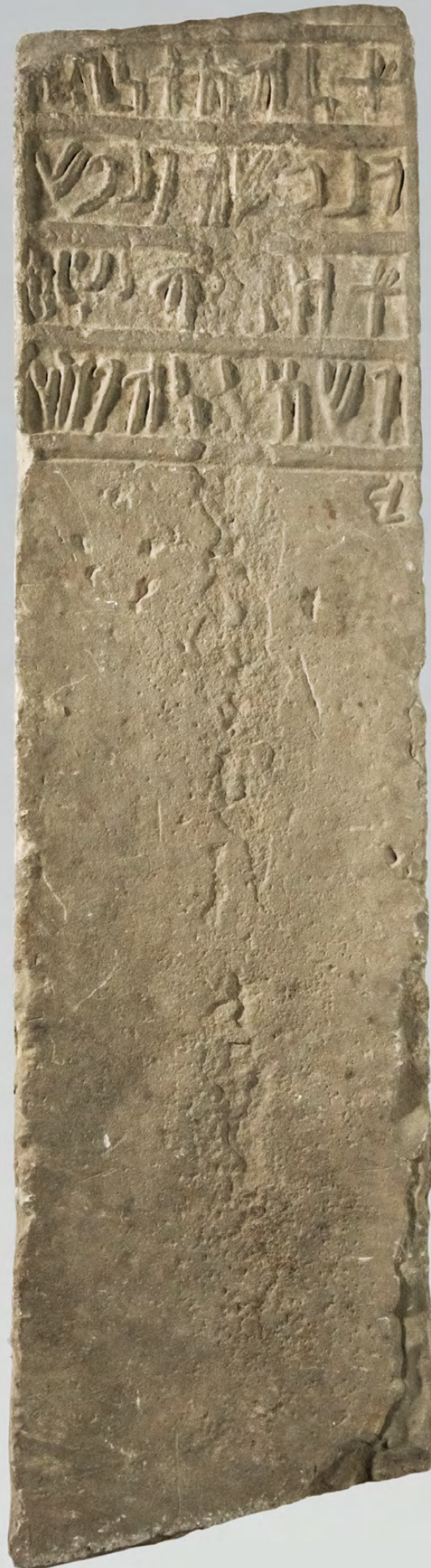
*TM.IA.030* الرقم المتحفى لمتحف تيماء 493 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، أ. هاوسلايتر).

*TM.IA.030* الرقم المتحفى لمتحف تيماء 493 ، صورة مفصلة (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، أ. هاوسلايتر).

**Commentary**

The penultimate letter in line 1 could be *d/r* but the right vertical at the top does not seem to be joined to the rest of the letter and may be extraneous, in which case it would be a *n*. There are also traces of another letter, alas unreadable, at the end of line 1 and it is not clear whether the first letter in line 2 is a *z* with a stray scratch near it or a carelessly formed *y*. The middle stroke is more thinly and more shallowly incised. In view of this, it is difficult to reconstruct the name.  $Nš^2$  is known from the Safaitic inscriptions and  $Nš^2 n$  is probably the same name with a final *-n* which is typical of many ancient names at Taymā'.

See also the Imperial Aramaic inscriptions in Part 2.



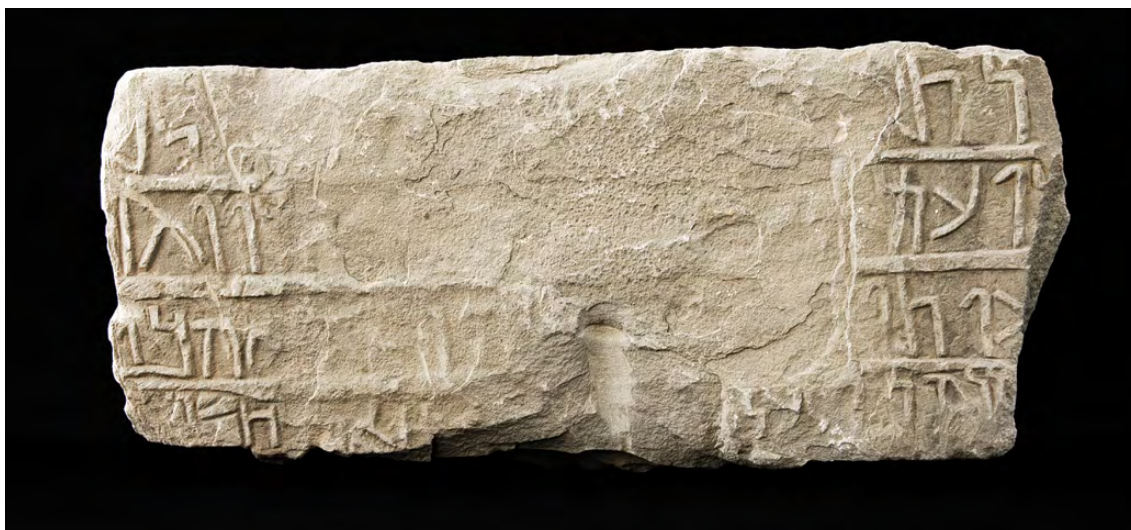
TM.TAr.002 Taymā' Museum register no. 335 (© DAI, Orient-Abteilung, I. Wagner).

TM.TAr.002 الرقم المتحفی لمتحف تيماء 335 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

## THE TAYMĀ' ARAMAIC INSCRIPTIONS IN THE TAYMĀ' MUSEUM (TM.TAr)

'Taymā' Aramaic' is a term I have proposed for the local development of the Imperial Aramaic script in Taymā' after the fall of the Achaemenid empire. In the past, this script has not been recognized as distinctive, and texts carved in it have been labelled 'Nabataean' (a different local development from Imperial Aramaic).<sup>10</sup> However, the inscriptions here and the larger number found in the Saudi-German excavations at Taymā' (see the *Catalogue of the inscriptions discovered in the Saudi-German excavations 2004–2015*, Taymā' II), show – as might be expected – that the Imperial Aramaic script developed in a particular, local, way in Taymā' before the arrival of the Nabataeans, probably in the late first century BC. On local developments of Imperial Aramaic see Gzella 2011b and Macdonald 2021.

**TM.TAr.001** Taymā' Museum register no. 450. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A slab of grey-green sandstone (63 × 27 × 18 cm). The surviving text consists of 4 lines broken at each end, and with a large area in the middle which is more or less completely effaced. It is not clear whether text is also missing at the top and the bottom of the face. The line separators are in relief, as are the letters except for the *š* and the *n* at the end of line 4, which are incised.<sup>11</sup> The *ʿ* (line 2), *l* (line 1), *w* (line 3) and *t* (lines 1 and 3) are similar to the forms of these letters in Nabataean, while *m* (line 2) and *n* (line 1) have their Imperial Aramaic forms. Reference: not previously published.



TM.TAr.001 Taymā' Museum register no. 450 (© DAI, Orient-Abteilung, M. Cusin).

TM.TAr.001 الرقم المتحفی لمتحف تیماء 450 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

<sup>10</sup> See, for instance, CIS ii 336 which from Euting (1885, 12 Nab. 40) onwards has been treated as Nabataean.

<sup>11</sup> Note that the stone around the incised *n* can make it look like a *h* in relief. Some Dadanitic inscriptions in relief have one or more letters at the end incised. See for instance, Sima 1999a, pl. 3a no. 14 where the last line is incised, or pl. 5a, no. 23 where the last word is incised, and Macdonald 2018c, 14, Fig. 23.

**Text**

1. *nt*---{*l*}{*s*}
2. {*n*}*p*<sup>ˆ</sup>*m*---*ppg*{.}
3. {<sup>ˆ</sup>*w**t*}{*p*}---{*g*}*hbw*---
4. ---{.}*nh* *n*{*p*}{.}<sup>ˆ</sup>{*l*}---{*h*}*s*{*n*}---

**Commentary**

Given that the majority of the text is lost and the letter forms are in a process of development from Imperial Aramaic to a local Aramaic script about which, as yet, we know very little, it is difficult to make much sense of this. For instance, is the difference in size between the vertical line with a short diagonal stroke at the top at the beginnings of lines 2 and 3 significant, and do these represent the same letter as the two examples with more rounded tops at the end of line 2? I have suggested in my reading that the taller one is *p* and the shorter is *w*, but given that we cannot interpret the text this has to be pure speculation. Are the two letters at the end of line 1 different forms of *l*, as they can be in some Nabataean texts? At present, these questions would seem to be unanswerable.

**TM.TAr.002** Taymā' Museum register no. 335. Provenance: Taymā': discovered in the town during building works in early 2012. A long narrow grey sandstone stele (92 × 25 × 15 cm), at the top of one of the broad sides of which there is a sunken area containing four surviving lines of Taymā' Aramaic in relief, with broad line dividers also in relief. The top of the stela has broken off with the loss of an unknown amount of text.

Reference: not previously published.

### Text

----

1. <sup>ʾ</sup>lht<sup>ʾ</sup> l-hy=
2. y npš-h wl-npš
- 3 <sup>ʾ</sup>h{r}[t]-h l-<sup>ʿ</sup>lm
4. wšm[<sup>ʿ</sup>] l-h wh{d}=
5. y

### Translation

---- <sup>1</sup> the goddess(es) for the preservation of his li<sup>2</sup>fe-force and for the life-force <sup>3</sup>of his {posteriority} for ever. <sup>4</sup> And {may he listen} to him and may he {rejoic<sup>5</sup>e}



TM.TAr.002 Taymā' Museum register no. 335, detail (© DAI, Orient-Abteilung, I. Wagner).

صورة  
مفصلة (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق،  
إ. فاغنر).

### Commentary

The centres of the third and fourth surviving lines have suffered damage with the loss of one (and possibly more) letters in each. The final letter of the third surviving line is squeezed and its shape has been distorted, as have the last two letters of the following line. The final letter of the text is by itself on a fifth line.

Several letters have more than one form, for instance the shape of *l* in lines 1 (twice), 4, and in <sup>ʿ</sup>lm in line 3 as against that of the *l*-before <sup>ʿ</sup>lm in line 3 as against those in lines 1, 2, and 4.

Presumably the verb of which <sup>ʾ</sup>lht<sup>ʾ</sup> (in line 1) is the subject was in the previous line, now lost. The fourth letter in line 4 is in the damaged section and could be one of several signs, so the reading *šm*<sup>ʿ</sup> is purely a suggestion (cf. TM.IA.006/2, 009/2). However, if this is correct, and if *šm*<sup>ʿ</sup> is a verb in 3 m. sg. suffix conjugation, the deity described in the first surviving line as <sup>ʾ</sup>lht<sup>ʾ</sup> 'the goddess' (or possibly [<sup>ʾ</sup>lht] <sup>ʾ</sup>lht<sup>ʾ</sup> 'the goddess of goddesses', cf. TM.TAr.004) cannot be its subject. I have also taken the final word *hdy* as the 3 m. sg. suffix-conjugation with an optative implication, since this would fit with the interpretation I have suggested for *šm*<sup>ʿ</sup>. The form of the 3<sup>rd</sup> person enclitic pronoun *-h* (lines 3 and 4) rather than *-hw* (masculine) or *-hy* (feminine) should also be noted. For the translation of *l-hyy npš-h wl-npš* <sup>ʾ</sup>h{r}[t]-h see pp. 141–142 below.

**TM.TAr.003** Taymā' Museum register no. **233**. A rectangular sandstone basin with on one outer side an inscription in Taymā' Aramaic. Its dimensions are 31.5 × 54 × 15.5 cm (externally) / 10 cm (internally). The walls are 2.25 cm thick. It was found coated with tar on farm land within the oasis.

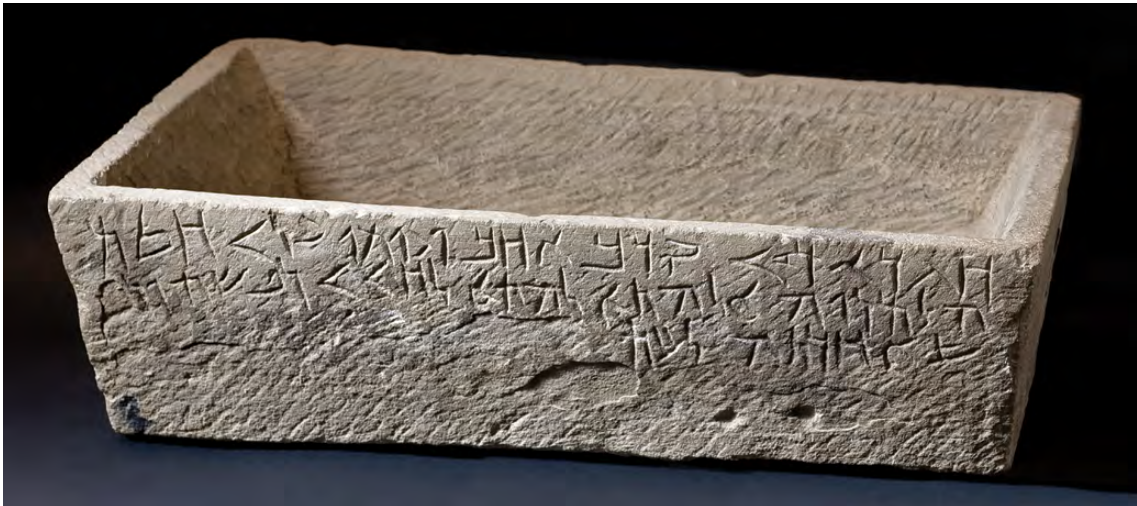
Reference: Livingstone *et al.* 1983, 105–106 pl. 93B; Beyer – Livingstone 1987, 290–292. 295 no. II 1; Aggoula 1985, 65–66 no. 1; Al-Dhiyāb 1414/1993, 33–35. 268A Aramaic 1; Al-Anṣārī – Abū 'l-Ḥasan 1426/2005, 71; Al-Sanānī 1430/2009, pl. 16; Intilia 2010a.

#### Text

1. ḥgr' dy qrb 'ḥbw{l}whw pny ḥtm=
2. h l-mnwh 'lht 'lht' l-ḥyy npš-h wn[p]=
3. š 'hrt-h l-<sup>c</sup>lm

#### Translation

<sup>1</sup>The vessel (?) which 'ḥbw{l}whw pny of Ḥtmh [?] offered <sup>2</sup>to Manawah the goddess of goddesses for the preservation of his life-force and for the {life-force} <sup>3</sup>of his posterity for ever.



TM.TAr.003 Taymā' Museum register no. 233 (© DAI, Orient-Abteilung, J. Kramer).

TM.TAr.003 الرقم المتحفي لمتحف تيماء 233 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، ي. كرامر).

#### Commentary

The script of this text is remarkable for the variety of its letter forms and can be classed neither as Imperial Aramaic nor Nabataean, though it has some letter forms typical of each. The letter immediately after 'ḥb in line 1 looks like a *z* but what appears to be the lower diagonal is in fact a chip which is much shallower than the strokes of the letter, which is probably a *w*. The letter which follows is unlike any other in the text, but could possibly be a *l*, as read by Beyer and Livingstone (1987, 291). It is worth noting that there are spaces between the words in the text and this casts doubt on Beyer and Livingstone's reading of the letters after *qrb* in line 1 as 'ḥbwl w ḥw. From the disposition of the letters, the more natural reading would be a compound name 'ḥ-bwlwhw. Reading the letters as two names, 'ḥb w lwhw, is not possible because of the singular pronominal suffixes in the text which follows.<sup>12</sup>

<sup>12</sup> The 3 m. sg. verb before two masculine subjects would not necessarily be a problem, see Folmer 1995, 430–431.

The crux of the text is the meaning of *{p}ny ḥtmh*. The reading is not really in doubt, but the interpretation is much more difficult. Given that the basic meanings of the verb *pn̄y* in Aramaic are ‘to turn’, ‘to remove’, ‘to empty’, to ‘set free’, there does not seem much justification for Beyer and Livingstone’s translation of *pn̄y* as ‘Schutzbefehlener’, ‘client’ (1987, 291). However, it is difficult to see what *pn̄y* could mean in this context. Thus, the puzzle of this text remains to be solved. On *l-ḥyy npš* see the new translation suggested below by J. Norris (Part 2/1, The Qaṣr al-Ḥamrā’ Stele, commentary on line 8, pp. 141–142).

The divine name spelt *mnwh* recurs in TA 856/2 and RMru001/4 in Part 2/1 here, and compare the personal name *‘lymnwt* in TM.IA.014/1.

At the time of writing, this object was in the travelling exhibition *Roads of Arabia* and it was therefore not possible to examine it directly, but the reading has been made from the excellent photographs by Johannes Kramer.

**TM.TAr.004** Taymā’ Museum register no. **488**. A narrow slab of yellowish-brown sandstone discovered in the town of Taymā’ in 2016 during building operations. It is broken at the right end with the loss of an unknown number of letters. There is a raised border around the three surviving edges and two lines of text in relief divided by a raised ruling. The text continues in a third line which is inscribed on the lower border.

There is a diagonal break in the stone which has been mended. Towards the end of line 1 there is damage to one or two letters. In addition to the break at the right end, the first two surviving letters of line 2 have been badly damaged by a large chip, which has completely removed several letters at the beginning line 3. There are also two smaller chips which have destroyed letters in line 3. However, one can restore with some confidence most of the missing words at the beginning of each line. At the end of line 1 there is a hatched rectangle which is presumably a space filler to avoid splitting the next word.

### Text

1. *[b-yrḥ<sup>13</sup> ---- b-šn] {t} ||| mš<sup>c</sup> wdw mlk lhyn <sup>ṽ</sup>dyn bnw <sup>c</sup>m {y} {w} {w} {<sup>c</sup>} mrw*
2. *[bny ----] {r} {b} <sup>c</sup>t-hn d<sup>ṽ</sup> qrbn l-rsy šlm w <sup>ṽ</sup>lh<sup>ṽ</sup> l-ḥyy npš*
3. *[-hm/n] w {<sup>ṽ</sup>} ḥrt-h {m} l-ḥgt-hn [w] {l-} {r} py-hn w l-b {k} {<sup>c</sup>} -hm w l-y {t} b-h {n} w {r} <sup>c</sup>- {h} n w ḥrt-hn l- l {m}*

### Translation

<sup>1</sup> [In the month of ---- in [year] 3 of Mas<sup>c</sup>ūdū the king of Liḥyān. On that day, made {<sup>c</sup>myw} {and} {<sup>c</sup>mrw}<sup>2</sup> [sons of ----] this their feasting couch [which] they offered for the satisfaction of Šlm and The God for the preservation of [their] life-force <sup>3</sup> and [that] of {their} {posterity}, for their festival {and} {for} their {healing [?]} and for their [?] and for {their} {dwelling-places} and {their} {neighbour} and their descendants for {ever}.

### Commentary

The form of *y* in this text should be noted. It occurs once in TA 17431/3 and is probably the ancestor of the form found at the end of Musée du Louvre AO 26599 (CIS ii 336) in Part 2/2.

<sup>13</sup> Or *b-* + figures and the month name. Compare *b-10+1 b-ṽb šnt ...* in TA 14285+14286+13651 in the *Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā’ 2004–2015*.



TM.TAr.004 Taymā' Museum register no. 488 (© DAI, Orient-Abteilung, J. Kramer).

TM.TAr.004 الرقم المتحفي لمتحف تيماء 488 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، ي. كرامر).

**Line 1:** This is the first inscription dated to the reign of Mš'wdw king of Liḥyān, a figure who is otherwise known only from four graffiti in Aramaic in the environs of Taymā', in two of which he calls himself “king of Liḥyān”,<sup>14</sup> and in one simply “king of ...”,<sup>15</sup> and another simply Mas'ūdū.<sup>16</sup> Three of these were recorded by Jaussen and Savignac (JSNab 334 and 335 at Khabū al-gharbī, and 337 at Khabū al-sharqī).<sup>17</sup> A fourth was discovered in 2015 by the *Epigraphy and Landscape in the Hinterland of Taymā' Survey* [ELHT] at a place with no official name (Survey site 26), south-east of Taymā'.

The word 'dyn is used to draw the reader's attention to the main substance of the document after the dating formula. See TA 14285+14286+13651 in the *Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015*.

**Line 2:** For the interpretation of rb'h as a “feasting couch” (for ritual meals), see Nehmé 2003, 24. The 3<sup>rd</sup> person masculine plural enclitic pronoun appears to fluctuate between -hn and -hm in this inscription. It is true, of course, that both forms were in use in Aramaic in the Achaemenid period, even in documents emanating from the same community.<sup>18</sup> However, it is extremely rare to find both the historical spelling -hm and the more recent -hn being used, apparently at random, within the same document.<sup>19</sup>

<sup>14</sup> JSNab 334, 337.

<sup>15</sup> ELHT.26.IA.001 which reads mš'wdw mlk... where mlk is in the construct rather than the emphatic state presupposing that the author had intended to write lhyn after it.

<sup>16</sup> JSNab 335.

<sup>17</sup> Note that although Jaussen and Savignac published these texts among the Nabataean inscriptions they recorded, they made it clear that the script was not Nabataean but marked a different development related to the scripts of some of the other Aramaic inscriptions found at Taymā' (Jaussen and Savignac 1909–1922, II, 221).

<sup>18</sup> See for instance, Folmer 1995, 139–145.

<sup>19</sup> But see Muraoka – Porten 1998, 54 in document A4.4:8, 9 (= C 56-34: 8, 9 in Folmer), though, as Folmer notes (1995, 139), the -hn suffixes are limited to prepositions, and the -hm is on a noun. On the other hand, in the Biblical book of *Ezra* we find -hm and -hwn on both nouns and prepositions, see Rowley 1932, 53 for a convenient collection of the examples.



*Qrbn* is the absolute plural of an active participle of the verb *qrb* “to offer” and I would suggest that *rsy* is the infinitive of the pa<sup>c</sup>el in construct with *šlm*, thus *l-rsy šlm w ʾlh* would mean “for the satisfaction/appeasement of Šlm and The God”.

It might be thought that the most natural reading of the sequence *š l m w ʾ l h* would be *šlmw ʾlh* “Šlmw the god”.<sup>20</sup> However, this would be the first and so far the only example of this spelling of the deity’s name with *-w*. It is, of course, impossible to know from the purely consonantal orthography of the Taymanitic inscriptions whether the name was pronounced \*šalm or \*šalmū, but since none of the other Aramaic inscriptions in which this divine name occurs spell it this way, it seems very unlikely that the pronunciation was \*šalmū. Moreover, if it consisted of two syllables \*šal-mū, it would be difficult to explain the assimilation of the [l] when it forms the first part of some theophoric names,<sup>21</sup> whereas the assimilation would be natural if it was a monosyllable, thus \*šalm+C > \*šm+C. It therefore seems unlikely that the *w* here is part of the divine name, unless one assumes an error on the part of the mason, or the scribe who wrote the exemplar.<sup>22</sup>

The alternative reading adopted here would be *šlm w ʾlh* either “Šalm and the [unidentified] god” or “Šalm and ʾlh”, in which ʾlh “The God” would be the epithet of a divinity separate from Šalm. In Safaitic we find *h-ʾlh* “The God” as an element in theophoric names<sup>23</sup> and there is one Safaitic inscription in which he occurs in a religious expression: *w ʾwd b-h ʾlh* “he sought refuge in The God (*h ʾlh*)”.<sup>24</sup> “The God” appears to have had a female counterpart “The Goddess”

<sup>20</sup> Compare, for instance, TA 14285+14286+13651/3 *l-šlm ʾlh* “to Šalm the god”.

<sup>21</sup> Thus, for instance, *šm-d* (JSTham 517+512, 519), *šm-ntn* (Eskoubi 1999: no. 004, JSTham 421), *šm-s<sup>2</sup>kr* (JSTham 520), *šm-rf* (JSTham 376). On the other hand, there are some in which the [l] was not assimilated, e.g. *šlm ʾz/d/r* (TM.IA.018/3), *šlmbt* (TM.IA.016/2); *šlmyhb* (TA 8827+8828/2), *šlmšzb* (Louvre AO 1505 A/12, 22), etc. These might suggest that in some pronunciations the divine name did end in a vowel.

<sup>22</sup> It should be noted that this is a distinct possibility given that all the personal names in this text (*mš ʾwdw*, *m{y}{w}*, and *{ }mrw*) end in *-w*. In *Sancto Salmo* in a Latin dedication of the third century AD from Dūmat (Bauzou 1996, 24), the final *-o* is of course a Latin case ending.

<sup>23</sup> For instance: *ʾs-h ʾlh* in WH 382, 2889.1, 3677, SIJ 119, ISB 371, etc., *ʾws-h ʾlh* in CSNS 1157, *ʾbd-h ʾlh* in KWQ 90, and in one very curious case (BES17 289) *h ʾlh* alone as a personal name at the top of a 13-generation genealogy.

<sup>24</sup> WH 3923 as reread in Macdonald 1989, 65–66. 73. 79.

who, at present, is known only from theophoric names in Hasaitic.<sup>25</sup> It should be noted that these divinities are quite different from the deities *lh* and *lt*, and the divinities of places such as *'lt-'s's'* (“goddess of Usays”), *'lt h-nmrt* (“goddess of Al-Namārah”), and *'lt h-dtn* (“goddess of h-Dtn) where the common noun *'lt* “goddess” is used.<sup>26</sup>

Variations on the phrase *l-hyy nps-h w hyy 'hrt-h* “for the preservation of his own life-force and that of his descendants” are very common in Aramaic dedications.<sup>27</sup>

The rest of the third line is very difficult to interpret until the last two words. This is partly because of damage but also because it seems to contain a succession of previously unattested phrases each with the 3<sup>rd</sup> person masculine plural enclitic pronoun *-hm* or *-hn*. The translation above is therefore offered very tentatively. For *l-hgt-hn* as “their festival” compare Babylonian Aramaic *haggatā* “festival”,<sup>28</sup> though it could of course be “their pilgrimage”, cf. Arabic *hiğğah*. For the translation of *{r}py-hn* as “their healing” compare *rp* “to heal”<sup>29</sup> or perhaps Arabic *rifā* “agreement”, though both the reading and translation are uncertain. I find the third letter of the next word very difficult to interpret and so cannot offer a translation. For the interpretation of *l-y{t}b-hn* as “their dwelling places” compare Targumic Aramaic *yātbā* “dwelling places”.<sup>30</sup> Finally, *r*<sup>c</sup> could be the singular construct of *r*<sup>c</sup> “friend, neighbour”.<sup>31</sup>

See also the Taymā' Aramaic inscription: Musée du Louvre AO 26599 in Part 2/2 below.



TM.TAr.004 Taymā' Museum register no. 488 (© DAI, Orient-Abteilung, J. Kramer).

TM.TAr.004 الرقم المتحفى لمتحف تيماء 488 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، ي. كرامر).

<sup>25</sup> In Hasaitic, where the article before ['] and ['] and probably [h] is *hn-* she appears as *hn-'lt*. Thus *'ws'-hn-'lt* (Sima 2002, no. 18), *'mt-hn-'lt* (Sima 2002, no. 11), *[g]rm-hn-'lt* (Sima 2002, no. 31), *'wd-hn-'[l]t* (Sima 2002, no. 30).

<sup>26</sup> See Macdonald, Al Mu'azzin and Nehmé 1996, 474–476.

<sup>27</sup> See for instance, among the inscriptions from Taymā', TA 14285+14286+13651/3–4, TM.IA.025, TM.TAr.002/2–3, TM.TAr.003, etc. The translation here is that suggested by J. Norris (Part 2/1, The Qaṣr al-Ḥamrā' Stele, commentary on line 8, pp. 141–142).

<sup>28</sup> Sokoloff 2002, 430.

<sup>29</sup> Hoftijzer and Jongeling 1995, 1081.

<sup>30</sup> Jastrow 1903, 603.

<sup>31</sup> Hoftijzer and Jongeling 1995, 1078–1079.





TM.N.002 Taymā' Museum register no. 398 (© DAI, Orient-Abteilung, J. Kramer).

TM.N.002 الرقم المتحفى لمتحف تيماء 398 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، ي. كرامر).



**TM.N.002** Taymā' Museum register no. **398**. Provenance: According Al-Dhiyīb 2014, 40, it was found by a resident of Taymā' and brought to the Museum. A purple sandstone cuboid incense altar (42 × 18 × 15 cm) with on one face an eagle carved in relief within a sunken frame below which a two-line text is inscribed.

Reference: Al-Dhiyīb 2014, illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 17.

#### Text

1. *mgmr w'lt brt*
2. *gwn l-'lm*

#### Translation

<sup>1</sup>The incense altar of W'lt daughter of <sup>2</sup>Gwn for ever.



#### Commentary

The word *mgmr* is a loan word from Arabic where *miḡmar* means 'a vessel for fumigation, a censer' (Lane 1863–1893, 454). It recurs in TM.N.003 and in two Nabataean inscriptions found in the Saudi-German excavations, TA 884 and 8675. The name *gwn* has not been found before in Nabataean but cf. the Arab name *Ġawn* (Caskel 1966, ii, 261).

TM.N.002 Taymā' Museum register no. 398  
(© DAI, Orient-Abteilung, J. Kramer).

TM.N.002 الرقم المتحفى لمتحف تيماء 398 (حقوق النشر  
محفوظة لمعهد الآثار الألماني، قسم الشرق، ي. كرامر).

**TM.N.003** Former Taymā' Museum register no. **2415**. A sandstone incense altar (20 × 13 × 44 cm) with a Nabataean inscription on one face.

Reference: Livingstone *et al.* 1983, 111–112 pl. 97a; Beyer – Livingstone 1987, 292. 295 no. II 2; Al-Dhiyāb 1414/1993, 157–159. 314, Nabataean 91; Al-Dhiyāb 1415/1995, 119–121. 148 no. 91; Al-Rāšid 2003, vol. 3, 110–111; Al-Anṣārī – Abū 'l-Ḥasan 1426/2005, 75, back cover; Al-Dhiyāb 1431/2010, 1068–1069 no. 952; Intilia 2010b; Marx 2011, 189 Abb. 8 (who wrongly attributes it to the Saudi-German excavations).

**Text**

1. *mgmr* 'bd-'l-*ktb*
2. *br bwl'n*

**Translation**

<sup>1</sup> The incense altar of 'bd-'l-*ktb* <sup>2</sup> son of Bwl'n.



**Commentary**

On *mgmr* see TM.N.002. Beyer – Livingstone (1987, 292) incorrectly emended it here to *m{t}mr* and even suggested *m{q}br*, neither of which is possible on the original, or necessary in the context.

The name 'bd-'l-*ktb* is clearly formed with one or other of the divine names 'l-*ktb*' (found in Nabataean dedications and in other theophoric names)<sup>32</sup> or the masculine form \*l-'*ktb*, at present known only from its Dadanitic form *hn-'ktb* (AH 218, JSLih 062). The lack of the final or initial ' here has not been satisfactorily explained. Compare the name 'bd-*ktb* in TM.IA.009, where the definite article is missing. Beyer – Livingstone (1987, 292) explain the second name from the deity Bōl, found in Palmyrene names. While this seems a rather distant comparison, one could compare the Palmyrene names *bwl'n*<sup>3</sup> and *bwl'nwr* (see PAT, 431 for references). On the other hand, compare the Arabic name *Baulān* (Caskel 1966, ii, 225).

TM.N.003 Taymā' old Museum register no. 2415 (© DAI, Orient-Abteilung, J. Kramer).

TM.N.003 الرقم المتحفى القديم لمتحف تيماء 2415 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، ، ي. كرامر).

<sup>32</sup> See Healey 2001, 120–124 and the name *tym-'l-ktb* in Milik – Starkey 1975, 116–119.

**TM.N.004** Taymā' Museum register no. **330**. Provenance: Taymā' town, found in a secondary context in March 2009 during road construction in the Sabkha district. A grey sandstone stela (50 × 46 × 9.6 cm), with an inscription enclosed in a *tabula ansata*.

Reference: Al-Najem – Macdonald 2009.<sup>33</sup> It has since been illustrated in Hausleiter 2011, 119 Abb. 18; Saudi Commission for Tourism and Antiquities 1433/2012, 164.

#### Text

1. *d' npš 'š'yh*
2. *nblt' [or: byl't'] br ywsp*
3. *r's tymy dy 'qym*
4. *'l-hwy [sic] 'mrm w- 'šmw*
5. *'hw-hy b-yrh 'yr*
6. *šnt 20+20+20+20+10+5+1+1+1 l-hprky'*

#### Translation

<sup>1</sup> This is the memorial of <sup>2</sup>š'yh <sup>3</sup>Nblt' [or 'the Councillor'] son of Ywsp<sup>3</sup> chief citizen of Taymā' which erected<sup>4</sup> over him <sup>5</sup>'mrm and <sup>6</sup>'šmw his brothers in the month of Iyyar<sup>6</sup> year 98 of the Province [= AD 203].



TM.N.004 Taymā' Museum register no. 330 (© DAI, Orient-Abteilung, J. Kramer).

TM.N.004 الرقم المتحف المتحف لتيما  
330 (حقوق النشر محفوظة لمعهد الآثار  
الألماني، قسم الشرق، ي. كرامر).

<sup>33</sup> The reading in that article was made from photographs. A study of the original has allowed the following small clarifications to be made. (1) The hole in the left "ear" of the *tabula ansata* was filled with mud when it was photographed and so did not show up. Note 1 in the article therefore needs to be revised since it is clear that the holes in both "ears" are intentional. (2) a study of the original confirms that the reading of the <sup>6</sup> and <sup>5</sup> of <sup>6</sup>'šmw is certain, not doubtful as marked in the article. (3) The remarks on the final form of *p* in *ywsp* need to be emended after a study of the original. On the stone it is clear that the head of the *p* does not, as was stated in the article, descend as far as the tail "making it a loop with no stem", but that it is a hook.

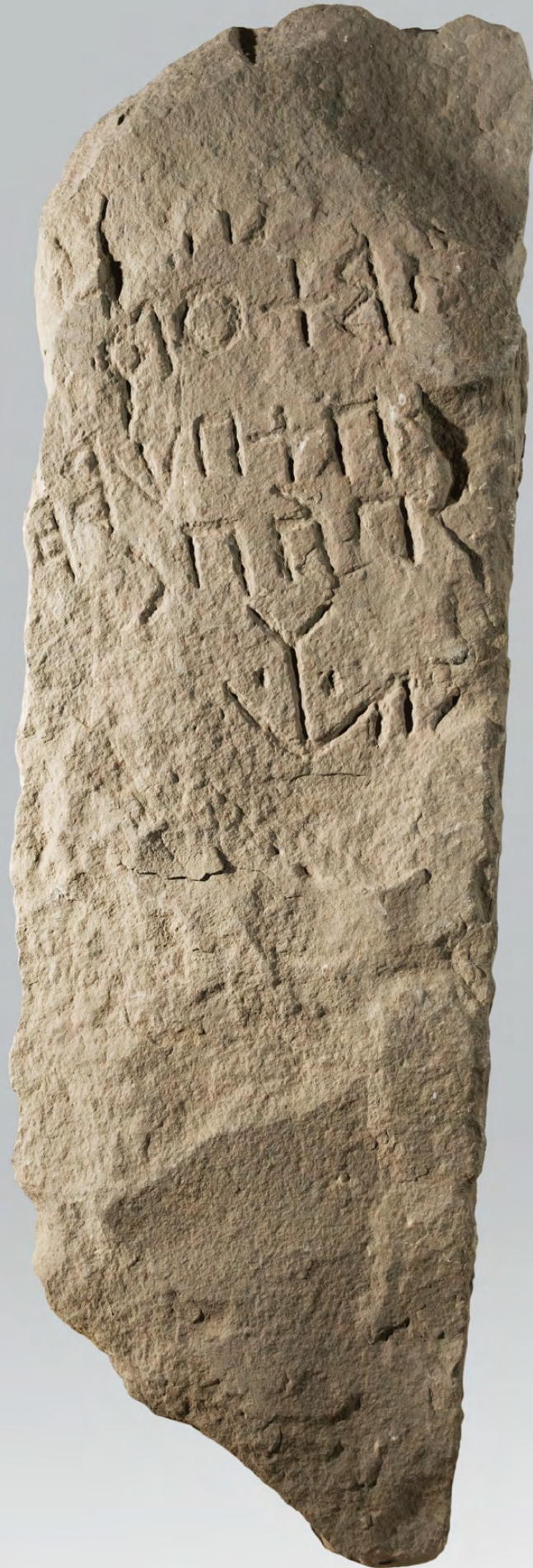
**Commentary**

The script is a very developed form of Nabataean and in some respects already close to what Laila Nehmé has described as the Developing Arabic script (Nehmé 2022, 22, n. 17). See Al-Najem and Macdonald 2009 for a detailed discussion of this text<sup>34</sup>.

See also the Nabataean inscriptions (RMru 003 and U.N.001) in Parts 2/1 and 2/3 respectively.

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<sup>34</sup> In that article we did not discuss the use of a verb in the singular (*'qym*) with two subjects, (*'mrm* and *'šmw*). On this see, for instance, Muraoka – Porten 1998, 281, §cg.



TM.T.025 Sandstone block with Taymanitic inscription. Taymā' Museum register no. 427 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.025 كتلة من الحجر الرملي تحمل نقشاً كتابياً تيمانياً. الرقم المتحفى لمتحف تيماء 427 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

## THE TAYMANITIC INSCRIPTIONS IN THE TAYMĀ' MUSEUM (TM.T)

Taymanitic is the name for the Ancient North Arabian dialect and script which was used within and around the oasis of Taymā' from at least the sixth century BC. At one time, it was included in the undifferentiated collection of Ancient North Arabian scripts gathered under the misnomer 'Thamudic'.<sup>35</sup> However, thanks to the work of F. V. Winnett who described its principal distinguishing features (see Winnett 1980), it is now possible to treat Taymanitic as a distinct script, rather than part of 'Thamudic'. Texts in Taymanitic can be carved in any direction and if there is more than one line they usually curl back on themselves in what is called boustrophedon (literally 'as the ox ploughs') rather than running in parallel lines all starting from the same margin. In the edition below, arrows have been used to indicate the direction of the lines<sup>36</sup>.

**TM.T.001** Taymā' Museum register no. 401. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A roughly triangular piece of patinated sandstone (48 × 32 × 15 cm). It is inscribed on both broad faces.

Reference: not previously published, but illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 18; 1426/2005, 17.

### TM.T.001 A

Carved right-to-left with a *wasṣm* below.



TM.T.001 A Taymā' Museum register no. 401 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.001 A الرقم المتحفى لمتحف تيماء 401 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

<sup>35</sup> See Macdonald – King 1999 and Macdonald 2000, 33–35. 43–44.

<sup>36</sup> During the considerable length of time this volume has been “in press” I made it available to Fokelien Kootstra for her MA thesis at the University of Leiden. She later published this excellent work as an article entitled “The language of the Taymanitic inscriptions & its classification” (Kootstra 2016) which cites many of the readings here as “Macdonald forthcoming” and proposes other, often more convincing, interpretations. Since the present work is now appearing after hers, I have retained my original readings and translations (as cited by her) but have given references to her work wherever she has dealt with a particular inscription.

**Text**

← *wdd b dḥr*

**Translation**

Wdd son of Dḥr

**TM.T.001 B**

Carved boustrophedon starting right-to-left in the lower line.

**Text**

1. ← *l ṣms<sup>3</sup>mk 'mt*

2. → *h- glz*

**Translation**

<sup>1</sup> By Ṣms<sup>3</sup>mk the maidservant of <sup>2</sup> the tax-collector [?]



*TM.T.001 B Taymā' Museum register no. 401 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.001 B الرقم المتحفى لمتحف تيماء 401 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

The name *ṣms<sup>3</sup>mk* has not been found before and is a good example of *s<sup>3</sup>* in Taymanitic.<sup>37</sup> The name would mean 'Ṣlm supports' (*cf.* Hebrew *sāmak*). The meaning of the word *glz* is uncertain and I have tentatively interpreted it on the basis of Arabic *ḡilwāz* 'tax-collector'. It is also possible that *hglz* is a personal name, but if so it is unknown.

<sup>37</sup> See Kootstra 2016, 77 for a discussion of *s<sup>3</sup>* in this name.

**TM.T.002** Taymā' Museum register no. **403**. Provenance: Taymā' area? An irregularly shaped fragment of sandstone (38 × 29 × 9.5 cm) broken along all edges, with a *wasm* and some fragmentary Taymanitic letters.

Reference: not previously published.

**Text**

1. ← {z}----
2. [*wasm*] l----
3. w----



*TM.T.002 Taymā' Museum register no. 403 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.002 الرقم المتحفى لمتحف تيماء 403 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

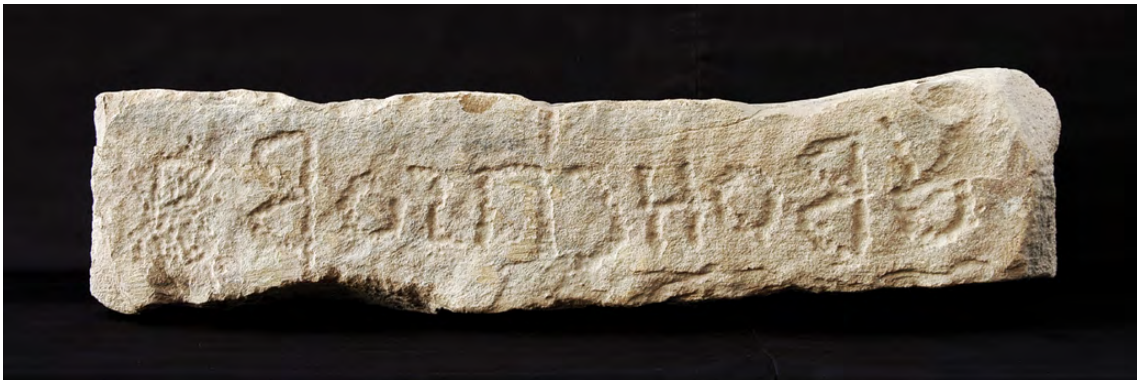
**TM.T.003** Taymā' Museum register no. **404**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A rectangular ashlar (75 × 43 × 17 cm) of yellow sandstone, probably taken from a building like Maṅṭar Banī 'Atiyya.<sup>38</sup> The text is inscribed in deeply chiselled letters along one of the thin sides. At the end, a letter or *wasm* has been hammered over. Reference: Not previously published.

**Text**

← ṣm'zr | b n'm

**Translation**

Ṣm'zr son of N'm



TM.T.003 Taymā' Museum register no. 404 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.003 الرقم المتحفى لمتحف تيماء 404 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

<sup>38</sup> See Harding 1971 [1972], 40–46 pls. 20–21.

**TM.T.004** Taymā' Museum register no. **405**. Provenance: Taymā' area? A long, wedge-shaped, sandstone block (65 × 24 × 26 cm), broken at both ends, with apparently two inscriptions on one of the wider faces.

Reference: not previously published.

**TM.T.004 A**

Carved from right to left at the top starting near the centre of the top of the face

**Text**

← l mgr b f{t/s<sup>3</sup>}----

**Translation**

By Mgr son of {Ft/s<sup>3</sup>}----

**TM.T.004 B**

Carved from right to left starting at the far right and running along the lower part of the face.

**Text**

← ---- {b} {s}mmlk b ṭn ----

**Translation**

---- son of {Šmmlk} son of Ṭn ---- [?]



TM.T.004 Taymā' Museum register no. 405 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.004 الرقم المتحفى لمتحف تيماء 405 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

The first *b* has been hammered over but if it is part of the inscription the text must have started on a piece of the stone (or another stone) to the right. The second surviving letter looks like a *y* but since *ymmlk* would seem to be an unlikely name, it has been taken as an incomplete *š*, thus *šm-mlk* (“Šlm rules”) though this is by no means certain.

**TM.T.005** Taymā' Museum register no. **406**. Provenance: Taymā' area? A long piece of red sandstone (70 × 20 × 21 cm) with two lines of Taymanitic letters. It is broken at the right end with a probable loss of text.

Reference: not previously published

**TM.T.005 A** The upper line.

**Text**

← ---n 'bd {b}t 'qds'

**Translation**

---n 'bd {daughter} of 'qds'

**TM.T.005 B** The lower line

**Text**

← ---d b 'qds'

**Translation**

---d son of 'qds'



*TM.T.005 Taymā' Museum register no. 406 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.005 الرقم المتحفى لمتحف تيماء 406 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

The letters are badly inscribed and many have been hammered over along the incised lines and elsewhere, but it is still possible to read the texts with some confidence. It would appear that they are by a brother and sister, though it would be very unusual to find 'bd as the name of a woman and it is possible that the *n* before it is part of the name. However, this does not really help since \*n'bd has not been found before as a name. 'qds' is also unknown.

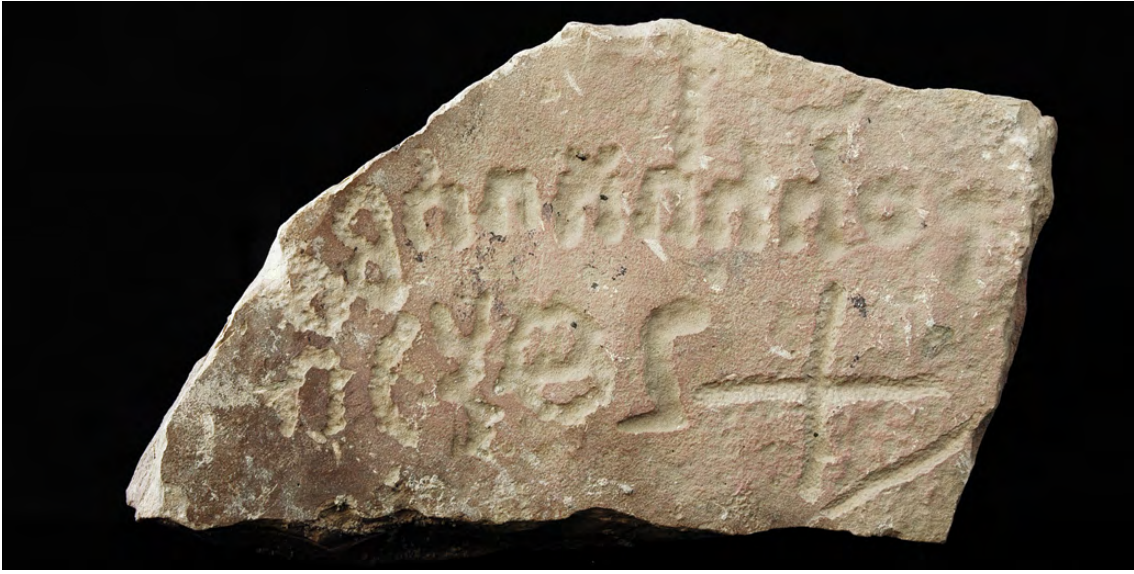
**TM.T.006** Taymā' Museum register no. 407. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. An irregularly shaped piece of pink sandstone (52 × 33 × 13 cm) with an inscription and a *wasm* which is carved in a different technique and has a slightly lighter patina.  
Reference: not previously published.

**Text**

1. ← *l'kk | b'bs'm'*
2. → *b rs<sup>2</sup>wn [wasm]*

**Translation**

<sup>1</sup> By 'kk son of 'bs'm' <sup>2</sup> son of Rs<sup>2</sup>wn



TM.T.006 Taymā' Museum register no. 407 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.006 الرقم المتحفى لمتحف تيماء 407 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

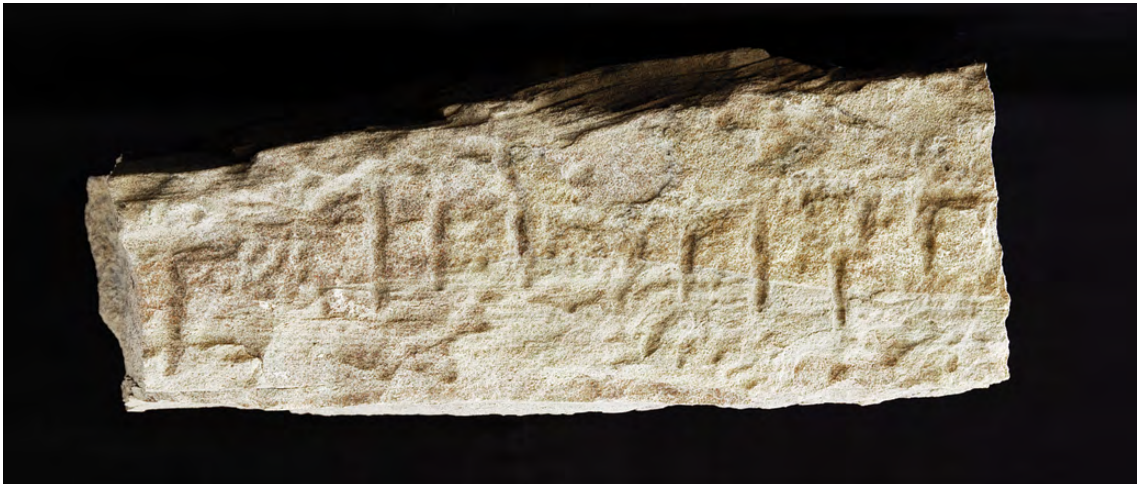
**TM.T.007** Taymā' Museum register no. **408**. Provenance: south of Taymā'. A sandstone slab (44 × 36 × 16 cm) on the narrow edge of which is carved the inscription. The letters are faint and badly damaged and it is difficult to be sure of most of the readings.  
Reference: not previously published.

**Text**

---b yb{r}kl

**Translation**

--- son of {Ybrkl}



*TM.T.007 Taymā' Museum register no. 408 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.007 الرقم المتحفى لمتحف تيماء 408 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

In the photograph the left side of the circle of the y does not show up well, but it can be clearly seen on the stone itself. The name has not been found before.

**TM.T.008** Taymā' Museum register no. **409**. Provenance: south of Taymā'. A sandstone ashlar (44 × 36 × 17 cm) inscribed on one of the narrow faces.  
Reference: not previously published.

**Text**

← ---b{n}° dkn{.}bl{.} [wasm]



*TM.T.008 Taymā' Museum register no. 409 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.008 الرقم المتحفى لمتحف تيماء 409 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

I can make no coherent sense of this. I was unable to examine the original and have had to work from the photograph in which the letters are not at all clear.

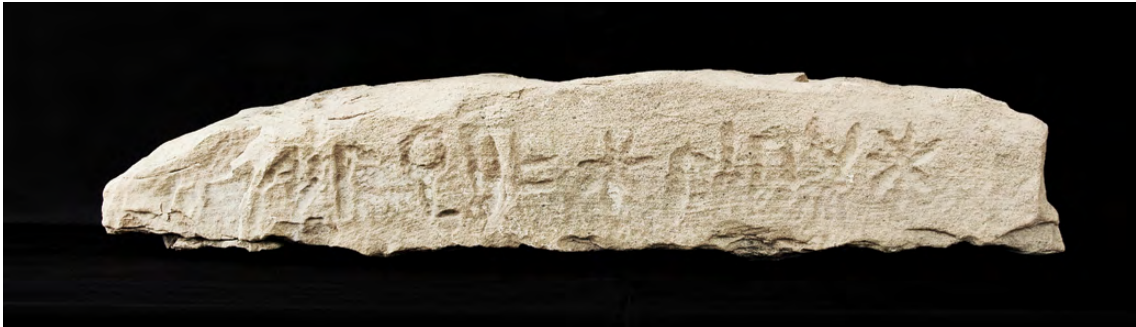
**TM.T.009** Taymā' Museum register no. **410**. Provenance: south of Taymā'. A wedge-shaped piece of sandstone (96 × 27 [at the wide end] and 14.5 [at the narrow end] × 17 cm). There is a possible sign of some sort before the initial *l* but it is difficult to identify it.  
Reference: not previously published.

**Text**

→ *l yġ{t/s³}l | b h{t/s³}*

**Translation**

By Yġ{t/s³}l son of {Ht/s³}



*TM.T.009 Taymā' Museum register no. 410 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.009 الرقم المتحفى لمتحف تيماء 410 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

Neither name is known.

**TM.T.010** Taymā' Museum register no. **411**. Provenance: Taymā' area? A roughly cut sandstone ashlar (65 × 40 × 19 cm) with the inscription carved along one of the thin edges. There is damage before the first surviving letter and to the *wasm* at the right end of the face. Reference: not previously published.

**Text**

← [wasm]----yr{d/w}' b dḥmn

**Translation**

[wasm]----yr{d/w}' son of Dḥmn



TM.T.010 Taymā' Museum register no. 411 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.010 الرقم المتحفى لمتحف تيماء 411 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

It is possible that the letters between the *wasm* and the *y* were the introductory particle *lm*. Neither *yrḏ'* or *yrw'* is attested but *dḥmn* is known from two Safaitic inscriptions (LP 788 and MKMR 57).

**TM.T.011** Taymā' Museum register no. **412**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A sandstone ashlar (81 × 33 × 23 cm) with the inscription carved along one of the narrow edges.

Reference: not previously published.

**Text**

← [wasm] l 'l' s' s't

**Translation**

[wasm] By 'l' Leader of s't



*TM.T.011 Taymā' Museum register no. 412 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.011 الرقم المتحفى لمتحف تيماء 412 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

For the interpretation of s' as 'leader' see Macdonald 1992b, 30–31.

**TM.T.012** Taymā' Museum register no. 413<sup>39</sup>. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A sandstone ashlar (89 × 31 × 18 cm) inscribed along one of its thin edges. The text may have begun on a neighbouring ashlar and may have continued onto another.

Reference: Not previously published.

**Text**

← ----{s<sup>1</sup>}<sup>c</sup> d b ty{r}{l} wšm<sup>c</sup> ----

**Translation**

---- {S<sup>1</sup>'d} son of {Tyrl} and Šm<sup>c</sup>---- [?]



TM.T.012 Taymā' Museum register no. 413 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.012 الرقم المتحفى لمتحف تيماء 413 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

The names in the text could also be read {s<sup>1</sup>}<sup>c</sup> d bt y{r}{l} 'S<sup>1</sup>'d daughter of {Yrl}'. It is possible that the final word is a verb. However, it is difficult to find an appropriate meaning for a verb šm<sup>c</sup> whereas šm is a frequent form of the divine name Šlm in theophoric personal names at Taymā' and a name Šm<sup>c</sup>zr is known from TM.T.003. I have therefore taken it as an incomplete personal name.

<sup>39</sup> On the tentative Tayma Museum register no. 413 bis, see TM.T.046.

**TM.T.013** Taymā' Museum register no. **414**. Provenance: south of Taymā'. An ashlar (86 × 28 × 20 cm) inscribed on one of the thin sides.

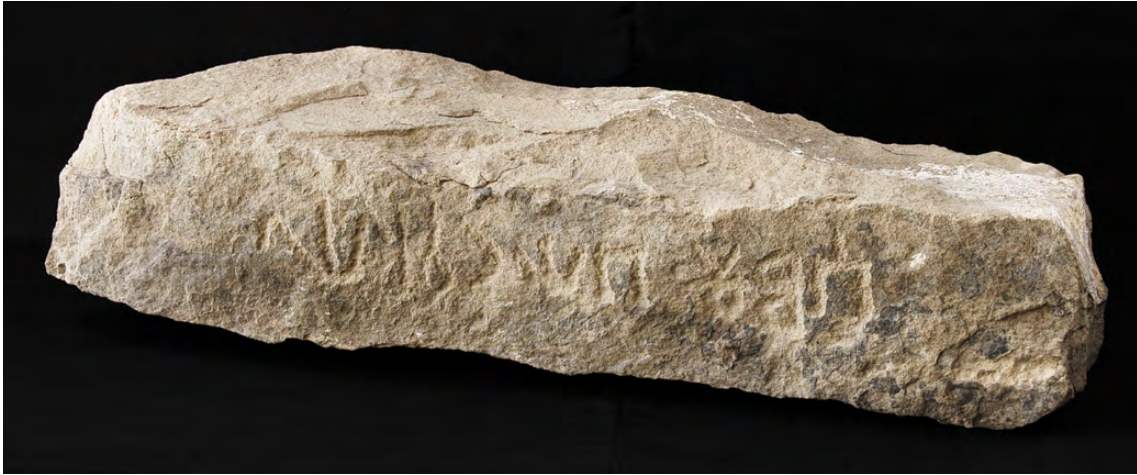
Reference: not previously published.

**Text**

← *s'm}{s} b ḥry [wasm]*

**Translation**

{S'mš} son of Ḥry [wasm]



*TM.T.013 Taymā' Museum register no. 414 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.013 الرقم المتحفى لمتحف تيماء 414 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

The third letter looks very much like a *ṣ* (compare the *ṣ* in TM.T.013) and, if so, since the combination of /s'/ and /ṣ/ in the same word is unlikely, one could perhaps take it as a theophoric name with *ṣ* standing for *Ṣlm*.

**TM.T.014** Taymā' Museum register no. **415**. Provenance: A grave in the al-Şan'iyah area of Taymā'. On a long sandstone slab (86 × 36 × 27 cm). The text runs along the long axis of one of the broad faces and is carved in large, well formed letters. It is possibly broken at both ends. Reference: Abū Duruk 1989, Pl. 8B.

**Text**

← rf l b hf b mṣ----

**Translation**

Rf l son of Hf son of Mṣ----



*TM.T.014 Taymā' Museum register no. 415 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.014 الرقم المتحفى لمتحف تيماء 415 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**TM.T.015** Taymā' Museum register no. **416**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. On a large slab of sandstone (80 × 58 × 20 cm) inscribed on the flat face which is broken on the left side. The text is carefully chiseled with large letters: *l* = 16 cm high, *ṣ* = 18 cm high, *m* = 20 cm high, *d* = 21 cm high, and *ʿ* = 10 cm high.

Reference: not previously published.

**Text**

← *l ṣmdʿ*

**Translation**

By Ṣmdʿ



*TM.T.015 Taymā' Museum register no. 416 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.015 الرقم المتحفى لمتحف تيماء 416 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).*

**TM.T.016** Taymā' Museum register no. 417. Provenance: Taymā' area? On a large slab of sandstone (82–66 × 62–52 × 14 cm). The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. Reference: not previously published.

**Text**

2. → *h- grr*

1. ← *l ykfrl b ḥnkt*

**Translation**

<sup>1</sup>By Ykfrl son of Ḥnkt <sup>2</sup> the potter



TM.T.016 Taymā' Museum register no. 417 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.016 الرقم المتحفى لمتحف تيماء 417 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

The text is carved boustrophedon starting right-to-left in the lower line and then curving round to run left-to-right in the upper line. Note that the *l* of the first name was apparently forgotten and squeezed in within the curve of the *r*. The word *grr* has not been found before in Taymanitic but may be cognate with Arabic *ḡarār* 'potter'. There is a *wasm* below the text.

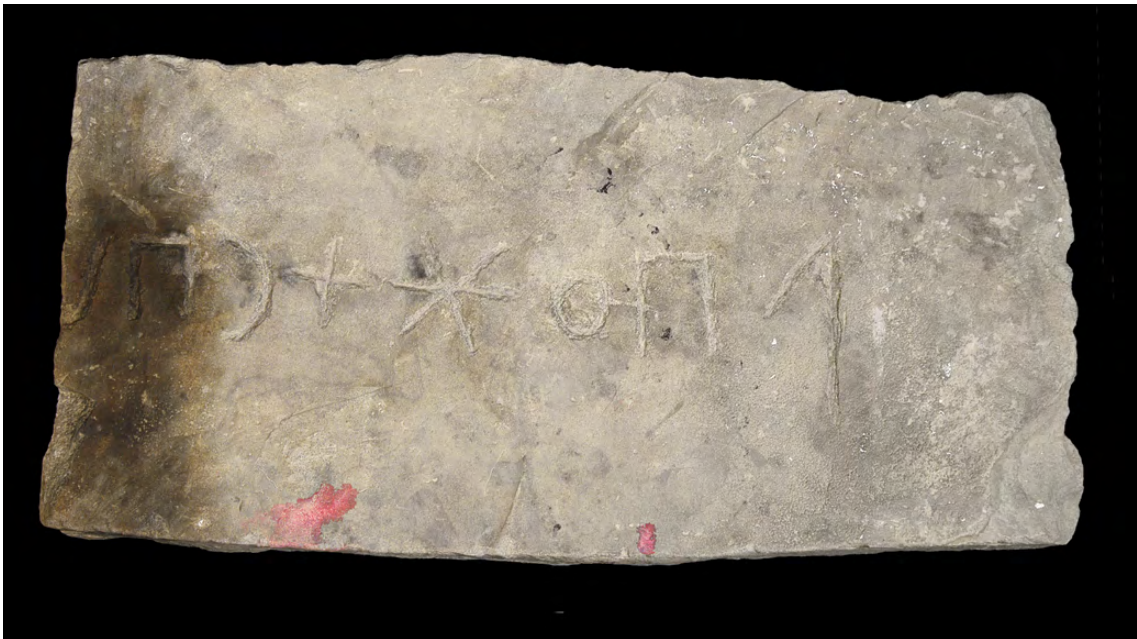
**TM.T.017** Taymā' Museum register no. **418**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A long slab of yellowish grey sandstone (220 × 54 × 23 cm). The text is carved in very large letters: *l* = 22 cm high; *b* = 10.5 cm high; *ʿ* = 7 cm high; *t* = 13.5 cm high; *r* = 10 cm high; *r* = 12 cm high; *b* = 12 cm high; *h* = 9.5 cm high. The stone is broken in the middle of the *h*. Reference: not previously published.

**Text**

← *l bʿttr b {h}*----

**Translation**

By Bʿttr son of {H}----



*TM.T.017 Taymā' Museum register no. 418 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.T.017 الرقم المتحفى لمتحف تيماء 418 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).*

**Commentary**

Names such as *b-ʿttr*, i.e. with an initial *b+* personal name are common in Taymanitic, see below in the Index of names in the Taymanitic and Dadanitic inscriptions.

**TM.T.018** Taymā' Museum register no. **419**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A 'stela'-shaped dark brown sandstone slab (98 × 47 × 24 cm) on which the inscription runs in the long axis. The stone is broken at the right end with the loss of the beginning of the inscription. The horizontal line between the tops of the second and third letters is extraneous to the text.

Reference: not previously published.

**Text**

← ----rn b qmm

**Translation**

---- rn son of Qmm



TM.T.018 Taymā' Museum register no. 419 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.018 الرقم المتحفى لمتحف تيماء 419 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

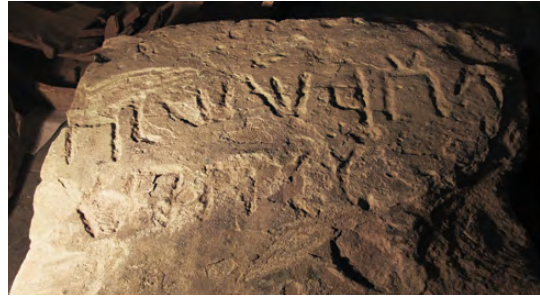
**TM.T.019** Taymā' Museum register no. 420. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A long rough-cut stele of yellowish sandstone (101 × 52 × 19 cm) the surface of which is flaking badly making the inscription very hard to read with confidence. Reference: not previously published.

**Text**

1. ← l' dhḥn b=
2. → {t} {b}br{r}

**Translation**

<sup>1</sup> By 'dhḥn {daugh<sup>2</sup>ter of} {Bbrr}



TM.T.019 Taymā' Museum register no. 420, detail (© W. Facey).

TM.T.019 الرقم المتحفى لمتحف تيماء 420 ، تفاصيل (حقوق النشر محفوظة لـ و. فايصي).

TM.T.019 Taymā' Museum register no. 420 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.019 الرقم المتحفى لمتحف تيماء 420 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

Although both names are so far unique and apparently bizarre it is difficult to read the text any other way. If I have read it correctly, the patronym is presumably one of the personal names with a *b*- prefix which are quite common in Taymanitic , e.g. *bḥmd*, *bs'dn*, *b'ttr*, etc., see the index of names in the Taymanitic and Dadanitic inscriptions.

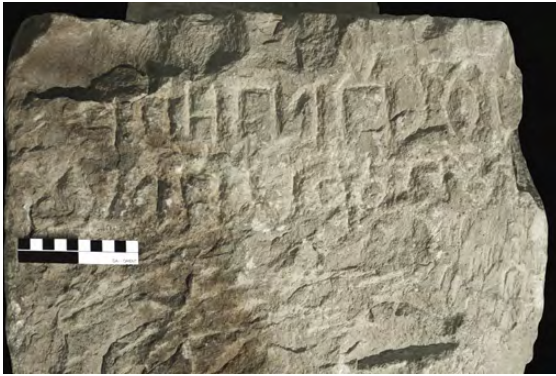
**TM.T.020** Taymā' Museum register no. **421**. Provenance: Taymā', in Area O1 in the Saudi excavations at Qaṣr al-Ḥamrā' in 1985 (see Abū Duruk – Murād 1986, 30 pl. 47, where it is referred to as a 'statue')<sup>40</sup>. It is a grey, rectangular sandstone block (100 × 45 × 49 cm) with, at one end, a short, and much damaged, tenon (29 cm high and 27 × 33 cm at one end, 17 × 14 cm at the other). Other examples discovered in the Saudi-German excavations suggest that it is a reused pillar and that the tenon served to attach a capital. The inscription, which was facing the wall when found, is carved horizontally across the upper part of one face, in two parallel lines both starting at the right. Reference: not previously published, but photographs of the object *in situ* (probably in a secondary context) are shown on Abū Duruk – Murād 1986, pl. 47.

**Text**

1. ← ----{k}frl b zbd
2. ← ----{n}šb [b-]yd-h [h-]' lht

**Translation**

<sup>1</sup> ----{Kfrl} son of Zbd <sup>2</sup> ----{set up} (with) his (own) hand a standing stone [representing] (the) goddess.



TM.T.020 Taymā' Museum register no. 421, detail (© DAI, Orient-Abteilung, M. Cusin).

TM.T.020 الرقم المتحفى لمتحف تيماء 421 ، صورة تفصيلية (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).



TM.T.020 Taymā' Museum register no. 421 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.020 الرقم المتحفى لمتحف تيماء 421 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

<sup>40</sup> This photograph can be seen in Part 2/3 under U.T.005 and U.T.006 which are the inscriptions on the incense burner to the right of TM.T.020.

**Commentary**

The corner beside the beginning of the inscription is missing with the loss of one or more letters from the start of each line. However, the left vertical of what is probably a *k* remains at the beginning of the first line, and traces of a *n* at the beginning of the second.

The verb *nšb* meaning 'to set up a standing stone or an aniconic representation of a deity' in which the deity is the direct object of the verb is found four times in Safaitic in the expression *w nšb D.N.* 'and he set up the standing stone of D.N.' (literally 'he set up the deity').<sup>41</sup> The preposition *b-* between *nšb* and *yd-h* was omitted possibly because the verb *nšb* was pronounced without a final vowel, and so the phrase would have sounded to the author something like \*nasabbiyad-uh (the vowels here being purely suggestions). Similarly, it would seem that the definite article (*h-*) before *'lht* has been omitted, probably because of the way the phrase was pronounced. This is a process which is also found in the Safaitic inscriptions where *w l-h rgm* for \**w l-h h- rgm* 'and for him is the cairn' presupposes that the pronominal suffix was pronounced -Vh (\*uh, as in many Arabic dialects) rather than hV ([hu] as in Written Arabic). The writer would then have pronounced the entire sentence something like \*našabbiyad-uhh'alāhat and so wrote *nšbydh' lht*.<sup>42</sup>

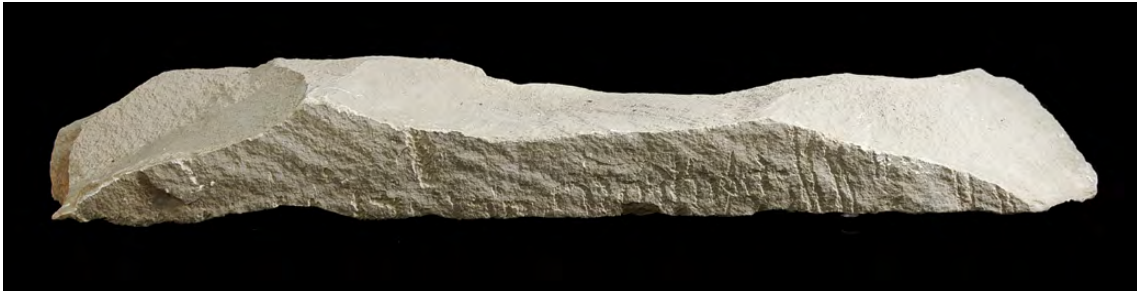
**TM.T.021** Taymā' Museum register no. 422. Provenance: Qaṣr al-Ḥamrā' among rubble above layer 5 in the open space near door 2 of wall V between wall L and pillar JJ, in the part of Enclosure 1 near the offering table XX (Abū Duruk 1986: 67). A broken sliver of sandstone with an inscription along one of the thin sides (108 × 28 × 12 cm) some of which is cut by the break. Reference: Abū Duruk 1986, 67–68. 170 fig. 34, Ancient North Arabian no. 4.

**Text**

← *kfr' l | b r {b} {b} {l} ----*

**Translation**

Kfr' l | son of {Rbbl} ----



TM.T.021 Taymā' Museum register no. 422 (© DAI, Orient-Abteilung, M. Cusin).

TM.T.021 الرقم المتحفى لمتحف تيماء 422 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

**Commentary**

There is a dot before the *k* and an extraneous mark immediately above the *f*. Note the word divider above the *l* of the first name. After the first *b* the break along the bottom of the fragment has removed the lower parts of the letters and it becomes increasingly difficult to interpret them.

<sup>41</sup> See SESP.S 1 *w nšb 'l*; LP 232 *w nšb hlt*; RQ.A 9 *w nšb 'lt dtn*; and BES17 738 *w nšb ds'r w 'lt*. See OCIANA.

<sup>42</sup> On this phenomenon see Macdonald 2018b, and see Kootstra 2016, 119 for a discussion of this text.

**TM.T.022** Taymā' Museum register no. **423**. Provenance: Taymā' area? On a piece of grey sandstone (60 × 28 × 13 cm). The inscription is on one thin side.  
Reference: not previously published.

**Text**

← l {rd} [wasm]

**Translation**

By {rd} [wasm]



*TM.T.022 Taymā' Museum register no. 423 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.022 الرقم المتحفى لمتحف تيماء 423 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).*

**Commentary**

The second letter has been badly damaged and at first sight looks like a *t* or *s*<sup>3</sup>. However, on closer inspection it seems more likely to have been a *ʿ*.

**TM.T.023** Taymā' Museum register no. **424+425**. Provenance: Taymā'. A large slab of yellowish sandstone (56 × 47 × 10 cm) found during the Saudi Arabian excavations at Taymā' in the 1980s, possibly during the soundings made by Livingstone and others in 1982, though no mention is made of its origin.

Reference: Livingstone *et al.* 1983, 112 pl. 97c, "Thamudic no.1"; Jamme 1985, 10 as JaT 84; Macdonald 1992b, 31.

**Text**

← l gwr | 's' tmnyt

**Translation**

By Gwr | Leader of Tmnyt



TM.T.023 Taymā' Museum register no. 424+425 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.023 الرقم المتحفى لمتحف تيماء 424+425 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

The *n* of *tmnyt* seems to have been omitted by accident and was then squeezed in between the *m* and the *y*. *Tmnyt* was probably a social group within the oasis or a quarter of the town. On the interpretation of the word 's' see the discussion in Macdonald 1992b, 31–32.

**TM.T.024** Taymā' Museum register no. **426**. Provenance: Taymā' area? A large 'offering table' (?) (120 × 47 × 21 cm) with a hollow at each end of the inscribed face, similar to the example from Qaṣr al-Ḥamrā' shown *in situ* in Abū Duruk 1986, pls. 36/2. 39/1–2. 47/1–2 and fig. 10/XX, though, unlike these, TM.T.024 is intact.<sup>43</sup> The inscriptions are between the hollows. Lines 1–4 are chiselled. Line 5 is lightly scratched.  
Reference: not previously published.

**Text**

2. ← *lm ṣmtr b 'r'*  
1. ← *ḥll b-lw<sup>c</sup>l*  
4. → *'mr ṣlm*  
3. ← *l 'ns<sup>i</sup>*  
5. ← *l {f}----d{d}n | qn<sup>c</sup>m*

**Translation**

<sup>2</sup> By ṣmtr son of 'r<sup>1</sup> and he camped at lw<sup>c</sup>l <sup>4</sup> the command of Ṣlm [?] <sup>3</sup> By 'ns<sup>1</sup>

<sup>5</sup> By ---- {Ddn} ----



TM.T.024 Taymā' Museum register no. 426 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.024 الرقم المتحفى لمتحف تيماء 426 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

Tentatively, I would suggest that line 2 was carved first and then spread onto line 1 and continued vertically in line 4. Later lines 3 and 5 were carved by others. However, other explanations are also possible. It seems likely that these graffiti were carved after the stone had ceased to be used as an offering table, if indeed that was its original function.<sup>44</sup>

<sup>43</sup> Another broken example, though this time with only one hollow was published in Abū Duruk – Murād 1985, pl. 67A.

<sup>44</sup> For a re-interpretation of parts of this text see Kootstra 2016, 84, 125–126, 128.

**TM.T.025** Taymā' Museum register no. **427**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A sandstone stele (104 × 33 × 20 cm).  
Reference: not previously published.

**Text**

----

1. ← { }mt'ly
2. ← bt bḥmd
3. ← b kbr  
[wasm]

**Translation**

<sup>1</sup> ---- { }mt'ly} <sup>2</sup> daughter of Bḥmd <sup>3</sup> son of Kbr [wasm]



**Commentary**

There appear to have been some letters above the first surviving line, but they are too damaged to make out. It is not known if any letters have been lost at the beginning of line 2.

*TM.T.025 Taymā' Museum register no. 427*  
(© DAI, Orient-Abteilung, I. Wagner).

TM.T.025 الرقم المتحف المتحف لمتحف تيماء 427 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.T.026** Taymā' Museum register no. **428**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. On a long sandstone block (110 × 36 × 22 cm). Two inscriptions on different faces: A is on one of the wide faces, and B is on one of the edges.

Reference: It seems probable that this is the stone of which Livingstone et al. published only a reading (1983, 113. no. 4) in which both texts were read backwards.

**TM.T.026 A**

**Text**

→ *l bs²m³tn*

**Translation**

By Bs²m³tn

**TM.T.026 B**

**Text**

← *l bšm b gm³t [wasm]*

**Translation**

By Bšm son of Gm³t [*wasm*]



*TM.T.026A–B Taymā' Museum register no. 428 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.026A–B الرقم المتحفى لمتحف تيماء 428 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

**TM.T.027** Taymā' Museum register no. **429**. Provenance: Qaṣr al-Hamrā', Taymā'. A long piece of sandstone (106 × 33 × 30 cm) found in the Saudi Arabian excavations of Qaṣr al-Hamrā' in 1979–1980 among rubble above layer 5, possibly partly resting on offering table XX, in the open space near door 2 of wall V and between wall L and pillar JJ (see Abū Duruk 1986, 67). At the left end of the stone, before the beginning of the text, a *wasm* consisting of two counterposed Taymanitic *ls* with a cone between them, is repeated twice.

Reference: Abū Duruk 1986, 68 and fig. 33, Inscription 3.

**Text**

→ *b 'zn b mrr s<sup>l</sup>lt*

**Translation**

By 'zn son of Mrr a request [?]



*TM.T.027 Taymā' Museum register no. 429 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.027 الرقم المتحفى لمتحف تيماء 429 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

**Commentary**

For the final word see Kootstra 2016, 130.

**TM.T.028** Taymā' Museum register no. **430**. Provenance: soundings in the town of Taymā' in 1982 (Livingstone *et al.* 1983, 113 pl. 97d). A slab of sandstone (60 × 52 × 13 cm) inscribed on one of the wide faces. In previous publications (see below) it has been read as three incomplete texts in parallel lines. However, it is actually one complete text carved boustrophedon. Reference: Livingstone *et al.* 1983, 113 no. 3; Jamme 1985, 11 JaT 86.

**Text**

1. ← *l šmyt<sup>c</sup>*
2. → *b 'blḥ*
3. ← *b ts<sup>l</sup>kn*

**Translation**

<sup>1</sup> By *šmyt<sup>c</sup>* <sup>2</sup> son of *'blḥ* <sup>3</sup> son of *Ts<sup>l</sup>kn*



TM.T.028 Taymā' Museum register no. 430 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.028 الرقم المتحفى لمتحف تيماء 430 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق،  
! قاعنر).

**Commentary**

Kootstra 2017, 257 reads the first name as *šmys<sup>3c</sup>* without explanation. However, in this case the disputed letter (*s<sup>3</sup>/t*) must surely represent at least *etymological /t/* given the frequency of the root Y-T<sup>c</sup> in theophoric names.

**TM.T.029** Taymā' Museum register no. **431**. Provenance: Taymā' area? On one of the thin edges of a large sandstone slab (77 × 75 × 17.5 cm) which is broken at the left end.  
Reference: not previously published.

**Text**

← [wasm] l mlk b 'dm {b} ----

**Translation**

[wasm] By Mlk son of 'dm {son of}----



*TM.T.029 Taymā' Museum register no. 431 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.029 الرقم المتحفى لمتحف تيماء 431 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

**TM.T.030** Taymā' Museum register no. 432. Provenance: Taymā' area? A very large stele (225 × 54 × 18 cm) which in 2010 was set up vertically in the Museum courtyard, but was taken down and laid flat in the courtyard in 2011, where it remained at the time of writing. The inscription is at one end of one face and a *wasm*, similar to those on TM.T.027, is at the opposite end of the opposite face.

Reference: not previously published.

**Text**

← lk{b/f}r | { }-----

**Translation**

By {Kb/fr} | { }-----



**Commentary**

The third and fourth letters have been damaged and while the fourth is probably a *r* the third could be a *b* or a *f*.

TM.T.030 Taymā' Museum register no. 432  
(© M.C.A. Macdonald).

TM.T.030 الرقم المتحفى لمتحف تيماء 432  
(حقوق النشر م.ك.أ. ماكدونالد).



TM.IA.030 Taymā' Museum register no. 432 (© DAI, Orient-Abteilung, A. Hausleiter).

TM.T.030 الرقم المتحفى لمتحف تيماء 432، صورة تفصيلية (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، أ. هاوسلايتر).



TM.IA.030 Taymā' Museum register no. 432, detail (© DAI, Orient-Abteilung, A. Hausleiter).

TM.T.030 الرقم المتحفى لمتحف تيماء 432، صورة مفصلة (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، أ. هاوسلايتر).

**TM.T.031** Taymā' Museum register no. **433**. Provenance: Taymā' area? A large stone (108 × 34 × 17 cm) with one edge curving which was in the Museum courtyard in 2010, but by 2012 had disappeared. The surface is very pitted and damaged and, although it looks as though there were once several lines of text, only a few stray letters can be made out.  
Reference: not previously published.



TM.T.031 Taymā' Museum register no. 433 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.031 الرقم المتحفى لمتحف تيماء 433 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.T.032** Taymā' Museum register no. **434**. Provenance: Taymā' area? A grey sandstone, ashlar (68 × 41 × 19 cm), inscribed along one of the narrow sides.  
Reference: not previously published.

**Text**

← ---- {k}{f}r<sup>2</sup> {l} [wasm]

**Translation**

---- {Kfr<sup>3</sup>l} [wasm]



TM.T.032 Taymā' Museum register no. 434 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.032 الرقم المتحفى لمتحف تيماء 434 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.T.033** Taymā' Museum register no. **435**. Provenance: Taymā' area? A roughly cut ashlar (50 × 33 × 13 cm) inscribed on one narrow face.  
Reference: not previously published.

**Text**

← ----nrl[ ] [wasm]



*TM.T.033 Taymā' Museum register no. 435 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.033 الرقم المتحفى لمتحف تيماء 435 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

**Commentary**

It would seem that either the inscription started on an adjoining block or if it began on this block the beginning has been broken away. The saltire to the left of the inscription with a trident emerging from the top of one of the diagonal lines, is almost certainly a *wasm*.

**TM.T.034** Taymā' Museum register no. **436**. Provenance: Taymā' area? An irregular roughly wedge-shaped lump of sandstone (41 × 15 × 17 cm).  
Reference: not previously published.

**Text**

← l wtn

**Translation**

By Wtn



*TM.T.034 Taymā' Museum register no. 436 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.034 الرقم المتحفى لمتحف تيماء 436 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

**Commentary**

There is an apparent *r* before the *n*, but this is a natural groove in the stone.

**TM.T.035** Taymā' Museum register no. **437**. Provenance: Taymā' area? A large circular piece of sandstone with a convex underside and flat face (which is inscribed). The maximum dimensions of the inscribed face are 65 × 65 cm.

Reference: not previously published.

**Text**

{.} ṣlm | b y{t/s³}m

**Translation**

{.} ṣlm | son of {Yt/s³}m



*TM.T.035 Taymā' Museum register no. 437 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.035 الرقم المتحف تيماء 437 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

**Commentary**

The text appears to be complete since there is ample space after the final letter. It is crudely hammered and the reading of some of the letters is not clear.

There is a sign above the first letter which may be a *wasm* and some hammering has obscured the top of the second letter. The first letter, ṣ, looks as though it may have started off as a *d* and then been converted into a ṣ, but there is a sign like a *b* on its side immediately to the right of it which does not seem to be part of the text. The names are separated by a word-divider.

**TM.T.036** Taymā' Museum register no. **455**. Provenance: Taymā' area? A long sandstone ashlar (100 × 31 × 33 cm). The inscription is carved along one of the narrow sides. Reference: not previously published.

**Text**

← *lm kfr b k{l}t----*

**Translation**

By Kfr son of {Klt}----



*TM.T.036 Taymā' Museum register no. 455 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.036 الرقم المتحفى لمتحف تيماء 455 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغندر).*

**TM.T.037** Taymā' Museum register no. **438+439**. Provenance: Taymā' area? A slab of sandstone (84 × 29 × 12 cm), possibly a grave stele. The surface of the face was never properly smoothed and is damaged in several places particularly after line 3.  
Reference: not previously published.

**Text**

1. ← *lrd*{<sup>c</sup>}
2. ← <sup>c</sup>*mt*
3. ← *b*<sup>c</sup>*z*{*w*}

**Translation**

<sup>1</sup> For {Rd<sup>c</sup>} <sup>2</sup> handmaid of <sup>3</sup> {B<sup>c</sup>zw}



**Commentary**

Most of the letter forms are crude. Below line 3, there is a *y* near the left side of the face and a *t* lower down near the right edge. Neither of these appear to be connected with the text.

TM.T.037 Taymā' Museum register no. 438+439  
(© DAI, Orient-Abteilung, I. Wagner).

TM.T.037 الرقم المتحفى لمتحف تيماء 438+439 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.T.038** Taymā' Museum register no. **440**. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. Cut into the thin side of a long ashlar (100 × 35 × 15 cm). There is a space between the last letter and the *wasm*. On the (wide) side adjacent to the top of the inscription is a circle and a sign like an inverted "L".

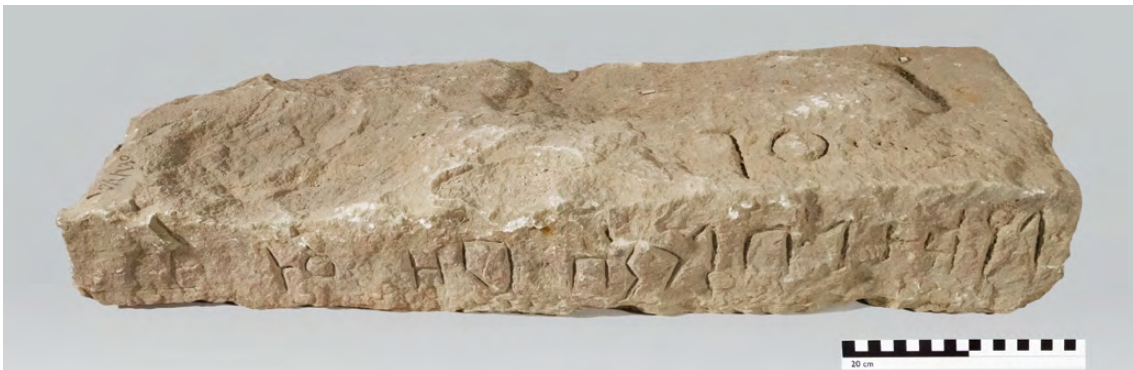
Reference: not previously published.

**Text**

← *l ydtl b lrn b { ' }gz [wasm]*

**Translation**

By Ydtl son of Lrn son of { ' }gz [wasm]



TM.T.038 Taymā' Museum register no. 440 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.038 الرقم المتحفى لمتحف تيماء 440 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

The last letter of the first name could be mistaken for a *n* on the photograph but is clearly a *l* on the stone. The top of the last letter of the patronym has been damaged by a horizontal abrasion above the left end of which is a diagonal hole in the rock. This makes it look, at first sight, like a damaged *h* or a *s*<sup>2</sup>. However close examination of the stone confirms that the letter is a *n*, despite the strange name this produces, though cf. *lrny* in Safaitic (BES15 172).

**TM.T.039** Taymā' Museum register no. **441+442**. Provenance: Taymā' area? A block of dressed sandstone (56 × 21 × 21 cm) inscribed on 2 adjacent faces, with two inscriptions on each face.

Reference: not previously published.

**Face A.1** Three lines carved boustrophedon starting from left to right.

**Text**

1. → *b<sup>1</sup>l | b klb*
2. ← *s<sup>1</sup>l ṣlm f*
3. → ----

**Translation**

<sup>1</sup> B<sup>1</sup>l | son of Klb. <sup>2</sup> He asked Ṣlm and so <sup>3</sup> ----

**Commentary**

There is a vertical line before the first letter of line 1 but this does not seem to belong to a letter. The last line has been very effectively erased by extensive hammering. The expression *s<sup>1</sup>l ṣlm f* recurs in a Taymanitic inscription at Ṭuwayil Sa'īd near Taymā'.<sup>45</sup>

**Face A.2** Three crudely carved letters carved right to left and upside down in relation to A.1.

**Text**

- ← *s<sup>1</sup>l*

**Translation**

He asked



*TM.T.039 Taymā' Museum register no. 441+442, Face A (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.039 الرقم المتحفى لمتحف تيماء 441+442، الوجه A (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

<sup>45</sup> See Winnett 1971, 450–451 pl. IV, 16 Thamudic no. 59, though the interpretation there is very different from that suggested here.

**Face B.1** Three direct hammered letters

**Text**

→ *rf*<sup>3</sup>

**Translation**

Rf<sup>3</sup>

**Face B.2** The incised letters running right to left followed by a direct hammered *wasm*.

**Text**

← *zbd* [*wasm*]

**Translation**

Zbd [*wasm*]



*TM.T.039 Taymā' Museum register no. 441+442, Face B (© DAI, Orient-Abteilung, I. Wagner).*

*TM.T.039 الرقم المتحفي لمتحف تيماء 441+442، الوجه B (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).*

**TM.T.040** Taymā' Museum register no. 443. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A rectangular block of red sandstone (66.5 × 26.5 × 18 cm). There is a square box cut above the middle of the text.

Reference: not previously published.

**Text**

← 'lfl b ḥnk b qr{t/s<sup>3</sup>}

**Translation**

'lfl son of Ḥnk son of {Qrt/s<sup>3</sup>}



TM.T.040 Taymā' Museum register no. 443 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.040 الرقم المتحفى لمتحف تيماء 443 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

Note that the first *b* was apparently omitted and added just under the final letter of the first name.

**TM.T.041** Taymā' Museum register no. **444**. Provenance: Taymā' area? A yellow sandstone block (50.5 × 43.5 × 18 cm) with an inscription incised on one of the broad faces. A large piece of the face in the top right corner has broken off with the loss of what may be a considerable amount of text. The last line has been very effectively hammered over.

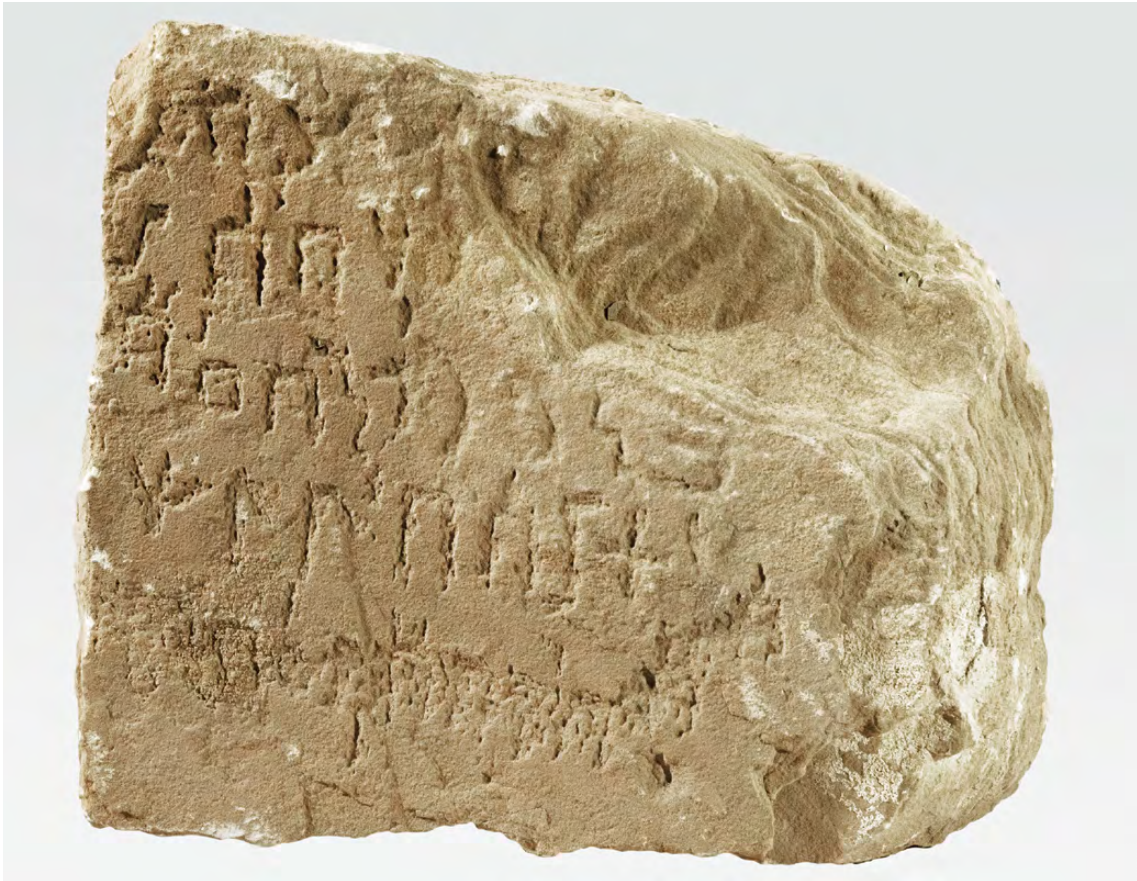
Reference: not previously published.

**Text**

1. ← ---- r b----
2. → ----ns' b {h}---
3. ← {.}n{.}rls<sup>2</sup>b<sup>c</sup> {n/}' ----
4. → hll | b-s'nt {}
5. ← ----{b} | ----{'}---- | {g}----

**Translation**

<sup>1</sup> ---- <sup>2</sup> ns' [?] son of {H} ---- <sup>3</sup> ---- <sup>4</sup> he camped in year <sup>5</sup> ----



TM.T.041 Taymā' Museum register no. 444 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.041 الرقم المتحفى لمتحف تيماء 444 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

The penultimate letter (*n*) in line 3, if it is not a word-divider, is carved above the line. See Kootstra 2016, 99. 128 for a different interpretation of *hll*.

**TM.T.042** Taymā' Museum register no. 445. Provenance: Taymā' area? The stone was in the Department of Antiquities collection at Taymā' in 1985 when it was photographed by William Facey. A large sandstone stele (66 × 51 × 18 cm) with a Taymanitic inscription deeply incised across the top of one of the broad faces. It is broken on the left edge with half of the last surviving letter missing.

Reference: not previously published.

**Text**

← l ḥnkt b 'k{b}

**Translation**

By Ḥnkt son of {'kb}



TM.T.042 Taymā' Museum register no. 445 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.042 الرقم المتحفى لمتحف تيماء 445 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.T.043** Taymā' Museum register no. **446**. Provenance: Taymā' area? The text is on a reddish-orange block of sandstone (65.5 × 32 × 18.5 cm). It is chiselled onto one of the broad faces and runs from the middle of the face to the left end.

Reference: not previously published.

**Text**

← [wasm] bs'dn

**Translation**

[wasm] Bs'dn



TM.T.043 Taymā' Museum register no. 446 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.043 الرقم المتحفى لمتحف تيماء 446 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنز).

**Commentary**

There is a *wasm* consisting of signs resembling a Taymanitic *t* and *b* at the beginning of the text. These are more deeply chiselled than the letters and do not seem to be part of the text. The name has not been found before but is of a form common at Taymā', see the commentary to TM.T.019.

**TM.T.044** Taymā' Museum register no. 447. Provenance: Taymā' area? On one of the narrow sides of a block of sandstone (55.5 × 59 × 18 cm). The corner of the stone, immediately before the first letter, is missing, though whether this happened before or after the text was inscribed is impossible to tell.

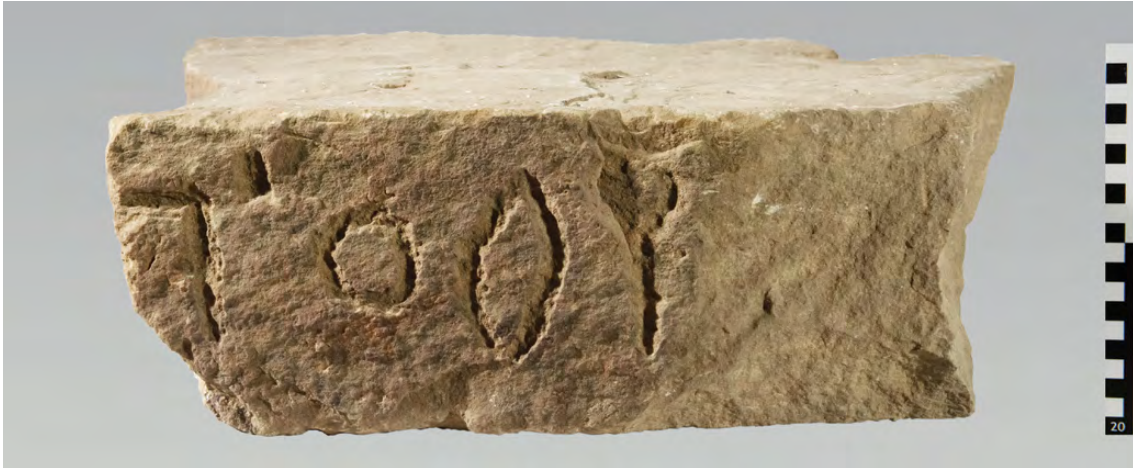
Reference: not previously published.

**Text**

← {---}{y}f<sup>c</sup> | {b} ----

**Translation**

{---yf} | {son of} ----



TM.T.044 Taymā' Museum register no. 447 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.044 الرقم المتحف تيماء 447 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**Commentary**

A large chip has carried off anything before the first surviving letter and has also obscured the circle at the top of the first letter. At the other end of the text there is a clear break which has carried off part of the *b* and the rest of the text. Note the word divider after the name.

**TM.T.045** Taymā' Museum register no. **448**. Provenance: Taymā' town, discovered during building work in early 2012. A large piece of sandstone (74 × 68 × 17 cm) on one flat, almost square, face of which a Taymanitic inscription of at least two lines was carved in carefully incised letters. Unfortunately, the surface has been very badly damaged by salts being drawn out of the stone resulting in extensive flaking of the inscribed surface. Only the first name can be read clearly. Reference: not previously published.

**Text**

1. ← l'ntn ----
2. ? ----{ }{ }{ }

**Translation**

<sup>1</sup> By 'ntn ---- <sup>2</sup> ----



TM.T.045 Taymā' Museum register no. 448 (© DAI, Orient-Abteilung, I. Wagner).

TM.T.045 الرقم المتحفى لمتحف تيماء 448 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.T.046** Preliminary Taymā' Museum register no. **413 bis**.<sup>46</sup> The inscription was found by the Saudi-German team on a visit to area D of al-Nasim in Taymā' in 2014, and was brought to the Taymā' Museum. It is a sandstone ashlar (28 × 88.2 × 39 cm) on one of the thin sides of which a one-line Taymanitic inscription has been chiselled from left to right. The ashlar served as an architrave of one of the rectangular chambers (D-g3), which were part of a multiple burial complex consisting of a circular grave and several rectangular chambers.

**Text**

→ *l bḥm b 'rk [wasm ?]*

**Translation**

By Bḥm son of 'rk [wasm ?]



*TM.T.046 Preliminary Taymā' Museum register no. 413 bis, al-Nasim D (© DAI, Orient-Abteilung, S. Lora).*

*TM.T.046 الرقم المتحف الأولي لمتحف تيماء 413 bis، النسيم D (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، س. لورا).*

**Commentary**

The last three signs do not seem to belong to the text and may constitute a tribal mark (*wasm*). 'rk may have been found in a Thamudic B text at Harrān, near Taymā' (Eskoubi 2007, no. 082).

See also the Taymanitic inscriptions in Part 2.

<sup>46</sup> Taymā' Museum register no. 413 had already been assigned to TM.T.012 (see above); since '413' has also been written on this object, it is suggested that it be labelled '413 bis', until a new register no. is assigned. The Combined Index of Taymā' II, p. 220 lists this object among those without a register no. The Combined Index of the present volume adopted the tentatively assigned register no. 413 bis for this object (see also *Addenda et Corrigenda*, p. 255).



*TM.M.001 Taymā' Museum register no. 367 (© DAI, Orient-Abteilung, M. Cusin).*

*TM.M.001 الرقم المتحفى لمتحف تيماء 367 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).*

## THE MINAIC INSCRIPTION IN THE TAYMĀ' MUSEUM (TM.M)

Peter Stein

**TM.M.001** Taymā' Museum register no. **367**. Provenance: Taymā' area? A wedge-shaped block of red sandstone (maximum dimensions 37 × 31 [inscribed face] – 19 [back] × 27 cm). The inscription is not very well carved. The five preserved lines contain the final part of a legal inscription in the Minaic language. Palaeographically the text is close to M 355 = *RES* 3610 from al-‘Ulā.

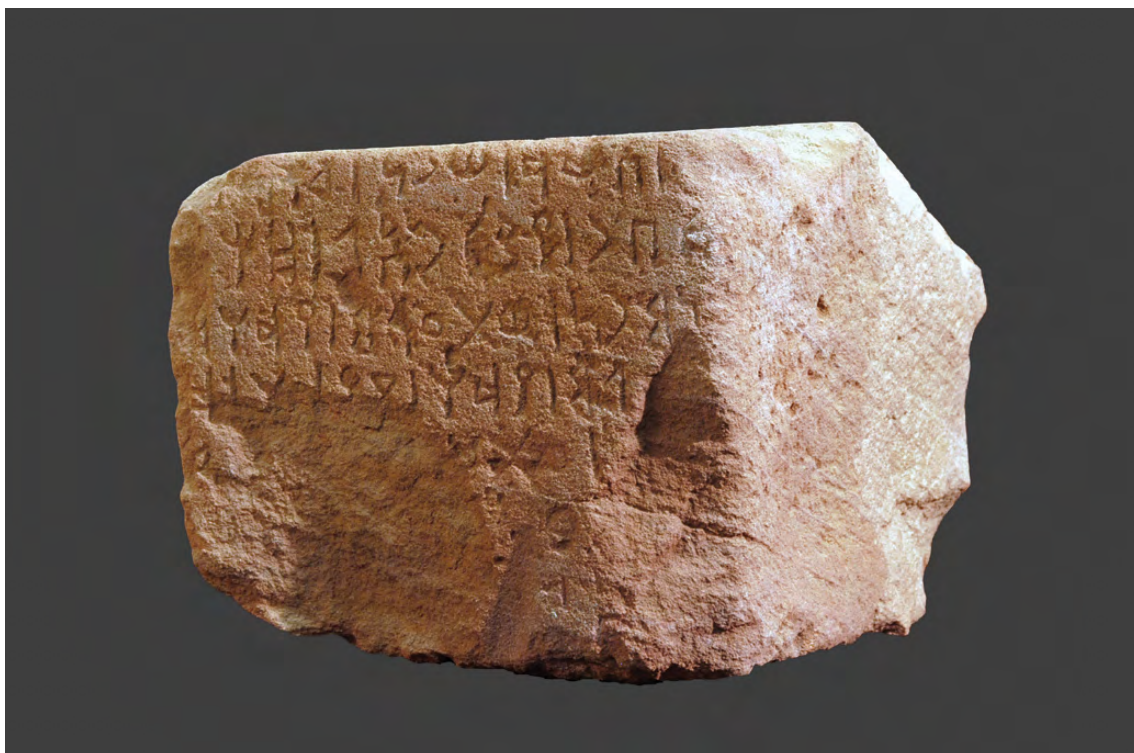
Reference: not previously published.

### Text

1. [---] {<sup>2</sup>} {k<sup>2</sup>} {w}d | wr {h} {h}-m {<sup>1</sup>} {d<sup>2</sup>} [---]
2. [---] kbr | ys<sup>2</sup>kr<sup>3</sup> l | d-h [---]
3. [---m] {h<sup>2</sup>} mrn | w-t<sup>c</sup> lm | ydh | [---]
4. [---|w-t<sup>c</sup>] lm | ydh | z {y} {d} {t} | d- [---]
5. [---] | w-t {<sup>c</sup>} {lm | ydh | } {<sup>.</sup>} [---]

### Translation

<sup>1</sup> [---] for (?) (the god) WD (?) (in) the month D-(?) [---] <sup>2</sup> [---] of the Kabirate of YS<sup>2</sup>KR<sup>3</sup>L of (the clan) H [---] <sup>3</sup> [---. Witness who signed] the grant(?): Signature by the hand of [---] <sup>4</sup> [---, and sig[nature by the hand of ZYDT of (the clan) [---] <sup>5</sup> [---], and sig[nature by the hand] of [---]



TM.M.001 Taymā' Museum register no. 367 (© DAI, Orient-Abteilung, M. Cusin).

TM.M.001 الرقم المتحفى لمتحف تيماء 367 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، م. كوزن).

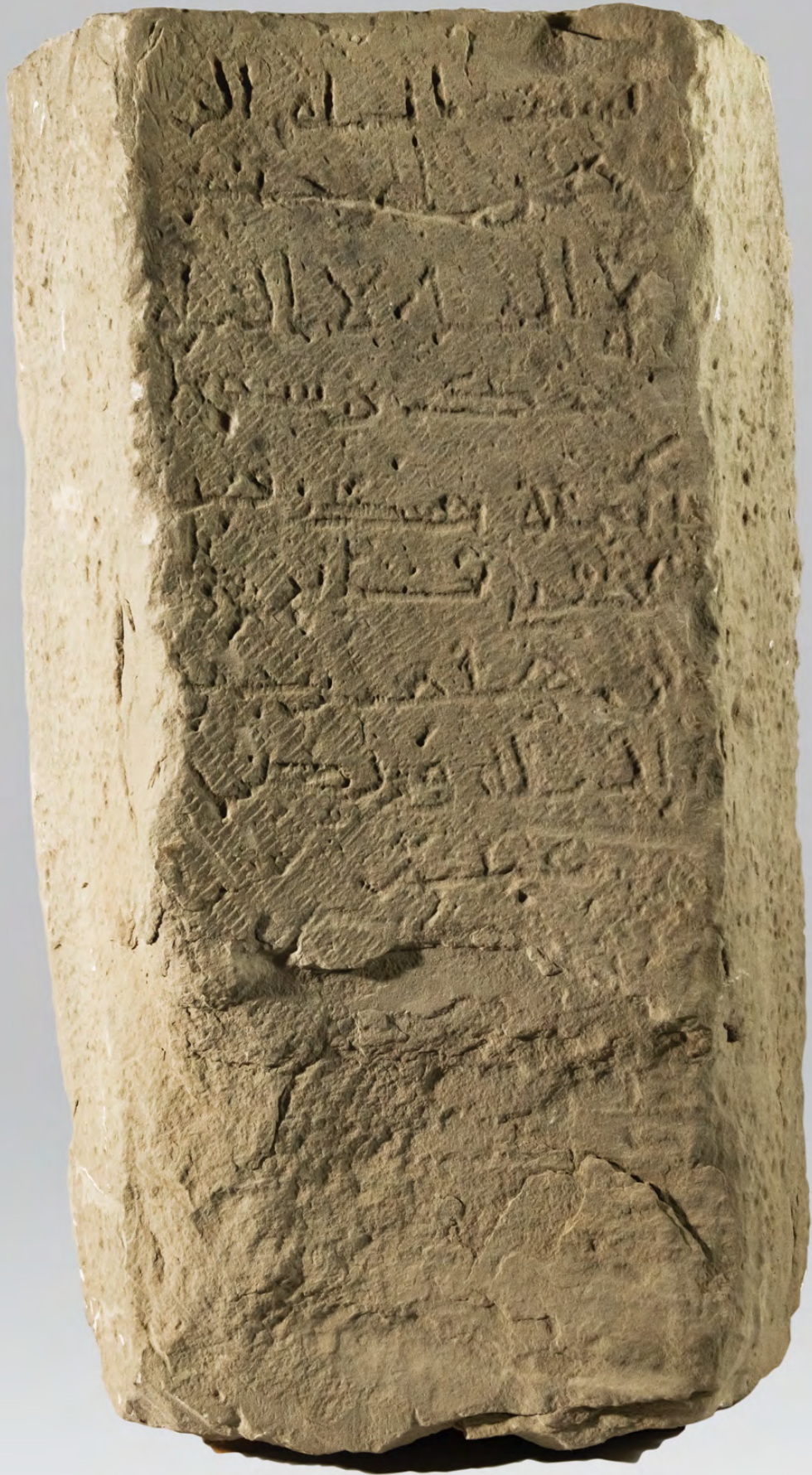
### Commentary

For the dating formula, cf. e.g. M 27 = Maʿīn 7/7. The spelling *wrhh* of the noun *wrh* “month” is attested in M 338 = *RES* 3427/2.3 and M 354 = *RES* 3608/3. Although the augmentation of this form by enclitic *-m* is thus far unparalleled, a spelling *wrh-m* followed by the month name is attested in a number of Minaic documents on wooden sticks (e.g., X.BSB 246 = Mon.script.sab. 611/7 and X.BSB 253 = Mon.script.sab. 650/5; see Stein 2023, 127, 146 and commentary on p. 148). The present form *wrhh*, if correctly restored, can only be read as a status constructus – leaving for the final *-m* only a function as enclitic particle, not as inflection ending or mimation. This gives us reason to reconsider the construction of these dating formulae in general (the following considerations are owed to Anne Multhoff in a personal communication). Since there are numerous instances for a clear construct spelling *wrh NN* “the month of (the name) NN” not only in Minaic but also in Sabaic inscriptions, the parallel constructions *wrh m NN* of basically the same meaning, which have previously been interpreted as indetermined state, could be taken as status constructus forms with enclitic particle *-m* as well (cf. the evidence from Sabaic in the *Sabäisches Wörterbuch* s.v. *wrh* “Monat”).

The noun *kbr* in this context (line 2) designates the year in which the particular eponym (YS<sup>2</sup>KR<sup>3</sup>L) was serving. According to the parallels for this dating formula, only the name of the month should be restored in the lacuna before the noun *kbr*. How this corresponds with the possible restoration of the beginning of line 3, however, remains an open question; perhaps the date covered a span of more than one month of the particular year.

The first word of the third line could alternatively perhaps also be reconstructed to *ʾmrn* “order, command”, which is found in a similar, but fragmentary context in M 361 = *RES* 3700/13. On the other hand, the noun *mhm* occurs in a number of Minaic legal documents on sticks (e.g. X.BSB 254 = Mon.script.sab. 387/6f.: *s<sup>1</sup>m<sup>1</sup>m | <sup>(7)</sup>d-y<sup>1</sup>tllm | b-mhm<sup>1</sup>rn* “witness who is signing the grant” see Stein 2023, 150). This formula serves as the introduction to the following signatures of witnesses, which would not of course be on the stone block but on the original document on a wooden stick. The word *t<sup>1</sup>lm* in this formula is not a finite verb but a verbal noun (for an explanation of this, see Multhoff 2010, 45 note 143).





TM.A.014 Taymā' Museum register no. 364 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.014 الرقم المتحفى لمتحف تيماء 364 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

## THE ARABIC INSCRIPTIONS IN THE TAYMĀ' MUSEUM (TM.A)

Frédéric Imbert

**TM.A.001** Taymā' Museum register no. 351. Provenance: Taymā' area? A slab of yellowish sandstone (30 × 29.5 × 11 cm), with a three-line inscription. Very badly effaced.

Date: 3<sup>rd</sup>–4<sup>th</sup> centuries AH.

Reference: not previously published.

- 1- [Muḥa]mmad the Prophet of God.
- 2- May God bless
- 3- Muḥammad !

- ١- [محد] مد نبي الله
- ٢- صلى الله على
- ٣- محمد!



TM.A.001 Taymā' Museum register no. 351 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.001 الرقم المتحفى لمتحف تيماء 351 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.002** Taymā' Museum register no. 352. Provenance: Taymā' area? A sandstone stele (59 × 24 × 15.5 cm) with an eight-line inscription.

Date: 4<sup>th</sup> century AH.

Reference: not previously published but illustrated in Al-Anṣārī – Abū 'l-Ḥasan 1423/2002, 17.

- |  |                                  |
|--|----------------------------------|
| 1- <i>In the name of God</i>             | ١- بسم الله الر                  |
| 2- <i>the Benificent, the Merciful.</i>  | ٢- حمن الرحيم                    |
| 3- <i>Say 'God is</i>                    | ٣- قل هو الله ا                  |
| 4- <i>one!' Yā' - Sīn. By the Qur'ān</i> | ٤- حد يس والقر                   |
| 5- <i>Full of Wisdom, this is</i>        | ٥- أن الحكيم ها [sic]            |
| 6- <i>the tomb of Naṣīra daughter of</i> | ٦- قبر نصيرة بنت                 |
| 7- <i>Maṣūra. May God have</i>           | ٧- من صورة [منصورة] رحمه [sic] ا |
| 8- <i>mercy on him (her?).</i>           | ٨- لله                           |



TM.A.002 Taymā' Museum register no. 352 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.002 الرقم المتحف المتحف تيماء 352 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.003** Taymā' Museum register no. **353**. Provenance: Taymā' area? A red lump of sandstone (59 × 37 × 15 cm) with a crudely hammered Arabic inscription at the top, a hammered drawing of a palm-tree [?], and a three-line Arabic inscription.

Date: 2<sup>nd</sup> century AH.

Reference: not previously published.

(A) Top

1- ---- *the trust of Ahmad* ----

١- ... ثقة أحمد...

(B) Below

1- ---- *God for him who invokes* ----

١- ... الله لمن يدعو ...

2- ---- *a book in* ----

٢- ... كتابا [?] في عرا...

3- ---- *the gardens and* ----

٣- ... جنات و عا...



TM.A.003 Taymā' Museum register no. 353 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.003 الرقم المتحفى لمتحف تيماء 353 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنز).

**TM.A.004** Taymā' Museum register no. 354. Provenance: Taymā' area? A large sandstone slab with a point at one end (99 × 58 × 14 cm). It has a hammered drawing of an ostrich and a square divided into quarters, *wusūm* and a short incised two-line Arabic inscription.

Date: 3<sup>rd</sup>–4<sup>th</sup> centuries AH.

Reference: not previously published.

- 1- *May God have mercy on Ġabbāra son*
- 2- *of Ma'rūf!*

- ١- رحم الله جبارة بن
- ٢- معروف



TM.A.004 Taymā' Museum register no. 354 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.004 الرقم المتحفى لمتحف تيماء 354 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.005** Taymā' Museum register no. **355**. Provenance: Taymā' area? A rectangular block of sandstone (54 × 25.5 × 28 cm), inscribed on one side (54 × 25.5 cm) with two lines of Arabic. Date: 3<sup>rd</sup>–4<sup>th</sup> centuries AH.

Reference: not previously published.

- 1- *God is the protector of Muzāḥim*
- 2- *from Uḥud* [?]

- ١- الله ولي مزاحم
- ٢- من أحد [?]



*TM.A.005 Taymā' Museum register no. 355 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.A.005 الرقم المتحفى لمتحف تيماء 355 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنز).*

**TM.A.006** Taymā' Museum register no. **356**. Provenance: The southern side of the wall surrounding the Bujaydī site, north-east of Qaṣr al-Raḍm, Taymā'. Since one of the stones was placed with the inscription upside down the excavator suggests that they were all brought from elsewhere. See Abū Duruk 2000, 22. A rectangular block of sandstone (58 × 35 × 19 cm) with two lines of Arabic.

Date: 3<sup>rd</sup>–4<sup>th</sup> centuries AH.

Reference: Al-Salūk 1420/2000, 34–35 no. 1.

1- *God is the protector of Muzāḥim*

١- الله ولي مزاحم

2- *God is the protector of ---- in ----*

٢- الله ولي ... في ...



*TM.A.006 Taymā' Museum register no. 356 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.A.006 الرقم المتحفى لمتحف تيماء 356 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*

**TM.A.007** Taymā' Museum register no. 357. Provenance: The southern side of the wall surrounding the Bujaydī site, north-east of Qaṣr al-Raḍm, Taymā'. Since one of the stones was placed with the inscription upside down the excavator suggests that they were all brought from elsewhere. See Abū Duruk 2000, 22. A roughly rectangular block of sandstone (52 × 31–22 × 41–39.5 cm) with four Arabic inscriptions.

Date: The texts are from different periods. Text (A) may date to the 3<sup>rd</sup>–4<sup>th</sup> centuries AH, text (B) to the 5<sup>th</sup>–6<sup>th</sup> (note the presence of the diacritical dots).

Reference: Al-Salūk 1420/2000, 35–36 no. 2.

(A) Top right

- |    |                                       |                    |
|----|---------------------------------------|--------------------|
| 1- | <i>O God forgive</i>                  | ١- اللهم اغفر      |
| 2- | <i>Muzāḥim as well as his parents</i> | ٢- لمزاحم ولوالديه |
| 3- | <i>and whoever says Amen!</i>         | ٣- ولمن قال آمين   |

(B) Below (A)

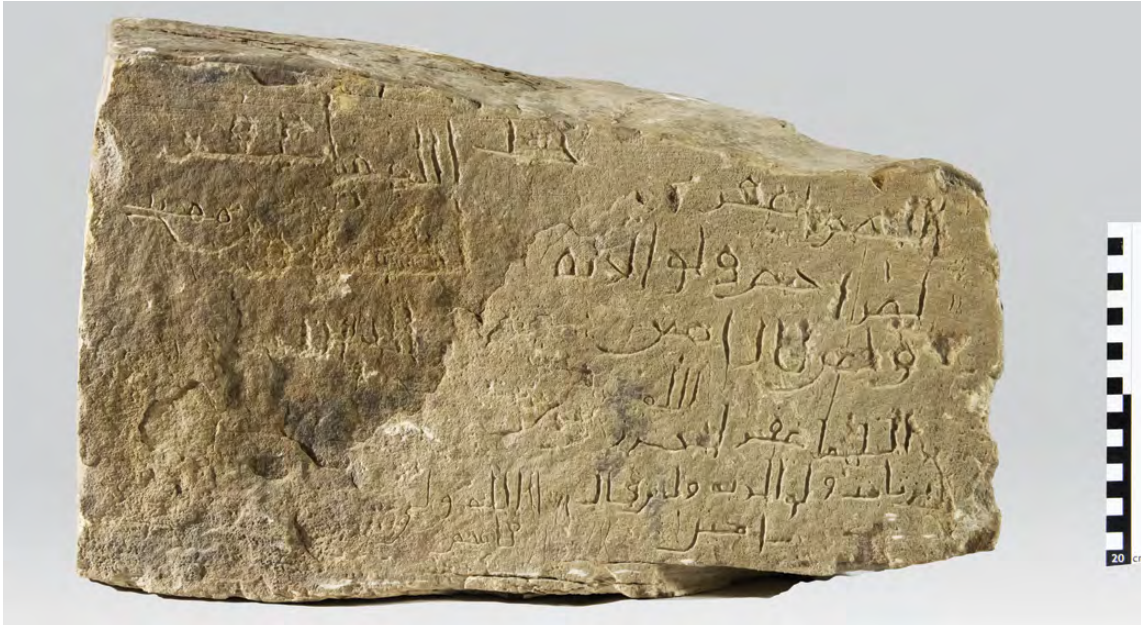
- |    |  |                              |
|----|--|------------------------------|
| 1- | <i>O God forgive Ḥaḡar [?]</i>                       | ١- اللهم اغفر لحجر [?]       |
| 2- | <i>son of Tābit and his parents and whoever says</i> | ٢- بن ثابت ولوالديه ولمن قال |
| 3- | <i>Amen!</i>   | ٣- آمين                      |

(C) Bottom left

- |    |                             |             |
|----|-----------------------------|-------------|
| 1- | <i>God is the protector</i> | ١- الله ولي |
| 2- | <i>of Qāsim.</i>            | ٢- قاسم     |

(D) Top left

- |    |                               |                       |
|----|-------------------------------|-----------------------|
| 1- | <i>O God forgive</i>          | ١- اللهم اغفر         |
| 2- | <i>Ṭāriq son of Muḥīb [?]</i> | ٢- لطارق بن مهيّب [?] |



TM.A.007 Taymā' Museum register no. 357 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.007 الرقم المتحفى لمتحف تيماء 357 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنز).

**TM.A.008** Taymā' Museum register no. **358** (formerly on display in the Taymā' Museum).  
Provenance: Taymā' area? A sandstone grave marker (29 × 19.5 × 8 cm) with a six-line inscription consisting of the whole of Surah 112 *al-Ikhlāṣ* or *al-Tawhīd*, though the last line is lost.  
Date: 2<sup>nd</sup> or 3<sup>rd</sup> century AH.  
Reference: not previously published.

- 1- *In the name of God, the*
- 2- *Benificent, the Merciful.*
- 3- *Say: He is God, One!*
- 4- *God, the Eternal.*
- 5- *He does not beget nor [is he begotten],*
- 6- *and there is no*
- 7- *[equal to Him].*

- ١- بسم الله الر
- ٢- حمن الرحيم
- ٣- قل هو الله أحد
- ٤- الله الصم [ د ]
- ٥- لم يلد ولم [ يولد ]
- ٦- ولم يكن [ له
- ٧- كفوا أحد ]



TM.A.008 Taymā' Museum register no. 358 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.008 الرقم المتحفى لمتحف تيماء 358 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.009** Taymā' Museum register no. **359**. Provenance: Taymā', Square E26, Western baulk (excavations of the Saudi team). A roughly triangular lump of a red sandstone (57 × 34.5 × 9.5 cm) with a crudely hammered five-line Arabic inscription very badly damaged by the flaking of the surface. On another face, there are lines which at first sight look like Imperial Aramaic letters but which are not.

Date: 4<sup>th</sup> century AH.

Reference: not previously published.

- 1- ---- [in] God is the [trust]
- 2- of Bišr
- 3- son of Qidām
- 4- [In] God is the trust of Bišr
- 5- son of Qidām [?]

- ١- ... الله [ ثقة ]
- ٢- بشر
- ٣- بن قدام
- ٤- الله ثقة بشر
- ٥- بن قدام [؟]



TM.A.009 Taymā' Museum register no. 359 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.009 الرقم المتحفى لمتحف تيماء 359 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنز).

**TM.A.010** Taymā' Museum register no. 360. Provenance: Taymā' area? A long slab of yellowish sandstone (125 × 25 × 34 cm) with two long lines of Arabic and a wavy line above part of the centre of the top line.

Date: 1<sup>st</sup> or 2<sup>nd</sup> century AH.

Reference: not previously published.

1- ---- on ----

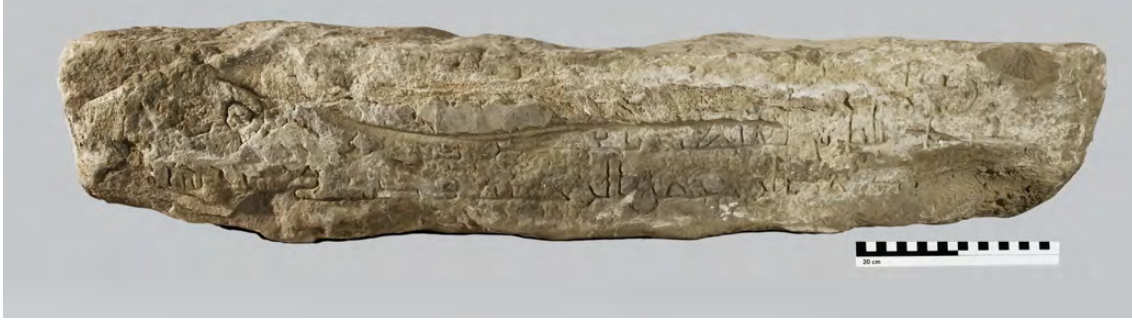
---- the people [?] ----

2- ---- the Beneficent, the Merciful, and he  
wrote in the year si[x]/sev[en] [?] ----

١- ... على

... الناس ليتهـ [؟] ...

٢- ... الرحمن الرحيم وكتب في سنة ست / سبـ [؟] ..



TM.A.010 Taymā' Museum register no. 360 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.010 الرقم المتحفى لمتحف تيماء 360 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).



TM.A.010 Taymā' Museum register no. 360, details (© DAI, Orient-Abteilung, I. Wagner).

TM.A.010 الرقم المتحفى لمتحف تيماء 360، صورة تفصيلية (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.011** Taymā' Museum register no. **361**. Provenance: Taymā' area? A long stone with a large flat surface (187 × 66 × 39 cm) with five Arabic inscriptions of different lengths and carved from different angles, plus many drawings, mainly of camels<sup>47</sup>.

Date: 2<sup>nd</sup>–3<sup>rd</sup> century AH.

Reference: not previously published.

(A) Centre with a camel above and below

1- *Sa'īd! Sa'īd!*

١- سعيد سعيد

2- *Sa'īd! Sa'īd!*

٢- سعيد سعيد

(B) Bottom left

*God is the Protector of Muḥammad.*

الله ولي محمد

(C) Bottom far left

*God is the Protector of ----*

الله ولي ...

(D) Left of centre above (B)

---- *Bilāl*

... بلال

(E) Centre far right

*Sa'īd son of Ḥālīd* [?]

سعيد بن خالد [sic] [?]



TM.A.011 Taymā' Museum register no. 361 (© DAI, Orient-Abteilung, M. Cusin).

TM.A.011 الرقم المتحفى لمتحف تيماء 361 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، م. كوزن).

<sup>47</sup> There are other Arabic inscriptions on this stone which have not been edited here because they were not sufficiently visible on the photographs (Ed).

**TM.A.012** Taymā' Museum register no. **362**. Provenance: Taymā' area? A long sandstone block (106 × 25 × 34 cm) dressed on two faces, with on one of them three short lines of Arabic and various marks, and on another a single line of Arabic.

Date: 1<sup>st</sup> or 2<sup>nd</sup> century AH.

Reference: not previously published.

(A) Top right

- 1- [In] God is the trust
- 2- of Sulaymān son of
- 3- Ayyūb.

- ١- الله ثقة
- ٢- سليمان [sic] بن
- ٣- أيوب

(B) Bottom left

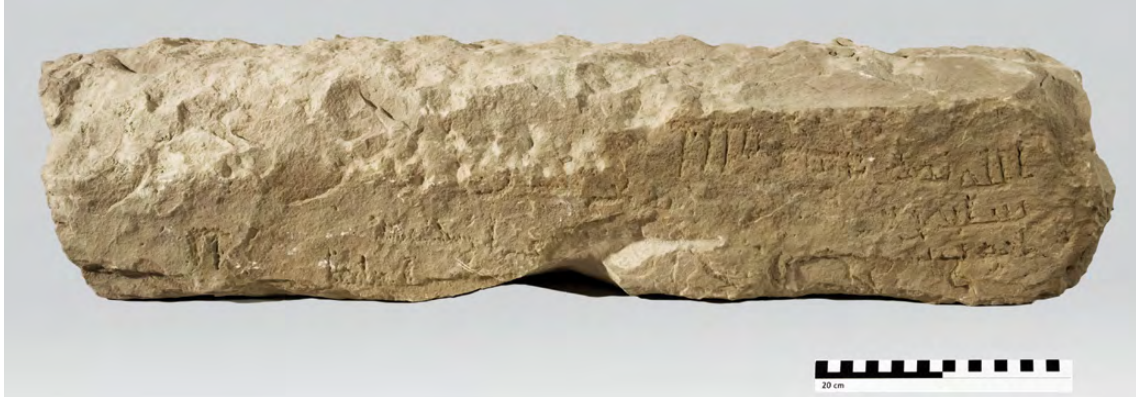
- 1- [O] Beneficent One!
- 2- O Merciful One!

- ١- [يا] رحمن
- ٢- يا رحيم

(C) Reverse

- 1- [In] God is the trust of ----

- ١- الله ثقة ...



TM.A.012 Taymā' Museum register no. 362 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.012 الرقم المتحفى لمتحف تيماء 362 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).



*TM.A.012 Taymā' Museum register no. 362 A–B, detail (© DAI, Orient-Abteilung, I. Wagner).*

TM.A.012 الرقم المتحفى لمتحف تيماء 362 A–B، صورة مفصلة (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).



*TM.A.012 Taymā' Museum register no. 362 A–B, detail (© DAI, Orient-Abteilung, I. Wagner).*

TM.A.012 الرقم المتحفى لمتحف تيماء 362 A–B، صورة مفصلة (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.013** Taymā' Museum register no. **363**. Provenance: Taymā' area? A piece of sandstone of irregular shape (67 × 37 × 13.5 cm), with a 3-line (pointed) Arabic inscription on one of the flat sides, with a partial loss of text due to a break on the left side.

Date: 4<sup>th</sup> to 5<sup>th</sup> century AH.

Reference: not previously published.

1- From ----

2- ---- a curs[e] be on him [?]

3- ---- but he ----

١- من ...  
٢- ... عليه لعنة [ة] ...  
٣- ... ولكنه ...



TM.A.013 Taymā' Museum register no. 363 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.013 الرقم المتحفى لمتحف تيماء 363 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.014** Taymā' Museum register no. **364**. Provenance: Taymā' area? A large piece of dressed grey sandstone (75 × 29 [front] 43 [back] × 29 cm), perhaps a fragment of a pilaster. It is broad and convex at the back and narrower and concave at the front. The front is inscribed with a nine-line Arabic inscription (the text ends in the middle of the ninth line). Below this, the surface has broken away completely.

Date: 3<sup>rd</sup> to 4<sup>th</sup> century AH.

Reference: not previously published.

- |  |                             |
|--|-----------------------------|
| 1- <i>In the name of God,</i>                    | ١- بسم الله الر             |
| 2- <i>the Beneficent, [the] Merciful</i>         | ٢- حمن [الـ] رحيم           |
| 3- <i>There is no God but God</i>                | ٣- لا إله إلا الله          |
| 4- <i>Muhammad is the Messenger</i>              | ٤- محمد رسول                |
| 5- <i>of God. This is the tom[b of</i>           | ٥- الله هذ[ا] قبـ[ر] [      |
| 6- <i>----] son of Ibr [----]</i>                | ٦- ... بن ابر               |
| 7- <i>[I]brāhīm. May God have mercy on [him]</i> | ٧- [ا]برهيم [sic] رحمـ[ه] [ |
| 8- <i>and be satisfied</i>                       | ٨- الله ورضي                |
| 9- <i>with him [?]</i>                           | ٩- عنه [؟]                  |



TM.A.014 Taymā' Museum register no. 364 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.014 الرقم المتحفى لمتحف تيماء 364 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

**TM.A.015** Taymā' Museum register no. 365. Provenance: Taymā' area? A lump of red sandstone (38 × 29 × 22 cm) with one face smoothed on which two lines of Arabic have been carved.

Date: 3<sup>rd</sup> to 4<sup>th</sup> century AH.

Reference: not previously published.

- 1- [In] God is the trust of Sulaymān
- 2- son of Wā[...]

- ١- الله ثقة سليمان [sic]
- ٢- بن وا[...]



TM.A.015 Taymā' Museum register no. 365 (© DAI, Orient-Abteilung, I. Wagner).

TM.A.015 الرقم المتحفى لمتحف تيماء 365 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).

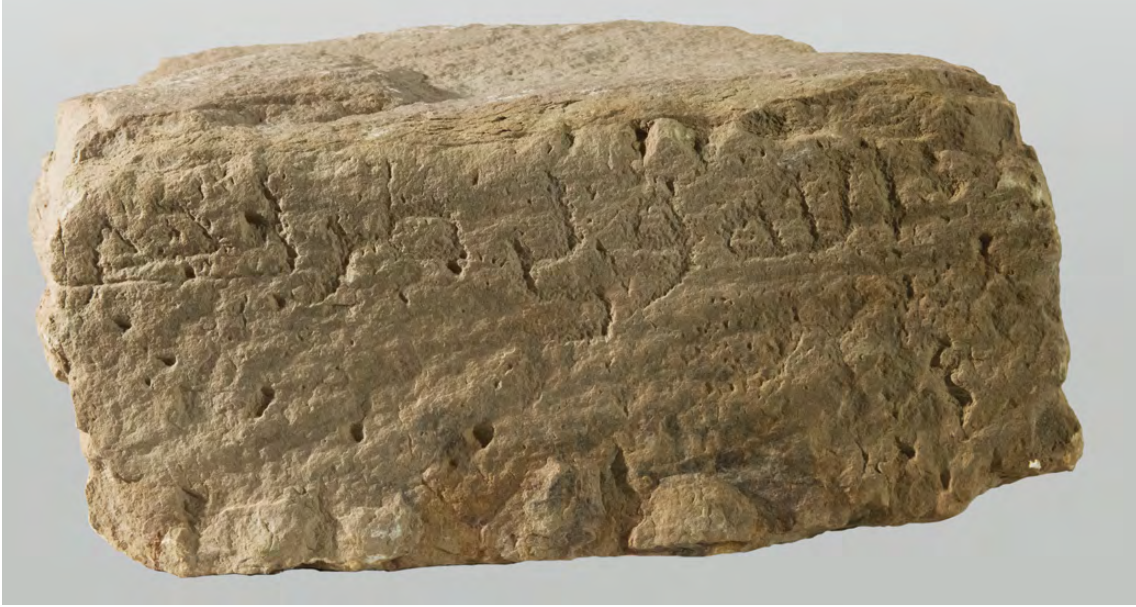
**TM.A.016** Taymā' Museum register no. **366**. Provenance: Taymā' area? A block of grey sandstone (40 × 35 × 19 cm) with an Arabic inscription along one of the thin sides.

Date: 3<sup>rd</sup> to 4<sup>th</sup> century AH.

Reference: not previously published.

*God is the Protector of Muzāḥim*

الله ولي مزاحم



*TM.A.016 Taymā' Museum register no. 366 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.A.016 الرقم المتحفى لمتحف تيماء 366 (حقوق النشر محفوظة لمعهد الآثار الألماني، قسم الشرق، إ. فاغنر).*



## A QUERY (TM.Q)

**TM.Q.001** Taymā' Museum register no. **400**. Provenance: Taymā' area? An irregularly shaped piece of sandstone (49 × 52 × 16 cm) with what seem to be randomly placed Taymanitic letters (?) or *wusūm* (tribal marks).

Reference: not previously published.



*TM.Q.01 Taymā' Museum register no. 400 (© DAI, Orient-Abteilung, I. Wagner).*

*TM.Q.01 الرقم المتحفى لمتحف تيماء 400 (حقوق النشر محفوظة لمعهد الأثار الألماني، قسم الشرق، إ. فاغنر).*



**PART 2**  
INSCRIPTIONS FROM TAYMĀ' IN OTHER COLLECTIONS

## 1. INSCRIPTIONS FROM TAYMĀ' IN THE NATIONAL MUSEUM, RIYĀD

### IMPERIAL ARAMAIC

#### THE 'QAṢR AL-ḤAMRĀ' STELE'

Jérôme Norris

**Riyād Museum 1020 A** See below under Taymanitic for **Riyād Museum 1020 B** i.e. the Taymanitic inscription on the edge of the stele.

The '1979' or 'Qaṣr al-Ḥamrā' stele' with a ten-line Imperial Aramaic inscription. It was discovered in 1979 by Ḥamid I. Abū Duruk during the first campaign of excavations carried out by the Saudi Department of Antiquities at Qaṣr al-Ḥamrā' under the direction of Garth Bawden.<sup>48</sup> The stele comes from the 'first shrine' (Enclosure I) of the building. It was uncovered broken and lying face down across the eastern edge (Wall C) of a cultic stone platform (Area A) within Room 1. Other important objects were found in position on this platform, including two offering tables and the famous 'al-Ḥamrā' cube'. Since, unlike the cube and the two offering tables, the stele was not found in its original position, Bawden first wondered whether it was in a secondary context and could have been brought there from another part of the al-Ḥamrā' complex. These doubts were subsequently allayed by Abū Duruk who indicated that the broken base of the stele was actually still firmly implanted in the platform, confirming that it was clearly here that it had originally been erected before falling down during the shrine's destruction phase.<sup>49</sup>

The stele is carved from a local brown sandstone and has the form of an elongated rectangle surmounted by a short rectangular protuberance. The upper part of the face is decorated with several astral and religious symbols sculpted in relief. Echoing the iconography of the al-Ḥamrā' cube, these symbols combine Mesopotamian, Egyptian and more local elements. These are organized in three rows (from right to left): 1/ a winged sun-disk and an Udjat-eye; 2/ an eight-pointed star within a circle and a crescent moon supporting a disk (probably the *atalu* 'eclipsed moon'); 3/ a badly preserved scene illustrating a standing bull with a sun between its horns which faces left in front of an incense burner. Whereas the Egyptian-style bull with sun-disk has been identified by G. Sperveslage as the image of the local manifestation of *Ṣlm* worshipped in the Qaṣr al-Ḥamrā', namely *Ṣlm* of *Db/Rb*,<sup>50</sup> it is unknown whether the four other symbols above it are employed here with their original significations as representing the deities Šamaš, Horus, Ištār and Sîn.<sup>51</sup> Below, the Aramaic inscription is also rendered in relief (*champlevé* technique).

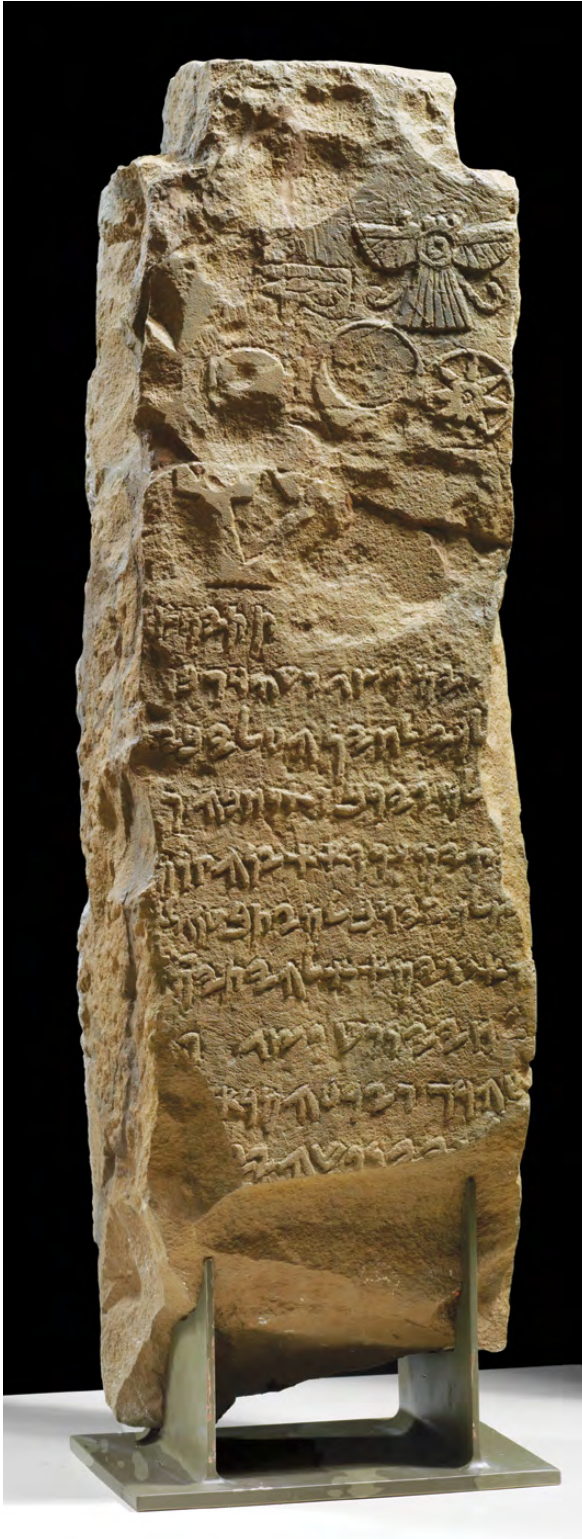
The stele has suffered several important breaks, which affect both the decorated and inscribed parts of the face. With regard to the text, the most severe damage occurs in the right and central parts of line 1, the first two-thirds of which are entirely obliterated and in line 10 where the break and loss of the lower part of the stone has removed the lower parts of almost all the letters.

<sup>48</sup> A brief announcement of the discovery was made in *Atlat* 3, 1979, 79 with a first photograph of the inscription published on pl. 49 A, though note that the caption should be that used for pl. 49 B.

<sup>49</sup> Bawden *et al.* 1980, 84; Abū Duruk 1986, 45, 61, pl. XLII 2; Parr 1989, 57–59; Hausleiter 2012a, 304–310.

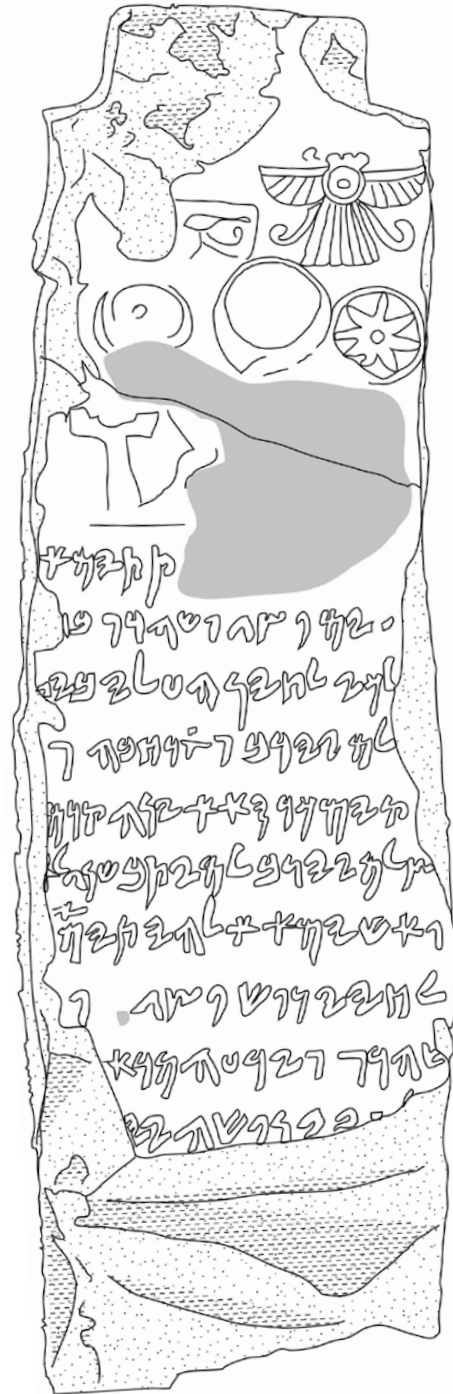
<sup>50</sup> Hausleiter 2011, 115–116; Id. 2012a, 320–324.

<sup>51</sup> For further comments on the iconography of the stele, see Abū Duruk 1986, 61–63; Al-Dhiyīb 1414/1993, 48–49; Hausleiter – Intilia 2010c, 255–256; Roche 2020, 173–174.



Riyāḍ Museum 1020 A, the Qaṣr al-Ḥamrā' stele  
(© National Museum of Riyāḍ).

المتحف الوطني السعودي 1020 A، نصب قصر الحمراء  
(حقوق النشر محفوظة للمتحف الوطني السعودي).



Riyāḍ Museum 1020 A, Tracing of the  
Qaṣr al-Ḥamrā' inscription (© J. Norris  
2021).

المتحف الوطني السعودي 1020 A، رسم استشفافي  
لنقش قصر الحمراء الكتابي (حقوق النشر محفوظة لـ ج.  
نوريس 2021).

In addition to this, the two edges of the stele are badly mutilated along their entire lengths. This has resulted in the loss of one letter, sometimes two, at the beginning and/or end of almost every line, with the remarkable exception of line 8 which is the only one to be fully preserved. From what remain of the iconographic motifs on the lower row of the decorated panel, particularly the position of the incense burner, it can be seen that the partially preserved uppermost line is definitely the original first line of the text. The question as to whether the inscription originally continued onto an eleventh line should theoretically remain open although the content of the text makes it very likely that line 10 represents its concluding sentence. These important lacunae in the text, leading to numerous hypothetical and unverifiable restorations, explain why no consensus has been reached so far about the reading and interpretation of this inscription, having given rise to a multitude of different and sometimes very bizarre attempts at translation.

Dimensions: 45 × 16 × 102 cm.

References: Anonymous 1979, 79, pl. 49 A; Bawden *et al.* 1980, 84; Livingstone *et al.* 1983, 108–111, pl. 96; Aggoula 1985, 66–68; Abū Duruk 1986, 61–66, pl. XLII 2, XLIX; Cross 1986; Beyer – Livingstone 1987, 286–288, 293; Livingstone 1989, 101–103; Knauf 1990, 210–211; Al-Dhiyāb 1414/1993, 47–54, pl. VII, no. Aramaic 11; Id. 1428/2007, 99–112, no. 11; Dijkstra 1995, 248–249; McCarter 1995, 72–73; Sima 1999b, 55–56; Kottsieper 2001, 187–189; Al-Rāšid 2003, 150–153; Schwiderski 2004, 412, no. Teima 20; Hausleiter – Intilia 2010c, 255; Niehr 2014, 387–388; Roche 2020, 173–174, 198–199.

The reading offered below is based on a careful study of the different available illustrations of the stele, including a high resolution photograph kindly provided by the National Museum of Riyadh, as well as on a critical review of the different interpretations of the text which have been made since its discovery. Given that the different readings and translations of the inscription offered so far present many important problems, I have attempted to explore new readings which result in a completely revised translation of the text, differing significantly from those suggested in the previous editions. Owing to the relative poor condition of the stele, however, such a new reading is offered tentatively, at least until future discoveries can provide us with new data to support or disprove it.

#### Text

1. ---- ---- ---- [ph]t tym<sup>3</sup>
2. [°]l}ym psg w šhrw b{r}-[h]
3. [m]lky lhyn h° ly by[t]
4. [s]lm zy {d/r}b {w} {°}rhb-h w
5. [h°]qym krs<sup>3</sup> znh qdm
6. šlm zy {d/r}b l-mytb šngl[°]
7. w<sup>3</sup> šym<sup>3</sup> °lhy tym{°}
8. l-hyy npš psg w
9. šhrw w zr°-hm [m]r<sup>3</sup>[-why]
10. [w]{l-}{h}{y}{y} npš-h z{y} [l-h]

#### Translation

- [<sup>1</sup>{PERSONAL NAME}, the govern]or of Taymā<sup>3</sup>,
- <sup>2</sup>{serv}ant of Psg and Šhrw [his] {son},
- <sup>3</sup>the [k]ings of Liḥyān, raised the templ[e]
- <sup>4</sup>[of Š]lm of {D/R}b and {enlarged} it and
- <sup>5</sup>he [s]et up this throne before
- <sup>6</sup>Šlm of {D/R}b so that it may be the seat of Šngl[°]
- <sup>7</sup>and °šym<sup>3</sup>, the gods of Taym{ā<sup>3</sup>},
- <sup>8</sup>for the vitality of the life force of Psg and
- <sup>9</sup>Šhrw and their offspring, [his lords],
- <sup>10</sup>[and] {for the vitality} of [his own] life force.

#### Commentary

Besides its strong implications for the political history of north-west Arabia, this text turns out to be one of the finest Aramaic inscriptions from Taymā<sup>3</sup>, together with the text of the so-called Taymā<sup>3</sup> stele (Musée du Louvre AO 1505, see Stein below, pp. 159–168). Like the latter, the Qaṣr al-Ḥamrā<sup>3</sup> text represents an elegant example of an inscription composed in the so-called lapidary style of the Imperial Aramaic script (Naveh 1970, 51–64), having some remarkably well carved letters which can only be the work of a particularly skilled scribe. Although the question of a partial use of word-dividers in the Taymā<sup>3</sup> stele remains open (see Stein, p. 163 below), the

present text is written in *scriptio continua* and is also without line-dividers. One of the most striking features of its script is the consistency of the letter forms. Only two noticeable variations can be observed. First, the representation of *y* which occurs eleven times with its archaic four-stroke form in *tym*' (line 1), *lhyn*, *h'ly*, *by[t]* (line 3), *zy* (line 4), [*h'*] *qym* (line 5), *zy* (line 6), 'šym', 'lhy, tym' } (line 7) and *hyy* (line 8), and twice with a *zayn*-shaped form characterized by the dropping of the medial bar in [*m*] *lky* (line 3) and *mytb* (6). Second, the form of *w* which is represented five times with a very straight roof, in *šhrw* (line 2), *w* (line 4, two times), *šhrw* and *w* (line 9), and three times with a curved roof in *w* (line 2), *w* (line 7) and *w* (line 8).

It has rightly been emphasized that the script of the al-Ḥamrā' inscription is particularly close to that of the Taymā' stele, both in terms of its carving technique (relief) and its palaeographical style.<sup>52</sup> For this reason, it has been widely held that the al-Ḥamrā' inscription should date from the extreme end of the 5<sup>th</sup> or the first quarter of the 4<sup>th</sup> century BC.<sup>53</sup> This widespread claim, however, ignores the inscription's letter forms and seems solely to derive from two preconceived historical ideas. First, the oft-repeated theory according to which the Taymā' stele should date from the 22<sup>nd</sup> year of Artaxerxes II (BC 383/382) (but see Stein, p. 163 below).<sup>54</sup> Second, the underlying assumption that the kingdom of Liḥyān referred to in this inscription could only have emerged after the end of an alleged (though unproven) phase of Achaemenid rule over north-west Arabia during the 5<sup>th</sup> and early 4<sup>th</sup> centuries BC.<sup>55</sup> If, however, one takes a close look at its palaeography, it becomes clear that such a low dating of the Qaṣr al-Ḥamrā' inscription is entirely unjustified. As can be seen, the ductus of the text exhibits none of the palaeographical innovations which characterize the development of the Imperial Aramaic lapidary script during the late 5<sup>th</sup>–early 4<sup>th</sup> centuries BC. On the contrary, the inscription presents many letter forms which can clearly be regarded as relatively 'archaic'. Note the shapes of the ' the upper right diagonal bar of which always joins the horizontal bar at the angle of the vertical stroke, the upper bars of the *h* and the *h'* which are systematically drawn diagonally as well as the size of the right leg of the *t* which is particularly short in comparison to the left leg, four typical features pointing towards the lapidary script of the pre-late-fifth century BC (Naveh 1970, 53–57). Two other elements reinforce this impression. First, the archaic form of the *ṣ* which preserves the third bar on its branch, a shape which has hitherto never been found in post-5<sup>th</sup>-century dated inscriptions.<sup>56</sup> Secondly, the *k* which is also represented with the archaic reversed *k*-form, a shape which becomes extremely rare from the 4<sup>th</sup> century onwards.<sup>57</sup> Since the script of the al-Ḥamrā' inscription is in fact just slightly evolved from

<sup>52</sup> Livingstone *et al.* 1983, 111; Abū Duruk 1986, 64; Cross 1986, 394; Parr 1989, 57–58; Al-Dhiyīb 1414/1993, 48.

<sup>53</sup> Among others, see Livingstone *et al.* 1983, 111; Cross 1986, 391–392, 394; Beyer – Livingstone 1987, 286; Livingstone 1989, 102; Graf 1990, 133; Lemaire 1995, 66–67; Roche 2020, 174. The only authors who expressed a different view are Abū Duruk 1986, 63–64 and Al-Dhiyīb 1414/1993, 56, 67; *Id.* 1428/2007, 101 who date the inscription from the sixth or early fifth century BC. Such a very high dating, however, is palaeographically impossible. However, see Stein on the dating of the 'Taymā' stele', pp. 167–168 below.

<sup>54</sup> On palaeographical grounds, the only argument put forward to support such a low dating of the Taymā' stele is the alleged occurrence of the *p* with its downstroke that is said to be bent to the left. See Naveh 1970, 57, fig. 10. However, such a form of the *p* is not easily distinguishable due to the state of the stone so I would recommend caution on this point. In the al-Ḥamrā' inscription, on the other hand, the downstroke of the *p* is perfectly straight.

<sup>55</sup> In favour of a higher dating of the kingdom of Liḥyān, see Rohmer – Charloux 2015. For a justified criticism of the assumed Achaemenid control over northern Arabia, see Rohmer 2021.

<sup>56</sup> See, for instance, the Lydian-Aramaic text from Sardis (394 or 348 BC) (KAI 260) and the Xanthos trilingual (358/357 or 337 BC) (KAI 319) which both employ a developed form of the *ṣ* derived from its cursive shape.

<sup>57</sup> I am aware of only two texts in which this form of the *k* is still employed after the fifth century. First, the aforementioned Sardis inscription which exhibits an alternation between the archaic and evolved forms of the *k*. Second, one text from Mount Gerizim that may date from the early Hellenistic period (Magen *et al.* 2004, no. 46).

that of the Saqqara (CIS ii 122) (BC 482) and Syene/Assuan (RES 438+1806) (BC 458) stelae,<sup>58</sup> it seems to me that a date in the middle or early second half of the 5<sup>th</sup> century might be greatly preferable to one in the first quarter of the 4<sup>th</sup> century.<sup>59</sup> A date before the mid-5<sup>th</sup> century, on the other hand, does not seem likely in view of the perfectly vertical aspect of the downstroke of the ʾ.

Unfortunately, the <sup>14</sup>C analysis of a burnt bone sample (GX-7101) collected during the 1979 excavation on the floor of the open courtyard (Room 5) adjoining Room 1 does not allow us to narrow the dating of the inscription. The recent recalibrations of its 2,490±130 BP date resulted indeed in a wide range of 9<sup>th</sup>–4<sup>th</sup>/3<sup>rd</sup> centuries BC, which is of little help.<sup>60</sup> On the other hand, a 5<sup>th</sup>-century dating may be supported by the nature of the ceramic material found on the floor and within the destruction debris of the shrine, which consists of a homogenous group of sherds of 'wedge- and circle-impressed pottery'.<sup>61</sup> Since this pottery is common in late 6<sup>th</sup> and 5<sup>th</sup> centuries BC stratified contexts from Palestine but does not seem to continue later (Stern 1982, 133–136; Edens – Bawden 1989, 61), one gets the impression that the major phase of religious use of the 'first shrine' of the Qaṣr al-Ḥamrā' may have indeed been during the fifth century and that this sector of the building was possibly no longer in use during the next century following an episode of destruction.

In spite of their differences, the previous editions of the inscription all agreed on two points. First, that the preserved two letters at the beginning of line 2 correspond to a verb that must be restored as [h]{q}ym 'he set up, erected'. Second, that lines 2–3 and 8–10 refer to a single person bearing the double name of Pšgw Šhrw. The latter would be affiliated to the royal house of Liḥyān and would have to be identified as both the commissioner and subject of the text. The new reading offered here explores a different approach in assuming that, on the one hand, line 2 begins with a noun and not a verb and, on the other hand, that the inscription refers actually to two 'kings of Liḥyān' who should be distinguished from the dedicant and subject of the text who has to be regarded as a third person.

**Line 1:** The only surviving part of this line is its far left portion where a *t* followed by the toponym *tym* 'Taymā' are perfectly clear. Not a single trace of a letter remains in the section immediately before, which is particularly frustrating since it is precisely in this vital area that the key for the understanding of the inscription may have stood. If one considers the position of the original right edge of the text by relying on the subsequent lines (especially lines 6–8 which are preserved on their right), one observes that the obliterated passage might have contained a minimum of 7 and an absolute maximum of 10 letters. Whereas Abū Duruk and Al-Dhiyīb

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<sup>58</sup> The only noticeable difference between the script of our text and that of CIS ii 122 lies in the representation of the ʾ, which is more archaic in the latter text. There are also some differences in the representations of *w* and *p*, but these bear no chronological significance. The script of the Assuan inscription makes use of the sixth century form of the ʾ and a cursive shape of the *y*, but apart from that, it is very similar to that of the al-Ḥamrā' inscription.

<sup>59</sup> Cross 1986, 391–394 attempted to support his 400 BC dating of the Qaṣr al-Ḥamrā' inscription by making the assumption that the person he thought was the dedicant was the grandfather of a king of Liḥyān named Šhrw whose name would be engraved in Aramaic on a coin discovered in Palestine and dated from about 350 BC. Such a proposition is clearly untenable as the obols with the Aramaic legend Šhrw, of which five examples are now known, have nothing to do with the kingdom of Liḥyān nor north-west Arabia, having been identified as Samaritan issues (Gitler – Tal 2006, 47–51).

<sup>60</sup> Hausleiter 2012a, 304, n. 31 provides a 903–235 BC interval (similar Tourtet *et al.* 2021, 47, tab. 1: 906–236 BC), both 2σ, 95.4%. Rohmer 2021 obtained a date ranging from 906–357 BC (1σ, 94.4%).

<sup>61</sup> Bawden *et al.* 1980, 95–96; Abū Duruk 1986, 70; Edens – Bawden 1989, 61; Parr 1989, 58–60; Zorn 2001, 690–692; Rohmer – Charloux 2015, 307. On the other hand, I must insist on the fact that the identification of this pottery as well as its chronology need to be confirmed by a detailed and updated study. I am most grateful to my friend Shadi Shabo for sharing his thoughts on this material.

cautiously abstained from completing this destroyed area,<sup>62</sup> all the other editors attempted to restore it, making three different suggestions:

- The passage would correspond to a simple locative phrase opening the text: [*b-mdyn*]t *tym*' '[dans la vil]le de Taymā'' (Aggoula 1985, 66).
- The inscription would begin as a 'votive' Aramaic inscription with a direct object 'the stele' in sentence-initial position followed by a relative clause continuing in line 2: [*nšb*' *zy by*]t *tym*' [*h*]{*q*}*ym psgw šhdw*' '[Stele which in the temple] of Taymā' [set] up Psgw Šhdw' (Livingstone *et al.* 1983, 109); [*nšb*' *zy šhrw ph*]t *tym*' [*h*]{*q*}*ym*' '[The stele which Šahrū gover]nor of Taymā' set up' (Cross 1986, 387–391). See also Dijkstra who translates '[This in the city] of Taima has erected Pasgu Shahru' (1995, 248).
- The passage would correspond to a dating formula followed by a locative predication: [*šnt* --- *b-byr*]t *tym*' '[In the year ---- in the city of] Taymā'' (Beyer – Livingstone 1987, 286–287; Livingstone 1989, 102; Schwiderski 2004, 412).

However, these different reconstructions all leave us perplexed. Aggoula's suggestion is challenged by the fact that a single locative phrase does not correspond to a common way of introducing Aramaic inscriptions and because, as rightly pointed out by Al-Dhiyīb, there is still more space on the line to be completed (1414/1993, 49, n. 1). The second hypothesis which posits that the inscription would begin by a reference to 'the stele' is also pretty unconvincing. The major problem is that none of the reconstructions of Livingstone *et al.*, Cross and Dijkstra produces a phrase with normal syntax, i.e. Object + *zy* + *hqym* + Personal name + (locative predication).<sup>63</sup> I would suggest that the presence of the toponym 'Taymā'' before the alleged verb and subject disqualifies this *nšb*' *zy*-restoration hypothesis. Finally, the suggestion of a date also fails to convince. The space available for 7 to 10 letters is clearly not enough room for a dating formula with the normal pattern *b*-Day + *l*-Month + *šnt* Numeral (see TA 964, 2382, 2550, etc.), more particularly before a word ending in *-t* and the toponym *tym*', given that such a date would be expected to be followed by the name of a king of Liḥyān.<sup>64</sup>

Obviously, the solution to the problem should lie in the identification of the word preceding *tym*'. As illustrated above, four suggestions were made in this regard. Although not impossible, the hypothesis [*by*]t *tym*' '[the temp]le of Taymā'' (Livingstone *et al.* 1983, 109) is not very attractive since it is more usual to find the substantive *byt* governing a divine name rather than a toponym, as illustrated in lines 3–4 below and in the Taymā' stele (Musée du Louvre AO 505/11, 13).<sup>65</sup> The reading [*b-mdyn*]t *tym*' is also problematic since the sense of 'city' given by Aggoula to the Aramaic *nomen loci mdynh/mdynt*' is a development which is not found before the late Hellenistic and Roman periods. Under the Achaemenids, this noun was only used for an administrative district of the satrapal system such as a satrapy itself or one of its provincial subdivisions (Hoftijzer – Jongeling 1995, 597; *TDOT*, 205). I am also very sceptical about the hypothesis [*b-byr*]t *tym*' since the noun *byrh/byrt*' commonly translated as 'fortress, walled-city' is also closely connected with the Persian administrative system, being the term specifically employed for the chief-place of

<sup>62</sup> Abū Duruk 1986, 64–66; Al-Dhiyīb 1414/1993, 47–49; Id. 1428/2007, 100–103, but note that they both read 'city of Taymā'' within their translations (my italics).

<sup>63</sup> Compare the formulae employed in Musée du Louvre AO 27196 and TA 8827+8828. However, see Folmer 1995, 563–564 who lists some occasional variants to this OVS word order construction.

<sup>64</sup> It should also be noted that the restoration of Livingstone *et al.* fits well within the space available, although the elision of *b-* before *byt* remains a problem. However, this is absolutely not the case for Cross's reconstruction that consists of 12 letters, which is far too many.

<sup>65</sup> Furthermore, we now know, thanks to the results of the Saudi-German excavations, that there were at least two different temples which were in use in Taymā' during the 5<sup>th</sup>–4<sup>th</sup> centuries BC, the Qaṣr al-Ḥamrā' with its shrine devoted to *Šlm* of *Db/Rb* and the building E-b1 which may have been the place of worship of *Šlm* of *Hgm* (Hausleiter 2012a, 330; Id. 2012b, 830; Lora 2017b, 39). In light of this, the concept of a 'temple of Taymā'' which denotes a centralized nature of the local cultic life seems unlikely.

a *mdynh*, thus a 'provincial capital' (Lemaire – Lozachmeur 1987, 264–266). At present, there is no evidence indicating that the oasis of Taymā', despite its famous system of walls, was regarded as such a *bīrāh*.<sup>66</sup> All in all, it seems to me that Cross's ingenious idea of restoring *[ph]t tym'* '[gover]nor of Taymā'', instead of a locative predication, is by far the most likely proposition (Cross 1986, 390–391). Although Cross's suggestion was very speculative in the 1980–1990s, since it was totally unparalleled at that time, it has become considerably more plausible following the recent discovery of inscriptions referring to a person subordinate to the king of Liḥyān who bears the title of *ph̄t tym'* and serves as the governor of Taymā' (TA 964/2, 3; TA 10086/3 (?)). According to Cross, the person bearing this title should be the same as the one mentioned in lines 2 and 8–9, i.e. *Psgw Šhrw*. But I think that this is hardly credible for several reasons. In addition to the fact that it would be very odd to find a reoccurrence of his name in line 2 and his alleged genealogy in this same line 2 instead of in line 1, the most important point to consider is that the inscription ends in not one, but in two blessing formulae: the first in lines 8–9 which clearly corresponds to an expression of loyalty to the crown of Liḥyān; the second in line 10 the beneficiary of which should be someone else, distinct from the royal figure(s). I would suggest that this should be the person who commissioned the inscription, acting as the subject of its text and the one to whom the title of *[ph]t tym'* is applied. If this is so, the substantive *[ph]t* would naturally have been preceded by nothing else than the personal name of this individual, probably a compound personal name since there would now be room for about 5 to 6 letters.<sup>67</sup> Indeed, since the text is set in the 3<sup>rd</sup> person and the verbs occurring in the subsequent lines are not preceded by the relative pronoun *zy*, it seems improbable that the inscription began with *'nh* + Personal name. If my suggestion is correct, then the Qaṣr al-Ḥamrā' inscription would have presented a SVO structure, as seems also to be the case in TA 964. An explanation of this can certainly be found in the nature of the text which is not a 'votive' inscription strictly speaking in which the focus is on the dedicated object, but is instead a commemorative inscription in which importance is given to the commissioner.<sup>68</sup>

**Line 2:** Most of the letters are in very good condition and perfectly clear, although both the beginning and end of the line are lost. There is a chip on the left side of the face which removed the top of the last visible letter, of which only a single vertical bar survives. The latter can safely be identified as the leg of a *r* thanks to the content of the text. However, one can note on the left side of the stele that there is actually room for another letter after this *r*, a significant point which was not noticed in previous editions. With regard to the right end of the line, two letters were damaged. The first, which has totally disappeared with the abrasion of the stele's right edge, and the second of which only a very tiny horizontal line remains. As indicated above, the previous editors all subscribed to the idea that the first word in this line should be restored as the *haf' el* (C-stem) verb *[h]qym* 'he erected' with the *q* being either marked as doubtful or certain (!) from one author to another.<sup>69</sup> Despite this consensus, the different editors disagreed about

<sup>66</sup> It is also worth mentioning that it is much more common to find the noun in the emphatic state following the place name (i.e., Place Name + *byrt'*) than having the construct *byrt'* with a subsequent place name (i.e., *byrt'* + Place name) as assumed here. See, for instance, *b-'wrn byrt'* (KAI 319/3); *b-spr̄d byrt'* (KAI 260/2); *krš byrt'*, *b-šmryn byrt'*, *yb byrt'*, *swn byrt'* and *b-ṭbh byrt'* while the construction *byrt'* + Place name is restricted to a limited number of texts from Egypt (Lemaire – Lozachmeur 1987, 263–264).

<sup>67</sup> The hypothesis of a personal name + *br* + patronym does not seem likely since this requires a minimum of 8 letters, unless one of the two names would be biliteral, which is very improbable.

<sup>68</sup> There is an interesting parallel to this in the Aramaic inscription from Dūmat al-Jandal which commemorates works on the city's walls and exhibits an identical narrative structure in starting with the commissioner's name: *'rpn br m'ny bn' 'yš' dn'* 'rpn son of M'ny built this {wall/foundation}' (Torrey 1934).

<sup>69</sup> The only author who did not subscribe to this view is Abū Duruk 1986, 64–66 who misread *šlm*.

the word that would be the direct object of this verb. Some of them considered that this should be the 'stele' allegedly mentioned in line 1<sup>70</sup> and others the *by[t]* 'temple' mentioned in line 3.<sup>71</sup> It seems to me that the occurrence of the verb *hqym* in this place can by no means be taken for granted. The surviving mark visible just before the *y* is too insignificant for it to be certain that it corresponds to a damaged *q*, which would lack both its roof and leg. Another important issue is that the verb *hqym/qym* is attested regularly with materiel objects such as stelae/cult-stones (*nšb*), statues (*šlm*), altars (*msgd*) and *nefeshs* (*npš*) (Hoftijzer – Jongeling 1995, 1001–1002; *TDOT*, 663), but is not commonly employed to refer to the erection of buildings.<sup>72</sup> Since the verb governing the object *by[t š]lm zy {d/r}b* is most likely to be the word immediately preceding it (*h'ly* see line 3 below), there is good reason to think that the first word in line 2 is not a verb but a noun in the construct with the personal names following it, thus forming the continuation of the commissioner's title. I would tentatively suggest that this noun should be restored as [ʿ]l<sup>ʿ</sup>ym 'young boy, servant, slave', i.e. assuming that the preserved mark standing just before the *y* could represent the right horizontal bar of a *l*. If this is correct, note an Imperial Aramaic inscription discovered in the E-b1 building whose dedicant also appears to be the 'lym of a king of Liḥyān: *šlmyhb br syh' ʿlym šhrw mlk llhyn* 'Šlmyhb son of Šyh' servant of Šhrw king of Liḥyān' (TA 8827+8828/2–3). Although I am aware of no other inscriptions with an association of the titles of *ph't* and 'lym, the employment of the latter before a king's name sounds an appropriate way of expressing political allegiance. Compare the Old Aramaic inscriptions issued by Bar-Rakkāb, king of Sam'al, in which he describes himself as the 'bd 'servant, slave' of Tiglath-Pileser (KAI 216, 217). Still with the synonym 'bd, note the interesting example of the local governor of the Persian province of Ammon who is twice described in the Hebrew Bible as *Ṭōbiyā hā-ʿebed hā-ʿammonī* 'Tobiah the Ammonite servant' (Nehemiah 2.10, 19). As a result, this raises the interesting question of whether the dedicant of TA 8827+8828 was actually a governor of Taymā' too rather than simply a royal servant? Of course, there is no way to answer this question, at least for now.<sup>73</sup>

In accordance with the argument developed above, the two personal names in line 2 should therefore not be taken as those of the subject but as the members of the construct-genitive chain governed by the noun [ʿ]l<sup>ʿ</sup>ym, being therefore part of the dedicant's title along with the first two words of line 3. In the past, some doubts have been expressed with regard to the second personal name and its possible alternative reading as *Šhdw*.<sup>74</sup> These concerns no longer seem necessary given the popularity of the name *Šhrw/S<sup>2</sup>hr* in northern Arabia and its well-known use by the royal dynasty of Liḥyān, in which it is borne by at least two, possibly three, different kings.<sup>75</sup> The first name, on the other hand, is somewhat less common. It is known only once in the Aramaic documents from outside Taymā', occurring in a Palmyrene text in the form *Pšgw* (Stark 1971, 47, 109). But as Cross has rightly pointed out, this name has to be explained as the transliteration

<sup>70</sup> Livingstone *et al.* 1983, 109–110; Cross 1986, 390; Dijkstra 1995, 248; Niehr 2014, 387.

<sup>71</sup> Aggoula 1985, 66–67; Beyer–Livingstone 1987, 286–288; Livingstone 1989, 102; Al-Dhiyāb 1414/1993, 47–50; Id. 1428/2007, 100–104; Kottsieper 2001, 188.

<sup>72</sup> For a rare exception, see the Nabataean inscription Negev 1971 where the verb takes a *byt ʿlm* 'sepulchre, grave' as direct object.

<sup>73</sup> Although I noted above that a 6-letter name would nicely fit in line 1 before the restored *[ph]t tym*, it may go too far to speculate that this name should be *šlmyhb*.

<sup>74</sup> Livingstone *et al.* 1983, 109–111; Aggoula 1985, 66; Abū Duruk 1986, 64–66; Schwiderski 2004, 412. Note also Al-Dhiyāb 1414/1993, 47–50; Id. 1428/2007, 100, 104–105 who, for reasons I cannot understand, reads the name as *Thrw* while the *š* is perfectly clear in the two occurrences of the name.

<sup>75</sup> Imperial Aramaic inscriptions: TA 8827+8828; TA 945+246 (?); Taymā' Aramaic inscriptions: TA 17431; ThNS 1; Dadanitic inscriptions: AH 13; JSLih 53, 349.

of the one appearing as *Fdg* in the Ancient North Arabian inscriptions,<sup>76</sup> well-known in Safaitic (108 times as a personal name and once as lineage name) and Hismaic (14 times). Significantly, *Fdg* is also attested in three Dadanitic inscriptions from al-<sup>c</sup>Ulā, but alas, only once in a clear context.<sup>77</sup> The first text consists of a graffito from Umm Daraj reading *s<sup>c</sup> dmnf fdg* ‘S<sup>c</sup> dmnf (of the family?) of Fdg’ (AH 251). The second text is a tomb inscription from the Jabal al-Khuraybah necropolis where the name occurs in the dating formula, *s<sup>c</sup>nt<sup>c</sup> s<sup>c</sup>rn w ts<sup>c</sup> s<sup>c</sup>r<sup>c</sup> ym hlf fdg* ‘the year twenty-nine, ten days after Fdg’ (JSLih 70). Two decades and a half before the discovery of the al-Ḥamrā’ inscription, Caskel concluded from JSLih 70 that *Fdg* should correspond to the name of a ruler and therefore included it into his list of the kings of Liḥyān (1954, 41, 119–120). As exciting as this is, however, some doubts can be raised regarding the nature of *Fdg* as an anthroponym within this specific text. The reasons for this are the absence of a patronymic and royal title as well as the presence of the preposition *hlf* before it. In the Dadanitic dating formulae, the prepositions *qbl* ‘before’ and *hlf* ‘after’ are usually employed, not before the name of a king (which would not make much sense), but before names that seem to refer to astronomical or meteorological events connected to a local calendar employed in ancient Dadan in combination, sometimes in alternation, with the regnal system of dating (Kootstra 2020). From the content of a nearby inscription of the same type (JSLih 68), one may thus wonder whether *Fdg* does not stand in JSLih 70 as the name of a month of some kind.<sup>78</sup> In the third inscription, however, *Fdg* unambiguously occurs as the personal name of a *mlk lhyn*, which is of particular interest as this confirms the employment of *Psg/Fdg* as a dynastic name among the kings of Liḥyān. This is in a fragmentary inscription whose two upper lines read *fdg bn tlmy mlk lhyn* ‘Fdg son of Tlmy the king of Liḥyān’.<sup>79</sup> Nevertheless, if one assumes that the *Tlmy* mentioned in the latter text is the same as the one mentioned in the Aramaic inscriptions TA 2382, 2550, 4915, 4916 from Taymā’, presumably the *Tlmy* son of *Hn<sup>c</sup>s<sup>c</sup>* of the Dadanitic texts (JSLih45, 77; AH 226, etc.),<sup>80</sup> then there is little chance that the *Psg* of our inscription and the *Fdg* of this Dadanitic text represent the same king. The palaeography of the four Aramaic texts quoted above which mention *Tlmy* is much more evolved than that of the al-Ḥamrā’ inscription, exhibiting some very late- or post-Achaemenid features, which may indicate that *Tlmy* and his son *Fdg* reigned long after the *Psg* mentioned here. Of course, these are no more than preliminary observations which deserve to be investigated more closely in the future.

Since the *editio princeps* by Livingstone *et al.*, it has commonly been asserted that the *w* at the end of the first name must represent its *-w* termination (*wāwation*) and that the two anthroponyms *Psgw Šhrw* are operating as the double personal name of a single individual, a view which has never been contested to this day.<sup>81</sup> An Imperial Aramaic text recently discovered near the building E-b1, however, invites us to adopt a different approach. This is a fragmented one-line inscription

<sup>76</sup> Cross 1986, 391. See also Beyer – Livingstone 1987, 287; Al-Dhiyīb 1414/1993, 50; Id. 1428/2007, 104–105; Macdonald 1991, 17, n. 36.

<sup>77</sup> For all these statistics see OCIANA (consulted on 6<sup>th</sup> February 2021).

<sup>78</sup> If so, this raises the interesting, though entirely unanswerable, question of whether this could represent a king’s eponymous month.

<sup>79</sup> I am most grateful to Michael C. A. Macdonald for having informed me about the existence of this very important inscription.

<sup>80</sup> Such an identification may be supported by the writing style of the Dadanitic inscription mentioning *Fdg b. Tlmy* which is similar to that of the Dadanitic texts mentioning *Tlmy b. Hn<sup>c</sup>s<sup>c</sup>*, being characterized by the use of the ‘open-based’ *m*. If one prefers to identify him with the second known king of the name *Tlmy*, namely *Tlmy b. Ldn*, then this would make little difference since the two homonymous kings are likely to have reigned closely in time, being possibly grandson and grandfather. Of course, I make these observations with great caution since the establishment of a chronological development of the Dadanitic script is a highly controversial question. See Macdonald 2018a.

<sup>81</sup> See the discussions in Livingstone *et al.* 1983, 110–111; Cross 1986, 390–391; Beyer – Livingstone 1987, 287; Al-Najem – Macdonald 2009, 211, n. 19.

palaeographically somewhat similar to our inscription, sculpted in relief on the paw of a sphynx. Very distinctly, it reads ---- *br p̄sg mlk* ---- ‘---- son of P̄sg king of ----’ (TA 6233). Whether this *P̄sg* is the same person as the one of our inscription cannot be proven, although this seems not unlikely. But the most interesting aspect of TA 6233 is that it shows us that *P̄sg* actually belongs to a class of names which do not take *wāwation*, suggesting that its consonantal skeleton covers a form with a diptotic pattern, for instance \*Fad̄dag, \*Fud̄dag or \*Fad̄āg.<sup>82</sup> In light of this, I conclude that the *w* standing between the two names in lines 2 and 8–9 of our text does not represent a *-w* ending but is in fact the coordinating conjunction *w*, thus *p̄sg w šhrw* ‘P̄sg and Šhrw’. Since the second name is followed by the kinship term ‘son’ but there is still room for a last letter before the end of the line, I would accordingly suggest the reading *b{r}-[h]*, i.e. restoring the 3<sup>rd</sup> person masculine singular enclitic pronoun which would give us the relationship between the two persons, Šhrw being the son of P̄sg.<sup>83</sup> This new interpretation has two advantages. First, we do not need henceforth to explain such a rather uncommon use of a double personal name in northern Arabia. Although some unpublished evidence might indicate that double naming was perhaps not totally unknown among the kings of Liḥyān, one can confidently affirm that the use of single names was definitely the normal rule among them as well as among all the other North Arabian royal houses (Qedar, Dadan, Nabataean, Ghassān, Tanūkh, Banū Jafnah, etc.), a significant difference with the royal onomastica from South Arabia.<sup>84</sup> A second and crucial benefit is that it finally offers a coherent explanation to the hitherto unexplained employment of a plural in line 3.

**Line 3:** As with the previous one, this line has lost one letter at both its beginning and its end. Both letters, however, can be safely restored. The right leg of the character on the left side is still visible on the edge of the break, making it probable that this is a *t*. Nothing remains of the letter on the right side, though there is no doubt that it was originally a *m* in view of the text’s content. All the other letters are clear, although the ambiguous shape of the third visible one led certain editors to treat it as a *z* and others as a *y*. I have personally no doubts about its value as a *y*, since, as has been noted above, there is one other clear instance in the text where the *y* has this distinctive shape (see the *y* in *mytb*, line 6). This line is one of the most controversial of the inscription, having given rise to a series of misunderstandings. Two elements were the subject of important confusions and polemics: the reading and interpretation of the royal title, and the nature of the word *h<sup>c</sup>ly*.

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<sup>82</sup> On the other hand, I indicated above that a name spelled *P̄sgw* is clearly attested in Palmyrene. This leaves us with two possible explanations: 1/ Palmyrene *P̄sgw* represents a triptotic name different from *P̄sg* of our inscription, for instance \*Fad̄g(ū) or \*Fad̄ig(ū); 2/ the Palmyrene spelling with *-w* represents a further example of a *wāwation* transfer to a diptotic name following the breakdown of the Old Arabic case system, as illustrated with rare *ʿf*-Nabataean names abnormally spelled with *-w*, e.g. *ʿbgrw* (CIS ii 750), *ʿdrmw* (CIS ii 161) or *ʿkbrw* (CIS ii 975).

<sup>83</sup> As I indicated above, there is little chance that the king *P̄sg* mentioned here is the same person as the king *Fd̄g b. Tlmy*. As a result, the identity of this ruler would be very obscure as being known only by the Qaṣr al-Ḥamrā’ inscription and possibly also by TA 6233. With regard to his son *Šhrw*, it is however possible that he is the same king as the one of this name mentioned in TA 8827+8828 whose palaeography is very similar to that of our inscription. Of course, it could also appear very tempting, albeit speculative, to restore his name before *br p̄sg mlk* in TA 6233. Finally, I think that the question as to whether this *Šhrw* also has to be identified with the *Š<sup>h</sup>hr* mentioned as the royal patronym in certain Dadanitic inscriptions, particularly in JSLih 349 and JSLih 53, deserves to be considered.

<sup>84</sup> It has been stated that the employment of double names is common in Dadanitic. See, for instance, Al-Najem – Macdonald 2009, 211. I am personally not so sure about this. Generally speaking, the occurrence of single personal names remains definitively the norm within the Dadanitic inscriptions, as in all the other epigraphic corpora from North Arabia. Moreover, it seems to me that the few examples of possible double personal names one can find are almost always subject to alternative interpretations. With the notable exception of AH 29 whose author/commissioner could well bear the double name of *Dbn ‘mr*, I note that these alleged second names are most often found after the patronyms, not as part of the subjects’ names (e.g., AH 21, 24, 54, 33). From this specific third-position order, I would say that these could well correspond to family or lineage names.

Credit goes to Aggoula for having correctly identified the tribal name *lhyn* within this passage.<sup>85</sup> Despite this, the different editors did not reach a consensus on the reading and explanation of the whole phrase in which it occurs, partly because of their disagreement on the value of the third surviving letter as a *z* or a *y*. Four different interpretations were formulated, all of which consist of unconvincing *ad hoc* hypotheses. First, one would have to read <sup>2</sup>*b{r}* <sup>3</sup>*[m]lky lhyn* 'son of the [k]ings of Liḥyān', the alleged person of 'Pšgw Šhrw' indicating by this that he would be a 'prince' of Liḥyān or that several of his ancestors had been 'kings'.<sup>86</sup> Second, the word *[m]lky* would not be the masculine plural 'kings' in the construct but the adjective \**malkāy* 'royal' and so <sup>2</sup>*b{r}* <sup>3</sup>*[m]lky lhyn* would either have to be understood as 'son of the royal [official] of Liḥyān' or as the title of an office, 'the delegate of Liḥyān'.<sup>87</sup> Third, the letter would not be *y* but *z* and so it would correspond to a defective or miswritten form of the relative pronoun *zy*, the phrase *b{r} mlk z lhyn* meaning thus 'son of the king of Liḥyān'.<sup>88</sup> Finally, *[m]lk* would not be a substantive but a personal name and *z-lhyn* a calque of a Dadanitic tribal affiliation, so 'Pšgw Šhrw Sohn des [M]lk, von den Lhyn' (Sima 1999b, 55–56). Having explained the end of line 2 as *pšg w šhrw b{r}-[h]*, we can now subscribe without hesitation to the reading of *[m]lky* as the substantive plural 'kings' standing in the construct with *lhyn*, i.e. 'Pšg and Šhrw [his] {son} the kings of Liḥyān'. Manifestly, this may indicate that the stele was set up during a period of coregency between the reign of *Pšg* and that of his successor and son *Šhrw*.

The second element which has caused difficulties is the word *h'ly*. Many different and confusing views have once again been expressed about this. Some explained it as a verb meaning 'he made an offering'<sup>89</sup> or, in taking *by[t] [š]lm zy {d/r}b* as its direct object, 'he exalted'<sup>90</sup> or 'he raised'.<sup>91</sup> A remarkable number of other scholars have taken it as a personal name standing as the patronym of the alleged 'Pšgw Šhrw',<sup>92</sup> despite the fact that such a name is so far unattested and that it would be surprising for it to be placed after the title of its bearer. According to Aggoula, we would have here nothing less than the (modern!) toponym of al-'Ulā, leading to the translation 'fils des rois de Liḥyān d'al-'Ulā' (1985, 66–67). Finally, for Knauf, it is to be explained as an Aramaic transcription of a 'North Arabian' formula (i.e., \**h-ly*) attached to the tribal name *Lhyn*, the two elements forming a regional name 'the upper Liḥyān' (1990, 210). As can be seen, it is difficult to take the last three theories seriously. It is surely clear that the simplest and best interpretation of *h'ly* is as a *haf'el* (C-stem) verb of the root √*ly* (< *lw*) in the 3<sup>rd</sup> person masculine singular of the suffix conjugation. In this case, it should be noted that the preservation of the original

<sup>85</sup> This was not recognized in the preliminary readings offered by Livingstone *et al.* 1983 and Abū Duruk 1986.

<sup>86</sup> Aggoula 1985, 67; Knauf 1990, 210. Here, one should emphasize that the alleged, and very odd, formula 'son of the king(s)' finds no parallel within the epigraphy of the region. From this point of view, it may be worth comparing the Nabataean inscription MIRP 1B from Petra engraved by or for *Pš'l*, the daughter of Aretas IV. In this text, she is clearly not identified as 'the daughter of the king' or by a term meaning 'princess'. Rather, she is interestingly described as a full 'queen', *šlm pš'l mlkt nbṭw* 'May Pš'l the queen of the Nabataeans be safe and sound'. This echoes our inscription where the crown prince *Šhrw* is also identified as a 'king'.

<sup>87</sup> Beyer – Livingstone 1987, 287; Livingstone 1989, 102; Kottsieper 2001, 188; Dijkstra 1995, 248.

<sup>88</sup> Cross 1986, 390–391; Al-Dhiyāb 1414/1993, 50–51; Id. 1428/2007, 105–107. Leaving aside the problematic spelling of *z* for *zy*, this suggestion appears very unlikely for two reasons. First, because a royal title employing the relative marker *z(y)/d(y)* requires the word *mlk* to be in the emphatic state. Second, because although the *mlk' z(y)/d(y)*-formula is common with place names, it is not usually found with a tribal or ethnic name.

<sup>89</sup> Livingstone *et al.* 1983, 109–110; Abū Duruk 1986, 64–65.

<sup>90</sup> Cross 1986, 392.

<sup>91</sup> Dijkstra 1995, 248.

<sup>92</sup> Beyer – Livingstone 1987, 286–287; Livingstone 1989, 102; Al-Dhiyāb 1414/1993, 47, 51; Id. 1428/2007, 100–108; Kottsieper 2001, 188.

word-final /ī/ of a III-y root in a derived stem conforms to the normal rule in Aramaic (thus \*ha'ī), e.g. *hḥwy* 'he saved, granted life', *hyty* 'he brought', *h' dyt* 'I removed', etc.<sup>93</sup> As far as I know, this remains the single attestation of this verb in Imperial Aramaic, though the *'af'el* and *šaf'el* forms *'a' lī* 'he lifted up' and *ša' lī* 'he exalted' are both attested in Syriac (Payne Smith 1903, 413–414). Of the three translations already given to the verb ('he made an offering', 'he exalted', and 'he raised'), I think that Dijkstra's 'he raised' is the one which makes most sense in the present context, particularly if one takes into account that its direct object is a building.<sup>94</sup> Compare the Minaic cognate verb *'lly* 'he raised' which is frequently associated with the verb *bny* 'he built' in inscriptions commemorating construction and restoration works on various types of buildings: *bny w' lly gn' hgr' qrnw* 'he constructed and raised the wall of the town of Qrnw' (M 163), *w' lly w-s' db kl d-hbl b-mknt s'ym'* 'and they raised and repaired all that was damaged in the inner shrine of the patron' (M 203). The substantive *byt* 'temple' is attested four other times in the Imperial Aramaic inscriptions from Taymā', three times in the emphatic state (TM.IA.009/1; Musée du Louvre AO 1505 A/23, 24) and once where, as here, it is in the construct with a divine name: *b-byt šlm zy hgm* 'in the temple of Šlm of Hgm' (Musée du Louvre AO 1505 A/13).

**Line 4:** The break running along the right edge of the stele has once again caused the destruction of the first letter of the line. Nevertheless, since it consists of the initial character of the same divine name as that which recurs in line 6, it can confidently be restored as a *š*. Although the left edge of the stone is this time intact, it is in the middle of the line that a problem occurs with the eighth visible letter which is slightly damaged, causing some difficulty in identifying it. Another problem in the reading of this line is the intrinsic ambiguity of *d/r* which occurs twice here. Thus, the interpretation of this passage has once again been the subject of major disagreements. The first disputed question relates to the reading of the epithet of the deity, either *šlm zy db* 'Šlm of Db' or *šlm zy rb* 'Šlm of Rb'. To date, this inscription remains the only text referring to this manifestation of the god *Šlm*, which has to be distinguished from the *šlm zy hgm* 'Šlm of Hgm' and *šlm zy mḥrm* 'Šlm of Mḥrm' mentioned in the 'Taymā' stele'. In contrast to most of the editors who expressed a strong preference in favour of the reading *Rb*,<sup>95</sup> I see no reason to privilege one or other possibility. It is clear, however, that one cannot accept Knauf's analysis of this divine epithet. In the framework of his speculative theory developed from the misunderstanding of *h'ly* (see above) according to which there would be an 'upper Liḥyān' in the Medina area distinct from a 'lower Liḥyān' around Dadan/al-'Ulā, Knauf identifies *Rb* with the place of al-Rubā that Yāqūt locates between Medina and Mecca (1990, 210–211, 212–214). There are clearly no reasons for this. Much closer to Taymā', one could suggest Jibāl al-Ribā, located just 12 km south-east of Taymā'. But even the latter does not represent an appropriate candidate to elucidate the name *Db/Rb* as one would expect *Ribā* to have been spelt as \**Rb*' or \**Rbh* in Aramaic, and the same is true of Yāqūt's al-Rubā. More importantly, it seems sterile to try to analyse this element in the light of medieval and modern toponyms in the Arabian Peninsula since it may actually correspond to no more than a topographic point located inside the Taymā' oasis (Aggoula 1985, 74–75; Hausleiter

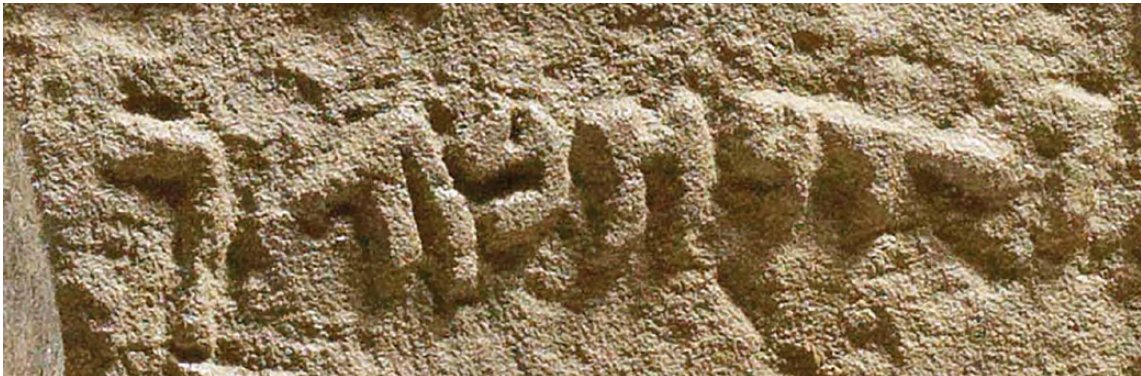
<sup>93</sup> Muraoka – Porten 1998, 140–141.

<sup>94</sup> The translation of *h'ly by/tj* as 'he sacrificed' or 'made an offering in the temple' suggested by Livingstone *et al.* 1983, 109–110 and Abū Duruk 1986, 64–65 is highly improbable. The sense they give here to the verb is based on Neo-Punic, not Aramaic. Moreover, it should be emphasized that the *hiphil* verb *h' l'* is transitive and in this context would lack a direct object corresponding to an 'offering' (see Hoftijzer – Jongeling 1995, 852–853). Another problem would be, once again, the absence of the preposition *b-* before *byt*.

<sup>95</sup> Livingstone *et al.* 1983, 111; Aggoula 1985, 66–67, 74–75; Abū Duruk 1986, 65; Cross 1986, 392; Beyer – Livingstone 1987, 286–287; Livingstone 1989, 102; Knauf 1990, 212–214; Dijkstra 1995, 248; Niehr 2014, 387; Roche 2020, 198. Only Al-Dhiyāb preferred the reading *šlm zy db* (1414/1993, 51–52; 1428/2007, 108–109).

2012a, 300–301). The most natural and simple hypothesis, of course, is that *Db/Rb* corresponds to the ancient name of the Qaṣr al-Ḥamrā' building itself or that of the place where it lies.<sup>96</sup>

The second major problem in this line relates to the reading and translation of the word following the coordinating conjunction *w*, which has had various interpretations due to the ambiguities in the identification of its damaged initial letter. According to most of the editors, this letter should be a *m*, leading them to read *mytb-h* 'his pedestal',<sup>97</sup> *mdhb-h* as a metathesis for *mdbh-h* 'his altar'<sup>98</sup> or *mrhb-h* 'its extent, extension'.<sup>99</sup> However, an examination of the different available photographs of the stele shows that the reading of a *m* is actually impossible. The letter presents a very straight horizontal bar which is very different from the inclined roof of a *m*. It also has some clear traces of a straight vertical downstroke, indicating that it should in fact be an ' as first recognized by Cross (1986, 392). According to him and to Al-Dhiyāb, 'rbhh would have to be explained as a place name corresponding to the second element of the divine epithet, thus 'Šlm of Rb and 'rhhb'.<sup>100</sup> I am not convinced by this suggestion. It is indeed very uncommon to have a presumed geographical epithet formed with two different place names. More importantly, it can be seen that when this divine name reappears in line 6, it clearly occurs as *Šlm zy {D/R}b*, showing that we are dealing here with an element independent from the god's title. Knauf claims that 'rhhb corresponds to the loan of an Arabic broken plural that he translates as 'courtyards' (1990, 210). Once again, I see no reason for this, more particularly since the plurals of Arabic *rahbah* (or *raḥabah*) 'court, open area, courtyard' are *riḥāb*, *raḥabāt*, *raḥab* and *raḥb* (Lane 1863–1893, 1052a), not \*'arḥāb. In view of these different failures to explain this passage satisfactorily, I would like to suggest a new hypothesis by interpreting { }rhhb as an 'af'el verb (C-stem) in the 3<sup>rd</sup> person masculine singular of the suffix conjugation followed by the 3<sup>rd</sup> person enclitic pronoun *-h* referring back to the *by[t]*, therefore 'he enlarged it, made it spacious'. The C-stem verb of this root is not previously attested in Imperial Aramaic, but the *šaf'el* form *šarhib* 'he enlarged, propagated' is known in Mandaic (Drower – Macuch 1963, 426). Note also Classical Arabic form



A close-up shot of the end of line 4 where the word { }rhhb occurs (© National Museum of Riyāḍ).

صورة مقرّبة لنهاية السطر الرابع حيث تظهر كلمة {ء} ر ح ب (حقوق النشر محفوظة للمتحف الوطني السعودي).

<sup>96</sup> From this point of view, I observe that a proper noun derived from the root  $\sqrt{rb}$  'great, large, big' might have been appropriate to name the natural elevation on which the Qaṣr al-Ḥamrā' was built. On the other hand, see Aggoula 1985, 75 who brilliantly points out that the pre-Islamic *ka'bah* sanctuary of Najrān was called *al-Rabbah*.

<sup>97</sup> Livingstone *et al.* 1983, 109–110 followed by Niehr 2014, 387. This reading is of course impossible since the two following letters unambiguously correspond to *d/r* and *h*.

<sup>98</sup> Aggoula 1985, 66–67.

<sup>99</sup> Beyer – Livingstone 1987, 286–287, Livingstone 1989, 102, Hoftijzer – Jongeling 1995, 692; Dijkstra 1995, 248, Kottsieper 2001, 188, Schwiderski 2004, 412; Roche 2020, 198.

<sup>100</sup> Cross 1986, 390–391; Al-Dhiyāb 1414/1993, 47, 52; Id. 1428/2007, 100–110.

IV ṣ*arḥaba-hu* ‘he made it ample, spacious, wide’ (Lane 1863–1893, 1051b). This reinterpretation fits nicely with my understanding of the word *h<sup>ᶜ</sup>ly* occurring before, the two verbs referring to construction works undertaken by the dedicant on the temple. The fact that the second verb exhibits an ṣ*af<sup>ᶜ</sup>el* form while the former a *haf<sup>ᶜ</sup>el* form does not represent a major obstacle to this suggestion. Although the etymological spelling of the causative-stem prefix *h-* definitely prevails during the Achaemenid period, phonetic spellings with ṣ- in the suffix conjugation are frequently attested in the private letters from Hermopolis (late 6<sup>th</sup> – early 5<sup>th</sup> century BC) where they co-occur with historical spellings with *h-*, sometimes within the same document (Folmer 1995, 127–128; Muraoka – Porten 1998, 114–115).<sup>101</sup>

**Line 5:** This line is in pretty good condition as it is only lacking the initial letter of the first word. The last letter is a *m* whose upper left stroke is slightly affected by the edge’s crumbling, but remains perfectly clear. There are therefore no specific difficulties in the reading. As all the previous editors have done, one can safely restore the first word as the *haf<sup>ᶜ</sup>el* verb [*h*]qym ‘he erected, set up’. On the other hand, if my interpretation of the word ṣ*rhb* is correct, one cannot totally exclude the possibility of a spelling [ṣ]qym, as attested in the Nabataean inscription TM.N.004/3. The direct object of the verb is the substantive *krs*’ ‘throne, chair’ in the emphatic state, thus occurring with two juxtaposed ṣ*alefs krs*’ ṣ<sup>ᶜ</sup>\*korse’ā(ṣ),<sup>102</sup> followed by the masculine demonstrative pronoun *znh* which modifies it. In the Old Aramaic inscriptions, the *krs*’ chiefly denotes a symbol of power and domination but the concept of ‘divine throne’ as here is of course well echoed in the tradition of the throne visions developed in *Daniel*, *Enoch* and the Qumran *Books of Giants* (TDOT, 377–378).

The setting up of this ‘throne’ is stated as being accomplished *qdm* ‘before, in the presence’ of the tutelary deity of the shrine, Ṣlm of Db/Rb. The employment of the Aramaic formula *qdm* + Divine name is extremely frequent in votive and blessing inscriptions, going back to Old Aramaic and being widely encountered across several varieties of post-Achaemenid Aramaic, particularly Nabataean (Norris – Al-Manaser 2020, 465). This formula is naturally well represented in the Imperial Aramaic texts from the Persian period, chiefly in inscriptions from Egypt and Asia Minor (CIS ii 122, 141; KAI 258, etc.). However, examples from the Arabian Peninsula remain so far quite limited with, apart from this text, only two known occurrences (TM.IA.027; Macdonald 2018c, no. UJadhImpAr? 1).

**Line 6:** All the letters are in very good condition, with the exception of the last one, the left half of which was destroyed in the break along the edge of the face. However, enough of its right half survives to make it certain that it is a ṣ. As previously indicated, the *y* in *mytb* has an interesting *zayn*-shaped form. A close observation of the different photographs makes it clear that this shape is entirely intentional. The first element in the line is the divine name already encountered in line 4, which is fortunately fully preserved here. Then follow the preposition *l-*, the word *mytb*, and the divine name Ṣngl[ṣ]. So far, this inscription remains the only one, apart from the Taymā’ stele (Musée du Louvre AO 1505 A/2 (?), 17), to mention this deity whose identity remains enigmatic.<sup>103</sup> The employment of the preposition *l-* to express the result of an action is common

<sup>101</sup> See the letter TAD A2.1 which contains one verb with *h-* (*htty*, line 6) and three examples of verbs with ṣ- (*ṣkht*, lines 4 and 9; *ṣsrty*, line 4).

<sup>102</sup> Also attested in the Aḥiqar text, this spelling of *krs*’ in the determinate state differs from the form *k(w)rsy*’ found in different varieties of post-Achaemenid Aramaic (Hoftijzer – Jongeling 1995, 536–537).

<sup>103</sup> Aggoula 1985, 69; Maraqtan 1996, 22–26. Note that Al-Dhiyāb 1428/2007, 122 restores the name Ṣngl’ in line 4 of TM.IA.013, but I see no specific reason for this. See M. C. A. Macdonald’s rereading of this inscription (this volume).

in Aramaic as in other North West Semitic languages (Hoftijzer – Jongeling 1995, 556).<sup>104</sup> The word *mytb* to which it is prefixed clearly echoes the substantive *krs'* occurring in the previous line, consisting of a derivative from the verb *ytb* < Proto-Semitic \*wθb 'to sit'. Aggoula explained this term as the G-stem infinitive (*mqtl*) of *ytb*, i.e. 'sitting', suggesting the translation of *l-mytb šngl['] w 'šym* as 'pour que Šngl' and 'šym' y siègent' (1985, 68). However, there are important morphological and syntactic problems with this explanation,<sup>105</sup> which invite us to subscribe to the more generally accepted interpretation according to which *mytb* should correspond here to a *nomen loci* 'seat, throne, pedestal' standing in the construct with the two divine names following it.<sup>106</sup> Accordingly, the *krs'* and the *mytb* should refer to an identical object.

This occurrence of the substantive *mytb* is particularly interesting for two main reasons. Firstly, because the term recurs in four other Imperial Aramaic inscriptions from Arabia, that is in three texts from Taymā' (Musée du Louvre AO 27196/1, its possible duplicate Musée du Louvre AO 27196 bis/2 and TA 981/1) and one graffito from Jabal Ithlib at Ḥegrā/Madā' in Ṣaliḥ (CIS ii 117); and secondly, because reflexes of Aramaic *mytb* are found in other languages employed in Arabia. Note the Nabataean *mwtb* (CIS ii 198/4, 350/3), Dadanitic *mtb* (JSLih 55/3; NDDM 4/1; Al-Sa'īd 1999, no. 3), Sabaic and Minaic *mwtb* (Robin 2012, 63–68). This certainly gives the impression that the so-called *mōtābs* were very important cultic items common to several cultural groups of the Arabian Peninsula. That being said, there are still many uncertainties about the exact nature of the objects employed as the 'seats' of deities. Despite this, important progress has recently been made on this issue with regard to the Nabataean *mōtābs*. In a recent and comprehensive study, A. Le Bihan shows that the latter take four different forms within the Nabataean realm. The first type is a simple rectangular or trapezoidal base bearing a deity's betyl, frequently observed in stone-carved niches. The second type is an imposing podium bearing one or more betyls equipped with a staircase or a ladder, mainly known from iconographic representations on coins. The third type consists of a monumental, built platform identified in a number of Nabataean temples and sanctuaries from Jordan, the most famous being the one sculpted on the Jabal al-Madhbaḥ high-place in Petra. Finally, the fourth type consists of a stone-carved real throne with a back, known from two examples at Petra and al-Sila' (Le Bihan 2013, §22–45). It has been suggested that the *krs'/mytb* mentioned in our inscription may be the offering table (artefact 'VV' in Abū Duruk 1986, 57) uncovered in the north-west corner of room 1,<sup>107</sup> or the 'al-Ḥamrā' cube'.<sup>108</sup> Although the latter suggestion remains particularly interesting, another possibility which deserves investigation is whether this *krs'/mytb* could in fact correspond to the shrine's cultic platform itself (Area A) on which the different objects and the stele were arranged? As a matter of fact, this platform strongly recalls the function and aspect of the aforementioned Nabataean monumental built-platform-*mōtābs* such as the one in the al-Madhbaḥ open-air sanctuary. Of course, this is entirely unprovable and one cannot exclude the possibility that this *krs'/mytb* corresponds to an

<sup>104</sup> See KAI 222 C/2–3: *ktbt 'nh mt']'l l-zkrn l-br-y* 'What [I, Mt']', have written will serve as a reminder to my son'.

<sup>105</sup> I should express here my sincere thanks to Holger Gzella for an enlightening discussion on the *l* + Infinitive Aramaic constructions and for having pointed out to me that the base-stem infinitive of *ytb* takes the form *mwtb* in Imperial Aramaic (*TAD* D23.1 Va/9), not *mytb* as attested in Late Jewish Aramaic.

<sup>106</sup> Livingstone *et al.* 1983, 109–110; Abū Duruk 1986, 64–65; Cross 1986, 390; Beyer – Livingstone 1987, 286–288; Livingstone 1989, 102; Al-Dhiyīb, 1414/1993, 47, 53; Id. 1428/2007, 101; Dijkstra 1995, 248; Kottsieper 2001, 188; Niehr 2014, 387.

<sup>107</sup> Aggoula 1985, 74. Note that this proposition is certainly incorrect since it was based on the idea that the *krs'* was identical to the alleged *mdbh* 'altar' misread in line 4.

<sup>108</sup> Cross 1986, 393.

object which has not been recovered, originally displayed on the platform next to the decorated cube, the different altars and the stele.<sup>109</sup>

**Line 7:** This line is in the same condition as the previous one, having suffered minor damage at the extreme left end while all the other letters are perfectly preserved. The last visible character consists of the *m* of the toponym 'Taymā'' the upper part of which is slightly erased. Immediately above this *m*, one distinguishes the clear traces of another damaged letter which presents a horizontal line and perhaps also a right diagonal upper stroke. It is very tempting to see in this the final ' of *tym*', which would indicate that the scribe lacked space in this area because of some irregularities in the stone and that he was forced to insert the word's final letter just above the penultimate one. This is therefore the reason why I have marked this ' as doubtful, whereas in most of the previous editions it is considered to have been completely lost and is therefore shown as restored.

There are absolutely no difficulties in the reading of this line, consisting of the continuation of the construct-genitive chain governed by the noun *mytb*. Like *Šngl'*, the deity 'šym' is also referred to in the Taymā' stele (Musée du Louvre AO 1505 A/3, 17) in addition to which we now have a third inscription mentioning it (TM.IA.027). We know slightly more about this deity than *Šngl'* since, as has long been recognized, it is mentioned in the Old Testament as being worshiped by the people of Ḥamāth deported to Samaria by the Assyrians, its name being vocalized as 'Āšīmā' (2 Kings 17.30). How and when its cult was adopted at Taymā', however, remains unknown.<sup>110</sup> *Šngl'* and 'šym' are here designed as the 'lhy tym{' 'gods of Taym{ā'}', an epithet also given to them and to *Šlm* of *Mhrm* who presides over the triad they form in the Taymā' stele (Musée du Louvre AO 1505 A/3, 18). It is noteworthy that, in both the 'Taymā'' and 'Qaṣr al-Ḥamrā' stelae', the name of 'šym' occurs after that of *Šngl'*, a protocol order which might indicate a certain hierarchical organization of the 'pantheon' of Taymā'.

**Line 8:** As previously indicated, this is the only line of the text to be entirely preserved. The letters are perfectly clear and there are no ambiguities with regard to their values. This line and the two following ones form the concluding statement of the text, which consists of the formulation of a blessing in honour of different beneficiaries: the royal figures already mentioned in lines 2–3 and then the dedicant of the text. Expressed twice, this blessing formula is made up of the preposition *l-* + *lhy* + *npš* + beneficiary. This formula has received little attention from the different scholars who studied the inscription as they confined themselves to translating it without comment. This is surprising since both the understanding and translation of this phrase are not at all obvious. If one looks at the treatment of lines 8–9 in the different editions of the text, one observes that this passage gave rise to two alternative translations. First, 'for the life of the soul of Pšgw Šhrw' with the hypothesis that the words *lhy* and *npš* represent the substantives 'life' and 'soul'.<sup>111</sup> Second, 'for the life of himself, Pšgw Šhrw' with the hypothesis that *npš* would be employed as a reflexive pronoun.<sup>112</sup> Of course, it goes without saying that neither of these interpretations can be regarded as acceptable. The former does not make much sense from a semantic point of view while the

<sup>109</sup> One might for instance think about an artefact similar to the well-known 'thrones of Astarte' from Phoenicia or the empty divine thrones from Najrān and the Yemeni Jawf (Robin 2012, 61–63).

<sup>110</sup> See, among others, the discussions in Aggoula 1985, 70; Maraqtan 1996, 26–27. Note that it has been argued that the name of 'šym' may also occur in Amos 8.14, though this suggestion remains highly uncertain since the consonantal text has 'šmt. See Cross 1986, 393. An important point which should be noted is that, apart from the instances mentioned here, no traces of 'šym' or *Šngl'* has yet been found in Taymanitic, neither in the religious texts nor in the theophoric onomasticon.

<sup>111</sup> Livingstone *et al.* 1983, 109; Cross 1986, 390; Abū Duruk 1986, 66; Beyer – Livingstone 1987, 286; Livingstone 1989, 102; Al-Dhiyāb 1414/1993, 47 and 53; Id. 1428/2007, 101; Niehr 2014, 387.

<sup>112</sup> Aggoula 1985, 66; Dijkstra 1995, 248–249.

latter is more semantically problematic given that a reflexive pronoun is totally unexpected at this place in the text, more particularly since the word *npš* occurs without a suffixed enclitic pronoun and just before the personal name of its alleged subject.

Of course, the Aramaic formula *l-hyy/l-hyy* 'for the life of' corresponds to a very well-known expression extensively employed in Nabataean, Palmyrene, Hatrene and Old Syriac votive and dedicatory inscriptions, having been the subject of a detailed study by K. Dijkstra (1995). The variant formula *l-hyy npš*, on the other hand, is much less common. It is found in five other Imperial Aramaic texts from Taymā' (TM.IA.005/2, 013/4–5, 025/2–3; Musée du Louvre AO 27196/4, 27196 bis/3) and in four Taymā' Aramaic ones (TM.TAr.002/1–2, 003/2, 004/2–3; TA 14285+14286+13651/3). From outside Taymā', it is known from two Old Aramaic inscriptions: a short dedication carved on a bronze chalice presumably originating from Iran (Schwiderski 2004, 294, no. LurBr 3) and the Gozan/Tell Fekheriye Aramaic-Akkadian bilingual (KAI 309/7) which both attest the phrase *l-hyy nbš-h*. The same formula is also found in four Imperial Aramaic graffiti incised on votive bronze objects uncovered in the Sharon plain, where a mixture of *l-hy/hyy nbš-h/npš-h* spellings is observable (Deutsch – Heltzer 1994, no. 34, 35, 36, 37). In the Tell Fekheriye bilingual, it can be seen that Aramaic *l-hyy nbš-h* corresponds to Akkadian *ana bulluṭ napšātišu* 'in order to make healthy his life', 'to sustain his life' (Crouch – Hutton 2019, 19, 49). Two important observations can be made from this. First, that Aramaic *nbš/npš* is not employed here for 'soul' or 'self' but that it may actually have the same sense as that of its Akkadian cognate *napištu/napšātu* 'life'. Such an employment of the noun *npš* for 'life', or 'life force', is also attested in Qumran Aramaic (TDOT, 509), Syriac (Payne Smith 1903, 347), Ugaritic, Hebrew and in one possible Nabataean inscription from the Tabūk region (Norris – Al-Manaser 2020, 455, 464–467). The second observation is that the word *hyy* which translates Akkadian *bulluṭ* cannot mean 'life' within this specific context and should instead correspond to an abstract noun or D-stem infinitive<sup>113</sup> with a meaning related to the idea of 'to be vital, healthy' of the Aramaic verb *hyy* and adjective *hy* (TDOT, 269). In light of this, a much more convincing translation of the formula *l-hyy npš* employed at Taymā' could therefore be 'for the vitality/preservation of the life force of so and so'. Since this formula clearly seems to be a late continuation of Old Aramaic *l-hyy nbš*, which is itself a translation of an Akkadian formula, it is tempting to speculate that it was introduced to Taymā' from the Syro-Mesopotamian region together with the Aramaic script and writing tradition.<sup>114</sup>

In accordance with my analysis of lines 1–3, I consider that this first blessing is not formulated in honour of a single person but in honour of two, suggesting that the end of the line should be read as *Pšg w* 'Pšg and'. There is a significant space between the name *Pšg* and the following *w*. Cross explained it because of the irregularity which can be seen immediately after the *g*, which could be a natural defect in the stone or an erasure of an erroneous letter (1986, 393).

**Line 9:** The right edge of this line is slightly fractured, altering the central and right-hand strokes of the *š*. But the most dramatic damage occurs at the end of this line where the loss of the lower left corner of the stele has removed several characters of the last word(s). No traces of them survive, but it can be seen that there is room for two or a maximum of three letters. In line with my approach, I therefore suggest separating the anthroponym *Šhrw* from the preceding *Pšg* and reading *l-hyy npš pšg w šhrw* 'for the vitality of the life force of Pšg and Šhrw'. This is followed by the coordinating conjunction *w* and the substantive *zr* which is in the construct with a suffixed enclitic pronoun. As in the Taymā' stele where it is encountered twice (Musée du Louvre AO 1505 A/13, 15), the noun *zr* 'seed' is employed here with the sense of 'posterity, offspring' (Hoftijzer

<sup>113</sup> See Fassberg 2007, 242–243.

<sup>114</sup> On the relationship between Aramaic *l-hyy/l-hyy* and its Akkadian predecessor *ana balāt*, see Dijkstra 1995, 287.

– Jongeling 1995, 341–342). It is interesting to note that this noun does not survive in the Taymā' Aramaic inscriptions which use exclusively the synonymous <sup>ʿ</sup>hrh/ḥrt (TM.TAr.002/3, 003/3, 004/3), cognate with Dadanitic <sup>ʿ</sup>hrt (see OCIANA). Whereas all the previous editors read *w zrc<sup>c</sup>-h*, I suggest taking the *m* which follows as part of the enclitic pronoun, corresponding therefore to the 3<sup>rd</sup> person masculine plural: *w zrc<sup>c</sup>-hm* 'and their offspring'. The defective form *-hm* represents a conservative spelling employed together with the *plene* spelling *-hwm* throughout the Persian period, while the forms *-hn* and *hwn* do not become frequent before the end of the fifth century (Folmer 1995, 139–152). In this regard, it is interesting to observe that Taymā' Aramaic makes a fluctuant use of the *-hm* and *-hn* forms (see TM.TAr.004).

Unfortunately, the restoration of the text in the lacuna at the end of the line can only be highly conjectural since we lack enough letters or a good formulaic parallel to make any restoration certain. The different editors of the inscription all made the assumption that the line should end with a word or a phrase beginning with *mr<sup>c</sup>*. Four different restorations were suggested. First, was the suggestion of a new clause consisting of an optative sentence continuing in line 10, 'may the Lord (keep) <sup>10</sup>---- his soul ----' (Livingstone *et al.* 1983, 109; Abū Duruk 1986, 66; Niehr 2014, 387). Second, the lacuna was restored as *mr<sup>c</sup>[ny]*, which would be an adjective (in the absolute state) of *zrc<sup>c</sup>-h* 'sa descendance seigneuriale' (Aggoula 1985, 66–68). Third, *mr<sup>c</sup>---* would correspond to the first element of a theophoric personal name, corresponding to the name of the 'seed' of the alleged 'Pšgw Šhrw' (Cross 1986, 393; Al-Dhiyāb 1414/1993, 47, 54; Kottsieper 2001, 189). Finally, it was suggested that *mr<sup>c</sup>* may be the noun 'master, lord' employed as a title. One would have to restore it either as a plural in the emphatic state *mr<sup>c</sup>[y<sup>c</sup>]* 'the lords' referring to 'Pšgw Šhrw' and his 'offspring'<sup>115</sup> or as a singular in the construct with the enclitic pronoun of the first person plural, *mr<sup>c</sup>[-n<sup>c</sup>]* 'our lord' (Dijkstra 1995, 248–249). Of these four propositions, the reading of the concrete noun *mr<sup>c</sup>* 'lord, master' definitely looks like the most appropriate. As a matter of fact, it can be noted that the use of this noun as a title is found in the aforementioned Imperial Aramaic inscription TA 964/3, also dated by a regnal year of a king of Liḥyān and issued by a governor of Taymā'. Since the word is placed immediately after the sequence *pšg w-šhrw w-zrc<sup>c</sup>-hm* and the narrative of the text is set in the 3<sup>rd</sup> person, I think that it should better be restored as a plural in the construct with the enclitic pronoun of the 3<sup>rd</sup> person masculine singular, 'his lords', the phrase representing a further sign of allegiance expressed by the dedicant to the kings *Pšg* and *Šhrw*. As far as I know, the construct *mr<sup>c</sup>y<sup>c</sup> + encl. pron. 3 sg. m.* is not previously attested in Imperial Aramaic, but such a construction would be expected to occur as *\*mr<sup>c</sup>-why* as is the norm with a masculine plural noun in the construct (Folmer 1995, 169–172). Compare Palmyrene and Old Syriac *mr-why* 'his lords' (PAT 357/6, 1442/7; Drijvers – Healey 1999, no. As47). The amount of space available in the lacuna makes such a conjectural restoration of three letters possible. However, since I argued before that the *m* should be part of the pronoun *-hm*, such a proposition is only possible if one accepts the hypothesis that the scribe omitted the *m* of 'lords' by haplography, *\*zra<sup>c</sup>-ohūm (m)āra<sup>c</sup>-awhī*. However, I do not think that this is a major obstacle.

**Line 10:** The last line of the text is severely damaged at its beginning and end. The first visible trace of a letter is the top of a vertical stroke, which can easily be identified as the extreme upper part of a *l*. However, it is clear that this *l* should have been originally preceded by another letter standing below the *š* of *šhrw* in line 9. Immediately after the trace of a *l*, there is part of another letter which can only correspond to the roof or the left arm of a *h* since the two partially preserved *y*-s which follow make it certain that we have here the word *hyy*. Then follows the noun *npš* in which *n* and *p* are very clear though their lower parts are slightly truncated. After this, there is a perfectly preserved *h* and then the relative marker *zy* whose *y* is mutilated on its left. We reach

<sup>115</sup> Beyer – Livingstone 1987, 286; Livingstone 1989, 102; Schwiderski 2004, 412; Roche 2020, 199.

here the same break as the one affecting the end of the previous line, creating a lacuna where two or three letters originally should have stood.

All the editors who attempted to reconstitute this line reasonably subscribed to the idea that its beginning must be restored as [w-]{l-}{h}{y}{y} npš, representing a reformulation of the blessing encountered in line 8.<sup>116</sup> On the other hand, two alternative suggestions were expressed with regard to the nature of the *h* following *npš* and to what should be restored in the lacuna occurring after *zy*. For one group of scholars, the relative marker *zy* might have been followed by a personal name, either 'Šhdw' (i.e., *Šhrw*) (Aggoula 1986, 66) or the alleged name 'H'ly' (Al-Dhiyīb 1414/1993, 47, 54; Id. 1428/2007, 100). Aggoula does not discuss the nature of the *h* attached to *npš*, though Al-Dhiyīb claims that it should correspond to the emphatic state morpheme \*-ā (1414/1993, 54). However, the space available in the lacuna makes the hypothesis of a personal name quite unlikely. As for the element *h*, the possibility that it corresponds to the word-final \*-ā, although not impossible, is challenged by the fact that the spelling -*h* for the emphatic state morpheme is only rarely found during the Achaemenid period (Folmer 1995, 115–116), and is represented by the etymological -<sup>3</sup> in *krs*<sup>3</sup> (line 5). In this respect, it is worth noting that the -<sup>3</sup> spelling is the only one so far attested in the other Imperial Aramaic inscriptions from northern Arabia as well as in the later forms of Aramaic employed in the same region (Taymā' Aramaic, Nabataean, and the variety of Torrey's inscription).<sup>117</sup> The second reading and hypothetical restoration is the one first suggested by Beyer and Livingstone, according to which the *h* may represent the 3<sup>rd</sup> person enclitic pronoun -*h* while the lacuna should most likely be restored with a two-letter prepositional phrase, i.e. [w-]{l-}{h}{y}{y} npš-*h* z{y} [l-*h*].<sup>118</sup> I think that this proposition fits perfectly the narrative structure of the text and appears as the most probable in view of the number of letters that may have stood in the missing part. The employment of a *zy l-* phrase to express a genitive relationship where the first term has a proleptic enclitic pronoun while the possessor is pronominalized is not common in the Aramaic of the Achaemenid period, though this does not represent an impossible construction since it is seemingly encountered in the Keseçek Köyü inscription (KAI 258/3; see Folmer 1995, 261, 298–299). Otherwise, one would have to give more credit to Al-Dhiyīb's suggestion of explaining the *h* attached to *npš* as the mark of the emphatic state. Up till now, the reason why the inscription should end in a reformulation of the same blessing which is expressed in lines 8–9 has remained entirely unexplained. Although the two blessings are formulated slightly differently, as a construct noun phrase in the first case and as a *zy*-phrase in the second, the duplication in favour of a single beneficiary has no rational justification.<sup>119</sup> On the other hand, this becomes perfectly coherent if we admit, as argued above, that the two royal figures identified by their personal names and official title in line 2 and then by their personal names and the epithet 'lords' in lines 8–9 are different from the dedicant of the inscription. As a result, the latter should logically be the beneficiary of the second blessing, being presumably only referred to by an enclitic pronoun. If I am correct in this, it is obviously not a coincidence that the *l-hyy npš*-formula in honour of the two 'kings' occurs before that in honour of the dedicant. Such a protocol order reflecting an expression of political loyalty finds a good parallel in an Old Syriac inscription from Sumatar Harabesi whose dedicant, the governor of <sup>c</sup>*rb*,

<sup>116</sup> Aggoula 1985, 66; Cross 1986, 390; Beyer – Livingstone 1987, 286; Livingstone 1989, 102; Al-Dhiyīb 1414/1993, 47; Id. 1428/2007, 100; Dijkstra 1995, 248–249; Kottsieper 2001, 189; Schwiderski 2004, 412; Roche 2020, 199.

<sup>117</sup> A rare exception of use of phonetic *h* is found in CIS ii 162 from Suwaydā', though this inscription seems to be composed in the local variety of 'Hawrān Aramaic' rather than in Nabataean. On the Hawrān Aramaic script, see Macdonald 2021. Note that Al-Dhiyīb adopted a different approach in his 2007 reedition of the inscription, this time analysing the *h* as the enclitic pronoun -*h* (1428/2007, 100–101, 112).

<sup>118</sup> Beyer – Livingstone 1987, 286; Livingstone 1989, 102; Dijkstra 1995, 248–249; Schwiderski 2004, 412; Roche 2020, 199.

<sup>119</sup> See Dijkstra's unsuccessful attempt at explaining this problem (1995, 248, n. 7).

expresses a first *l-hyy*-formula for the king who is, just as in our inscription, described as his 'lord', then a second *l-hyy*-formula for his father and then a third formula for himself (Drijvers – Healey 1999, 104–107, no. As36).

Although it must once again be emphasized that the revised reading of the Qaṣr al-Ḥamrā' inscription offered here remains somewhat tentative as it still depends on several hypothetical and unverifiable restorations, it seems to me that it has the advantage of resolving many problems which were produced by the previous editions. Among other difficulties it removes, are the problematic occurrence of the toponym *Tym'* in the first line, the uncommon (though not impossible) example of an individual with a double personal name, the bizarre formula 'son of the king(s) of Liḥyān', the unparalleled use of the verb *hqym* with a building as object, the unsuccessful explanations of the word *h'ly*, and the unexplained repetition of the *l-hyy nps'*-formula at the end of the text. Moreover, it allows us to eliminate all the alleged grammatical oddities or mistakes (uncommon word order, misspelling of *mdhb* for *mdbh*, double omission of the preposition *b-*, etc.) as well as the presumed Arabicisms which were hitherto assumed to be found in the text. If my reading is correct, the inscription actually turns out to be composed in perfect Aramaic, the only irregularities being a co-occurrence of the *haf'el* and *'af'el* forms of the causative-stem and a haplography in line 9, which are far from serious problems.

If, once again, my interpretation is correct, then several considerations would have to be drawn from it. Contrary to what has long been thought, the Qaṣr al-Ḥamrā' inscription does not represent a votive text erected within the shrine by a 'prince' of Liḥyān named 'Pšgw Šhrw' on the occasion of offerings made to *Šlm* of *Db/Rb*. In actual fact, it seems rather to correspond to the record of some construction activities undertaken on a section of the building described as 'the temple of *Šlm* of *Db/Rb*' by a 'governor' of Taymā' whose name is unfortunately lost, at a period during which the king of Liḥyān *Pšg* was apparently ruling as co-regent with his son *Šhrw*. Considering the verbs which are employed in the text, *h'ly* 'he raised, elevated' and *{ }rhb* 'he enlarged' instead of *'bd* or *bnh* 'he built', it can be deduced that the activities at issue consisted of embellishment and extension works on the temple, not its original construction. This is particularly interesting since the archaeological team which excavated the Qaṣr al-Ḥamrā' complex identified the presence of several architectural phases, although their chronology and development are difficult to interpret (Abū Duruk – Murad 1987, 34–35). According to the text, these works of embellishment are said to include the erection of a 'throne, seat' (*krš'/mytb*) for the installation of two new deities within the temple, *Šngl'* and *'šym'*. As a working hypothesis, I have suggested that this structure could be the very platform where the stele was discovered and where it was certainly originally standing as its dedicatory inscription.

Finally, a close re-examination of the palaeography of the text leads me to express serious reservations with regard to the widespread consensus that the inscription should be dated to about or after 400 BC. As has been argued, both the letter forms of the inscription and the ceramic material collected within the shrine suggest a somewhat earlier date, presumably sometime during the middle or early second half of the fifth century.<sup>120</sup> If this is so, the inscription would have some very important historical implications. Although it is true that the chronology of the kingdom of Liḥyān is highly controversial due to the impossibility of dating the Dadanitic inscriptions, the discovery of more and more Aramaic inscriptions mentioning the kings of Liḥyān offers a glimmer of hope to finally move this old historiographical issue forward as we are lucky to have a much more reliable palaeographical sequence for the Aramaic script than for Dadanitic. As a result, if my redating of the al-Ḥamrā' stela is correct, than it would provide some of the earliest

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<sup>120</sup> See Stein, this volume, p. 163, who also redates the Taymā' stele to a much earlier period than that which was previously generally accepted, although I personally do not share the view that such a date should be placed in the reign of Darius I (BC 522–486).

evidence for the emergence of the kingdom of Liḥyān in north-west Arabia. In this regard, it is interesting to note that the king *Šhrw* is possibly mentioned in some Dadanitic inscriptions from the al-ʿUlā oasis but that, as I have remarked above, this does not seem the case of his father, *Pšg*, who I am inclined to regard as a much earlier king than the homonymous *Fdg* son of *Tlmy*.

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## OTHER IMPERIAL ARAMAIC INSCRIPTIONS

**Riyāḍ Museum T11** A relief from a funerary stela with below it two lines of lapidary Imperial Aramaic in relief. The lines of text are separated from the picture and from each other by thick bands. The lower parts of most of the letters in line 1 are missing and line 2 is almost entirely destroyed. However, the date at the end of line 2 suggests that the text must have continued onto one or more lines below it. This is one of three similar panels which have been found at Taymā'. The other two are Musée du Louvre AO 29143 (see below and Potts 1991), and TA 10277 in Taymā' II (pp. 105–109) where Arnulf Hausleiter discusses all three (see also Hausleiter 2019b).

References: Eichmann 2011, 57 and fig. 6.

### Text

1. [n][p]{š} {h}r{m}{n} {b}r 'l----
2. ---- { }b 10 ----

### Translation

<sup>1</sup> {Monument of} {Ḥrmm} {son of} 'l----' ----<sup>2</sup>---- {Ab} 10 ----

### Commentary

The first name is probably *hrmn*, a name known from Hamaic (see OCIANA) and from the Elephantine papyri (Cowley 1923, 36 no. 12 line 2; 67, no. 22 line 4). It has also been found in TA 8006.1 and TA 14299.1 (see Taymā' II, pp. 71–72; and 96, respectively). Unfortunately, it is impossible to make out the letter(s) between the *l* of the second name and the ' at the end of the line.



*Riyāḍ Museum T11* (© Saudi Commission for Tourism and National Heritage).

المتحف الوطني السعودي T11 (حقوق النشر محفوظة لهيئة التراث).

**Riyād Museum 61-1-86** A stela with a 'silent visage' and an Imperial Aramaic inscription. It was identified by Jamme (1970, 133–134, 'RiyādhM 36') as Ph 290 (see van den Branden 1956, ii, 61, , Pl. XII).<sup>121</sup> Philby says that he found it in the 'Ruins of al Gharb' (van den Branden 1956, 61), which Jamme identified with Ḥabū al-gharbī 'on the road from Teima to Hegra' (1970, 133, note 2). However, as Edens – Bawden show (1989, 62, note 43), Philby actually found it in Gharb, 'the westerly of the three nuclei of habitation within Taymā'.

Dimensions: 75 × 26 × 16 cm.

Reference: van den Branden 1956, ii, 61 pl. XII, Ph 290; Sola-Solé 1967, 15; Starcky 1970, 133–135. 139 'RiyādhM 36'; Degen 1974, 92–93 no. 12; Schwiderski 2004, 411 Teima 12.

#### Text

1. *mh{d/r}m{n}h*
2. *br ntm*

#### Translation

<sup>1</sup>{Mḥd/rmnh} <sup>2</sup>son of Ntm.



*Riyād Museum 61-1-86 (redrawn by A. Seifert after Degen 1974, 93, fig. 12).*

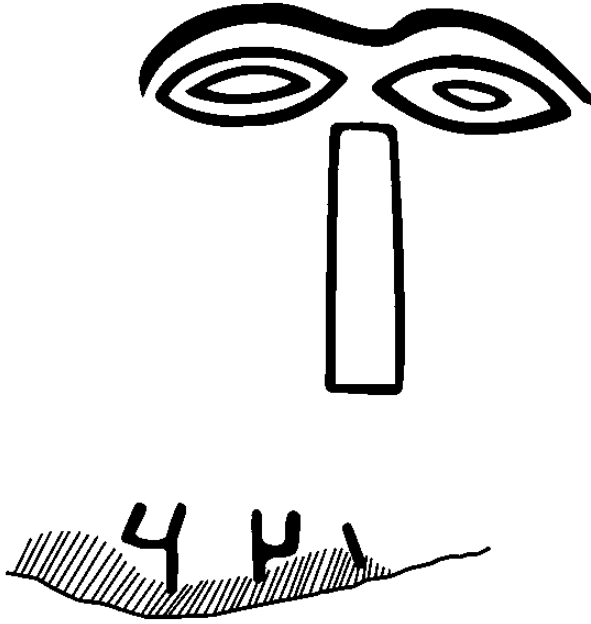
المتحف الوطني السعودي 61-1-86 (إعادة رسم من قبل أ. زايفرت استناداً إلى (Degen 1974, 93, fig. 12).

<sup>121</sup> Van den Branden reads the inscription as 'Thamudic', though he says that 'le caractère thamoudéen de cette inscription est douteux'.

**Riyāḍ Museum 63-1-86** A fragment of a stela with a 'silent visage' and parts of three Imperial Aramaic letters. It is said to come from Taymā' (Jamme 1970, 135).

Dimensions: 29 × 28 × 7.6–12 cm.

Reference: Starcky 1970, 135. 139 RiyāḍhM 37; Degen 1974, 91–92 no. 10; Schwiderski 2004, 411 Teima 10.



*Riyāḍ Museum 63-1-86 (redrawn by A. Seifert after Degen 1974, 92, fig. 10).*

المتحف الوطني السعودي 63-1-86 (إعادة رسم من قِبل أ. زيفرت استناداً إلى Degen 1974, 92, fig. 10).

### **Commentary**

Too little survives to make any sense of this.

**Riyād Museum 64-1-86** A fragment of 'whitish, slightly brown, limestone [?]' (Jamme 1970, 133) on Face A of which are carved, or written, some Imperial Aramaic letters. On Face B nothing coherent can be read.

Thickness: between 3.9 and 4.1 cm.

Reference: Starcky 1970, 133. 139 RiyādhM 35; Degen 1974, 91 no. 9.

**Text**

---- q{b}r ----

----

----

**Translation**

----{tomb} ----



Riyād Museum 64-1-86 (Drawn from photograph by A. Seifert).

المتحف الوطني السعودي 64-1-86 (رسم من قبل أ. زيفرت استناداً إلى صورة فوتوغرافية).

TAYMANITIC

**Riyāḍ Museum 1020 B** (For **Riyāḍ Museum 1020 A** see under Imperial Aramaic above, pp. 126–146).

Taymanitic letters carved on one edge of Riyāḍ Museum 1020 A.

Reference: Not previously published

**Text**

→ ---{l}h {} ' {s'} bg<sup>c</sup>---

**Translation**

---{l}h {} leader of Bg<sup>c</sup>



*Riyāḍ Museum 1020 B* (© A. Livingstone).

المتحف الوطني السعودي B 1020 (حقوق النشر محفوظة لـ أ. ليفينغستون).

**Commentary**

The inscription appears to be incomplete at the beginning. If the black vertical line above the first surviving letter on the photograph is extraneous to the letter then it would appear to be a l with the left stroke of the following h almost touching the tip of its head. The sign following the h is probably a word-divider. After the clear ' the next letter looks like a s' the right 'leg' of which has been damaged by a chip. The last three letters are clear.

For the interpretation of 's' as 'leader (of a group within the society of Taymā')' see Macdonald 1992b, 30–31.

## A FAKE “SOUTH SEMITIC” INSCRIPTION

**Riyāḍ Museum 1-1-86** Note that Jamme describes this (his Ja 2145) as ‘a spurious text on a genuine incense burner of reddish sandstone’ (1970, 122–123), and this would seem to be born out by the photograph. According to Livingstone *et al.* (1983, 104 n. 2), it is ‘said to be from Taima’, but I can find no evidence for this. The ‘text’ consists of attempts at carving letters from several different South Semitic alphabets. The whole area on which the inscription is carved is surrounded by a very lightly incised rectangular border with another horizontal line under lines 1 and 2 separating them from line 3.



*Riyāḍ Museum 1-1-86 (© National Museum of Riyāḍ, A. A. K. Alobaid).*

المتحف الوطني السعودي 1-1-86 (حقوق النشر محفوظة للمتحف الوطني السعودي في الرياض، أ. أ. ك. العبيد).

## RIYĀḌ MUSEUM REGISTER NUMBER UNKNOWN (RMru)

### IMPERIAL ARAMAIC

**RMru.001** A sandstone incense altar with an Imperial Aramaic inscription carved between horizontal line-divisions on the front face. According to Al-Dhiyīb (1414/1993, 45) it was found in Taymāʿ.

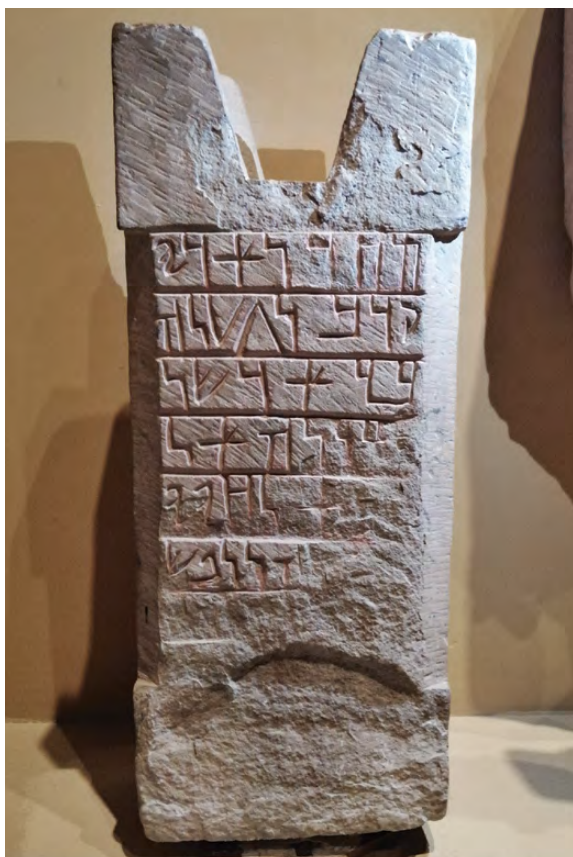
References: Al-Dhiyīb 1414/1993, 44–46. 273 pl. VI A, Aramaic 9.

#### Text

1. *mḥ}{r}n' dy*
2. *qrb ng' lh*
3. *br 'ršn*
4. *[l-] mnwh 'l=*
5. *[h][t]' l-hyy*
6. *---- -h w npš*
7. *----*

#### Translation

<sup>1</sup>The incense altar which <sup>2</sup>offered Ng'lh <sup>3</sup>son of 'ršn <sup>4</sup>to Mnwh the {goddess} <sup>5</sup>for the preservation of <sup>6</sup>--- and life-force <sup>7</sup>----



#### Commentary

For *mḥ}{r}n'* see TM.IA.017/1. Mnwh is the form of the name of the goddess Manāt found in TM.TAr.003.

RMru.001 (© Saudi Commission for Tourism and National Heritage, A. Hausleiter).

رقم المتحف الوطني غير معروف 001 (حقوق النشر محفوظة لهيئة التراث، أ. هاوسلايتر).

**RMru.002** A 'silent visage' with, below it, an Imperial Aramaic inscription of three lines, which was built into the wall of Qaṣr Zallūm (Doughty, Winnett)/Qaṣr ed-Dā'ir (Euting). It was already very worn when Doughty copied the inscription in 1877, and Huber and Euting in 1884, and was even more so when Winnett photographed it in the 1960s and Abū Duruk in the 1980s. References: Doughty 1891, pl. XXVII fol. 52; Euting 1885, 9–10 fig. 6; 2024, ii, 212. 218, n. 24; Huber 1891, 370; CIS ii 116, Doughty 1923, i, 296; Abū Duruk 1986, pl. LI; Winnett – Reed 1970, 28; Schwiderski 2004, 411 Teima 4.

#### Text

1.  $\{n\}p\check{s} \{\}\{m\}$
2.  $\{m\}\{y\} \{b\}\{r\}\{\}$
3.  $br \{d/r\}\{n\}\{w\}\{\}\{n\}$

#### Translation

<sup>1</sup> {Funerary monument} of ---- <sup>2</sup> son of ---- <sup>3</sup> son of ----



#### Commentary

The text has been roughly and shallowly incised on a surface which has suffered from a number of abrasions. The first letter in line 1 appears to have a base line, but, given that it is followed by *pš* it can only be a *n* and the "baseline" is presumably an extraneous scratch. The upper vertical of the *n* can just be seen on Abū Duruk's photograph. The two letters after the *š* are very hard to make out but the second is possibly a *m*. At the beginning of line 2, Winnett's photograph shows what looks like an extravagant *m* followed by a *y* (?) and then possibly *br* followed by a letter or letters I cannot make out. Line 3 seems to begin with *br* followed by  $\{d/r\}\{n\}\{w\}\{\}\{n\}$  (?) and possibly another letter on the edge of the stone. Because the reading of the names is so uncertain they have not been included in the index.

RMru.002 (© H. Abū Duruk).

رقم المتحف الوطني غير معروف 002 (حقوق النشر محفوظة لـ ح. أبو درك).

## NABATAEAN

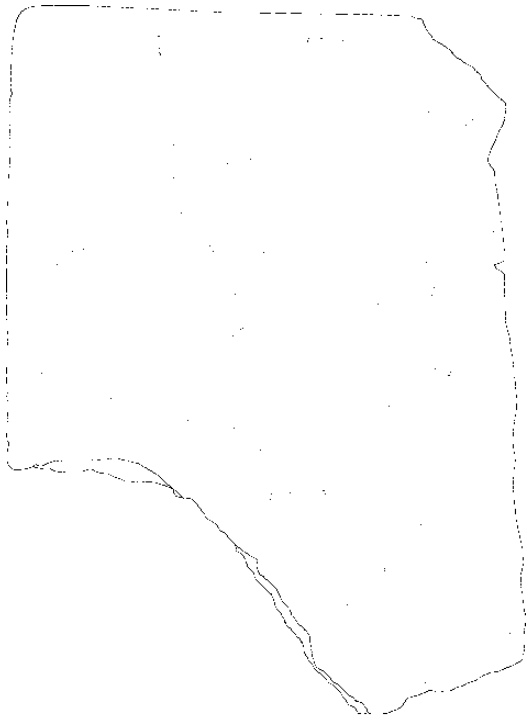
**RMru.003** A stela of unknown dimensions on which six lines of Nabataean are incised between line-dividers. The surface has laminated badly with the loss of much of the text and there is a large break at the bottom left-hand side which has carried off the lower part of the end of line 4 and half of each of lines 5 and 6. The stone seems also to be broken below line 6 but seems to be complete at the top, the right side and what remains of the left.  
Reference: Altheim – Stiehl 1968, 310. 501 Abb 56.

### Text

1. ----b n{p}[š]----
2. ----<sup>2</sup>b----{n}
3. br {n}{w}{b} ----
4. yw----{b}{t}{h}y----
5. kl-h w----
6. w<sup>3</sup>{d/r}----

### Translation

<sup>1</sup> ----{funerary monument} ---- <sup>2</sup> ---- <sup>3</sup> son of ---- <sup>4</sup> ---- <sup>5</sup> all of it [?] and ---- <sup>6</sup> and ----



RMru. 003 (redrawn by H. Kosak after Altheim – Stiehl 1968, 501, fig. 56).

رقم المتحف الوطني غير معروف 003 (إعادة رسم من قبل هـ. كوزاك استناداً إلى Altheim – Stiehl 1968, 501, fig. 56).

**Commentary**

**Line 1:** Altheim – Stiehl (1968, 310) read the first line as ---- *bn* ---- and so concluded that the text was in “Jewish Aramaic” (Altheim – Stiehl 1968, 501) or at least that it was of “Jewish origin” (*ibid.* p. 310). They also read the second letter in line 3 as a *n*, when it is clearly a *r*. In line 1, the *b* is not joined to the following letter (compare the *b* in *br* in line 3) and it seems likely that it is the final letter of a preceding word. The third letter, which I have taken as a possible *p*, is very faint on the photograph and may simply be the result of the lamination of the surface. On the other hand, the combination of *n* and a possible *p* near the beginning of text on a stela such as this suggests the restoration *n{p}{[š]}*.

**Line 2:** The *b* and the possible *n* are just visible on the photograph.

**Line 3:** The third and fourth letters are difficult to interpret but the fifth is a *b* and is followed by traces of a slightly curving vertical line.

**Line 4:** There is a space after the *w* and it is difficult to work out what may have been there. The flourish at the top of the third letter (*b*) has been damaged. The fourth letter is clear a *t* and the fifth could possibly be a medial *h* (cf. the final form in line 5).

**Line 5:** This clearly reads *klh* with traces of two more letters.

**Line 6:** The first letter may be a damaged *w* (cf. the one in line 4) or possibly a damaged *p*, followed by <sup>ʿ</sup>*{d/r}*.

Unfortunately, too little of the text survives to offer an interpretation.

## TAYMANITIC

**RMru.004** Two Taymanitic inscriptions on a stone lent by the Saudi Arabian Deputy Ministry of Antiquities and Museums to an exhibition at the Institut du Monde Arabe, Paris in 1998. Unfortunately, there was no catalogue and no details as to its provenance were given. The texts are carved on the same rock and 'upside-down' in relation to each other.  
Reference: Not previously published

### RMru.004 A

#### Text

1. →  $lyf^c b ztr^{\text{'}}$ =
2. ←  $lh^{\text{'}}g^{\text{'}}$

#### Translation

<sup>1</sup> By Yf<sup>c</sup> son of Ztr<sup>'</sup> of the <sup>2</sup> lineage group of H<sup>'</sup>g<sup>'</sup>

#### Commentary

The <sup>3</sup> (if that is what it is) at the end of line 1 appears to have been carved upside-down. For the way of expressing affiliation to a social group (<sup>'</sup>l) in Taymanitic see Macdonald 1992b, 31.

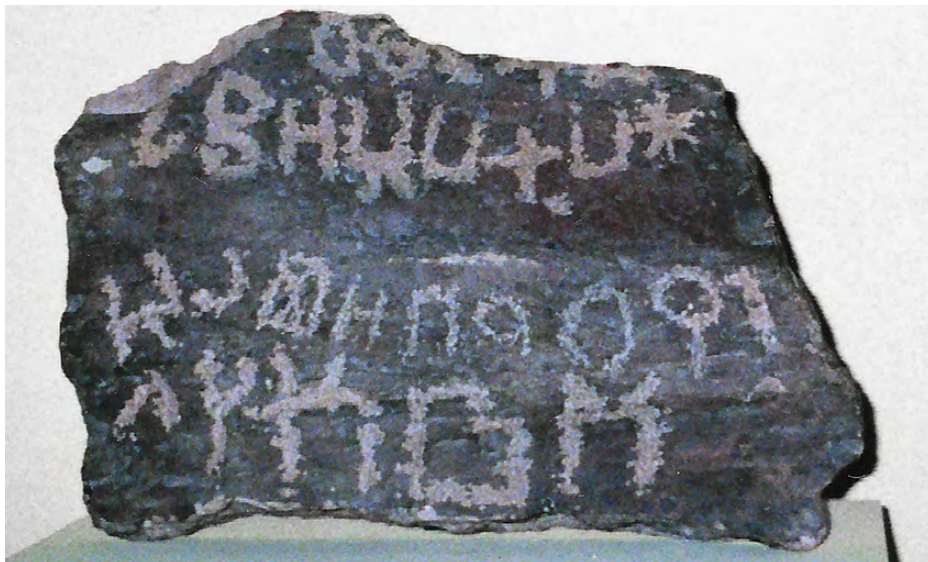
### RMru.004 B

#### Text

1. →  $lm z^{\text{'}}bt | b \{t/s^3\}$ =
2. ← ----w{s/ff}

#### Translation

<sup>1</sup> By Z<sup>'</sup>bt son of {T/S<sup>3</sup>----} <sup>2</sup> ----



RMru.004 A and B (© National Museum of Riyāḍ, M. C. A. Macdonald).

رقم المتحف الوطني غير معروف A و B (حقوق النشر محفوظة للمتحف الوطني السعودي، م. ماكدونالد).

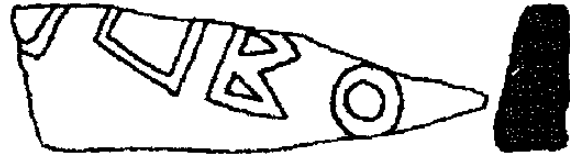
#### Commentary

A break on the edge of the stone has resulted in the loss of most of line 2.

**RMru.005** A sherd published in Abū Duruk – Murād 1985, pls. 60/5 and 66/C.

**Text**

→ ----{b}m<sup>c</sup>----



*RMru. 005* (©Saudi Commission for Tourism and National Heritage, from Abū Duruk – Murad 1985, pl. 66C).

رقم المتحف الوطني غير معروف 005 (حقوق النشر محفوظة لهيئة التراث، من Abū Duruk – Murad 1985, pl. 66C).

*RMru. 005* (©Saudi Commission for Tourism and National Heritage, from Abū Duruk – Murad 1985, pl. 60.5).

رقم المتحف الوطني غير معروف 005 (حقوق النشر محفوظة لهيئة التراث، من Abū Duruk – Murad 1985, pl. 60.5).

**RMru.006** A sherd with two Taymanitic letters in relief. Reference: Not previously published

**Text:**

← lm----



*RMru.006* Taymanitic inscription (© National Museum of Riyāḍ).

رقم المتحف الوطني غير معروف 006 نقش كئابي تيمائي (حقوق النشر محفوظة للمتحف الوطني السعودي).

## 2. INSCRIPTIONS FROM TAYMĀ' IN THE MUSÉE DU LOUVRE, PARIS

### IMPERIAL ARAMAIC

### THE TAYMĀ' STELE

Peter Stein

**Musée du Louvre AO 1505** (Teima 1 = CIS ii 113 = KAI 228). Dimensions: 110 × 43 × 12 cm. It was discovered by Julius Euting [see n. 135] in February 1884 and later transferred to Paris by the French Consul in Jeddah.

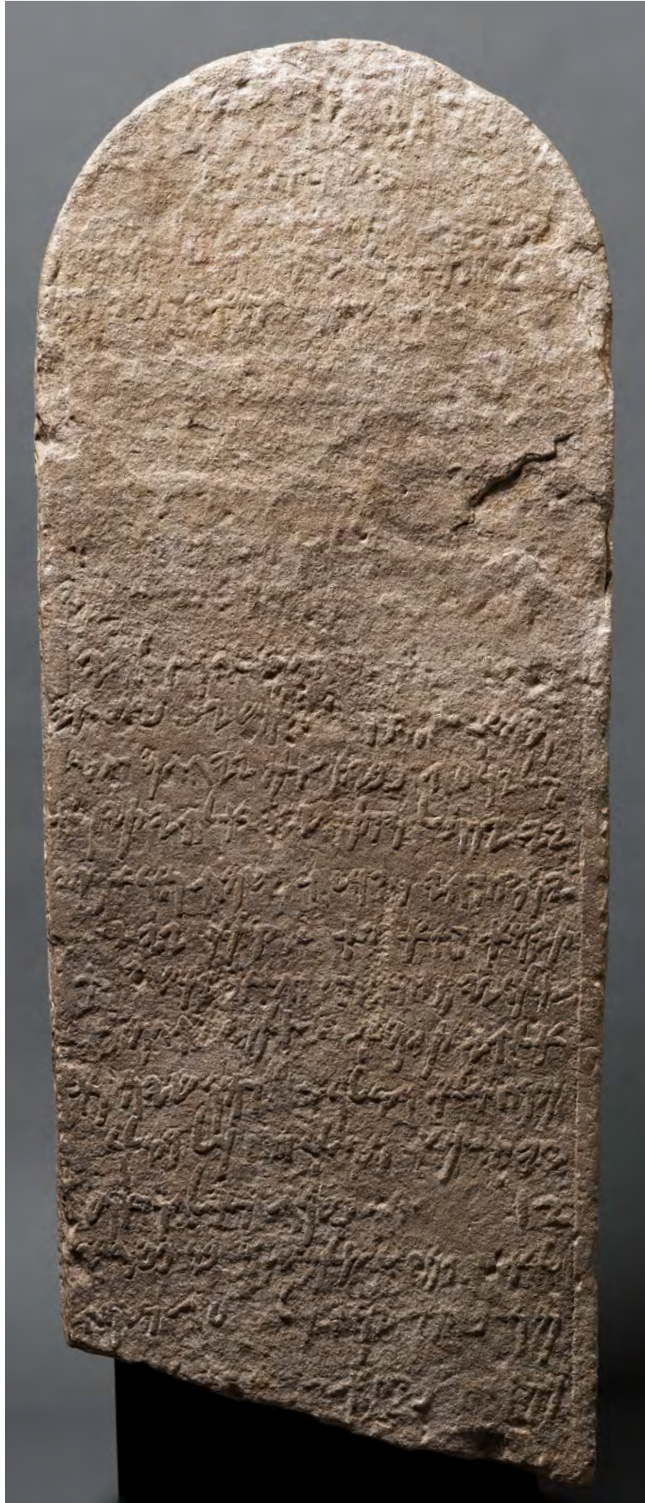
References (selection): Euting 1914, 156–163; Euting 2024, Ch. 11, 18<sup>th</sup> Feb 1884; Huber 1891, 318–319; Nöldeke 1884, 813–819 with plate VI; CIS ii, 1 1889, no. 113; KAI, no. 228; Koopmans 1962, no. 45; Földes-Papp 1966, 127 fig. 151 (photo); Gibson 1975, 148–151; Aggoula 1985, 61–65 (text from line 9); Delsman 1988, 579–580 (translation); Calvet – Robin 1997, 261–263; Schwiderski 2004, 110; Stein 2014; Facey 2022, 64–83, pls. 8–11.

The reading offered here is based on a critical comparison of the published photographs and text analyses with the results of an autopsy of the stone by a team from the German Archaeological Institute in September 2005.<sup>122</sup> At individual points there are deviations from the established reading, as can be seen on the accompanying facsimile (Fig. on page 160 right), and which are justified and explained in the commentary. Note the renumbering of line 9 onwards (see the commentary on lines 6–8). For an overall assessment of the inscription on the basis of the new reading see Stein 2014. The editorial conventions in the transliteration are as follows:

- ⸎ ⸏      enclose a letter or sequence of letters which are damaged, but the reading of which is certain.
- [ ]      indicates one or more letters which are restored.
- ?      indicates a letter or sign the reading of which is doubtful.
- x      indicates a letter which is missing or cannot be read.
- [xxxxx]      indicates the approximate number of letters which are lost in a lacuna.

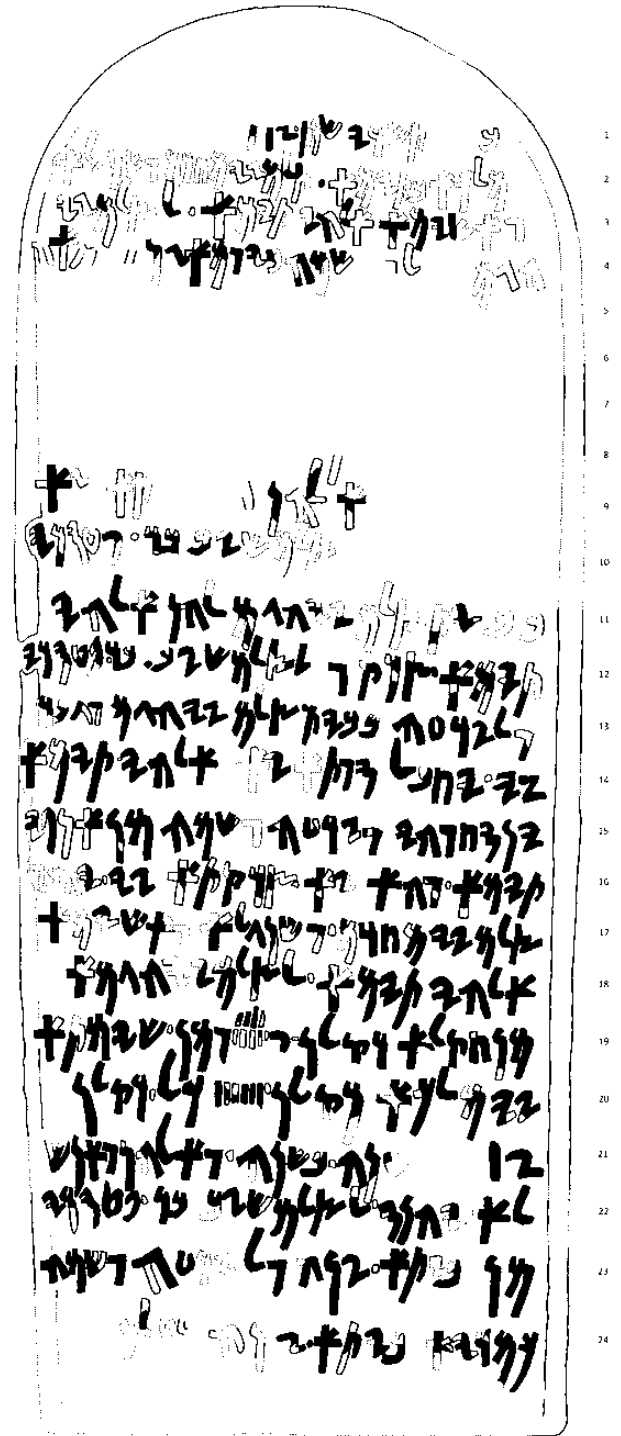
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<sup>122</sup> Participants in this team were Arnulf Hausleiter, Peter Stein, Tessa Rickards, and Mirco Cusin. We are deeply indebted to the late Béatrice André-Salvini, former chief curator of the Département des arts orientales du Musée du Louvre, for allowing us to research the stele and to publish the results. Furthermore, the author expresses his sincere gratitude to Michael Macdonald for willingly translating this contribution, which was originally written in German, into English, and for a number of valuable improvements.



Musée du Louvre AO 1505 (© RMN-Grand Palais, Musée du Louvre, F. Raux).

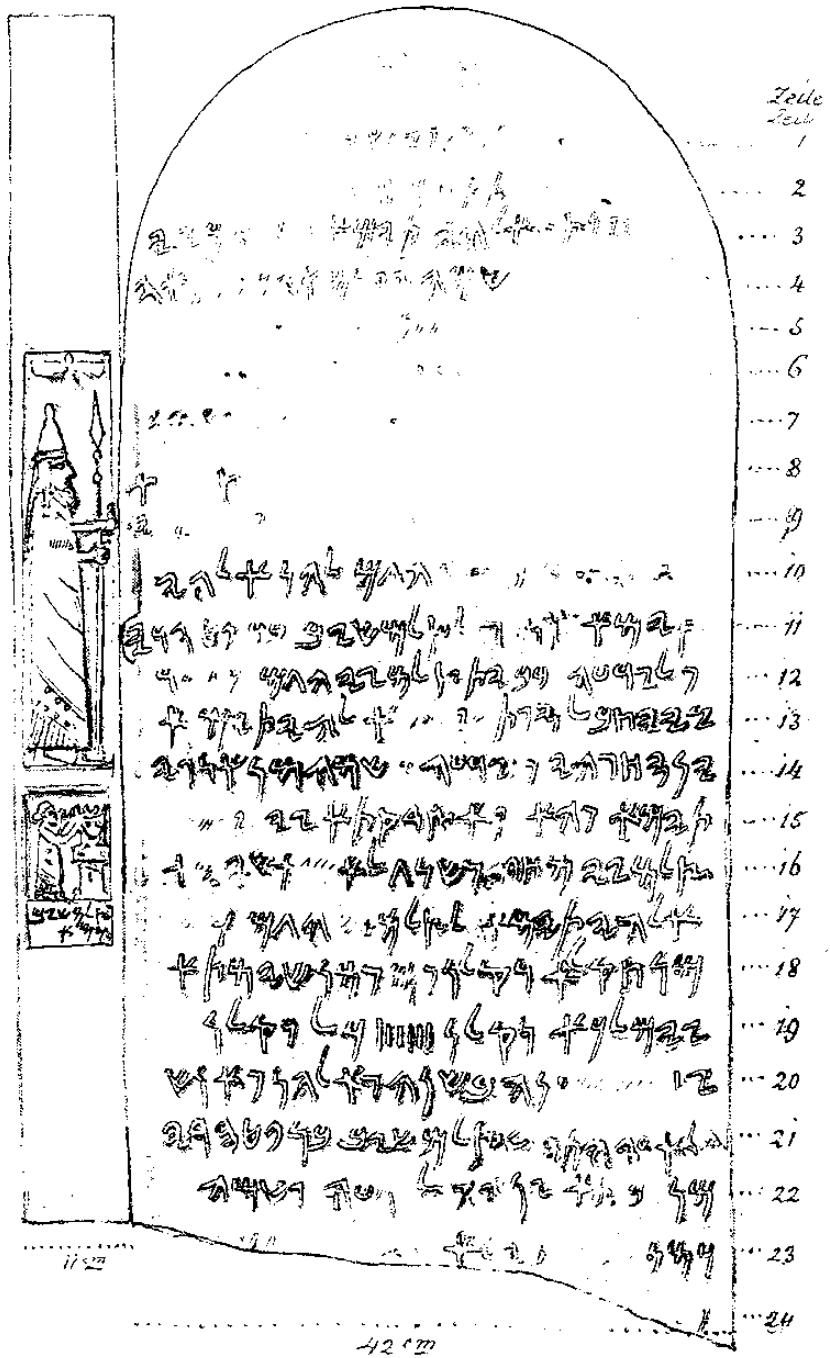
متحف اللوفر AO 1505 (حقوق النشر محفوظة لاتحاد المتاحف الوطنية - القصر الكبير، ف. رو).



Musée du Louvre AO 1505, Tracing of the Tayma Stele inscription (© P. Stein).

متحف اللوفر AO 1505، رسم استشفافي للنقش الكتابي على النصب الحجري المكتشف في تيماء (حقوق النشر محفوظة لـ ب. شتاين).

Text Front (A)	Translation A.
1. 'b- [.. l- <sup>2</sup> tšr]y š'n t 22[xxxxxxxx]	1. On [..th (day) of (or: in the month) Tišrī (in) year 22 (?) [of Darius]
2. [m]l[k' b-tym]' 'šl'm 'z'y [mḥrm w-šngl']	2. [the ki]n[g, in Taymā'. Šalm of [Maḥram, ŠNGL']
3. 'w- [']'š'ym' 'lhy tym' l-[š]'l'm 'z'y	3. and [A]šimā, the gods of Taymā', [have] for [Ša]lm of
4. [h]'g'[m xx]'l'w'[x <sup>2</sup> ] š'm-h b-'ywm' z'n'h <sup>2</sup> 'xx' 'h <sup>2</sup>	4. [H]G[M] [called (?)] his name. That day ...
5. [xxxxxxxxxxxxxxxxxxxxxxxx]	5. [...]
6. [xxxxxxxxxxxxxxxxxxxxxxxx]	6. [...]
7. [xxxxxxxxxxxxxxxxxxxxxxxx]	7. [...]
8. [xxxxxxxx]x[xxxxxxxxxxxxxxxx]	8. [...]
9. [xxxxxxx]'l'h'n x[xxx]'t' z''	9. [...] Therefore (?) ... this [ste]le (?),
10. [xxxxxxxxxsl]'mš'zb br 'pt'sry	10. [... Šal]mšēzeb, the son of Petosiris,
11. 'b-'[b]'yt šlm zy' hgm lhn 'lhy	11. in the house of Šalm of HGM. That is why the gods
12. tym' šdqw l-šlmšzb br p'tsry	12. of Taymā' have granted to Šalmšēzeb, the son of Petosiris,
13. w-l-zr'-h b-byt šlm zy hgm w-gb'r'	13. and to his descendants in the house of Šalm of HGM (the following grant).
14. zy yḥbl swt['] z'' 'lhy tym'	And anyone
15. ynshw-hy w-zr'-h 'w- šm-h mn 'npy	14. who destroys this stele – may the gods of Taymā'
16. tym' w-h' 'z'' šdqt' zy y[hbw]	15. cut off him and his offspring and his name from the face of
17. šlm zy mḥrm w- šngl' [w-] 'šy'm''	16. Taymā'. And behold, this is the grant which
18. 'lhy tym' l-šlm z'y' hgm '[xx]	17. Šalm of Maḥram, ŠNGL' and 'Ašimā',
19. mn ḥql' dqln 18 <sup>2</sup> w-mn šymt'	18. the gods of Taymā', have [given] Šalm of HGM [...]:
20. zy mlk' dqln 6 kl dqln	19. from the (common) land (the number of) date palms: 18 (?), and from the land
21. 21' [erasure] 'š'nh b-šnh w-'lhn w-'nš	20. of the king (the number of) date palms: 6, all date palms (together):
22. l' 'y'hns l-šlmšz'b' br p'tsry	21. 21 (!), year after year. Neither gods nor man
23. mn b'y't' znh w-l-[zr]'-h w-šm-h	22. shall remove Šalmšēzeb, the son of Petosiris,
24. km'r'y'' b'yt' z'nh' l'-[']'l'[m(°)]	23. from this house as well as his [descend]ants and his name
	24. (as) the priests <in> (?) this house f[or ever].



Musée du Louvre AO 1505 (© RMN-Grand Palais, Musée du Louvre, F. Raux).

متحف اللوفر AO 1505  
(حقوق النشر محفوظة لاتحاد  
المتاحف الوطنية - القصر  
الكبير، ف. رو).

Musée du Louvre AO 1505, Copy by J. Euting (Nöldeke 1884, pl. VI).

متحف اللوفر AO 1505، نسخة معدة من قبل  
ي. أويتنغ (Nöldeke 1884, pl. VI).

**Left Side (B)**

1. *šlmšzb*
2. *kmr'*

**B.**

1. Šalmšēzeb,
2. the priest.

**Commentary**

The autopsy of the stone carried out in 2005 showed that the surface of the stele must have suffered a certain amount of damage in the more than 100 years since it was admitted to the museum. The photograph reproduced in CIS ii, 1, pl. IX shows in numerous places, especially in the well-preserved middle and lower part of the inscription, that the structure of the surface was much more intact than it is in its current state (see the photograph above). Some letters and also the numerical signs in what is now lines 19–20 can still be seen in sharply outlined relief on the CIS photograph, but have since lost their clear shapes. Since these losses can already be seen in the photograph in Földes-Papp 1966, 127, the damage is likely to have occurred in the first half of the 20<sup>th</sup> century. The facsimile of the main text (A) (see above; cf. Stein 2014, 243 fig. 4) was made on the basis of the oldest photograph (CIS ii, 1, pl. IX) with the help of later published photographs and the autopsy of the stone. Thus, in some places characters are shown as (completely) preserved, which are no longer as clear on more recent photographs. This means that the optimum form of the text as it can be reconstructed from all these sources is shown on this facsimile. The letters and other characters are shown as follows:

- letters or other characters which are (almost) completely preserved in relief are in solid black;
- characters, or parts of characters, which are considerably worn, but are still recognizable are shown in outline;
- characters or parts of characters that have been completely lost, but can be reconstructed with a high probability of accuracy are shown by dotted lines.

The Commentary is limited to those passages that have been reinterpreted on the basis of this new reading of the text. Speculations about the etymological and religious-historical background of the deities and the priesthood of Taymā' have been avoided. The proper names are presented in their conventional vocalization purely to aid readability and are not specifically discussed.<sup>123</sup>

It seems that the common assumption that the inscription is carved without word-dividers (e.g. Donner – Röllig 1962–1964, ii 278) had already been tacitly abandoned by Delsman (1988, 580) when he writes: “The second and third [of the Aramaic inscriptions from Taymā' he translates, as opposed to the first which is the stele AO 1505 discussed here, PS] were written without word-dividers”. Indeed, the existence of punctiform or oval word separators, which the photographs of the text seem to show, could not be verified with any certainty on the original for the reasons mentioned above. Nevertheless, there are some places where a point-like elevation can almost certainly be traced back to a word-divider, for example in lines 2, 12 (2 ×), 13 and 24 (each in solid black on the facsimile). In numerous places the existence of the remains of such a point is at least probable (shown in an outline in the facsimile). However, the lack of word-dividers in the overwhelming majority of the text, even in places without obvious damage, suggests that the writer did not consider their use as mandatory.

**Line 1:** For the reconstruction of the dating formula, see Stein 2014, 225–226. There, the royal name in the lacuna was restored as Artaxerxes, to be identified with Artaxerxes II (405–359 BC), on the basis of the traditional palaeographic dating of the stele. However, this needs to be revised. An Aramaic inscription recently discovered in the vicinity of Taymā' changes the entire Aramaic palaeographic chronology of the region (see Macdonald 2023, 208–210). Consequently, the script on the

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<sup>123</sup> For the pantheon of Taymā' in detail, see Maraqtan 1996. On the Egyptian background of the name of Petosiris, see most recently Sperveslage 2019, 150.

stele dates to around a century earlier, which means that the lost royal name in line 1 is probably that of Darius I (522–486).<sup>124</sup> The inscription would therefore date to around 500 BC or a few years later (see also Stein 2018, 42). This is also basically in line with the revised date for the palaeographically related Qaṣr al-Ḥamrā' stele (Riyāḍ Museum 1020 A) to the 5<sup>th</sup> century BC, as proposed by Jérôme Norris (this volume, pp. 126–146).

The first recognizable letter after the lacuna, read as *b* by all earlier editors and regarded as a preposition to the following noun (*b-št* “in the year”), is clearly a *y*.<sup>125</sup> According to the parallels from Achaemenid inscriptions cited by Stein (2014, 225–226), this letter belongs to the name of the month which precedes the year. Of the months of the Babylonian calendar only Tišrī (*tšry*) ends in a *y*. With regard to the year, it should be noted that the reading *št* for the noun *šnt* “year” which appears in all previous editions lacks any convincing justification. The present passage would be the only (!) evidence of such an assimilated form of the noun in the status constructus singular in all the Imperial Aramaic inscriptions and beyond (see Hoftijzer – Jongeling 1995, 1171–1172). Quite apart from the morphological problems of a reading *št*, the space available between the *š* and *t* seems to allow the insertion of a (narrow) *n*, even though its traces on the stone can only vaguely be made out. The spelling *šnt* corresponds exactly to the form /šnaṯ/ to be reconstructed for the status constructus of this Aramaic word.

**Lines 2–4:** In the lacuna at the beginning of line 2, it is necessary to restore *mlk'*, of which the letter *l* is still partially recognizable, in apposition to the date. Following previous editors, we may then reconstruct the location [*b-tym*], on the basis of parallel examples in Achaemenid inscriptions from Asia Minor.<sup>126</sup> As in these, the actual text of the inscription begins after this introductory formula.

The divine triad mentioned in lines 2–3 must be the subject, and the god Šalm of HGM, introduced by the preposition *l-* (lines 3–4), part of the object of a verbal main clause whose predicate must be restored in the lacuna before *šm-h*. This may well have been a verb of naming in the sense of Akkadian (*šumam*) *nabû / zakāru* “to call (the name), appoint”, a formula which, like the character of the inscription as a whole, would be a borrowing from the Babylonian cultural area.<sup>127</sup> The verb which would have been used in an Aramaic text in this sense remains uncertain. Traces of a *l* (in line 4) are fairly clear on the stone, and given its position, could be identified as the third – or in the case of a derived verbal stem, perhaps the second – radical of the verbal form. The following sign, of which barely anything survives, could either be the plural ending *w*, or the third radical of the verbal form, in which case the plural ending would have to have followed it. Given these uncertainties, it is not possible to suggest a restoration of the word with any confidence, especially since, in view of line 12, we might even expect a loan from Ancient North Arabian.

For morphological reasons, it is unlikely that the form *šm-h* could be the predicate of the sentence, as most earlier editors have assumed. According to the rules of Aramaic orthography, a suffixed verb form from the root ŠYM in the 3<sup>rd</sup> person plural of the suffix conjugation (“they installed him”) should be *šmw-hy*.<sup>128</sup> Interpreting it as a noun with pronominal suffix (“his name”) causes no difficulties.<sup>129</sup> What remains to be clarified, however, is the syntactic function of the phrase introduced by *l-* inserted between the subject and predicate of the sentence. It is obvious

<sup>124</sup> See Taymā' II, Section 2, §1.1 with footnote 6. Roche (2020, 173) has also recently suggested this identification, but without giving any specific reason for it.

<sup>125</sup> See for example TA 3550/1 and KAI 250/1 = H 36/1.

<sup>126</sup> See, for instance, KAI 260/2: *b-sprd byrt* “in the fortress of Sardis”; KAI 319/3: *b-ʿwrn byrt* “in the fortress Awarna (= Xanthos)”.

<sup>127</sup> On this see Stein 2014, 227–228 where parallels from Akkadian texts are given.

<sup>128</sup> See Hoftijzer – Jongeling 1995, 1127 and Muraoka – Porten 2003, 144.

<sup>129</sup> It is already understood in this way by Calvet – Robin (1997, 262), but without being placed in any syntactic context.

from the rest of the text that *šlm zy hgm* must be the beneficiary of the gods' deed. Moreover, the sentence structure S – O – V is by no means unusual in Imperial Aramaic.<sup>130</sup> On the other hand, if we are correct in identifying *šm-h* as the direct object of the presumed verb in line 4, *šlm zy hgm* must either be an indirect object (“for / with regard to Šalm”) or a preceding possessive expression relating to *šm-h* (“of Šalm, i.e. his name”).<sup>131</sup> The convoluted syntactic structure of this sentence can probably be explained by the focus on the gods as the most important elements of the statement.

The final adverbial phrase *b-ywm' znh* at the end of line 4 is probably borrowed from the formulae of Akkadian royal inscriptions (see Stein 2014, 227–228). For the restoration of the expected form of the demonstrative pronoun *znh* (as in line 23), see Degen 1979, 27 and 49 with n. 85. The “defective” form *zn* restored in practically all earlier editions<sup>132</sup> is to be rejected for lack of parallels (see Hoftijzer – Jongeling 1995, 333–334). There is ample space for the *h* in the lacuna. At the end of the line, the earlier editions restored *[b-ty]m'* “[in Tay]mā’”, but in spite of the stele's present condition, it is clear that the only letter to be identified with certainty, the *'*, is in penultimate position.

**Line 5:** The relative pronoun *zy* read at the end of the line in earlier versions (with the exception of Calvet – Robin 1997, 261) cannot be confirmed on the stone.

**Lines 6–8:** None of the previous editors noticed that the lacuna between lines 4 and 8 (in their reckoning) is too large for only three lines. The wide line-spacing in the lower two thirds of the inscription is misleading in this regard. Four consecutive lines from this lower area would, indeed, not fit into the gap between the 4<sup>th</sup> and what has traditionally been thought of as the 8<sup>th</sup> lines, while on the other hand the space is far too big for just three of these lines. However, the spaces between the first four lines are noticeably smaller than between those in the lower two-thirds of the inscription, and it therefore seems certain that the lines in this lacuna were spaced as in lines 1–4, with an additional line that has previously gone unnoticed. Indeed, although the stone is heavily damaged in this area it shows traces of the lines of text which are now illegible. The discovery of this additional line means that from here on in the inscription it is necessary to add 1 to the numbering of the lines as they appear in earlier editions.

**Line 9:** The restoration *[sw]ʿt' z'* (following CIS ii, 1)<sup>133</sup> would be entirely plausible though it is by no means certain. The two letters *t* and *'*, which are still partially recognizable, could also be part of another noun (see also the next paragraph). Between the conjunction *l'h'n* and *[sw]ʿt'* there would only be room for a (short) word, which for syntactic reasons (cf. lines 11–12) could only be a finite verb.

**Line 10:** Following CIS (ii, 1 p. 112, commentary on line 9), all previous editors have read the first half of the line as *zy [hgy]m* “(this stele) which (Šalmšēzeb) has set up”, but there is no reliable basis for this either on the photograph in CIS or on the stone itself. In addition, the lacuna in front of the personal name would be very large for the two words in this reconstruction. It cannot therefore be ruled out that there was a completely different verb at this point.

<sup>130</sup> See, for example, Muraoka – Porten 2003, 299–308.

<sup>131</sup> For the use of the preposition *l-* for marking possession in Imperial Aramaic see Muraoka – Porten 2003, 215–218.

<sup>132</sup> This includes the most recent rendering of the text in the second edition of KAI, but see Degen 1979, 27, n. 51.

<sup>133</sup> CIS ii, 1, p. 112 restores *[swt' z']* according to line 14 (formerly 13), followed in this by Donner – Röllig (1962–64, ii, 280).

**Line 12:** The reading of the verb *šdqw* is secure. The parallelism of content between lines 12 and 16–18 makes it probable that the gift to the deity (*šdqt* ' in line 16) refers to the same act as is described in line 12 by the verb *šdq*, even if the recipient in lines 16–18 is the deity himself, whereas it is his priest in line 12. For an extensive discussion of this keyword in the lexical environment of the Arabian Peninsula, see Stein 2014, 228–231.

**Line 16:** The argument of Gibson (1975, 151) that the finite verb form at the end of the line must be reconstructed as an imperfect (i.e. *y[tnn]*), since the gifts listed below are to be applied “year after year” (line 21) is not conclusive. It is equally plausible to assume that a single act by the three deities would assure a regular income to the priest and his family for the future.

**Line 18:** The editors of CIS (ii, 1, p. 113) and subsequently Gibson (1975, 151) and Calvet – Robin (1997, 261) restore a [w] in the chip after the ' at the end of the line, in order to produce '[w]' which they interpret as “scilicet”, “namely”. However, there is no parallel for such an explicative particle.<sup>134</sup> KAI does not attempt a restoration, whereas Aggoula (1985, 65) interprets the ' as a status determinatus ending on the proper name HGM immediately before it, but no parallels can be found for this. Indeed, the name HGM is consistently written without a final -' in lines 11 and 13 of the text. In terms of content and syntax, it would be logical to restore '[lh]', “(Ṣalm of HGM), the g[od]”, but the lacuna appears actually too narrow to have contained three letters.

**Lines 19–20:** All previous editors have followed CIS without comment in reading the number signs, as “16” (line 19) and “5” (line 20), despite the fact that in the photographs there are at least seven, if not eight or nine, strokes after the “ten” in line 19, and six strokes in line 20. According to the editors of CIS, the numbers 16 and 5 appeared to them “inspecto monumento, certus” (CIS ii, 1, p. 113), even though this is clearly not so on the photograph (CIS ii, 1, Pl. IX) published there. Even if, in north-west Semitic epigraphy, number signs are often placed in groups of three with spaces between them (see the overview in Lidzbarski 1898, pl. 46), in line 20 at the point of the supposed space after the third stroke there is definitely part of a protruding character. Likewise, the photograph in CIS clearly shows in line 19 the remains of four (not three) vertical lines in the upper row of the units. In the same line there are traces of what might be a further numeral between the ten and the lower row of the units. In line 20, there is a small oval between the *n* and the top of the first unambiguous unit but it is uncertain whether this is the remains of another number or perhaps a word-divider.

Obviously, the continued acceptance in the literature of the lower numbers was influenced by the sum mentioned in line 21, which in the present state of the text is clearly “21”. On the other hand, the hand-copy made by the discoverer of the inscription, J. Euting,<sup>135</sup> who was still unaffec-

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<sup>134</sup> Hoftijzer – Jongeling (1995, 21) as well as Schwiderski (2008, 15–17) cite 'w only as the disjunctive particle “or”.

<sup>135</sup> One of Euting's copies is reproduced as plate VI in Nöldeke 1884 (and see p. 814). Michael Macdonald kindly adds the following background information: “It should be noted that, despite Huber's subsequent claims, it is quite clear that it was Euting who discovered the Taymā' Stele built into the doorway of a house called 'Tlēhān', on 17<sup>th</sup> February 1884 (Euting 1914, 157 and see Euting 2024 under 17<sup>th</sup> February 1884). Once, Euting had explained its importance to Huber, the latter then claimed he had seen it on his previous journey in 1880. However, had he done so he would definitely have included a copy of it in his article published posthumously in 1884. CIS ii, 1, p. 108, published in 1889, claims that it is no. 85 in this article, but it is clear that the unrecognizable copy cannot be of this inscription (see Facey 2022, 279.286). The copy which appears in Huber's *Journal d'un voyage en Arabie* (1891, 319) was drawn by Euting in Huber's notebook, at Huber's request (see Euting 1914, 162). We are therefore dealing with at least three facsimiles by Euting: one in his own notebook, one recopied in Huber's notebook and thence again in Huber 1891, and one (in which the letters are shown with double lines) published in Nöldeke 1884, Pl. VI. Both Euting and Huber took several squeezes of the inscription, but these do not seem to have been used in their (or Nöldeke's) publications or indeed in CIS. It is curious that despite the fact that Euting explained to

ted by such constraints, clearly shows six strokes in line 20 (his line 19, see the reproduction on p. 162). In line 19 (Euting's 18), after the symbol for "10", it shows an irregular cluster of signs, which could be segmented into three strokes in the upper part of the line and three to four strokes below.<sup>136</sup> This makes it clear that we cannot be certain of the original numbers. A solution may lie in the clear space immediately following the number 21 at the beginning of line 21 (see the next paragraph). If this erasure is ancient, it may be that the total number of date palms transferred to Šalmšēzeb and his descendants was originally greater than 21 and was only reduced, and so corrected, after the text was completed. In this case, of course, the two groups of numbers in lines 19 and 20 also had to be corrected, and the lack of clarity in some of the groups of units could be explained by the correction being incomplete or badly executed. The surviving numbers in lines 19 and 20 suggest that the original total was at least 24 (18 + 6) date palms. Given that the numerical symbols in line 21 are relatively large, the gap which follows could easily be filled by three more units, thus: "20 + 1 [+ 1 + 1 + 1]".

**Line 21:** In order to fill the erasure following the number "21", CIS, followed by Gibson and Calvet – Robin, suggests restoring the particles *h'* "en, scilicet" (or possibly *z'* "hoc"). Other editors leave a lacuna assuming there is space for two characters. Nevertheless, the addition of a further word before the temporal expression *šnh b-šnh* "year after year" is neither syntactically plausible nor necessary from the point of view of the word spacing on this line. As shown in the previous paragraph, the gap could also be filled sufficiently by adding three or four single units to the preceding numeral. The autopsy of the stone has convinced the author that the gap between the surviving number ("21") and the subsequent *š'nh* can only be explained as an intentional erasure by a stone mason. The surface of the stone is more flat and homogeneous than anywhere else on the stele, so that it is hardly imaginable that the original characters were accidentally destroyed. This erasure, carried out by the carver of the text or by a later stonemason, could be explained by a subsequent change in the total number of palms to be transferred to the ownership of Šalmšēzeb and his family (see above).

**Line 22:** Almost all previous editors interpret the verb in this line as the *haf'el* of the verbal root *NPQ* with the meaning "take away, send away" with a direct object, thus *l' yhn[pq] šlmšzb* "they shall not remove Šalmšēzeb". Only Aggoula (1985, 65) proposed deriving it from the root *NPL* (literally "to drop", *l' yhnpl šlmšzb*).<sup>137</sup> The traces of signs on the stone, however, do not support these interpretations. The character following the letter *n* is quite clear on the stone and can only be read as *s*. After the space which follows this word, there is a clear *l*, which, in parallel with the one in the middle of the following line, is to be understood as a preposition expressing the direct object. The verb *hns* resulting from this reading is, in fact, attested with the meaning "to take away" in several Ancient and (early) Imperial Aramaic inscriptions.<sup>138</sup>

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him that the inscription was in Aramaic, Huber continued to call it 'Phoenician' in his Journal (1891, 318, 326, 659, etc.)."

<sup>136</sup> Thus in Euting's copy published by Nöldeke 1884, Pl. VI. The same structure is found in the first copy in Euting's notebook of February–April 1884. In contrast to this, Euting's drawing in Huber's notebook of February 1884 shows only a couple of small dashes at this point (personal communication from Michael Macdonald). All three copies are now reproduced in Facey 2022, illustrations 9–11.

<sup>137</sup> This is, however, improbable both in view of the surviving letters and the absence of other evidence for such a form (see Hoftijzer – Jongeling 1995, 741).

<sup>138</sup> See the evidence and discussion of the underlying root in Hoftijzer – Jongeling (1995, 290), to which the Stele of Bukān/1' should now be added (see Schwiderski 2004, 83). The verb is used in curses against those who would remove a stele or similar object from its place.

**Line 24:** Following CIS ii, 1, p. 113, Gibson (1975, 149) and Calvet – Robin (1997, 261) read *kmry' b-[b]yt' znh* at the beginning of this line.<sup>139</sup> Although, for syntactic reasons, a preposition is required at this point, there seems to be not enough space for the preposition *b-* before *byt'* (cf. in contrast the comparatively large, intentional space between *mn* and *byt'* in the line immediately above). The absence of this preposition can perhaps be explained as haplography on the part of the scribe, and so we should probably read *<b->byt'*. The final phrase, which is virtually invisible, could be restored as *[']'d' [']'l'[m]* or *'l'[']'l'[m]*. The recognizable remains of the character can be read as either the one or the other preposition, and syntactically both variants are possible (see Hoftijzer – Jongeling 1995, 860–861). However, it remains questionable whether the determined form *'lm'*, which was restored by the editors of CIS without further explanation and adopted unquestioningly in the later editions, should be used for the noun. Even though the phrases *l-'lm'* and *'d'lm'* occur, the evidence is limited to ostraka and papyri (see Schwiderski 2008, 656), while lapidary texts, also from Taymā' itself, regularly have the form without the ending, i.e. *l-'lm* (TM. IA.013/7, TA 1090B/2, TA 8411/2, etc.).

The revised reading of the text of Musée du Louvre AO 1505 presented here in a short version allows some conclusions to be drawn about the character of this document (see the detailed discussion in Stein 2014). In the layout of the inscription and the design of the monument, the stele is clearly based on Mesopotamian models and shows similarities with the so-called boundary stones or *kudurru*, documents of land grants, from Babylonia. The inscription states that the yield of a certain agricultural area, namely a number of trees from several date palm plantations, should serve to support the priesthood in the sanctuary of a particular local deity. Institutionally, this issue, as well as its expression in a document like this, are clearly part of the legacy of the Babylonian king Nabonidus's ten-year residence in Taymā'. The introductory dating formula in lines 1–2, on the other hand, has direct parallels in the Aramaic lapidary inscriptions of the Achaemenid Empire. The adoption of this form suggests that the text was created under Achaemenid suzerainty, but not long after the end of Babylonian rule, which means that it is most likely to date to the reign of Darius I, probably around 500 BC, or shortly after. The local context of the inscription is the third element which must be taken into account. In parts of its vocabulary, and particularly the keyword *šdq*, the inscription is neither Babylonian nor Aramaic, but affected by Arabian influence, thus reflecting the linguistic situation of the local population. The various designations of the stele commonly used in scholarly literature, such as “founding document of a new cult”, “dedicatory inscription” or simply “cult stele”, which testify to a certain helplessness in assessing this unique written monument, should be reconsidered against this background.

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<sup>139</sup> Aggoula (1985, 65) has the syntactically impossible reading *kmry' byt' z[nh]*.

OTHER IMPERIAL ARAMAIC INSCRIPTIONS FROM TAYMĀ'  
IN THE MUSÉE DU LOUVRE, PARIS

**Musée du Louvre AO 27196 (= 5009)**

A four-line Imperial Aramaic inscription.

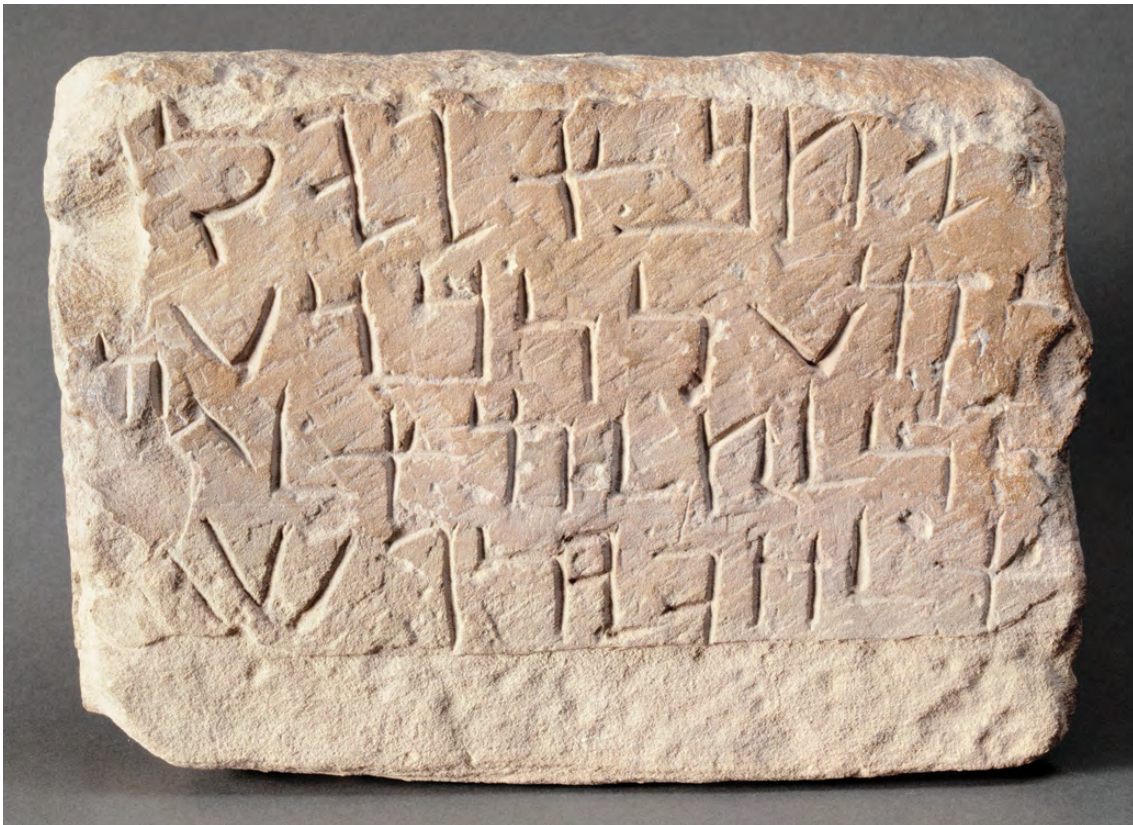
References: Doughty 1891, pl. XXVII, fol. 51, 53; Euting 2024, Ch. 11, 16<sup>th</sup> Feb 1884; Huber 1891, 320; CIS ii 114; Doughty 1923, i, 291; KAI<sup>5</sup> no. 229; Degen 1974, 81–82 no. 2, Tafel VII, Abb. 24; Schwiderski 2004, 410 Teima 2.

**Text**

1. [m]y**t**b' zy q[r]=
2. [b] m'nn br' {m}=
3. [r]n l-šlm'lh=
4. ' l-hyy npš{-h}

**Translation**

<sup>1</sup> {Pedestal} which {off<sup>2</sup>ered} M'nn son of {m<sup>3</sup>rn} to Šlm the god <sup>4</sup> for the preservation of {his} life-force.



*Musée du Louvre AO 27196 (Photograph © RMN-Grand Palais, Musée du Louvre, F. Raux).*

متحف اللوفر AO 27196 (حقوق النشر محفوظة لاتحاد المتاحف الوطنية - القصر الكبير، ف. رو).

**Commentary**

It may be noted that the restorations here are perhaps confirmed by the squeeze of a bizarre version of this inscription, see Musée du Louvre “27196 bis” below. On *l-hyy npš* see the new translation suggested above by J. Norris (Part 2/1, The Qaṣr al-Ḥamrā' Stele, commentary on line 8, pp. 141–142).

**Musée du Louvre AO “27196 bis”**

A squeeze of an inscription with similar content to AO 27196 (above). It was found in the Nachlass of A. H. Sayce and published by G. R. Driver (1938, 188–189, fig. 2) who suggested that it may have been a mason’s incorrect first attempt rejected in favour AO 27196.

**Text**

1. [m]’nn [b]r ‘mrn
2. mytb’ zy qr{b}
3. ’l-ḥyy nps-h
4. l-šlm ’lh[’]

**Translation**

<sup>1</sup> {M’nn} {son of} ‘mrn <sup>2</sup> the pedestal which he {offered} <sup>3</sup> for the preservation of his life-force <sup>4</sup> to Šlm {the god}.



Musée du Louvre AO “27196 bis” (redrawn by H. Kosak after Driver 1938, pl. XIV, fig. 2).

متحف اللوفر AO “27196 bis” (إعادة رسم من قبل هـ. كوزاك استناداً إلى 2 (Driver 1938, pl. XIV, fig. 2).

**Commentary**

See the commentary in Degen 1974, 82. The ’ at the beginning of line 3 appears to be an error on the part of the mason. On l-ḥyy nps see the new translation suggested above by J. Norris (Part 2/1, The Qaṣr al-Ḥamrā’ Stele, commentary on line 8, pp. 141–142).

**Musée du Louvre AO 27226 (= 5074)** A one-line Imperial Aramaic inscription in relief within a sunken panel. The inscription appears to be complete. According to Huber (1891, 323) it was built into the house of Khaṭīb Muḥammad al-‘Atīq at Taymā'.  
References: Nöldeke 1884, 820; Euting 2024, Ch. 11, 18<sup>th</sup> Feb 1884; Huber 1891, 323; CIS ii 115; KAI<sup>5</sup> no. 230; Schwiderski 2004, 410 Teima 3, Roche 2020, 175.

**Text**

{n}{p}š 'ln brt š{b}{'}{n}

**Translation**

{Grave monument} of 'ln daughter of {Šb'n}



*Musée du Louvre AO 27226 (Photograph © RMN-Grand Palais, Musée du Louvre, F. Raux).*

متحف اللوفر AO 27226 (حقوق النشر محفوظة لاتحاد المتاحف الوطنية - القصر الكبير، ف. رو).

**Commentary**

It should be noted that although the final letter is now difficult to make out, it was clear when Huber copied the inscription (1891, 323).

A TAYMĀ' ARAMAIC INSCRIPTION FROM TAYMĀ'  
IN THE MUSÉE DU LOUVRE, PARIS

**Musée du Louvre AO 26599** An inscription in Taymā' Aramaic letter forms carved in relief with thick raised line-dividers. It is complete on the right and left sides but parts of some of the letters in line 1 are missing and anything which followed line 4 has been lost. According to Huber (1891, 321–322) it was built into a ruined wall at the top of Qaṣr al-Rummān in Taymā'.

References: Euting 1885, 10–12 nab. 40; Euting 2024, Ch. 11, 16<sup>th</sup> February 1884; Huber 1891, 321–322; CIS ii 336; Milik 1978, 98 no. 70; Milik 1980, 111 no. 84; Roche 2020, 178–180. Not treated by Degen 1974 or Schwiderski 2004, since it was considered to be 'Nabataean'.

**Text**

1. { }mr' dy qrb
2. 'zmw br rg<sup>Ⓢ</sup>
3. l-trh 'lht'
4. 'l hyy
5. ----

**Translation**

<sup>1</sup> {The Vow} which offered <sup>2</sup> 'zmw son of Rg<sup>Ⓢ</sup> <sup>3</sup> to Trh the goddess <sup>4</sup> for the preservation of <sup>5</sup> ----



Musée du Louvre AO 26599 (Photograph © RMN-Grand Palais, Musée du Louvre, F. Raux).

متحف اللوفر AO 26599 (حقوق النشر محفوظة لاتحاد المتاحف الوطنية - القصر الكبير، ف. رو).

**Commentary**

The editors of CIS ii 336 read the first two letters as *q ṣ*, but Milik (1978, 98) was surely correct to read them as { } *m*, compare the examples of ' and *m* in line 2. 'mr' normally means 'speech', 'word', 'command' and Milik's suggestion that it means a 'vow' here is probably correct.

A TAYMANITIC INSCRIPTION FROM TAYMĀ'  
IN THE MUSÉE DU LOUVRE, PARIS

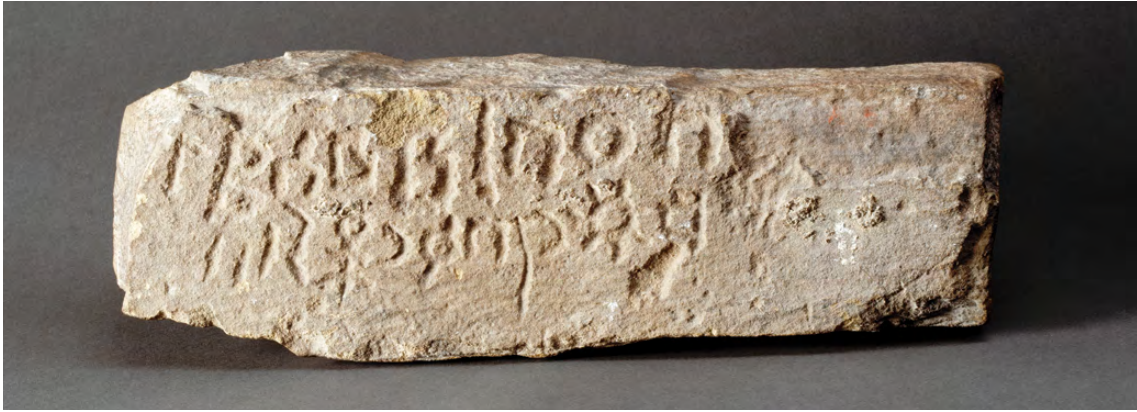
**Musée du Louvre AO 5010** A two-line Taymanitic inscription from a small, observation-post called Quṣayr one hour west of Taymā' (Huber 1891, 368–369).  
References: Huber 1891, 368; Euting 1914, 197; Euting 2024, Ch. 12, 6<sup>th</sup> March 1884; van den Branden 1950, 242, HU 501; Jamme 1974, pl. 32D, Eut 689+690; Macdonald 1991; Kootstra 2016, 76–78.

**Text**

1. *lm s'gg | b 'b=*
2. *ds<sup>3</sup>r | b qr<sup>3</sup>n [wasm]*

**Translation**

<sup>1</sup> By S<sup>1</sup>gg son of 'b <sup>2</sup> ds<sup>3</sup>r son of Qr<sup>3</sup>n



*Musée du Louvre AO 5010 (Photograph © RMN-Grand Palais, Musée du Louvre, F. Raux).*

متحف اللوفر AO 5010 (حقوق النشر محفوظة لاتحاد المتاحف الوطنية - القصر الكبير، ف. رو).

**Commentary**

In my discussion of this inscription (1991) I suggested that the name 'bds<sup>3</sup>r could be interpreted as \*'abd-wsir ('Servant of Osiris'), and compared the name *pṭsry* in the Taymā' Stele (Musée du Louvre AO 1505, above). Kootstra (2016, 76) rejects this and instead interprets the name as representing \*'bd-dūsaray. She is concerned at 'the loss of the glottal stop at the beginning of the theophoric element'. However, the name Osiris (*wsir*) does not begin with a glottal stop but with the semi-vowel *w* which would not be shown in the Taymanitic orthography. Nor does it appear in the Imperial Aramaic spelling of the name *pṭsry* which suggests that it was perceived as a short not a long vowel. \*'abd-wsir seems to me to be a much simpler and more likely explanation of the name in this inscription than the complicated processes through which Kootstra has to go to explain the name as the, surely anachronistic, \*'abd-dūsaray.

### 3. INSCRIPTIONS FROM TAYMĀ'

#### THE PRESENT LOCATION OF WHICH IS UNKNOWN (U)

##### IMPERIAL ARAMAIC (U.IA.)

**U.IA.001** No measurements or other details available

A stela with a 'silent visage' and an Imperial Aramaic inscription. It does not seem to have been photographed by William Facey on his visit to Taymā' in 1985. The photograph on Livingstone *et al.* 1983, pl. 95a is unusable and so it is known only from the facsimile in Beyer – Livingstone 1987, 294 no. I 5 which is reproduced here.

Reference: Livingstone *et al.* 1983, 107 no. 5 pl. 95a; Beyer – Livingstone 1987, 289. 290. 294 no. I 5; Schwiderski 2004, 413 Teima 24.

##### Text

1. *npš*
2. *grm=*
3. *'lhy*
4. *br z{y}*
5. *dn*

##### Translation

<sup>1</sup> Funerary monument <sup>2</sup> of Grm<sup>3</sup>'lhy <sup>4</sup>son of {Zy<sup>5</sup>dn}



*U.IA.001 (Drawn from the facsimile in Beyer – Livingstone 1987, 294, fig. I 5 by A. Seifert).*

*U.IA.001 (رسم من قبل أ. زيفرت استناداً إلى الصورة .(Beyer – Livingstone 1987, 294, fig. I 5*

**U.IA.002** No measurements or other details are available. A stela with a 'silent visage' but with a mouth and an Imperial Aramaic inscription below it. Note that on the photograph in Department of Antiquities and Museums 1395/1975, 75 (from which the reading of the first line here was made), the stela, though broken, is complete, whereas in Altheim – Stiehl's photograph the top half of the face is missing. According to Altheim – Stiehl, 1968, 75, Stiehl found it built into the same house as TM.IA.013.

Reference: Altheim – Stiehl 1968, 75. 474 Abb. 28; Degen 1974, 87. 88 no. 6 Tafel VIII. Abb. 28, no. 6; Department of Antiquities and Museums 1395/1975, 75; Schwiderski 2004, 411 Teima 6.<sup>140</sup>

### Text

1. {n}p[š] ḥnd{z}{y}
2. {r}{š}h

### Translation

<sup>1</sup>{Funerary monument} of Ḥndzy <sup>2</sup> ----



U.IA.002 (Department of Antiquities and Museums 1395/1975, 75).

(U.IA.002 قطاع الآثار والمتاحف، 1395/1975، 75).



U.IA.002 (redrawn by H. Kosak after Altheim – Stiehl 1968, 474, fig. 28 and Department of Antiquities and Museums 1395/1975, 75).

U.IA.002 (إعادة رسم من قبل هـ. كوزاك استناداً إلى Altheim – Stiehl 1968, 474, fig. 28 وصورة قطاع الآثار والمتاحف 1395/1975، 75).

### Commentary

While the first line is confidently incised, the second is only lightly scratched and may not belong with the first. It is difficult to make any sense even of the first line, and the reading above is offered very tentatively, following Degen's suggestion (1974, 88) that the first word may have been intended to be *npš*, but that the *š* was accidentally omitted. It seems possible that the top of the stela broke shortly after the 'visage' had been carved and it was then used for apprentice masons to practice on.

<sup>140</sup> The photograph above (Department of Antiquities and Museums 1395/1975, 75) does not show the second line of the text, whereas that in Altheim – Stiehl 1968, Abb. 28 shows line 2 but not the top of the stela. The drawing above therefore is an amalgum of the information from both photographs.

**U.IA.003** A fragment of an ostracon in Imperial Aramaic. It was found 1982, in the Ḥayy al-Qiblah quarter of the town of Taymā' near an access hole of an ancient *qanāt*, during the Deputy Ministry's excavations (Livingstone *et al.* 1983, 102. 108 pl. 88 no. 7).

Reference: Livingstone *et al.* 1983, 102. 108 pl. 88 no. 7; Beyer – Livingstone 1987, 292. 295 no. III.

**Text**

*ḥmr q{d}{r}*

**Translation**

wine ?



*U.IA.003 (drawn from a drawing in Beyer – Livingstone 1987, 295, fig. II 1 by A. Seifert).*

*Beyer – Livingstone 1987, (رسم من قبل أ. زايفرت استناداً إلى U.IA.003 .(295, fig. II 1*

**Commentary**

Beyer – Livingstone (1987, 292) translate this as “Wein Topf” (“wine pot”) without explaining the syntax they envisage. See Peter Stein’s commentary on TA 8006.1, pp. 71–72 in Section 2 of Taymā' II, and Macdonald’s commentary on TA 12943, pp. 92–93 in Section 3 of the same volume.

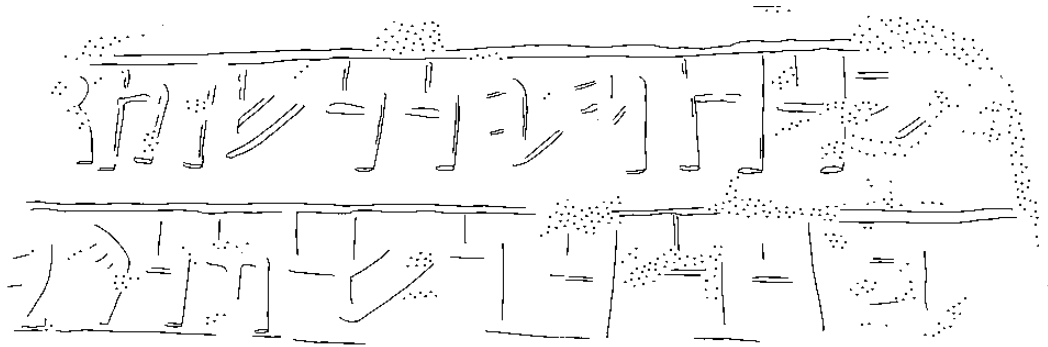
**U.IA.004** A fragment of two lines of a formal inscription in Imperial Aramaic. It is said to have been found in the vicinity of Taymā' and the photograph was sent to a colleague of mine who advised the sender that it should be presented to the Taymā' Museum. The letters are well carved in relief between raised line-dividers. Its dimensions are not clear from the photograph which unfortunately cannot be produced here since it has proved impossible to contact the photographer to ask permission. It is broken on both the right and left ends and probably at the top and bottom, though it is not possible to be certain from the photograph, which is all that is available.

**Text**

1. ---- yrh sywn šnt {20}----
2. ---- {z}ydn br šlmn {h}y----

**Translation**

1. ----the month of Sīwān of year {20}----
2. ----{Zydn} son of Šlmn ----



*U.IA.004 (drawn by H. Kosak from a photograph provided by the author)*

*U.IA.004 (رسم من قبيل هـ. كوزاك اعتماداً على صورة فوتوغرافية قدمها المؤلف)*

**Commentary**

The month of Sīwān is roughly equivalent to May-June. The name *šlmn* may be found in a Nabataean inscription from Taymā', TA 12568/3. The *-n* ending in both names — possibly a diminutive<sup>141</sup> — is very common in both Aramaic inscriptions from Taymā' and Taymanitic.

<sup>141</sup> See Brockelmann 1908–13, i 394–5.

NABATAEAN (U.N.)

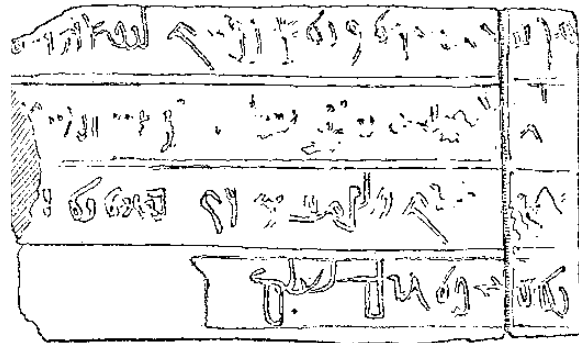
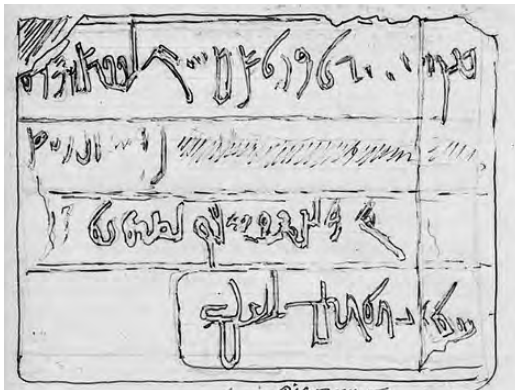
**U.N.001** A four-line Nabataean inscription in relief, unfortunately very badly damaged. According to Huber (1891, 323) it was found in a garden in Taymā'. Huber reports that he tried to cut it to make it more portable, but it is not known what happened to it. Reference: Euting 1885, 11. 12 nab. 41; Huber 1891, 323. 324; CIS ii 337, Roche 2020, 180.

**Text**

1. {y}' w {b}' št ----y l-npš {-h}
2. ----{q}
3. ----{y} w l{n} ----{d}{y} ----' {b/n}' t ----
4. ----w- 'hr-h l- 'lm

**Translation**

<sup>1</sup> ---- for {himself} <sup>2</sup> ---- <sup>3</sup> ---- <sup>4</sup> ---- and his posterity for ever.



U.N.001 Left: Euting's original copy of the inscription (Euting 2024, Ch. 11, 18<sup>th</sup> February 1884); right: copy of the inscription published in Euting 1885, 12, fig. 41.

U.N.001 إلى اليسار: استنساخ أويتنغ الأصلي للنقش الكتابي (Euting 2024, Ch. 11, 18<sup>th</sup> February 1884)، إلى اليمين: استنساخ للنقش الكتابي نُشر في Euting 1885, 12, fig. 41.

**Commentary**

Euting read *l-npš-h* at the end of line 1, *dy* in line 3, and *w 'hr-h l- 'lm* in line 4. CIS read *mn----' w b' šm ----y l-npš-h* in line 1, *----y blw ---- dy l-mr' -n'* in line 3, and *bn' ---- w 'hr-h l- 'lm* in line 4, though it is difficult to see how this was achieved.

## TAYMANITIC (U.T.)

**U.T.001** A stela with a Taymanitic inscription. It was photographed by William Facey on his visit to Taymā' in 1985. The inscription is in three lines running from right to left rather than boustrophedon. Its present whereabouts are unknown.

Reference: Livingstone *et al.* 1983, 112. 113 pl. 97b no. "Thamudic" 2; Jamme 1985, 10. 11 no. JaT 85.

### Text

1. ← *l-'mt*
2. ← *bt nbh*
3. ← *w l-sfn*

### Translation

<sup>1</sup>For 'mt <sup>2</sup>daughter of Nbh <sup>3</sup>and for Şfn



### Commentary

This looks like a grave stela but it is highly unusual, if not unique, at Taymā' for these to have two names. One possible explanation might be that it was for a mother and child who died at the same time.

*U.T.001 Taymanitic inscription present location unknown (© W. Facey).*

*U.T.001 نقش كتابي تيماني مجهول الموقع في الوقت الحاضر (حقوق النشر محفوظة لـ و. فايسي).*

**U.T.002** An ashlar with part of a Taymanitic inscription on one of the thin faces. It was photographed by William Facey on his visit to Taymā' in 1985, but its present whereabouts are unknown.

Reference: Not previously published.

**Text**

← l rḥm b ----

**Translation**

By Rḥm son of ----



*U.T.002 Taymanitic inscription present location unknown (© W. Facey).*

*U.T.002 نقش كتابي تيماني مجهول الموقع في الوقت الحاضر (حقوق النشر محفوظة لـ و. فايبي).*

**Commentary**

The stone is broken after *b*.

**U.T.003** A stone with a two-line Taymanitic inscription carved boustrophedon beginning left to right. It was discovered during Abū Duruk's excavations at Qaṣr Ḥamrā', in Room 6, "on the southern side of pillar JJ, some 1.00 m. above bedrock" (1986, 67, Inscription 1), which was thought to be a secondary context. It was published as a tracing made from a squeeze which was not reversed and was printed upside-down, see the caveats on Abū Duruk 1986, 67. Note that here the inscription in the copy is shown the right way up and has been reversed so that the inscription presumably reads in the correct direction.<sup>142</sup>

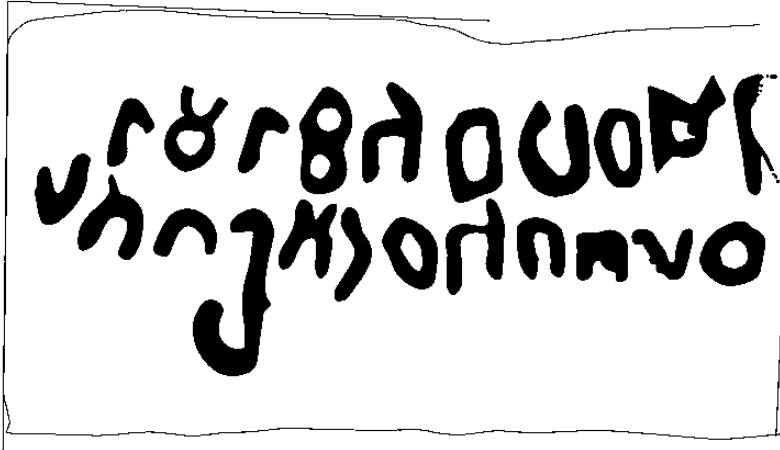
Reference: Abū Duruk 1986, 67. 168 fig. 31, Ancient North Arabian 1.

**Text**

- 1. ← *l ṣlṃkfr* | {b} {d}{b}=
- 2. → 'h{b} b kfr' l {h-}{b}{k}{h}

**Translation**

<sup>1</sup>By Ṣlṃkfr son of {Db<sup>2</sup>'hb} son of Kfr<sup>1</sup>l (the) {bkh}



U.T.003 (from Abū Duruk 1986, fig. 31, reversed and set the right way up; drawn by A. Seifert).

U.T.003 (رسم من قبل أ. زايفرت استناداً إلى Abū Duruk 1986, fig. 31 بعد قلبه ووضع بالوضعية الصحيحة).

**Commentary**

Several of the letters have been joined or smudged in the copy making the reading uncertain. The first name is unusual in that in theophoric names in which the deity Ṣlṃ forms the first element the [l] is usually assimilated, as in *ṣmn'm*, *ṣmmlh*, *ṣmntn*, etc. However, see the commentary to TM.IA.022. The reading of the second name is doubtful since most of the second letter has been destroyed. At the end of line 2, I have suggested that the *h-* before {b}{k}{h} was omitted by the author and then inserted beneath the text and the copyist has joined it to the preceding *l*. The final letter looks most like a *h* despite the fact that this produces a word which is difficult to interpret.

<sup>142</sup> Note that Abū Duruk (1968, 67) was apparently confused when he said that both lines run 'from left to right' since they in fact run boustrophedon.

**U.T.004** According to Abū Duruk (1986, 67, 68), this stone was found inside Room 4 in Qaṣr Ḥamrā' on the southern side of Room L, in the same level as inscription 1 (= U.T.003). Although, in common with the other inscriptions, the published illustration appears to have been a copy made from squeeze, Abū Duruk says that the original reads from right to left (1986, 68) which implies that the published copy (shown here) was either drawn from a reversed image of the squeeze, or has itself been reversed.

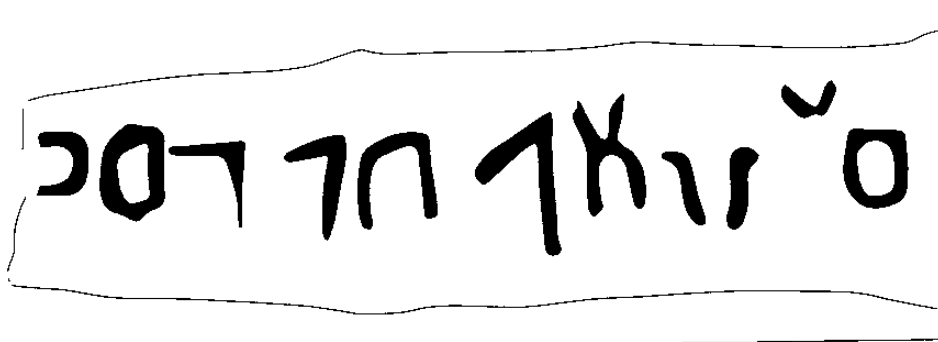
Reference: Abū Duruk 1986, 67–68, 170 fig. 35, Ancient North Arabian 5.

**Text**

← ----{b} { } {b}' l b l ----{b/f} {d} ----

**Translation**

----{son of} { 'b'l } son of ----



U.T.004 (from Abū Duruk 1986, fig. 35; drawn by A. Seifert).

(إعادة رسم من قبل أ. زايفرت استناداً إلى 35 U.T.004).

**Commentary**

It would appear that the block on which the inscription was carved was later broken with the loss of the beginning of the text. The copy is too fragmentary to allow much to be reconstructed.

**U.T.005 and U.T.006** A rectangular stone incense burner with a two-line Taymanitic inscription carved on each of the two sides (U.T.005 and U.T.006) visible in the photographs published by Abū Duruk – Murad (1986, 30, pl. 47) reproduced here.<sup>143</sup> It was found in Square O1 of Qaṣr al-Ḥamrā' during the 1985 excavations. Unfortunately, no readable photographs of the inscriptions were published and it is very difficult to read them from the existing images. At the top of one face, there is a symbol consisting of crescent open upwards with a vertical line above the centre. The incense burner was photographed *in situ* by William Facey on his visit to Taymā' in 1985, but unfortunately he did not take close-ups of the inscriptions and they are unreadable on the photographs in Abū Duruk – Murad 1986, Pl. 47. Its present whereabouts are unknown.

According to Abū Duruk – Murad “the inscription on the censer reads ‘god of the gods or goddess of the gods’ repeated on both sides” (1986, 30). Unfortunately it is impossible to check this since the inscription is not sufficiently clear in the photographs, but from what can be seen, the inscriptions do not look identical and those letters which can be made out include *s*, *b*, perhaps *k*, which would not be part of such a formula. There are certain superficial similarities between the copy of U.T.003 and U.T.005 (particularly the *s*) but the rest of these texts do not seem to match. Reference: Abū Duruk – Murad 1986, 30, pls. 46 A and B (location), 47 (more detailed photographs); Al-Sanānī 1430/2009, pl. 41.



*U.T.005, U.T.006 Taymanitic inscriptions present location unknown (© W. Facey).*

*U.T.005، U.T.006 نقش كتابي تيماني مجهول الموقع في الوقت الحاضر (حقوق النشر محفوظة لـ و. فايبي).*

<sup>143</sup> Note that it is standing beside TM.T.020 (see above).

## APPENDIX

### GRAVESTONES OF MEN AND WOMEN AT TAYMĀ<sup>2</sup>

The inscriptions with the siglum **TA** can be found in the *Catalogue of the Inscriptions Discovered in the Saudi-German Excavations at Taymā<sup>2</sup>, 2004–2015* (Macdonald 2020) and those with **TM** and all other sigla are in the present catalogue.

There are 38 inscriptions which are certainly funerary and another 7 (all Taymanitic) which may be gravestones. They can be divided as follows:<sup>144</sup>

#### GRAVESTONES OF MEN

##### **Imperial Aramaic, Taymā<sup>2</sup> Aramaic, Nabataean**

TA 8947 (probably a grave stela) [IA]	<sup>1</sup> ʿzyzw <sup>2</sup> br ḥnzrw
TA 10664 [IA]	<sup>1</sup> npš hny <sup>3</sup> n <sup>2</sup> br ʿzzw ....
TA 14881 [IA]	<sup>1</sup> npš grmw <sup>2</sup> br ʿšnw <sup>3</sup> l-ʿlm
TM.IA.002	<sup>1</sup> npš gy{d/r}n br <sup>2</sup> zyd nknzb{d/r}
TM.IA.007	<sup>1</sup> npš šy <sup>2</sup> br grmn ....
TM.IA.011	<sup>1</sup> npš ʿmr <sup>2</sup> l br ʿdnšy ....
TM.IA.016	<sup>1</sup> npš ʿmrw br <sup>2</sup> šlmbłt
TM.IA.018	<sup>1</sup> qbr ʿ{d/r} <sup>2</sup> yšw br <sup>3</sup> šlm <sup>2</sup> z{d/r}
TM.IA.019	<sup>1</sup> npš <sup>2</sup> qšm <sup>3</sup> l <sup>3</sup> br bryk <sup>2</sup>
TM.IA.020	<sup>1</sup> npš <sup>2</sup> šg <sup>3</sup> n <sup>3</sup> br ʿbdgn
TM.IA.022	<sup>1</sup> npš {g}{m}y <sup>2</sup> t{h} br {š}lm <sup>3</sup> {d/r}n{h}
TM.IA.028	<sup>1</sup> npš tym <sup>2</sup> br zyd
TM.N.004	<sup>1</sup> d <sup>2</sup> npš ʿš <sup>2</sup> yh <sup>2</sup> nblt <sup>2</sup> [or byl <sup>2</sup> ] br ywsp ....
Riyāḍ Museum 61-1-86 (silent visage) [IA]	<sup>1</sup> mḥ{d/r}m{n}h <sup>2</sup> br ntm
U.IA.001	<sup>1</sup> npš <sup>2</sup> grm <sup>3</sup> lhy br z{y} <sup>4</sup> dn

**Total for men in Imperial Aramaic, Taymā<sup>2</sup> Aramaic, and Nabataean: 15**

##### **Taymanitic**

Note that these are tentatively classed as gravestones on the basis of the shape of the stones since there is nothing in the texts to indicate their purpose.

TM.T.016 [?]	<sup>1</sup> l ykfr l b ḥnkt <sup>2</sup> h-grr
TM.T.028 [?]	<sup>1</sup> l smyt <sup>2</sup> b ʿblh <sup>3</sup> b ts'kn
TM.T.042 [?]	<sup>1</sup> l ḥnkt b ʿk{b}

**Total for men in Taymanitic: possibly 3**

**TOTAL for Men: 18 = 40%**

#### GRAVESTONES OF WOMEN

##### **Imperial Aramaic, Taymā<sup>2</sup> Aramaic, and Nabataean**

TA 10277 A [IA]	<sup>1</sup> npš g{z}{y} h brt rg l
TA 10277 B [TAṚ]	<sup>1</sup> hy npš gzylh brt w'lh
TA 10277 C [N]	<sup>1</sup> npš pšy l brt ʿbydw ....
TA 12006 A [IA]	<sup>1</sup> qbr ʿw <sup>2</sup> t lhy <sup>3</sup> brt gr{m} <sup>4</sup> lhy
TA 13109 [IA]	<sup>1</sup> npš ʿl{b} brt ʿmrh

<sup>144</sup> Please note that these lists have been corrected and updated since those published in Taymā<sup>2</sup> II (pp. 175–176) and should now be used for both volumes.

TM.IA.008	<sup>1</sup> qbr myhwt <sup>2</sup> brt mn <sup>c</sup>
TM.IA.010	<sup>1</sup> npš tšlh br <sup>2</sup> t m <sup>c</sup> ntn
TM.IA.012	<sup>1</sup> npš <sup>2</sup> m <sup>2</sup> ----{b}{r}t ---- <sup>3</sup> ---{g}{d/r/b}y
TM.IA.014	<sup>1</sup> {q}br <sup>c</sup> lymnwt <sup>2</sup> brt tymn
TM.IA.021	<sup>1</sup> {n}pš ----n---- <sup>2</sup> {b}rt <sup>2</sup> mtš <sup>c</sup> } <sup>3</sup> m <sup>2</sup>
TM.IA.023	<sup>1</sup> ---- <sup>2</sup> brt <sup>2</sup> myh
TM.IA.026	<sup>1</sup> qbr mn {y}n brt <sup>2</sup> mtlp{k/q}{d/r}
Musée du Louvre AO 27226 [IA]	<sup>1</sup> {n}{p}š <sup>c</sup> ln brt š{b}{c}{n}

**Total for women in Imperial Aramaic, Taymā<sup>2</sup> Aramaic, and Nabataean: 13**

**Taymanitic**

Note that these are tentatively classed as gravestones on the basis of the shape of the stones since there is nothing in the texts to indicate their purpose.

TM.T.019	<sup>1</sup> l <sup>2</sup> dhln b <sup>2</sup> {t} {b}br{r}
TM.T.025	<sup>1</sup> ----{ <sup>c</sup> }mt <sup>c</sup> ly <sup>2</sup> bt blmd <sup>3</sup> b kbr
TM.T.037	<sup>1</sup> l rd{ <sup>c</sup> } <sup>2</sup> mt <sup>3</sup> b <sup>c</sup> z{w}
U.T.001	<sup>1</sup> l <sup>2</sup> mt <sup>2</sup> bt nbh <sup>3</sup> w l-sfn (It is not clear whether Šfn was male or female and so he/she has not be counted in the total)

**Total for women in Taymanitic: possibly 4**

**TOTAL for Women: 17 = 38%**

**GRAVESTONES WHERE IT IS UNCERTAIN WHETHER THE DECEASED WAS MALE OR FEMALE**

**Imperial Aramaic**

TA 3185	<sup>1</sup> npš { <sup>c</sup> }---- <sup>2</sup> n b{r}----
TA 5840	<sup>1</sup> npš <sup>2</sup> bnš <sup>2</sup> y
TA 11627	<sup>1</sup> qbr šp <sup>2</sup> š <sup>c</sup> lk
TA 13108	<sup>1</sup> npš ---- <sup>2</sup> gl---- <sup>3</sup> br----{l}----
TA 14940	<sup>1</sup> {q}{b}{r} š <sup>c</sup> {d/r}h----
TM.IA.004	<sup>1</sup> npš šmš <sup>2</sup> ---- <sup>c</sup> nh br <sup>3</sup> ----
TM.IA.015	<sup>1</sup> npš ----{t} <sup>2</sup> hyl b---- <sup>3</sup> {š}tš
Riyāḍ Museum 63-1-86 (silent visage)	----
Riyāḍ Museum 64-1-86	<sup>1</sup> ---- q{b}r ---- <sup>2</sup> ----
RMru 002	<sup>1</sup> {n}pš { <sup>c</sup> }{m} <sup>2</sup> {m}{y} {b}{r} { <sup>c</sup> } <sup>3</sup> {d/r}{n}{w}{ <sup>c</sup> }{n}

**TOTAL for unclear gender: 10 = 22%**

**Probably not gravestones**

**Imperial Aramaic**

TA 1029	<sup>1</sup> šmtrpq{n} br <sup>2</sup> ----{m}{s}ny b-mšr
TA 9209	<sup>1</sup> ----{ <sup>c</sup> }mn{w}{t} br p----
TM.IA.001 A	
(probably a practice piece)	<sup>1</sup> {n}pš grmn br m <sup>2</sup> {q}mwn gr <sup>2</sup>
TM.IA.001 B	
(probably a practice piece)	<sup>1</sup> npš b <sup>c</sup> šk brt ---- <sup>2</sup> ----mw
U.IA.002	<sup>1</sup> {n}p[š] hnd{z}{y} <sup>2</sup> {r}{š}h

(probably a practice piece)

**Total: 5**

**INDEXES OF THE WORDS AND NAMES IN THE  
INSCRIPTIONS IN THIS CATALOGUE AND THE  
CATALOGUE OF INSCRIPTIONS DISCOVERED IN THE SAUDI-GERMAN  
EXCAVATIONS AT TAYMĀ' (TAYMĀ' II)**

INTRODUCTION<sup>145</sup>

Between them, the *Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015* (Macdonald 2020) and the *Catalogue of the inscriptions in the Taymā' Museum and Other Collections* (this catalogue) present editions of all the known inscriptions from the oasis, and these indexes contain all the legible words, names and numerical figures in them. It is hoped that they will provide a useful reference for the complete epigraphy of the oasis, until, of course, new inscriptions are discovered there. However, it should be noted that these indexes do not include the words and names from inscriptions in the *environs* of Taymā' since large numbers of these which were recorded by the Epigraphy and Landscape in the Hinterland of Taymā' Survey are being prepared for publication and this will then include indexes of all known texts both from the oasis and its environs.

Only those names and words the readings of which are relatively certain have been included. If there is some doubt about the reading of a particular example the text/line number is followed by '(?)', except in the case of the letter which can be read as *d* or *r* which is shown in { } in the head word for instance ' {*d/r*}gw.

The lemmata of substantives are given in the absolute state and verbs in the 3 m. sg s.c. of the pe'al. When these exact forms do not occur in the texts they are preceded by a \*.

The numbers of inscriptions from the Saudi-German excavations are prefixed with **TA** and those in the *Catalogue of the inscriptions in the Taymā' Museum and Other Collections* with **TM**.

ABBREVIATIONS

abs.	absolute state	i.p.	introductory particle
act. ptc.	active participle	m.	masculine
adv.	adverb	neg.	negative
coll.	collective	num.	numeral
conj.	conjunction	pass. ptc.	passive participle
const.	construct state	p.c.	prefix conjugation
d.n.	divine name	pl.	plural
def. art.	definite article	p.n.	personal name
dem. adj.	demonstrative adjective	pers. pron.	personal pronoun
dem. pron.	demonstrative pronoun	prep.	preposition
emph.	emphatic state	pron. suff.	pronominal suffix
encl.	enclitic	rel. pron.	relative pronoun
f.	feminine	sb.	substantive
g.n.	name of a group, tribe, state, city	s.c.	suffix conjugation
		sg.	singular
		vb.	verb

<sup>145</sup> Please note that these indexes have been corrected and updated since those published in *Taymā' II* (pp. 181–215) and should now be used for both volumes.

INDEX OF WORDS AND NAMES IN THE AKKADIAN INSCRIPTIONS

Hanspeter Schaudig

<b>abnu</b> “stone”	[n]a <sub>4</sub> TA 488/15; na <sub>4</sub> TA 488/17; ʾna <sub>4</sub> <sup>21</sup> TA 488/16; ʾna <sub>4</sub> <sup>2 meš ʾ1</sup> TA 488/18;
<b>alāku</b> (Š) “to make befitting”	ʾú <sup>1</sup> -šá-lik TA 488/22;
<b>ālu</b> “city”	[uru] TA 11381/3ʾ; uru TA 17966: 2ʾ;
<b>ana</b> “for”	ʾa-na <sup>1</sup> TA 488/13, 20; ana TA 17966: 4ʾ;
<b>anāku</b> “I”	[a-na-ku] TA 488/1; a-na-k[u <sup>2</sup> ] TA 488/21; [ia-a-ti] TA 488/20; [a-n]a-ku TA 11381/6ʾ;
<b>aplu</b> “son”	a TA 3656+9208;
<b>arḫu</b> “month”	iti TA 17966: 5ʾ;
<b>ašnugallu</b> “alabaster”	na <sup>4</sup> aš-[nu <sub>11</sub> <sup>?</sup> -gal] TA 488/18;
<b>bēltu</b> “lady”	[gašan] TA 3813/1ʾ;
<b>bēlu</b> “to rule”	lu-be-[el] TA 3833/5ʾ;
<b>biltu</b> “talent”	[gú]-un TA 488/17;
<b>dannu</b> “strong”	dan-na TA 3656+9208;
<b>dārû</b> “eternal”	[da]-ri-u-t[ú (?)] TA 488/8;
<b>edēšu</b> (D) “to renew/restore”	mu-ud-diš TA 11381/3ʾ;
<b>ellu</b> “pure”	sikil TA 488/22;
<b>gamāru</b> (Š) “to fashion”	ʾú-šag <sup>2</sup> -me-er <sup>21</sup> TA 488/22;
<b>gišnugallu</b> “alabaster”	see <i>ašnugallu</i>
<b>ḫurāšu</b> “gold”	kù-si <sub>22</sub> TA 488/22;
<b>ina</b> “in/on/by”	ina TA 3833/3ʾ, 4ʾ) TA 17966: 5ʾ;
<b>kalû</b> “all”	k[a]l <sup>?</sup> TA 3833/4ʾ;
<b>kurru</b> “kor”	gur TA 488/18;
<b>libbu</b> “heart”	šà <sup>21</sup> TA 3813/3ʾ; šà-b[i] TA 11381/4ʾ);
<b>manû</b> “mina”	ma-na TA 488/17;
<b>māru</b> “son”	dumu TA 11381/5ʾ;
<b>nakādu</b> “to pound”	ʾik <sup>1</sup> -kud TA 3813/3ʾ;
<b>nignakku</b> “censer”	nîg-na TA 488/22;
<b>nisiqtu</b> “choice”	ni-siq-tú TA 488/15; ni-siq-[tú] TA 488/18;
<b>pappardilû</b> (a stone)	na <sup>4</sup> babbar-dili TA 488/19;
<b>qablu</b> “war”	[qab-li] TA 3813/1ʾ;
<b>qerbu</b> “inside”	ʾqé-reb <sup>1</sup> TA 488/24; qé-reb TA 3833/2ʾ;
<b>qibītu</b> “command”	qí-b[i-it] TA 3833/3ʾ;
<b>qu`û</b> (D) “to wait”	ʾú-qa-ù <sup>1</sup> [-nin-ni] TA 3813/1ʾ;
<b>rabīš</b> “splendidly”	[r]a <sup>1</sup> -biš TA 488/12; ra-biš TA 488/21;
<b>ša</b> (determinative pron.)	šá TA 488/15; ʾšá <sup>1</sup> TA 488/24;
<b>šalmu</b> “statue”	ʾ <sup>12</sup> alan <sup>1</sup> TA 3656+9208; with personal marker?;
<b>šaltu</b> “battle”	šal-t[i] TA 17966/4ʾ;
<b>sāmtu</b> “carnelian”	na <sup>4</sup> r <sup>1</sup> gug <sup>1</sup> TA 488/19;
<b>šarru</b> “king”	[lugal] TA 488/1; lu[gal] TA 3656+9208; lugal TA 3656+9208; TA 17966: 3ʾ;
<b>šubtu</b> “dwelling”	šu-bat TA 488/22;
<b>šuklulu</b> “to complete”	ú-š[ak-lil] TA 488/12; ʾmu <sup>1</sup> -šak-[il] TA 11381/2ʾ;
<b>šūquru</b> “precious”	šú-[qu-ru-tú] TA 488/15;
<b>ṭābu</b> (D) “to satisfy”	mu-ṭib TA 11381/4ʾ;
<b>tāḫāzu</b> “battle”	ʾmè <sup>1</sup> TA 3813/1ʾ;
<b>tāru</b> (D) “to restore”	ú-ʾtir <sup>2</sup> -ma <sup>21</sup> TA 488/21;

<i>u</i> “and”	[ù] TA 3813/1'; [u] TA 3813/1'; 'u <sup>1</sup> TA 3813/2'; [u] TA 11381/5';
<i>uqnû</i> “lapis-lazuli”	'na <sup>4</sup> za-gin <sup>1</sup> TA 488/19;
(w) <i>adû</i> (D) “to reveal”	ud-du-nin-[ni] TA 488/20;
(w) <i>ašābu</i> (G) “to dwell”	[a-šī-]bi TA 3813/2';
(w) <i>ašābu</i> (Š) “to (re)settle”	[mu-še-šib] TA 11381/3';
<i>zanānu</i> “to provide for”	[za-nin] TA 11381/5'.

### Numerals

<i>1</i>	1 TA 488/22;
<i>6</i>	6 TA 488/17, 18; '6 <sup>1</sup> TA 488/18 (2 ×);
<i>100</i>	me TA 488/18;
<i>1000</i>	lim TA 488/18.

### Divine names

<i>Bēltīya</i>	'dgašan-ía <sup>1</sup> TA 488/24;
<i>Ištar</i>	[dīš-tar] TA 3813/1';
<i>Marduk</i>	'damar-utu TA 488/22;
<i>Nabû</i>	'dmuati <sup>21</sup> TA 488/13;
<i>Nanāya</i>	'dna-na-a TA 488/23;
<i>Tašmētu</i>	'd <sup>1</sup> ta[š]-m[e-tu <sub>4</sub> (?)] TA 488/20; 'dtaš <sup>1</sup> -me-tu <sub>4</sub> TA 488/23;
<i>Zarpānītu</i>	'dzar-pa <sup>1</sup> -n[i-tu <sub>4</sub> ] TA 488/22.

### Geographical names

<i>Bābil</i> (Babylon)	[tin-tir <sup>ki</sup> ] TA 488/1; 'tin <sup>1</sup> -tir <sup>1ki</sup> TA 3656+9208;
<i>Ḥarrānu</i> (Ḥarran)	[ḥar-r]a-na TA 11381/3'.

### Temple names

<i>Ebaradurgarra</i>	'é <sup>21</sup> -[b]ára-<dúr <sup>2</sup> >-gar-'ra <sup>1</sup> TA 488/24;
<i>Eḥulḥul</i>	'é <sup>1</sup> -ḥ[úl <sup>2</sup> -ḥúl] TA 11381/3';
<i>Esaḡil</i>	é-saḡ-íl TA 3813/2'; TA 11381/5';
<i>Ezida</i>	'é <sup>1</sup> -[zi-da] TA 3813/2'; [é-zi-d]a TA 11381/5'.

### Personal names

<i>Nabû-balāssu-iqbi</i>	' <sup>11</sup> [d <sup>1</sup> muati-tin-su-iq-bi] TA 3656+9208; <sup>1d</sup> muati-ti[n-su-iq-bi] TA 11381/5';
<i>Nabû-na'id</i>	[ <sup>1d</sup> muati-i] TA 488/1; <sup>1d</sup> muati-i TA 3656+9208.

INDEX OF WORDS IN THE IMPERIAL ARAMAIC, TAYMĀ<sup>ʾ</sup> ARAMAIC, AND NABATAEAN INSCRIPTIONS

Words or names from Imperial Aramaic texts are indicated by **IA**, those from Tayma<sup>ʾ</sup> Aramaic texts by **TAr**, and those from Nabataean texts by **N**.

- <sup>ʾ</sup>*dyn*                    **adv. on that day**  
**IA:** TA 964/2 (?);  
**TAr:** TA 14285+14286+13651/2; TA 17431/1 (?); TM.TAr.004/1;
- \*<sup>ʾ</sup>*ḥ*                      **ʾḥw sb. m. pl. const. brothers**  
**N:** TM.N.004/5;
- \*<sup>ʾ</sup>*hr*                      **ʾhr sb. m. sg. const. posterity**  
**IA:** TA 8411/1–2 (?); TM.IA.013/6 (?);  
**TAr:** TA 17431/3;  
**N:** TA 3424+4259 B/3 (?); U.N.001/4;
- \*<sup>ʾ</sup>*hrh*                    **ʾhrt sb. f. sg. const. posterity**  
**TAr:** TM.TAr.002/3 (?); TM.TAr.003/3; TM.TAr.004/3 (?);
- \*<sup>ʾ</sup>*lh*                      **ʾlh<sup>ʾ</sup> sb. m. sg. emph. the deity**  
**IA:** TA 3814/2; TA 5226/2 (?); TA 8827+8828/5 (?); TA 10086/1 (?); Louvre 27196/3–4; Louvre 27196 bis/4 (?);  
**TAr:** TA 9558/2 (?); TA 14285+14286+13651/3; TM.TAr.004/2;  
**N:** TA 3424+4259 A/3;  
**ʾlhn sb. m. pl. abs. deities**  
**IA:** Louvre AO 1505 A/21;  
**ʾlhy sb. m. pl. const.**  
**IA:** Riyāḍ Museum 1020 A/7; Louvre AO 1505/3, 11, 14, 18;
- \*<sup>ʾ</sup>*lht*                    **ʾlht<sup>ʾ</sup> sb. f. sg./pl. emph. the goddess(es)**  
**IA:** TM.IA.013/4 (?); RMru.001/4-5 (?);  
**TAr:** TM.TAr.002/1; TM.TAr/003/2; Louvre AO 26599/3;  
**ʾlht sb. f. sg. const.**  
**TAr:** TM.TAr.003/2;
- \*<sup>ʾ</sup>*mr*                      **{ }mr<sup>ʾ</sup> sb. m. sg. emph. vow (?)**  
**TAr:** Louvre AO 26599/1 (?);
- \*<sup>ʾ</sup>*np*                      **ʾnpy sb. dual constr. face (lit. nostrils > face), used here metaphorically**  
**IA:** Louvre AO 1505 A/15;
- <sup>ʾ</sup>*nš*                      **ʾnš sb. m. sg. abs. used as a collective, human being**  
**IA:** Louvre AO 1505 A/21;
- \*<sup>ʾ</sup>*rḥb*                    **see under rḥb**
- \*<sup>ʾ</sup>*ty*                      **hyty vb. haf<sup>ʾ</sup>el s.c. 3 m. sg. he offered**  
**IA:** TA 8827+8828/1;
- b-*                        **prep. in, on, by**  
**IA:** TA 1029/2; TA 2382/1; TA 2550/1 ; TA 3550; TA 10664/3; TM.IA.007/3; TM.IA.013/7 (?); Louvre AO 1505 A/1, 4, 11, 13, 21;  
**TAr:** TA 14285+14286+13651/1 (×2); TA 17431/1 (× 2);  
**N:** TA 10277 C/1; TM.N.004/5;
- \**blyt*                    **blyt<sup>ʾ</sup> sb. m. sg. emph. councillor (see also nblt<sup>ʾ</sup> in the list of names)**  
**N:** TM.N.004/2;
- \**byt*                      **byt<sup>ʾ</sup> sb. m. sg. emph. house, temple**  
**IA:** TM.IA.009/1; Louvre AO 1505 A/23, 24;  
**byt sb. m. sg. const. house, temple of**  
**IA:** Riyāḍ Museum 1020 A/3 (?); Louvre AO 1505 A/11, 13;  
**TAr:** TA 17431/3;

- bk{}** **sb. (?) meaning unknown**  
TAr: TM.TAr.004/3;
- \*bny** **bnw vb. pe<sup>c</sup>al s.c. 3 m. pl. they constructed**  
TAr: TM.TAr.004/1;
- bny** **“sons of” (see under br)**
- \*bqy** **ʿbqy l- vb. aph. s.c. 3. m. sg. ‘may he show mercy to’ (?)**  
TAr: TA 17431/3;
- \*br** **br sb. m. sg. const. son of**  
IA: TA 945+246/1; TA 981/2 (?); TA 1029/1; TA 3185/2 (?); TA 3814/1 (?);  
TA 5226/1 (?); TA 6233; TA 8827+8828/2; TA 8947/2; TA 9209; TA 10664/2;  
TA 12006 B/2; TA 12943 (?); TA 13108/3; TM.IA.001 A/1; TM.IA.002/1;  
TM.IA.004/2; TM.IA.006/1; TM.IA.007/2; TM.IA. 011/2; TM.IA.016/1;  
TM.IA. 018/2; TM.IA.019/3; TM.IA.020/3; TM.IA.022/2; TM.IA.024/1;  
TM.IA.025/1; TM.IA.027/1; TM.IA.028/2; TM.IA.030/2; Riyāḍ Museum 1020  
A/2 (?); Riyāḍ Museum T11/1 (?); Riyāḍ Museum 61-1-86/2; RMr.001/3;  
RMr.002/2, 3; Louvre AO 1505 A/10, 12, 22; Louvre AO 27196/2; Louvre  
AO 27196 bis/1 (?); U.IA.001/4; U.IA.004/2;  
TAr: TA 4457/1; TA 8181/2; TA 14285+14286+13651/2; Louvre AO 26599/2;  
N: TA 884/1, 2 (?); TA 974 B/1; TA 3424+4259 A/2; TA 3424+4259 B/1,  
2; TA 4590/1; TA 8675/2 (?); TA 12568/1, 3 [or *brt*]; TA 14763/1 (?); TA  
14881/2; TM.N.003/2; TM.N.004/2; RMr.003/3;  
**bny sb. m. pl. const. sons of**  
TAr: TA 17431/2;
- \*brh** **brt sb. f. sg. const. daughter of**  
IA: TA 10277 A; TA 12006 A/3; TA 12020 (?); TA 13109/2; TM.IA.001  
B/1; TM.IA.008/2; TM.IA.010/1-2; TM.IA.012/2 (?); TM.IA.014/2;  
TM.IA.021/2 (?); TM.IA.023/2; TM.IA.026/1; Louvre AO 27226;  
TAr: TA 10277 B;  
N: TA 10277 C/1; TA 12568/3 [or *br*]; TM.N.002/1;
- \*brk** **bryk pass. ptc. m. sg. blessed**  
IA: TM.IA.027/1;
- gbr** **gbr sb. m. sg. abs. man**  
IA: Louvre AO 1505 A/13;
- \*gr** **gr<sup>o</sup> sb. m. sg. emph. client, follower**  
IA: TM.IA.001 A/2;
- d<sup>o</sup>** **dem. adj. f. sg. this (cf. z<sup>o</sup>)**  
TAr: TA 17431/2; TM.TAr.004/2;
- d<sup>o</sup>** **dem. pron. f. sg. this**  
N: TM.N.004/1;
- dy** **rel. pron. who, which (cf. zy)**  
IA: TA 981/1; TM.IA.017/1; RMr.001/1;  
TAr: TM.TAr.003/1; Louvre AO 26599/1 (?);  
N: TM.N.004/3;
- dy** **particle indicating possession of (cf. zy)**  
IA: TA 2382/1;
- dnh** **dem. pron. m. sg. this (cf. znh)**  
N: TA 884/1 (?); TA 8675/1 (?);
- dnh** **dem. adj. m. sg. this**  
TAr: TA 14285+14286+13651/3;
- \*dql** **dqln sb. m. pl. abs. palm trees**  
IA: Louvre AO 1505 A/19, 20 (×2);

- h** **encl. object pron. 3 m. sg. *him/it***  
**IA:** TM.IA.009/2;  
**TAr:** TM.TAr.002/4;  
**N:** TA 974 A;
- h** **encl. possessive pron. 3 m. sg. *his***  
**IA:** TA 3814/1; TA 8411/2; TM.IA.025/2, 3; Riyād Museum 1020 A/2 (?), 4, 10 (×2); RMru.001/6 (?); Louvre AO 1505 A/4, 13, 15 (×2), 23 (×2); Louvre AO 27196/4 (?); Louvre AO 27196 bis/3;  
**TAr:** TA 4457/3 (?); TA 14285+14286+13651/3, 4 (?); TM.TAr.002/2, 3; TM.TAr.003/2, 3;  
**N:** TA 3424+4259 B/1, 3; TA 10277 C/3; U.N.001/1 (?), 4; RMru.003/5;
- h<sup>ʾ</sup>** **particle *behold***  
**IA:** Louvre AO 1505 A/16;
- hwy [sic]** **pron. suff. 3 m. sg. (for *-why*) *his, him***  
**N:** TM.N.004/4;
- hy** **independent pers. pron. 3 f. sg. used as a dem. pron. *this***  
**TAr:** TA 10277 B;
- hy** **encl. object pron. 3 m. sg. *him/it***  
**IA:** Louvre AO 1505 A/15;
- hy** **encl. possessive pron. 3 m. sg. *his***  
**N:** TM.N.004/5;
- hyty** **see under <sup>ʾ</sup>ty**
- hm** **encl. possessive pron. 3 m. pl. *their***  
**IA:** Riyād Museum 1020 A/9 (?);  
**TAr:** TM.TAr.004/3 (×2 ?);
- hn** **encl. possessive pron. 3 m. pl. *their***  
**TAr:** TA 17431/2, 3; TM.TAr.004/2, 3 (×5 ?);
- \*hns** **[y]hns vb qal/pa<sup>ʿ</sup>el p.c. 3 m. sg. (*he*) *shall remove***  
**IA:** Louvre AO 1505 A/22;
- h<sup>ʿ</sup>ly** **see under <sup>ʿ</sup>ly**
- hprky<sup>ʾ</sup>** **hprky<sup>ʾ</sup> sb. m. sg. emph. *The [Roman] Province (of Arabia)***  
**N:** TM.N.004/6;
- hqym** **see *qwm***
- w** **conj. *and***  
**IA:** TA 945+246/2, 3 (×2 ?); TA 964/3 (×2); TA 3814/2; TM.IA.006/2 (×3); TM.IA.025/3; TM.IA.027/2; Riyād Museum 1020 A/2, 4 (×2), 7, 8, 9, 10 (?); RMru.001/6; Louvre AO 1505 A/2 (?), 3, 4 (?), 13 (×2), 15 (×2), 16, 17 (×2 ?), 19, 21 (×2), 23 (×2);  
**TAr:** TA 3335/2 (?), 3 (?); TA 14285+14286+13651/1 (?), 3; TA 17431/2 (×2), 3, 4 (×3); TM.TAr.002/2, 4 (×2); TM.TAr.003/2; TM.TAr.004/1 (?), 2, 3 (×6 ?);  
**N:** TM.N.004/4; U.N.001/4; RMru.003/5, 6;
- why** **pron. suff. 3 m. sg. *his***  
**IA:** Riyād Museum 1020 A/9 (?);
- wld** **wld sb. m. sg. const. *child***  
**IA:** TM.IA.025/3;
- z<sup>ʾ</sup>** **dem. adj. *this* (cf. *d<sup>ʾ</sup>*)**  
**IA:** TA 964/4; Louvre AO 1505 A/9, 14, 16;
- zbn** **zbn vb. pe<sup>ʿ</sup>al/pa<sup>ʿ</sup>el s.c. 3 m. sg. *he bought/sold***  
**N:** TA 974 A;  
**yzbnn vb. pe<sup>ʿ</sup>al/pa<sup>ʿ</sup>el p.c. 3 m. pl. *they may buy/sell***  
**TAr:** TA 17431/4;

- zy** **rel. pron. who, which, that which (cf. dy)**  
IA: TA 2675/1; TA 8827+8828/1; TM.IA.006/1 (?); TM.IA.025/1; Louvre AO 1505 A/14, 16; Louvre AO 27196/1; Louvre AO 27196 bis/2;
- zy** **particle indicating possession of (cf. dy)**  
IA: TM.IA.007/3; Riyād Museum 1020 A/4, 6, 10 (?); Louvre AO 1505 A/3, 13, 17, 18, 20;
- \*zkr** **zkyr vb. pe<sup>c</sup>al pass. ptc. may [they] be remembered**  
IA: TA 964/3;
- znh** **dem. pron. this (cf. dnh)**  
IA: Riyād Museum 1020 A/5; Louvre AO 1505 A/4, 23, 24;
- zqp** **zqp vb. pe<sup>c</sup>al (?) s.c. 3 m. sg. he set up**  
IA: TA 2675/1;
- \*zr<sup>c</sup>** **zr<sup>c</sup> sb. m. sg. constr. seed, offspring**  
Riyād Museum 1020 A/9; Louvre AO 1505 A/13, 15, 23;
- \*hbl** **yhbl vb. pa<sup>c</sup>el p.c. 3 m. sg. he may damage**  
IA: Louvre AO 1505 A/14;
- \*hgh** **hgt sb. f. sg. const. festival, pilgrimage (?)**  
TAr: TM.TAr.004/3;
- \*hgr** **hgr<sup>o</sup> sb. m. sg. emph. the vessel (?)**  
TAr: TM.TAr.003/1;
- hdy** **hdy vb. pe<sup>c</sup>al s.c. 3 m. sg. with optative implication, may he rejoice**  
TAr: TM.TAr.002/4–5 (?);
- \*hy** **hyy sb. m. sg. const. preservation, vitality (see commentary on Riyād Museum 1020A/8, p. 142)**  
IA: TM.IA.005/2 (?); TM.IA.025/2; TM.IA.029/2 (?); Riyād Museum 1020 A/8, 10 (?); RMr.001/5; Louvre AO 27196/4; Louvre AO 27196 bis/3; TAr: TA 6238/2 (?); TA 14285+14286+13651/3; TM.TAr.002/1–2; TM.TAr.003/2; TM.TAr.004/2; Louvre AO 26599/4;
- \*hyl** **hyl sb. m. sg. const. garrison**  
IA: TA 964/3 (?);
- \*hmr** **hmr sb. m. sg. const. wine (?)**  
IA: TA 12943; U.IA.003;
- \*hql** **hql<sup>o</sup> sb. m. sg. emph. temple estate**  
IA: Louvre AO 1505/19;
- yhb** **yhbw vb. pe<sup>c</sup>al s.c. 3 pl they have given**  
IA: Louvre AO 1505 A/16 (?);
- \*ywm** **ywm<sup>o</sup> sb. m. sg. emph. the day**  
IA: Louvre AO 1505 A/4;
- \*yrh** **yrh sb. m. sg. const. month**  
IA: U.IA.004/1;  
N: TA 10277 C/1; TM.N.004/5;
- \*ytb** **y{t}b sb. m. pl. const. (?) dwelling places (?)**  
TAr: TM.TAr.004/3 (?);
- kl** **sb. m. sg. abs. with adverbial implication totalling, in all**  
IA: Louvre AO 1505 A/20;  
N: RMr.003/5;
- \*kmr** **kmr<sup>o</sup> sb. m. sg. emph. the priest**  
IA: TA 14299.1; Louvre AO 1505 B/2;  
**kmry<sup>o</sup> sb. m. pl. emph. priests**  
IA: Louvre AO 1505 A/24;
- \*knzbr** **knzbr<sup>o</sup> sb. sg. m. emph. the treasurer**  
IA: TM.IA.002/2;

- krs*<sup>ʔ</sup> ***krs*<sup>ʔ</sup> sb. m. sg. emph. throne**  
**IA:** Riyād Museum 1020 A/5;
- l-* **prep. for**  
**IA:** TA 1090 B/2; TA 3280; TA 3814/3; TA 8006.1; TA 8411/2; TM.IA.005/2 (?); TM.IA.009/1; TM.IA.013/3 (?), 7; TM.IA.024/1 (?); TM.IA.025/2; Riyād Museum 1020 A/6, 8, 10 (×2 ?); RMr.001/5; Louvre AO 1505 A/3, 24 (?); Louvre AO 27196/4; Louvre AO 27196 bis/3;  
**TAr:** TA 856/2 (?); TA 4457/3; TA 6238/2; TA 14285+14286+13651/4 (?); TA 17431/3; TM.TAr.002/1, 3; TM.TAr.003/2, 3; TM.TAr.004/2 (×2), 3 (×5 ?);  
**N:** TA 3424+4259 B/3 (?); TA 14881/3; TM.N.001/5; TM.N.002/2; U.N.001/1, 4;  
**of**  
**IA:** TA 495/2; TA 2382/1; TA 2550; TA 3550; TA 10664/3; TM.IA.007/2;  
**TAr:** TA 14285+14286+13651/1 (?), 3 (× 2 ?), 4 (?); TA 17431/1;  
**N:** TA 10277 C/2; TM.N.004/6;  
**to**  
**IA:** TM.IA.006/2; TM.IA.009/2; TM.IA.025/2; RMr.001/4 (?); Louvre AO 1505 A/12, 13, 18; Louvre AO 27196/3; Louvre AO 27196 bis/4;  
**TAr:** TA 14285+14286+13651/3; TA 17431/3; TM.TAr.002/ 4; TM.TAr.003/2; Louvre AO 26599/3;  
**introducing the direct object of a verb**  
**IA:** Louvre AO 1505 A/22, 23;
- l'* **negative particle not**  
**IA:** Louvre AO 1505 A/22;  
**TAr:** TA 17431/4 (×3);
- lhn* **conj. therefore**  
**IA:** Louvre AO 1505 A/9 (?), 11;
- \*lyly* ***lyly*<sup>ʔ</sup> sb. m. sg. emph. night**  
**IA:** TA 8761+1058/2
- mgmr* ***mgmr* sb. m. sg. const. or *mgmr*[ʔ] sb. m. sg. emph. incense altar**  
**N:** TA 884/1 (?); TA 8675/1 (?);  
***mgmr* sb. m. sg. const.**  
**N:** TM.N.002/1; TM.N.003/1;
- \*mḥrn* ***mḥrn*<sup>ʔ</sup> sb. m. sg. emph. small incense altar**  
**IA:** TM.IA.017/1; RMr.001/1 (?);
- \*mytb* ***mytb*<sup>ʔ</sup> sb. m. sg. emph. pedestal, seat**  
**IA:** TA 981/1; Louvre AO 27196/1 (?); Louvre AO 27196 bis/2;  
***mytb* sb. m. sg. constr. seat**  
**IA:** Riyād Museum 1020 A/6;
- mlk* ***mlk*<sup>ʔ</sup> sb. m. sg. emph. the king**  
**IA:** Louvre AO 1505 A/2 (?), 20;  
***mlk* sb. m. sg. const. king**  
**IA:** TA 964/1 (?); TA 2382/3; TA 6233; TA 8827+8828/3; TM.IA.029/1 (?);  
**TAr:** TA 14285+14286+13651/2; TA 17431/1; TM.TAr.004/1;  
**N:** TA 884/3; TA 4590/2; TA 14763/2;  
***mlky* sb. m. pl. const. kings**  
**IA:** Riyād Museum 1020 A/3 (?);
- mn* **rel. pron. whoever**  
**N:** TA 3424+4259 A/1 (?);
- mn* **prep. from**  
**IA:** TA 8827+8828/4 (?); Louvre AO 1505 A/15, 19 (×2), 23;

- mn qdm**      **prepositional phrase before (in both place and time) (see also qdm)**  
**N:** TA 974 B/2;
- mr<sup>3</sup>**      **mr<sup>3</sup> sb. m. sg. const. lord**  
**IA:** TA 964/3;  
**mr<sup>3</sup> abs. or const.**  
**IA:** TM.IA.013/2 (?);  
**mr<sup>3</sup> y sb. m. pl. const. lords**  
**IA:** Riyād Museum 1020 A/9 (?);
- \*nsh**      **ynshw vb. pe<sup>c</sup>al p.c. 3 m. pl. may they exterminate**  
**IA:** Louvre AO 1505 A/15;
- npš**      **npš sb. f. sg. const. funerary monument**  
**IA:** TA 3185/1; TA 5840; TA 10277 A; TA 10664/1; TA 13108/1; TA 13109/1;  
 TM.IA.001 A/1 (?); TM.IA.001 B/1; TM.IA.002/1; TM.IA.004/1 (?);  
 TM.IA.007/1; TM.IA.010/1; TM.IA.011/1; TM.IA.012/1; TM.IA.015/1;  
 TM.IA.016/1; TM.IA.019/1; TM.IA.020/1; TM.IA.021/1 (?); TM.IA.22/1 (?);  
 TM.IA.028/1; TM.IA.030/1; Riyād Museum T11/1 (?); RMru.002/1 (?); Louvre  
 AO 27226 (?); U.IA.001/1; U.IA.002/1 (?);  
**TAr:** TA 10277 B;  
**N:** TA 10277 C/1; TA 14881/1; TM.N.004/1; RMru.003/1 (?);  
**npš sb. f. sg. const. self**  
**TAr:** TA 4457/3;  
**N:** U.N.001/1;  
**npš sb. f. sg. const. soul, live force of**  
**IA:** TA 945+246/2, 3 (?); TA 8411/2 (?); TM.IA.005/2 (?); TM.IA.013/5;  
 TM.IA.025/2, 3; TM.IA.029/2; Riyād Museum 1020 A/8, 10; RMru.001/6;  
 Louvre AO 27196/4; Louvre 27196 bis/3;  
**TAr:** TA 14285+14286+13651/3 (×2); TM.TAr.002/2 (×2); TM.TAr.003/2–3  
 (?); TM.TAr.004/2;  
**Meaning uncertain:**  
**TAr:** TA 856/3 (?); TA 3335/3;  
**N:** RMru.003/1 (?);
- nqš**      **nqš sb. m. sg. const. carver**  
**N:** TA 3424+4259 B/2;
- \*swt**      **swt<sup>3</sup> sb. f. sg. emph. stele**  
**IA:** Louvre AO 1505 A/14;
- ‘l**      **prep. over**  
**N:** TM.N.004/4;  
**for**  
**TAr:** Louvre AO 26599/4;
- \*lw**      **‘lw<sup>3</sup> sb. f. sg. emph. the burnt offering**  
**TAr:** TA 14285+14286+13651/3 (?);
- \*ly**      **h<sup>c</sup>ly vb. haf<sup>c</sup>el s.c. 3 m. sg. he raised, elevated**  
**IA:** Riyād Museum 1020 A/3
- \*lym**      **‘lym sb. m. sg. constr. young man, servant**  
**IA:** TA 8827+8828/3; Riyād Museum 1020 A/2 (?);
- ‘lm**      **‘lm sb. m. sg. abs. eternity**  
**IA:** TA 1090 B/2; TA 8411/2; TM.IA.013/7; Louvre AO 1505 A/24 (?);  
**TAr:** TA 14285+14286+13651/4 (?); TA 17431/3; TM.TAr.002/3;  
 TM.TAr.003/3; TM.TAr.004/3 (?);  
**N:** TA 3424+4259 B/3; TA 14881/3; TM.N.001/5; TM.N.002/2; U.N.001/4;

- ᶜm**                    **ᶜm sb. m. sg. const. people**  
N: TA 10277 C/3;
- ᶜšr w-šbᶜ**           **num. abs. seventeen**  
TAr: TA 14285+14286+13651/1 (?);
- p**                      **conj. and so**  
IA: TM.IA.009/2;
- \*pḥh**                **pḥt sb. m. sg. const. governor**  
IA: TA 964/2, 3; TA 10086/3 (?); Riyāḍ Museum 1020 A/1 (?);
- \*pḥr**                **pḥr' sb. m. sg. emph. potter**  
IA: TA 981/2 (?);
- \*pny**                **pny sb. m. sg. constr. (?) meaning unknown**  
TAr: TM.TAr.003/1;
- \*šdq**                **šdqw vb. pa'el s.c. 3 m. pl. + l-, they have granted**  
IA: Louvre AO 1505 A/12;
- \*šdqh**               **šdqṯ' sb. f. sg. emph. the grant**  
IA: Louvre AO 1505 A/16;
- \*šlm**                **šlm' sb. m. sg. emph. the statue**  
IA: TA 8827+8828/1;  
**šlm---- sb. m. sg. constr. or emph. (šlmf')**  
N: TA 12568/2;
- \*qbr**                **qbr sb. m. sg. constr. grave**  
IA: TA 11627/1; TA 12006 A/1; TA 14940 (?); TM.IA.008/1; TM.IA.014/1  
(?); TM.IA.018/1; TM.IA.026/1; Riyāḍ Museum 64-1-86 (?);
- qdm**                **prep. before (both in place and time, see also mn qdm)**  
IA: TM.IA.027/2; Riyāḍ Museum 1020 A/5;
- \*qwm**               **ᶜqym vb. 'af'el s.c. 3 m. sg. he erected**  
N: TM.N.004/3;  
**hqym vb. haf'el s.c. 3 m. sg. he set up**  
IA: Riyāḍ Museum 1020 A/5 (?);
- q'd**                **q'd vb. pe'al (?) s.c. 3 m. sg. he knelt before**  
IA: TM.IA.006/1;
- qrb**                **qrb vb. pa'el s.c. 3 m. sg. he offered**  
IA: TA 981/1; TA 4916/2 (?); TM.IA.005/1 (?); TM.IA.017/2; TM.IA.025/1;  
RMru.001/2; Louvre AO 27196/1-2 (?); Louvre AO 27196 bis/2 (?);  
TAr: TA 8181/3 (?); TA 14285+14286+13651/2; TM.TAr.003/1; Louvre AO  
26599/1(?);  
**qrbn act. ptc. m. pl. abs. they offered**  
TAr: TM.TAr.004/2;
- qrš**                **qrš adj. thick, heavy (of wine) (?)**  
IA: TA 12943;
- \*r'š**                **r'š sb. m. sg. const. chief citizen**  
N: TM.N.004/3;
- \*rbᶜh**                **rbᶜt' sb. f. sg. emph. feasting couch (?)**  
TAr: TA 17431/2;  
**rbᶜt' sb. f. sg. const.**  
TAr: TM.TAr.004/2 (?);
- \*rhnn**               **yrhnn vb. pe'al p.c. 3 m. pl. they may give as a pledge**  
TAr: TA 17431/4;
- \*rḥb**                **ᶜrḥb vb. 'af'el s.c. 3 m. sg. he enlarged**  
IA: Riyāḍ Museum 1020 A/4

<i>rḥm</i>	<i>rḥm</i> vb. pe <sup>ʿ</sup> al s.c. 3 m. sg. <i>he loves</i> N: TA 10277 C/3;
* <i>r<sup>ʿ</sup></i>	{ <i>r</i> } <sup>ʿ</sup> sb. m. sg. const. <i>neighbour</i> (?) TAr: TM.TAr.004/3 (?);
* <i>rpy</i>	{ <i>r</i> }{ <i>py</i> } sb. m. sg. const. (?) <i>healing</i> (?) TAr: TM.TAr.004/3 (?);
* <i>ršy</i>	<i>ršy</i> inf. of pa <sup>ʿ</sup> el m. sg. constr. <i>satisfaction, pleasure</i> TAr.: TM.TAr.004/2;
* <i>šymh</i>	<i>šymt</i> <sup>ʰ</sup> sb. f. sg. emph. <i>property</i> IA: Louvre AO 1505 A/19;
* <i>šm</i>	<i>šm</i> sb. m. sg. constr. <i>name, posterity</i> IA: Louvre AO 1505 A/4, 15, 23;
<i>šm<sup>ʿ</sup></i>	<i>šm<sup>ʿ</sup></i> vb. pe <sup>ʿ</sup> al s.c. 3 m. sg. + <i>l-</i> <i>may he listen + to</i> (see the discussion under TM.IA.006) IA: TM.IA.006/2; TM.IA.009/2; TAr: TM.TAr.002/4 (?);
<i>šnh</i>	<i>šnh</i> sb. f. sg. abs. <i>year in [š]nh b-šnh year by year = every year</i> IA: Louvre AO 1505 A/21 (×2); <i>šnt</i> sb. f. sg. const. <i>year</i> IA: TA 945+246/ 4 (?); TA 964/1 (?); TA 2382/2; TA 2550/1 (?); TA 4915/1; TA 4916/1; TA 10664/3; TM.IA.007/4; TM.IA.013/8; Louvre AO 1506 A/1; U.IA.004/1; TAr: TA 8181/1; TA 14285+14286+13651/1; TA 17431/1; TM.TAr.004/1 (?); N: TA 884/2 (?); TA 8675/5; TA 10277 C/2; TM.N.004/6;
* <i>tb<sup>ʿ</sup></i>	<i>tb<sup>ʿ</sup></i> sb. m. sg. const. <i>follower(s)</i> (?) TAr: TA 17431/2;
<i>tlt</i>	numeral abs. f. <i>three</i> TAr: TA 17431/4;
* <i>tr<sup>ʿ</sup>h</i>	<i>tr<sup>ʿ</sup>t<sup>ʰ</sup></i> sb. f. sg. emph. <i>gate</i> IA: TA 964/4.

## Numerals

2	(i.e. two vertical strokes) IA: TA 964/1; TAr: TA 17431/1 (×2);
3	(i.e. three vertical strokes) TAr: TM.TAr.004/1;
4	(i.e. four vertical strokes) IA: TA 2550 (?); TA 8846 (?); N: TA 10277 C/2;
6	(i.e. six vertical strokes) IA: Louvre AO 1505 A/20;
10	IA: TA 2382/1; TA 10664/3; Riyāḍ Museum T11/2; TAr: TA 8181/1 (?);
11	(i.e. 10+1) IA: TA 2550; TAr: TA 14285+14286+13651/1;
13	(i.e. 10+1+1+1, units joined by a horizontal line at their bases) IA: TA 10664/4;
15	(i.e. 10 + 1+1+1+1+1 apparently not joined) IA: TM.IA.007/4

18 (?)	(i.e. 10+ two rows of 1+1+1+1 one above the other) <b>IA:</b> Louvre AO 1505 A/19 (?);
20	<b>IA:</b> TA 2382/2; TA 3550; U.IA.004/1 (?);
21	(i.e. 20+1) <b>IA:</b> TM.IA.007/3; Louvre AO 1505 A/21;
22	(i.e. 20+1+1) <b>IA:</b> Louvre AO 1505 A/1 (?);
24	(i.e. 20+1+1+1+1) <b>N:</b> TA 10277 C/2;
30	(i.e. 20+10) <b>IA:</b> TA 4916/1;
40	(i.e. 20+20) <b>IA:</b> TA 4915/1;
98	(i.e. 20+20+20+20+10+5+1+1+1) <b>N:</b> TM.N.004/6.

**Divine, personal, group, place, and month names**

<sup>ʾ</sup> <i>b</i>	<b>month name <sup>ʾ</sup><i>Ab</i> (roughly <i>August</i>)</b> <b>IA:</b> TM.IA.007/3; Riyāḍ Museum T11/2 (?); <b>TAr:</b> TA 14285+14286+13651/1;
<sup>ʾ</sup> <i>{d/r}{d/r}w</i>	<b>p.n. (m.)</b> TA 12006 B/2;
<sup>ʾ</sup> <i>{d/r}yšw</i>	<b>p.n. (m.)</b> <b>IA:</b> TM.IA.018/1-2;
<sup>ʾ</sup> <i>dnšy</i>	<b>p.n. (m.)</b> <b>IA:</b> TM.IA.011/2;
<sup>ʾ</sup> <i>dr</i>	<b>month name <sup>ʾ</sup><i>Adār</i> (roughly <i>February/March</i>)</b> <b>IA:</b> TA 964/1; TM.IA.013/7-8 (? or [ʾ][y]r);
<sup>ʾ</sup> <i>zmw</i>	<b>p.n. (m.)</b> <b>TAr:</b> Louvre AO 26599/2;
<sup>ʾ</sup> <i>ḥbw}{whw</i>	<b>p.n. (m.)</b> <b>TAr:</b> TM.TAr.003/1 (?);
<sup>ʾ</sup> <i>yr</i>	<b>month name <sup>ʾ</sup><i>Iyār</i> (roughly <i>May</i>)</b> <b>IA:</b> TM.IA.013/7-8 (? or [ʾ][d]r); <b>N:</b> TM.N.004/5;
<sup>ʾ</sup> <i>lwhb</i>	<b>p.n. (m.)</b> <b>IA:</b> TM.IA.025/1;
<sup>ʾ</sup> <i>lwl</i>	<b>month name <sup>ʾ</sup><i>Elūl</i> (roughly <i>September</i>)</b> <b>N:</b> TA 10277 C/2;
<sup>ʾ</sup> <i>lh}{d/r}ym</i>	<b>p.n. (m.)</b> <b>TAr:</b> TA 14285+14286+13651/2;
<sup>ʾ</sup> <i>m---</i>	<b>p.n. (f.)</b> <b>IA:</b> TM.IA.012/1-2;
<sup>ʾ</sup> <i>myh</i>	<b>p.n. (m.)</b> <b>IA:</b> TM.IA.023/2;
---- <sup>ʾ</sup> <i>mnwt</i>	<b>p.n. (m.)</b> <b>IA:</b> TA 9209/1 (?);
<sup>ʾ</sup> <i>mr</i> <sup>ʾ</sup> <i>l</i>	<b>p.n. (m.)</b> <b>IA:</b> TM.IA.011/1-2;

<b>᾿mt-š᾿m</b>	<b>p.n. (m?)</b> IA: TM.IA.021/2–3 (?);
<b>᾿mt-lp{k/q}{d/r}</b>	<b>p.n. (m?)</b> IA: TM.IA.026/2 (?);
<b>᾿nmw</b>	<b>p.n. (m.)</b> N: TA 3424+4259 B/1;
<b>᾿šnw</b>	<b>p.n. (m.)</b> N: TA 14881/2;
<b>᾿ršn</b>	<b>p.n. (m.)</b> IA: RMrü.001/3;
<b>᾿šym</b>	<b>d.n. Ašīmā</b> IA: TM.IA.027/2; Riyād Museum 1020 A/7; Louvre AO 1505 A/3, 17;
<b>᾿š᾿yh</b>	<b>p.n. (m.)</b> N: TM.N.004/1;
<b>bwln</b>	<b>p.n. (m.)</b> N: TM.N.003/2;
<b>bn᾿y</b>	<b>p.n. (m.)</b> IA: TA 5840;
<b>b᾿šk</b>	<b>p.n. (f.)</b> IA: TM.IA.001 B/1;
<b>b᾿šmn</b>	<b>d.n. [possibly part of a p.n.]</b> IA: TM.IA.003/2–3 (?);
<b>bryk᾿</b>	<b>p.n. (m.)</b> IA: TM.IA.019/3;
<b>gwn</b>	<b>p.n. (m.)</b> N: TM.N.002/2;
<b>gzy᾿h</b>	<b>p.n. (f.)</b> IA: TA 10277 A (?);
<b>gzylh</b>	<b>p.n. (f.)</b> TAr: TA 10277 B;
<b>gy{d/r}n</b>	<b>p.n. (m.)</b> IA: TM.IA.002/1;
<b>gl----</b>	<b>p.n. (m)</b> IA: TA 13108/2;
<b>gmyth</b>	<b>p.n. (m.)</b> IA: TM.IA.22/1–2 (?);
<b>grm</b>	<b>p.n. (m.)</b> IA: TM.IA.006/1 (?);
<b>grm᾿lhy</b>	<b>p.n. (m.)</b> IA: TA 12006 A/3–4; U.IA.001/2–3;
<b>grmw</b>	<b>p.n. (m.)</b> N: TA 14881/1;
<b>grmn</b>	<b>p.n. (m.)</b> IA: TM.IA.001 A/1; TM.IA.007/2;
<b>{d/r}᾿š</b>	<b>d.n. (see also {r/d}᾿š)</b> IA: TM.IA.025/2;
<b>{d/r}᾿b</b>	<b>g.n. in d.n. ṣlm zy {d/r}᾿b (see also {r/d}᾿b)</b> IA: Riyād Museum 1020 A/4, 6;
<b>hgm</b>	<b>g.n. (see ṣlm zy hgm)</b> IA: Louvre AO 1505 A/4 (?), 11, 13, 18;

<i>hny<sup>3</sup>n</i>	<b>p.n. (m.)</b> IA: TA 10664/1;
<i>w<sup>3</sup>lh</i>	<b>p.n. (m.)</b> TAr: TA 10277 B;
<i>w<sup>3</sup>lw</i>	<b>p.n. (m.)</b> IA: TM.IA.006/1;
<i>w<sup>3</sup>lt</i>	<b>p.n. (f.)</b> N: TM.N.002/1;
<i>zyd</i>	<b>p.n. (m.)</b> IA: TM.IA.028/2;
<i>zydn</i>	<b>p.n. (m.)</b> IA: TM.IA.002/2; TM.IA.013/3; U.IA.001/4–5 (?); U.IA.004/2 (?);
<i>zynw</i>	<b>p.n. (m.)</b> IA: TA 10086/3 (?);
<i>znšt</i>	<b>p.n. (m.) (?)</b> IA: TA 12943;
<i>h{d/r/n}{.}{z/y}</i>	<b>p.n. (m.)</b> IA: TM.IA.030/1–2;
<i>hwšbw</i>	<b>p.n. (m.)</b> N: TA 974 B/1 (?);
<i>hṭmh</i>	<b>p.n. (m.) (?)</b> TAr: TM.TAr.003/1–2;
<i>hyw</i>	<b>p.n. (m.)</b> N: TA 3424+4259 B/2;
<i>hmw</i>	<b>p.n. (m.) (?)</b> TAr: TA 17431/1–2 (?), 3;
<i>hndzy</i>	<b>IA: p.n. (f./m.) (?)</b> IA: U.IA.002/1;
<i>hnzrw</i>	<b>p.n. (m.)</b> IA: TA 8947/2;
<i>hrmn</i>	<b>p.n. (m.)</b> IA: TA 8006.1 (?); TA 14299.1 (?); Riyāḍ Museum T11/1 (?);
<i>hrtt</i>	<b>p.n. (m.) (Aretas)</b> N: TA 4590/2 (?); TA 10277 C/2;
<i>ṭw{d/r}----</i>	<b>p.n. (m.)</b> IA: TM.IA.006/2 (?);
<i>ṭw{d/r}m</i>	<b>p.n. (m.)</b> IA: TM.IA.024;
<i>ywsp</i>	<b>p.n. (m.)</b> N: TM.N.004/2;
<i>k<sup>c</sup>bw</i>	<b>p.n. (m.)</b> N: TA 3424+4259 A/2 (?);
<i>lwdn</i>	<b>p.n. (m.)</b> IA: TA 964/1;
<i>lhyn</i>	<b>g.n. <i>Lihyān</i></b> IA: TA 2382/3; TA 8827+8828/3; TA 14323/1 (?); TM.IA.029/1; Riyāḍ Museum 1020 A/3; TAr: TA 17431/1; TM.TAr.004/1;
<i>mzhp</i>	<b>p.n. (m.)</b> IA: TA 981/2 (?);

<b><i>mḥ{d/r}mnh</i></b>	<b>p.n. (m.)</b> IA: Riyād Museum 61-1-86/1;
<b><i>myhwt</i></b>	<b>p.n. (f.)</b> IA: TM.IA.008/1;
<b><i>mnwh</i></b>	<b>d.n. (f.) (cf. <i>mnwt</i>)</b> IA: RMru.001/4 TAr: TA 856/2 (?); TM.TAr.003/2;
<b><i>mnwt</i></b>	<b>d.n. (f.) (cf. <i>mnwh</i>)</b> IA: TA 10086/2;
<b><i>mnyn</i></b>	<b>p.n. (f.)</b> IA: TM.IA.026/1;
<b><i>mnkw</i></b>	<b>p.n. (m.) (<i>Malichus</i>)</b> TAr: TA 14285+14286+13651/1 (?); N: TA 14763/2 (?);
<b><i>mn<sup>ε</sup></i></b>	<b>p.n. (m.)</b> IA: TM.IA.008/2;
<b><i>mnpw</i></b>	<b>d.n. (m.)</b> IA: TA 10086/2 (?);
<b><i>m<sup>ε</sup>nn</i></b>	<b>p.n. (m.)</b> IA: Louvre AO 27196/2; Louvre AO 27196 bis/1 (?);
<b><i>m<sup>ε</sup>ntn</i></b>	<b>p.n. (m.)</b> IA: TM.IA.010/2;
<b><i>mṣr</i></b>	<b>g.n. <i>Egypt</i></b> IA: TA 1029/2 (?);
<b><i>mqmwn</i></b>	<b>p.n. (m.)</b> IA: TM.IA.001 A/1–2 (?);
<b><i>mr<sup>3</sup>m</i></b>	<b>p.n. (f./m. ?)</b> IA: TM.IA.017/2;
<b><i>mš<sup>ε</sup>wdw</i></b>	<b>p.n. (m.)</b> TAr: TM.TAr.004/1;
<b><i>nbw<sup>3</sup>l</i></b>	<b>p.n. (m.)</b> IA: TM.IA.006/2; TM.IA.024/1;
<b><i>nbwndnḥ</i></b>	<b>p.n. (m.)</b> IA: TA 2675/2;
<b><i>nbṭw</i></b>	<b>g.n. <i>Nabaṭū</i></b> TAr: TA 14285+14286+13651/2; N: TA 884/4 (?); TA 4590/2 (?);
<b><i>nblṭ<sup>ε</sup></i></b>	<b>p.n. (m.) (see also <i>bylṭ<sup>ε</sup></i> in the list of words)</b> N: TM.N.004/2;
<b><i>ng<sup>ε</sup>lh</i></b>	<b>p.n. (m.)</b> IA: RMru.001/2;
<b><i>nty<sup>3</sup>r<sup>3</sup>l</i></b>	<b>p.n. (m.)</b> IA: TA 964/2, 3;
<b><i>nysn</i></b>	<b>month name <i>Nīsān</i> (roughly <i>April</i>)</b> IA: TA 945+246/4 (?); TA 10664/3; TAr: TA 17431/1;
<b><i>nš<sup>3</sup>n</i></b>	<b>p.n. (m.)</b> IA: TM.IA.030/3;
<b><i>ntm</i></b>	<b>p.n. (m.)</b> IA: Riyād Museum 61-1-86/2;

<i>sywn</i>	<b>month name <i>Sīwān</i> (roughly <i>May-June</i>)</b> IA: TA 495/2; TA 2550 (?); U.IA.004/1;
<i>ˁbdˁlktb</i>	<b>p.n. (m.) (cf. <i>ˁbdktb</i>)</b> N: TM.N.003/1;
<i>ˁbdgn</i>	<b>p.n. (m.)</b> IA: TM.IA.020/3;
<i>ˁbdw</i>	<b>p.n. (m.)</b> N: TA 884/1;
<i>ˁbdktb</i>	<b>p.n. (m.) (cf. <i>ˁbdˁlktb</i>)</b> IA: TM.IA.009/1;
<i>ˁbdš{d/r}---</i>	<b>p.n. (m.)</b> IA: TA10578 A;
<i>ˁbydw</i>	<b>p.n. (m.)</b> N: TA 10277 C/1;
<i>ˁwtˁlhy</i>	<b>p.n. (f.)</b> IA: TA 12006 A/1–2;
<i>ˁwtw</i>	<b>p.n. (m.)</b> N: TA 974 B/1;
<i>ˁzzw</i>	<b>p.n. (m.)</b> IA: TA 10664/2;
<i>ˁzyzw</i>	<b>p.n. (m.)</b> IA: TA 8947/1;
<i>ˁlb</i>	<b>p.n. (f.)</b> IA: TA 13109/1 (?);
<i>ˁlymnwt</i>	<b>p.n. (f.)</b> IA: TM.IA.014/1;
<i>ˁln</i>	<b>p.n. (f.)</b> IA: Louvre AO 27226;
<i>ˁmyw</i>	<b>p.n. (m.)</b> TAr: TM.TAr.004/1 (?);
<i>ˁmrh</i>	<b>p.n. (m.)</b> IA: TA 13109/2;
<i>ˁmrw</i>	<b>p.n. (m.)</b> IA: TM.IA.16/1; TAr: TM.TAr.004/1 (?);
<i>ˁmrm</i>	<b>p.n. (m.)</b> N: TM.N.004/4;
<i>ˁmrn</i>	<b>p.n. (m.)</b> IA: Louvre AO 27196/2–3 (?); Louvre AO 27196 bis/1;
<i>ˁnmw</i>	<b>p.n. (m.)</b> N: TA 3424+4259 B/1;
<i>ˁš{d/r}w</i>	<b>p.n. (m.)</b> TAr: TA 17431/2;
<i>ˁqw{d/r}š</i>	<b>d.n.</b> IA: TM.IA.027/2;
<i>ˁrgw</i>	<b>p.n. (m.)</b> TAr: TA 14285+14286+13651/2;
<i>ˁšmw</i>	<b>p.n. (m.)</b> N: TM.N.004/4;
<i>pṯsry</i>	<b>p.n. (m.)</b> IA: Louvre AO 1505 A/10 (?), 12, 22;

<i>pkł</i>	<b>p.n. (?)</b> IA: TM.IA.006/2;
<i>psg</i>	<b>p.n. (m.)</b> IA: TA 6233/1; Riyāḍ Museum 1020 A/2, 8;
<i>psy<sup>3</sup>l</i>	<b>p.n. (f.)</b> N: TA 10277 C/1;
<i>syḥ<sup>o</sup></i>	<b>p.n. (m.)</b> IA: TA 8827+8828/2;
<i>šlm</i>	<b>d.n.</b> IA: TA 100; TA 3814/3 (?); TA 8827+8828/5; TA 10086/1; TA 16566/6; Louvre AO 27196/3; Louvre AO 27196 bis/4; TAr: TA 14285+14286+13651/3; TM.TAr.004/2;
<i>šlm zy hgm</i>	<b>d.n.</b> IA: Louvre AO 1505 A/3–4, 11, 13, 18;
<i>šlm zy mḥrm</i>	<b>d.n.</b> IA: Louvre AO 1505 A/2 (?), 17;
<i>šlm zy {d/r}b</i>	<b>d.n.</b> IA: Riyāḍ Museum 1020 A/4, 6;
<i>šlm<sup>3</sup>z{d/r}</i>	<b>p.n. (m.)</b> IA: TM.IA.018/3;
<i>šlmbłt</i>	<b>p.n. (m.)</b> IA: TM.IA.016/2;
<i>šlm{d/r}{n/w}h</i>	<b>p.n. (m.)</b> IA: TM.IA.022/2–3 (?);
<i>šlmyhb</i>	<b>p.n. (m.)</b> IA: TA 945+246/1 (?); TA 8827+8828/2;
<i>šlmšzb</i>	<b>p.n. (m.)</b> IA: Louvre AO 1505 A/10, 12, 22; Louvre AO 1505 B/1;
<i>qšm</i>	<b>p.n. (m.)</b> IA: TA 3280 (?);
<i>qšm<sup>3</sup>l</i>	<b>p.n. (m.)</b> IA: TM.IA.019/2;
<i>rb</i>	<b>g.n. part of the epithet of <i>šlm zy {db/rb}</i></b> IA: Riyāḍ Museum 1020 A/4, 6;
<i>{r/d}š<sup>o</sup></i>	<b>d.n. (see also {d/r}š<sup>o</sup>)</b> IA: TM.IA.025/2;
<i>rg<sup>o</sup></i>	<b>p.n. (m.)</b> TAr: Louvre AO 26599/2;
<i>rg<sup>o</sup>l</i>	<b>p.n. (m.)</b> IA: TA 10277 A;
<i>šbt</i>	<b>month name Šabāt (roughly January-February)</b> IA: TA 2382/1;
<i>šb<sup>o</sup>n</i>	<b>p.n. (m.)</b> IA: Louvre AO 27226 (?);
<i>šg<sup>o</sup>n</i>	<b>p.n. (m.)</b> IA: TM.IA.020/2;
<i>šhrw</i>	<b>p.n. (m.)</b> IA: TA 945+246/2; TA 8827+8828/3; Riyāḍ Museum 1020 A/2, 9; TAr: TA 17431/1;
<i>šy<sup>o</sup>----</i>	<b>d.n./p.n.</b> IA: TM.IA.006/1 (?);

<b>šy<sup>ꜥ</sup></b>	<b>p.n. (m.)</b> IA: TM.IA.007/1–2;
<b>škrn</b>	<b>p.n. (m.)</b> N: TA 3424+4259 B/2;
<b>šlm</b>	<b>p.n. (m.)</b> N: TA 4590/1 (?);
<b>šlmn</b>	<b>p.n. (f./m.)</b> IA: U.IA.004/2 (m); N: TA 12568/3 (?);
<b>šlmt</b>	<b>p.n. (m.)</b> N: TA 3424+4259 A/2; TA 8675/2 (?);
<b>šmš---</b>	<b>p.n. (f./m.)</b> IA: TM.IA.004/1;
<b>šmtrpqn</b>	<b>p.n. (m.)</b> IA: TA 1029/1 (?);
<b>šngl<sup>ꜥ</sup></b>	<b>d.n.</b> IA: Riyād Museum 1020 A/6 (?); Louvre AO 1505 A/2 (?), 17;
<b>š<sup>ꜥ</sup> {d/r}h</b>	<b>p.n. (f./m.) (?) (See also š<sup>ꜥ</sup> {r/d}h)</b> IA: TA 14940;
<b>špš<sup>ꜥ</sup> lk</b>	<b>p.n. (f./m.) (?)</b> IA: TA 11627/1–2 (?);
<b>š<sup>ꜥ</sup> {r/d}h</b>	<b>p.n. (f./m.) (?) (See also š<sup>ꜥ</sup> {d/r}h)</b> IA: TA 14940
<b>tym</b>	<b>p.n. (m.)</b> IA: TM.IA.028/1;
<b>tym<sup>ꜥ</sup></b>	<b>g.n. <i>Taymā<sup>ꜥ</sup></i> (see also <i>tymy</i>)</b> IA: TA 964/2, 3, 4; TA 4915/3; 7267/3; TA 10086/3 (?); Riyād Museum 1020 A/1, 7 (?); Louvre AO 1505 A/2 (?), 3, 12, 14, 16, 18;
<b>tymw</b>	<b>p.n. (m.)</b> IA: TM.IA.025/1;
<b>tymy</b>	<b>g.n. <i>Taymā<sup>ꜥ</sup></i> (see also <i>tym<sup>ꜥ</sup></i>)</b> N: TM.N.004/3;
<b>tymn</b>	<b>p.n. (m.)</b> IA: TM.IA.014/2;
<b>tlmy</b>	<b>p.n. (m.)</b> IA: TA 2382/2; TA 2550/1 (?); TA 4916/1; TA 12020;
<b>trh</b>	<b>d.n.</b> TAr: Louvre AO 26599/3;
<b>tšlh</b>	<b>p.n. (f.)</b> IA: TM.IA.010/1;
<b>tšry</b>	<b>month name <i>Tišrī</i> (roughly <i>September-October</i>)</b> IA: TA 3550 ; Louvre AO 1505/1 (?);

INDEX OF WORDS IN THE DADANITIC AND TAYMANITIC INSCRIPTIONS<sup>146</sup>

Since we do not know what order was used for the Taymanitic alphabet, the choice of order in this index can only be arbitrary and the words and names below have been placed in the order of the Arabic alphabet.

<b>ʿtr</b>	<b>sb. m. pl. footsteps, traces</b> Eskoubi 1999, no. 272/4 (?) (Taymā' II, Appendix B);
<b>ʿhr</b>	<b>adv. (?) at last</b> TA 2669 B/1;
<b>ʿhrt (?)</b>	<b>sb. f. sg. descendants</b> TA 2669 B/1–2;
<b>ʿs'</b>	<b>sb. m. sg. leader</b> TM.T.011; TM.T.023; Riyāḍ Museum 1020 B;
<b>ʿl</b>	<b>sb. m. sg. lineage, social group</b> Eskoubi 1999, no. 272/2 (Taymā' II, Appendix B); RMru.004 A/1–2;
<b>ʿlht</b>	<b>sb. f. sg. goddess (see also h-ʿlht)</b> TM.T.020/2;
<b>ʿmt</b>	<b>sb. f. sg. maidservant</b> TM.T.001.B/1; TM.T.037/2;
<b>ʿmr</b>	<b>sb. m. sg. command</b> TM.T.024/4;
<b>b</b>	<b>i.p.</b> TM.T.027;
<b>b-</b>	<b>prep. in, with</b> TA 9302; Eskoubi 1999, no. 272/4 (Taymā' II, Appendix B); TM.T.020/2 (?); TM.T.024/1; TM.T.041/4;
<b>b</b>	<b>sb. m. sg. son of</b> TA 515; TA 2669 A; TA 6222 (×2 ?); TA 9311; TA 10015/1 (×2 ?); TA 10570 A; TA 19501 (?); Eskoubi 1999, no. 272/1 (TA Appendix B); TM.T.001 A; TM.T.003; TM.T.004 A; TM.T.004 B (×2 ?); TM.T.005 B; TM.T.006/1, 2; TM.T.007; TM.T.009; TM.T.010; TM.T.012; TM.T.013; TM.T.014 (×2); TM.T.015/2; TM.T.016/1; TM.T.017; TM.T.018; TM.T.020/1; TM.T.021; TM.T.024/2; TM.T.025/3; TM.T.026 B; TM.T.027; TM.T.028/2, 3; TM.T.029 (×2 ?); TM.T.035; TM.T.036; TM.T.038 (×2); TM.T.039 A.1/1; TM.T.040 (×2); TM.T.041/2; TM.T.042; TM.T.044 (?); TM.T.046; RMru.004 A/1; RMru.004 B/1; Louvre AO 5010/1, 2; U.T.002; U.T.003/1 (×2 ?), 2; U.T.004 (×2 ?);
<b>bt</b>	<b>sb f. sg. daughter of</b> TM.T.005 A (?); TM.T.019/1–2; TM.T.025/2; U.T.001/2;
<b>ṭgb</b>	<b>vb. I s.c. 3 m. sg. he slaughtered and bled</b> Eskoubi 1999, no. 272/3 (Taymā' II, Appendix B);
<b>grr</b>	<b>sb m. sg. potter</b> TM.T.016/2;
<b>glz</b>	<b>sb. m. sg. (?) tax-collector (?) (but perhaps p.n. hglz, q.v.)</b> TM.T.001 B/2;

<sup>146</sup> Note that the three Dadanitic inscriptions in this catalogue, TA 888+894, TA 11414.1, and TA 15555.139, are all on sherds and that on the first two the texts are too fragmentary to yield coherent readings. Therefore only the name in the text on TA 15555.139 appears in these indexes.

<i>hty</i>	<b>pass. ptc. m. sg. may it be honoured (?)</b> TA 9302 (?);
<i>hd</i>	<b>numeral one, but alone in the phrase <i>l-hd-h</i> him/it alone</b> TA 9302;
<i>hll</i>	<b>vb. I s.c. 3 m. sg. he camped</b> TM.T.024/1; TM.T.041/4;
<i>hwl</i>	<b>sb. m. sg. year / great force</b> Eskoubi 1999, no. 272/4 (Taymā' II, Appendix B);
<i>rs'</i>	<b>sb. m. sg. chief</b> TA 9303;
<i>s<sup>2</sup>l</i>	<b>vb. I s.c. 3 m. sg. he asked</b> TM.T.039 A.1/2; TM.T.039 A.2;
<i>s<sup>2</sup>lt</i>	<b>sb. f. sg. request, question</b> TM.T.027;
<i>s<sup>1</sup>nt</i>	<b>sb. f. sg. year</b> TM.T.041/4;
<i>f-</i>	<b>conj. and then, and so</b> Eskoubi 1999, no. 272/3 (?) (Taymā' II, Appendix B); TM.T.039 A.1/2 (?);
<i>fl</i>	<b>sb. m. sg. action, deed</b> TA 9302; TA 9303;
<i>l-</i>	<b>prep. to, for, by</b> TA 9302; U.T.001/1, 3;
<i>l</i>	<b>i.p.</b> TA 10015/1; TM.T.001 B/1; TM.T.004 A; TM.T.006/1; TM.T.009; TM.T.011; TM.T.015; TM.T.016; TM.T.017; TM.T.019; TM.T.022; TM.T.023; TM.T.024/3, 5; TM.T.026 A; TM.T.026 B; TM.T.028/1; TM.T.029; TM.T.030; TM.T.034; TM.T.037/1; TM.T.038; TM.T.042; TM.T.045/1; TM.T.046; RMr.004/1; U.T.002; U.T.003/1;
<i>lm</i>	<b>i.p.</b> TA 515 (?); TA 6222 (?); TA 7287 B (?); TM.T.024/2; TM.T.036; RMr.004 B/1; Louvre AO 5010/1; RMr.006;
<i>nšb</i>	<b>vb. I s.c. 3 m. sg. he set up a standing stone</b> TM.T.020/2 (?);
<i>h-</i>	<b>def. art. the</b> Eskoubi 1999, no. 272/3 (Taymā' II, Appendix B); TM.T.001 B/2; TM.T.016/2; TM.T.020/2 (?) (see commentary); U.T.003/2 (?);
<i>-h</i>	<b>encl. possessive pron. 3 m. sg. his</b> TA 9302; TM.T.020/2 (see commentary); Eskoubi 1999, no. 272/4 (Taymā' II, Appendix B); TM.T.020/2 (?);
<i>hrg</i>	<b>act. ptc. m. sg. destroyer</b> Eskoubi 1999, no. 272/2 (Taymā' II, Appendix B);
<i>hlk</i>	<b>vb. I s.c. 3 m. sg. he went</b> Eskoubi 1999, no. 272/3–4 (Taymā' II, Appendix B);
<i>w</i>	<b>conj. and</b> TM.T.012; U.T.001/3;
<i>yd</i>	<b>sb. f. sg. hand</b> TM.T.020/2;
<i>ym</i>	<b>sb. m. sg. day, battle</b> TA 9302.

**Divine, personal, and group names in the Taymanitic and Dadanitic inscriptions**

<b>ḥbʿl</b>	<b>p.n. (m.)</b> U.T.004 (?);
<b>ḥbsʿmʿ</b>	<b>p.n. (m.)</b> TM.T.006/1;
<b>ḥblḥ</b>	<b>p.n. (m.)</b> TM.T.028/2;
<b>ḥḥḥn</b>	<b>p.n. (f.)</b> TM.T.019/1;
<b>ḥdm</b>	<b>p.n. (m.)</b> TM.T.029;
<b>ḥrʿ</b>	<b>p.n. (m.)</b> TM.T.024/2;
<b>ḥrd</b>	<b>p.n. (f./m.)</b> TM.T.022 (?);
<b>ḥrk</b>	<b>p.n. (m.)</b> TM.T.046;
<b>ḥzn</b>	<b>p.n. (m.)</b> TA 15555.139 (?) (Dadanitic ?); TM.T.027;
<b>ḥlḥ</b>	<b>p.n. (m.)</b> TM.T.040;
<b>ḥmt</b>	<b>p.n. (f.)</b> U.T.001/1;
<b>ḥmtʿly</b>	<b>p.n. (f.)</b> TM.T.025/1 (?);
<b>ḥntn</b>	<b>p.n. (f./m.)</b> TM.T.045/1;
<b>ḥnsʿ</b>	<b>p.n. (f./m.)</b> TM.T.024/3;
<b>bʿl</b>	<b>p.n. (m.)</b> TM.T.039 A.1/1;
<b>bbrr</b>	<b>p.n. (m.)</b> TM.T.019/2 (?);
<b>bgʿ</b>	<b>g.n. a group in Taymā'</b> Riyāḍ Museum 1020 B
<b>bḥm</b>	<b>p.n. (m.)</b> TM.T.046;
<b>bḥmd</b>	<b>p.n. (m.)</b> TM.T.025/2;
<b>bzdḥ</b>	<b>p.n. (m.)</b> TA 10015/1 (?);
<b>bsʿdn</b>	<b>p.n. (f./m.)</b> TM.T.043;
<b>bs²mʿtn</b>	<b>p.n. (f./m.)</b> TM.T.026 A;
<b>bḥm</b>	<b>p.n. (m.)</b> TM.T.026 B;
<b>bʿttr</b>	<b>p.n. (m.)</b> TM.T.017;

<i>b<sup>ˆ</sup>zw</i>	<b>p.n. (f./m.)</b> TM.T.037/3 (?);
<i>b<sup>ˆ</sup>yy</i>	<b>p.n. (m.)</b> TA 6222 (?);
<i>bh{t/s<sup>3</sup>}n</i>	<b>p.n. (m.) (see also h{t/s<sup>3</sup>}n)</b> TA 19501 (?);
<i>ts<sup>1</sup>kn</i>	<b>p.n. (m.)</b> TM.T.028/3;
<i>tmnyt</i>	<b>g.n.</b> TM.T.023;
<i>ty{r}{l}</i>	<b>p.n. (m.)</b> TM.T.012 (?);
<i>t<sup>ˆ</sup>n</i>	<b>p.n. (m.)</b> TM.T.004 B;
<i>gm<sup>ˆ</sup>t</i>	<b>p.n. (m.)</b> TM.T.026 B;
<i>gwr</i>	<b>p.n. (m.)</b> TM.T.023;
<i>hb</i>	<b>p.n. (m.)</b> TA 2669 A (?);
<i>hry</i>	<b>p.n. (m.)</b> TM.T.013;
<i>hf</i>	<b>p.n. (m.)</b> TM.T.014;
<i>hmd</i>	<b>g.n. (?)</b> TA 9302; TA 9303 (?);
<i>---hmd</i>	<b>p.n. (m.) or g.n. (?)</b> TA 2669 B/1;
<i>hnk</i>	<b>p.n. (m.)</b> TM.T.040;
<i>hnkt</i>	<b>p.n. (m.)</b> TM.T.016; TM.T.042;
<i>hll</i>	<b>p.n. (m.)</b> TA 9311;
<i>{d}{b}<sup>ˆ</sup>h{b}</i>	<b>p.n. (m.)</b> U.T.003/1–2;
<i>dhr</i>	<b>p.n. (m.)</b> TM.T.001 A;
<i>dḥmn</i>	<b>p.n. (m.)</b> TM.T.010;
<i>ddn</i>	<b>g.n. Dadan</b> Eskoubi 1999, no. 272/2 (Taymā <sup>3</sup> II, Appendix B); TM.T.024/5 (?);
<i>rbbl</i>	<b>p.n. (m.)</b> TM.T.021 (?);
<i>rḥm</i>	<b>p.n. (m.)</b> U.T.002;
<i>rd<sup>ˆ</sup></i>	<b>p.n. (f.)</b> TM.T.037/1 (?);
<i>rs<sup>2</sup>wn</i>	<b>p.n. (m.)</b> TM.T.006/2;

<i>rf</i>	<b>p.n. (f./m.)</b> TM.T.039 B.1;
<i>rf<sup>l</sup></i>	<b>p.n. (m.)</b> TM.T.014;
<i>rk{r/l}b</i>	<b>p.n. (m.)</b> TA 10015/2 (?);
<i>z<sup>2</sup>bt</i>	<b>p.n. (m.)</b> RMru.004 B;
<i>zbd</i>	<b>p.n. (m.)</b> TM.T.020/1; TM.T.039 B.2;
<i>ztr</i>	<b>p.n. (m.)</b> RMru.004 A/1;
<i>s<sup>1</sup>gg</i>	<b>p.n. (m.)</b> Louvre AO 5010/1;
<i>{s<sup>1</sup>}<sup>c</sup>d</i>	<b>p.n. (m.)</b> TM.T.012;
<i>s<sup>1</sup>m{s}</i>	<b>p.n. (m.)</b> TM.T.013 (?);
<i>sf<sup>n</sup></i>	<b>p.n. (f./m.)</b> U.T.001/3;
<i>šlm</i>	<b>d.n.</b> TM.T.024/4; TM.T.039 A.1/2;
<i>šlm</i>	<b>d.n. or p.n. (m.)</b> TA 10570.1 (?);
<i>šlm</i>	<b>p.n. (m.)</b> TM.T.035;
<i>šlmkfr</i>	<b>p.n. (m.)</b> U.T.003/1;
<i>šmtr</i>	<b>p.n. (m.)</b> TM.T.024/2;
<i>šmd<sup>c</sup></i>	<b>p.n. (f./m.)</b> TM.T.015;
<i>šms<sup>3</sup>mk</i>	<b>p.n. (f.)</b> TM.T.001 B/1;
<i>šm<sup>c</sup>----</i>	<b>p.n. (?)</b> TM.T.012 (?);
<i>šm<sup>c</sup>zr</i>	<b>p.n. (m.)</b> TM.T.003;
<i>šmmlk</i>	<b>p.n. (m.)</b> TM.T.004 B (?);
<i>šmyt<sup>c</sup></i>	<b>p.n. (m.)</b> TM.T.028/1;
<i>ᵀbd</i>	<b>p.n. (f.)</b> TM.T.005 A (?);
<i>ᵀbds<sup>3</sup>r</i>	<b>p.n. (m.)</b> Louvre AO 5010/1–2;
<i>ᵀgz</i>	<b>p.n. (m.)</b> TM.T.038 (?);
<i>ᵀs<sup>1</sup>t</i>	<b>g.n.</b> TM.T.011;

<i>‘qds’</i>	<b>p.n. (m.)</b> TM.T.005 A; TM.T.005 B;
<i>‘kb</i>	<b>p.n. (m.)</b> TM.T.042 (?);
<i>‘kk</i>	<b>p.n. (m.)</b> TM.T.006/1;
<i>‘l’</i>	<b>p.n. (m.)</b> TM.T.011;
<i>ḡdb</i>	<b>p.n. (m.)</b> TA 6227 B (?);
<i>f{t/s<sup>3</sup>}---</i>	<b>p.n. (m.)</b> TM.T.004 A (?);
<i>fd</i>	<b>p.n. (m.)</b> U.T.003/1 (?);
<i>flṭ</i>	<b>p.n. (m.)</b> TA 515;
<i>qr{t/s<sup>3</sup>}</i>	<b>p.n. (m.)</b> TM.T.040;
<i>qrs’</i>	<b>p.n. (m.)</b> TA 6222 (?);
<i>qrṣn</i>	<b>p.n. (m.)</b> Louvre AO 5010/2;
<i>qmm</i>	<b>p.n. (m.)</b> TM.T.018;
<i>kbr</i>	<b>p.n. (m.)</b> TM.T.025/3; TM.T.030;
<i>kdwrt</i>	<b>g.n. (?)</b> Eskoubi 1999, no. 272/3 (Taymā’ II, Appendix B);
<i>kfr</i>	<b>p.n. (m.)</b> TM.T.036;
<i>kfr’l</i>	<b>p.n. (m.)</b> TM.T.021; TM.T.032; U.T.003/2;
<i>kfrl</i>	<b>p.n. (m.)</b> TM.T.020/1 (?);
<i>klb</i>	<b>p.n. (m.)</b> TM.T.039 A.1/1;
<i>klt---</i>	<b>p.n. (m.)</b> TM.T.036 (?);
<i>khl</i>	<b>p.n. (m.)</b> TA 515;
<i>ky</i>	<b>p.n. (m.)</b> TA 10015/1 (?);
<i>lbd</i>	<b>p.n. (m.)</b> TA 9302; Eskoubi 1999, no. 272/1 (Taymā’ II, Appendix B);
<i>lrn</i>	<b>p.n. (m.)</b> TM.T.038;
<i>lmm</i>	<b>p.n. (m.)</b> TA 2669 A (?);
<i>lw’l</i>	<b>g.n. (m.)</b> TM.T.024/1;

<i>mgr</i>	<b>p.n. (m.)</b> TM.T.004 A;
<i>mrr</i>	<b>p.n. (m.)</b> TM.T.027;
<i>mṣ---</i>	<b>p.n. (m.)</b> TM.T.014;
<i>mlk</i>	<b>p.n. (m.)</b> TM.T.029;
<i>nbḥ</i>	<b>p.n. (m.)</b> U.T.001/2;
<i>nḥm</i>	<b>p.n. (m.)</b> TA 6227 A;
<i>---nrl</i>	<b>p.n. (f./m.?)</b> TM.T.033;
<i>---ns'</i>	<b>p.n. (m.)</b> TM.T.041/2 (?)
<i>n<sup>ˆ</sup>r</i>	<b>p.n. (f./m. ?)</b> TA 10570 B (?);
<i>n<sup>ˆ</sup>m</i>	<b>p.n. (m.)</b> TM.T.003;
<i>n<sup>ˆ</sup>ml</i>	<b>p.n. (m.)</b> Eskoubi 1999, no. 272/1 (Taymā' II, Appendix B);
<i>h<sup>ˆ</sup>g<sup>ˆ</sup></i>	<b>g.n.</b> RMru.004 A/2;
<i>h-<sup>ˆ</sup>lht</i>	<b>d.n. (f.) (see also <sup>ˆ</sup>lht under words)</b> TM.T.020/2 (?)
<i>h{<u>t</u>/s<sup>3</sup>}</i>	<b>p.n. (m.)</b> TM.T.009;
<i>h{<u>t</u>/s<sup>3</sup>}n</i>	<b>p.n. (m.) (see also bh{<u>t</u>/s<sup>3</sup>}n)</b> TA 19501 (?);
<i>hglz</i>	<b>p.n. (?) (but perhaps h-glz, q.v. under glz in the word list)</b> TM.T.001 B/2;
<i>wtn</i>	<b>p.n. (f./m.)</b> TM.T.034;
<i>wdd</i>	<b>p.n. (m.)</b> TM.T.001 A;
<i>wn<sup>ˆ</sup></i>	<b>g.n.</b> Eskoubi 1999, no. 272/2 (Taymā' II, Appendix B);
<i>ybrkl</i>	<b>p.n. (m.)</b> TM.T.007 (?);
<i>ydtl</i>	<b>p.n. (m.)</b> TM.T.038;
<i>---yr{<u>d</u>/w<sup>ˆ</sup>}</i>	<b>p.n. (m.)</b> TM.T.010;
<i>y{<u>t</u>/s<sup>3</sup>}m</i>	<b>p.n. (m.)</b> TM.T.035;
<i>y<sup>ˆ</sup>š</i>	<b>p.n. (m.)</b> TA 6222 (?);
<i>yḡ{<u>t</u>/s<sup>3</sup>}l</i>	<b>p.n. (m.)</b> TM.T.009;

<i>yf</i>	<b>p.n. (m.)</b> TA 6227 C; RMru.004 A/1;
--- <i>yf</i>	<b>p.n. (m.)</b> TM.T.044;
<i>ykfrl</i>	<b>p.n. (m.)</b> TM.T.016.

## INDEX OF WORDS AND NAMES IN THE MINAIC INSCRIPTION

Peter Stein

<i>*ḥmr</i>	<b>[m]{ḥ}mrn sb. m. sg. grant</b> TM.M.001/3 (?);
<i>ḡ-</i>	<b>rel. pron. indicating affiliation to a clan</b> TM.M.001/2, 4;
<i>*'lm</i>	<b>t'lm sb. m. sg. signature</b> TM.M.001/3, 4 (?), 5 (?);
<i>kbr</i>	<b>sb. m. sg. Kabirate (= the year of the eponym)</b> TM.M.001/2;
<i>w</i>	<b>conj. and</b> TM.M.001/3, 5;
<i>wrḥ</i>	<b>sb. m. sg. const. month</b> TM.M.001/1;
<i>yd</i>	<b>ydh sb. f. sg. const. hand</b> TM.M.001/3, 4, 5.

### Names in the Minaic Inscription

<i>zydt</i>	<b>p.n. (m.)</b> TM.M.001/4;
<i>wd</i>	<b>d.n.</b> TM.M.001/1 (?);
<i>ys<sup>2</sup>kr'l</i>	<b>p.n. (m.)</b> TM.M.001/2.

## INDEXES OF WORDS AND NAMES IN THE ARABIC INSCRIPTIONS

Frédéric Imbert

This index contains names and words from the Arabic inscriptions in both the *Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015* and the *Catalogue of the inscriptions in the Taymā' Museum and Other Collections* (Macdonald – Al-Najem 2025). Note that in this index words that refer to God are given with an initial capital letter, for example: رحم “may He have mercy”, as opposed to دعا “he invoked”.

### ABBREVIATIONS

act. ptc.	active participle	pl.	plural
conj.	conjunction	p.n.	personalname
dem. pron.	demonstrative pronoun	pers. pron.	personal pronoun
f	feminine	prep.	preposition
g.n.	name of a group, tribe, state,city	pron.suff.	pronominal suffix
m	masculine	rel. pron.	relativepronoun sb.
neg.	negative		substantive
num.	numeral	s.c.	suffixconjugation
pass.	passive	sg.	singular
p.c.	prefixconjugation	vb.	verb

### Words in the Arabic inscriptions

ابن	<b>sb. m. sg. son</b> TA8776/2 (بن);TA9304A/1(بن);TA9304 C/1 (بن), (ابن); TA9574 B/2 (بن);TA 10586/2 (بن);TA17756/3 (بن);TM.A.004/1 (بن);TM.A.007B/2 (بن);TM.A.007D/2 (بن);TM.A.009/3 (بن), (بن) 5; TM.A.011E/1 (بن);TM.A.012A/2(بن);TM.A.014/6 (بن); TM.A.015/2(بن);
احد	<b>num. one</b> TM.A.002/3–4; TM.A.008/3, [7];
اسم	<b>sb. m. sg. name</b> TM.A.002/1; TM.A.008/1; TM.A.014/1;
إلا	<b>prep. except, other than</b> TM.A.014/3;
الله	<b>sb. m. sg. God</b> TA 2664; TA 8776/1; TA 9574 B/1; TA 10586/1; TM.A.001/1, 2; TM.A.002/1, 3, 7–8; TM.A.003 B/1; TM.A.004/1; TM.A.005/1; TM.A.006/1, 2; TM.A.007 C/1;TM.A.008/1, 3, 4; TM.A.009/1, 4; TM.A.011b; TM.A.011 C; TM.A.012 A/1; TM.A.012 C; TM.A.014/1, 3, 5, 8; TM.A.015/1;TM.A.016;
إله	<b>sb.m. sg. deity</b> TM.A.014/3;
اللهم	<b>vocative expression O God</b> TA 2666; TA 5533/1 (?); TA 17756/1; TM.A.007 A/1; TM.A.007 B/1; TM.A.007 D/1;
أمين	<b>religious expression amen</b> TM.A.007 A/3; TM.A.007 B/3;

انت	<b>pers. pron. <i>You</i></b> TA 5533/3 (?);
ب	<b>prep. <i>in</i></b> TA 5533/3; TM.A.002/1; TM.A.008/1; TM.A.014/1;
بنت	<b>sb. f. sg. <i>daughter</i></b> TM.A.002/6;
ثقة	<b>sb. f. sg. <i>trust</i></b> TA 9574 B/1; TA 10586/1; TM.A.003 A; TM.A.009/[1], 4; TM.A.012 A/1; TM.A.012 C/ 1; TM.A.014/1;
ثلاث	<b>num. f. <i>three</i></b> TA 989/3; TA 10586/4;
جنات	<b>sb. f. pl. <i>gardens</i></b> TM.A.003 B/3;
حكيم	<b>adj. m. sg. <i>full of wisdom</i></b> TM.A.002/5;
خمسين	<b>num. oblique case <i>fifty</i></b> TA 989/3;
دعا	<b>vb. 3 m. sg. p.c. <i>he invokes</i></b> TM.A.003B/1;
رب	<b>sb. m. sg. <i>Lord</i></b> TA 5533/4;
رحم	<b>vb. 3 m. sg. s.c. <i>may He have mercy</i></b> TM.A.002/7; TM.A.004/1; TM.A.014/7;
رحمن	<b>adj. m. sg. <i>Benificent</i></b> TM.A.002/1–2; TM.A.008/1–2; TM.A.010/3; TM.A.012 B/1; TM.A.014/1–2;
رحمة	<b>sb. f. sg. <i>mercy</i></b> TA 5533/3;
رحيم	<b>adj. m. sg. <i>Merciful</i></b> TM.A.002/2; TM.A.008/2; TM.A.010/3; TM.A.012 B/2; TM.A.014/2;
رضي	<b>vb. 3 m. sg. s.c. <i>may He be pleased</i></b> TM.A.014/8;
رسول	<b>sb. m. sg. <i>messenger</i></b> TM.A.014/4;
سبع	<b>num. f. <i>seven</i></b> TA 10586/3; TM.A.010/2 (?);
ست	<b>num. f. <i>six</i></b> TM.A.010/2 (?);
ستين	<b>num. oblique case <i>sixty</i></b> TA 10586/3;
سنة	<b>sb. f. sg. <i>year</i></b> TA 989/2 (?), 4; TA 10586/3, 5; TM.A.010/2;
صلى	<b>vb. 3 m. sg. s.c. <i>may He bless</i></b> TM.A.001/2;
الصمد	<b>sb. m. sg. <i>The Everlasting</i></b> TM.A.008/4;
العلمين	<b>sb. m. pl. oblique case <i>the worlds</i></b> TA 5533/4 (?);
على	<b>prep. <i>on, in</i></b> TA 8776/4; TA 17756/1 (?); TM.A.001/2; TM.A.010/1; TM.A.013/2;

عن	<b>prep. with</b> TM.A.014/9 (?);
غفر	<b>vb. 3 m. sg. s.c. may He forgive</b> TA 2664;
اغفر	<b>impv. m. sg. forgive</b> TA 2666; TA 5533/2; TM.A.007 A/1; TM.A.007 B/1; TM.A.007 D/1;
في	<b>prep. in</b> TM.A.003 B/2; TM.A.006/2; TM.A.010/2;
قال	<b>vb. 3 m. sg. s.c. he said</b> TM.A.007 A/3; TM.A.007 B/2
قل	<b>impv. m. sg. say</b> TM.A.002/3; TM.A.008/3;
قبر	<b>sb. m. sg. tomb</b> TM.A.002/6; TM.A.014/[5];
القرآن	<b>sb. m. sg. The Qur'an</b> TM.A.002/4-5;
كـ	<b>pron. suff. Your</b> TA 5533/3; TA 17756/1;
كان	<b>vb. 3 m. sg. p.c. there is</b> TM.A.008/6;
كتاب	<b>sb. m. sg. book</b> TM.A.003B/2;
كتب	<b>vb. 3 m. sg f.c. he wrote</b> TA 989/1; TM.A.010/2;
كفوا	<b>quasi act. ptc. equal</b> TM.A.008/[7];
ل	<b>prep. to, for</b> TA 2664; TA 2666; TA 5533/2; TM.A.003 B/1; TM.A.007 A/2, 3; TM.A.007 B/1, 2 (×2); TM.A.007 A/2; TM.A.008/[6];
لا	<b>neg. particle no, not</b> TM.A.014/3;
لعنة	<b>sb. f. sg. a curse</b> TM.A.013/[2];
لم	<b>neg. particle not</b> TM.A.008/5 (×2), 6;
مائة	<b>num. one hundred</b> TA 989/3-4 (?); TA 10586/4;
من	<b>rel. pron. whoever</b> TM.A.003 B/1; TM.A.007 A/3; TM.A.007 B/2;
من	<b>prep. from</b> TM.A.005/2; TM.A.007 D/2;
نبي	<b>sb. m. sg. prophet</b> TM.A.001/1;
ناس	<b>sb. coll. people</b> TM.A.010/2 (?);
هـ	<b>pron. suff. m. sg. him, it</b> TA 989/1; TA 8776/4; TM.A.002/7 [perhaps her?]; TM.A.008/[6]; TM.A.013/2, 3; TM.A.014/[7], 9 (?); <b>pron. suff. m. sg. his</b> TM.A.007 A/2; TM.A.007 B/2;

ها	<b>dem. pron. <i>this</i></b> TM.A.002/5;
هذا	<b>dem. pron. <i>this</i></b> TM.A.014/[5];
هو	<b>pers. pron. <i>He</i></b> TM.A.02/3; TM.A.008/3;
و	<b>conj. <i>and</i></b> TA 989/3; TA 8776/4; TA 10586/3, 4; TM.A.003 B/3; TM.A.007 A/2, 3; TM.A.007 B/2;
و	<b>asseverative particle <i>by</i></b> TM.A.002/4;
وكل	<b>توكل vb. 3 sg. m. s.c. <i>he placed his trust</i></b> TA 17756/2; <b>يتوكل vb. V 3 sg. m. p.c. <i>he places his trust</i></b> TA 8776/5;
ولد	<b>يلد vb 3 m. sg p.c. <i>he begets</i></b> TM.A.008/5; <b>يولد vb I 3 m. sg. p.c. pass. <i>he is begotten</i></b> TM.A.008/[5];
والد	<b>والدي sb. m. sg. dual oblique case <i>two parents</i></b> TM.A.007 A/2; TM.A.007 B/2;
ولكن	<b>prep. <i>but</i></b> TM.A.013/3;
ولي	<b>sb. m. sg. <i>Protector</i></b> TA 8776/1; TM.A.005/1; TM.A.006/1, 2; TM.A.007 C/1; TM.A.011 B; TM.A.011 C; TM.A.016;
يا	<b>vocative particle <i>O</i></b> TM.A.012 B/[1],2.

### Numerals

١٢	<i>12</i> , TA 9304A/3;
٢٩	<i>29</i> , TA 9304 C/2 (?) (see commentary)
١٢١٣	<i>1213</i> , TA 9304 C/2 (?) (see commentary)
١٢٢٩	<i>1229 AH = AD 1814</i> , TA 9304 A/3.

### Names in the Arabic inscriptions

ابراهيم	<b>p.n. (m.) <i>Ibrāhīm</i></b> TA 17756/2–3; TM.A.014/6–7;
احد	<b>g.n. <i>Uḥud(?)</i></b> TM.A.005/2;
احمد	<b>p.n. (m.) <i>Aḥmad</i></b> TM.A.003 A/1;
ايوب	<b>p.n. (m.) <i>Ayyūb</i></b> TM.A.012 A/3;
بشر	<b>p.n. (m.) <i>Bišr</i></b> TM.A.009/2, 4;
بلال	<b>p.n. (m.) <i>Bilāl</i></b> TM.A.011 D;

ثابت	<b>p.n. (m.) <i>Tābit</i></b> TM.A.007B/2;
جبارة	<b>p.n. (m.) <i>Ġabbāra</i></b> TM.A.004/1;
الهارون	<b>p.n. (m.) <i>Al-Ĥārūn</i></b> TA 3598 (?);
حجر	<b>p.n. (m.) <i>Ḥaġar(?)</i></b> TM.A.007 B/1;
حسن	<b>p.n. (m.) <i>Ḥasan</i></b> TA 9304 C/1;
الحميدي	<b>p.n. (m.) <i>Al-Humaydī</i> or <i>Al-Ḥamīdī</i></b> TA 9304 A/1;
خلد	<b>p.n. (m.) <i>Ḥālid(?)</i></b> TM.A.011 E;
خلف	<b>p.n. (m.) <i>Ḥalaf</i></b> TA 9304 A/1;
ربيع اول	<b>month name <i>Rabī' awwal</i></b> TA 9304 A/3;
سعيد	<b>p.n. (m.) <i>Sa'īd</i></b> TM.A.011 A/1 (×2), 2 (×2); TM.A.011 E;
سلم	<b>p.n. (m.) <i>Salam</i></b> TA 9304 C/1;
سليمن	<b>p.n. (m.) <i>Sulaymān</i></b> TM.A.012 A/2; TM.A.015/1;
شعب	<b>p.n. (m.) <i>Ša' b</i> or <i>Ši' b</i>, <i>Ša' t</i>, <i>Ša' t</i></b> TA 9574 B/2;
شعت	<b>p.n. (m.) <i>Ša' t</i> or <i>Ša' b</i>, <i>Ši' b</i>, <i>Ša' t</i></b> TA 9574 B/2;
شعث	<b>p.n. (m.) <i>Ša' t</i> or <i>Ša' b</i>, <i>Ši' b</i>, <i>Ša' t</i></b> TA 9574 B/2;
صالح	<b>p.n. (m.) <i>Šāliḥ</i></b> TA 3598;
طارق	<b>p.n. (m.) <i>Tāriq</i></b> TM.A.007 D/2;
عاصم	<b>p.n. (m.) <i>ʿAšim</i></b> TA 10586/1;
عبد الله	<b>p.n. (m.) <i>ʿAbd Allāh</i></b> TA 9304 B/1;
عبد الرحمن	<b>p.n. (m.) <i>ʿAbd al-raḥmān</i></b> TA 2664;
علا	<b>p.n. (m.) <i>ʿUlā</i> or <i>ʿAlā</i></b> TA 2666;
قاسم	<b>p.n. (m.) <i>Qāsim</i></b> TM.A.007 C/2;
قدام	<b>p.n. (m.) <i>Qidām</i></b> TA 9574 B/3; TA 10586/2; TM.A.009/3, 5 (?);
محمد	<b>p.n. (m.) <i>Muḥammad</i></b> TM.A.001/[1], 3; TM.A.011 B/1; TM.A.014/4;
مزاحم	<b>p.n. (m.) <i>Muzāḥim</i></b> TM.A.005/1; TM.A.006/1; TM.A.007 A/2; TM.A.016/1;

معروف	<b>p.n. (m.) <i>Ma'rūf</i></b> TM.A.004/2;
من صورة	<b>p.n. (m.) <i>Maṣūra</i></b> TM.A.002/7;
مهيب	<b>p.n. (m.) <i>Muḥīb(?)</i></b> TM.A.007 D/2;
نادر	<b>p.n. (m.) <i>Nādir</i></b> TA 9304 C/1;
نصيرة	<b>p.n. (f.) <i>Naṣīra</i></b> TM.A.002;
يعقوب	<b>p.n. (m.) <i>Ya'qūb</i></b> TA 17756/4.

## LISTS OF THE INSCRIPTIONS<sup>147</sup>

### CONCORDANCE OF TAYMĀ' MUSEUM REGISTER NUMBERS WITH THE NUMBERS IN THIS CATALOGUE

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212	TM.IA.013	390	TM.IA.021
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330	TM.N.004	393	TM.IA.023
335	TM.TAr.002	394	TM.IA.024
351	TM.A.001	395	TM.IA.025
352	TM.A.002	396	TM.IA.026
353	TM.A.003	397	TM.N.001
354	TM.A.004	398	TM.N.002
355	TM.A.005	400	TM.Q.001
356	TM.A.006	401	TM.T.001A–B
357	TM.A.007 A–D	403	TM.T.002
358	TM.A.008	404	TM.T.003
359	TM.A.009	405	TM.T.004 A–B
360	TM.A.010	406	TM.T.005 A–B
361	TM.A.011 A–E	407	TM.T.006
362	TM.A.012 A–C	408	TM.T.007
363	TM.A.013	409	TM.T.008
364	TM.A.014	410	TM.T.009
365	TM.A.015	411	TM.T.010
366	TM.A.016	412	TM.T.011
367	TM.M.001	413	TM.T.012
368	TM.IA.001 A–B	413 <i>bis</i>	TM.T.046
369	TM.IA.002	414	TM.T.013
370	TM.IA.003	415	TM.T.014
371	TM.IA.004	416	TM.T.015
372	TM.IA.005	417	TM.T.016
373	TM.IA.006	418	TM.T.017
374	TM.IA.007	419	TM.T.018
375	TM.IA.008	420	TM.T.019
376	TM.IA.009	421	TM.T.020
377	TM.IA.010	422	TM.T.021
378	TM.IA.011	423	TM.T.022
379	TM.IA.012	424+425	TM.T.023
382	TM.IA.014	426	TM.T.024
383	TM.IA.015	427	TM.T.025
384	TM.IA.016	428	TM.T.026 A–B
385	TM.IA.017	429	TM.T.027
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388	TM.IA.019	431	TM.T.029
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<sup>147</sup> Please note that these lists have been corrected and updated from those in *Taymā' II* (pp. 217–231) and should be used for both volumes.



TA 8006.1 (2009)	(Taymā' II Section 2, p. 71)
TA 8181 (2009)	(Taymā' II Section 2, p. 61)
TA 8411 (2009)	(Taymā' II Section 2, p. 60)
TA 8761 (2009)+1058 (2005)	(Taymā' II Section 2, p. 74)
TA 8827+8828 (2009)	(Taymā' II Section 2, p. 38)
TA 8846 (2009)	(Taymā' II Section 2, p. 73)
TA 8947 (2009)	(Taymā' II Section 2, p. 64)
TA 9209 (2009)	(Taymā' II Section 2, p. 79)
TA 10086 (2011)	(Taymā' II Section 3, p. 83)
TA 10277 A (2011)	(Taymā' II Section 4, p. 101)
TA 10578 A (2011)	(Taymā' II Section 3, p. 86)
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TA 10664 (2011)	(Taymā' II Section 3, p. 87)
TA 11627 (2012)	(Taymā' II Section 3, p. 88)
TA 12006 A (2012)	(Taymā' II Section 3, p. 90)
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Riyāḍ Museum T11	(Taymā' III Part 2/1, p. 147)
Riyāḍ Museum 61-1-86	(Taymā' III Part 2/1, p. 148)
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Riyāḍ Museum 64-1-86	(Taymā' III Part 2/1, p. 150)
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RMru.002	(Taymā' III Part 2/1, p. 154)
Louvre AO 1505 A	(Taymā' III Part 2/2, p. 159)
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Louvre AO 27196 (=5009)	(Taymā' III Part 2/2, p. 169)
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Louvre AO 27226 (= 5074)	(Taymā' III Part 2/2, p. 171)
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TA 856 (2005)	(Taymā' II Section 5, p. 111)
TA 3335 (2006)	(Taymā' II Section 5, p. 112)
TA 4457 (2006)	(Taymā' II Section 5, p. 113)
TA 5065 (2007)	(Taymā' II Section 5, p. 114)
TA 6238 (2008)	(Taymā' II Section 5, p. 114)
TA 8181 (2009)	(Taymā' II Section 2, p. 61)
TA 9558 (2010)	(Taymā' II Section 5, p. 115)
TA 10277 B (2011)	(Taymā' II Section 4, p. 103)
TA 14248.1 (2014)	(Taymā' II Section 5, p. 115)
TA 14285+14286+13651 (2013/2014)	(Taymā' II Section 5, p. 117)
TA 17431 (2015)	(Taymā' II Section 5, p. 118)
TM.TAr.001	(Taymā' III Part 1, p. 37)
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TA 884 (2005)	(Taymā' II Section 6, p. 123)
TA 974 A (2005)	(Taymā' II Section 6, p. 124)
TA 974 B (2005)	(Taymā' II Section 6, p. 124)
TA 3424+4259 A (2006)	(Taymā' II Section 6, p. 126)
TA 3424+4259 B (2006)	(Taymā' II Section 6, p. 127)
TA 4259 [see TA 3424+4259]	
TA 4590 (2006)	(Taymā' II Section 6, p. 128)
TA 5465.8 (2007)	(Taymā' II Section 6, p. 128)
TA 8675 (2009)	(Taymā' II Section 6, p. 130)
TA 10277 C (2011)	(Taymā' II Section 4, p. 104)
TA 12568 (2012)	(Taymā' II Section 6, p. 130)
TA 14763 (2014)	(Taymā' II Section 6, p. 132)

TA 14881 (2014)	(Taymā' II Section 6, p. 133)
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TM.N.003	(Taymā' III Part 1, p. 49)
TM.N.004	(Taymā' III Part 1, p. 50)
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TA 515 (2004)	(Taymā' II Section 8, p. 141)
TA 2669 A (2006)	(Taymā' II Section 8, p. 142)
TA 2669 B (2006)	(Taymā' II Section 8, p. 143)
TA 5949.1 (2007)	(Taymā' II Section 8, p. 143)
TA 6222 (2008)	(Taymā' II Section 8, p. 144)
TA 6227 A (2008)	(Taymā' II Section 8, p. 145)
TA 6227 B (2008)	(Taymā' II Section 8, p. 145)
TA 6227 C (2008)	(Taymā' II Section 8, p. 145)
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TA 7287 A (2008)	(Taymā' II Section 8, p. 146)
TA 7287 B (2008)	(Taymā' II Section 8, p. 146)
TA 8506.1 (2009)	(Taymā' II Section 8, p. 147)
TA 9302 (2004)	(Taymā' II Section 8, p. 147)
TA 9303 (2005)	(Taymā' II Section 8, p. 148)
TA 9311 (2006)	(Taymā' II Section 8, p. 149)
TA 9901 (2010)	(Taymā' II Section 8, p. 150)
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TA 10015 (2011)	(Taymā' II Section 8, p. 152)
TA 10570 A (2010)	(Taymā' II Section 8, p. 154)
TA 10570 B (2010)	(Taymā' II Section 8, p. 154)
TA 11394 (2012)	(Taymā' II Section 8, p. 154)
TA 19501 (2004)	(Taymā' II Section 8, p. 155)
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TM.T.004 A	(Taymā' III Part 1, p. 57)
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TA 888+894 (2005)	(Taymā' II Section 7, p. 137)
TA 894 [see TA 888+894]	
TA 11414.1 (2012)	(Taymā' II Section 7, p. 138)
TA 15555.139 (2014)	(Taymā' II Section 7, p. 139)
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TA 2664 (2005)	(Taymā' II Section 9, p. 158)
TA 2666 (2005)	(Taymā' II Section 9, p. 158)
TA 2840 (2006)	(Taymā' II Section 9, p. 159)
TA 3469 (2006)	(Taymā' II Section 9, p. 159)
TA 3598 (2007)	(Taymā' II Section 9, p. 160)
TA 5533 (2011)	(Taymā' II Section 9, p. 161)
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TA 9304 A (2004)	(Taymā' II Section 9, p. 162)
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TA 9304 C (2004)	(Taymā' II Section 9, p. 163)
TA 9574 A (2010)	(Taymā' II Section 9, p. 164)
TA 9574 B (2010)	(Taymā' II Section 9, p. 164)
TA 10586 (2011)	(Taymā' II Section 9, p. 164)
TA 13336 (2013)	(Taymā' II Section 9, p. 165)
TA 13402 (2013)	(Taymā' II Section 9, p. 166)
TA 17756 (2015)	(Taymā' II Section 9, p. 167)
TM.A.001	(Taymā' III Part 1, p. 105)
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TM.A.004	(Taymā' III Part 1, p. 108)
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TA 6151 (2008)	(Taymā' II Section 10, p. 169)
TA 9111.1 (2009)	(Taymā' II Section 10, p. 170)
TA 12271.20 (2012)	(Taymā' II Section 10, p. 171)
TA 14280 (2014)	(Taymā' II Section 10, p. 171)
TA 17304.1 (2015)	(Taymā' II Section 10, p. 172)
TM.Q.001	(Taymā' III Part 1, p. 123)
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- TA 964 (Taymā' II Section 2, p. 41)  
TA 2550 or religious q.v. (Taymā' II Section 2, p. 48)  
TA 3550 or religious q.v. (Taymā' II Section 2, p. 47)

**Funerary Inscriptions**

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- TA 1029 (Taymā' II Section 2, p. 65)  
TA 3185 (Taymā' II Section 2, p. 62)  
TA 5840 (Taymā' II Section 2, p. 68)  
TA 8947 (Taymā' II Section 2, p. 64)  
TA 10277 A (Taymā' II Section 4, p. 101)  
TA 10664 (Taymā' II Section 3, p. 87)  
TA 11627 (Taymā' II Section 3, p. 88)  
TA 12006 A (Taymā' II Section 3, p. 90)  
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TA 14940 (Taymā' II Section 3, p. 97)  
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- TA 10277 B (Taymā' II Section 4, p. 103)

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- TA 10277 C (Taymā' II Section 4, p. 104)  
TA 14881 (Taymā' II Section 6, p. 133)  
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- TA 19501 (Taymā' II Section 8, p. 155)  
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- TM.A.002 (Taymā' III Part 1, p. 106)  
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**Graffiti**

*Taymanitic (solely on the basis of the shape of the stone)*

- TA 515 (Taymā' II Section 8, p. 141)  
TA 6222 (Taymā' II Section 8, p. 144)  
TA 6227 A (Taymā' II Section 8, p. 145)

<sup>148</sup> For the abbreviations, TA, TM, etc. see the list of sigla below, pp. 231–233. All TA numbers are to be found in the *Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015* (Taymā' II), in the section given, and all TM numbers in the *Catalogue of inscriptions in the Taymā' Museum and Other Collections* (Taymā' III, this volume), in the Part given.

TA 6227 B (Taymā' II Section 8, p. 145)  
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TA 9574 A (Taymā' II Section 9, p. 164)  
TM.A.011 A (Taymā' III Part 1, p. 115)  
TM.A.011 D (Taymā' III Part 1, p. 115)  
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#### **Legal Inscriptions**

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TA 3814 (?) (Taymā' II Section 2, p. 72)  
TA 8846 (?) (Taymā' II Section 2, p. 73)  
Louvre AO 1505 (Taymā' III Part 2/2, p. 159)

##### *Minaic*

TM.M.001 (Taymā' III Part 1, p. 101)

#### **Ostraca and Inscriptions on Vessels**

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TA 945+246 (Taymā' II Section 2, p. 36)  
TA 3280 (Taymā' II Section 2, p. 70)  
TA 4211.1 (Taymā' II Section 3, p. 83)  
TA 5584 (Taymā' II Section 2, p. 70)  
TA 8006.1 (Taymā' II Section 2, p. 71)  
TA 12148 (Taymā' II Section 3, p. 91)  
TA 12943 (Taymā' II Section 3, p. 92)  
TA 14299.1 (Taymā' II Section 3, p. 96)  
U.IA.003 (Taymā' III Part 2/3, p. 176)

##### *Taymā' Aramaic*

TA 14248.1 (Taymā' II Section 5, p. 115)

##### *Nabataean*

TA 5465.8 (Taymā' II Section 6, p. 128)

##### *Dadanitic*

TA 888+894 (Taymā' II Section 7, p. 137)

TA 11414.1 (or Taymanitic) (Taymā' II Section 7, p. 138)  
TA 15555.139 (Taymā' II Section 7, p. 139)

**Taymanitic**

TA 5949.1 (Taymā' II Section 8, p. 143)  
TA 8506.1 (Taymā' II Section 8, p. 147)  
TA 11414.1 (or Dadanitic) (Taymā' II Section 7, p. 138)  
RMru.005 (Taymā' III Section 2/1, p. 158)  
RMru.006 (Taymā' III Part 2/1, p. 158)

**Queries**

TA 9111.1 (Taymā' II Section 10, p. 170)  
TA 12271.20 (Taymā' II Section 10, p. 171)  
TA 17304.1 (Taymā' II Section 10, p. 172)

**Religious Inscriptions**

**Imperial Aramaic**

TA 945+246 (Taymā' II Section 2, p. 36)  
TA 981 (Taymā' II Section 2, p. 55)  
TA 1090 (Taymā' II Section 2, p. 59)  
TA 2382 (Taymā' II Section 2, p. 49)  
TA 2550 or building inscription q.v. (Taymā' II Section 2, p. 48)  
TA 2675 (Taymā' II Section 2, p. 32)  
TA 3550 (?) or building inscription q.v. (Taymā' II Section 2, p. 47)  
TA 4915 (?) (Taymā' II Section 2, p. 53)  
TA 4916 (Taymā' II Section 2, p. 51)  
TA 5226 (?) (Taymā' II Section 2, p. 57)  
TA 6233 (?) (Taymā' II Section 2, p. 34)  
TA 8411 (Taymā' II Section 2, p. 60)  
TA 8827+8828 (Taymā' II Section 2, p. 38)  
TA 10086 (Taymā' II Section 3, p. 83)  
TM.IA.005 (Taymā' III Part 1, p. 8)  
TM.IA.006 (Taymā' III Part 1, p. 9)  
TM.IA.009 (Taymā' III Part 1, p. 12)  
TM.IA.013 (Taymā' III Part 1, p. 16)  
TM.IA.017 (Taymā' III Part 1, p. 21)  
TM.IA.025 (Taymā' III Part 1, p. 29)  
TM.IA.027 (Taymā' III Part 1, p. 32)  
Riyāḍ Museum 1020 A (Taymā' III Part 2/1, p. 126)  
RMru.001 (Taymā' III Part 2/1, p. 153)  
Louvre AO 1505 (Taymā' III Part 2/2, p. 159)  
Louvre AO 27196 (= 5009) (Taymā' III Part 2/2, p. 169)  
Louvre AO "27196 bis" (Taymā' III Part 2/2, p. 170)

**Taymā' Aramaic**

TA 856 (?) (Taymā' II Section 5, p. 111)  
TA 9559 (?) (Taymā' II Section 5, p. 115)  
TA 14285+14286+13651 (Taymā' II Section 5, p. 117)  
TA 17431 (Taymā' II Section 5, p. 118)  
TM.TAr.002 (Taymā' III Part 1, p. 39)  
TM.TAr.003 (Taymā' III Part 1, p. 40)  
TM.TAr.004 (Taymā' III Part 1, p. 41)  
Louvre AO 26599 (Taymā' III Part 2/2, p. 172)

**Nabataean**

TA 884 (Taymā' II Section 6, p. 123)  
TA 3424+4259 A (Taymā' II Section 6, p. 126)  
TA 3424+4259 B (Taymā' II Section 6, p. 127)  
TA 8675 (Taymā' II Section 6, p. 130)  
TM.N.002 (Taymā' III Part 1, p. 48)  
TM.N.003 (Taymā' III Part 1, p. 49)  
U.N.001 (?) (Taymā' III Part 2/3, p. 178)

**Taymanitic**

TM.T.020 (Taymā' III Part 1, p. 73)  
TM.T.027 (?) (Taymā' III Part 1, p. 80)  
TM.T.039 A.1 (Taymā' III Part 1, p. 91)  
U.T.005 (?) (Taymā' III Part 2/3, p. 183)  
U.T.006 (?) (Taymā' III Part 2/3, p. 183)

**Arabic**

TA 2664 (Taymā' II Section 9, p. 158)  
TA 2666 (Taymā' II Section 9, p. 158)  
TA 5533 (Taymā' II Section 9, p. 161)  
TA 8776 (Taymā' II Section 9, p. 161)  
TA 9574 B (Taymā' II Section 9, p. 163)  
TA 10586 (Taymā' II Section 9, p. 164)  
TA 17756 (Taymā' II Section 9, p. 167)  
TM.A.001 (Taymā' III Part 1, p. 105)  
TM.A.002 (Taymā' III Part 1, p. 106)  
TM.A.003 A (Taymā' III Part 1, p. 107)  
TM.A.003 B (Taymā' III Part 1, p. 107)  
TM.A.004 (Taymā' III Part 1, p. 108)  
TM.A.005 (Taymā' III Part 1, p. 109)  
TM.A.006 (Taymā' III Part 1, p. 110)  
TM.A.007 A (Taymā' III Part 1, p. 111)  
TM.A.007 B (Taymā' III Part 1, p. 111)  
TM.A.007 C (Taymā' III Part 1, p. 111)  
TM.A.007 D (Taymā' III Part 1, p. 111)  
TM.A.008 (Taymā' III Part 1, p. 112)  
TM.A.009 (Taymā' III Part 1, p. 113)

TM.A.010 (Taymā' III Part 1, p. 114)  
TM.A.011 B (Taymā' III Part 1, p. 115)  
TM.A.011 C (Taymā' III Part 1, p. 115)  
TM.A.012 A (Taymā' III Part 1, p. 116)  
TM.A.012 B (Taymā' III Part 1, p. 116)  
TM.A.012 C (Taymā' III Part 1, p. 116)  
TM.A.014 (Taymā' III Part 1, p. 119)  
TM.A.015 (Taymā' III Part 1, p. 120)  
TM.A.016 (Taymā' III Part 1, p. 121)

### **Royal Inscriptions**

#### ***Cuneiform***

TA 488 (Taymā' II Section 1, p. 11)  
TA 3656+9208 (Taymā' II Section 1, p. 14)  
TA 3813 (Taymā' II Section 1, p. 15)  
TA 3833 (Taymā' II Section 1, p. 16)  
TA 11381 (Taymā' II Section 1, p. 17)  
TA 17966 (Taymā' II Section 1, p. 18)

### **Subject Unknown**

#### ***Imperial Aramaic***

TA 100 (Taymā' II Section 2, p. 78)  
TA 495 (Taymā' II Section 2, p. 76)  
TA 496 (Taymā' II Section 2, p. 79)  
TA 7267 (Taymā' II Section 2, p. 77)  
TA 7272 (Taymā' II Section 2, p. 80)  
TA 8761+1058 (Taymā' II Section 2, p. 74)  
TA 9209 (Taymā' II Section 2, p. 79)  
TA 10578 A (Taymā' II Section 3, p. 86)  
TA 10578 B (Taymā' II Section 3, p. 87)  
TA 12006 B (Taymā' II Section 3, p. 90)  
TA 12020 (Taymā' II Section 3, p. 90)  
TA 12148 (Taymā' II Section 3, p. 91)  
TA 14323 (Taymā' II Section 3, p. 97)  
TA 15011 (Taymā' II Section 3, p. 98)  
TA 16566 (Taymā' II Section 3, p. 99)  
TM.IA.003 (Taymā' III Part 1, p. 6)  
TM.IA.024 (Taymā' III Part 1, p. 28)  
TM.IA.029 (Taymā' III Part 1, p. 34)

#### ***Taymā' Aramaic***

TA 3335 (Taymā' II Section 5, p. 112 )  
TA 4457 (Taymā' II Section 5, p. 113)  
TA 5065 (Taymā' II Section 5, p. 114)  
TA 6238 (Taymā' II Section 5, p. 114)  
TA 14248.1 (Taymā' II Section 5, p. 115)  
TM.TAr.001 (Taymā' III Part 1, p. 37)

#### ***Nabataean***

TA 974 (Taymā' II Section 6, p. 124)  
TA 4590 (Taymā' II Section 6, p. 128)

TA 5465.8 (Taymā' II Section 5, p. 128)  
TA 14763 (Taymā' II Section 5, p. 132)  
TM.N.001(Taymā' III Part 1, p. 47)

#### ***Dadanitic***

TA 888+894 (Taymā' II Section 7, p. 137)  
TA 11414.1 (Taymā' II Section 7, p. 138)  
TA 15555.139 (Taymā' II Section 7, p. 139)

#### ***Taymanitic***

TA 5949.1 (Taymā' II Section 8, p. 143)  
TA 8506.1 (Taymā' II Section 8, p. 147)  
TA 9901 (Taymā' II Section 8, p. 150)  
TA 11394 (Taymā' II Section 8, p. 154)  
TM.T.002 (Taymā' III Part 1, p. 55)

#### ***Arabic***

TA 3598 (Taymā' II Section 9, p. 160)  
TA 9574 A (Taymā' II Section 9, p. 164)

#### ***Queries***

TA 4852 (Taymā' II Section 10, p. 169)  
TA 6151 (Taymā' II Section 10, p.169)  
TA 9111.1 (Taymā' II Section 10, p. 170)  
TA 12271.20 (Taymā' II Section 10, p. 171)  
TA 14280 (Taymā' II Section 10, p. 171)  
TA 17304.1 (Taymā' II Section 10, p. 172)  
TM.Q001 (Taymā' III Part 1, p. 123)

LIST OF THE DATED INSCRIPTIONS FROM TAYMĀ'<sup>149</sup>

HĪGRĪ DATES

<b>Inscription</b>	<b>AH</b>	<b>AD</b>
TA 989 (Taymā' II Section 9, p. 157)	153	770
TA 10586 (Taymā' II Section 9, p. 164)	367	977/978
TA 9304 A (Taymā' II Section 9, p. 162)	1229	1813/1814
TM.A.010 (Taymā' III Part 1, p. 114)	---6/7	---

ACHAEMENID KING

<b>Inscription</b>	<b>King</b>	<b>month</b>	<b>year</b>
Louvre AO 1505 <sup>150</sup> (Taymā' III Part 2/2, p. 159)	Darius I	---	22

BABYLONIAN KING

<b>Inscription</b>	<b>King</b>
TA 3656+9208 (Taymā' II Section 1, p. 14)	Nabonidus
TA 11381 (Taymā' II Section 1, p. 17)	Nabonidus (son of Nabû-balassu-iqbi)

LIHYANITE KINGS<sup>151</sup>

<b>Inscription</b> <sup>152</sup>	<b>King</b> <sup>153</sup>	<b>month</b>	<b>year</b>
Riyāḍ Museum 1020 A	Pṣg		---
TA 6233 (Taymā' II Section 2, p. 34)	--- br Pṣg		---
Riyāḍ Museum 1020 A	Šhrw		---
TA 8827+8828 (Taymā' II Section 2, p. 38)	Šhrw		---
TA 17431 (Taymā' II Section 5, p. 118)	Šhrw		2
TA 964 (Taymā' II Section 2, p. 41)	Lwdn	'Adār	--- + 3 (?)
TA 2550 (Taymā' II Section 2, p. 48)	T{l}my	{Sīwān}	4
TA 2382 (Taymā' II Section 2, p. 49)	Tlmy	Šəbāt	20
TA 4916 (Taymā' II Section 2, p. 51)	Tlmy	---	30
TA 4915 (Taymā' II Section 2, p. 53)	T[lmy]	{'Elūl}	40
TM.TAr.004 (Taymā' III Part 1, p. 41)	Mš'wdw		3

MINAEAN EPONYM

<b>Inscription</b>	<b>Eponym</b>	<b>month</b>
TM.M.001 (Taymā' III Part 1, p. 101)	Ys <sup>2</sup> kr <sup>1</sup>	D- ---

<sup>149</sup> All the dated inscriptions from Taymā' are mentioned here. "Schwiderski" refers to Schwiderski 2004. Note that numbers preceded by **TA** and followed by a reference to a section are in the *Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā', 2004–2015* (Macdonald 2020) while those preceded by **TM** are in this catalogue.

<sup>150</sup> See Peter Stein's study of AO 1505 in Part 2/2 of this catalogue.

<sup>151</sup> For Peter Stein's reconstruction of the relative chronology of these kings see Taymā' II Section 2, page 25, tab. 2.1. He points out that TA 8827+8828 (which is in Imperial Aramaic) and TA 17431 (which is in Taymā' Aramaic), must refer to two different kings called Šhrw since the scripts belong to two different periods.

<sup>152</sup> All these inscriptions are in Imperial Aramaic except for TA 17431 and TM.TAr.004 which are in the Taymā' Aramaic script.

<sup>153</sup> Note that it is not possible in these inscriptions to distinguish between kings with the same name.

NABATAEAN KINGS

<b>Inscription</b> <sup>154</sup>	<b>King</b>	<b>year</b>	<b>BC/AD</b>
TA 10277 C (Taymā' II Section 4, p. 104)	Aretas IV	24	AD 15
TA 4590 (Taymā' II Section 6, p. 128)	Aretas IV (?)	----	----
TA 14285+14286+13651 (Taymā' II Section 5, p. 117)	Malichus II	17	AD 56/57 (?)
TA 14763 (Taymā' II Section 6, p. 132)	Malichus II	----	----

PROVINCE OF ARABIA

<b>Inscription</b>	<b>month</b>	<b>year</b>	<b>AD</b>
TM.N.004 (Taymā' III Part 1, p. 50)	ʾĪyār	98	203

TAYMANITE DATES

<b>Inscription</b>	<b>year</b>
TM.T.041 (Taymā' III Part 1, p. 94)	----

UNKNOWN ERAS

<b>Inscription</b>	<b>month</b>	<b>year</b>
TA 3550 (Taymā' II Section 2, p. 47)	20 Tišrī	----
TA 8181 (Taymā' II Section 2, p. 61)	----	10 (+?)
Riyāḍ Museum T11 (Taymā' III Part 2, p. 147)	{ʾAb} 10	----
TM.IA.007 (Taymā' III Part 1, p. 10)	21ʾAb	15
TM.IA.013 (Taymā' III Part 1, p. 16)	{ʾAdār/ʾĪyār}	----
U.IA.004 (Taymā' III Part 2/3, p. 177)		20 (+?)

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<sup>154</sup> All these inscriptions are in Nabataean except for TA 14285+14286+13651 which is in the Taymā' Aramaic script.

## SIGLA

This list includes the sigla and references for both the *Catalogue of the Inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015* (Macdonald 2020) and this catalogue. It takes account of any works which have appeared between the publication of the volumes.

A	Arabic
AH	Dadanitic inscriptions in Abū 'I-Ḥasan 1997 and 2002, see OCIANA.
AO	'Antiquités Orientales' in Musée du Louvre register numbers.
ArNab	Nabataean inscriptions at al-ʿArniyyāt, north-western Saudi Arabia in Nehmé 2018.
ARNA Nab	Nabataean inscriptions in Milik – Starcky 1970.
AtIN	Inscriptions in Atallah 2001.
BES15	Inscriptions from the 2015 season of the Badia Epigraphic Survey, in OCIANA.
BES17	Inscriptions from the 2017 season of the Badia Epigraphic Survey, in OCIANA.
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago, Chicago, Ill., Oriental Institute of the University of Chicago, 1956–2011.
Caskel	Dadanitic inscriptions in Caskel 1954.
CIH	Inscriptions in <i>Corpus Inscriptionum Semiticarum. Pars IV. Inscriptiones Himyariticas et Sabaeas continens</i> , Paris, Reipublicae Typographeo, 1889–1932.
CIL vol. III, Pars i	Inscriptions in <i>Corpus Inscriptionum Latinarum</i> , volumen III, Pars I, <i>Inscriptiones Aegypti et Asiae. Inscriptiones provinciarum Europae Graecarum. Inscriptionum Illyrici partes I–V</i> , Berlin, Reimer, 1923.
CIS ii	Inscriptions in <i>Corpus Inscriptionum Semiticarum</i> , Pars II <i>Inscriptiones Aramaicas continens</i> , Paris, Imprimerie nationale, 1889–1954.
CSNS	Safaitic inscriptions in Clark 1979.
D	So-called Dedanite-Lihyanite inscriptions as numbered in Farès-Drappeau 2005.
DRS	Cohen, Lentin, Bron & Lonnet 1970.
ELHT	Inscriptions from the Epigraphy and Landscape in the Hinterland of Taymā' Survey, see Macdonald in prep b.
Esk.	Inscriptions in Eskoubi 1999, see OCIANA.
H	Nabataean inscriptions in Healey 1993.
HaNS	Safaitic inscriptions in Ḥarāḥṣah 2001, see OCIANA.
HASI	Previously unpublished Safaitic inscriptions recorded by ʿAbdulqader Al-Ḥuṣan, see OCIANA.
Hatra	Hatran inscriptions in Beyer 1998.
HNNUT	Nabataean inscriptions in Al-Ḥaʿī 1433/2012.
HU	Taymanitic, Hismaic and Thamudic B, C, and D inscriptions recorded by Charles Huber and edited and renumbered in van den Branden 1950.
IA	Imperial Aramaic.
ISB	Safaitic inscriptions in Oxtoby 1968.
Ja	Ancient South Arabian inscriptions published by Jamme.
JaT 84, 85, 86	Taymanitic inscriptions published in Jamme 1985, 10–11.
JSLih	Dadanitic inscriptions in Jaussen – Savignac 1909–1922.

JSNab	Nabataean and other Aramaic inscriptions in Jausen – Savignac 1909–1922.
JSTham	Taymanitic, Hismaic and Thamudic B, C, and D inscriptions in Jausen – Savignac 1909–1922.
KAI	Inscriptions in Donner – Röllig in 1962–1964/ <sup>5</sup> 2002.
KWQ	Safaitic inscriptions recorded by Geraldine King in Wādī Qattāfī, north-eastern Jordan, and published under this siglum in OCIANA.
LP	Safaitic inscriptions published in Littmann 1943.
M	Minaic inscriptions in Capuzzi – Garbini 1974.
Ma <sup>ʿ</sup> in	Minaic inscriptions in Bron 1998.
MIRP	Nabataean inscriptions in Milik – Starcky 1975.
MKMR	Inscriptions from Mithnayāt al-Rājil, Jordan, recorded by M.C.A. MacDonald and G.M.H. King and published in OCIANA
Mon.script.sab	Ancient South Arabian inscriptions on wooden sticks in the Bayerische Staatsbibliothek in Munich and published in Stein 2010 and 2023.
N	Nabataean.
NDDM	Dadanitic inscriptions in Al-Sa <sup>ʿ</sup> īd 2013–2014.
OCIANA	Online Corpus of the Inscriptions of Ancient North Arabia ( <a href="https://ociana.osu.edu/">https://ociana.osu.edu/</a> ).
PAT	Palmyrene inscriptions in Hillers – Cussini 1996.
Ph	Inscriptions copied by H.St.J.B. Philby and published in van den Branden 1956.
<i>P.Yadin</i>	Papyri in Yadin – Greenfield – Yardeni – Levine 2002.
Q	Query
RES	Inscriptions in <i>Répertoire d'épigraphie sémitique</i> , (8 volumes), Paris, Imprimerie Nationale, 1900–1968.
RiyādhM	A. Jamme's siglum for objects in the Riyāḍ Museum published in Jamme 1970.
RMru.	Riyāḍ Museum register number unknown.
RQ.A	Safaitic inscriptions from Riḡm Qa <sup>ʿ</sup> qūl A, Syria, recorded by the Safaitic Epigraphic Survey Programme and published in OCIANA.
SESP.S	Safaitic inscriptions in Umm al-Ġathādir recorded by the Safaitic Epigraphic Survey Programme and published in OCIANA.
SIJ	Safaitic inscriptions in Winnett 1957.
T	Taymanitic.
TA	The prefix for inscriptions published in the <i>Catalogue of the inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015</i> .
TAD	Porten – Yardeni 1986–1999.
TAr	Tayma Aramaic.
TDOT	Gzella 2018.
Teima 1–27	Imperial Aramaic inscriptions from Taymā' and the surrounding area which had been published before 2003, as edited and numbered in Schwiderski 2004, 410–413.
ThMNN	Nabataean inscriptions published in Al-Dhiyīb 1431/2010.
ThNS	Nabataean inscriptions in Al-Dhiyīb 1435/2014.
TIJ	Hismaic and Thamudic B inscriptions in Harding – Littmann 1952.
TM	The prefix for inscriptions in the Taymā' Museum published in Part 1 of Taymā' III (= this volume).
TM.A	Arabic inscriptions published in Part 1 of Taymā' III (= this volume).
TM.IA	Imperial Aramaic inscriptions published in Part 1 of Taymā' III (= this volume).

TM.M.	Minaic inscription published Peter Stein in Taymā' III (= this volume).
TM.Q	A Query published in Part 1 of Taymā' III (= this volume).
TM.T.	Taymanitic inscriptions published in Part 1 of Taymā' III (= this volume).
TM.TAr.	Taymā' Aramaic inscriptions published in Part 1 of Taymā' III (= this volume).
TS.26.IA	Imperial Aramaic inscriptions from Site 26 on the Epigraphy and Landscape in the Hinterland of Taymā' Survey to be published in Macdonald in prep. b.
U	Dadanitic inscriptions in Sima 1999a.
U.IA.	Imperial Aramaic inscriptions from Taymā', present location unknown, edited in Part 2/3 of of Taymā' III (= this volume).
UJadhNab	Nabataean inscriptions at Umm Jadhayidh, north-western Saudi Arabia, in Nehmé 2018.
U.N.	A Nabataean inscription from Taymā', present location unknown, edited in Part 2/3 of of Taymā' III (= this volume).
U.T.	Taymanitic inscriptions from Taymā', present location unknown, edited in Part 2/3 of Taymā' III (= this volume).
WH	Safaitic inscriptions in Winnett – Harding 1978.
WTay	Taymanitic inscriptions in Winnett – Reed 1970.

## REFERENCES

Note: This list includes the references for both the *Catalogue of the Inscriptions discovered in the Saudi-German excavations at Taymā' 2004–2015* (Taymā' II) and the *Catalogue of the inscriptions in the Taymā' Museum and Other Collections* (Macdonald – Al-Najem 2025 = this volume), though the latter has taken account of any works which have appeared between the publication of the volumes.

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*Addenda et Corrigenda to Taymā' II*

Taymā' II, p. 129, caption to Fig 6.7: For “M. Cusin” Read “A. Borlin” and in Arabic for “م. كوزن” Read “أ. بورلين”

Taymā' II, p. 191, header: For “Index of Numerals in the IA, TAr, and N Inscriptions” Read “Index of Words in the IA, TAr, and N Inscriptions”

Taymā' II, p. 193, header: For “Index of Names in the IA, TAr, and N Inscriptions” Read “Index of Numerals and Names in the IA, TAr, and N Inscriptions”

Taymā' II, p. 199, header: For “Index of Words in the Taymanitic and Dadanitic Inscriptions” Read “Index of Names in the IA, TAr, and N Inscriptions”

Taymā' II, p. 201, header: For “Index of Names in the Dadanitic and Taymanitic Inscriptions” Read “Index of Words in the Dadanitic and Taymanitic Inscriptions”

Taymā' II, p. 219, header: For “List of Inscriptions by Script” Read “Lists of Inscriptions by Registration Numbers”

Taymā' II, p. 220: “TM.T.046” should be removed from the list of “Objects with no register number” and placed in the column to the left as “413 *sbis*”

Taymā' II, p. 226, section heading: For “List of the Inscriptions by Type” Read “List of the Inscriptions by Subject”

Taymā' II, p. 226, n. 235: For “pp. 228–229” Read “pp. 234–235”

Taymā' II, p. 227, header: For “List of Inscriptions by Script” Read “List of Inscriptions by Subject”

Taymā' II, p. 229, header: For “List of Inscriptions by Script” Read “List of Inscriptions by Subject”

Taymā' II, p. 231, header: For “List of Inscriptions by Script” Read “List of Dated Inscriptions from Taymā'”

