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Yemen Expedition

Albert Jamme

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PREFACE

I first met Professor Doctor Father Albert Jamme (for he enjoys all those titles) in February, 1951, at the archaeological site of ancient Timna, Wadi Behan, in what was then the Western Aden Protectorate, now South Yemen. We were members of the Second Arabian Expedition, American Foundation for the Study of Man. Dr. Jamme was Epigrapher for the 1951 season, as he had been for that of 1950, and I was one of the archaeologists.

Dr. Jamme, a member of The Society of Missionaries of Africa, better known as the White Fathers, trained particularly for work in Africa, became interested in ancient Semitic languages while pursuing his studies for the priesthood. In time he became one of the leading scholars in the world in discovering, deciphering, interpreting, and classifying ancient South Arabian Semitic inscriptions vital to establishing the history of the old South Arabian civilizations.

In 1954, Dr. Jamme accepted a post as Research Professor at Catholic University, Washington, D.C.1 Through the years, he has poured out scholarly articles based on his studies of inscriptions in collections, as well as inscriptions he recovered during field researches: at Timna in 1950 and 1951, at Marib (in what is now the Yemen Arab Republic) in 1951-1952, at Salalah in Muscat in 1952, and in the Wadi Hadhramaut (in what is now South Yemen) during the Smithsonian Institution expedition of 1961-1962. During 1968-1969 he was in Jidda and Riyadh as epigraphical advisor to the Saudi Arabian government.

In 1972, when the Yemen Arab Republic decided to invite an American institution to conduct archaeological researches in Yemen, Ahmad A. Zabarah, at that time Chargé d’Affaires of the Republic’s embassy in Washington, consulted Dr. Jamme. Dr. Jamme, in turn, suggested to me that I join him in the Yemen researches (with Carnegie Museum of Natural History as the participating institution) at the invitation of the Yemen Republic. His Excellency Yahya H. Geghman, now Deputy Prime Minister of the Republic, then proposed that Carnegie Museum develop programs in archaeology and museology in Yemen, a land nearly unknown archaeologically. It was obvious that long-term researches in the area promised to be extraordinarily productive. Dr. M. Graham Netting, then Director of the museum, agreed, and eventually found funds that enabled Dr. Jamme and me to make a reconnaissance trip to Yemen in March, 1974.

Major support was received in September, 1974, when the Ford Foundation awarded Carnegie Museum a grant in support of Dr. Jamme’s epigraphic studies in Yemen, covering the period November, 1974, through December, 1975. Those studies are the basis of the monograph that follows. The scope of this work testifies to Dr. Jamme’s extraordinary productivity, and its quality adds even more luster to his name as a scholar.

It is gratifying to report that the Foundation made another grant in November, 1975, enabling Dr. Jamme to do more field work in Yemen, this time from December, 1975, into March, 1976. At this writing he is in Belgium on his way home from another successful season, and we look forward to another important report based on diligent field studies, the third in what we hope will be a continuing series of archaeological and museological programs in the Yemen Arab Republic.

Contrary to the custom of this museum, but in harmony with that in his specialized field, we did not subject the Jamme manuscript to the usual refereeing process. Among those savants with whom he works — those few specialists in his area of scholarship — such a procedure is considered superfluous, and we bowed to their wishes.

James L. Swauger
Senior Scientist — Anthropology
Carnegie Museum of Natural History
March 17, 1976

1Dr. Jamme is also a Research Associate, Carnegie Museum of Natural History.
Introduction

Upon a formal invitation extended to me by the Yemeni Government and under the auspices of the Carnegie Museum of Natural History of Pittsburgh, PA, who had obtained a grant from the Ford Foundation, I returned to Yemen last October 30, 1974. May the Yemeni Government find here the public expression of my deep gratitude for its invitation. It is also a very pleasant duty for me to include in the preceding tribute Mr. Ahmed Zabarah, Counselor at the Yemeni Embassy in Washington, DC, whose initiative and constant support were instrumental in making my hope of going back to Yemen to become a reality. I am also greatly indebted to the Carnegie Museum, its Associate-Director, Mr. James L. Swauger, and the Ford Foundation for their generous help and assistance which made my trip possible.

Qâdi Ismail al-→Akwa, Director of the Department of Antiquities and Libraries of Yemen, expressed to me the wish that I should visit as many sites as possible so as to have a general idea of the archaeological situation of his country. I wish to express my deep gratitude to Qâdi Ismail al-→Akwa for the kindness with which he not only received me on so many occasions, but also graciously granted to me all necessary authorizations, including that of publishing my notes.

From November 4, 1974, till February 11, 1975, the day before my departure from Yemen, I was able to take eleven trips into the countryside. My travel companion during seven of those trips was Mr. Ahmed Nâji of the Museum of Ṣanṣâ to whom I am very grateful for his assistance in dealing with local authorities and populations and also with the material of the expeditions.

Last, but not least, I wish to acknowledge my debt of gratitude to all Yemeni and American officials and individuals who contributed so efficiently to the success of my work in Yemen, and especially His Excellency Dr. ʿAbdulkarim A. al-Iryani, Minister of the Central Planning Organization, Mr. Ahmed Muḥarram, Director of the Museum of Ṣanṣâ, and Mr. Michael Nugent of the American Embassy in Ṣanṣâ.

Washington, September 8, 1975.
I. Marib and vicinity.

According to YARNA, sheet 5, the coordinates of Marib are 15° 25.5' N - 45° 20' E.

The site of the ancient temple Bara-an still is as it was in 1951-1952, and the five columns still are a landmark of the countryside.

1 - The old city of Marib.

As a result of the military operations during the last war, the majority of the houses built atop the tell are no longer inhabited. Almost all the new settlements are located southwest of the tell.


A squeeze was made of the text (cf. JaAGM, p. 305). As in 1951-1952, the stone is re-used upside down as the lintel of the southern front door of the house belonging to at-Tibās 2 m. above the threshold. FaJY's note pointing out that the stone is "very high in the wall" (cf. I, p. 104) is inaccurate. The original stone placed upside down was re-cut on both lateral sides, more on the left than on the right, and the front became trapezoid. RyET's note on the stone being "brisée à droite," a detail which is not to be found in FaJY's description, is erroneous.

Stone: 81.5 (top) and 53 (bottom) x 23.5 cm.; thickness: 19 cm.
Text: 1.1: 64 x 5.5 cm.; distance to 1.2: 0.8 cm., to the right edge: 8.5 cm., and to the upper edge: 2.1 cm. 1.2: 63.5 x 5.5 cm.; distance to 1.3: 0.8 cm., and to the left edge: 7.2 and 5 cm. 1.3: 58.8 x 5.2 cm.; distance to the left edge: 5.3 and 3.8 cm., and to the lower edge: 3.8 cm.

1 lhycṭt/stṭn/kbr/fyṣn/brʃ/w
2 ch.wtr/wṣqr/ṣrbn/klwtn/mpkkt
3 [n].h.lhw/bṭr/bṣṭtʃ/wb/ṭlmqembali

1 Lahayṣat [of the family] Satrān, leader of Fayṣn, has built and
2 founded and covered four sustaining walls [which are] the enclosures of
3 his [pa]lm grove Abtar. By Ṣattar and by Ḥumqubi.
FaAJY's copy is very poor, as seen by the many corrections in RyET's text. This text, however, does not include the word divider before 2lmgh (l.3), which is clear in the facsimile.

L.1: lhyctt, cf., e.g. JaSNE, pp. 409 A, 421 A and 424 B; see also below, appendix no. 3.

L.1-2: bry/whntr/wsgr, cf. CIH 659 l. 2 in the plural; bny is less frequently used than bry, e.g. in CIH 661/1.

L.2: kwh (cf. JaSNE, p. 438 B) refers to the sustaining wall of the terrace rather than to the terrace itself. - mzkkt: in his commentary on RÊS 4085, RÊS writes: "mykkt [cf H. Grimme], lecture exacte contre mzkkt"[cf J.H. Moritzmann - E. Mittwoch]. (cf. VII, p. 76). Yet, in his commentary on Fakhry 61, the same author refers to the same text, RÊS 4085, "ô je lis avec Grimme m(z)kkt, contre Moritzmann - Mittwoch: mykkt, d'après lecture établie par Fakhry 61" (cf. RyET, p. 35). It is all the way around. Furthermore, in the preceding publication, the author fails to point out that the reading of mzkkt was given by M. Hüsner (cf. WZKM, 43 [1936], pp. 81-82) without any allusion to H. Grimme's reading of mykkt, while referring to M. Hüsner's paper for the etymology of the word only. Finally, RÊS, VIII's note (p. 194 A, note 1) on mzkkt being a "lecture confirmée par Fakhry 61," which comes from the last part of RyET's commentary on mzkkt of Fakhry 61, is inaccurate: the reading of mzkkt is certain in RÊS 4085, as can be seen on the photograph of the text published in Le Muséon, 45 (1932), pl. 2.

L.3: [n]hlhw: the setup of the letters disproves RyET's restoration of l to the left of nhl. The present text is not identical with either RÊS 3913 or 4774. For RÊS 3913, cf. JaMAR, II, p. 67; this text is SharafT 12: SharafT 12 fig. 152, which also has mtrt (instead of mtrm, as in RÊS, VII, p. 382). The two errors of SharafT 12, viz. the omission of dty (1.2) and mwhr instead of mwhrh (1.4) are easily corrected. - 2btr, instead of wbr of FaAJY's facsimile where w is covered with hatching; RyET's commentary remains silent on the etymology of his name wbt. Cf. Ar cabayurrân "romarîn" (cf. R. Dozy, Supplément aux dictionnaires arabes, Paris, 1927, II, p. 90 B).

RÊS 3943, right half: Fakhry 7 (cf. photograph in FaAJY, III, pl. 44 A): MaV 64.

A block of slightly yellowish alabaster located at the southwestern foot of the tell of the old city; 246 x 52 cm.; thickness: 42.5 cm.; letter height: 7 cm.; space between the lines: 0.5 cm.

The stone, which represents a little more than the right half of RÊS 3943, has greatly suffered since E. Glaser's trip: all the edges are broken off and attempts were made to break the stone into four sections.

2 - The naserah of Mariab.

The naserah of Mariab greatly suffered during the last war, and the work is in progress not only to repair all damages but also to completely remodel the inside buildings.
Fakhry 74 (cf. FaAJy, I, pp. 108, 109, fig. 55, and RyEt, pp. 46-49) is composed of two sections of almost equal length, MaN 7 + II; the latex squeezes of both sections were made (cf. JaAOm, p. 306).

MaN 7: stone re-used one stone course (i.e. 31 cm.) above MaN 6 (see below, Fakhry 112 + 115); 112 x 35.5 (right) and 36.5 cm. (left).

MaN 11: stone re-used one stone course (i.e. 31 cm.) above MaN 12 (see below, Fakhry 112 + 115); 80.5 x 36.5 cm.

The text is framed by a rim on the four sides; and the height of 1.6 is about half that of the other lines. My photographs are too small to make accurate tracings. The beginning of the text is given below because of the three following reasons.

1 - Four important corrections need to be made to FaAJy's facsimile, viz. k1 instead of "k(?)n" read "(b)n" in RyEt (p. 46); bhrf /bhd instead of "bnrbw/bhd" (n covered with hatching) read b(h)rfbhd in RyEt; gb(n instead of nb(n (the first n covered with hatching) read nb(n in RyEt; tnbtbw instead of tnbtbw (the second b covered with hatching) read tnbtbw in RyEt.

2 - RyEt translates byt "house" as "le domaine appartenant à la maison" (at the beginning of 1.2)and, seven words further, as "les individus qui y sont groupés" (p. 47). The apparent reason for such a variation is the author's translation of qhb as "zone irriguée."

3 - RyEt's translation of the first pericope (1.1-2) implies a redundancy because, according to the published translation, the second half repeats the first half but in other words, viz. "Et ils ont bâti— en la première année. Et en cette (an)née s'est accompli (pour) e(u)x l'achèvement" (p. 46).

And they built all the scabbled and hewn stones of their house Yakrub in one year; and in that very year, the building of it [was] large. And they kept working; they raised their house Yaris with two rain collectors. And all the rain [collectors] with which they raised their two houses [are] for them.

According to the text, the readying of all the stones to be used in the building of the house Yakrub and the construction itself of what became a large house took a year. After that, the workers kept working and in the process they added two rain collectors to the house Yaris which had already been built.

L.1: grb/wmnhtm, the direct complement of brow, is in the construct state with regard to bythmw. Then, the translation of grb as "pierre brute" (as in RyEt) or "unbehauen" by N. Rhodokanakis (cf. RhSLG, II, p. 42) is inaccurate because such stones are found, not made. The translation of grb as "hewn stone," as suggested by BeDosa (p. 59 in 51:55), is also inaccurate because his expression
corresponds to "mnhm." In his quotation of Hadr Rés 2687/2, BeDgSA erroneously transcribes "grbtm" instead of "grbt." Finally, BeDgSA's presentation of the case of the "nouns denoting materials" (p. 31 in 27:5) is confusing and partly erroneous. In his quotation of Rés 2771/2-3, the author invents "wtqm" which does not exist in the text. The expression "slmn"/"wtqm" is well known in Min; e.g. in Rés 2774/2. Furthermore, the author lists an example which is totally irrelevant to the case, viz. CTH 683 (cf. also JaMAR, II, pp. 39 A, 41 B and 51), which is a small incense burner, and the words engraved on the four sides of the burner are names of incense and not "nouns denoting materials." Finally, the author lists the two expressions "slmn/dhb" and "slmn/ddhn." These two examples belong to a special class because "dhb," an apposition to "slm," may be understood either in general ("thus, dhbn") or relating to a specified object ("thus, dhbn"). In the expression "slmn/ddhn" (e.g. CTH 353/3), "dhb" may be understood either way. But, the second way of understanding "dhbn" does not exist in the ordinary "nouns denoting materials." The absence of "m" from a word in the indefinite state is certain, e.g. in Min; cf. bry/cq/wtqr/brts of Rés 2789/2. But, even in Min, the use of "m" is more frequent than its omission; cf., e.g. TaAM 5/2. br-wk1/grb/mnhtm/bythaw is paralleled by Sab mhd/btg/ mdhn, e.g. in Rés 2651/2, a text engraved on bkg, the "rock" itself; subsequently, bkg came to designate a singular stone.

L.1-2: tnbt (cf. 31:2) refers to bythaw/yrb; tnbt refers to the building considered as the result of laying the stones one course atop the other, and the building grows (cf. Ar ṭabata: "said of a thing] to grow") by each addition of a stone course.

L.2: w-b, cf. Ar wāch and wacāb "ample, wide." The adjective refers to the size of the building. The preceding interpretation underlines the meaning of "bwm" of L.1: not only all stones were readied in a year, but the building of the house was carried out during the same year ("bwm/hwt/hbn") and the house was large. - wāch: 2 is certain on the stone. - ḡbn, cf. Ar ḥbā "a cavity in which the water of the rain collects." - ḡb: for the ordinary meaning of "irrigated land," cf., e.g. JaSINE, p. 451 B. Here, cf. Ar dhb "rain." In ḡbn/ḥb, ḡb is in opposition to ḡbn. - sīr(w), cf. Ar sara=a "to raise, elevate." - bythaw: the dual refers to the two buildings yrb and yrs.

L.3-6: mrtd(m)īn/ynf/- - /yhm/dūtlm and wrbhw/dmār=a: Sharaf 36: in spite of its four errors, this copy has the correct name of ḥyct's associate, viz. srbāl "Ṣarḥābīl" (see below, appendix no 5), instead of ṭrbāl (b covered with hatching and topped by a small question mark) in FaJY's facsimile.

Fakhry 80 - 85: the original text still remains incomplete although six fragments of it are known so far; FaJY has already gathered them in three groups, viz. Fakhry 80, 81 and 82, 84, 85 and 83 (cf. I, pp.110, 113, and facsimiles on pp. 106, fig. 46, and 112, fig. 59). The text is in relief whose thickness is 1 cm.; letter height: 27 cm.; distance to the upper edge: 4 cm.

Fakhry 82 and 85 were not seen in 1952; and Fakhry 80, 81, 83 and 84 were re-cut after A. Fakhry's trip.

The initial section covered with hatching, the right extremities of the initial t, the left two-thirds of f, and the last divider of Fakhry 80 are missing in
MaN 15; 141.3 x 35.2 cm.

The first two letters, the last w, and the section to the left of this letter of Fakhry 81 are missing in MaN 18; 114 x 35 cm.

The last word divider and the second d of Fakhry 83 are missing in MaN 17; 94.2 x 34.2 cm.

The right two-thirds of the initial letter of Fakhry 84 is missing in MaN 17; 95 x 35 cm.

The four fragments MaN 15 - 18 were re-used before 1952 in the outside wall to the left of the gate as shown by the following schema:

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<table>
<thead>
<tr>
<th>MaN 17</th>
<th>MaN 18</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>MaN 15</td>
<td>MaN 16</td>
</tr>
</tbody>
</table>
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The four stones are upside down.

The order of the last three fragments remains hypothetical.

A: \( \text{rbm/}^\gamma \text{htr/wh\text{-}n/}\text{asc/d/bn/}^\gamma \text{y/gdmm/wh/} \)[... \( \text{bn/}^\chi \text{bt1m/wdl/zbn/r/} \)[...]

B: \( \text{tm/wsr/}^{\gamma} \text{dhbm/bn/}^\gamma \)[...]

C: \( \text{tn/sr\text{-}tm/}^{\gamma} \text{lnqm/}^\gamma \text{bthmw/hrf} \)[...]

D: [...], and the water collectors of the houses of the descendants of Gadnum Saw [...]

For A, cf. RyET, p. 56. This author's restoration of k as the first letter of \( \text{rbm} \) of Fakhry 75/1 is no more probable than that of \( \text{g, d, etc. bn/}^\gamma \text{bt1m} \) is correctly restored by RyET, but in his transliteration of Fakhry 82, the letter d should be corrected to \( \text{d} \). RyET vocalizes \( \text{bt1m} \) as "Habtalum" (cf.}
Fakhry 75/2, 79 and 82 on pp. 49, 55 and 56, respectively); thus, ḫbtl + m, the mimation, but the author fails to explain the unheard-of root ḫbtl. The name may be considered as composed of ḫbtl and tim.

C: RyET's commentary on ʻsrctm of Fakhry 80 ends with this note: "water channels! (BEESTON SI, p. II)" (p. 55). Firstly, "p. 11" must be corrected to "p. 5;" the figure "11" comes from CTH 11, which is studied by BeSI, p. 5. Secondly, BeSI refers to RhSLG, II, p. 81, with regard to LaH's description of ʻsrct. In fact, LaH's description referred to by RhSLG is that of Ar ḫrrt and not of ʻsrct. RyET failed to check BeSI's reference and perpetuates BeSI's error. ʻsrct, plural of ʻsrct, of the present text seems to summarize the expression ʻsrct/=-gbn of Fakhry 74/2 (see above, p. 4): the word expressing the act of elevating is given the meaning of the result of the work. = mqa'c: the word indicates the satisfactory water provisioning by the ʻsrct; cf. Ar qānim "content" and māqnaq = "sufficient."

Fakhry 112 - 115. - FaAJY's description of the four fragments (cf. I, p. 117) is very sketchy and ends with the reference to "Fig. 107" (p. 152) for the facsimiles of the fragments.

RyET's description (p. 66) is more detailed; but, instead of referring to "fig. 107," the author refers to pl. 36 of FaAJY, III, where the stones cannot be seen. Furthermore, the author states that "le trait horizontal du g [of ḫbtl] apparaît sur la coupe." What does exist is a tiny speck of ink toward the top of the fourth aslant stroke (from the left). Other similar specks may be seen at the left bottom of the aslant strokes nos. 1, 2 and 5 (from the left).

Both Fakhry 112 and 113 were re-cut after A. Fakhry's trip; Fakhry 114 was re-cut into three sections between A. Fakhry's trip and my study of the fragment in 1951, and the central section is lost.

The letters of the inscription are inscribed between two horizontal lines clearly traced on the stones, as in Ja 123.

Fakhry 112: MaN 6: stone re-used 20 cm. above ground level in the wall to the right of the gate; 110.5 x 33 cm. Letter height: 24 cm.; the upper horizontal line is 4.7 cm. from the upper edge of the stone. The section of the initial w to the right of the vertical stroke has disappeared as the result of the re-cutting of the stone. FaAJY's measurement of the length of the fragment, "122" (cf. RyET, p. 66), should be corrected to 112, viz. 110.5 + 1.5 (right half of w).

Fakhry 113: MaN 9: the stone was re-cut in two different places, viz. the whole height of the right edge (almost the whole of d has disappeared) and the last 30.7 cm. of the right extremity of the lower edge; the height of this cut-out section is 5.2 cm. (see below, Fakhry 118). Stone: 80.2 (top) and 49.5 (left bottom) x 33 (left) and 27.8 cm. (right). Letter height: 24 cm.; distance to the upper edge: 4.8 cm.; the lower extremities of sh are damaged. FaAJY's measurement of the length of the stone, viz. "89" (cf. RyET), should be corrected to about 86 cm.

Fakhry 114 was cut into three sections: MaN 10 and 12 are, respectively, the left and the right fragments; and the central part is lost.
MaN 10; immediately above and slightly to the right of Fakhry 113; 41.3 x 32 cm.; letter height: 23.2 cm.; distance to the lower edge: 5 cm.

MaN 12; to the left of the gate; 62 x 32.5 cm.; letter height: 23 cm.; distance to the lower edge: 5 cm. A squeeze was made of the fragment (cf. JäAGM, p. 306).

Fakhry's measurement of the length of Fakhry 114, "129" cm. (cf. RyET, p. 66), is about right.

<table>
<thead>
<tr>
<th>Fakhry 112</th>
<th>Fakhry 113</th>
<th>Fakhry 114</th>
</tr>
</thead>
<tbody>
<tr>
<td>wdd1/wΩyyh/bny /dbr/5=mw/=w/.../by/</td>
<td>tn/ygr/wk1/zhthw/w [ ...</td>
<td></td>
</tr>
<tr>
<td>MaN 6</td>
<td>MaN 9</td>
<td>MaN 12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10</td>
</tr>
</tbody>
</table>

Fakhry 115

hw/Ωgb/1thw[ ... |

Waddâdal and his brothers, descendants of (the clan) Sabâwân, have bought and [...] the [house] Yagur and all its upper rooms and its [...] and [...] its [es]tate [...].

In his commentary on the first group, RyET (p. 66) endorses J.H. Mordtmann - E. Mittwoch's restoration of CII 29/2-3 (cf. Sabâwische Inschriften, Hamburg, 1931, pp. 48-49). This restoration, however, is unacceptable because some persons, a father and his sons, cannot have built their house which byhmw "their ancestors" had bought and possessed. Furthermore, J.H. Mordtmann - E. Mittwoch restore wh[sqr; but wh[sgr is also possible; e.g. RäS 4196/2.

The end of 1.2 should contain byhmw[ ...; byhmw is attested in 1.4, and the name of the house should be composed of at least three letters. Therefore, 1.2 would contain at least 37 letters. But, according to J.H. Mordtmann - E. Mittwoch's restoration of 1.4, the line would contain 31 letters only. A final note on 1.3 of CII 29: the construct by of byhmw has the meaning of Ar sabâwân "father and mother; parents;" the two names introduced by byhmw are the same as in 1.1. Were mdrh the grandfather of the author of the text, his name would have been introduced by br, instead of w; by means "the parents of" sâdâl, the author of the text, and "the grandparents of" the author's sons.

RyET's restoration of the verb any before bytn of Fakhry 114 is hypothetical since the expression bsv/wsm is attested in CII 37/4 and RäS 3858/5. sâm/wqny is also found in Qat Ja 118/1 and RäS 3962/2 (for some remarks on this text, cf. JäMAR, III, pp. 74-75); but also bsv/wrb in Ja 119/1, and sâm/wbr2 in Ja 245771. RyET's restoration of the plural of any is contrary to the SA material since the verbal form or forms following the first verb in similar expressions are infinitives. Finally, if Fakhry's facsimile of Fakhry 115 has any value, the hatching to the left of blt is wide enough to cover two letters, and not one. Therefore, a stone is missing between Fakhry 114 and 115.

bytn. In Ja 736/5, -bn of bytn is the dual ending (cf. JäSMA, p. 428 B, and also BayUP, p. 54) because of the two persons balm/wyn of 1.3 who are also the subjects of sqnv which immediately follows bytn in 1.5, contrary to J.
Ryckmans, who refers -hn to smhw of l.41 (cf. Le Muséon, 87 [1974], p. 494, note 5). At the occasion of this first remark dealing with J. Ryckmans, it seems advisable to add the following note. My position toward J. Ryckmans is clearly defined in these words: "les expédients malhonnêtes et les argumentations trop absurdes pour être sincères auxquels l'auteur continue à voir recours, m'incitent, par le dégoût qu'ils inspirent, à me désintéresser de sa prose jusqu'au jour où il se décidera d'agir en honnête homme" (cf. F. Altheim - R. Stiehl, Christentum am roten Meer, I, Berlin, 1971, p. 121). The situation described above has not changed unfortunately. The remarks printed in this volume on J. Ryckmans' theories, although numerous, were limited as much as possible and written for the benefit of the reader. Many, many other remarks on the SA publications referred to here should have been added; they were omitted voluntarily because they would have increased the size of this publication beyond normal proportions.

Nakhry 118 (cf. FaJY, I, p. 117: "(167)," the facsimile on p. 152, fig.107; and RyET, p. 67); MaN 8.

MaN 8 is re-used in the stone course immediately above MaN 7 (see above, p. 4) and more precisely above br-w/kj/grb/wmnh of l.1 of MaN 7/1. The upper left corner of MaN 8 fits the cut-out section of the lower right corner of MaN 9 (see above, p. 7). Text in relief of 0.9 cm.; letter height: 27 cm.; distance to the upper edge: 3.8 cm. A latex squeeze was made of the present text (cf. JaAGM, p. 306).

Geukens 8 (cf. G. Ryckmans, in Le Muséon, 70 [1957], pp. 98 - 100 and photograph in pl. 1). In 1974, I photographed the two extreme sections which were lying on the floor in a corner of the násgerah.

The name of the author's father is yh-n "Yuhaçin," instead of yq-n.

Ja 2828: a whitish sandstone which was re-used in a small window in 1951 but is now in the wall; cf. tracing in pl. 1. - MaN 32.

Stone: 64.5 x 22 cm.; letter height: 17.9 cm.; distance to the upper edge: 2.5 (right) and 3.5 cm (left).

\[yd\]ç-1/dräh/mlk/*/sbr\/*bn/*...

Yada\[ç-1 Darib, king of [Sabː, son of ...

This new Sab king belongs to the period posterior to the reign of smh ly/dräh whose name appears in G1 1675 which was published by K. Mlaker in 1943 (cf. Die Hierodulenlisten von Masân, p. 85). BÜLSCH publishes the photograph of the text in pl. 15 and deals with the inscription (pp. 65-66) without any reference to K. Mlaker's book, but with reference to RES 3653 (p. 65, note 132), which reproduces the information given by GmūST (p. 22 B). The king smh-ly/dräh is also attested in Ja 2848 ah/4 (see below).

G1 1675 and the present text have in common the formula composed of the royal name followed by mūk; this similarity justifies the restoration of sbr/ bn/... in the present text. According to my chronology, the present text could be dated of about 400 B.C.

Ja 2829: re-used in a wall of the násgerah; known only through a photograph taken in 1974; cf. tracing in pl. 1. The letters are in relief and
very large: they occupy almost the entire height of the stone course; thus, about 30 cm.; tracing in pl.l.

\[ ...] krdb[1] \quad ...] karib[1].

Same palaeography as that of Geukens 8.

3 - Private collections near Mârib.

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a: Qaḍî ʿAbdulraḥmân al-Ŷasufî: Ja 2830 - 2832.

Ja 2830: upper right corner of a plaque of yellow-reddish alabaster broken into two parts; cf. tracing on pl. 1.

Stone: 22.8 x 16.8 cm.; almost constant thickness: 7.3 cm. Letters in relief of 0.2 cm.; letter height: 4.3 cm.

\[ \quad ...]lr[ \quad 1 \quad ]lra[ ... \quad ]

\[ \quad ...]lb[ \quad 2 \quad ]lan.

\[ ...]lr[; there are too many possibilities of restoration; e.g. \[ ...]lrb (e.g. Qat Ja 2373), \[ ...]rb (e.g. CH 528/1), \[ ...]rbm (Qat Ja 274/2). - \[ ...]bm is most probably the end of a name. - The thin white line above and to the right of the text in the tracing indicates the difference of level between the narrow frame of the inscription and the surface of the plaque. - The two ornamental designs are very damaged and represent ibexes, viz. the left side of a kneeling ibex on the right, and the front view of the head of another ibex in the frieze.

Ja 2831: a grayish sandstone re-used in the water channel near the pomp in the garden; cf. tracing in pl. 1.

Stone: 53 x 19.3 cm.; visible thickness: 22.5 cm. Letter height: 13.5 cm.

\[ ...]ml / wb / yd[<\(c=1?\) ...]m and by Yada[<\(c=1?\)].

About the lower fourth of the letters (except w) is missing. - \[ ...]m may belong to \[ dt/bmvym (CH 423/3-4), dt/bcdm (RÉS 4804 + 4800 B), dt/...m (RÉS 4797/1-2), \[ ...]bm (HÄDSP 2/2). These four texts are boustrophedon and mention the dedication of buildings and/or persons. - yd[<\(c=1\)] either is the last name of the final invocation (CH 423/4) or is followed by \[ wb/smh\(c=1\) ytc=mr (RÉS 4804 + 4800 B), \[ wb/ytc=mr wb/krb=1 (CH 961/3; for some remarks on this text, cf. JaMAR, II, p. 29), \[ wb/ytc=mr wb/a personal name other than that of a mukarrib (Fakhry 69/3). The final invocation to which the present text belongs may begin either with bcttr (e.g. CH 423) or bolmgh (RÉS 4797/2).

For HÄDSP 2, cf. P[IPISA, pp. 261-262 and two partial photographs on pl. 18 d and e; and JaPSAP, pp. 115 - 117. It is to be hoped that the photographs of the text will be published some day so as to make possible the reading of the third personal name of l.l and the proper name (probably of a deity) before the invocation to yd[<\(c=1\)] in l.2.
Ja 2832: a tombstone lying on its left side and re-used in the same water channel; the left edge of the left side is cemented into the channel and about the left half of the same side is covered with moss; cf. tracing in pl. 1.

Stone: 87.3 x at least 29.5 cm.; maximum thickness: 24 cm. The text is engraved immediately below the upper edge; 1.1: 18.5 x 4.5 cm.; 1.2: 16 x 4.5 cm.; distance between the two lines: 1 cm., and from the text to the right edge: 5 cm., and to the cavity below: 2 cm. The cavity, where there used to be in relief the head of the deceased, now completely destroyed, is 25.3 cm. long and starts 5 cm. to the left of the right edge; the left edge of the cavity is hidden by the cement.

Ja 2833: a tombstone seen near the house of Mohammed Šejmān located south-east of the city of Mārib; cf. tracing in pl. 1.

Stone: 57 x 28.7 cm. Text: 22 x 4.5 cm.; engraved between the upper edge and the cavity where the head of the deceased was in relief. Cavity: 17 (top) and 9 (bottom) x 30 cm.; depth: 5 cm.

Ja 2834: a grayish sandstone; the lower half of the right side has been re-cut; cf. tracing in pl. 1.

Near a tent located at a place called "Qaryat wamaḥall Āl Matannā," south-southeast of Mārib; Ja 2834 - 2837.

Ja 2834: a grayish sandstone; the lower half of the right side has been re-cut; cf. tracing in pl. 1.

And was furrowed [this] boundary
against the boundary of the palm grove Har-
which is the palm grove of (the clan) Nazhatān. The boun-
dary and its bend have remained behind the ca-

šrb[c]tt 1 šarəb[ca]tat
drə > l 2 [of the family] Dərəbəl.

šrb[c]tt, e.g. CIH 114. - drəbəl is a well-known personal name in Qat (e.g. AM 60.744/1; cf. JAαMAR. II, pp. 126 - 127) and Sab (e.g. JAαTME, p. 412 B); the name is also attested as a clan name in Qat (e.g. RBS 3896, n° 14).

šlym/bn/crgn Šulaym, son of cArgān.
šlym, cf. >šlm in RBS 3061. - crgn, e.g. Sab (cf. JAαTME, p. 416 B) and Qat (e.g. TC 3002).

c - Near a tent located at a place called "Qaryat wamaḥall Āl Matannā," south-southeast of Mārib; Ja 2834 - 2837.

And was furrowed [this] boundary
against the boundary of the palm grove Har-
which is the palm grove of (the clan) Nazhatān. The boun-
dary and its bend have remained behind the ca-
[n]al [which] irrigates the palm grove ḏāfir

[which] Ḳamām [has administered] the canal [which lies] between the gar-

dens and the property of Ḳāḏam.

L. 1: htrṭḥ, cf. Ar ṣarāḥa "to make a light incision," and ṣrṭḥ "light incision." The verb is in the passive voice and refers to the furrow made in the ground, which makes the boundary. - ṭwn does not indicate the stone itself supporting the text, but rather the boundary itself.

L. 2-3: ḫrṭṃ, cf. the Qat proper name ḫrṭ in RūS 851/3 (cf. JaMAR, II, p. 55) and dūhbṛṭm, the name of a house in Qa 67/3-4 (see below, appendix no. 2).

L. 3: Ḫnḥṭṃ, RūS 3951/6 and 7.

L. 3-4: ṭwn (1. 3-4) and ḡn[w]t (1. 4-5) and ṭwn (1. 6) are not determined by the article -n because the context does not leave any doubt as to the identity of those two words. The same feature is found in Lḥ, e.g. ḲaL 133; cf. JaMAR, VII, p. 103: "the author was free to omit the article when the object was so well defined or known that it could not be missed or misunderstood."

L. 4: ṣwq, cf. Ar ṣawq "a place of bending of a valley to the right or left." - ḫdlw, cf. ḡn[dl?] in CĪH 380/6. The verb may be translated here "to remain behind."

L. 5: ṣqṣyn, CĪH 657/3.

L. 6: [r]ḥḥ, cf. in Qat the verb (e.g. RūS 4932/5) and the personal noun (e.g. Ḳa 852/6). ṭmn, e.g. ḲaL 2715 a. - bn, as in Qat Ḳa 2361/10. The preposition is repeated before each of the two parts between which the ṭwn runs. The translation of the second bn is not necessary.

L. 6-7: ḡnḥn is either a proper name or the plural of ḡn (cf. ḡnt, plural of ḡn in Ḳa 2152/4). The second interpretation is retained here because "gardens" are easily recognizable by any reader of the text.

L. 7: Ḳḥḏm, cf. Ar Ḳadāma "to eat."

Ḳa 2835: a slightly yellowish sandstone broken on both lateral sides; cf. tracing in pl. l.

Palaeography makes it possible to restore mkr[b] in l. 1. - For the interpretation of ṭnhrb, cf. JaMAR, I, p. 6 and note 24 (p. 32). - Ḳḥḥ: too many possibilities of restoration are equally possible; cf., e.g. Ḳḥḏm, a family name in CĪH 371/1. The root Ḳḥḥ is also known in SA onomastics; cf., e.g. Ḳḥḥb in Ḳa 2771 y. - Ḳḥḥ: many restorations may be suggested; e.g. Ḳḥḥ in Ḳa 2099 b.

Ḳa 2836: upper left corner of a plaque of slightly yellowish sandstone; the
frieze was made of bucraniu̇s; cf. tracing in pl. 1.

...[b]n[w/d]... ...so[n]s of Da[...

The original text probably was a boustrophedon. - bna as the plain writing of the plural of bn is attested so far in the late texts Wadi Massil 1/1 and Ga 1/1.

Ja 2837: a whitish sandstone with a fragmentary inscription engraved on two adjoining sides; cf. tracing in pl. 1.

...[w]n'[/m][q]/[m]/h'q[n]'y'[...

...[w]ān Madrān, dedicated to [...

mdrān is known as the name of a month in Sharafīt 18/2. The name has nothing to do with mdrān of CH 541/90 and Muraygān/7, which is the transcription of a NA name. - hqny could be restored either hqny, hqnyy or hqnyt, if needed.

4 - al-ʿAmāyid al-ʿuluyā.

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The ancient site of al-ʿAmāyid al-ʿuluyā located south-south-east of Mahram Bilqīs is composed of a tell (about 20 x 10 m., and about 1.50 m. high) and, to the south, a row of four standing columns. A fifth column, the existence of which is certain between the two remaining columns in the east, is missing.

The row of columns, as E. Glaser stated (cf. HAIGT, p. 23, on Gl 621), is oriented east - west, as is the tell itself. The columns are made of the same material as those of Mahram Bilqīs and al-ʿAmāyid; it is, therefore, difficult to understand why E. Glaser claims that they are "nicht schön" (cf. HAIGT, l.c.).

RÊS 4782: text engraved on the eastern side of the eastern column, as already stated by E. Glaser (cf. HAIGT, l.c.); cf. tracing in pl. 1.

Eastern column: 55.2 (eastern side) x 51.8 cm. (southern side); height: 3.25 m. - Text: length of the lines: 26.5, 39 and 35 cm.; distance between the lines: from 1.6 to 2.6 cm.; engraved at 2.03 m. above ground level. For the text, cf. Le Musson, 69 (1956), pp. 104 - 107.

5 - The main dam.

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A - The southern sluices.

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The southern sluices of the main dam did not suffer any major damage since 1951 - 1952 most probably because it would be very difficult to remove the hewn stones from the masonry work.

RÊS 2651: Gl 513: Fakhry (44) (cf. FaAJY, l, pp. 69 and 84); cf. tracing in pl. 1.
As indicated by RhSLG (II, pp. 100 and 101), the text is engraved on the southern side of the northern rock supporting the construction and toward the eastern exit of the sluice. The text is located about 8 m. above the ground level of the exit.

The upper half of \( \text{p} \) of \( \text{sbo} \) (1. 1) is still on the rock. - \( \text{mhd/blq/mz-dhn} \) (1.2) means "has dug the \( \text{balaq} \)-rock of the exit" (see above, p. 5). RhSLG's rendering of the expression, which is reproduced in R\( \text{S} \) 2651 (cf. R\( \text{S} \), V, p. 23), is not a translation, but a complete commentary, almost a complete description of the sluice; cf. also the commentary on Fakhry 74/1 (see above, pp. 4-5), and CIH, III, p. 61.

The symbol in the form of a \( \text{sA d} \) introducing an inscription is well known; e. g. CIH 540. It flanks the beginning of R\( \text{S} \) 4229/1-2. The same symbol should also be identified at the right of both R\( \text{S} \) 3954/1 and Gl 1450/1, where \( \text{b} \) was read instead of \( \text{d} \) by E. Glaser and ScSIVF (II, p. 11), who further considers \( \text{b} \) as the first element of the strange name \( \text{bsmhkph} \). Incidentally, it is to be regretted that ScSIVF did not publish the photograph of Gl 1450 because more letters might be read than those given by the editor's decipherment.

R\( \text{S} \) 2651 bis: Gl 514: Fakhry (43) (cf. FaAJY, l.c.): same text as R\( \text{S} \) 2651; engraved on the northern side of the southern rock (cf. also RhSLG, l.c.). As R\( \text{S} \) 2651, the present text is about 8 m. above the ground level of the exit. The present text is, thus, facing the other, as clearly stated by E. Glaser: "auf dem gegenüberliegenden Felsen, genau gegenüber von [Gl] 513" (cf. RhSLG, p. 98), but RhSLG's sketch on p. 101 locates the text much too far to the west.

R\( \text{S} \) 2651 and 2651 bis are identical, except for the symbols which accompany the second only.

R\( \text{S} \) 3959: a brownish sandstone broken into two parts and about 10 m. to the left of, and below, R\( \text{S} \) 2651.

The text of R\( \text{S} \) 3959 is the section engraved on the left section of the stone, with the exception of a few letters at the beginning. The right half of the stone and the whole 1.1 of the left section are very damaged, but it certainly is possible to read many letters engraved on the damaged sections of the stone. I hope to publish a more complete text than R\( \text{S} \) 3959 after studying the original and taking close-up photographs of it.

CIH 384 bis: \( \text{a} \) + CIH 384 + \( \text{b} \) + R\( \text{S} \) 2653 + R\( \text{S} \) 2657 + ; cf. tracing in pl. 2.

\( \text{a} \) - CIH 384: a yellowish sandstone re-used two stone courses to the left of, and above, R\( \text{S} \) 2653; 71.5 x 23 cm. - E. Glaser states that this text "scheint zu (Gl) 513[ R\( \text{S} \) 2653] zu gehören. Buchstaben, Form und Grösse und Stein derselbe" (cf. GrKPh, p. 74 on Gl 519).

\( \text{b} \) - R\( \text{S} \) 2653: a grayish sandstone (40 x 25.5 cm.) re-used in the southern wall about 40 m. west of R\( \text{S} \) 2651; Fakhry (47) (cf. FaAJY, I, pp. 70 and 84). Letter height: 20 cm. - Hal 676 and Fakhry (47) have the initial \( \text{p} \), and the first copy of the text is correct. GrKPh (p. 74 on Gl 518) simply refers to CIH 869, which endorses Halévy's copy. In his study of the text, R\( \text{S} \) (V, p. 23) selects Fresnel's copy, which has an initial \( \text{d} \) without the right vertical stroke; therefore, R\( \text{S} \)'s restoration of the beginning of the
text, viz. "m`j`dm" which should be corrected to "m`b`jm," cannot be retained. Note that RÉS (VIII, p. 189 B) mentions under m`b`jm "2653, [1]." In this publication, the brackets do not indicate a restoration but, as the author puts it, "un complément apporté par la rédactrice" (p. 15). Such a claim in the present case is inaccurate because the word is copied from RÉS, V. RÉS 2653 contains one line only, contrary to RÉS, VIII, who refers to l. l. Finally, CIH's restoration of [jm to gnjm (cf. III, p. 221, in CIH 869) is based on the author's understanding of hrmmtm restored at the end of the text as "oppidum." G. Ryckmans restores hmtm to hrmtn in RÉS, V, pp. 23 - 24, but, later in RÉS (p. 25), to hrmmtm on the basis of CIH 366 without any reference to CIH (p. 221) who, as stated above, had already suggested the same restoration because of the same CIH 366.

- RÉS 2657: a grayish sandstone re-used in the northern side of the same wall; 39.5 x 24.6 cm. The beginning of the text is correctly read in Gl 528: mrm (cf. GrKFG, p. 75).

The text of CIH 384 bis reads as follows:

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<table>
<thead>
<tr>
<th>CIH 384</th>
<th>RÉS 2653</th>
<th>RÉS 2657</th>
</tr>
</thead>
<tbody>
<tr>
<td>[yw]m/rsw/3mgh/b<a href="?">cl/</a>j[m/why/c/hr/mtm/rsw/whwb/c[</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| ... wh[en he was the priest of jIlmquh, ma[ster of (?)]sum, and has built as inviolable Sirwah, and has established [...]
```

The expression jwm/rsw/deity/d is name of a temple is well attested in the Sab onomastic lists (see below). - j[m: two or three letters are missing. - For hyc/hrmtm, see below, the commentary on CIH 366 and 366 bis.

RÉS 4416: a grayish sandstone re-used upside down three stone courses below and to the left of RÉS 2653; cf. tracing in pl. 2.

Stone: 84 x 22.5 cm.; the length of the stone given by FaAJY (I, p. 70), 50 cm., is hard to understand. The right side of the stone has been re-cut. Letter height: l. 1: 3.5 cm.; l. 2: 7 cm.; each line of the text is engraved between two parallel lines clearly traced on the stone and a third one runs through the horizontal axis of the letters, as in Ja 127. L. 2 is Fakhry (48) (cf. FaAJY, I, pp. 70 and 84).

```
| fa`m`j[w]/mr=n`h(m)[w/ ...]\r ... tt/1 ... 1
| ...ctt/br/g-qn/[ltyln/wnr/3lw/strw/btn/wtn 2

1 ... [vouched] fed to them th(ei)r lord...
2 ... c[tat, son of Sa-q`n [of the family] Taylan, the residents who have written in this ordinance.
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L. 1: about the lower third of the letters is still on the stone, but many of them are too damaged to be identified.

L. 2: tlyln is known as the name of a valley in Ga 20/8 (cf. JaMAR, I, p. 56).

CIH 437: Fakhry (49) (cf. FaAJY, I, pp. 70 and 84): a grayish sandstone located 2.67 m. and three stone courses below and to the left of RÉS 4416; 103.5 x 27 cm.; the length given by FaAJY (p. 70), "150 cms.,"
is exaggerated. GrKF G (p. 74 on Gl 521) notes that E. Glaser's copy has dbh. - My photograph is too small to be drawn; the letters of the text are of the same type as that of CIH 384 bis.

RÉS 2650: Fakhry (46) (cf. FaAJJ, I, pp. 69 and 84; and the photograph in PiPISA, pl. 18 a): about 10 m. below and to the left of the preceding text; engraved on a section of the rock which had been polished for the purpose; this section is marked in the tracing by a stippling; cf. tracing in pl. 2. Contrary to FaAJJ's facsimile (p. 84), only smh-ly/ynf is damaged; and contrary to RÉS (V, p. 21), Hal 678 is Fresnal 13, not 12, which is RÉS 2650 bis. For PiPISA's study of the text, cf. JaPSP, pp. 155 - 162. For the translation of mhq/b/¼/∂, see above, p. 14. RÉS 2650 bis: a text engraved in the rock 162 cm. above and south of the flat top of the wall of the outlet located at the western end of the sluice.

L. 1: 166 x 17.5 cm.; l. 2: 173.5 x 18 cm.; symbols: 29.5 x 11.2 (right) and 20 x 10.5 cm. (left). The engraving of the text is perfectly preserved. The difference between RÉS 2650 and 2650 bis lies in the left extremities of the lines:

in RÉS 2650: -/mr/¼/½ (1,2) bo/-
in RÉS 2650 bis: -/mr/¼ (1,2) ṣbo/-

Cf. also the last three remarks on RÉS 2650 (see above). - The wall of the outlet is 6.45 m. wide and flat at the top; it is well in view in Archaeological Discoveries in South Arabia, Baltimore, 1958, p. 126.

RÉS 2655: Fakhry (45) (cf. FaAJJ, pp. 69 and 84): a grayish sandstone re-used almost at the southern extremity of the eastern side of the wall of the outlet mentioned above. At the southern end of that side, there is at least one stone protruding from every two stone courses as if those stones were intended to serve as the rungs of a ladder. The present stone is one of them. Two large fragments have been broken off rather recently on the right side of the stone. FaAJJ's facsimile still shows the whole text.

RÉS 4420: a text engraved on the rock itself 142 cm. below and to the left of the preceding text; it almost is above the center of the flat top of the outlet mentioned above; cf. tracing on pl. 2.

L. 1: 14.5 x 7 cm.; l. 2: 19.2 x 8 cm.; and l. 3: 38 x 9.5 cm.
The text is complete and was correctly read in Gl 533 (cf. GrKF G, p. 75); all the dots added by RÉS (VII, p. 226) to both ends of l.1 and 2 and to the end of l. 3 must be suppressed. E. Glaser's remark, "sehr schwer leserlich" (cf. GrKF G, l.c.) applies to l. 1 only.

ḥbd 1 Ḥabbān,
mqrwy 2 strong man of
mrtaym/ḥbhr 3 Martadum, him of (the clan) Saḥar.
W.W. Müller translates mtwy of DfE 22/1-2 as "Dienstpflichtige" (cf. NESE, I, p. 117) and mtwy of C1H 140/1 as "Dienstverpflichteter" (cf. ATON, 34 [1974], p. 414). The author states that "der Form nach ist mtwy eine von der Amtsbezeichnung *mtw abgeleitete Nisbe" (cf. NESE, I, p. 118). This is true only according to his etymology of the word, viz. mtwy is derived from the Ar root qtw. If such is the case, the nisbāh ending makes difficulty; the participial form of the verb alone suffices and the -y ending is superfluous. It is precisely that final -y, which belongs to the normal form of mtwy, dual mtwy, which suggests the derivation of the word from qwy; cf. Ar gawiya, 1st and 8th forms "to become strong." The word may be better translated "strong man" than "high official" (cf. JaSIMB, p. 441 A); a "strong man" can be applied to any individual at the service of either a prince, a king or even of an ordinary person, such as Martadum of the present text. The reason why W.W. Müller declares the etymology of mtwy from Ar qtw more probable than from Ar qwy seems to be that the first verb might have been borrowed from SA. The Ar root qtw is used very rarely and with a unique meaning, viz. "bene famulatus fut et servivit regibus et procuribus" (cf. A. Freytag, Lexicon arabico-latimum, p. 489 A). On the one hand, the preceding meaning fits very well the situation of mtwy in SA texts and, on the other hand, mtwy, the defective writing of mtwy, is attested only in more recent texts (e.g. Kawkab 3/1 and 4/2. mtwy of Ja 673/1 is a second personal name (contrary to JaSIMB, p. 179 B and 441 A); cf. Min mtwy in Ja 2266. It is thus quite possible that the true derivation became less and less evident and assured and that the word was finally ascribed to the otherwise unknown Ar root qtw.

B - The northern sluices.

During my work in Mārib in 1951 - 1952, I recorded and photographed the two important texts C1H 540 and 541, and my notes and photographs were published by J.M. Solé Solé in his booklet entitled Las dos grandes inscripciones sudarábicas del dique de Mārib, Barcelona, 1960, pp. 41 - 43 and pl. 1 - 7 (C1H 540) and 8 (C1H 541/28 - 98).

When I revisited Mārib November 4, 1974, I did not see the huge column with Abraha's text, C1H 541, but I recognized MaM 5, the stone bearing the lower third of C1H 540, the text of Sarḥab-il Yaṣfur; a photograph was taken of l. 77-89; MaM 5 G. Nearby were two other fragments. Two sides of one of them were photographed; they are l. 33-43 (cf. MaM 7 D: l. 33-54) and l. 59-66 (cf. MaM 7 C: l. 59-76). The lower third of MaM 7 has thus been cut from the rest. The other fragment, which I had no time to photograph, was much smaller than the first and may well be the lower third of MaM 7. Somebody had tried to cut that fragment again along its horizontal axis and further along the vertical axis of the upper half.

6 - The second dam.

R7S 4411: a grayish sandstone re-used in one of the walls; cf. tracing in pl.2.
1 ← ḥy[n.t/ lb] n*. l^m lambq/d^l* brm/l^c rdj[/...]
2 → .../wb/d. th nymu/wb/krb=1/aw.b/smhy/c_ly.

1 Faymat, son of Ammasafq, he of (the clan) Labnum, servant of...
2 ... and by Bāhî Himyān and by Karib-Il and by Sumhycalay.

In my tracing, the three large identations on both the upper and lower sides of the stone represent the edges of cement plaques. - ḥynt, cf. Ar ḥaymat "a time." For the erroneous ḥynt of Rēs 3902, no 106 (cf. also Rēs VIII, p. 227 A), cf. JaMAR II, p. 118. - dlmwm is also attested in the rock graffiti from the country of Mukāras; cf. also the personal names ibnym in Ja 2616 a, and lbnkrb in Qat Ja 2372/1, and the place name lbnt in Rēs 3945/11.

Ja 2838: a lightly brownish sandstone found on the ground about 100 m. south of the preceding text; cf. tracing in pl. 2.

Symbols/vy<mr/byn/tn/"smh<ly/ynf/mkrb/sb>/...
Symbols: Yata<amar Bayyin, son of [Sumhycalay Yanûf, unifier of Sabah, ...

The author is the same as that, e.g. of Rēs 2650. In the texts of the same author found outside Mārib, such as, e.g. Rēs 3650 A: Gl 1558, the second name of the father is not mentioned.

The following three stones were copied together as Hal 643 and published as if they belonged to a single text as CIH 968: Rēs 3099, and the three lines were identified as three copies made by E. Glaser, viz. Gl 609, 607 and 608, by F. Hommel in 1910. GrKF (p. 79) reproduces E. Glaser's readings of the three stones. It seems obvious that Gl 607, 608 and 609 were engraved on three different stones and not on a single stone; otherwise E. Glaser would not have given three different numbers to three lines of a single text. The three stones are re-used in a wall belonging to a water distribution complex.

For PiPISA's study of CIH 968 (p. 266; photograph of Gl 607 and 608, and facsimiles of the letters in "tableau 4," C 1 b), cf. JaPSAP, pp. 29, 53-54, 64 and 94-96.

Rēs 3099 A: Rēs 3099/1: Gl 609.

My copy of the stone adds □ at the end of E. Glaser's copy; thus, □□. These three letters are represented in Hal 643/1 by five vertical strokes. The stone has thus been re-cut after J. Halévy's trip, and the original stone would have had □□hmw.

.../]bn/]sbhbmnw/□□hmw[/...
...[ son of Sabahhumû, has fought them [...

sbhbmnw, e.g. CIH 383/2-3. - □□, cf., e.g. JaSIME, p. 446 B.

Rēs 3099 B: Rēs 3099/2: Gl 607: a brownish sandstone; cf. tracing in pl. 2.

sb]h'nmw/□/□/□/whkr[mr/dns[...

Sabahhumû, son of Ilaazz, and Halakamar, he of (the clan)
Cf. the preliminary remarks to RES 3099 A and the first statement in the commentary on RES 4411, see above, p. 18.

Gb]hw: h does not exist in either Hal 643/2 or Gl 607. > latch and dns[, as in Gl 607 (cf. GrKFG, p. 79). The left side of the stone has been hammered out and no sign can be read to the left of dh. I retain s of E. Glaser's copy because this explorer copied the original at a different place, viz. "auf dem unteren husn (ein Neubau)" (cf. GrKFG, l.c.) and, therefore, it is reasonable to assume that the stone was hammered out after his visit. dns[. cf. dnsn(GIH 440/4; for some remarks on the text, cf. JaMAR, II, pp. 39 B, 41 A and 48) and dnsq (CIH 399/1).

RES 3099 C; RES 3099/3; Gl 608; a brownish sandstone; cf. tracing in pl. 2.

...[çhr]/c,d/yt>=[mar/...
[çhar, servant of Yasr=a[mar ...

Cf. the preliminary remark to RES 3099 A above, on p. 18. Cf. already in Gl 608 (cf. GrKFG, p. 74). If the first element of the composite name çhr is missing, cf. çchr (e.g. CIH 980/4), çmchr (e.g. CIH 513/1-2) and çchr (CIH 369/3).

7 - Maḥram Bilqis.

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The peristyle of the temple is almost completely filled up with sand with the columns and piers sticking out. However, the enclosure wall of the temple is a heartbreaking sight to behold: almost the entire outside casing of the wall, including the texts engraved upon it, have been ripped off wherever the accumulating sand had not buried them. The deplorable sacking of Maḥram Bilqis apparently occurred during the years 1962 - 1972.

Ja 2839: a slightly grayish sandstone lying on its right side about 10 m. southeast of the eight piers: "Mäller" : "Scheyrer - Sanzin - Mäller"; "Schreyer 1" : "Schreyer - Sanzin"; cf. photograph in pl. 20.

1 [Sym= "brlm"
2 [bol shr\{d\}shr\{w\}bn\{yhw\}
3 [w\{h\}hw=wn/bn/d\{h\}ny\{slm\}q
4 [h]\{h\}thw=b\{l\}w\{h\}\{slm\}/b\{m\}m/b\{l\}lm
5 [h]\{w\}fy\{slm\}h/c\{bd\}hw/br\{m\}b\{l\}lm
6 [m/\}\{n\}m\{nt\}w=rb\{y\}hr\{ty\}m\}m\{br\}n\{n\}rf
7 [\{b\}krb/bn/wd=\{l\}b\{f\}h\{m\}/tk\{m\}
8 [n/\}\{c\}dy/hrf/m\{d\}krb/bn/bk\{rb\}bn
9 [\}.\{\}s\{r\}\{hw\}/w\{d\}t/yz\{n\}/slm\{h\}th]
10 [wn/h]wfyn/cbdhw/brlm/lbd/'[by]
11 [whw]/\-jldt/hwfy/hm\- bol
12 [brlm/bk\- t/m\- /yn/c]
13 [brlm/bkl/\- jy\- jn/bcm/hw/w]
14 [fyn/c]nmnt/\- jdy\- s/dm/ [Wy]
15 [whw/dyn/\- t/bk\- /yn/c]
16 [whw/dyn/\- t/bk\- /yn/c]
17 [whw/dyn/\- t/bk\- /yn/c]
18 [whw/dyn/\- t/bk\- /yn/c]
19 [whw/dyn/\- t/bk\- /yn/c]
20 [whw/dyn/\- t/bk\- /yn/c]
21 [whw/dyn/\- t/bk\- /yn/c]
22 [whw/dyn/\- t/bk\- /yn/c]
23 [whw/dyn/\- t/bk\- /yn/c]
24 [whw/dyn/\- t/bk\- /yn/c]

1 [Sym- (Barlum) ...]
2 [bol Sahar, he of (the clan) Sahar and [his two] (son)[s ...]]
3 and Wahab\-aw\- um, descendants of Sahar, [has dedicated to >Ilumq-
4 [uh] Tah\- wum, master of >Aw\- um, this statue in pr\- aise because]
5 >Ilumq\- uh [has] bestowed [dreams] upon His servant Bar\- lum
6 [during] forty-eight years fr\- om the year of]
7 [a\- ]Abkarib, son of Wadd\- d\- il, of the (the clan) Fad\- pl\- um, the first,
8 till the year of Mac\- dkarib, son of >Abkarib, of (the clan)]
9 [.]\- rashum\- . And that may continue >Ilumq\- uh Tah-
10 [wan to slave His servant Barlum for the period of [his]
11 [life.] And because >Ilumq\- uh has bestowed upon them [all]
12 [the favors] he has besought and implored from H\- pl\- m. And that]
13 >Ilumq\- uh, master of >Aw\- um, may [continue] to bestow upon His]
14 [servant] Barlum all the favors [which] he shall continue to be-
15 [seech] and implore from Him. And that He may make [them] happy
16 [with sa-]
17 [fete and prosperity and security perfect and [with the grace]
18 [and esteem of] their two lords Sac\- d\- um [>Asrac]
[and of Raydân,] the two descendants of Æḷsarah Ḥaṭṭāţ,[king of Sa––]n]
[baç and of Raydân. As to Æḷumquh, may He mak[e]
[His servants] Barlum and his two sons, descendants of (the clan)
Sa[har,] to rejoice [from]
[all the] house[s] of Sahar. By ÆAţtār and Æaw[bas and]
[by Æḷumquh, master of ÆAňwâm and of Ḥirwânum, and by ÆDâ––]
[Æmîyan] and by ÆDâ–Bâ–danum, and by ÆAţtār Ṣârqi̇n.

The preceding inscribed stone is one of the many texts excavated by the American Foundation for the Study of Man during the long period of my forced inactivity in January - February 1952. At the occasion of the publication of this text, I wish to draw the attention of the reader to "Appendix II. The origin of Sab Ja 576 again" of JāNPTO, pp. 89-96, and most specially to the following excerpt which focuses on an important principle (p. 91):

"The inscriptions discovered by the Philby expedition in Saudi Arabia in 1951-1952 'sont à la portée de tous ceux qui suivaient l'itinéraire que nous avons parcouru, et il ne nous viendrait pas à la pensée de leur contester le droit d'en faire tel usage qui leur semblerait bon. Nous n'as-vons pas la prétention de tenir les provinces que nous avons traversées pour une chasse gardée,' says G. Ryckmans [cf. Le Muséon, 70 (1957), p. 98]. Graffiti and inscriptions engraved in the mountains or on inscribed stones found along the road are public because of their location; they can be seen by any traveller passing-by. On the contrary, all objects excavated by an expedition are the fruit of a special labor, the work of unearthing antiquities previously hidden to anyone, native or traveller passing-by alike, and that special work gives the expedition which financed the excavations the exclusive right to publish the result of the diggings."

The main physical feature of the stone is that the text is fragmentary on the upper and both lateral sides. The beginning of l. 1-2 is certain because it is the symbol that is fragmentary. The restoration of most of the missing parts shows that the normal number of letters is 22 per line with the exception of l.12 and 24 which have 23 letters each. Furthermore, the text belongs to a well-known type of inscriptions and the new words found here for the first time are very few.

The historical data of the inscription were published in 1966 by LuDSE on the basis of a text sent to him by H. von Wissmann and W.W. Müller (p. 82), who is said to prepare the edition of the text (p. 82, note 7); LuDSE gives the inscription two symbols, viz. "Müllcr" (pp. 84 and 85) and "Schreyer l" (p. 88). One year later, BanPE utilizes LuDSE's excerpt and retains the second symbol only, "Schreyer l" (p. 145), and J. Ryckmans refers to the same text as "Schreyer - Sanzin - Müller (inscription inédite dont W.W. Müller nous a aimablement communiqué le texte)" (cf. Le Muséon, 80 [1967], p. 296, note 7; cf. also note 8, 9, and pp. 297-298).

One year later, J. Ryckmans uses a fourth symbol to refer to the text, viz. "Schreyer - Sanzin" (cf. BiOr, 25 [1968], p. 155 A).
One year later, J. Ryckmans repeats the information he had published in 1967 (cf. Eretz-Israel, 9 [1969], p. 107 and note 42), but fails to refer to BanPE. Therefore, four different symbols were used by the three beneficiaries of H. von Wissmann’s and W.W. Müller’s generosity.

Neither H. von Wissmann nor W.W. Müller ever sent to me the copy or a copy of the text they so liberally sent to both A.G. Lundin and J. Ryckmans.

Since the publication of the five papers mentioned above in 1966, 1967, 1968 and 1969, not only the text itself still remains unpublished but also W.W. Müller never explained the origin of the four different symbols; in other words, he never told his reader who was responsible not only for each of the four symbols, but also for the spelling of "Schreyer" used by both LuDSE and J. Ryckmans, instead of "Scheyrer," as in WanZAG (e.g. p. 36).

W.W. Müller should have straightened out the situation at the occasion of his publication of "Müller (M)" I (cf. NESE, II, p. 125) which duplicates the symbol "Müller" used by LuDSE. Contrasting with his silence in the use of the preceding symbols and in the same volume of NESE, W.W. Müller writes about the symbol Ga 3 given by myself to a text published by G. Garbini "da er [: A. Jamme] aber für die Benennung vom Erstarcher nicht autorisiert wurde" (p. 118).

Since the publication of JaMAR. I, at the end of January of 1971, where I started to give the symbol "Ga ." to the texts published by G. Garbini, this author had plenty of opportunities - AION being at his complete mercy - as well as plenty of reasons - including his deep anger, to say the least - to protest against the violation of his right, if such was the case. Yet, he never raised any objection against my initiative. Why then did W.W. Müller take upon himself to do what G. Garbini had not done and all the more so because he had to step into someone else’s affair and state a fact obvious to everybody? Since I never asked W.W. Müller (or anybody else) to use my symbols, he did not have to justify himself if he did not wish to use them; he could have skipped the mention of my symbol as easily as he skips the references of the publications he does not wish to use. Therefore, the question raised above remains unanswered and the reader starts wondering whether the reason for W.W. Müller’s action was not to please G. Garbini and, therefore, to secure and seal his collaboration with NESE. Whether W.W. Müller took the initiative or was requested to do it by a third party is secondary. The above-mentioned suggestion is based on the following positive fact: in the "Verzeichnis und Nachweise der Abbildungen" of NESE, II, pp. 177-178, the expression "mit freundlicher Genehmigung" is used twice in relation with G. Garbini and never with any other collaborator, not even with Dr. J. Thimm of Karlsruhe who, however, put at NESE’s disposal thirteen photographs (nos. 6-15 and 17-19) against three from G. Garbini (nos. 32-34).

At any rate, what is at stake here is a basic principle which I have already stated in previous publications, viz., any author is entirely free to build up his own filing system as he wishes and needs no authorization from anyone, including the so-called "Erstarcher," to do so.

Summarily, W.W. Müller’s remark is an encroachment upon a basic right of an author, an intrusion in a case which is of no concern to him and, finally, a qualified act of favoritism which has become the main common denominator in so many SA publications.

As stated above, I never received from either H. von Wissmann or
W.W. Müller an example of the copy which they so disinterestedly put at the disposal of both A.G. Lundin and J. Ryckmans; therefore, the contents of that copy remain unknown to me. The only witness at my disposal is LuDSE’s text of 1. 6-9 (p. 82), which reads as follows:

6 tmnt/w>rb-y/hrf/[bn/hrf/√]
7 bkrb/bn/wdd=1/bn/fqh[m/tyn]
8 cd/hrf/m>kbr/bn/bk[rb/kbrhll]
9 [s]rshmw/

All restorations suggested by the author are to be found at the end of the lines; the only restoration at the beginning of a line, viz. √ in 1.9, comes, according to LuDSE (p. 83, note 9), from W.W. Müller himself. It looks as if the copy did not mention that the right side of the text is missing (see above, p. 21). Furthermore, LuDSE’s restoration at the end of 1.8 is at first sight unaccepta-

LuDSE’s treatment of the copy received from the two German au-

LuDSE’s treatment of the copy received from the two German au-

The three pillars of the eponymate theory, which was invented by A.G. Lundin and enthusiastically endorsed by J. Ryckmans and others and which I have always opposed vigorously, are (1) the identification of eponyms leading to the dissection of well-known rulers, such as Ilsarah Yahuq and Samir Yuharcis, into two or three different homonyms;

(2) the seven-year cyclus of the eponyms; and

(3) the origin of the eponyms from three ethni-
cal groups only.

Ad 1 - The normal identity card of an eponym is X/bn/Y/bn/Z, viz. two personal names and a clan name. For the supporters of the eponymate theory, it was enough to find the same identity card to justify the identification of the persons involved. Ja 2846 y (see below) proves how erroneous such a simplistic approach is. The following pedigree,

mlksm</bn/yqm/bk/hrll/wbkhrêm
plrm/bn/mlksm/bk/hrll/wbkhrêm,

is found twice, 1. 2-3 and 11-12, and the first group is separated from the other by two generations; in other words, three generations separate the first mlksm< and plrm from their homonyms.

Ad 2 and 3 - Neither the seven-year eponymate cyclus nor the cyclus of three ethnical groups can be maintained.

a - In 1962, Ja 735 was published; it contains the mention of the NINTH year of an eponym. Fortunately, the photograph of the text was published;
otherwise, there cannot be any doubt that one of those authors would have suggested correcting ts\textsuperscript{4}n to rb\textsuperscript{4}n and that the correction would have been endorsed by many authors. Since they could hardly suggest the correction, they simply stripped the text of its actual value by stating that the mention of ts\textsuperscript{4}n actually was nothing but an exception; e.g. J. Ryckmans very recently characterizes it as "exceptionnellement sans doute" (cf. Le Muséon, 87 [1974], p. 517), and still maintains the theory of "la 7\textsuperscript{o} et dernière année" (cf. J. C., p. 518).

a - In 1973, Iryani 26 was published; it contains the mention of the SEVENTH year of an eponym. As a consequence of the two preceding texts, the last year of the eponymate cycle is neither the 7\textsuperscript{th} nor the 8\textsuperscript{th}, but at least the 10\textsuperscript{th}. Faced with the information given by Iryani 26, J. Ryckmans published an avowal of confusion (cf. Le Muséon, l.c., pp. 519-521), which is of the same type as that which he published in 1967 (cf. BiOr, 14 [1967], p. 140 B) and which JA\textsubscript{MAR} (I, pp. 12-13) puts in its right perspective. J. Ryckmans' avowals of confusion do not seem to be really meant, but seem to be aimed at preparing for himself a way out of the difficulty. Would he have really meant his 1967 avowal of confusion, he would have revised his method of studying the historical events and other features mentioned in the texts; but he did not. Would he have meant his second avowal of confusion, he would have tried to revise his historical approach to the problem; but he did not. Instead, he prefers to put his hope for revival or survival in "une étude stylistique approfondie de tous les symboles d'Almaqah connus par une reproduction adéquate" (p. 520). Alas, judging from the palaeographical studies published in the past years, there can hardly be any doubt that the study so desperately wished for by J. Ryckmans would render the present situation even worse... and J. Ryckmans would not accept the objective study of those symbols, but only that which suits his theory. Furthermore, J. Ryckmans does not seem either to realize the value of his statements or to see that he contradicts himself when he claims that there is no question of challenging A.G. Lundin's principles on the eponymate while suggesting another disposition of the eponymate data on a new interpretation of the dynasties (p. 518). Incidentally, J. Ryckmans finds a historical difficulty in "Sharafaddin 22" "pour autant que la copie soit fidèle" (p. 519). The text involved is Sharaf\textsuperscript{2}T 22: Sharaf\textsuperscript{2}T fig 47 (where the legend specifies that the photograph represents the text n\textsuperscript{o} 22): Sharaf 37: Ja 608. The pericope that bothers J. Ryckmans is an addition to the text containing the copyist's understanding of the king n\textsuperscript{s}k\textsubscript{rb}/y\textsuperscript{mn}/y\textsubscript{hr\textsuperscript{b}}'s identity card. The other errors of Sharaf\textsuperscript{2}T 22 are easily detected by comparing the copy with Ja 608.

c - In the present publication, Ja 2839 (from M\textsuperscript{a}rib) and 2855 (from S\textsuperscript{i}rw\textsuperscript{b} in Haw\textsuperscript{a}n; see below) mention the names of two clans hitherto unattested among those from which the eponyms originated. It is to be expected that these two new pieces of information will also be emptied of their true value and relegated among the so-called exceptions to the rule prefabricated by the supporters of the eponymate question.

d - It should also be strongly emphasized that the eponym s\textsuperscript{c}d\textsuperscript{ttr} of the clan s\textsuperscript{w}\textsuperscript{cm} of CH\textsuperscript{II} 373/13 (see below, appendix n\textsuperscript{o} 1) has never been taken into consideration by the theoreticians of the eponymate most probably because s\textsuperscript{w}\textsuperscript{cm} is not one of the three favored clans connected with the eponymate question.

The reference to Iryani 26 (see above) necessitates the following
note on the copies of SA texts published by M.A. al-Iryani. During my stay in Şançâ, I never stayed long enough in a stretch to be able to make the necessary arrangements and see the booklet containing the copies of SA texts published by M.A. al-Iryani. However, after consulting with his brother, Dr. Abdulkarîm al-Iryani told me that the original copies were written in SA letters and that his brother had simply transcribed them in his book. Later on, I was able to learn that the author of the copies is Qâdî Zayd c-Inîn, who, at the time of the 1951-1952 expedition, was one of the two representatives of Prince Hassan of Şançâ (cf. JaAGM, p. 293).

At the end of 1973, A.G. Lundin informed J. Ryckmans of his opinion according to which the copies of the texts published by M.A. al-Iryani were written in Ar. J. Ryckmans wasted no time in publishing A.G. Lundin's theory (cf. Le Musée, 87 [1974], pp. 236-237) and in adding his own study of the texts which "semble confirmer l'impression de Lundin" (p. 237). The preceding facts are important inasmuch as they show how easily a mere guessing is born and... published... and also how easily an error is blamed on someone on the sole basis of that guessing utilized for the benefit of an implacable systematization. Indeed, J. Ryckmans also published (p. 244, note 1) A.G. Lundin's opinion sent to him by letter according to which hâzîm of Iryani 10/1 (toward the end) "est une erreur [instead of hâmt] que Lundin explique par la proximité graphique des deux noms en arabe et le fait que la copie aurait été faite en caractères arabes." The so-called "proximité graphique" between hâmt and hâzîm in Ar is grossly exaggerated. But, what matters to A.G. Lundin is his own theory on the eponym and its cycle; therefore, tb-c-krb/bn/m-krb/bn/hâzîm of Iryani 10/1 SHOULD be tb-c-krb/bn/m-dkrb/bn/hâmt... and M.A. al-Iryani made an error because the information of Iryani 10/1 does not fit into the theory of the eponym cycle!!! A final remark is needed to point out that, in his note, J. Ryckmans twice transcribes "Tbc-krb" instead of "Tbc-krb."

L. 2: the name of brîm's first son was composed of five letters.

L. 4: ḫwîm: A.F.L. Beeston suggests (cf. AION, 34 [1974], p. 427) "that we might profitably revert to" the etymology put forward by D.H. Müller in a book written by J.T. Bent in 1896, whose title is listed in note 5, viz. ḫwîm + ṭm (see also below, appendix n° 5).


3) The "profitably" comes from A.F.L. Beeston's mention of "the unlikely one ḫwîm 'thirst'. This is his own interpretation of the vocalization of ḫwîm as ḫaw-âm. But, the Ar word for "thirst" is ḫawûm, and the verb ḫawûm also means "to lead, govern, rule." Such a meaning can hardly be considered an "unlikely" qualification of the main lunar god. Therefore, A.F.L. Beeston's concern for eliminating an "unlikely" etymology is misplaced.

4) A simple glance at H. Wuthnow's (cf. Die semitischen Menschenname, Leipzig, 1930, pp. 123-175) and F. Preisigke's (cf. Namenbuch, Heidelberg, 1922, col. 503-518) lists of Ar-Greek names prove that the Greek renderings of Ar names cannot be of any help to establish the correct spelling of the Ar names and much less their etymology. One example among many others is Greek Kaikas: Ar qayûmân
(cf. H. Wuthnow, l.c., p. 164 A). The following statement is also valid in SA, viz. "the Greek is nothing but an approximative transcription of a Safaitic name by a non-Semitic person" (cf. Orientalia, 40 [1971], p. 280).

(5) The origin of the name of the "Ethiopian temple called Awa" (cf. A.F.L. Beeston, after D.H. Müller) remains unknown. If the name comes from the native Ethiopian population, "Awa" can no more establish the right spelling of swm and its etymology than Makada or Makueda, the names of the queen of Sheba in Ethiopian legend (cf. New Catholic Encyclopedia, 1967, vol. 12, p. 775) with regard to the title ma'atyt which they represent. A.F.L. Beeston also invokes Saya; modern Ar Sawâ. SA šwm. Even if the modern Ar name Sawâ directly comes from SA šwm, it can no more justify the origin of šwm from the root swy than the name Din of J. Dîn (see below) can prove that the ancient SA name dîn must be related to the root dyn instead of ḡn.

(6) It is worthwhile noting that, although SA inscriptions give mryb, which became mrh, šwm still remains the only name of the temple of Mahram Bilqis.

(7) A.F.L. Beeston's recourse to Ar ṣawâ was already presented two years earlier by W.W. Müller in NSSE, I, p. 97; cf. JaMAR, VII, p. 204.

L. 5–6: five letters are missing. The expression dsbr is one letter too short, and the length of brlm's second name - if it existed - remains unknown. Note that neither dsbr nor brlm's second name is repeated after brlm's name in l. 10 and 21. Most importantly, some kind of complement is expected after ḡwfy.I suggest restoring blmm (as in Iryani 15/1), which has to be a plural according to the context. Indeed, a single dream during a period of 48 years would hardly be a token of special blessing. The singular is easily justified in an individual case, such as that mentioned in Ja 567, which is well specified. The use of the preposition b is normal after ḡwfy (cf. also below, in l. 13–14); it is, however, missing in Ja 2117/5.

The pericope of Iryani 15/1 reads as follows: /wmdm/bht/hwfy/cbdhw/ckm/bhılm/ wwr-ty/hwd/cbdhw/ckm/ - "and in praise because He has bestowed upon His servant Qâkâm a dream and a vision [which] His servant has obtained."

In an imaginative piece of work typical of the author (cf. Le Muséon, 87 [1974], p. 258, where note 1 refers to another study of the same nature), J. Ryckmans deals with the preceding pericope. First, he is not even capable of transcribing it correctly: his ḡwtn is an error instead of ḡwd, and the author repeats his error (1.4 from the bottom) when he speaks of the verb ḡwtn in RES 4151/5: ḡn is the infinitive ending. Secondly, the author translates ḡwd as "accorder" while admitting that he does not have an "étymologie nette à proposer" (note 2); the sole ground for his guessing work is that "le sens 'accorder' nous paraît s'imposer d'après" (note 2) Iryani 15/1. Thirdly, "le sens - nous paraît s'imposer" is all the more an imaginative piece of work that it led the author to a translation of the pericope which involves a tautology, viz. "parce qu'il [the lunar god] a gratifié son serviteur ... d'un songe et de la vision qu'il [the lunar god] a accordés à son serviteur." The second cbdhw is the subject (not the complement) of the verb ḡwd. For this verb, cf. Ar ḡadâ/a(o), 2nd form "to obtain." This meaning applies to all contexts involving the verb.

L. 7–8: five letters are missing after fdl[m]; tkmtn is restored as in BanPE (p. 145). LußE's restoration of ṭwnn is one letter too short. For the etymology of tkmtn, cf. my volume entitled A propos des rois hadramoutiques de al-cUqlah (Washington, 1965, p. 37), and especially the two following statements: #tkmnt
peut raisonnablement être traduit par... 'la fin' ou la dernière année de l'épo-

nymat en question. En conséquence, l'année qui n'est pas indiquée par un chif-

fre, peut être la première, opinion beaucoup plus obvie, à mon avis, que celle

maintenue par A.S. Lundin qui considère comme finale l'année sans chiffre."

Two years later, J. Ryckmans makes the same remark as that of my second state-

ment without referring to my publicatton. Again in 1974, J. Ryckmans repeats his

remark without referring to my publicatton (cf. Le Muséon, 87 [1974], pp. 517-

518 and note 13), thus arrogating to himself a remark of great importance in

the assessment of a date. He only refers to my publication in note 13 (p.518)

in relation with the etymology of ṭḥmt. Therefore, his failure to refer to my

publication in connection with the important remark cannot but be deliberate

(see above, top of p. 9, the situation of the author's publications). For

Hūšī's position on the question, see below, the introduction to the texts from

Ṣirwāh in Ḥawlān.

L. 8-9: ṣbr/br bn(1.9) ṣrsöm: for the remains of ṣ on the stone, see above, p.

23). LuDSE restores kbrhll (see above, p. 23) instead of bn at the end of 1.8,

although, according to his own theory, he should have restored bn/ḥzm. He adds

that "because of the number of the letters in the line it is preferable to re-

tore kbrhll without the connecting bn" (p. 83, note 8). As stated above, his

restoration is disproved by the fact that it involves too many letters. The nor-

mal setup of the mentions of eponyms makes it certain that [.]ṣrsöm is the name

of m-dkrb's clan. LuDSE understands it as a noun, "basis, foundation, beginning"

(p. 83 and note 9; followed by BaNPE, p. 145), while stating that the plural

personal pronoun -hmw is incomprehensible. [.]ṣrsöm could belong to the same

nominal derivation as that of ḥmc/hmw of Gl 1366/1.

L. 10-11: 1bb[.. (1.11) ...], cf. bd in RÉS 3854/4 and 3884 bis/5; cf. Ar bud-

dat "space of time." The restoration of ḥy(1.11)wh ḥw "his life," although

filling the gap of the five letters, remains hypothetical.

L. 12: mlb, cf. JaSIME, p. 441 A. The expression bmla/wmsal/malb of DJE 17/4

is translated by W.W. Müller "in Erfüllung (des Wunsches) und nach dem Orakel

des Ta'lab" (cf. NESE, I, p. 105; cf. also ATON, 34 [1974], p. 414). The re-

stitution of "(des Wunsches)" is not suggested by the context and is a per-

sonal addition of the editor. The expression means "because of the favor and

the oracle of Ta'lab," viz. "because of the favor of the oracle of Ta'lab."

Similarly, bqlt/wmsal/smsm of 1.5 of the same text means "because of the order

and the oracle of Samsân," viz. "because of the order of Samsân's oracle." For

some other remarks on DJE 17, cf. JaMAR, VII, p. 205. - ndc, verbal form al-

ready attested in NaNAG 15/23, instead of tnd; tdc more commonly used (cf.,

e.g. JaSIME, p. 442 B). This verbal form is not mentioned by W.W. Müller in

his seemingly exhaustive study of the verb ndc (cf. NESE, I, p. 83), apparently

because BelESA does not list it as being found in NaNAG 15 (p. 20 in 18:5).

In another seemingly exhaustive study, that of NaNAG 15: Iryani 9 (cf. Le Musé-

on, 87 [1974], pp. 243-244, 259), J. Ryckmans speaks only of "les variante de

l'édition d'al-Iryani" which "s'avèrent fautives après vérification sur la pho-

to de l'original publiée par Nami," and singles out one misreading made by both

K.Y. Nāmī and M.A. al-Iryani. J. Ryckmans's method of working is illustrated by

the four following facts.

- 1 - Beside referring to the incorrect readings contained in the copy used

by M.A. al-Iryani, J. Ryckmans should have also pointed out that the copy has
the correct reading of all the letters restored by K.Y. Nāmī in 1.2 and 32-36.
- 2 - J. Ryckmans does not mention that 1.1 of the text missing in NaNAG 15 is found in Iryani 9/1:

1 nāskrb/.../dmbltm/wbnhw/wbqwpwm/mqtt/[b]
2 nw/dmbltm/3kbwr/

1 Nasākarib,..., he of (the clan) Maḥlatum, and his son Wāhāb-qaumām,
strong men of [the des-]
2 cendants of (the clan) Maḥlatum, leaders of -

- 3 - In his transcription of the infinitive of 1.19-20, ḏbrn, J. Ryckmans eliminates the final n (p. 259), which is attested in both NaNAG 15 and Iryani 9.
- 4 - J. Ryckmans' study of ḥzm (1. 4-5) distorts and arrogates to itself statements made by others (see already above, p. 27)

a - J. Ryckmans' distortion of the facts. He writes that "Irvine s'est élevé contre cette interprétation qui va à l'encontre du contexte de l'inscription et il a rapproché de l'arabe wazma." It is difficult for a honest person to justify the preceding statements in Irvine's text and especially the following words: "perhaps preferably, bearing in mind the fluidity of ʾ and ʿ in Old South Arabian, compare Arabic wazama: ca'bā and translate, 'to free from reproach', again a privative form." (cf. BSOAS, 30 [1967],
b - J. Ryckmans hides from his reader A.F.L. Beeston's statement published in the "Addenda" to Irvine's paper, viz. "neither Jamme's nor Irvine's interpretation of ḥzm carries conviction with me. I propose deriving it from the root ḥzm, to be equated (with liquid/nasal interchange) with Hebrew ḥṣil 'save, deliver'." (cf. l.c., p. 292). It is from this passage that comes J. Ryckmans's following statement: "c'est précisément le sens d'une délivrance d'un mal."

I maintain my interpretation of ḥzm in Ja 700/6 because of the following reasons.
(a) The so-called "fluidity of ʾ and ʿ in" SA stated by A.K. Irvine (cf.also BeDGSA, p. 15 in 9:6) is exaggerated and the use of one letter instead of the other must be proved (not assumed) before adding another example to the list of existing cases.
(b) A.F.L. Beeston's etymology is even more imaginative because only one letter out of three is common to SA ḥzm and Hebrew ḥṣil. This is a very good example of a wrong approach to any etymological work, viz. first, the author decides what the word should mean and, secondly, he seeks an etymology that suits the interpretation already set.
(c) J. Ryckmans' statement according to which "c'est précisément le sens d'une délivrance d'un mal ou d'un reproche en provenance de la divinité que l'on attend dans le contexte de Na NAG 15" (p. 244) makes it certain that the method described just above is also applied here, viz. the author expects to find something in the text and that which is expected is worded in the translation.

The passage of NaNAG 15/4-6 reads as follows: ḥmr/ghh/wh(1.5)qm/bn/ghty/ wtnkr/fqd/wgll/wknmr/2lmq/hc(1.6)ly/cbdhw.

J. Ryckmans' translation reflects his preconceived understanding of the text
and the rendering of many words is distorted in favor of a dramatic wording aimed at fitting that understanding. His translation reads as follows: "a accordé rétablissement et délivrance de la haine et de l'affliction qu'a-
vait déchaînée, exercée et provoquée Almaqah contre son serviteur."
(1) Both glyt and nkr are the antecedents of the following verbs; therefore, "-s" must be added to the past partic. of the pluperfects of his translation.
(2) No etymological justification is given for the translation of shb as "ré-
tablissement," glyt as "haine," fqd as "déchaîner," gll as "exercer," and nkr as "provoquer."
The pericope may be translated as follows: "He has granted health and stamina against the anger and affliction [which] Ḩumquḥ had ordered and injected in and inflicted upon His servant."
For fqd, cf. Syriac ḥaddu "to order, command." - For gll, cf. Ar ḡallu "to make
L. 15-17: the expression attested here, ḥa dah(m)w/rdw/-, is very well known and is characterized by the fact that the object of the prayer or wish always is to obtain a favor from a person different from the supplicant; in other words, rdw is always followed by an objective genitive. In the present text, the deity is asked to make the authors happy with "the grace of their two lords," viz. the grace coming from their two lords. Therefore, the expression wî/ṣā dh(m)w/rdw/ldhw of CTH 140/9-10 (see below, appendix no. 5) means "and that He may [make] them happy with the grace of His heart;" ldhw is an objective genitive also, contrary to W.W. Müller (cf. ITON, 34 [1974], p. 418), who refers to two expressions morphologically different.
L. 20-22: fī/yām'ta[mn - = bn/kl/2]byt: the right extremity of t of yāmt is still on the stone. For the noun yāmt, cf., e.g. JaSIMB, p. 418 B and, with the same meaning, Ḫabîb 1/6 (cf. JaMAR, III, p. 93). For the verb, cf. Ar samita b-
"to rejoice at one's [: the enemy] affliction," and the 2nd: 4th form Ḫasmata-
ba allah bihi "God made him [: the enemy] to rejoice at his affliction." Sc has retained, at least in the present text, the opposite meaning, "to give to somebody reasons for rejoicing from someone else" or "to make somebody to re-
joyce from someone else." bn must be restored before kl, instead of b, so that the adequate number of letters would be present.
The last question to be dealt with here is the identity of the author of the text. Barium of the clan Saḥar engraved this inscription when he was about 70 years of age because of the span of 48 years in relation with what may be dreams, if my restoration of l. 5-6 is correct, and the inscription was engraved during the coregency of Saʿadʿamṣum ʿAṣraḥ and his son Marḥam ʿUḥmYaḥmYaḥb. According to my chronology, the preceding coregency may be dated about 20-30 A.D., and the sole reign of ʿIṣāraḥ Yaḥb about 30-20 B.C. It is, thus, possible to identify the author of the present text with Barium of the clan Saḥar, son of ʿAbba ṣmar ʿAṣdiq, who wrote Ḫa 567 during the reign of ʿIṣāraḥ Yaḥb. Incidentally, J. Ryckmans recently published his study of Ḫa 567/5-13 (cf. Festschrift Werner Caskel, Leiden. 1968, pp. 264-265) and, according to him, the author of the text be-
sought the deity "que ces deux (taureaux) (kḫm) soient en réalité" (in l.11 of the text). Yet, those two bulls are already mentioned in l.8 as existing!
The site is located on the eastern spur of J. Balaq south-south-east of Mārib and immediately north of the track leading to al-Masājid.

Ja 2840: a fragmentary grayish sandstone lying on the ground; cf. tracing in pl. 2.
Stone: 32.8 x 19.2 cm. Boustrophedon text: 1. 1: 14.8 x 8 cm.; 1. 2: 12 x 8 cm.; double symbol to the right: 4.7 x 17 cm.

1 ← Double smf h l c [ly/ynf/bn/dmrclly/mkrb/sb]/...
2 ← Symbol ... / bcttr/wb/smqh/wb/dt/ / unmym

1 Sumhu-[ay] Yanūf, son of Damar-[alay], unifier of Saba..., 2 ... By [Attar and by Ḫumquh and by Ḫāt]-Rīmyām.

The fragment belongs to a text written by the same author as, e.g. of Rōs 2651 and most probably dealing with the commemoration of the building of some monument.

Ja 2841: a whitish sandstone fragmentary on the lower and both lateral sides; cf. tracing in pl. 2.
Front: 31.6 (center of l. 1) x 22 cm. (in the vertical axis of the 2nd r of l. 1). Boustrophedon text: 1. 1: 31.6 x 5.6 cm.; distance to the upper edge and to l. 2: 1 cm.; l. 2: 12.5 x 5.6 cm. There is a recess in the stone 1 cm. below l. 2. Upper side: 36 x 3 ¼ cm. (width); there is a cavity of 0.5 cm. deep 5.7 cm. front the front edge.

1 ← [.....hm] / w/bn/klrbššr/dm [mrḫbm]
2 ← [hnqny/h] / wbsl/ / bcttr/wb/smqh]

1 [.....hm]č, son of Karibṣahar, he of (the clan) [Marḫabum,]
2 [has dedicated to Ḥa] /wbas] By [<Attar and by Ḫumquh.]

The text is restored on the basis of both Rōs 4516 (cf. my remarks in JAOAS, 82 [1962], p. 390 A) and 4517; the three texts come from the same place. The text also gives the correct reading of krbsḥr which must be restored in Rōs 4517 which, in turn, provides the clan name for the present text.
Rōs 4517 and Ja 2841 are not the same text because of the following reasons. (1) E. Glaser states that his n° 729 is "ein runder Stein" (cf. GkFG, p. 87), a description which cannot be applied to Ja 2841; (2) the beginning of G1 729 is different from that of Ja 2841; and (3) Ja 2841 has two lines, and G1 729 contains one only.

The reconstruction of the text indicates that the author's name belongs to the qtlhmw form (cf. ṣrshm of Ja 2839/9); each line of the text contains 20 letters.
J. al-Falaj Janūbān is located south-southeast of Manṭaqat Sawwānā across the track leading to al-Masājid. This section of the mountain actually belongs to J. Balaq.

J. 539: at 2.67 m. above the ledge where I could stand; l. 1: 67 x 9 cm.;
total height of the text: 58 cm.
I wanted to take a close-up photograph and to try reading the damaged letter in l. 4. There remain of the letter only sections of the bottom of the incision. The brackets of the edition of the text in JāJAM, p. 268, must be suppressed. According to an elderly Bedouin, there was a well located about 12 m. north of the text itself, which has been completely filled up; no trace of it is left over. About 20 m. east of the text, the remains of a thick wall belonging to an ancient building are still visible above the ground.

Ja 2842: about 500 m. east-southeast of the preceding text, about 20 m. above ground level and on the north side of the mountain, there is a group of six rock inscriptions engraved immediately below the upper edge of a boulder; cf. tracing in pl. 3.

a: in the upper right corner of the rock; 21 x 9 cm.

šwm/ Šawām.
Cf. the name of a city, e.g. in JāSthird, p. 418 A and commentary on Ja 2839/4 (see above, pp. 25-26).

b: 2 cm. below the preceding name; 27 x 12.5 cm.

/yhbb/ Yuhabibb.
Cf., e.g. mbḥ in Ja 2537 a, and Lḥ yḥb in JāsāL 320/2 (cf. JāMAR, VII, p. 169 B).

c: 2.5 cm. to the left of text a; 25.5 x 8.5 cm.

>lsdq >Nsadiq. - Cf., e.g. Ja 2225.

d: 1.5 cm. below the center of text c, and 4 cm. to the left of text b; 12.5 x 7.5 cm.

Nuh Nuwāb.
The root Nuh is found in the 5th form in Qat RēS 3878/12; cf. JāMAR, III, pp. 73-74.

e: l. 1. of the present text is 25 x 7.5 cm. and 6.5 cm. to the left of text c;
1.2 is 32.5 x 10.5 cm. and 14.5 cm. to the left of text d.

mbq 1 Mabawg [of the family]
šbhmm 2 šabakhumā.
mbq. cf. tbg in Ja 2772 a. - šbhmm, cf. the personal name, e.g. in CIL 383/2-3.
Ja 2842 f: 31 cm. below the preceding text; 35 x 11.5 cm.

	ldgq   Ilgadiq.

Ja 2843: about 3 m. north of the preceding group; cf. tracing in pl. 3.

a: in the upper part; 20.5 x 5 cm.

	lyl/bn/mbkr Talîcil, son of Ammbakar.

	lyl: the first element is known in Liḥ JsaL 121/2 and Tham Farr 26 (cf. Bulletin of the Institute of Archaeology [London], no. 10 [1972], p. 44); cf. also Ṭlym in CIS 949/3 and Ṭlyt in Tham Ḥasil 160 (cf. Berytus, 22 [1973], p. 82). = mbkr, new theophoric name; the two elements are well known.

b: immediately below the preceding text; 23.5 x 9 cm.

	swryyb Sawrayyâb.

For the first element of this new composite name, cf., e.g. the Qat proper name Ṣurt, e.g. in Ja 257/2. For the second element "to return," cf. Saf ṣyb as a personal name in Michigan 3 and a verb in Wi 750 (cf. JaSN, p. 156 A), and the personal name (SYS in Geukens 8/1.

Ja 2844: a bottomless cartouche containing a personal name above a series of five hands, located 16.5 cm. north of the preceding group; cf. tracing in pl. 3.


The first two letters are dextrograde and is is senestrograde. Cf. Ṣam in the Qat rock inscriptions from the country of Mukērās and in Tham Hu 309/1 (cf. JaMAR, V, p. 140 A); cf. also Ṣawt in Saf CIS 3126 + 3127, and Ṣam in OX 132. For the hands accompanying a personal name, cf. G.L. Harding, Archaeology in the Aden Protectorates, London, 1964, pl. 54; for the texts published on that plate, cf. RSO, 40 (1965), pp. 297-298.

Ja 2845: a rock inscription 17 cm. north of the preceding cartouche; 14.5 x 10 cm.; cf. tracing in pl. 3.

	bgp   Abasp.

Cf. Ṣbg in the Qat rock inscriptions from the country of Mukērās and in Saf CIS 285. G. Ryckmans' reading of ṢgTh 60 a (cf. G. Caton Thompson, The Tombs and Moon Temple of Hureidha (Hadhramaut), Oxford, 1944, p. 180) must be discarded, as well as E. Littmann's treatment of LP 921 (cf. Safaṭṭīc Inscriptions, Leyden, 1943, p. 220); the copy of the second half of this text is too poor to be read; the initial name reads Ṣrg ṢArasp; cf. Saf Ṣal in CIS 4594 + 4595 (cf. JaSN, p. 188 B).

Ja 2846: two rock inscriptions 17 cm. to the north of the preceding name; cf. tracing in pl. 3.

a: to the right, a graffito composed of fine lines; 20 x 8 cm.
ywtr/ Yaṭṭawatār.

New personal name composed of two well-known elements.

Ja 2846: a pecked graffito immediately to the left of the preceding name; 27 x 9 cm.

mḥdm Muhaddam. — Cf. Min Ja 2278 f.

Ja 2847: a rock inscription 2.47 m. from the preceding group on the northern side of the same boulder; 63.5 x 12 cm.; tracing in pl. 3.

bnw/dḥdm Banw, he of (the clan) Lāḥdum.

bnw, Min Ja 2332 c/l. — dḥdm as in CIH 371/1.

10 - East of J. al-Falaj Janūbān.

The site, where the following stones were found, is located about 50 m. from, and facing, the mountain wall where Ja 539 (see above, p. 31) is engraved. The site does not apparently have any special name; E. Glaser calls it "Sawwana" (cf. HAIJT, p. 30). Ma'nāqat Sawwana is much farther to the north than J. al-Falaj Janūbān.

The disposition of the stones on the ground is still the same as that shown on F. Glaser's sketch (cf. HAIJT, p. 31, fig. 2). Immediately east of the stones, there was a square building. I did not see RÉS 4610 C.

RÉS 4807: a bleuish sandstone; inscribed side: 132 x 52.2 cm. Text: 69.5 x 12.2 cm.; distance to the left edge: 52.5 cm.; cf. tracing in pl. 3.

In spite of E. Glaser's testimony, "Links: 'vollständig'" (cf. HAIJT, p. 32: Gl 719), RÉS (VII, p. 375) adds three dots after wb/. There is no trace of letter to the left of wb/; the end of the inscription has never been engraved or even traced. Also contrary to E. Glaser's copy, RÉS (l.c., followed by VIII, p. 233 A) holds n prueba for the 7th form of the verb qfr. However, buttr, the beginning of the final invocation, is preceded by a noun or an adjective (with or without the personal pronoun) or by a proper name. I suggest considering prueba "Mqfar," as the proper name of a building or an estate. For prueba, cf. Qat ḏfm, e.g. in RÉS 3540/6.

RÉS 4808: a grayish stone 48.5 cm. east of the preceding stone; inscribed side: 126 x 48.5 cm. Text: 122.5 x 12 cm.; width of the lateral side: 49.3 cm.; cf. tracing in pl. 4.

Two errors have already been pointed out in RÉS's copy of the text (cf. VII, p. 375) given by HAIJT (p. 32: Gl 720), viz. the omission of the initial z and the misreading of b instead of n of bḥnv (cf. M. Höhner, in BIOr, 10 [1953], p. 153 A, and E. Littmann, in ZDMG, 101 [1951], p. 377). A third one should be mentioned: instead of ḫwyt, RÉS gives ḫwyth and this erroneous name is re-
peated by RÉS, VIII, p. 164 B. RÉS, VII, also omitted "namens" after "Frau" in his transcription of HÄIGT's translation.

RÉS 4811 and 4812 are engraved on the same stone (cf. already HÄIGT, p. 32: Gl 724 and 725); cf. tracing in pl. 4.

A grayish sandstone located 131.5 cm. east of the preceding stone; 223.5 x 47.7 cm.; width of the lateral side: 48 cm.

RÉS 4811: on the southern extremity of the stone; 40.5 x 11.7 cm. Cf. JaMAR, IV, p. 128, note 25; in the reference to M. Höfner's paper, correct "35" to "32." Distance to RÉS 4812: 167 cm.; no letter has ever been engraved (cf. also HÄIGT, p. 32: Gl 724) or even traced there. Cf. also JaMAR, IV, p. 128.

RÉS 4812: on the northern extremity of the stone; 15 x 6.5 cm. The design is an upside-down s; there is no aslant stroke attached to the left of the three upper strokes; what was understood as an aslant stroke (cf. HÄIGT, p. 32: Gl 725) is a mere feature in the stone.

RÉS 4811 + 4608 reads as follows:

\[\text{Lhubw}/bn^7//\text{slows}/bn^?t\text{n}/hqy/c\text{tr}/w^2l\text{mgh}/hywt/wkl/wld^?w\]

Lhubwaw, son of "Nawwas, son of "Hadad, has dedicated to "Attar and to

Qumquh Haywat and all her children.

Lhubw, cf. Lhub of Ja 2768 w. - "(seine Frau namens)" inserted by HÄIGT before hywt in the translation of the text is an interpretation which is far from being obvious. Were hywt the wife of Lhubw, wldhw would be expected instead of wldhw. HÄIGT interprets -hw of wldhw as a masculine, viz. "seine." But, it could also be a feminine referring to the woman hywt. In my opinion, hywt was either a female member of the only "slaves" (cf., e.g. JaSMB, p. 447 B) or a cmt "maidservant" (cf., e.g. 1.l.c., p. 427 B). In either case, Lhubw had authority upon hywt and could dedicate the woman and her children to the deities. Cmt does not mean "slave woman," as suggested by ScSIVP (II, pp. 9-11) in Gl 1376/2, 4 and 5. The author's interpretation of the personal noun hmr of 1.2, 4 and 5 as "slave" was imposed by the translation of cmt. For hmr, cf. Ar hamara, 3rd form "to become intimate with someone; to cleave to a place; to remain, stay, dwell in a place;" hmr may be translated "house boy." - The aslant stroke of k of kl is protracted beyond the left extremity of the horizontal stroke; therefore, the engraver started to engrave l.

RÉS 4813: another grayish sandstone 10 cm. east of the preceding one; inscribed side: 137.2 x 48.5 cm.; letter height: 9 cm.; width of the lateral side: 50 cm.; tracing in pl. 3.

L. 1: the initial symbol is well known in Qat (e.g. Ja 2361, left); E. Glaser's facsimile, such as it appears in HÄIGT's transcription (p. 33: Gl 727), does not show the aslant appendix attached to the left of the top of the lower vertical stroke. - For cmt, cf. JaMAR, III, p. 42. - cmt may be completed as cmtb (Qat RÉS 3527) or cmtb^n, the name of a clan in the Qat graffiti from the country of Mukérás.

L. 2: there is no word divider between d and hywt.

L. 3: the remains of wb/y are still visible on the stone to the right of tc-

HÄIGT's transcription of Gl 727 (p. 33) does not make it possible to see
whether all the letters copied by E. Glaser were complete or damaged.

RÈS 4810, cf. tracing in pl. 4.

A: a grayish sandstone located 15 cm. north of the stone bearing RÈS 4811 and 4812; inscribed side: 124 x 48 cm.; letter height: 14 cm.; width of the lateral side: 44 cm.; Gl 723. - The letter d of cbd is destroyed.

B: a grayish sandstone located north of RÈS 4809; Gl 722. Inscribed side: 125.5 x 50 cm.; letter height: 14.5 cm.; width of the lateral side: 47 cm. - The left side of the two left vertical strokes of ɔ of ytkcmr is on the right extremity of the present stone. RÈS (VII. p. 375) adds a word divider to the left of <tr, which does not exist in HABOT's transcription of Gl 722 (p. 32).

RÈS 4809: a grayish sandstone 11 cm. north of the stone bearing RÈS 4810 A; inscribed side: 159 x 52 cm.; letter height: 12 cm.; width of the lateral side: 49 cm.; cf. tracing in pl. 3.

...ʃ[t]/bn>lbr>lhn̄y/j<ʃ[t]/tr/...

...Jat, son of >Ibrar>, has dedicated to <At[ar ...>lbr>, cf. Ja 1017 b. - The engraving of hñy/c is damaged; the last y of Gl 721 corresponds to t of the divine name.

11 - J. Balaq Janûb.

The two onomastic lists Ja 2848 and 2849 are engraved side by side about 15 minutes on foot south-southeast of Ja 2847.

The first series, Ja 2848, is engraved on a section of the flat surface of the rocky mountain which is slightly sloping down southeastward and borders the northern side of a ravine oriented east-west. This series covers a surface of 5.53 m. (in the east-west axis) x 4.20 m. (in the north-south axis) and contains 50 texts, a - ax, the tracings of which are drawn in 22 sections, A - V, of pl. 5 - 14. In the horizontal axis of texts y/13-14 and 2/1, the width of the flat surface is 6.67 m.

The second series, Ja 2849, is to be found on a large boulder almost contiguous to the western side of the first series, and is composed of two groups of texts, viz. a-b (cf. tracing in pl. 14, upper left corner) on the upper side of the boulder, which is slanting southeastward, and the other texts on the northern side of the boulder; this side is about 45° aslant toward the ground. Because of some unexpected difficulties for which I was unprepared and which could not be overcome during my visit, the documentation on the second series now at my disposal is not good enough to allow me their publication at the present time.

The history of the publication of the texts belonging to those two series is too well known to be described here in detail. The first text
to be known was text ax which was published as G1 1752 by N. Rhodokanakis in 1922 and became CIH 967. Then, in 1943, a section of the second series was studied by K. Maker, but it was not before 1965 that a great number of the squeezes belonging to the E. Glaser collection were studied and published by LuELS. In 1966, JaSOL, which was completed by JaSOL in 1967, took up again the documentation released by LuELS; many new readings and corrections were suggested; the complex of the first series was identified, and the editor's theory on the eponymate was rejected. In 1971, LuOMSE was published; it contains a long study devoted to his theory on the Sab eponymate, in which the onomastic lists have the place of honor. Finally, in 1975, WuUK is mostly devoted to the group of the first series and contains several very useful corrections to the previous readings. The use of this publication, however, is rendered difficult because there is no index of any kind, not even a "Table of Contents," and the author's remarks on the major texts are scattered in different places; e.g. G1 1687 is dealt with on pp. 5, 15, 18, 19, 20, 21, 23, 24, 29, 31, 35, 36, 37, 38 and 39. It is also regrettable that H. von Wissmann inserted in the title of his booklet "bei einem Attar-Tempel." This precision was not even a normal conclusion deduced from the texts because they never refer to a particular temple dedicated to Attar. In fact, there are no ruins all around the two series, but just the bare rocky mountain.

The texts of the first series may be divided into four groups, viz. (1) the western compact group composed of texts a-L and an-at (cf. tracings in pl. 5-13) stretches from the western edge of the flat, rocky surface (the edge is drawn in pl. 5 A-C) eastward, and the length of the east-west axis of the group is about 4 m.

(2) the northern text m is located 2.22 m. north of text L (cf. tracing in pl. 5 B).

(3) the central text au is located east of text at (cf. pl. 13 T), and west of text av (cf. pl. 14 V).

(4) the eastern group is composed of texts av-ax (cf. pl. 14 V).

The distance between texts y and ae (cf. pl. 9 K), at and au (cf. pl. 13 T), au and av (cf. pl. 13 T - 14 V) was unfortunately not taken, but the distance between texts L and m (pl. 5 B) and av, aw and ax (cf. pl. 14 V) was measured. However, none of my close-up photographs shows texts m, ae, au, av, aw and ax with any section of a nearby inscription. The location of these six texts on my tracings is based only on the notes taken during the copying of the texts.

The following sections of the texts are missing in my close-up photographs and, therefore, they are traced in stippling on the plates:

1. most of k of the third bkr of text z/3 (cf. pl. 10 M);
2. at the end of text aj/1 (cf. pl. 11 P);
3. the end of text aj/2, viz. the left side of k of korzal and rbzal/dhll (cf. pl. 11 P);
4. the whole 1.1 of text al (cf. pl. 11 P); and
5. /dhll at the end of text at (cf. pl. 13 T).

The first series published here contains 24 new entries and provides the definitive reading of many texts which were either partly or inaccu-
rately found in the E. Glaser collection of squeezes such as it is known today. The new division of the texts is based not only on the pedigrees mentioned in them but also on their respective location. One text, G1 1779 a (cf. JaLOS, p. 123 and pl. 4) does not exist; the spot is much too rugged to have been used and the lines which I took for parts of letters are but features in the rock.

All historical questions dealing with the mukarribs mentioned in the present series will be studied after the publication of all the texts belonging to the second series, Ja 2849.

The interpretation of the general features mentioned in the texts of the present series suggested by JaLOS on pp. 136-144, where LuEls's theories are discussed, remains valid.

The contents of the present collection of texts may be summarized as follows:

1. isolated personal names: 3 (2848 c, h; 2849 a).

2. isolated personal names + titles: 10:
   - bkr/sbon: 8 (2848 z, eight times);
   - bkr/sbon and mwd: 1 (2848 z3);
   - kbr/hll and mwd: 1 (2848 d1).

3. identity cards: 50:
   - hzfm/dhll: 4 (2848 aj1, twice, aj3, 4);
   - bbn: 1 (2848 o);
   - hll: 41 (2848 a,b, d1-2, f, g, i, j, k, m, n/5, p, q, r, s, t, u1,
     2-3, v, x/1, 2, ac, ae (twice), af1, ai, ak, al (twice),
     am, ao, ap, aq, ar1, as (4 times), at, au, aw, 2849 b);
   - sbon: 4 (2848 z, 3, a, af2-3).

4. identity cards + titles: 5:
   - hzfm/dhll and mwd: 1 (2848 aj2);
   - hll and mwd: 4 (2848 n, 2-3, x/3, ak).

5. identity cards (without title) + rsw(t): 6:
   - hll and rsw(t)(2848 w, ab, ah, an, ar2-3, twice).

6. identity cards + titles + rsw(t): 12:
   - bkr/sbon and mwd and rsw: 2 (2848 ad, twice);
   - bkr/hll and kbr and rsw: 7 (2848 y: seven times);
   - hzfm/dhll and mwd and rsw: 1 (2848 ax);
   - hll and mwd and rsw: 2 (2848 l, n/2).

The onomastic list Ja 2848 - 2849 is overwhelmingly composed of names of persons belonging to the tribe hll, viz. more than 7 times those belonging to hzfm, which was a part of hll proper, and about 4 times those of sbon, which apparently had no relation with hll.

Phrases, such as hsb<-, kbr<-, sqv< and fdynw<-, are parts of a stereotyped standard description of events relating to the priestly ministry and should be understood when they are not written.

The phrase ywm/rsw< can hardly be a part of a dating system because it does not contain any date, and it relates an event of greater impor-
tance than even the appointment as mwd of one or several mukarribas, but that very event does not have any connection with the eponymate. Furthermore, the rswt appointment was not for life, since the texts mention twice a second rswt (Ja 2848 n/2 and an/3) and a third rswt (Ja 2848 ad/3). The length of the rswt appointment remains unknown, and no detail is given on the selective process of that appointment. Nos. 5 and 6 of the preceding list show that six priests were ordinary individuals and twelve dignitaries of some kind. The men appointed to priesthood were predominantly from the tribe pII (15 names), but also from pafim (1 name) and sban (2 names). The only piece of information on rswt is mentioned in text ar/4: "until he returns to Nasqum." Therefore, the priestly ministry referred to in this collection of texts seems to have been restricted not only to the territory of Mārib but also to the inhabitants of that city.

FIRST SERIES: on the flat surface of the rocky mountain: Ja 2848.

a: a boustrophedon text in the center of the western extremity of the panel; Gl 1760 (cf. JaSol, p. 378 and facsimile in pl. 1); cf. tracing in pl. 5 A and (B).

\[
\begin{array}{c|c}
\text{ydr\text{\textsubscript{1}}/bn} & 1 \text{Yadri\text{\textsubscript{1}}, son of} \\
\text{dhr\text{\textsubscript{1}}/dhl} & 2 \text{Dahar\text{\textsubscript{1}}, he of (the tribe) Halil.}
\end{array}
\]

ydr\text{\textsubscript{1}}, cf. also Sab ydr\text{\textsubscript{1}w}, e.g. in Ja 2570 a. - dhr\text{\textsubscript{1}}, cf. also in Ḥadr in JaPRER, p. 44. For the pedigree of this text, cf. the commentary on text b.

b: alongside the western edge of the panel, a boustrophedon text about 20 cm. north of text a, but engraved in the opposite direction; Gl 1702 (cf. JaSol, pp. 371-372 and tracing in pl. 1, and LuGMSE, pp. 37 and 47); cf. tracing in pl. 5 B.

\[
\begin{array}{c|c}
\text{dhr\text{\textsubscript{1}}/bn} & 1 \text{Dahar\text{\textsubscript{1}}, son of} \\
\text{ybr\text{\textsubscript{1}}/dhl} & 2 \text{Yabhar\text{\textsubscript{1}}, of (the tribe) Halil.}
\end{array}
\]

ybr\text{\textsubscript{1}}, cf., e.g. RES 4393 b. - The proximity of texts a and b suggests the following pedigree: ybr\text{\textsubscript{1}}

\[
\text{(text b)}
\]

\[
\text{dhr\text{\textsubscript{1}}}
\]

\[
\text{(text a)}
\]

\[
ydr\text{\textsubscript{1}}
\]

c: alongside the western extremity of the panel and to the left of text a; N 1; cf. tracing in pl. 5 C.

\[/\text{dn/sgr/s}2\text{lm}/\] This [is] the inscription of Sa\text{\textsubscript{1}lum}.

\[\text{dn/sgr}, \text{cf. dn/mnd} \text{of Khalidy-Condé 2/1 and 3/1; for the interpretation of the main pericones of these two texts, see below, the last part of appendix n}^2 \text{2. - sgr, cf. in Dañinah "sgr, u, labourer la terre avec la charue" (cf. LaCD, p. 2048). The cutting of the chisel in a stone to engrave an inscription is compared with that of a plough in the ground. - s}2\text{lm}, new personal name; cf. sol in Min JsaL 86 (cf. JaMII, p. 27) and probably in Sab RES 5055 B (cf.
Cahiers de Byrsa, 6 [1956], p. 175); cf. also sDll, the name of a Qat temple dedicated to cAttar in VaBe 1/6.

Ja 2848 d: a boustrophedon text below and to the left of text a, and running below text c; N 2; cf. tracing in pl. 5 C and (A).

\[ \text{1} \leftarrow dmrshr/mwd/smhcly/kbr/hll/cmwrtr/ \]
\[ \text{2} \rightarrow bn/\text{s}d\text{mm}/dhll/ \]

1 Damarsahar, friend of Sumhu-alay, leader of Halil. cAmmwatatar,
2 son of cAsadam, he of (the tribe) Halil.

\( dmrshr \), new personal name; same nominal formation as that, e.g. of \( smhcly \) and \( kbrshr \) (e.g. Ja 2841/1). - \( cmwrtr \), also personal name in RES 4059; cf. also the Qat (cf. commentary on Ja 911) name of a clan in RES 4756/2-3. - \( sds\text{mm} \), new personal name; same nominal formation as that, e.g. of cskrb (e.g. in JaSMB, p. 406 B) and sskrb (Qat Ja 871/2).

\( lwyhy/bn/mlk\ll dkll/ \)
\( cm\text{yc}/bn/lwyhy/dhll/ \)

1 Luwayhay, son of Malik'il, he of (the tribe) Halil.
2 cAmmaya', son of Luwayhay, he of (the tribe) Halil.

\( lwyhy \), as in LuELS (p. 40) and LuGMSE (p. 48); cf. Ar l\( \text{h} \)\( \text{a} \) (o) "to shine, gleam." m\( \text{k} \)\( \text{l} \)\( \text{d} \), new personal name. - \( cm\text{yc} \), Ja 2099 a/\( \text{a} \).

The pedigree contains three generations:

\[ \text{mlk}\ll/kbr/ \]
\[ lwyhy/ \]
\[ cm\text{yc} \]

1: immediately below text e; Gl 1761 (cf. JaSOL, pp. 378-379 and facsimile in pl. 1); cf. tracing in pl. 5 \( \text{A} \) and (C).

\( y\text{hqm}/dhll/ \) Yahqam, he of (the tribe) Halil.
\( y\text{hqm} \), e.g. CTH 618/1.

g: a boustrophedon text immediately below text e; N 6; cf. tracing in pl. 5 \( \text{A} \) and (6 E).

\[ \text{1} \leftarrow lwyhy/luwayhay/ \]
\[ \text{2} \rightarrow bn/cm\text{mr}/dhll/ cm\text{yc} \]

son of cAmm\text{mar}, he of (the tribe) Halil.

\( cm\text{mr} \), e.g. CTH 90/10 (for some remarks on this text, cf. JaMAR, II, pp. 38 A, 41 A and 46). Both \( _n \) and \( _d \) of 1.2 are senestrograde.
Ja 2848 h: a graffito below the end of text b/2; N.5; cf. tracing in pl. 5B.

**1by**/ Lapay. - E.g. Ja 2771 q.

1: a boustrophedon text almost perpendicular to the end of text d; N 3; cf. tracing in pl. 5 C + 6 D.

| ← | bmr/bn/byc | 1 | Abqamar, son of Abyadac, |
|→ | dhll | 2 | he of (the tribe) Halil. |

bmr, e.g. CIH 368/1.2. - byc, e.g. Ja 2754 f.

j: a boustrophedon text below the beginning of text d, and to the right of the beginning of text i; N 4; cf. tracing in pl. 5 C.

| ← | hqm | 1 | Haqim, |
|→ | dhll | 2 | he of (the tribe) Halil. |

hqm, Fakhry 125/1; and Ar haqima "to be very hungry." No letter is missing before the name.

k: a boustrophedon text below texts b and h; N 7; cf. tracing in pl. 5 B.

| ← | csmc | 1 | cAmmamaric, |
|→ | bn/lwyby/dhll | 2 | son of Luwaybay, he of (the tribe) Halil. |

csmc, e.g. Rēs 2734 E/2. In his commentary on the name in DJE 17/1, W.W. Mülleer states that "cAmm ist hier nicht der Name des qatabānischen Mondgot- tes, sondern ein altes, nur in Eigennamen vorkommendes Synonym für ll"(cf. NESE, I, p. 105). No justification is given in support of such a statement which probably comes from the simplistic consideration that DJE is Sab. However, wd(m) is the Min name of the lunar god, and it is frequently used in the magic formula and personal names belonging to non-Min texts, such, e.g. as wdwm (Sab Ja 2148 a), wdkm (Sab SharafT 16/2 and e.g. JaSIMB, p. 420 A). The Qat divinity cAmm is also mentioned in Sab texts (cf. JaP, p. 78); cmm of Ja 2848 x/2 (see below), dlbmn of Rēs 4411/1 (see above, pp. 17-18) and the symbol of Rēs 4813 (see above, p. 34) were known before in Qat texts only.

L: a boustrophedon text immediately below text k; N 8; cf. tracing in pl. 5 B and (6 E).

| ← | Bucranium | /hqm/dhll/bn/cmr/dk/sn/mwd/ | 1 |
|→ | krbel/wsmh/ly/str/ywm/rs/wctt | 2 |
| ← | wdtyh/wdcr/cctt/stfim/btkuntw | 3 |
|→ | wsqy/cctt/kj/sb/wgwm/hr/wdt;brsw | 4 |
| ← | thw | 5 |

1 Bucranium. Yakam, he of (the tribe) Halil, son of cAmmamar, he of (the clan) Laškan, friend of

2 Kariböl and Sumhusalay, has written [this] when he was the priest of
3 and has freed himself, and [when] Attar has brought clear water in
his abodes,
4 and Attar has irrigated all Sabæ and the community, the autumn-
and spring-crop, during his
5 priestly ministry.

L. 1: ḡbk, cf. the personal name ḡb in the Qat graffiti from the country
of Mukerás, and Ar ḡbaka "to send a messenger to someone."

L. 2: str/ḥw/ḥw/ḥw, Gr 1772/3 (cf. JaSOL, pp. 384-385); in these two texts,
the clause bn/kl ḡbyhw is missing after wḥhw.

L. 3: ḡbyhw: for the meaning of this verb, see below, the commentary on Ja 2848
y/5-6. - ḡbr, cf. JaSOL, p. 437 B, and Ar ḡdara, 4th form "to cause to be
present, bring something to someone." - ṭnw, cf. Ar ṭnft "clear water in small
quantity." The basic idea of Ar ṭnfta "to run (water)" is applied metaphorically in CII 338/5: ḡhw/htw/mbr/ḥt/ḥw/bn ʿgn "and when he [the author] re-
tored the decree, which had faded away, on this rocky ground;" the author of
the text restored the decree at a time specified as follows (1.6):bn/tšm/
ṭl/mə-hrm/mns/mnl "when Ta-lab made Maḥrum [: the author] [His] minister." -
ṭktm, plural of ṭktm; another plural is ṭktm of Gr 1762/3 (cf. JaSOL, p.380),
which must be restored on the basis of the present line.

L. 4: for the meaning of ḡrf/ḥtw, see below, the commentary on Ja 2848 y.

Ja 2848 m: a dextrograde text located 2,22 m. to the right of, and perpendicular
to, the text L; N 13; cf. tracing in pl. 5 B.

→ ḡlsd/ḥll → ḡlsadim, he of (the tribe) Halil.

ğlsdm: d is senestrograde; family name in Ja 2762 x.

n: a text below texts L and g; 1. 1-4 (1. 4 is dextrograde): Gr 1681 a (cf.
JaSOL, p. 367) + d 1.5: Gr 1681 b (cf. JaSOL, p. 368); cf. tracing in pl.
6 E, (5 B) and (6 D).

1 ← mhqm/bn/ḥt/ḥl/mw/ḥm/ḥl/ḥl/ḥll
2 ← mhqm/bn/ḥt/ḥl/mw/ḥm/ḥl/ḥll/yw/hw/ḥt/mw/ḥl/ḥl
3 ← ḡyqm/bn/mhqm/mw/ḥm/ḥl/ḥl/ḥl
4 ← ḡwyt/ḥt/mw/ḥm/ḥl/ḥl/ḥl/ḥl/ḥl/ḥl
5 ← ḡbn/ḥm/ḥl/ḥl/ḥl/ḥl

1 Muḥaqīmum, son of Ḥuyataḥ, friend of Sumhuṣalay, he of (the tribe)
Halil.
2 Muḥaqīmum, son of Ḥuyataḥ, friend of Sumhuṣalay, he of (the tribe)
Halil, when he was priest a second time.
3 Ḥayqam, son of Muḥaqīmum, friend of Sumhuṣalay
and Yatabamar and Damar-alay, he of (the tribe) Halil; and
Qabbamar, son of Damar, he of (the tribe) Halil.

mhgm did not engrave his identity card at least on the same rock where he
engraved his appointment as mwd, the first time he became the priest of Aitar. Another person, hyc-l of text Ja 2848 ad/2, waited even longer; he
engraved his text only when he assumed the priestly ministry for the third
time. All conjectures to explain those facts are open. – qbn-mar: the first
element of this new composite name is attested in Saf, e.g. CIS 334 (cf.
The genealogical tree contains three generations, viz. hyc-l

Ja 2848: to the left of, and aslant to, text n/1, and above the end of text
n/2; N 12; cf. tracing in pl. 6 E.

Ilks/hbn  Ilkari [of the family] Habin.
Ilk, e.g. CIH 237/1. – hbn, cf. the verbal form hhbn in RES 4176/6-7
(see below), the personal names hbn in Saf (cf. JaMAR, VII, p. 187 A) and
lhghbn in Lih (cf. l.c., p. 170 B).

p: immediately below and almost perpendicular to text i; N 9; cf. tracing
in pl. 6 D.

/ddrb/dhll/  Ddrad, of the (the tribe) Halil.
/ddrb, new personal name; same nominal formation as that, e.g. of ddnc-l of
Ja 2617 j; the second element is known as a personal name r6d in Ja 2619 n;
for the personal noun r6d, cf. JaMAR, VII, pp. 204-205.

q: immediately below text p; N 10; cf. tracing in pl. 6 D.

/bmr/dhll/  Bmar, he of (the tribe) Halil.

r: immediately below and aslant to, text q; N 11; cf. tracing in pl. 6 D+7 F.

/cmr/rdcn/bn/wwd-c1/w-msfy/dhll/
/cmrm [of the family] Radcän, son of Waddâ-dîl and of Ammasfay,
he of (the tribe) Halil.

rdcn, cf. the proper name rdcm, e.g. in CIH 607/2. – msfy: for the second
element, cf. Ar sfâ (y) "to rise, appear."

s: immediately below and parallel to, text r; N 14; cf. tracing in pl. 6 D+7 F.

/dlkrbd/mqrsmdhll/  Ilkarib, son of Muqrism, he of (the tribe) Halil.
mqrs, cf. the proper name qrs in JaSIMB, p. 417 B.

Ja 2848 t: immediately below and parallel to text s; N 15; cf. tracing in pl. 6 D + 7 B, and (E I).

/qadmum/bn/qyml/bn/cmkhl/dhll

Qadmum, son of Yagam-nil, son of Ammkahil, he of (the tribe) Halil.

dmm, e.g. Ja 1020 a. - qyml, e.g. RūS 2682/1. - cmkhl: a well-known name in Qat (e.g. Ja 2440). The restoration of l in cmkhl of A 768/3 (cf. M. Höfler - J.M. Sold Solé, Inschriften aus dem Gebiet zwischen Marib und dem Göf, Vienna, 1961, p. 27) remains hypothetical; the radicals kh, khb, khm and khn are also attested in SA onomastics.

u: immediately below the center of text n; 1,3 is dextrograde; Gl 1678 (cf. JaLOS, pp. 49-51 and pl. 1); cf. tracing in pl. 6 E and (7 G).

1 ←→ /sdmm/bn/cm/mr/dhll/
2 ←→ /cm/hr/bn/cm/mr/
3 → → /dhll/

1 Asad-amar, son of Ammasamar, he of (the tribe) Halil.
2 Amm-har, son of Ammasamar,
3 he of (the tribe) Halil.

cm/hr, as in LuGMS, p. 47: where "1678 a" (also on p. 275 A) is 1678/2. - The two sections of the text were written by two brothers.

v: immediately below and to the left of text u; Gl 1678 aa (cf. JaLOS, p. 51 and pl. 1); cf. tracing in pl. 7 G.

1 → /lkrb/[bn]/mhm-bn/cm/cm/\n2 dhll/
1 → /lkarib, [son of] Muhaqim, son of Ammasamic,
2 he of (the tribe) Halil.

w: a boustrophedon text below and to the left of text r, and to the left of texts s and t; Gl 1689 a (cf. JaLOS, pp. 76-81 and pl. 1); cf. tracing in pl. 8 I, (7 F) and (9 J).

1 ← /lmar/bn/mhm/bn/wdd-l/dhll/
2 → /ywm/sqy/<ttr/sbc/hrf/wdt/
3 ← /bš/wdthw/bmlk/yt-cmr/
1 Il-INMAR, son of Yhagam, son of Waddad-nil, he of (the tribe) Halil,
2 when Attar has irrigated Sab, the autumn- and spring-crop,
3 during his priestly ministry on the territory of Yata-wamar.

Cf. WATUK, pp. 18-21 and facsimile in fig. 4c (p. 20), less 1. "(3 a)" which
does not exist. W.W. Müller's translation of bmlk as "in der Regierungszeit" is published by WiUIK (p. 19), who refers to an unpublished work by himself and to LuELS (p. 45): "Mehrend der Regierung" (not "Regierungszeit," as WiUIK writes) and the author further adds the following note: "Da das Territorium der drei Herrscher das SabMarland oder dessen Zentralgau war, ergibt 'sur le territoire' keinen rechten Sinn." This remark is irrelevant to the question of the translation of mlk. Yataμamar was a mukarrab, and not a mlk. "Regierungszeit" of W.W. Müller's translation and "Herrscher" of WiUIK's remark may be applied to any chief of state, but they eliminate the specific reality of mukrb. Furthermore, Sabμ of the texts does not necessarily cover the whole Sab territory ruled by a mukarrab because none of the authors of texts w and ah, the only texts containing the expression bmlk, claims to be mwd of a mukarrab; thus, they cannot speak of the whole Sabμ. It only refers to a section of the Sab territory, viz. the section of that territory where they exercised their priestly ministry (see above, p. 38). As a matter of fact, sbo of text Ja 2848 ah/2 (see below) is further specified by the restrictive expression nhmtn/sbct/mbtm "the bottom land, [viz.] seven areas."

Ja 2848 x: below texts t and w; 1.1: N 16 + 1.2; G1 1686 aa (cf. JAULS, pp. 61-62 and pl. 1) + 1.3: G1 1686 (cf. l. c., pp. 60-61 and pl. 1); cf. tracing on pl. 7 F + 8 I, (7 G) and (9 H).

1  hqmtl/dhll
2  =mm/bn/hqmtl/dhll/
3  mlk<hr/bn=<mm/mwd/kbrb/dhll
1  Haqim<il, he of (the tribe) Halil.
2  Amnum, son of Haqim<il, he of (the tribe) Halil.
3  Malik<ahar, son of Amnum, friend of Karib<il, he of (the tribe) Halil.

For the end of 1.2-3, cf. WiUIK, fig. 4 a (p. 18), 4 c (p. 20); for the central part of 1.3, cf. l. c., fig. 6 (between pp. 36 and 37).

hqmtl: G1 1764 b (cf. JAULS, p. 381 and pl. 2, and also LuGMSE, p. 47). =<mm, Qat RES 3902, n. 166 (see above, p. 40). - mlk<hr: same nominal formation as that, e.g. of mlkkrb (cf., e.g. JAULS, p. 409 B) and hrchr (e.g. ChS 369/3).

The text mentions three generations: hqmtl
\[ (1.2) \]
=mm
\[ (1.3) \]
mlk<hr

y: immediately below text v, and to the right of text x, and below the first two-thirds of text t; 1.1-3: G1 1679 (: A 687/1-3) + 1.4-6: G1 1773 a (: A 687/4-6) + 1.7-10: G1 1773 b + 1.11-14: G1 1687 (cf. JAULS, pp. 51-54, 110-112, 112-114 and 62-74, respectively and pl. 1); for A 687, cf. ScSIVF, II, p. 21 and pl. 5 A); cf. tracing on pl. 7 G + 8 H + 8 I, and (7 F), (9 J) and (9 K).
Yahya, son of Waddad-Il, first-born of Halil, their leader, from when they were priests of Dibbân, and have freed themselves from Yahya, son of Waddad-Il, first-born of Halil, their leader.

Maliksami, son of Yahya, first-born of Halil, and their leader.

Maddad-Il, first-born of Halil, and their leader.

Ilka, son of Yahya, first-born of Halil, and their leader.
all his houses, and 'Attar has irrigated the autumn- and spring-crop.
Yahqam, son of 'Ilkarib, first-born of Halil, and their leader,
when he was the priest of 'Attar, Him of Dibbân, and has freed himself from
all his houses, and 'Attar has irrigated the bottom land and elevated
ground of
Hawnzallân, and He has satiated Sabâr and the community and the traveller
with food.
Maliksâmîc, son of Yahqam, first-born of Halil, and their leader, when he
was the priest of 'Attar,
Him of Dibbân, and has freed himself from all his houses. >Ilrâm, son of
Maliksâmîc, first-born of Halil, and their leader,
when he was the priest of 'Attar, Him of Dibbân, and has freed himself from
all his houses, and 'Attar has satiated during the priestly ministries of
them both, the autumn- and spring-
crop, Sabâr and the community.

For this complex, cf. also WiUITK, pp. 36-38 and fig. 6 (between pp. 36 and 37);
most importantly, cf. ScSIVF, II, for the correct reading of rsww and fdyhmw
of l. 5.

L. 2: mlksmî (also in l. 3, 11 and 12) is a new name.
L. 3: >Ilrm, e.g. CII 309/1.
L. 10: hznîn: new place name composed of two well-known components, hn and pl.
The reading of the word as hznîn (cf. Ar hanzal "colocynth") is excluded. -
ny, present participle of nwy (cf. Ar nawsâ [lit.] with the ordinary meaning in
Sâf, "to emigrate, travel." The word is a collective, just as gw is. -2kl,
e.g. Gl 1537/7.

The expressions bkr/gll and bkr/sbân follow the name
of the author's father, respectively, seven times in the present text, and twice
in Ja 2848 ad (see below); and the second expression always follows the author's
name eleven times in text Ja 2848 z (see below). For the meaning of bkr, cf.
JaLOS, pp. 141-142, and the following statement: "on pourrait, donc, voir dans
bkr le chef du conseil des anciens de la tribu, dignité en même temps que
fonction honorables qui faisaient, de leur titulaire, un choix tout désigné pour
les fonctions de mwd et de kbr" (p. 142).
The latest study of bkr is given by WiUITK. The groups of texts mentioning bkr/
sbân are studied on pp. 7-11, and on p. 8, the reader finds this remark:"Zur
Bezeichnung Bakr Sabânb vergleiche man S. 5-7 und 39." Pages 5-7 are mostly
dedicated to the general problems of the texts mentioning bkr/sbân and I find
nothing concerning the "Bezeichnung" of bkr/sbân but the ordinary translation
of bkr as "first-born." On p. 11, the reader finds this: "M. Höfner wirft
(brieflich) die Frage auf, ob BKR SB-N ein Titel gewesen sein könne. Man ver-
gleiche S. 39." The reader may get the impression that he is offered a brand-
new idea. In fact, the same idea is contained in JaLOS's excerpt reproduced
above. Finally, on p. 39, WiUITK writes that "aus dem Inhalt von S. 7-11
lässt sich erkennen, dass der Bezeichnung Bakr in 'Bakr Sabaän' nicht die Bedeutung 'Erstgeborener' gegeben werden kann. Frau Professor Dr. M. Höfner schreibt mir, bkr/sbn komme ihr als Sipppname sonderbar vor. Sie erwägt, ob es nicht ein Titel gewesen sein könne." This long note should have been added to p. 11, and the repetition of M. Höfner's remark would have been avoided. Furthermore, there is nothing in pp. 7-11 which may remotely justify WüL's new understanding of bkr/sbn which is all the more surprising in that, just two lines above, the author speaks of "die Erstgeborenen der Halil." Finally, the two expressions bkr/hll and bkr/sbn are used in identical pericopes and must be understood in the same manner.

The context contains three special features of great importance.

1 - L. 5-6 and 13 contain three forms worth noting. The plural of resw and fdyhmw (both in 1.5) and the dual of brwthmY (1.13) indicate that the three authors of 1.1-3 and that of 1.11 are included in the statements made by the authors of 1. 5-6 and 13; in other words, 1.1-3 seem to have been engraved, not by their respective authors, but by the author of 1. 4 and the pericope of 1.5-6 refers to the four authors of 1.1-4. Similarly, the last pericope of 1.13-14 refers to both the author of 1.12-14 and his father who engraved 1.11-12. Therefore, -hw of the ordinary formula fdyhw — -bythw does not refer to the deity, but to the author of the texts, in the same way that -hmw of fdyhmw refers to the authors of 1.1-4.

-hw and -hmw here are reflexive pronouns, as already suggested by JALS: "fdyw il se libera" (e.g. p. 65).

The singular of bythw contrasting with the plural of fdyw does not necessarily influence the meaning of byt as "temples" (cf. already LüEIL, p. 45, and more recently W.W. Müller in WAUTH, e.g. p. 8), because the author could have resumed reproducing the normal standard expression when starting a new line. Both LüEIL and W.W. Müller's (cf. l.c., e.g. p. 13) translations of fdyhmw/bn/k1obythw as "dieser ihm [; the deity] (dafür) aus allen seinen Tempeln los-kaufte" and "diesem [; the deity] aus allen dessen Tempeln das Löseopfer dar-brachte," respectively, are difficult to understand: what does it mean to take or bring the ransoms from the temples? Was it some kind of procession or ritual house cleaning? Had the texts b "in" instead of bn "from," those translations would make some sense. The whole expression means, in my opinion, that the author of the text, when becoming a priest of Ḥattar, freed himself from the obligations imposed upon him by the care of all his houses in order to devote himself entirely to his new duty.

2 - The word hmt means "bottom land" (cf. Ar hâna [o] "to be low, base;"here, with the physical meaning) precedes br "elevated ground" in 1.9 (cf. Ar barr, also in Dašinah "l'intérieur des terres" in LGDD, p. 145). If the ordinary meaning of "wheat" (cf., e.g. JASMB, p. 430 A) is maintained for br, I do not find any suitable meaning to hmt. This word is also attested in Ja 26:36, hrf/wdt/dhntn, where hrf and dt must refer to the "fruits of autumn" and "fruits of spring" (cf. JASMB, pp. 437 B and 433 B, respectively) instead of the two seasons of the year.

3 - The most important feature of the genealogical tree contained in the text is that the pedigree ykm/mlksc/2lm is found twice with one generation represented by 2lkr in the middle. Therefore, each of the two identity cards mlksc/bn/ykm/bkr/hll/wkbrhmw and 2lm/bn/mlksc/bkr/hll/wkbrhmw is repeated absolute-
ly identical after a lapse of three generations. This fact is a good example of the hasty-ness with which many identifications of eponyms are taken for granted and lead to the splitting of several kings into two or three homonyms; see above, pp. 23-25.

Ja 2848 z: a boustrophedon text running below texts y and w; Gl 1682 (cf. JaLOS, pp. 54-60 and pl. 1); cf. tracing in pl. 7 G - 10 M.

1 ← t<lbm/š<drm/bkr/sbn/šbh-ly/bkr/sbn/yqr-1/bkr/sbn/wkl<1/bkr/sbn
2 → ṣlm< /bkr/sbn/ṣdydc/bkr/sbn/mlkmn/bkr/sbn/ṣmmn/bkr/sbn/šbhmr
3 ← bkr/sbn/ṣlkr/bkr/sbn/krsm< /drm/bkr/sbn/mwd/smh<ly/

1 Ta<labum [of the family] š<danum, first-born of SabāQN. Sabah-<alay,
first-born of SabāQN. Yaqurr<il, first-born of SabāQN. W<kl<il,
first-born of SabāQN.

2 ṣl<sam<, first-born of SabāQN. ṣ<sad<ya<, first-born of SabāQN.
Malik<aman, first-born of SabāQN. ṣ<am<<aman, first-born of SabāQN.
Sa<ba<<aman,

3 first-born of SabāQN. ṣ<lkabir, first-born of SabāQN. Karib<sam<
[of the family] Darb<, first-born of SabāQN, friend of Sumhu<alay.

Cf. also LuGMSE, pp. 46-47, 66-67, and WiUTK, pp. 9, 10 and 17.


L.2: ṣlm<, e.g. CHI 377/1. - ṣdydc, same nominal formation, e.g. as ṣsd<mm and dmrydc (cf., e.g. JaSIMB, p. 407 A). - mlkmn, same nominal derivation, e.g. as mlksm< and ṣsd<mm. - ṣmmn, e.g. CHI 487/1. - ṣbhmr, same nominal
formation, e.g. as śbr-\text{ly} and yt-\text{mr}.

L. 3: ṣbr, cf. the name of a person in Ja 2393, and of a Min family in JsaL (11/2) (cf. JăM̆L, p. 161 A). - krbs-\text{mr}, same nominal formation, e.g. as krbs-\text{hr} and mlks-\text{mr}. - dbr, cf. the personal name, e.g. in Ja 2484/5, and the name of a family, e.g. in Iryani 22/2.

Ja 2848 aa: a short line starting to the right of, and running below, the beginning of text z; Gl 1774 aa (cf. JaLO\text{S}, pp. 115 and pl. 1); cf. tracing in pl. 10 N + 9 L.

ṣrsbmw/bn/hqm/dsb-\text{n}

Ṣarāshumā, son of Ḥaqim, he of (the tribe) Sabāsān.

Cf. also LuGMSE, pp. 47 and 86, and WiUTK, pp. 9 and 10. - ṣrsbmw, a new name; cf. ṣrsbmw of Ja 2839/9 (see above, p. 19).

ab: immediately to the left of text aa, and below the last four-fifths of text z; Gl 1774 cc + 1778 (cf. JaLO\text{S}, pp. 116 and 118–120, respectively, and pl. 1); cf. tracing in pl. 9 L + 10 M + 9 J + 11 P.

/>bmr/bn/b-\text{tr}/dhll/wb/ṛsṭhw/hṣbc/<\text{tr}/krmw/wsb-\text{n}

>Abčmām, son of Bḥṣattar, he of (the tribe) Ḥālil; and during his priestly ministry, Ḥattār has satiated Karmaw and Sabāsān.

JaLO\text{S}'s ṣsr-\text{m} of Gl 1774 cc is an erroneous reading instead of ṣbr-\text{m} of ṣbr-\text{mr}. Cf. also LuGMSE, pp. 47 and 186–187, and WiUTK, pp. 16–17 and 31. - b-\text{tr}, e.g. CIH 282/6-7. - krmw, new clan name; cf., e.g. the personal name krm in Ja 2617 p.

ac: below and aslant to the beginning of text aa, and to the right of, and aslant to, the beginning of text ad/1-2; Gl 1774 bb + b/1 (cf. JaLO\text{S}, pp. 115–116 and 114–115, respectively, and pl. 1); cf. tracing in pl. 10 N and (9 L).

ṣbf/bn/ 1 Ṣabṭ, son of Ḥabn/ dhll 2 >Abčmām, he of (the tribe) Ḥālil.

Cf. also LuGMSE, pp. 35–36, and WiUTK, p. 31. - ṣbf, cf. the adjective and the verb, e.g. in JaSMB, p. 449 A, and the personal name ṣbfm, e.g. in CIH 467/2. - Ḥabn, e.g. JaSMB, p. 406 A.

ad: a long boustrophedon text running immediately below texts aa and ab, and to the left of text ac; Gl 1691 + 1778 aa (: the end of 1.1) + 1774 b/2 (: the end of 1.2) + 1757 a (: the end of 1.3 and 4) (cf. JaLO\text{S}, pp. 84–90, 120, 114–115 and 102–103, respectively); cf. tracing in pl. 10 N + 9 L + 10 M + 10 O + 11 P, and (9 J) and (12 Q).

1 <-> /ṣb\text{hm}/bn/ṣlkr/bkr/sb-\text{n}/mwĩ/mhm\text{c}/ly/yt-\text{mrm}/wdm\text{c}/ly/ỹym/sqy/<\text{tr}/ṣb/\text{m}/[p/h]

2 --> [rf\\text{w}_ldtb/wbr\text{wth}/ḥtč-\text{l}/bn/ṣb\text{hm}/bkr/sb-\text{n}/mwĩ/yt-\text{mrm}/ wdm\text{c}/ly/wkr\text{b-}\text{l}/wsm\text{m}\text{c}/ly
4 → rswwm/

1 Sabhum, son of >Ilkabir, first-born of Saba-Ln, friend of Sumhu-caly and of Yata-camr and of Damar-caly, when Attar has irrigated the autumn and spring-crop and during his priestly ministry. Huyata-camr, son of Sabhum, first-born of Saba-Ln, friend of Yata-camr and of Damar-caly and of Kariboil and of Sumhu-caly, when he was the priest of Attar for a third priestly ministry in all his houses, and when Attar has irrigated Saba-, the autumn- and spring-crop during all his priestly ministries.

Cf. also LuGMSE, pp. 46-47, and WAIUK, pp. 7, 8, 13, 15 and 21-22.

L. 1: sbrhm, e.g. CIH 287/14.

L. 1-2: the left edge of the panel has been broken off and damaged; therefore, >hrf/w are missing and the left part of s and the lower left corner of d are also missing.

L. 2: wsmh-cly (: Gl 1774 b/2) had been forgotten by the engraver who added it to the right of the end of 1.2 after the engraving of text ac; therefore, this section is aslant to the main text, but below and parallel to text ac.

L. 3: slt/rswwm, same grammatical construction as, e.g. in >bd/mn-sm of RBS 3945/14; see also the beginning of the commentary on text n, p. 42. - bkl/obytw is still translated "in allen dessen [; cAttar] Tempeln" by W.W. Müller (cf. WAIUK, p. 8). Here again, >hw refers to the author of the text and >bytw to the latter's houses because it seems difficult for a single individual to have performed the priestly ministry in all the temples of cAttar.

Ja 2848 ae: to the right of, and aslant to, text y/ll - z; N 17; cf. tracing in pl. 9 K.

1 /msf bn/yhqm/dhll/
2 /lkrb bn/mshf dhll/

1 cAmmsafaq, son of Yuham, he of (the tribe) Halil.
2 cIlkarib, son of cAmmsafaq, he of (the tribe) Halil.

af: a text with the last line dextrorotated, below and to the right of text ad; Gl 1668 (cf. JaLOS, pp. 74-76, and pl. 1); cf. tracing in pl. 12 Q, and (10 N, 10 O, 12 R, and 12 S).

1 ← | brhmw bn/bbrmr/dhll| Bucranium
2 ← | bbrmr bn/srshmw |
3 → wwrcl/dsbwn
1 Barhumû, son of >Abćamar, he of (the tribe) Halil.
2 >Abćamar, son of Šarashumû
3 and of Water-il, he of (the tribe) Sabâän.

brhmw, e.g. Ja 541/8-9. - For a possible identification of the two persons listed in 1, 2, cf. the commentary on text at. - wtrtl, e.g. CIH 507/1.

Ja 2848 ag: badly deleted text to the right of, and perpendicular to, text af; N 18; cf. tracing in pl. 12 R and (12 Q).

The rest of the text is illegible.

ah: a boustrophedon text immediately to the right of, and slightly aslant to, text ag; Gl 1780 (cf. jaLOS, pp. 35-37 and pl. 1); cf. tracing in pl. 12 R and (10 N and 12 S).

L. 3: hbt, cf. in Datînah "habât 'territoire sacré,' and tabâbata 'habiter ensemble sur le même territoire'" (cf. LaGD, p. 337). - L. 4: wb/mlk, see above, p. 44, the commentary on text w. mlk, as in LuELS, p. 42. - drh, as in WiUIK.

ai: to the right of, and parallel to, text ah; N 19; cf. tracing in pl. 12 R.

aj: a long text running below text ad and to the left of text af; l. 1, first half + l. 2: Gl 1775 + l. 1, second half: Gl 1757 b + l. 3-4: Gl 1690 (cf. jaLOS, pp. 116-118, 104-105 and 81-84, respectively); cf. tracing in pl. 10 O + 11 P and (12 Q and 12 S).
1. Muyaticum, son of Halakoamar, of (the clan) Hazfarum, he of (the tribe) Halil. Halakyafac, son of Muyaticum, of (the clan) Hazfarum, he of (the tribe) Halil.

2. Yaticum, son of Muyaticum, of (the clan) Hazfarum, friend of Karibol, he of (the tribe) Halil.

3. Ammkarib, son of Yaticum, of (the clan) Hazfarum, he of (the tribe) Halil.

4. Ammkabin, son of Yaticum, of (the clan) Hazfarum.

Cf. also LeGMSE, pp. 47, 80, 82, and WiUIK, pp. 9 and 11-12.

L. 1: mytcn, cf., e.g. JaSTMB, p. 415 A. - hlkxmr, e.g. 1.c., p. 407 B. - hlkyfc, e.g. CIH 513/1.

L. 2: ytcn, e.g. Ja 2855/13 (see below).

L. 3: cmrkrb, cf., e.g. JaSTMB, p. 411 A.

L. 4: cmmkbn: for the second element of this new theophoric name, cf. the personal names kbn in Tham Eut 147 (cf. JaKAR, V, p. 137) and kbnn in Tham Hu 287 (cf. 1.c.) and in Saf (cf. BiOr, 28 [1971], p. 28 A). The expression dhll could not be engraved at the end of the line because of the roughness of the place.

The genealogical tree of the text may be presented as follows:

```
  hlkxmr
  /\              /
 mytcn          ytcn
  |   |            |   |
  (1.1) (1.2)   (1.4)
    |   |         |   |
  hlkycfc        cmmkbn
  |   |
  (1.3) (1.2)
```

Ja 2848 ak: a long line running immediately below text aj; 01 1755 + 1692 (cf. JaLOS, pp. 96-97 and 90-91, and pl. 1); cf. tracing in pl. 10 0 + 11 P and (12 S and 13 U).
Bi'attar, son of Ṣabaḥram, he of (the tribe) Halil. ṢAbkarib [of the family] Saylān, son of Bi'attar, he of (the tribe) Halil, friend of Ka-
ribail.

Cf. also LuGMSE, pp. 47, 80, 84, and WiUIK, pp. 12-14.

syln, known only in ʿAwsānite RÉS 3866 and Qat RÉS 3902, no. 76. — For the pedigree, see below, the commentary on text ar.

Ja 2848 aL: a boustrophedon text below the end of text aj/1 and to the left of text aj/2-4; Gl 1756 (cf. JaLOS, pp. 97-102 and pl. 1); cf. tracing in pl. 11 P.

1 ← bcttr/bn/qlwm
2 → dhll/wddol/bn/bc
3 ← ttr/bn/qlwm/dhll/

1 Bi'attar, son of ʿIlqawam,
2 he of (the tribe) Halil. Waddād-ill, son of Bi-
3 cattar, son of ʿIlqawam, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 36, 46, 47, and WiUIK, pp. 9, 15 and 40. — For the ped-
igree, see below, the commentary on Ja 2849 b.

am: below text af; Gl 1766 a (cf. JaLOS, p. 384 and pl. 2); cf. tracing in
pl. 12 S and (12 Q).

hytc>1/bn/ 1 Huyatac-ill, son of
Šrshmw/dhll 2 Šarashumû, he of (the tribe) Halil.

No mention of the text in LuGMSE; cf. WiUIK, p. 32 and note 2. — For the ped-
igree, see below, the commentary on text at.

an: a text engraved immediately below text am; a horizontal line separates the
two inscriptions from each other; Gl 1766 (cf. JaSOL, p. 383 and pl. 2);
 cf. tracing in pl. 12 S.

1 ytcmbn/hytc>1
2 bn/Šrshmw/dhll
3 ywm/rsw/ttr/dd
4 bn/tny/dd

1 Yatīcum, son of Huyatac-ill,
2 son of Šarashumû, he of (the tribe) Halil,
3 when he was the priest of ʿAttar, Him of Dib-
4 bān, the second time.

Cf. also LuGMSE, pp. 37, 47, 46, 114 and 138; not mentioned by WiUIK.

L. 4: tny/3d, cf. Šltt 3d in CIH 366 [c] and (d) (see below); for tny, cf.,
e.g. JasIMB, p. 451 A.

For the pedigree of the text, see below, the commentary on text at.

Ja 2848 ao: a boustrophedon text immediately to the right of, and almost perpendicular to, text at; N 21; cf. tracing in pl. 12 S and (12 R).

1 ← smhkrb/bn/hyt
2 → c>1/bn/šršhm/dh
3 ← /11

1 Sumhukarib, son of Huyata-
2 Cil, son of Šarashumû, he of (the tribe) Halil.
3 Cil.

smhkrb, cf., e.g. JasIMB, p. 410 A. — For the pedigree of the text, see below, the commentary on text at.

ap: a text below and to the left of text at; N 20; cf. tracing in pl. 12 S.

yhm/bn 1 Yahqam, son of
>boImr/bn 2 >Abqamar, son of
šršhmw 3 Šarashumû,
dhll 4 he of (the tribe) Halil.

For the pedigree of the text, see below, the commentary on text at.

aq: a text below the end of text ak; Gl 1692 aa (cf. JasLOS, p. 92 and pl.1); cf. tracing in pl. 13 U and (11 P).

qwmm/bn/shrmm/dhll qawmm, son of Šabhrâm, he of (the tribe) Halil.

For the pedigree of the text, see below, the commentary on text at.

ar: a senestrograde text with 1.3 being dextrograde, running below text aq;

1 1. 1: Gl 1759 a + 1. 2+3: Gl 1759 b + 1. 4: Gl 1767 + 1. 5-8: Gl 1779 (cf. JasLOS, pp. 105-106, 106-108, 108-110 and 120-123, respectively, and pl. 1); cf. tracing on pl. 13 U and (13 T).

1 Waddāqil [of the family] Raymān, son of >Abkarib, son of Šabhrâm, he of (the tribe) Halil.
2 Bicatar, son of Waddāqil, son of Šabhrâm, he of (the tribe) Halil, when he was the priest of cAttar,
3 and has freed himself from all his houses, and cAttar has irrigated <Saba>, the autumn- and spring-crop, during his priestly ministry.
4 until he returns to Naṣqum.
Ammkarib, son of Waddâdilk, son of Sabhrâm, he of (the tribe) Halîl,
when he was the priest of Attar, and has freed himself from all his
houses, and Attar has irrigated Sabâq and the community.


L. 3: all the sqw- phrases of this collection mention sbq immediately after
cotr (cf. texts L/4-5, w/2-3, ad/3-4, ah/2-4 and ar/7-8), except text ay/4,
where sbq is reported after hrf/wdtr. It may, thus be assumed that sbq was
forgotten by the engraver after cotr.

L. 4: ln, cf., e.g. JASMB, p. 439 B. - yhwq, RES 3945/16. - nsqm, cf., e.g.
JASME, p. 416 B.

The name sbbrm is a personal name because it is found as the 2nd and 3rd name
of an identity card (cf., respectively, texts ak, aq and ar/1,2,5), exactly as
bbrm (cf., respectively, texts as/1,2 and 3). Therefore, the pedigree of texts
ak, aq and ar may be presented as follows:

```
  sbbrm
   |    (text ak)  (text aq)  (text ar/1,2,5)
   |    bcttr     qwmr       bkbrb
          |    (text ar/1)
          |    wddl/rymn
               (text ar/2)                  (text ar/5)
               bcttr                             cmkrb
```

Ja 2848 as: below and aslant to text ap, and below and to the right of text
ar; 1. 1-3: G1 1754 + 1. 4: G1 1754 as/1 (cf. JALS, pp. 92-95 and
95-96 and pl. 1); cf. tracing in pl. 13 T and (12 S and 13 U).

1  cmstq/bn/bbrm/dhll
2  cmchr/bn/bbrm/dhll
Ammsafaq, son of Baḥrum, he of (the tribe) Ḥalil.
2 Ammcahar, son of Baḥrum, he of (the tribe) Ḥalil.
3 Ammkarib, son of Ammsafaq, he of (the tribe) Ḥalil.
4 Umayrum, son of Ammcahar, son of Baḥrum, he of (the tribe) Ḥalil.

Cf. also LuGMSE, pp. 36, 41, 47, 67, 72, 73, 75, 83-84, and WiUJK, p. 14.

bhrm is a personal name, contrary to W.W. Müller (cf. AION, 34 [1974], p. 419), who holds it for a clan name.

The pedigree of the text may be presented as follows:

Ja 2848 at: immediately below text as; Gl 1754 aa/2 (cf. JaLOS, pp. 95-96 and pl. 1); cf. tracing in pl. 13 T.

m-dkrb/bn/yhqm/bn/ṣrshmw/dhll

Ma-adkarib, son of Yahqam, son of SarashumQ, he of (the tribe) Ḥalil.

Cf. also LuGMSE, pp. 72-73, 138 and 146; no mention in WiUJK.

The proximity of texts am - ap and at justifies the following pedigree, to which is added text af/2 as a mere possibility:

Ja: approximately 1 m. below text at; N 22; cf. tracing in pl. 13 T.

smc/bn/q-cn/dhll/ Samic, son of Qaṣ-an, he of (the tribe) Ḥalil.

smc, e.g. RBS 5094/5. - q-cn, Qat Ja 2421/2.

av: a badly damaged inscription about 2 m. east of text au and 55 cm. west of
text ax; N 23; cf. tracing in pl. 14 V.

hrwmalik/mksb/... 1 Harawýmalik [of the family] Maksúb...

hw/crrt/bra/s/rfhm... 2 his ... ḫarrárat at the top of Rawfham...

...n/...r... 3

.../...

hrwmalik, a new name; cf., e.g. hrwmlk in JaSIM, p. 413 B. - mksb, cf. Lib
JaL 169 L. - crrt, cf. the noun, e.g. in RES 4904/2. - bra/s, cf. Moretti 1/4.
- rfhm...: for the first element, cf., e.g. rf<nthw in Iryani 34/4 (see below, appendix n° 5).

Ja 2848 aw: a graffito below, to the left of, and aslant to, text av; N 24;
cf. tracing in pl. 14 V.

šlwby/dhll Šalawlahay, he of (the tribe) Halil.
šlwby: for the first element of this new name, cf., e.g. the place name
 dt/slw in RES 4514/3.

ax: a boustrophedon text 55 cm. below text av; CIH 967 (cf. JaSOL, p. 366);
cf. tracing in pl. 14 V.

1 ← cmsfg/bn/mkrb/bn/hzfrm/dhll/
2 → mwd/ydc-l/wyt-smr/wkrb1/ywn/r
3 ← sw/cptr/dbn/wfynhw/bn/kl/3byt
4 → hw/wsny/hrf/wdts/sb3/wgwm/sb3

1 cAmmsafaq, son of cAmmkarib, of (the clan) Ḥazfarum, he of (the tribe) Halil.
2 friend of Yadac-il and of Yata<amar and of Karib-il, when he was the
3 priest of Ḥattar, Him of Dibbân, and has freed himself from all his
4 houses, and [Ḥattar] has satiatively irrigated the autumn- and spring-
crep, Saba' and the community.

Cf. also LuGMSE, pp. 20 and 23; not mentioned in WJUIK. - There is no symbol
to the right of the text. - A vertical section of the text has been damaged
in the second third of the lines.

SECOND SERIES: on the nearby boulder: Ja 2849.

Ja 2849 a: in the western section of the upper side of the boulder; N 25; cf.
tracing in pl. 14.

Design
mscd

Design
Musa-cad.

The design is composed of a central vertical line; to the left a triangular-
fork h the upper right corner of which is connected with the preceding line;
to the right a design which resembles the right half of the design of Ja
2860 c. - msed, e.g. Ja 2772 ac/2.
Ja 2849 b: a boustrophedon text engraved immediately below the preceding name; Gl 1708 (cf. JaLOS, pp. 100-101, and tracing in JaSOL, pl. 1); cf. tracing in pl. 14 V.

← alqwm/bn/yqd  
→ m/sl/dhll/b<cttr/  
← bn/alqwm/dhll/  

1 alqawam, son of Yaqad-
2 am<il, he of (the tribe) Halil. Bi<attar,
3 son of alqawam, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 36, 46-47 and 80; not mentioned in WATIK. — The present text and Ja 2848 aL have three features in common, viz. the boustrophedon setup of the text, the shortness of the lines, and the pedigree b<cttr/bn/alqwm, which is repeated twice in the first text. The pedigree of the two texts may be presented as follows:

\[
\begin{array}{l}
\text{Ja 2849 b/1-2)} \\
\text{alqwm} \\
\text{(Ja 2846 aL/1,2-3; 2849 b/2-3)} \\
\text{b<cttr} \\
\text{wdd>l} \\
\end{array}
\]
II - al-Masâjid.

The ancient temple of al-Masâjid is located about 29 kil. southwest of Mârib, and the ride takes about 1 hour.

E. Glaser visited the site in 1888 and brought back the paper squeezes of the two texts, RûS 3949 and 3950, which commemorate the building of the temple, whose name is Ma'râbûm, and of its enclosure wall, respectively. The two inscriptions were engraved by Yada'âl Dârîb, son of Sumhîy-Calây, the great builder of the enclosure wall of Mârib near Mârib, and of both the temple of Šîrâwî in Hâvlûn, and its enclosure wall.

Of special interest is the fact that the construction of the enclosure wall of the temple is connected with a historical fact which has nothing to do with a cultual act or activity, but simply is a territorial acquisition, viz. ywm/šy/ysqr/wâdhbh (RûS 3950) "when he [Yada'âl Dârîb] acquired Yasqûr and its irrigated lands." LuGen (p. 5) translates the pericope as follows: "le jour où il fit ériger Yasqûr et ses terres d'arrosage." This translation is based upon the confusion of the two verbs šy and šâ. In my opinion, Yasqûr was the name of the important wâdî which runs immediately south of the temple itself. The name ysqr is not to be found in the text commemorating the building of the temple itself, it is true. However, the building of such a large temple so far away from the capital can hardly be conceived without the protection of an enclosure wall. In my opinion, the pericopes of the two texts are complementary of each other; the addition of the large wâdî and its irrigated lands (RûS 3950) was a part of the unification process (cf. ywm/hwst/kîl of RûS 3949) of the mukarrîb, and the building of both the temple and its enclosure wall definitely sealed the new territorial acquisition.

The most detailed documentation on the temple was collected by A. Fakhry in 1959 (cf. also note 2 of my commentary on Jâ 2225), and the latter's plan of the temple is reproduced by A. Grohmann in Arabien (Munich, 1963, p. 165, fig. 54 a). The photograph on pl. 29 of LuGen (p. 159) was taken from a point located about the center of the long western wall and shows the second half of the long eastern wall and more than the eastern half of the entrance area. At the present time, nothing of the ancient temple is left over; only remain three sections of the enclosure wall; cf. tracing in pl. 15.

The main characteristic of the enclosure wall is not recorded in A. Fakhry's plan, viz. the northern section is crenelated, as the enclosure wall of Berâqîs (cf. the photographs of FaUy, III, pl. 52 and 56) and of Šîrâwî in Hâvlûn (see below); four buttresses flank the northern side of that section of the wall. The measurements of the eastern buttress were taken, but those of the three others were not because of the great amount of debris accumulated around them.

The length of the long southeastern section of the wall and of the short northeastern section is 105.10 and 41.17 m., respectively. The door
is located 7.25 m. north of the center of the long southeastern section, instead of in its center, as shown in A. Fakhry's plan. The bottom of the door is 73 cm. above the debris and its present height is 2.82 m. The present height of the enclosure wall immediately southwest of the northern bastion is 4.90 m. above ground level.

The southwestern section of the wall containing the two gates as well as the columns outside the gates and inside the northern half of the site have disappeared. The place of the southwestern wall is in shambles with gaping holes in the northwestern corner and the center where the columns used to stand. During the past years, the site has become a quarry, and the fresh tracks of wide tires north of the enclosure wall indicate that heavy trucks are still going there at the present time to pick up stones.

It is one of those recent plunders that brought to light two beautiful twin tables. One of them ended up in the Art Museum of Princeton University and was published in 1972 as Ja 2225. The other, labeled here Ja 2850, belongs to the private collection of Mr. Abdulqawi H. al-Humayqani of al-Hudaydah, who told me that his antiquity had been picked up at al-Masajid; this information confirms my argumentation on the origin of Ja 2225. The two tables and their texts are identical, except for the name of the person offered to the moon god  Illumquh. This man is called ybbr'l "Yabharcil" in Ja 2850, who is also the first name of the author of RES 4813/1 (see above, p. 34).

Here follow the details on AHA 1: Ja 2850: a slightly bluish alabaster table; 73.2 x 51 cm. [in Ja 2225: 70.8 x 52.5 cm.]; upper side: width of the rim: 2.1 cm.; and depth of the cavity: 0.4 cm.; letter height: 4.6 cm.; height of the lateral sides: 5.6 (in the center) and 8.1 cm. (at both extremities).

\[\text{\gagd} / \text{\ymn} / \text{\htf} / \text{\hqny} / \text{\imq} / \text{\ym} / \text{\h} / \text{\btr} / \text{\imq} / \text{\w} / \text{\b} / \text{\dt} / \text{\yn} / \text{\b} / \text{\d} / \text{\imq} / \text{\w} / \text{\sb} / \text{\krb} / \text{\l} / \text{\sadiq, son of Hamm\'an\'atat, he of (the clan) Hafay, has dedicated to} / \text{\illumquh Yabharcil. By } \text{\attar and by } \text{\illumquh and by } \text{\bdt-Kinyam and by } \text{\bdt-Bacdan and by Karibcil.} \]

The word divider after the second mention of \text{\imq} was forgotten. Two minor differences with Ja 2225 are that the two sections of the names of the sun goddess are not separated from each other in Ja 2225.
III - Śirwāḥ in Hawlān.

The abundant photographic documentation published by FaAJY, III, pl. 1-12 and 14-20, shows the beauty and magnitude of the ruins of ancient Śirwāḥ, which was also celebrated in early Islamic time. The coordinates of Śirwāḥ in Hawlān are 15° 27' E - 45° 20.25' N on YARNA, sheet 5.

The most important parts of the extensive field are (1) the temple dedicated to Dārūqush, which is characterized by a semicircular apse and was built by the famous Yada'īl Darīq, the builder of the wall of Āwwām and of Ma'ram at al-Masājid, (2) "cArs Bilqis" ("Dar Bilqis" in FaAJY, I, e.g. pl. 32, and "Dar Bilqis" in ḤūISH's pl. 1), (3) the group of eight granit pillars with an old temple, and (4) some pillars northeast of the main temple. The enclosure wall of the city was crenelated, as the northern section of the enclosure wall of Ma'ram at al-Masājid.

The whole complex immediately west of the main temple and the enclosure wall of the ancient city have suffered extensively during the war. The whole complex referred to above was inhabited for almost four years by Egyptian soldiers who "adapted" the buildings to their needs. For example, the small room south of the huge stone with RūS 3945 (on the northern side; cf. FaAJY, III, pl. 8 [not "XIII," as in I, p. 33] and 9 A) and 3946 (on the southern side), which was "a stable for the animals of one of the inhabitants" at the time of FaAJY's visit (cf. I, p. 33), was used as a kitchen by the soldiers who kept a large open fire going on days after days. RūS 3946 was covered by at least 1.5 cm. of ashes, and alongside the bottom of the stone, there was a pack of ashes of about 30 cm. deep and 50 cm. wide. The text has been greatly damaged by the fire. The upper half of RūS 3945 has also suffered greatly and especially the left end because it was unprotected; the lower half of the text is in the ground. The whole site has not been inhabited since the departure of the Egyptian soldiers and is now the property of three natives living in the small village of Śirwāḥ.

1 - Notes on ḤūISH.

Before dealing with the inscriptions recorded in my notebook and which I had time to photograph during the hour I was able to spend in Śirwāḥ, it seems advisable to introduce the reader to ḤūISH because most of those texts are studied in that publication, which is the latest in date of the studies devoted to the inscriptions of Śirwāḥ in Hawlān. Here follows a series of ten examples illustrating that the accuracy of the information and the thoroughness of the investigation can hardly be ascribed to ḤūISH.

- a - H. von Wissmann's sketch of the site reproduced in pl. 1 has already been published in ḤEVRA, p. 322. This detail of information is not given
by the author on p. 4. More importantly, the author does not point out that
the second printing of the sketch contains an additional small building re-
presented by a square in stippling above "bacl >Av<cal," viz. 1.4 cm. east-
northeast of the center of the sketch.

- b - Before repeating FaAJY's statement according to which the original stone
of Fakhry (7) is 115 cm. long (cf. FaAJY, I, p. 41), HATISH (p. 5) states
that the length of G1 A 434 b is "nur etwa 70 cm."

(1) Any person handling a squeeze should at the very least be able to take the
accurate measurements of that squeeze. The author's remark that "die Messungen
nach den Abklatschen, speziell solchen aus Papier, immer etwas ungenau und
schwankend sind"(p. 8, note 11) has nothing to do with the necessity of taking
those measurements accurately. If those measurements do not exactly correspond
to those of the original, it is because the paper squeeze was not made with the
proper attention or was later damaged or flattened as a consequence of a mis-
handling, such as the piling of paper squeezes on top of each other. If, however,
HATISH's remark means that, as a general rule, the measurements taken from the
squeezes of the E. Glaser collection must be considered approximative, viz. with
a few millimeters margin, the remark amounts to breaking open a door already
wide open.

(2) The photograph of the squeeze A 434 b is printed in pl. 3, top. Thanks to
the small scale added by myself to the squeeze before taking the photograph, the
length of the squeeze can be taken, viz. 66.5 (top), 66.8 (center, in the axis
of p) and 67 cm. (bottom). Compared with the preceding figures, "etwa 70 cm."
is certainly "etwas ungenau."

(3) FaAJY's measurement of "115" cm. is repeated by the author without any re-
mark or comment. Yet, A 434 b covers bn/smhc and about 1.5 cm. of the stone to
the left of bn. It is, thus, immediately obvious - but HATISH did not seem to
have seen it - that the length of 115 cm. is erroneous because the remaining
rh/ would measure 48.2 cm.; viz. 115 - 66.8! I reported the measurements of
A 434 b on my photograph of the original; the length of the stone is 94.1 cm.
The error of the figure "115" is confirmed by the following fact. The propor-
tion between the length and the height of the stone is, on the basis of FaAJY's
figures, 115: 26 = 4.42. On my photograph of the original stone, the same pro-
portion is 23.8: 6.6 = 3.6. FaAJY's width of the stone is 26 cm., that is true
because 94.1 (the length of the stone) : 3.6 = 26.1 cm.

(4) The preceding information further contradicts FaAJY's statement on Fakhry
(1) according to which "the height of the letters being 26 cms" (cf. I, p. 33); it
is the height of the stone because A 434 b shows that the letter height of the
text - Fakhry (7) is a section of Fakhry (1) - is 22 cm. HATISH's explanation
of FaAJY's "26 cms." is worth its weight in gold. According to the author, the
letter height of CIH 366 is "= 23 cm" (p. 8) but "Fakhry gibt für CIH 366
eine Buchstabenhöhe von 26 cm an. Die Differenz erklärt sich daher, dass die
Messungen nach den Abklatschen, speziell solchen aus Papier, etwas ungenau und
schwankend sind." (p. 8, note 11; already reproduced above). It is preposterous
that an author would blame the difference of = 3 cm. on the measurements taken
from a paper squeeze. How could a paper squeeze distort the original by as much
as 3.3 %? Even a rubber squeeze without any supporting cloth between the
rubber layers may stretch 2 or 3 mm, but not 2 or 3 cm.

- c - In connection with the identification of Gl 907 with Fakhry 17 (p. 6), HBISH notes that "Fakhrys Kopie hat den Trenner vor bn, danach keinen; das š von ydc=1 fehlt auch hier, am Ende hat Fakhry das h nicht mehr. Wegen des in beiden Kopien fehlenden š därfte, ungebacht der kleinen Unterschiede, dasselbe Original anzunehmen sein." (p. 6, note 5).

(1) HBISH misses the whole point of the question because the author refers to, and uses, Fakhry's copy exclusively, instead of the photograph of the original published in FaAJY, III, pl. 5, n° 4; this reference is already given by RyET (p. 16) and is repeated by PiPTSA (p. 249). The text of Fakhry 17 reads as follows: ydc=1/drh/bn/sm (cf. already PiPTSA, p. 251, which is referred to by HBISH, p. 6, note 5). Incidentally, HBISH fails to point out that RyET restores the word divider before sm although it exists on the photograph.

(2) HBISH also failed to check Fresnel 4 which has the correct copy of the text; therefore, "nicht mehr" of HBISH's statement is erroneous.

(3) The only problem raised by Gl 907 is the presence of the final h. If the letter actually existed on the stone copied as Gl 907, the text cannot be identified with Fakhry 17 because the same letter exists in Fakhry 36: Gl 909. If the letter did not exist, how could an ordinary Arab working for E. Glaser have copied a letter that did not exist? The reader is not given the opportunity of checking the original copy of Gl 907 which might have been retouched by E. Glaser.

- d - The end of HBISH's commentary on Gl 1647 (p. 7) reads as follows:"Dazu Tgb. XIII b: 'Der Grösse der Schrift nach zu 1646 gehörig,'" with reference to note 6: "Bezüglich der Abweichungen bei den Angaben der Buchstabenhöhen siehe w.u., S. 8, Anm. 11." (see above, p. 61). E. Glaser wrote his statement in the field after seeing both Gl 1646 and 1647. Therefore, HBISH's comment on E. Glaser's statement is out of place because E. Glaser does neither give any measurement nor refer to the squeezes. Furthermore, HBISH is illogical with her basic assessment of the value of the measurements taken from paper squeezes. Since the author admits that those measurements may explain a difference of 1 3 cm. (see above, p. 61), E. Glaser's statement could hardly be wrong. I submit that HBISH's comment is aimed at TsKF's statement, which reads as follows:
"Buchstabenhöhe: 21.5 cm."

- e - HBISH (p. 21) publishes the copy of Gl 912 which consists only of šylum, and the editors comment reads as follows: "šylum ist sonst Ortsname, doch ist šylum ein sehr bekannter Beiname und šyl ist im Saf. Personennamen; vgl. Harding, Index, S. 460."

(1) It would have been much more useful to the reader to know that šylum is the name of a house in Sab (e.g. CIH 660/2), but of a place in Qat (see below).

(2) Since HBISH refers to G.L. Harding's Index in relation with šylum, it is to be assumed that the author checked G.L. Harding's entry. It is, thus, difficult to justify that the author does not rectify the seven errors concerning SA displayed by G.L. Harding. This example may be added to the numerous other cases compiled by JaMAR, II, pp. 93-150, and which makes G.L. Harding's Index completely unreliable; for A.K. Irvine's position on the subject, see below, appendix n° 5.
(3) *HBISH* cares to refer to Saf in connection with *gyl* also. *JaMAR* (I, pp. 20 and 22-23) already demonstrated that the author's knowledge of Saf was more than limited. On *gyl*, reference should also be made to LP 979 (cf. *JaMAR*, IV, p. 159 B).

- f - Note 50 of p. 27 may be summarized as follows: the proper name *mwglm* is attested in CTH 660. According to N. Rhodokanakis in *WZKM*, 43 (1936), "S. 53, Anm. 3," *mwglm* must be read in *RES* 4170 and 3966. For the etymology of *mwglm*, cf. Ar *wajila* and *mawijil*.

(1) The number of the note in N. Rhodokanakis' paper is "2" (not 3), and the last letter of the word in *RES* 4170 is *n* (not *m*).

(2) The author fails to refer to *JaMAR*, I, p. 55. This omission enables the author to doom into oblivion the facts gathered in my study, and in particular (a) the palaeographic description of *g* and *l* in support of *mwgl* in *RES* 3966 and 4170 and (b) the mention of my etymology of *mwgl* which is *mawijil*, the same noun given by the author. The author claims that "wo ich unrecht habe, lasse ich mich gern belehren, wenn man mir Wesentliches zu sagen hat" (p. 4, note). It all apparently depends on the meaning given to "wesentlich." And even then, the author may fail to mention it; viz. with regard to Gl 1530 (p. 8), the author fails to refer to *WIZG* (p. 31, note 19), who had already pointed out that the text "hat jedoch einen anderen Duktus."

- g - In *JaMAR's* lengthy review (cf. I, pp. 2-42) of *HMVRA*, the following criticism was made: "l'auteur réserve son attitude complaisante à ses favoris, comme le démontre presque chaque page de sa récente publication." (p. 3). The preceding criticism is repeated here with regard to *HBISH*. Here follows a double example of the author's discriminating attitude in the question of *tkmt*.

On p. 34, the author writes that "Wissmann, *AAG*, S. 12 oben sieht dagegen aus chronologischen Gründen darin das *letzte* e." The publication referred to is *WIZG* printed in 1968. The opinion of *tkmt* "end; last," was first suggested three years before *WIZG* in my volume entitled *A propos des rois hadramoutiques de al-Uqalah* (Washington, 1965, p. 37) on the basis of both philology and chronology (see above, pp. 26-27), and *WIZG* does not refer to my publication. Let us finish the case of *tkmt*. On the same p. 34, *HBISH* claims that the meaning of *tkmt* "ist zumindest von der sprachlichen Seite her nicht sicher anzugeben." If true, how is it possible for the author to write immediately after the preceding statement that "*hrfn/tkmtn* wird als 'das Jahr der Last, Bürde' oder 'das Jahr der Würde, das Ehrenjahr' erklärt." No justification of any kind is given in support of this double interpretation; instead, the reader is referred to note 69 where the author states that "in einem Schreiben ...teilte mir H. v. WISSMANN die ausführlichen etymologischen Bemerkungen mit, die W.W. MÜLLER ihm zu *tkmt* gemacht hatte, in denen jedoch zum Schluss betont wird, dass aus Etymologie allein keine Entscheidung zu gewinnen ist, welches Jahr mit *tkmt* bezeichnet wird." Such a note might be very important to *HBISH*; it actually is valueless without the publication of those so-called "ausführlichen etymologischen Bemerkungen." If their publication ever takes place, it is to be hoped that the text will take into consideration and explain *WIZG*’s statement according to which "*wenn tkmt das letzte (siebente) Jahr bedeutet, was nach W.W. Müller (mündl.) sprachlich gestützt werden kann" (p.
12; the same page is referred to also by HBISH who fails to point out the
difference). Last, but certainly not least, HBISH translates bl/hrf/tkmtn
(her text of Gl 1533/13-14; see below, Ja 2855) as "im letzten (?) Jahr;"
thus, endorsing H. von Wissmann's opinion. But, then, what was the purpose
of stating on the preceding page that "hrf/tkmtn wird als 'das Jahr der
Last, Mürde' oder 'das Jahr der Würde, das Ehrenjahr' erklärt." (see above).
- h - Gl 1636 (cf. HBISH, pp. 52-53, and photograph of the squeeze in pl.10 b)
is a very simple text written according to a well-known formula.

(1) HBISH's commentary on the personal name bnym refers to RBS 4181 which is
ascribed to Sab most probably because of bnyn. But, the origin makes it certain
that the text is Ḥadʳ, and the Sab form bnyn is known in Ḥadʳ texts whose ori-
gin is indisputable, such as the Caton Thompson collected unearthed during the
excavations of a temple at Ḥuraydah. - The two following references should have
been given by HBISH, viz. Qat AM 729 (cf. JAMAR, II, p. 120) and Sab Sa 149/1-2
(a text published by M. Höflner in 1966; cf. HBSCR, p. 49 B). bnym is also
found in Gl 1721/3 (cf. HBISH, p. 68; the author reads bm... only) and is
probably one of the subjects of [r]d⁴w.

(2) The expression c[b]d⁴/bn in l. 1-2 is a well-known formula (e.g. CIH 77/3)
with the same meaning as c[b]d⁴ (e.g. CIH 358/1), where both bn and d introduce
a clan name; otherwise, the name following c[b]d would be a personal name.
Sometimes, bn is replaced by bn⁴ (e.g. CIH 722/1 and 3). HBISH simply states
that "vermutlich steht bn für den Plural" (p. 53, note 108).

(3) The object of the dedication is nḥshw/mhrt⁴hw (l. 6-8). Ja 752 is the only
text which defines with an absolute certainty the meaning of mhrt as "filly;"
HBISH claims that this translation "nicht zutreffend ist" in CIH 110, 111 and
492 (p. 52, note 106), but no reason is given in support of such a claim in
CIH 110 and 111, where the only object of the dedication is mhrt. The author's
reason in the case of CIH 492 is that the meaning of "wealth" is "weit passend-
er" than that of "filly" because the text deals with the offering of the son,
the daughter, all the children and the mhrt of the writer. It is a pity that
the three authors of Ja 752 apparently forgot what was "weit passender" because
they end their dedication as follows: "and that their lord Ḫiluqhuḥ may con-
tinue to protect them and their camel herd" (l. 12-15), not their "Vermögen."

(4) One of the best known features of the dedicatory inscriptions is the final
invocation introduced by the preposition b "by." The present text is not an
exception, viz. bmr/hw/smḥl... (l. 9-10) "By his lord Sumḥul...]." Ignoring
the preceding facts, HBISH translates b as "für" (p. 53) and speculates whether
"für" means "stellvertretend für" or "zugunsten".

- i - HBISH's commentary on frctm, the only word of Gl 915 (pp. 23-24), reads
as follows: "frct ist als Personenname belegt (vgl. Harding, Index, S. 466);
frctm könnte davon eine hypokoristische Form sein, gebildet mit der Endung -t."
(1) Here again (see above, p. 62), the author is perfectly satisfied jotting
down a reference (where "466" should be corrected to "465") without checking the
contents of that reference...and here again, G.L. Harding makes two errors
in his entry of frct.

(2) It is difficult to understand why HBISH did not simply refer to frctm of
RūS 3946/7, which G.L. Harding's *Index* lists on p. 466 and where it is the name of an estate.

(3) It is also regrettable that the author does not justify the so-called hyporistic value of ḥt in the nominal derivation qtl.t.

- ḤāTISH publishes E. Glaser's reading of Gl 1654, her own decipherment of the squeeze, which is too fragmentary to allow any translation and, finally, the photograph of the squeeze (pp. 53-54 and pl. 14 A). The author failed to identify the text with RūS 4081, no. 107, which has been considered a fake so far. The complete reading of the text based on the photograph of the squeeze follows as Ja 2870; cf. tracing in pl. 19.

| ← 1 | ḥyŵm/kdm/λs | ← 2 | qd/cbd/cwšc/yt | ← 3 | q/l<ctr/srqn/wɔl | ← 4 | mgh/βm/dy/yr̂q/hw/bɔt̂ | ← 5 | whw |

2. servant of ʿAwṣ-calay, has placed his confi-
3. dence in ʿAttar Ṣarqān and ṢIl-
4. umq̄uḥ against him who would frighten him [the author] during his
5. walk.

L. 1: the initial ḥ is a symbol; cf., e.g. RūS 4813/2 (see below and pl. 3). ḥyŵm, e.g. Ja 2762 ae. - kdm, cf. Saf Ox 303 (cf. Orientalia, 40 [1971], p. 285).
L. 1-2: lɔq, cf. Ar lāsiqa "to cling to something."
L. 2: cẃšc/yt: for the first element of this new composite name, cf. the theophoric name cẃšcr in the Qat graffiti from the country of Minkūrās, the Lih theophoric name cẃslh in JaL 44 b/2, and Tham cẃsm in Eut 389 (cf. JaMAR, V, p. 143 A).
L. 2-3: wɔq 1-. cf. Ar wataqa qalə "to confide in someone;" cf. also the noun wɔq "firm pledge" (cf., e.g. JaSIMB, p. 435 B) and the 4th form of the verb, hwtq "to guarantee," e.g. in Fakhry 55/5.
L. 4: n of bn is senestrograde in a dextrograde line. - dy: first occurrence of the plain writing of the oblique case of the singular masculine relative pronoun. - yr̂q, cf. Ar ʿarāqa, 2nd form "to frighten someone;" for the 1st form, "to deliver," cf., e.g. JaSIMB, p. 446 B.
L. 4-5: qtw, cf. Ar qata (o) "to walk with slow steps;" the expression bqt whw practically means "during his trips on foot." - L. 5 of RūS 4081, no. 107 (cf. the facsimile in Le Musée, 45 [1932], p. 309) is composed of three letters, contrary to two letters in both E. Glaser's copy and ḤāTISH's reading.
2 - Texts commemorating the building of the temple (CIH 366 bis) and of its enclosure wall (CIH 366).

The question of the texts commemorating the building of the temple (CIH 366 bis) and of its enclosure wall (CIH 366) can hardly be definitively resolved before all the missing parts are recovered; several sections of the original texts are not yet known accurately enough to make their use in the reconstruction of the originals absolutely certain.

a - Survey of the material known so far.

Fakhry (1): Fresnel 9: Hal 50: G1 901 (cf. HÄISH, pp. 5-6).

The text is found on the northern side of the enclosure wall (cf. also HÄISH, p. 6). Two partial photographs were published by PiPISA, pl. 13 a and b; the author gives the correct information on p. 249, but the legend of pl. 13 a erroneously mentions Fresnel 10, instead of Fresnel 9. For the copy, cf. FaAJY, I, p. 54. The height of the stone and the letters is respectively, 26 and 22 cm. according to G1 A 434 b: Fakhry (7) (see above, p. 61). According to FaAJY (I, p. 33), the total length of the text is 12.55 m.

Fakhry (2): G1 902 (cf. HÄISH, pp. 5-6).

The text is engraved on the 7th stone course below the crenelated frieze of the eastern apse of the enclosure wall; this side is seen on the photograph n° 4 of FaAJY, III. According to FaAJY, the length of the text is 13.70 m. (I, p. 34), and the author’s copy of the text is on p. 54.

Fakhry (3): Fresnel 10: G1 903 (cf. HÄISH, p. 6).

The text is engraved on the southern side of the enclosure wall and is 5.3 m. long according to FaAJY (I, p. 34), who publishes his copy of the text on p. 54.

Fakhry (6): Fresnel 7: Hal 58: G1 908 (cf. HÄISH, p. 6).

The stone is re-used in the southern wall of the more recent building west of the entrance gate. FaAJY’s photograph in III, pl. 5, n° 3, is printed upside down, as can be seen on pl. 17 B: the stone is in the 6th stone course from ground level and almost at the right extremity of the more recent wall. This reference is not made by PiPISA (p. 249), and none of the photographs is referred to by HÄISH. According to FaAJY (I, p. 41, reproduced by PiPISA, l.c.), the measurements of the stone are "115 x 25 cms." On my photograph, the height of the stone and of the letters is, respectively, 26 and 19 cm. PiPISA (p. 249, note 2) points out that the initial w is missing in Hal 58, but fails to mention that the word divider after d is missing in the same copy and, therefore, repeats this last error in the transliteration of p. 249.

Fakhry (7): Hal 54; cf. G1 A 434 b (cf. HÄISH, p. 5 and pl. 3 A).

The stone is inserted to the right of Fakhry (1); cf. the photograph in PiPISA, pl. 13 b’. For the height of the stone and of the letters, see above, p. 61. HÄISH refers only to the copy made by FaAJY, I, p. 54.

Fakhry (8): G1 905 (cf. HÄISH, p. 6).
The stone is re-used upside down near the southern extremity of the western wall of the more recent building shown on Fakhry's plate in III, pl. 17 B. The photograph is published in PiPTSA's pl. 13 e; the last word divider is missing in PiPTSA, p. 249. According to Fakhry (I, p. 41, reproduced by PiPTSA, p. 249), the measurements of the stone are "95 x 26 cms." According to my photograph, the stone measures 91 x 25 cm.; and the letter height is 18.5 cm. HāISH refers only to the copy made by Fakhry, I, p. 54.

Fakhry (11): no photograph is available.

According to Fakhry (I, p. 41), the stone measures "80 x 28 cms.," and his copy is reproduced on p. 53.

Fakhry (12); Fresnel 5: Hal 59: G1 923 (; 898; 906; cf. HāISH, p. 6 and note 4, where "(8)" in l.2 must be corrected to "(12)".

PiPTSA (p. 249) does not refer to the two photographs of Fakhry's III, pl. 17 B and 18 (right half of the text), but publishes another photograph. As usual, HāISH does not refer to any photograph. In Fakhry's III, pl. 17 B, the stone is located 1 1/2 stone courses below Fakhry (6) and at the left (western) extremity of the wall.

In spite of the Geukens photograph, PiPTSA's two transliterations of the text are inaccurate, viz. ḫmh/wb/dt/hymym on p. 249, and ḫmh/wb/dt/hymym on p. 251.

In note 1, this author remarks that "marque dans Hal." Would the author have accurately reproduced the first letter as ḫ, there would not be any discrepancy between pp. 249 and 251. Furthermore, there is no word divider after dt; and the word divider exists after hymym.

According to HāISH (note 4), G1 923 is identical with Fakhry (12), which is correct. It is, thus, strange that the author would choose to reproduce the transliteration of an inaccurate copy, G1 906, as the text, rather than that of the accurate copy, G1 923.

According to Fakhry (I, p. 42, repeated by PiPTSA, p. 249), the measurements of the stone are "115 x 26 cms." The measurements taken from my photograph are 97.5 x 27 cm., and the letter height is 20 cm.

Fakhry 17; Fresnel 4: G1 907 (cf. HāISH, p. 6).

The stone is re-used upside down in the southern wall of the more recent building west of the entrance gate (cf. the photograph in Fakhry, III, pl. 17 B) and, more precisely, in the center of the wall and in the same stone course, but to the right, of Fakhry (12). This reference is not given by PiPTSA (p. 249). Fakhry's photograph of the stone (III, pl. 5, n° 4) is printed upside down. None of the two photographs is referred to by HāISH.

According to Fakhry (I, p. 42, reproduced by RyET, p. 16, and PiPTSA, p. 249), the measurements of the stone are 98 x 26 cm. On my photograph of the stone, they are 99.5 x 27 cm., and the letter height is 19 cm.

Fakhry 18 was re-used upside down eleven stone courses above the space separating Fakhry (12) and 17, as shown by Fakhry's photograph in III, pl. 17 B. The identification was not made by either PiPTSA (p. 249) or HāISH, who does not refer to any photograph. The upper right section of the wall shown on that photograph, where the wall is sunk in, most probably collapsed
by itself; it is now filled up with ordinary stones, among which are a few hewn stones. I did not see the text Fakhry 18, but it could very well be one of the few hewn stones re-used after the collapse; if it is the case, the stone was turned around and the text is inside the wall.

According to FaAJY (1, p. 42 and RyET, p. 16; repeated by PiPISA, p. 249), the stone measures "45 x 26 cms."

Fakhry 19, cf. FaAJY (I, p. 42, RyET, p. 16, and repeated by PiPISA, p. 249); the measurements of the stone are 46 x 26 cm.

Fakhry 20, cf. FaAJY (I, p. 42, RyET, p. 17, and repeated by PiPISA, p. 249); the measurements of the stone are 57 x 26 cm.

Fakhry 23: Hal 56: the stone is re-used upside down inside the building and to the right of the entrance gate (cf. the photograph in FaAJY, III, pl. 5, no 1). According to the same author (I, p. 44), the stone measures "83 x 27 cms.;" thus, the proportion is 3:07. FaAJY's measurements are repeated by both RyET (p. 17) and PiPISA (p. 249). The height given by FaAJY was taken in the right section of the stone, whose upper part was re-cut before being re-used, as clearly shown by the published photograph. On my photograph, the same proportion with the height measurement taken in the right section is 3.055 (viz. 22: 7.2), but is 2.82 if the height is taken in the left section (viz. 22: 7.8). The section of a stone which has been re-cut before being used again is not the right place to take the measurement of the stone. The normal height of the stone is 28.10(83: 3.055), instead of 26 and, therefore, the letter height is 22.5 cm.

Fakhry 26, cf. FaAJY, I, p. 45, repeated by RyET, p. 18, and PiPISA, p. 249. Here again, FaAJY, I, gives the measurements of "this inscription," although his figures are those of the stone, viz. 102 x 28 cm.

Fakhry 36: Hal 60: Gl 909 (cf. HÖISH, p. 7).

The stone is re-used in the wall shown on the photograph of FaAJY, III, pl. 17 B; it is standing on the lower edge of its front side which is resting against a triangular stone, in the lower right corner of the more recent wall and, therefore, five stone courses below Fakhry (6). On the photograph, most of the front section of the upper side of the stone is in the sun light, and the rest is in the shade. The aslant position of the stone distorts all measurements taken from my photograph.

According to FaAJY (I, p. 49, and RyET, p. 16, repeated by PiPISA, p. 249), the measurements of the stone are "54 x 26 cms."

Geukens A, B and C, cf. the photographs in PiPISA, pl. 13 c, d and d1.

No measurement is available (cf. PiPISA, p. 249); but "2" and "3" are also used instead of B and C on p. 251, respectively, lower half and upper half.

Gl 1646 (cf. TsKF, p. 23, and HÖISH, p. 7 and pl. 3 B).

As suggested by HÖISH, b was followed by the divine name Cstr. TsKF gives the letter height as 22 cm.; this information is confirmed by HÖISH's photograph. The stone height is difficult to take on the photograph because the upper and lower edges appear to be rounded. HÖISH makes no attempt to
incorporate this text in any of the copies of either CIH 366 or CIH 366 bis. Gl 1647 (cf. TsKF, p. 23, and HÖJSH, p. 7): no photograph is available.

According to TsKF, the letter height is 21.5 cm.; for HÖJSH's remark, see above, p. 63. Cf. also the last remark on Gl 1646 (see above, pp. 69-70). Gl 1677 (cf. HÖJSH, pp. 7-8, and photograph of Gl A 564 b in pl. 4 A).

The letter height is 22 cm.; according to the editor, it is "13 cm." The stone height is 26.5 cm. The editor reads d at the end; this letter does not exist on Gl A 564 b. Cf. also the last remark on Gl 1646 (see above, pp. 69-70).

b - The quadruplet of CIH 366.

There were, in my opinion, only four copies of CIH 366, the text commemorating the building of the enclosure wall around the temple, one copy on each of the four cardinal points of the wall, viz.

a, a complete text, still is on the northern wall;
b, the second complete text and the only one undisturbed, still is on the eastern wall;
c, a fragmentary text whose beginning still is on the southern wall;
d, the second fragmentary text; its original place was on the western wall of the enclosure. That section of the wall has been demolished and rebuilt, and the sections of the original text were scattered all around.

a: Fakhry (1) + (7).
b: Fakhry (2).
c: Fakhry (3) + (11) + ... + (8) + (6) + 18 + (12) + ...
d: Fakhry 23 + ... + 26 + ... + Geukens A + ... + Gl 1646 + ... Fakhry 20 + ...
Translation of the complete text:

Double symbol. Yada-ajl Darih, son of Sumu-calay, unifier of Sabar, has built the enclosure wall of the temple of Ilumquh, when he erected three inviolable buildings and has established a whole community [united] by a god and a patron and by a pact and a [secret] treaty. By Attar and by Ilumquh and by At-Himyam and by Attar Saymum. Double symbol.

c - The duplicates of CIH 366 bis.

At the present time, only six fragments belonging to two copies of CIH 366 bis are known. Such a fact does not exclude that there might have been more than two samples of the inscription.


Translation of the text:

Double symbol. Yada-ajl Darih, son of Sumu-calay, unifier of Sabar, has built the temple of Ilumquh, when he has offered sacrifices to Attar, Him of Dibban, and has established a whole community united by a god and a patron and by a pact and a [secret] treaty. By Attar and by Hawbas and by Ilumquh. Double symbol.

d - Justification of the preceding composition of the texts.

CIH 366 c - The choice of the five fragments used in the partial restoration of the last two-thirds of this copy is based upon three criteria: (1) the letter height is 19/20 cm. The same measurement is 22 cm. in text a (see above, p. 67);

(2) the stone height is 26/27 cm.; and

(3) the letter spacing is normal.

A special note is necessary on Fakhry 18 and 20. Both stones show the same complex of letters, viz. tr/wb/2. However, the length of the stones is different, viz. 46 and 57 cm. Even if these figures are not accurate, they nevertheless manifest a real difference which can hardly be explained otherwise than by a different setup of the letters, normal and wide, respectively.

CIH 366 d - The criteria upon which the six fragments were choosen are
these: (1) the setup of the letters is wide;  
(2) the stone height is 27/28 cm.; and  
(3) the letter height is 22/23 cm.

CIH 366 bis a. — The three criteria used in the present case are these:  
(1) the setup of the letters is narrow;  
(2) the stone height is 25/26 cm.; and  
(3) the letter height is 19/20 cm.

e. — The restoration of CIH 366 bis.

The center and the last fifth of CIH 366 bis are restored on the basis of RES 3624 and the onomastic lists Ja 2848 and 2849.

If my understanding of swers of RES 3950 is correct (see above, p. 59), it is, then, logical to assume that the region of al-Masjid became a part of the Sab state before the region of Sirwāḥ and that the temple of al-Masjid was built before that of Sirwāḥ. Then, the summary of the texts relating to these temples may be presented according to the following chronological schema:

<table>
<thead>
<tr>
<th></th>
<th>bny</th>
<th>gn&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mārib</td>
<td>?</td>
<td>RES 3624: gn&gt;/wm/byt/&gt;lmqh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ywm/dbh/&lt;tr/</td>
</tr>
<tr>
<td></td>
<td></td>
<td>whwst/kl/-</td>
</tr>
<tr>
<td>al-Masjid</td>
<td>RES 3949: bny/m&lt;rbm/byt/&gt;lmqh</td>
<td>RES 3950: gn&gt;/mrmb/byt/&gt;lmqh</td>
</tr>
<tr>
<td>Sirwāḥ</td>
<td>CIH 366 bis: bny/byt/&gt;lmqh</td>
<td>CIH 366: gn&gt;/byt/&gt;lmqh</td>
</tr>
<tr>
<td></td>
<td>ywm/ldbh/-</td>
<td>ywm/hc/&lt;brmtm</td>
</tr>
<tr>
<td></td>
<td>whwst/kl/-</td>
<td>whwst/kl/-</td>
</tr>
</tbody>
</table>

The composition of RES 3624 and CIH 366 is identical, viz., the main statement at the occasion of some activity (either religious or profane) and the repetition of the unification formula. This parallel seems to justify the restoration of ywm/dbh/<tr/dd in CIH 366 bis, which was engraved shortly before CIH 366. The restoration of the verb qlm instead of dbh suggested by LuOMSE (p. 167, followed by J. Ryckmans, in Symbolae...Bühl dedicatae, Leiden, 1973, pp. 328-329 and note 13) is unjustified because the expression ywm/qlm is known only as the first part of a diptych (see below, appendix no. 2, the commentary on 0a 85) and the second element is missing here.

The parallel mentioned above seems also to justify the restoration of the final invocation of RES 3624 at the end of CIH 366 bis. E. Glasser's statement, according to which "vor qlmh Lücke von ca. 12 Buchstaben" (cf. RhSLG, II, p. 11) justifies RhSLG's restoration of b<tr/wb/hwbs/wb/.

The main difference between the Sirwāḥ texts and those of ḫawām and al-Masjid is that the name of temple is not mentioned, and the characteristic of the two texts from al-Masjid is that they have only one peric-
ope introduced by ḫm.

f - Commentary on CII 366 and 366 bis.

1 - The expressions bny/byt and gnp/ḥyr are very often under-
stood by the authors as having the same meaning, viz. the mention of the
building of the temple, although the second presupposes the existence of the
temple itself. The inscription commemorating the building of ʿawwām has not
been recovered so far; RÈS 3624 commemorates the building of the enclosure
wall. Yet, authors, such as H. von Wissmann - M. Höfler, Beiträge zur his-
torischen Geographie des vorislamischen Sūdarabien (Wiesbaden, 1953, p. 28),
HBVRA (p. 320), WIZAL (p. 262) and very recently WIUH (p. 33), repeatedly
interpret gnp/ḤYR/ḥyr/ḫmrh of RÈS 3624 as if it were bny/byt/byt/ḥmrh. LuYDS
correctly points out the difference between the two expressions on p. 2, only
to forget it on the very next page where "édification de temples" is followed
by the reference to the texts mentioning both expressions.

Obviously enough, the remark made on al-Ḥāṣājjid (see above, p. 59) is valid here also and, therefore, Yada-cil Dārih, the builder of the en-
closure wall, was also the builder of the temple inside the wall. But, as
stated above, gnp is not bny, and the text with bny still remains unknown as
far as ʿawwām is concerned.

2 - h<sup>c</sup>/hrmtm/ṯltʿd of CII 366.

In JRAS, October, 1956, I devoted pp. 148-149 to the study of
the verb ḥ<sup>y</sup> and concluded that both the verb ḥ<sup>y</sup> and the noun ḥyr<sup>c</sup> refer
only to a heavy construction, contrary to RhSLG, II, p. 14.

a - Without any reference to my study in JRAS, LuYDS claims, in relation with
CII 439/2, that "ḥyr<sup>c</sup> signifie 'enduire d'aromates'" (p. 6) with reference
to note 25 (p. 14) where the author states that "dans la langue des arabes du
Nord ḥyr<sup>c</sup> signifie 'se répandre, déborder, s'étaler, badigeonner' — Biberstein-
Kazimirski..." and refers to N. Rhodokanakis (cf. Altsūdarabische Texte, I,
Vienna, 1927, p. 83, note 7), who translates ḥyr<sup>c</sup>/lq<sup>z</sup> as "auf dem ḫtcheral-
tar."

(1) JaSIM (p. 144 B) already pointed out that LuYDS misuses Biberstein-Kazim-
Irski. The meaning "se répandre" is the 3rd one of the 1st form; "déborder, s'étaler, badigeonner" do not exist at the given reference, except for "s'é-
taler" which may correspond to "s'étendre" (5th form).

(2) The active verb "badigeonner" is created to suit the author's preconceived
idea and make his translation possible.

(3) LuYDS also invents the object which should be "coated" and, finally, he
replaces "enduire" by "il mit sur l'autel."

b - Without any reference to my study in JRAS, LuYDS or N. Rhodokanakis, W.W.
Müller translates ḥyr of the same CII 439/2 as "(Rūcher-)Altar" (cf. WIZAL,
p. 57), which comes from N. Rhodokanakis. Furthermore, ḥmrh and qbltn of
CII 439/2 are translated "für die beiden dirw-Sorten" and "für das qbl-Αro-
ma." This translation is explained in the long note 134, where the most ob-
vious objections are not mentioned, viz. dirw/darw is a species of tree, and
the text has drwnhn; the root qbl is not attested in connection with any aromatic, although many incense altars are known. The translation of both proper names is but a consequence of N. Rhodokanakis' erroneous interpretation of mhyc, which is kept alive by those scholars who see religious or cultual activities almost everywhere in the mukarrrib inscriptions as a consequence of yet another preconceived idea according to which the mukarrrib was priest (cf. JAAMAR, I, p. 6).

yw/tgdm/mhyc/drwnhn/wmhy < qbltn of CTH 439/2 may be translated as follows: "when he was put in charge of the heavy building of ḏarawnahān and of the heavy building of Qablatān."

c - Without a single word of reference to my study in JRAS, J. Ryckmans endorses and repeats LUYS's interpretation of the pericope without mentioning the name of the author he copies, by stating that it deals with "libations" (cf. PSAS, 4 [1974], p. 133).

d - Without a single word of reference to my study in JRAS or LUYS, HÅTISH's commentary on GI 1677 (p. 7) states that "Rhodokanakis das in vollständigen Text vorangehende Zeitwort hc in seiner Bedeutung geklärt hat als 'opfern!' (Stud. II, S. 14)." The remark made above before the transcription of CTH 439/2 applies here also.

hrmt: CTH justifies his rejection of the meaning "sacrarium" (p. 13 A) and translates the word as "oppidum" (p. 14), but RHET (p. 26) reverts to "temple" most probably under N. Rhodokanakis' influence.

For LUYS, hrmt means "aromatics-hrmt" solely on the basis of his argumentation on hy < of CTH 439/2, which was discussed above, p. 73). LUYS's interpretation is endorsed by WZGL, p. 397. As a consequence of her opinion on hy <, HÅTISH interprets hrmt as an offering or the place where the offering was made; at that occasion, the author refers to T2KF (p. 7) who gives two pieces of information of exceptionally important, viz. (1) a letter to H. von Wissmann from A.G. Lundin stating that hrmt is the name of an aromatic [this information was published nine years earlier!] and (2) a letter to M. Höfner from H. von Wissmann stating that this aromatic bears the name of the place where it was found or cultivated, but that Conti Rossini's translation of hrmt as "septum templi" is "wahrscheinlich das Richtige." Consequently, HÅTISH falls into line with the latest development by mentioning both A.G. Lundin's and H. von Wissmann's opinions and by adding: "M.E. ist die letztere Auffassung wahrcheinlicher."

No reason is given to substantiate this preference, nor is it explained why HÅTISH does neither refer to W.W. Müller's interpretation of CTH 439/2 nor attempt to adapt it to a third possible interpretation.

The pericope hy </hrmtm/gsrwh of CTH 384 bis (see above, p. 15) renders the opinions listed above on hy < and hrmt impossible.

I refer hrmt to Ar hurmat "a place, a thing that should be forbidden, prohibited; a thing which one is under obligation to respect or honor." This inviolability does not necessarily imply any religious reason, because hurmat also means "a wife." The noun hrmt of CTH 384 bis, which may be rendered "an inviolable object," is replaced by an adjective to make the translation more fluent.

ṣlt-d, cf. also Fakhry 35. For ḍ, cf. Ar ḍiš, an adverbial noun denoting past
time; cf. also Ugaritic "tit1id 'thrice'" (cf. C.H. Gordon, Ugaritic Manual, III, Rome, 1955, p. 336, no 2036); this expression is also mentioned by HABISH's commentary on Gl 1677.

hc/hrmtm/ältld may be translated "he erected an inviolable object thrice" or "he erected three inviolable buildings."

3 - hwst/kl/gwm/d>lm/wsyyln/wd/hblm/wsyyln of CIH 366 and 366 bis. a - The preceding formula is found so far in texts belonging to five mukarribes,

(1) an early mukarrib, most probably smh<ly... Lu 16 + CIH 367;
(2) yd<1/drby/bn/smhl<ly................... CIH 366, 366 bis; RÉS 3624 and 3949;
(3) ytm<mr/byyn/bn/smhl<ly.......................... Ge 64 A;
(4) krb<1/wtr/bn/dmrc<ly.......................... Khalidy-Conde 3; RÉS 3945, 3946, 3948;
(5) an unknown mukarrib of the late period..... Fakhrly 34.

(1) Lu 16 + CIH 367 is mainly characterized by the triangular-shaped fork of h and h with a sharp angle; several texts of the ommatric lists with the mention of smh<ly (e.g. Ja 2848 d) have the same type of fork.

PiPISA (pp. 113-114) claims that CIH 367 belongs to krb<1/wtr/bn/dmrc<ly because this king appears twice in A 2 (Gl 1567 and A 776; p. 109), once in A 3 (RÉS 3948; p. 110) and once in A 4 (Gl A 775; p. 111), CIH 367 being classified in A 3 (pp. 110 and 294), which is drawn on sheet 2, A 3, 4th line.


(c) Gl A 776 (cf. J.J. Botterweck, in Orientalia, 19 [1950], p. 435); PiPISA's pl. 2 d did cut off the bottom line of the photograph, therefore excluding the reproduction of the characteristic letter h and, ultimately, preventing the reader from knowing the exact type of the fork, since the latter has no way of knowing whether h of the text is similar to, or different from, the two h's drawn on sheet 2, A 2; for the fidelity of the lines of A 2, cf. JaPSAP, pp. 40, 51, 61-62, 68, 95 and 130.

(d) RÉS 3948; here again, PiPISA's pl. 5 a has carefully cut off the bottom line of the photograph, therefore excluding the reproduction of the characteristic letters h and h. Furthermore, if the author had the choice of photographs, even if she wanted to reproduce only three lines, other photographs could have been printed.

(e) PiPISA eliminates the importance of the main characteristic of Lu 16 + CIH 367, viz. the triangular-shaped fork of h and h, by relegating that letter form among what the author calls the "lettres aberrantes" (pp. 99-100). Such a move is but the consequence not only of a very limited knowledge of the SA material, but also of the determination to exclude those facts that do not perfectly fit into her schematic and unrealistic palaeographical framework.
(2) A 775 (cf. M. Höfner - J.M. Soló Solé, Inschriften...[see above, p. 75], p. 43 and pl. 25): no fork letter is found in the text.

(3) Fakhry 34 cannot be ascribed to any mukarrib of the early period; cf. already PiPISA (p. 114, note 2) who, surprisingly enough, does not know what to do with the text. The late letter forms shown in FaAJY's facsimile (I, p. 43) are not found in any other facsimile belonging to the first historical period; this fact cannot justify LuOMSE's suggestion that those late letter forms are a pure invention of the copyist (p. 165, note 50; see above, a similar case involving M.A. al-Iryani, on p. 25). Fakhry 34 is to Sabaz what RÉS 3540/1-2 with shr/hll,.../bn/yf-c and RÉS 3540/3-9 (for these two texts, cf. JaPSAP, pp. 117-118) are to Qataban, viz. they are examples of late rulers assuming very early formulas in their official titles.

b - The formula itself is composed of a verb followed by its complement which, in turn, is determined by four words equally distributed into a dyptich and referring to the divine and human elements; each section of the dyptich is introduced by la. Each of the four words composing the dyptich is a singular noun with the mimation and represents a characteristic of kl/gwm "a whole community," viz. a community making a single entity (cf. Ancient Near Eastern Texts, Princeton, 1955, p. 506 B, and JaPSAP, p. 122; these two studies are not referred to by WiUTK, p. 34).

3 - Other inscriptions.

RÉS 2722: a yellowish sandstone re-used at the southern extremity of a small wall located northeast of the southern gate. The left side is broken off (cf. also F. Hommel, Ethnologie und Geographie des alten Orients, Munich, 1926, p. 669): CTIH 631: Gl 910 (cf. l.c.) and 1676 (cf. M. Höfner, Die Sammlung Eduard Glaser, Brünn, 1944, p. 38); photograph in PiPISA, pl. 14 f.

Before taking the photograph of the stone, I put a 15 cm. scale on top of the stone above ny/yf toward the end; the right half of the stone is aslant; thus, the length is approximate, about 96.5 cm. The following measurements were taken immediately below the center of the scale: the height of the stone and of the letters y and n is 27 and 18 cm., respectively.

yf-cn, as indicated by F. Hommel, is to be read instead of yf-cn of Hal 45, which is reprinted in CTIH 631. Neither Hal 45 nor F. Hommel refer to the double symbol to the right of the text.

PiPISA takes toward the present text the same attitude as toward CTIH 367, viz. the importance of the h is eliminated because the letter form is relegated among her "lettres aberrantes" (pp. 99-100). Not knowing what to do with the text, the author finally decides that it "nous parait se rattacher" to B 2 "parce qu'elle en a les deux caractères distinctifs: l'allongement des lettres et la forme du m. Pour le reste, elle nous parait être non pas un exemple d'ar- chaïsme, mais bien une variation, assez extravagante, sur le style B 2" (pp. 128-129, note 2).

So reads the verdict of the author praised by G. Ryckmans for "de ongemen scherp kritische geest die in het hele werk door aanwezig is" (cf. Koninklijke Vlaamse Academie voor Wetenschappen, Letteren en Schone Kunsten van Belgie,
7 [1955], p. 207) and by J. Coppens for "le soin méticuleux que celle-ci [...] the author] a mis à analyser, classer, décrire les documents" (cf. ETL, 33 [1957], p. 528). As stated by JaPSAP (p. 1): "un panégyrique de ce genre devrait normalement rendre la tâche de tout examinateur extrêmement aisée, puisque toute critique sur quelque question fondamentale serait pratiquement exclue." Nothing could be farther from the truth, as already shown by JaPSAP. The only value of J. Coppens' testimony is to make the world know what was of common knowledge in Louvain, viz. that he had faithfully and heartily rallied to the Flemish flag brandished by G. Ryckmans at the end of 1949, and to renew his undying pledge, he chose a statement denying the basic principle of scientific research: he speaks of something he knows nothing about.


b - Since JaPSAP did not study RÉS 2722, which is only referred to incidentally in a short remark (p. 22), it seems advisable to do it now.

1) "Les deux caractères distinctifs" of B 2 pointed out by PiPISA are not characteristic or exclusive at all; they are also found in all types through B 3, B 4, and even in C 1 b and C 2.

2) The obvious meaning of the expression "une variation, assez extravagante, sur le style B 2" is that the author's preconceived framework does not work because the characteristics of the text are too sharp and too visible to be squeezed and reduced to any section of the framework. Instead of revising the whole framework, which is supposed to be based on the texts, the author not only discards the text because it does not fit the framework, but also makes no attempt to describe the characteristics of the text. It is a shame that the engraver of the text did not do a better job so as to suit PiPISA's framework.

3) The main four characteristics of the text may be described as follows:

(a) the fork of h is triangular shaped and is about 1/3 of the total letter height; 
(b) the height of b equals that of the main part of both ɔ and s; and that main part of ɔ and s is about 4/5 of the total letter height; 
(c) the letters t, m and r are shorter than the normal letter height, viz. 2/3, 6/7 and a little more than 1/2 of the total height, respectively; 
(d) the letters y, c and t have circles.

The proportion between width and height is about 1/3 in h and y; 
1/4 in m and r; 
1/5 in t; 
1/8 in b and s.

Gl 912 (cf. HÜISH, p. 21; no reproduction of the copy); a brownish sandstone re-used in the left side of a door near the main gate of the temple complex; cf. tracing in pl. 14; the word is engraved next to the right side of the stone. Approximate measurements taken from my photograph: stone: about 65 x 17 cm.; word: about 12.5 x 7 cm.
gylm  Gaylum.

For HABISH's commentary, see above, pp. 63-64. The name is most probably the last element of an inscription; if such is the case, gylm could be the name of a house, as in CIH 660/2 and 4. However, the full name could also be dt/ gylm, which is known as a place name, e.g. NaNN 19/12.

Ja 2851: a stone found among the ruins in the western section of the complex; the upper side has been re-cut; both lateral sides are damaged; the upper left and lower right corners are broken off. Measurements taken from my photograph: front side of the stone: 26.5 x 47 cm.; letter height: 2.5 cm.; distance between the lines: 1 cm., and from 1.9 to the lower edge: 17.5 cm.; cf. the photograph in pl. 21.

1 [ ... hmdm/bdt/ ... ]
2 [wrymn/jlmh/c'tbdh\w/ ... ]
3 byt/hzfrm/bhgrm/mrb/wl
4 yhmrm/3dmhw/bny/dšhrcl[y/ ... ]
5 [f]y/3dym/wmqymtm/whryn[ ... ]
6 'bn' njìn/šn=m/whrtdw/hqnyth' 
7 [mw/cttršrqn/welmqh/wbdt/hm] 
8 ym/wb/c'tr/šymm/wb/smshmw/dt] 
9 lšb/wb/rbchmwyhn=m/wb/em] 
10 r>hmw/3mlkn

[ ... in praise because has ... ]

and exalted >Ilumquh Hä[s] servant [...]

the house of Hazzarum in the city of Mārib. And that He [i the god]
may vouchsafe to His servants, the descendants of Šahar-calay, [the sa-
[alty of their understanding and power, and may He preserve th[em]
from the hostility of an enemy. And they have entrusted their
offering to cAttar Šarqan and >Ilumquh. And by Dät-Him-
yam and by cAttar Saymum and by their solar deity Dät-
Haţbun and by their lunar quarter Yuhan'im and by their
lords, the kings.

The upper lines of the text, which contained the identity card of the author and the formula of the dedication make it probable to compare 1.1-2 with a pericope, such as that of Ja 561 bis/5-6.

L. 2: rymn: the verb rym has here the normal meaning of "to exalt, extol;" the material meaning of "to raise" is attested in Ga 51/2 in connection with an enclosure wall.
L. 4: bny/dshr-cly : bny/shr-cly of Fakhry 36 bis/4. RyET's commentary on this text (p. 23) claims that the name was new. It was already known as the name of a person in CIH 397/2 (for this text, cf. JaMAR, II, pp. 26 A and 28).

L. 6: hrtdw, instead of rtdw, still remains rare (e.g. Fakhry 123/1). L. 7 offers an example of haplography in the engraving of the text: the engraver omitted b\*tr/wb/\*lmgh before w\*dt, viz. the initial section of the final invocation, by haplography with \*lmgh.

L. 8-9: dt/hrhm is new as the name of the sun goddess; cf. the proper name h\*bn in RES 3568 : Ist 7611.

Note on RES 3568: a whitish alabaster; maximum thickness: 10.3 cm.; front side: 66.2 (top) and 64 (bottom) x 43.2 (right) and 42.8 cm. (left). Measurements of the name: 25.5 x 13.3 cm.; thickness of the relief: 0.9 cm. The Qat noun h\*b \"workshop\" is attested, e.g. in Ja 121/2. For the present name, cf. Ar h\*haba \"to deliver an exhortation or admonition,\" and h\*habat \"an exhortation, or admonition.\"

L. 9: the expression rb\*hmw/yhm\*m presents a new name of the deity rb\*c, the lunar "quarter," with the meaning of \"He is bountiful.\" The preceding expression explains why yhm\*m was used by many persons, including kings.

Fakhry 22 (cf. FaAJY, I, p. 44, and facsimile on p. 43, and RyET, p. 17):
a yellowish sandstone, fragmentary on both sides, and 1 m. north of G1 912; cf. tracing in pl. 14.

\(krb>|l/wtr/b|n/dmr-cly/... \)

According to RyET, the present ruler is either the mukarrib \(krb 3/1/wtr/bn/dmr-cly\) or the king \(yd-c/1/wtr\), e.g. in Fakhry 86 and 91 + 92. However, both palaeography and the identity card of the rulers exclude the second suggestion in favor of the first.

RES 2729: a grayish sandstone re-used in the ceiling of a door northeast of the main gate. Both lateral sides are fragmentary; about the right half of the initial y is broken off. Contrary to Hal 61, the letter z is senestrograde. The right half of the circle of the initial y as well as most of the vertical stroke of the same letter have disappeared. My photograph is too dark to be drawn. The text has the same palaeography as that of RES 2722 (see above, pp. 76-77).

Ja 2852: a yellowish sandstone re-used upside down in the southern wall of the mosque; the upper right and lower left corners are broken off; the text is in relief and damaged; approximate measurements taken from my photograph: stone: 142 x 27 cm.; letter height: 7.5 cm.; cf. photograph in pl. 20.

1 Sym- lhy\*tt/wbnhw/wb\*hm\*w/\*l\*shrh/bnw/q\*tb/hw Sym-
2 trw/whsq[r]n/m\*sw\*hm\*w/kxkb/bc\*tr/wb/c1
3 bol mgh/wb/rd/wb\*hm/bn/lhy\*tt/

Lah\*yat and his two sons Wahabum and \*l\*shrah, descendants of \(\*\)\*tib, have
2 founded and co[ve]red their incense burner sanctuary Kawkab, By Attar and by Ḫul-
3 umquh and with the help of Wahabum, son of Lahayyatat.

To the right of the text is the ḫlmh symbol (cf., e.g., JaSIMB, pl. A and B), which is very damaged and has a narrow, elongated form with eight rectangular cavities. The design to the left of the text is composed of a round surface decorated with isosceles cavities, atop a long staff the bottom of which is missing; at first sight it looks like a key. The lower half of the square to the left of lḥyḥl of 1.3 is badly damaged; the design looks like two tall r's traced back to back and separated from each other by a word divider.

L. 2: kwkb is a new proper name; cf. kwkbn, e.g., in Ja 2356 a/2-3.

Ja 2853: another yellowish sandstone re-used in the same wall as the preceding text; a boustrophedon text; cf. tracing in pl. 14.

1 ← Double yd>c/l/byn/bn/y<rmr/wtr Double
2 ← symbol mkrb/sbo/gn>mgbtn symbol

Double Yada>il Bayvin, son of Yata>amar Watar, Double
symbol unifier of Sabap, has walled Mugabbatān, symbol

The two symbols are well known. - wtr: one of the two strokes of t is not straight. - mgbtn is a new proper name; for the noun mgbt "recess," plural mgbbb, cf., e.g., JaSIMB, p. 440 B.
This text is another case which does not fit in PiPTA's palaeographical framework; the central strokes of ർ and ں are horizontal; ں, ں, ں and ں are composed of ellipses, and ں is widely open.

Ja 2854: a fragmentary yellowish sandstone re-used lying on its left side in the stone course next to the top of the wall; a boustrophedon text; cf. tracing in pl. 14.

1 ← ...]lsmbn>/>qyn[n/srw/>...
2 ← ...]/pl>/ybh>/<d/hn/b...

1 ...]lsm, of [the] administra[tors of Sirwāḥ, ...
2 ... that] may Yac[udd not] bring [any ...

L. 1: the end is restored on the basis of Gl 1533/2, etc. (cf. HBISH, p. 29).
For qyn, cf., e.g., JaSIMB, p. 447 A.
L. 2 is restored on the basis of Gl 1642/1 (cf. TsKF, p. 22). - bḥo "to enter" (cf., e.g., JaSIMB, p. 428 B); here, with a causative meaning. - hn is an indefinite pronoun, e.g., as in CTH 562/6; contrary to TsKF who states that "hn ist im Asa. Konditionalkonjunktion." hn/b.. "anything of..." : "any ..." b... being the initial of a noun. The preceding translation of 1.2 may be reported in Gl 1642/1.
...hn/bn/bt<ns/psfnm/wkmn/... of Gl 1642/2 may be translated as follows:
"...p. of (the groups) Bat-hân and Safhum. And was ..." bt< on is known as
the name of a person (RÈS 3328; cf. JaMAR, II, pp. 39 B, 42 A and 62) and of
a group (RÈS 4741/2). - sfun, cf. the personal name sfum in Drewes 36/1(from
Ethiopia); the family name of l. 2 of this text is >b'dd "Ab'bad;" cf.
tb'd in Ja 2816 w.

Fakhry 2 (cf. FaAJY, I, p. 45, photograph in III, pl. 11 B, and RyET, pp. 1-
3) a large stone in the northern wall of Ars Bilqis; the text is
in relief and very obliterated.

According to FaAJY, the measurements of the stone are 310 x 62 cm., and the
letter height is 35 cm. My notebook states that the letter height is 34 cm,
and the thickness of the present relief is 0.5 cm. The following measurements
of the stone are based on my photograph: about 295 x 65 cm.

G. Ryckmans' interpretation of the fragmentary text (cf. Archiv Orientalni,
17 [1949], pp. 310-312) is repeated in RyET (pp. 1-3). The two basic state-
ments without which the preceding interpretation cannot stand are, respecti-
vely, according to their importance, (1) "selon les indications fournies par
A. Fakhry, la section du mur sur laquelle court l'inscription est proche d'une
des portes de l'édifice" (cf. RyET, p. 3; almost the same in Archiv ...,p.
312), and (2) "comme rien ne permet de supposer que la pierre enorme sur
laquelle court l'inscription ait servi de matériau de remploi, il convient de
considérer le texte comme étant contemporain de la construction de l'édifice
ou la partie de l'édifice auquel appartient la pierre" (cf. RyET, p. 2, and almost the same phrase in Archiv ..., p. 311).

Ad 1 - G. Ryckmans did not publish "les indications fournies par A. Fakhry,"
although the addition of a few lines, which would have sufficed to re-
produce them, would have been very easy in each publication. The publication
of those notes is all the more necessary in that not only G. Ryckmans' argu-
mentation does not stand without them, but they also are - contradicted by
FaAJY's description of the stone and photo-
graph. FaAJY's note on the stone (I, p. 45) does not mention any door at all
and states only that the stone is "in the back wall of the northern part" of
the building. FaAJY's photograph published on pl. 11 A shows both the nor-
thern (left half) and western (right half) walls of Ars Bilqis. As can be seen
on the photograph, there is no door there.

Incidentally, the same photograph gives an idea how much the building did
suffer during the war. Seven stone courses from the top shown on the photo-
graph, where four Arabs are standing, there is a small rectangular hole re-
sulting from the disappearance of the lower half of a stone. On my photo-
graph of the same wall, the upper three stone courses of hewn stones are gone
as such, and a few stones of the 4th and 5th stone courses remain in the
southern section of the wall.

Ad 2 - The stone bearing Fakhry 2 is not in situ, but was re-used in a later
rebuilding of Ars Bilqis. The other alternative would be that the or-
iginal wall is still standing up to the stone course which includes Fakhry 2;
and the remaining stone courses were rebuilt. This hypothesis is disproved
by the fact that the whole wall appears homogenous.
The text reads as follows: ...

... in] this stone course three tenths at the top of [the] tower (?)...

In my opinion, the original text commemorated the construction of a section (slt/<sr) of the upper (dbrs) course (hbl) of an unknown large building, which may well be a tower (m[hld]). Inscriptions commemorating such constructions are well known; cf., e.g. Ja 554. - For hbl, cf. ḫaṣr hbl "degré" (cf. LaH, p. 546, and also R.B. Serjeant: "a course of stones in a well or especially a dam," mentioned by RyET, p. 3) and Mehri mahbēl "ligne" (cf. W. Leslau, Lexique soqotri, Paris, 1938, p. 159). - <sr, plural of <sr, cf. Ar kasirat "tenth," a measure which may be referred to Ar kasārīy "ten cubits long."

CIH 376 (cf. RhGO, pp. 6-11, and photograph in PiPISA, pl. 31): a text engraved on a pillar lying down north of the modern building west of the old temple. The expression "IN SITU" added to the caption of pl. 31 of PiPISA might induce the reader into error because of its normal meaning of "in its original place." In the present case, it simply means "where it was found," viz. lying on the ground with rocks all around.

Measurements taken from my photograph: width of the stone at last line of the text: 39.5 cm.; letter height at the same place: 3 cm.; distance between the lines: 1 cm. It is difficult for me to measure the height of both the stone and of the text because the pillar is aslant on my photograph.

The text is correctly read in RhGO, p. 6, except that the dot at the beginning of 1.9 must be erased; thus, in BeSI's text, where J. Halévy's copy is given too much consideration to the prejudice of RhGO's text which was based on E.

Glaser squeezes, the reader may erase the dots printed above the letters in 1.2, 10 and 15, correct s to d in 1.8 (for BeDSSA, see below, the commentary), cly to bclv in 1.12, cm to sm/ in 1.16, and suppress the parentheses in 1.13.
15    nn/ckr/wl/yfn/k<dh>ahrn/b
16    cm/yhfr/wt<lm/yhfr^bdn/m
17    sdn/

And have acknowledged their obligation and agreed Halakoamar, son of
\(^{c}\)Anmat\(\tilde{\text{a}}\)t\(\dot{\text{a}}\), and Hamm\(\tilde{\text{a}}\)t\(\dot{\text{a}}\), servant of Dari\(\tilde{\text{p}}\)il, son of
Yada\(\tilde{\text{a}}\)\(\text{b}\), to [return to] Yuhafric of (the clan) Dari\(\tilde{\text{p}}\)il, one
thousand bl\(\tilde{\text{t}}\) m\(\text{s}\) \(^{[i.e.]}\) one hy\(\text{lyt}\), bl\(\tilde{\text{t}}\)

[which] had agreed >Ab<alay and Yuhafric, descendants of Dari\(\tilde{\text{p}}\)il, to [give to] Halakoamar, son of \(^{c}\)Anmat\(\tilde{\text{a}}\)t\(\dot{\text{a}}\), and Hamm\(\tilde{\text{a}}\)t\(\dot{\text{a}}\),
servant of Dari\(\tilde{\text{p}}\)il, son of Yada\(\tilde{\text{a}}\)\(\text{b}\), for the land, viz. river-side
fields and rich pastures, [which] >Ilumquh had let >Ab<alay and
Yuhafric have in the two w\(\dot{\text{a}}\)di-side valleys Mas\(\dot{\text{a}}\)r and Mu\(\text{g}^\text{y}\)\(\text{m}\)hum.

And >Ab<alay and Yuhafric have indeed given back to >Ilum-
quh this land, and may it [: the land] be acceptable to >Ilum-
quh! The document, which bore witness against Halakoamar and
Hamm\(\tilde{\text{a}}\)t\(\dot{\text{a}}\), [is] binding and legal against them both,
in which both have assented to those one thousand bl\(\tilde{\text{t}}\). [Would]
someone oppose, so let it be upheld as [it is] in that document in
favor
of Yuhafric. And Yuhafric has signed this authentic
duplicate.

Be\(\text{D}\)\(\text{S}\)\(\text{A}\) modifies Be\(\text{SI}\)'s translation in eight places. However, the
changes made in seven places do not affect any important pericope or word, and
the change in the translation of the eighth place, viz. hgb\(\text{y}^\text{l}\)\(\text{lmq}\) which is
now rendered "have leased out to Ilmquh" (p. 53 in 43:1), indicates that the
author still misunderstands the text. Therefore, it is not surprising that A.
K. Irvine's understanding of the text is not any better.

A.K. Irvine summarizes his interpretation of the text as follows
(cf. JRAS, 1964, p. 19): "the authors of the inscription, H\(\text{Lk}\)\(\text{mr}\) [ ] and H\(\text{m}\)\(\text{TT}\) [ ], seem formally to enter into a land transaction involving >blm/bl\(\tilde{\text{m}}\)/ms\(\text{m}\) hy\(\text{lyt}\)m with a third person, YHFRc [ ].
This sum of 1000 bl\(\tilde{\text{m}}\) possibly had been
made over in some way to the authors at an earlier date by YHFRc and a certain
>B<LY to enable them to cultivate some land which had been leased out to them
on behalf of a temple by the latter two individuals. The subsequent withdrawal
of >B<LY from the original covenant may have necessitated the renewal of
the transaction" with reference to note 1 where the author states that
(1) "This seems to me the most feasible interpretation of this difficult text,"
(2) "the text is unlikely to be a statement of debt" and
(3) "we may however see the text as a title to land dependent on some monetary
arrangement." For my review of A.K. Irvine's paper, see below, appendix no. 1.

The legal background of the text may be summarized as follows: Halakoamar and Ḥammāṣaṭat were the two officials in charge of lending (not leasing out) pieces of land belonging to the god ʿilmūqṣu (cf. wbl/ālmūqṣ of l. 8). However, before using the land so lent to him, the beneficiary of the loan program had to deposit a guarantee in money which he could collect after returning the land provided that the land was in good shape or acceptable to the god. The amount of the guarantee must have been proportioned to the actual value of the land. The only subject of litigation in a transaction of that kind is whether or not the land is in good shape when it is returned to the deity. The present text is an example of such a dispute.

L. 3-9: several plots located in two river-side valleys were lent by the god ʿilmūqṣu to ʿAbd-alay and Yuḥafriṣ who had agreed with the two officials in charge of the lending program that the sum to be deposited would be 1000 bbl/ālmūqṣ.

L. 10-11: after an undetermined length of time, ʿAbd-alay and Yuḥafriṣ terminated the loan by returning the land to the god.

L. 11-12: the pericope wbl/yḥbln/ālmūqṣ is the key of the text. Contrasting with the factual statement of ṭb/hgbv, the optative pericope shows that there had been a conflict of opinion on the status of the land at the time of its return to the god, and the only possible contenders were the two officials of the lending program.

L. 12-14 presuppose the existence of that conflict and possibly of an arbitration. The existence of some kind of lawsuit, which normally ends with a decision imposed by the authority, seems to be excluded by the verb hghr of l. 14. It is during the period of time that the conflict lasted that ʿAbd-alay died. Whether arrived at by the two parties involved alone or by an arbitrator, the final agreement, favorable to Yuḥafriṣ and detrimental to the two officials who asserted (hghr) to return to Yuḥafriṣ the money he had deposited as a guarantee, was consigned in a binding and legal document.

L. 15-16 contain the ordinary formula making it clear that the situation described in the document could not be altered regardless of any possible attempt to the contrary.

L. 16-17: the beneficiary of the final agreement signed the duplicate document written by the two officials.

L. 1-4 describe the last phase of the whole case: the two officials of the lending program have publicly acknowledged their obligation resulting from the final agreement and agreed to comply with it.

L. 1: ṣḥl and ṣḥd are not synonymous (contrary to ṢhgO, p. 9); ṣḥl means "to acknowledge an obligation." The two verbs indicate two different steps taken by the two authors. The second verb ṣḥd, which is not translated by BEdOŠA (p. 55 in 46;3), may be less important than the first from a legal point of view but, from a practical point of view, it is more important than the first. - ḥlkwr, cf., e.g. JASME, p. 407 B.

L. 2: *µc*tt, cf., e.g. *JaSIMB*, p. 408 B. - *dr*1 of *bd*/dr*1* (l. 2 and 6-7) is different from *dr*1 of both *yhr*/*bn*/dr*1* (l. 3) and *bb*/*ly*/*yhr*/*bn*/
*dr*1* (l. 5-6) because the first name is the name of a person (were it a fam-
ily, *bd* would normally be followed by *d*) and the second a clan name. *yhr*,
e.g. *CIH* 36, which *HAISH* published again as Gl 911 (pp. 20-21) without point-
ing out the identity of the two texts.

L. 3-4: for *blm*/blm*/mcn*/lytym, see below, appendix n° 1.

L. 4-5: *blk*/*hdy*/*bb*/*ly*/- **-**/*hkl*/mr, cf. *CIH's* remark to the effect that the
preposition *l* is missing and "fortasse supplenda" (II, p. 30 A), but *RhGo* (p.
9) claims that *chd* is constructed with two accusatives, an opinion which is
"most probably" correct according to *BeSI*. The preposition *l* was forgotten
by haplography with *l* of *dr*1, and its restoration is justified by l. 3 where
the preposition introduces the indirect complement of *chd*. *BaYUP* erroneously
translates *chd* of the preceding peripere as "to pay" (p. 96). - *bb*/*ly*: *CIH's*
remark to the effect that *bb*/*ly* is a feminine name is still correct as far as
Sab is concerned. *bb*/*ly* probably was the mother of *yhr*; she was dead at the
time of the present agreement; and this suggestion would explain why she is
not mentioned in l. 3; cf. *CIH*: "unde forsan conclusandum Yuhafricum heredem
huisse Abcalayi."

L. 7: *b*rd/*w*: the preposition *b* introduces the reason for the agreement men-
tioned by *hdy* of l. 5. The conjunction *w* introduces an explicative which is
not repeated in l. 11.

L. 7-8: *cbrt*, plural of *cb*, cf. *JaSIMB*, p. 444 A. *BeSI's* translation of the
word as "meadow" is much too vague and does not reflect the meaning of the
root *cb*.

L. 8: *dwdt*, plural of *dwd*. The initial letter of the word is read *d* by
*BeDOSA* (p. 70 in 60:1); the same letter was reported as doubtful in *BeSI*'
text (p. 44), although the author knew (p. 45) that *RhGo* 's reading, which was
based on E. Glaser squeezes, had *d* (not *s*). It should be noted that *BeDOSA*
does not explain the reason for eliminating *BeSI* 's doubt. *CIH* (II, p. 30 A)
correctly interprets *dwdt* as a plural, but *BeDOSA* translates it as a singular,
"cultivated ground." For *dwd*, cf. Ar madad "a place where beasts pasture ...
...mid abundance of herbage;" thus, not "pasture land" as in *BeSI*, but "rich
pasture." - *whb* does not simply mean "to give" or "to offer" (cf. *BaYUP*, p.
96), but instead "to let someone have something."

L. 9: *svr* : *sr*, cf., e.g. *JaSIMB*, p. 443 B. - *mr*, cf., *l.c.,* p. 415 B. -
*myyn* is not found anywhere else so far.

L. 10: *yhr* is omitted in *BeSI* 's translation. - *r*2, cf., e.g. *JaSIMB*, p.
means "both have given back to *Ilmuqah." A good example of A.F.L. *Beeston's*
habit of dreaming and substituting his own views to the texts is *BeDOSA*
translation of the expression reproduced above, which reads as follows: both
have "leased out on behalf of *Ilmuqah*" (p. 53 in 43:1). The idea of "to lease
out" does not come from *hgbo*, but exclusively from the author's preconceived
view of what the text SHOULD mean and, consequently, his translation of *l* as
"on behalf of" has no value whatsoever.
L. 11: yhqbln, cf. Ar qabala (and in Datinah gablya, cf. LaGD, p. 2456) "to accept;" here, in the passive voice. w*l/yhqbln/l't-mgh "may it be fruitful for (or, let it be so returned to) — DQH," so reads BeST's translation (p. 44), which is another example that almost any meaning can be justified by dictionaries when the actual value of a sentence is misunderstood.

L. 12: zhrn/dzhrn/bc-ly/hlkwr is translated by BeDOSA (p. 59 in 51:5) "the document which attests the indebtedness of H." This translation, which must be understood in the light of the author's rendering of bgrp, is also an inaccurate paraphrase because hlkwr has no debt whatsoever.


L. 14: dbbw: the two pronouns refer to zhr of l. 12.

L. 14-15: shmr is an indefinite pronoun (cf. also BatUP, pp. 94-96). The indefinite pronouns are not even listed in BeDOSA, and the present expression is dealt with on p. 60 in 52:4, where (1) the indefinite pronoun is translated "whenever" (thus, a temporal conjunction) and (2) shmr of Fakhry 30/7 is transcribed "shmrn."

L. 15: kcd, cf. RhGO, p. 11: "k + k d 'wie in'." In BeDOSA (p. 58 in 50:2), kcd is translated "according" (as already J. Halévy) with reference to note 135, which reads as follows: "To the use of k here the same remarks apply as in 46:7" (p. 75 A). This 46:7 (p. 56) reads as follows:

"The anomalous SAB R 4905/2 bny/kl/bc-ly/2bc-n 'built for the Lord of S.' is difficult to account for, in default of further examples."

The following remarks are needed.

a - The pericope reproduced above is engraved in l. 2-3, not only in l. 2.

b - n of bny does not exist in the copy; thus, [n] instead of n.

c - The SA letter "g2" is rendered "S" in the translation.

d - "The anomalous — is difficult to account for" is a rather pitiful reversion of the author's enthusiastic discovery described in the commentary of the edition as follows: "we have here a remarkable form in which the common preposition l is augmented with the 'deitic' k" (cf. H.St.J.B. Philby, Sheba's Daughters, London, 1939, p. 446).

e - The author could easily have added to his translation of the expression of CTJ 376/15 a short reference to his 46:7, as he does one line above in connection with RES 3951/1. Instead, he refers to note 135. This little trick is very advantageous because a short note inserted in the text would be read with the text, but a note at the end of the booklet might not be read at all because the reader may think that it concerns "document" and not kcd. In this case, the reader will normally think that the author's interpretation is plainly justified. In fact, the author's opinion is astonishingly enough based on what he, himself, calls an "anomalous" case, viz. an erroneous interpretation, and the case of k of kcd remains unsolved.

f - There is nothing "anomalous" in the pericope of RES 4905/2-3 reproduced above, and there is no question of any preposition. It is a very simple case of asyndeton involving two verbs, as shown in JAJSMB, p. 249 B.

The preceding remarks on the indefinite pronouns and on kcd illustrate not only a preposterous method of working but also the despicable attitude prevail-
ing in the past publications on SA and in particular in both J. Ryckmans' and M. Höffner's reviews of BeDOSA. The first author writes that "cet ouvrage nous donne une description détaillée [...] et convaincante des phénomènes connus de la grammaire sud-arabe, sous une forme dont la netteté et la concision portent la marque d'une mûre réflexion" (cf. Biror, 21 [1964], p. 95 A). M. Höffner writes that "B. beschreibt in klarer und übersichtlicher Form, mit der ihm eigenen Knappen, aber sehr präzisen Ausdruckweise in systematischer Folge die einzelnen grammatischen Phänomene" (cf. ZDMG, 114 [1964], p. 426). The statement "It is regretted that a number of misprints have cropped into the type script" (cf. the leaflet added to BeDOSA bearing the title "ERRATA") refers to many typographical errors, but cannot explain the following facts:

(1) more than 100 additions and corrections should be made to the "Index of inscriptions cited," (2) more than 60 errors are found in the author's transcription of the texts, (3) many corrections should be made to the references to the texts (they are simply too numerous, and I have never counted them), (4) several texts are referred to under two different symbols; in one case, this habit leads to the quotation of a nonexisting expression which, unfortunately, is the only example given in support of a point of the grammar (p. 55 in 46:5 (a)); and (5) a gross error as that of nhln (p. 32 in 29:7) and nhlnhn (p. 47 in 39:3 and note 110). It is, thus, manifest that the purpose of J. Ryckmans' and M. Höffner's reviews of BeDOSA can hardly be scientific. It is also indicative of the mentality prevailing in SA publications that these two authors did not so far even bother to publish a short notice on the SA grammar published in 1968 by G.M. Bauer.

L. 16-17:msdq, see below, the commentary on Ja 2855/14. BeDOSA translates the word as "document of attestation" (p. 28 in 24:2 (g)). Since any document attests something, what does "document of attestation" mean? The demonstrative adjective dn and the mention of zhmr (1. 12) and hs/zhmr (1. 15) indicate that msdq is an authentic copy of the original. The signatories of zhmr remain unknown. Since the msdq was written by one party, viz. the two officers of the lending program themselves, only the second party signed it.

Ja 2855: a text engraved on the same pillar as that of CTH 376, but on the opposite side: C1 1533 (cf. HMBSH, pp. 29-35 and pl. 11 A and B).

Measurements taken from my photograph: inscribed side: about 129 x 38 cm.; letter height: 3.5 cm.

1 Symbol whmz<wsdq/zbkrb/bn/yqdmj
2 >1/bn<rn/la/ly/st/znyn/mrwb/j
3 [r]bc<mn/ztm/nmtm//m/n/l1/1
4 fdy/ns>zhm/bhhw/znyn/mrwb/
5 bn/s>1/bhll/bhwh/wchdy/s1b
6 btz/zhmlym/tc/ln/zbkrb/1bt
7 btz/zhb/cn/zn/shh/lns>zhm/bdbm
8 wns<zs/zn/zhm/zn/zhm/wcmv/bhh/lnl
9 lm>bltt/bltt/zhb/cn/zn/shh/bn/cly/j
Symbol. And has suggested as fair ʿAbkarib, son of Yaqdim-
2 son of (the clan) Annan, to the people of six administrators of Sirwāḥ
3 [four hundred] blṭ n-mt //400//, blṭ [with which]
4 he freed Nasakarib, him of (the group) Habbāḥ [who are] administrators
5 from a matter [held] against his ancestors. Both [parties] have agreed
6 on those
7 blṭ in mḥly. And ʿAbkarib has signed [the agreement] on
8 those blṭ for Nasakarib as [being] firm
9 and legal and exclusive regardless of any public act. And both [parties]
10 have acknowledged it to make
11 known [that] those 400 blṭ [are] against ʿAb-
12 karib and his children. [Would] someone oppose, so let it [the agree-
13 ment] be upheld
14 from among the house of (the clan) Habbāḥ and the administrators of
15 Sirwāḥ as firm.
16 The original contract was [drawn] when they reached an agreement during
17 (the month) Niswar.
18 the first, at the turn of the year of Yatiṣum, of (the clan) Ḥazfarum of
19 (the tribe) Raf-
20 dān, the last. And this contract was faithfully reproduced from the [o-
21 riginal] con-
22 tract, which have signed [on the one hand] the clan Habbāḥ and [on the
23 other hand] Halakamar, son of Ṣa-
24 harcalay, and Lapaycaṭat, son of Kardān, and Tabacka-
25 rib, son of Annanān of (the clan) Darāṣān, and Nasakarib, son of Darāṣān.
The main question is to identify the two parties of the agreement, who are the subjects of the two dual verbal forms chdy (1. 5) and clmy (1.8).

According to HÜTISH (p. 31), "das Subjekt des Vb. im Dual (chdy) sind ßBKRBR und NSKRBR (bzw. die Sippe d-BBB als Kollectiv). Beide sind durch den Vertrag gebunden, ßBKRBR zur Tilgung der Schuld und NSKRBR zur Erfüllung der (hier nicht ausdrücklich genannten) Bedingungen, unter denen ßBKRBR ihn 'losgekauft' hat."

The preceding interpretation of the text does not seem to be accurate.

1 - Našakarib does not intervene in any part of the text as an active partner; on the contrary, his name is mentioned only as a justification for the 400 blt; therefore, his role in the agreement is of the same nature and importance as the ḍqd in CTH 376; in other words, he is the occasion of the agreement.

2 - The interpretation according to which Našakarib would bind himself "zur Erfüllung der [ ] Bedingungen, unter denen ßBKRBR ihm 'losgekauft' hat" is contradicted by 1. 1-5 which state that Našakarib was "freed" from the sol inherited from his ancestors; in other words, ßAbkarib's payment erases that sol and Našakarib has nothing to fulfill. HÜTISH was misled by her own interpretation of sol (see below, the commentary on l. 5).

3 - HÜTISH is also mistaken in her interpretation of nsəkrb/dhbb/qyn/srwh in making nsəkrb some kind of representative of the whole tribe ḏbb. The relative d has no other value than that of introducing ḏbb, the name of the clan to which nsəkrb belongs. For the study of the whole expression, see below.

The inscription contains two sections dealing, respectively, with the original agreement (l. 1-14) and the authentic duplicate which is the engraved text itself (l. 14-17).

A - The original agreement may be presented as follows. The two parties of the agreement are ßbkrb (l. 1) and byt/dhbb/wqyn/srwh (l. 11). The object of the agreement (l. 2-5) is the liberation of nsəkrb from a matter (sol) inherited by him from his ancestors by ßbkrb's payment of 400 blt nmt to the family members of st/qyn/srwh (l. 2). These st/qyn/srwh most probably are those who, in the past, initiated the sol/ḅlỳ the ancestors of nsəkrb. The expression ḏlỳ/st/qyn/srwh does not give any indication on the number of the qyn in Sirwāh. However, the comparison of dhbb/qyn/srwh qualifying nsəkrb (l. 4) and byt/dhbb/wqyn/srwh (l. 11) suggests that the members of the clan ḏbb were the qyn/srwh (because qyn qualifies ḏbb in l. 4), but that nsəkrb was not one of the qyn (because he is said only to be a member of ḏbb). Replaced in the whole context, nsəkrb's identity card would suggest that sol/ḅlỳ/ḅbhwh was the reason why nsəkrb was kept out of the office of qyn which his birth should normally have secured to him.

L. 5-11 list a series of four specifications of the agreement:

1 - the modality of the payment (l. 5-6);
2 - the acknowledgment of the qualities of the agreement by the first party (l. 6-8);
3 - the responsibility of the payment rests upon the first party and his children (l. 8-10);
4 - the second party would take appropriate steps to maintain the agreement in case of contestation (l. 10-11).
L. 12-14 contain the date of the agreement.

B - The text engraved on the pillar is the authentic duplicate copy of the original agreement (l. 14-15) and it was signed by the representatives of the clan hbb on behalf of the second party, and by four individuals on behalf of the first party.

L. 1: Without making any comment, HAISH refers the symbol at the beginning of l.1 to the facsimile published by GRGST, p. 11 A, fig. 14 b, and states that it is "in etwas eigenartiger Gestalt" (p. 29). I do not see anything "eigenartig" in the symbol. The published facsimile is inaccurate to the extent that one may well wonder whether there is not an error in the identification. The symbol is composed of three elements, viz. (a) two undulated lateral lines slightly curved exactly opposite to the design of the facsimile, viz. the top is curved to the left and the bottom to the right (as in the facsimile of the symbol of GL 712 such as represented in GRGST, l.c., fig. 15 c); (b) all the connecting lines are perpendicular to the lateral lines and, thus, are aslant, and (c), beside the two aslant lines on the extremities of the space limited by the lateral lines, there are four parallel lines close to each other and located at the lower third of the total height and also probably - it is not very clear on my photograph - at the upper third. Finally, the width of the symbol seems to be about 1/5 of the total height, as in GRGST's facsimile -hm22/wsdx, cf. HAISH, pp. 29-30. The author refers to GL 1572 (p. 35) where no mention is made that the two verbs of GL 1572 were already known as RAS 3649 bis B. In the reference to the first publication of N. Rhodokanakis, "21" was copied from the second publication of the same author and must be corrected to "191." - The particular position of Abkarib who completely took over Nasrkarib's case and most probably initiated the settlement of the case does not support HAISH's translation of hm22 as "überlassen," but rather suggests retaining for the Ethiopic verb referred to the meaning of "afferre, proponere, in medium proferre;" thus, something like "to suggest." The expression hm22/wsdx means "he has suggested and held as true," i.e. to conform to the reality; in other words "he has suggested as fair."

L. 2: "das w steht über dem Trenner vor bn," states HAISH (p. 29). The photograph shows a feature in the stone covering the width of the word divider and the left extremity of l of the preceding name.

L. 3: bltm/n=mtm, see below, appendix no 1.

L. 4: fdv, see above, the commentary on Ja 28/48 5/46 on p. 47. - hbb; this clan name is also found in GL 1093/1 (cf. HAISH, pp. 14-15 and photograph in pl. 6 b). GL 1093 is YM 369: a grayish sandstone; 45 (top) and 45.5 (bottom) x 23.4 cm.; constant thickness: 10.9 cm.; length of the lines: 9.9 and 10 cm., respectively; distance to the top and between the lines: 1 cm.

L. 5: sol: HAISH claims that ṭskrb would have inherited a "Schuld" from his ancestors. But, sol means "request," and not a debt. A request becomes a claim when it is based on some alleged right. However, the sol, of which nothing is said in the text, has been going on for such a long time and the final settlement was attained by a third party; consequently, the sol was a highly controversial matter; it is, thus, difficult to speak of "Schuld." For sol, cf. AR masʿalat "a matter, an affair proposed for decision." - ṭbhw, e.g. Ja 557.
L. 6: umlym is translated "durch Eid" by H1111 (pp. 31 and 34). However, chd is well known as a verb meaning "to make a contract; to be obliged by contract," and as a noun "contract, pact, agreement." When the contract or agreement is signed, the obligation stands and there is no need to seal with an oath. See below, appendix n°1 where the word umly is related to the root uły, as by-lyt and understood as a special coin.

L. 6.8: tclm/- -mnhn: according to H1111's interpretation, "unterzeichnet (tclm) BKR8 zugunsten (l) des NS>KRB bezüglich (b) jener 400 blt-Münzen jeglicher Dokument (kl/zhr) als badm/[wmfgm/wsssmi (p. 32), and in the present text "sind die drei Ausdrücke badm etc. prädikativ zu kl/zhr" (p. 32, note 61). The preceding interpretation is materialized in the translation which reads as follows: "als öffentlich (?) und fordemd und verbietend jegliches Dokument" (p. 35). The preceding interpretation respects the order of the first two words only.

a - lns>krb is an explicative of bHl-/—in/mnhn, and is not grammatically connected with, or depending on, tclm.

b - kl/zhr is found at the end of the pericope, and badm/-wsssm, which precede kl/zhr, cannot be the predicate of the latter.

c - If kl/zhr is in any way connected with the verb tclm, kl cannot be explained because the object of tclm is very precise, and kl means "all, every, any" depending on the context.

The object of tclm is bHl--/lns>krb which actually refers to the agreement and mentions a part for the whole. The pericope badm-wsssm describes the qualities of the agreement and is further determined by the adverbial pericope kl/zhr.

mnhn: H1111 (p. 32) refers to bhhw of l. 5, where the first h indicates the plural form, but mnhn of mnhn, as in Fakhry 76/5, bHl>mnhn (cf. JaSIMB, p.335 A), is the demonstrative.

bad is related by H1111 to the root bHdw (p. 32), but neither p. 32 nor note 64 (of the same page) even attempt to justify or explain the presence of the five b of bad.

The letter b of badm is the preposition which indicates the actual value or importance of the agreement and may be translated "as." For bHd, cf. Ar bHda (i) "to be, become strong," bHyd "strength," and bHyid "strong."

For sss, the meaning of Ar sasqa "to repel, remove" suggests the translation of sss as "exclusive."

L. 8: bhw: the personal pronoun refers to the agreement.

L. 8-9: stclm; 10th form of clm, is constructed with the preposition b, as clm (1.8) and tclm (l. 6). Here, the 10th form has the active meaning of the 4th form, "to make known."

L. 10: bHnn/kr, CIH 376/14-15 (see above, pp. 82-83).

L. 10-11: the word bn of the pericope kl/yf cn/bn/byt/dbbb is given a commentary of about 10 lines by H1111 (p. 33), where the author explains the interpretation of bn as the defective writing of the construct plural of bn "son," and reference is made in note 66 to BeDlSA. Since that defective writing is a well-known fact, the reference to a grammer is a waste of time. In fact, however, the author's commentary is valueless in the present case; the only remark that should have been made and was not made is that the expression bn/byt/db is not one of the various ways used in SA to indicate the relationship
between individuals and clans, bn is a preposition introducing the names of the persons who would, in case of contest, carry on the action described by yyfśn. bn/byt: the worker engraved first at least bnb without the word divider. He, then, added a vertical stroke in the vertical axis of n and protracted the left stroke of the original n to the bottom. To have a perfect engraving, the right half of the aslant stroke of the original n should have been erased.

Ist 7630/1-2 (cf. A.F.L. Beeston, in Le Muséeon, 65 [1952], pp. 278-282, and photograph on pl. 3 A) should be studied here. L. 1 reads as follows:

\[ r^l\]y\[n/\]nwy/\[yys/\]nbt/bn/byt/bny/nsrm/-

(L)az\[n/\]a\[shah, a man originating from the house of the descendants of Nasrum.

The editor writes that "the first letter is mutilated and only the lower part of a vertical stroke remains; possible readings are ḥ, s, ẓ, k. Of these, the most attractive is k" (p. 278). The most important remark is omitted: the fragmentary vertical stroke is precisely in the axis of the right stroke of ħ (1. 2, ẓ (1. 4), d (1. 5) and l (1. 8), and of the right stroke of n (1. 3). Thus, the fragmentary stroke cannot belong to any of the four letters suggested by the editor, but instead belongs to either ħ, d, k or l. I suggest retaining ẓ; cf. Ar lagā (i) "(said of the fire) to burn intensively." The preceding choice is based upon the assumption that the letter r belongs to the root. Cf. Saf 1gy in CIS 2506 (cf. JaSN, p. 158 B).

With regard to the rest of the pericope, A.F.L. Beeston embarks on a piece of imaginative work based on the so-called opposition wld - nbt. He writes that "wld describes the group of clan-members subject to the patria potestas of the head of the clan, whereas dnbt describes a person emancipated from his potestas, who has himself become a paterfamilias of a collateral branch of the clan" (p. 279).

Such a representation is erroneous because all male wld becomes, sooner or later, the chief of his own family without terminating his wld relationship with his father and with the chieftain of the clan of his birth. The opposition between wld and nbt is clearly specified by the text and obvious in itself: the author of the text who originated from one clan, nrm, became the member of another clan, cqrtm (1. 3); the author of the text, his wife and their four children are members of bnw/cqrtm, and not "(constituting) the clan Benu cQRTm," as A.F.L. Beeston puts it (p. 281). It would be rather strange that "the clan Benu cQRTm" would be composed of six persons only. The most important feature of the text is to clearly indicate that the word bnw includes the natives of the clan (wld) and the immigrants to the clan (nbt) as well. nbt is a present participle, "originating;" cf. Ar manbat or manbit "origin (of a person or of a family).

HÖISH (p. 33, note 68) correctly reads hwky, but fails to refer this 4th verbal to the noun wky "support(?)" in Jä 576/16; this meaning fits the present text: hwky may be translated "to reinforce." Neither one of HÖISH's two translations is correct, viz. "sich stützen lassen", d.h. 'wieder aufrichten' (von einem Haus)." These two meanings are not synonymous, and the first is created as an adaptation to Ist 7630/3, of the meaning given to hwky of Q1 1533/2.
In l. 7, read mat as on p. 277.

At the end of l. 8, the editor fails to mention the swastika, which is very clear on the photograph.

Finally, 1st 7630 is a whitish limestone; the upper right corner is broken off; maximum thickness: 7.6 cm.; front side: 57.5 x 30 cm.; letter height: from 3.8 (l. 1) to 3 cm. (l. 8); distance between the lines: 0.7 cm.

L. 11: wkrm is translated by HöIsh "auch 'ein anderer" (p. 33) "oder (w) einem anderen" (p. 35). Such an interpretation is at first sight disproved by the fact that it would introduce a third partner in the agreement and, worst of all, a partner who would be known as vaguely as "another man." First, the value of w introducing xyn/grwh is certain on the basis of l. 4, but that of w before nkrm is illustrated by the comparison of the two following pericopes:

- /wl/yycn/ - - /Wpe  in Fakhry 30/7-8, and
- /wl/yycn/ - - /Wnkrm  in the present text.

For nkrm, cf. Datinah nekur "fort, puissant" (cf. LaGD, p. 2820), and Ar nakur "who disapproves what is bad, evil."

L. 12: msdq (e.g. Ro 2695/6; for some remarks on this text, cf. JaMAR, II, pp. 39 B, 41 C, and 56) has two meanings, viz. the original contract mentioning the agreement (as here, as well as in l. 14-15) and the duplicate of the original (l. 14). As far as the author of the text is concerned, both documents have the same value and may, thus, be referred to as dn/msdn. - twsy, not "twkm" of HöIsh (p. 29), who states (p. 33, note 67): "w ist die wahrscheinlichste Lesung nach dem Abklatsch, möglich, wenn auch weniger wahrscheinlich wäre twsy, der Sinn würde dadurch nicht geändert," viz. "sie einander unterstüztzen" (p. 35). The final y of the first Ar verb listed by the author in the etymological research was not printed, viz. Ar waśa (i) (p. 33, note 67). The 3rd form of the verb also means "to reconcile," thus, the 6th form, twsy, has the meaning of "to come to an agreement, to reach an agreement; to agree."

L. 13: gyl/hrf does not mean "Jahreszyklus" (pp. 33 and 35), but very simply "at the turn of the year," viz. "at the very beginning of the year." - ytm, not hrm, as restored by HöIsh (pp. 29, 34 and 35), although the editor notes that ytm would also fit the present text (p. 34).

L. 13-14: the most important information was not picked up by the squeeze. However, HöIsh's restoration of hr at the beginning of l. 14 is unjustified on the photograph of the squeeze because the first visible letter is n, which is located immediately below the right half of d and the space between d and m of qdmn of l. 13. Therefore, a single letter (immediately below q of qdmn) is missing, and certainly not three letters, as in hr. The letter d of the clan name rfdn is certain: both the lower half of the vertical stroke and the entire triangle appended to it are clearly visible on the stone. hzfrm/drfdn is already attested in Ja 740 A/2-3, where ḫz is a restoration. The identity card of ytm/bn/hzfrm/drfdn mentions a new eponym originating from a section of hzfrm which belongs to the tribe rfdn (see above, p. 24).

L. 14: ḫmtn, see above, pp. 26-27, and HöIsh's position on the question, see above, pp. 64-65. - The agreement between the two parties took place at the beginning of the last year of Yatīcum's eponymate. - Note: "ähnlich sein,
ein Duplikat (mtl) sein'; vgl. RES 3959, Z. 4, "writes HTISH (p. 34). This reasoning is erroneous. mtl of RES 3959/4 means "the original," whose authen-
tic reproduction is RES 3959. mtl of the present text, 4th form of
mtl, means "to make the authentic reproduction of something;" in the present
context, the verb is in the passive voice. mtdq of l. 14 refers to the au-
thentic duplicate of mtdq of l. 14-15 which is the authentic original.

L. 15-17: according to HTISH (p. 34), hlkamr and lbytt signed on behalf
of the clan phb. This interpretation solely rests upon the preconceived idea
that the four individuals listed as witnesses should normally compose two
groups representing each one of the two parties involved. However, on the one
hand, no textual evidence relates either hlkamr or lbytt to the clan phb and,
on the other hand, there cannot be any doubt that the clan phb had his own
witnesses and did not have to search outside for witnesses. The two parties
involved in the agreement had each their own witnesses, viz. the clan phb had
its own and kbdry had the four men listed at the end of the text. "In HTISH
(pp. 34 and 35), correct h to h in the transcription of the name lbytt.

Ja 2856: a yellowish limestone broken into three parts; the two main sections
are almost equal in length; a narrow, triangular splinter fits between the two preceding parts in the lower half of the stone.
The stone is re-used upside down about 6 m. above and to the right of the
front door of the old temple. On FaAJY's photograph in III, pl. 6, it is the
stone on the extreme right of the 7th stone course (above the ibex frieze) of
the high wall. Gl 913 (cf. HTISH, pp. 21-23).
The left extremity of the upper side was slightly re-cut, and the bottom left
corner of the front is broken off.

The text is clearly engraved but a telescopic lens is needed to take a good
photograph of it. My photograph taken with an ordinary lens is slightly over-
exposed.

The characteristics of the letters are as follows: r is angular; w and c are
large ellipses; the width of b, h, p and c is about 2/3 that of the letter
height; m is open; the central element of n and of the upper part of p is as-
lant; the fork of n and p is composed of right angles; and the two central
strokes of d are also aslant from bottom left to upper right.

The text is engraved on the upper three-fourths of the stone, and the lower
does not show any trace of letter. It is rather unusual to so leave the lower
section of a stone untouched when the text is incomplete.

The location of the breaks in the stone is indicated in the following transli-
teration of the text. However, the breaks in l. 3 are difficult to represent
in a transliteration. The letter k is broken into three parts, viz. the two
halves of the letter are on the left and right halves of the stone, and most
of the surface delimited by the bottomless square of the letter is the upper
triangular tip of the narrow splinter.
So have bound themselves and decreed the descendants of Habbad and of Amman and the tribe Sirwah and their dependants

and their servants that, when someone purchases a bovine or a camel or a donkey [from] the tribe Sirwah, [viz.] any man

or anyone of his keepers, adult or boy, then the guardian shall not deliver into the hands of the buyer the halter belonging to the vendor, nor

shall he claim any decree against him [the buyer] until the latter has ordered and delivered it [the animal] to his manager, and

HAISH published a copy made by a native and was able to suggest a few corrections based on the Sab material; e.g., the correction of ḫbn to hbn and the restoration of ḫblm. The author wisely refrained from attempting any interpretation of the whole text. Mainly, if not exclusively, interested in speculation, A.F.L. Beeston took full advantage of "eine reichlich fehlerhafte Abschrift" (cf. HAISH, p. 21), and his speculative work hardly left anything untouched (cf. PSAS, 34 [1974], pp. 421-422). The most distressing aspect of this case is that it is speculation for the sake of speculation; indeed, A.F.L. Beeston introduces his suggestions as made "albeit speculatively" (p. 421).

Most probably because of the expression "big and small," A.F.L. Beeston builds up a fancy tale on "the ownership of a young animal when its mother is sold" (p. 421) which is orchestrated even by the use of LXX and the New English Bible. His paper is not worth reading, even less discussing, except for one single remark, viz. his identification of the word bwr at the end of l. 4, but his interpretation of it is unacceptable.

The most important established fact of the preceding case is A.F.L. Beeston's ability to explain and translate nonexisting expressions. The same author gives another example of the same type of cerebral juggling in "my study" of Lih JsaL 71 (cf. PSAS, III [1973], pp. 69-72). This Lih text is written in the most cursive type of Lih known so far, and the decipherment of l. 4-10 used by A.F.L. Beeston is his own reading. It is astonishing that this author who gave ample proof of his inability to decipher ordinary SA graffiti (cf. G.L. Harding, Archaeology in the Aden Protectorates, London, 1964, pp. 51-59; for the texts, cf. RSQ, 40 [1965], pp. 287-299) would even dare to read a very cursive Lih text. Of course, his new venture is as pitiful as that of his first attempt: he misread twelve letters and eliminates two others. For JsaL 71, which was re-published as JaaL 118, cf. JaMAR, VII, p. 93.

The summary of the text may be presented as follows.
1 - The edict is local because it only affects three ethnical groups, viz.
The bovine, camel, and their dependants and servants. The verbal form stwk at the beginning of I. 1 indicates that the edict was aimed at settling a dispute, a conflict between hbb and cmm versus srmv in favor of the first party in the matter of procedure to be followed in the sale of a domestic animal; and srmv agreed with it. It is, thus, probable that the same procedure was already common practice in the first two ethnical groups.

2 - The object of the edict is the sale of a bovine, a camel or a donkey from the tribe of Sirwāḥ.

3 - The buyer may be any man or any of his grooms, adult or boy.

4 - The procedure to be followed is that the sale of an animal is concluded by the handing over to the buyer by the guardian of the animal, of the halter of the animal that belongs to the vendor, but the sale is not final unless and until the buyer delivers the animal to his own manager. Then, but only then, it is possible for the guardian to appeal to any kind of existing decree.

In fact, the purchase-sale contract involving a domestic animal belonging to the tribe of Sirwāḥ becomes legally void if made by two persons dealing tête-à-tête. According to the new edict, four persons must be involved to make it legal, viz. on the one hand, the vendor and a guardian, who probably was the official guardian or one of the official guardians of the animals on sale and, on the other hand, the buyer and its manager.

L. 1: hgn/kstwk. hgn/k is referred to qat hgn of Riʿs 3854/1 by HTISH (p. 22), but it is also well known in Sab; cf., e.g. JASME, p. 495 A. The present expression is found in the singular in Tawri 21/8-9: hgn/kstwk1; cf. also hgn/[s]twk1 of Riʿs 4148/1-2. For stwk1, cf., e.g. JASME, p. 493 B. - stthm, infinitive of the 10th form of hwr. The 10th form of hwr has the same meaning as the 4th form hwr "to decree" (e.g. Riʿs 2726/14; cf. JAMAR, III, pp. 72-73); cf. also the case of stc/im of Ja 2655/8-9. The two verbs form a hendiadis, viz. the authors of the text "bound themselves by [this] decree."

L. 1-2: bklnhmw, cf. HTISH (p. 23), who fails to note that the expression was already found in Diaz 1/1. As a matter of fact, 1. 1-2 of the present text helps restoring the beginning of Diaz as follows:

1 [Sym- bn][w/gbwb/wk/bm/cmm/[wɔ-cn]
2 [bol scrp]/w/bklnhmw/wd][ymth]
3 [mw/hqnyw]/tr/bclm/hgn/wqhh][mw/mr]
4 [ɔhmw/tr]/hms>1hw/-

1 [Sym- The descend]ants of Ḥabbāb and the descendants of Camnan[ and the tribe]
2 [bol. Sirwāḥ] and their dependants and [their] ser[vants]
3 [have dedicated to] Tawr Ba-ʾalam as had requested [them their]
4 [Lord Tawr] through His oracle.
or generic; here, they are generic.

L. 2: kmm/ddy - kmm/nts/ddy - of Ga 66/1 (see below, appendix no 2). - The preposition m before sghn was forgotten by the engraver by haplography with the second m of bmm.

L. 2-3: the actual subject of ysm is csm/wnn/bshhw/bhtm/wqtnm. HBISH (p. 23) refers to RiET in Fakhry 3/9 and 76/61-bshn and translates the word as "Diener." This translation is much too vague and does not reflect the meaning of the root; cf. Ar ḥasana "to preserve, guard, protect." The expression mn/bshhw indicates that bshn is a broken plural. bhtm/wqtm "big and small" actually means "adult or boy." - csm/--/bhtm/wqtnm, cf. csm/bhtm/wqtnm, e.g. in Fakhry 55/4-5.

L. 3: ∂l/kbh: ∂l is constructed here with an infinitive; cf. ∂l/htbnhw of L 4. For kbh, cf. Ar kабaъа "to pull in (an animal) by the bridle in order that it might stop." Both Sa and Ar verbs have in common that they deal with an animal and its halter. The context of the present line makes it certain that the verb means "to hand over, deliver the halter." kbh is attested as a personal name in Ja 2136 and 2737 k. - hbl has the same meaning as Ar ḥabl.

Lmhs=mhw: 1 indicates the proprietor.

L. 3-4: gwrmw, cf. Ar ḥbr "one who protects, preserves;" thus, the guardian of the animals on sale, and the subject of the verb kbh.

L. 4: hbnb, e.g. Fakhry 76/8. - ybnnhw l, cf. Ar ḥamma li, 1st and 4th forms "to decree, appoint something to, for somebody." - ydblnhw, cf. Ar da-thala "to (re)unite, join together." - brw: on the one hand, the texts published in JaSTM and Ja 2114 are the only inscriptions which prove that brw may be used as synonymous of bn, but nothing in CTH 105, Lu 23, Bo 13, NaNN 20 and Gl 1439 indicates that brw mentioned in them has the same meaning. Min Rēs 3316/4 does not contain the word brw (cf. JaMAR, II, pp. 40 A, 42 A and 60-61), and Gl 1218/5-6 is fragmentary. On the other hand, Iryani 13/8,16/2 and Ja 2856/4 indicate that brw is not synonymous of bn.

The editor of Gl 1218 (cf. J.M. Solá Solé, Inschriften aus Riyam, Vienna, 1964, p. 21) saw that brw is not synonymous of bn, and his translation of brw as "Sohn" (p. 20) is explained in the commentary where brw is described as "etwa ein jüngerer Verwandter aus der nächsten Generation (der 'Söhne')" or a "Verwandte" (p. 21). This interpretation was picked up and transformed by A.G. Lundin (cf. Epigrafika vostoka, 11 [1972], p. 16 B) so that the "Verwandte" became an adoptive child. Incidentally, J. Ryckmans erroneously claims that A.G. Lundin suggests his interpretation "à la suite de J.M. Solá Solé (cf. Le Museson, 87 [1974], p. 248, note 4).

In DJE 13 (: Lu 23: YM 346)/6, W.W. Müller states that the translation of brw as "Erzeuger, Eltern!...l subscriber nicht mehr aufrechterhalten" (cf. NESE, I, p. 97) without mentioning that it was his opinion in his booklet entitled Die Wurzeln mediae und tertiae v/w im Altsudarabischen, Tübingen, 1963, p. 29. And, without giving any reason, the author states that the translation of the word as "adoptive son" "scheint unbegründet" (p. 98) and translates brw as "Jämling" (p. 96). For some other remarks on NESE, I, pp. 95-98, cf. JaMAR, VII, pp. 203-204. To W.W. Müller's description of DJE 13 (p. 95), add the following details: a yellowish alabaster plaque; thickness: 3,8 (top)
and 3.9 cm. (bottom); letter height: 2 cm. (as in A.G. Lundin, l.c.); space between the lines: 0.3 cm.; each line is engraved between three lines finely traced as in Ja 127. The height of 24 cm. given to the text by A.G. Lundin (cf. l.c.) is certainly exaggerated; it should be about 20.5 cm. ("24" could be a misprint instead of "20.4").

A.F.L. Beeston "would suggest" that brw "is a biological term denoting essentially 'begotten'... , while the latter [ l. bn ] has a primarily sociological relevance to human relationships" (cf. AITON, 34 [1974], p. 2). It should be strongly emphasized, here again, that A.F.L. Beeston does not substantiate his opinion on a single textual information; it is another example of a pure speculation based only on a vivid, but unrestrained, imagination. Whatever the meaning of "a primarily --- relationships" might be, the basic consideration in the matter is that, regardless of any social relationship, the highly practical, earth-bound Arab knows very well what bn actually means and what a bn means to him. It is utterly preposterous, in my opinion, to claim that the natural meaning of bn would be expressed only in a handful of texts, while the inscriptions attesting some family relationship are plentiful.

The only acceptable procedure is the study of the three texts which contain some peculiarities on the use of brw.

a - The meaning of "son" is positively excluded in Ja 2856/4 because the buyer cannot hyn and dbn lbrwhw "to his son" unless he has a son. The text specifies that a n y man may become a buyer without making any provision for the sonless man. Since some men remain sonless, brw cannot mean "son."

b - The pericope Iryani 13/8 reads as follows:

```
fhrw/bwsthw/whlfhw/brw/31z/wdnn/wcqb/mlk/hrmrw/wdnn/wdnn/sqwl/
mwrs/wbp1/hyn/3bzw/```

J. Ryckmans' interpretation of the pericope (cf. Le Muséon, 87 [1974], p. 248) calls for the first wdnn "sujets" being in "état cstr." The translation of the word "sujets" indicates that wdnn is understood as the broken plural of dn. If such is the case, wdnn cannot be in the construct state because -n, the ending of the broken plural, disappears when the plural is determined. Furthermore, the author is forced to adopt two different grammatical constructions, viz. the first wdnn in the construct state but the second wdnn in the absolute state followed by an explicative apposition dbn/-, and the expression wdnn/wdnn/sqwl understood as "sujets, certain qu y s" is unheard of. The main feature of the pericope is that wdnn follows 31z and mlk/hrmrw, viz. the king mentioned by his name or his title alone, and wdnn is in the singular. Since the "king" considers himself as "the" authority or "the" power, wdnn can hardly mean "power, authority," instead, the word should refer to the royal possessions or wealth. It immediately follows that brw of brw/31z/wdnn cannot be translated "son" or "adoptive son" of 31z and of his wealth, or "Jängling" of them.

c - The pericope of Iryani 16/2 reads as follows:

```
lwfy/grbty/bnyhw/mlkm/ - -/wbrw/>)bnyhw/zgwy/bn/d(p)lmlm/```

Here again, J. Ryckmans' interpretation (cf. Le Muséon, 87 [1974], p. 500)
calls for some remarks.

(1) The author retains dhlmlm of the copy and claims that the name is "dittograf. pour Dhlm?" There is no dittography at all; it is simply hlmlm, a clan name already found in Proche-Orient 1/3; Hâlemlem presently is the name of the southeastern section of Bayt al-Jâlid where Gî A 671 comes from (see below, Ja 2871).

(2) The author explains brw/lbnyhw/gywm/bn/d(h)lmlm (l before bnyhw in the copy) by the Ar "structure d'annexion, lorsque le premier terme est indéfini, et le second défini;" thus, brw/lbnyhw is translated "un fils de son fils." The letter l surely is a dittography of the preceding word divider or, what seems more probable to me, the copyist's interpretation of the original, as is wcmhw/- in SharafT 22/1 : Ja 608/1 (see above, p. 24). Furthermore, the so-called "indéfini" brw is well indicated because his name is gywm/bn/d(h)lmlm. This identity card cannot be that of any son of the author of the text because the latter and his sons listed in 1.1 belong to brw/gywm/bnyhw/btc. Therefore, gywm does not belong to the clan of the writer and his function is brw/bnyhw, and bnyhw of the latter expression, as well as bnyhw preceding the names of the four sons in 1.1 is a plural, contrary to J. Ryckmans' translation as "son fils."

Consequently, brw is a man connected in some way with the sons of another man.

The information gathered from Ja 2856/4 and Iryani 13/8 and 16/2 put together leads to the conclusion that brw is someone in charge of animals, the royal wealth and several sons of a man, respectively. Cf. Accadian "baru fett sein [...] III/II 1 äppig machen, reichlich versorgen" (cf. C. Bezold, Babylonisches Assyrisches Glossar, Heidelberg, 1926, p. 92 B). The general meaning is, thus, "intendant, administrator, manager."

Consequently, I propose translating the pericopes of Iryani 13/8 and 16/2 as follows:

"they killed in its [: the castle] midst and at its gate the administrator of Ilalazz and of the wealth, the representatives of the king of Hadramawt and of the wealth, and some of the rulers, chiefs and masters of the city of Sabwat," and

"for the safety of the bodies of his[: the author] sons Malkum — — — and of the guardian of his sons, Agwam of (the clan) (Hâ)lemlem."

Ja 2871: a stone broken into two sections. The right section, A 671 (cf. SoSIFT, II, pp. 18-20 and 2 photographs in pl. 4), is re-used in the southwestern wall of the mosque of Bayt al-Jâlid and 2.70 m. above ground level; approximate measurements: 56 (bottom) x 25 cm.

The left section is re-used 1.76 m. above ground level in the northeastern wall of the qiblah of the same mosque; 37 x 26.5 cm.; thickness: 16 (top) and 18 (bottom); width of the left unscribed surface: 29 cm.; letter height: 4.3 (top) and 4.8 cm. (bottom); cf. tracing in pl. 19.

1 Tabakarib and Hayûm and the two sons of them both, Ilwa[za] and Lahaycatat,

2 descendants of Galidän. servants of the descendants of Hamdän, have
built and founded and
covered their tower Yafa'ān with the power of their patron Tāb-
lab Ryyāmum, master of Faraqţān of the city of Muḥā-
din and [with] the help of their lords, the descendants of Hamdān.

The design in the upper part of the bucramium is not clear on my photograph. L. 1: 2lw[z]2, Ja 2098 a.

L. 3: yf'nn is well known. Ja 2357 was published on the basis of M. Van Lessen's copy (cf. JAMAR, II, p. 92). The same year, D.B. Doe published a facsimile of the text in Southern Arabia, London, 1971, fig. 20 on p. 166 (cf. JAMAR, III, p. 94). Earlier this year, Major M. Van Lessen kindly sent me a Kodachrome of the inscription. D.B. Doe's facsimile is well done; his copy of tkrb is confirmed, and the text is complete on the left; therefore, "[...]", at the end of l. 1 of my text must be suppressed; seqs/... at the end of l. 2 must be reported to the beginning of l. 3, and tkbl/... at the end of l. 3 must be replaced by tkrls/...; bk1//rk/brk(1.5)s/... may be translated "in all the matters [which] He [... the god] has granted to [him, ...

L. 4: frdtm, cf. frdt in Qat TTI 570 (to be published).

L. 4-5: mhdn, as in Gl 1226/3 (instead of mhdn); in 1. 5 of this text, frdtm should be restored instead of trct. Cf. Amr Ḥadāna "to be, become the friend of somebody."

Ja 2872: in the same northeastern wall of the mosque mentioned in the introduction of Ja 2870; 93 x 31 cm.; letter in relief: 22.5 cm.; thickness of the relief: 1.1 cm.; width of the right uninscribed rim: 14.5 cm.; cf. tracing in pl. 19.

...htb/bnw[d<smb/br][rw/...]

...]habat of the descendants of Aṣmum [have] bu[ilt ...]


The last b is complete and there remains of the following r the central right extremity. However, the left half of b and the remains of r do not appear on my tracing because they are hidden by the two stones to the left which project over the left section of the inscribed slab; but they are clear on my second photograph taken very aslant for that purpose.

htb: the name might be complete (e.g. RÉS 4193/2); if the beginning is
missing, cf. yhtb, e.g. in CIH 203/2. - bnw/cəmm, cf. Gl 1441/4: bny/d-cəmm.

IV - ȘirwāIGHLIGHTEN in ąAr hab.

The site of Șirwā in ąAr hab lies about 15 kil. (in a straight line) northeast of Nācit, but the country road followed by my driver January 10, 1975, goes around Madar to the south and east (cf. the map published by P. A. Gryaznevitch, in Pismennye pamiatniki i problemy istorii kultury narodov vestoka, 9 [1973], p. 59, fig. 1). The ride takes about 1 1/2 hours, and I was able to work in the site for a little more than one hour.

The only village in the immediate vicinity of Șirwā is Madar. The site of Șirwā is extensive and known to contain the ruins of a temple dedicated to the stellar god, șAttar of șibbān, șțtr/ddbn. The description and the plan of the temple are given by WjZGL (cf. fig. 19 on p. 375, and pp. 377-378, respectively). The location of Șirwā may be seen on WjZGL's fig. 17 (after p. 294) and 18 (p. 296).

Ja 2857: a yellowish limestone near the columns; 47 x 21.5 cm.; constant thickness in the center: 23 cm.; text: l. 1: 40 x 6.5 cm.; l. 2: 7 x 5.5 cm.; cf. tracing in pl. 14.

Y \[
\text{Ha}\text{callal has built the tower of Ran-}
\]

Y \[
\text{y}n\]

The extremities of the two lines bordering the text are ornamented with a fork. There is no word divider in the text. - hčll: the two 1's are dextrograde; e.g. Ja 2196 a/1. - nbv, cf. Ar nubat "tower" and also in modern șançṣite (cf. E. Rossi, L'arabo parlato a șançṣā, Rome, 1939, p. 242 B); cf. also Datāh niba "être haut" (cf. LaGD, p. 2837), and șađram nawwala "fournir de tours d'angle carrées" and nubbat, plural nuwab "tour d'angle carrée" (cf. LaH, p. 728). - mvm, the name of a building in CIH 287/3; cf. also the personal name mv in Ja 2194 ai.

Ja 2858: a whitish sandstone broken into two unequal parts; both upper corners are broken off; 75.5 x 13.5 cm.; width in the center of the stone: 30.5 cm.; cf. tracing in pl. 14.

1 \[
\text{[bn}nt/mšbmm/ät/byt/ṣb']\text{mmw/hŋyt/n(w)}\]

2 \[
\text{ṣn/nfsf/w}ldh\]

\[
\text{J}
\]
daughter of Masbamum, she of the house of Sabambhun, has dedicated to Na(w)—

Šum herself and her children.

Masbamum, cf. e.g. šbm in CI 287/14. - dt/byt/-/hqnyt; this formula (cf. also CIH 551/1-4 and NANN 27/1-2) is interpreted by A. Lundin in his publication of I(twat) 3 where the same formula is found (cf. Vestnik drevnej istorii, 4, 1974, pp. 96-105) as indicating that the woman was priestess because some personal names connected with that formula are also found as names of eponyms. Such a theory is another example of abusive systematization upon which the eponym theory rests, and there is not a shred of probability in it because (1) the verb hqny cannot in any way prove that its subject was priest, and (2) the eponyms were not priests, and (3) there is absolutely no reason why an ordinary woman could not dedicate herself and her children or, for that matter, whatever she likes, because what she would be doing is simply an act of devotion toward her favored deity.

Sbmhunw is known as a personal name in Ḥadīr, cf. JaPRER, p. 49.

L. 1-2: the whole formula is also found in CIH 551/4-5, but in the masculine in CIH 235. - n(w)šm: the vertical stroke of w was forgotten; the letter c has the same size as the two w's of 1. 2; cf. JaP, p. 141.


.../dt/byt/gbrn/sqnyt 1 ... she of the house of Ga]brn, has dedicated

.../jn/f/[c],rm, 2 ...]. Fa[c]rum.

W.W. Müller reads the first letter remaining on the stone as "g," thus, gbrn "Ghurrān." The author endorses the opinion, also accepted in my paper in Bior, 12 [1955], p. 154 B, according to which gbrn is related to the root grr. However, if understood as a qtln form, the name could also be related to a hollow root, viz. gwr or gyr. It seems useless to look for difficulties where there are none; cf. Ar garina "to be dry," and garin "fine mud."

The first letter can hardly be read as because what might be taken as the left appendix of g is nothing more than a section of the break. "Mögliche wäre auch die Lesung brn ... oder eine Ergänzung zu kbrn," writes W.W. Müller. The reading of the letters as brn is correct, but the names brn or kbrn cannot be read because most of the lower half of the preceding word divider or of k should still be visible on the stone: 1 mm. separates b from r, but there are 5 mm. of the stone to the right of b. The letter to the right of b is either g or l. For gbrn, cf. Drewes 6, 7, 8, 9, 10 b from Ethiopia, and Sab gbrn in RES 3946/3. - dt/byt is restored on the basis of Ja 360, which is another small dedicatory inscription of the same type. W.W. Müller's opinion according to which the name to the right of sqnyt "ist wahrscheinlich der Beiname des Vaters der Stifterin" is based exclusively on his reading of gbrn and on the fact that gbrn is attested twice as what he calls a "cognomen," which is actually a family name. - W.W. Müller has no comment on the second line. The upper sections of f, r and m are still on the stone. If one restores r according to the measurements of the letter in l. 1, there is just enough space between f and r for a c of the size of the ellipsis of either y or a. For fc[r]m, cf. the Sab names of a family fc[r] in Gl 1372/2, and of a man fcm in Gl 1217/8.
V - A rocky hill north of Ṣanṭā."
(see below, appendix no 2) and yhyn in Ja 669/11.

Ja 2860 d: to the left of the space between 1. 1 and 2 of the preceding text, and below the beginning of text a:

\( \text{nrmr/mrt/ct'd,trm} \) Nimr, the consecrated man of \( \text{cAttarum}. \)

\( \text{nrmr}, \text{e.g. Ja 2776 o. - mrt/ct'd, e.g. CIH 319/2. - trm}, \text{Wissmann (c)}; \) it is best known as the name of a month (CIH 461/6-7) and of a clan (Qat R\( ^{356} \)S 356/26).

e: to the left of text d; \( \text{h} \), initial of a personal name; e.g. Ja 2589 b.

f: to the left of, and slightly above, the preceding initial:

\( \text{smam} / \text{Ammsamin}. \)

g: to the left of text f; written aslant upward:

\( \text{fry} \) Harly. - E.g. Ja 2740 f.

h: to the right of text c/3:

\( \text{rn} / \text{Rani}. \)

Cf. the personal name \( \text{rmcm} \) in the Qat graffiti from the country of Muk\( ^{356} \)ras; cf. Ar \( \text{rani} \) "playing."

i: to the left of text c/3:

\( \text{ysf/sf} \) Yas\( ^{356} \)f [of the family] \( \text{Safuq}. \) - \( \text{ysf} \), cf., e.g. JaSIMB, p. 409 B.

j: to the right of the preceding text, two monograms:

1: right: \( \text{cqesb} \) \( \text{Awqasab} \)
2: left: \( \text{lfw} \) [of the family] \( \text{Lafaw}. \)

\( \text{cqesb} \), same nominal formation as that, e.g. of \( \text{cl\( ^{356} \)sb}, \text{sm\( ^{356} \)sb} \) and \( \text{sm\( ^{356} \)c} \) in the Qat graffiti from the country of Muk\( ^{356} \)ras; cf. also the proper name \( \text{cb} \) in Min Ja 2228 a/1. - \( \text{lfw} \), cf. \( \text{lfr}\( ^{356} \)\)l in Ja 2774 ah.

k: to the left of the lower half of text j:

\( \text{wh[r]m/bn/bf\( ^{356} \)ym\( ^{356} \)mm} \) \( \text{ Wahl[r]um, son of Bay\( ^{356} \)amum}. \)

\( \text{wh[r]m} \): the third letter cannot be \( \text{b} \) because the lower extremity of the right stroke of the letter should still be visible; cf. the family name in CIH 87/2. - \( \text{by\( ^{356} \)mm} \): the tail and the outside edge of the lower half of the circle of \( \text{y} \) are still on the stone; cf. Ar \( \text{basama} \) "to smile."

L: between texts f-g and the end of text k, and below the second half of texts a and b:

\( \text{cbd wdd fry\( ^{356} \)/ym/mhr/tmrc} \)

\( \text{cbd} \) has loved Furay\( ^{356} \)s during the conflict of the fruits season.

\( \text{cbd}, \text{e.g. JaSIMB, p. 410 A. - wdd}, \text{e.g. Ja 2820 a. - fry\( ^{356} \), cf. \( \text{Haqr fry\( ^{356} \)m in} \)
RES 4693/1 (cf. JaMAR, II, p. 70). - ym, the defective writing of ywm; e.g. RES 4176/8. For the discussion of ym/mhrg/tmrm, see below, the commentary on Ja 2861/5.

Ja 2860 m: to the right extremity of the panel, and below and to the right of text h:

blyl Bulayl.

Cf., e.g. bll in Ḥadr al-Ḳaqabah 20 (cf. RSO, 40 [1965], p. 298).

n: below and to the left of text m; the lower extremities of ym of this text were protracted below their normal length to become parts of the first two letters of the present text.

ymt Yamutt.

Cf. Saf CIS 3392, and mt in RES 5072/1 (cf. JaMAR, II, p. 74). - The letter t has the form of a half-swastika; the horizontal stroke does not have any appendix.

o: to the left of the two preceding texts, and below text h:

ḥdmn Ḥadnum.

Name of a person in Ḥadr Ja 1000/2 and of a family in RES 3945/11.

p: two monograms to the left of the preceding text:

1: right: ṣmn ṣAmin
2: left: yṯhm=1 [of the family] Yataḥammal.

ṣmn: e.g. RES 4598 A; the family name of this text reads ḥdmn Ḥadnum; cf. cf. ḥdb, e.g. in Ja 2679 b. - yṯhm=1: cf. ṭhm in Ja 2737 u, and yṯm=1, e.g. JaSIMB, p. 415 A.

q: a vertical text to the left of the preceding monograms, and the lower vertical stroke of h of text c/3 is a part of the first letter of the present name.

📅 Ḍmr Ḍamar. - Cf., e.g. JaSIMB, p. 413 A.

r: below the end of text i and to the left of text q:

bydm Baydum.

Cf., e.g. byd in Ja 2669 a, and bydn in JaSIMB, p. 413 A.

s: to the left of the preceding text, and below both the monogram n° 2 of text j and text k:

rcyn/m[ genç]tdj/μ djlμ/ Ṣaḥran, the consecrated man of Waddum.

rcyn, cf., e.g. the family name in HC 11/5.

t: a monogram to the left of the preceding text and below the end of text k:

dms Damas.
Cf. Ar \textit{dama}s "hidden, covered," and the Saf personal name \textit{dmso} in Ox 147.

Ja 2860 u: to the left of the space between texts k and t:
\[ \text{hyy} \text{ldwm/ Hâyaywaddum.} \text{ - New personal name.} \]
v: below \text{z} of the preceding name, \text{s} \text{š}, initial of a personal name.
w: immediately to the left of the preceding text:
\[ \text{yngr Y 그ur.} \]
The vertical stroke attached to the lower right corner of the circle of \text{y} is the word divider ending text u. Cf. \text{mrm}, e.g. in \text{JaSIMB}, p. 415 B, and \text{mərt}, the name of a temple in Ja 2223/7.

x: immediately below and to the left of the preceding text:
\[ \text{ršh Rasih.} \]
This name is found as a family name in the Qat graffiti from the country of Mukēras; cf. also \text{rshm}, a family name in Qat \text{RES} 3876/19. The right aslant stroke of \text{h} is connected with the lower extremity of \text{r} of the preceding text.
y: to the left of text w:
\[ \text{smyfd S عayfadd.} \]
Same nominal derivation as that, e.g. of \text{smyomr} (e.g. \text{RES} 3893/1).

z: below and slightly to the right of text r:
\[ \text{rkbm Rakbum.} \]
This personal name is found in the Qat graffiti from the country of Mukēras; cf. also \text{rkbm}, e.g. in \text{JaSIMB}, p. 411 B.

\text{aa}: to the left of the preceding name, and below the first half of text s:
\[ \text{ydwdlm/} \text{ Yadwaddum.} \]

There is no way of knowing whether the first letter of the name is missing. In the affirmative, this letter could only be either \text{w} or \text{š}; otherwise, some part of the lower extremity of the letter would still be on the stone. The name is, thus, either \text{ydwdm} or \text{[š]ydwdm}. For \text{ṣ̄yd}, cf., e.g. in Ja 2743 c.

\text{ab}: to the right of, and below, text m:
\[ \text{ṣtt Satt. - Cf. Ar ñatta "to repel."} \]

\text{ac}: to the left of text ab, and below texts m and n, \text{h} \text{H}, initial of a personal name.

\text{ad}: below and to the left of text q, and below and to the right of text z:
\[ \text{htm Hātim.} \]
This personal name is found in the Qat graffiti from the country of Mukērās; cf. also ܢܠܛ in Ja 2816 af.

Ja 2860 ae: immediately to the left of the preceding name:

\textit{mswc\textregistered} Μα\textit{swacat}. - Cf., e.g. \textit{swc} in CII 563 + 956/2.

af: below the end of text aa:

\textit{mr[cc]}h M\textit{ari[cc]ah}.

Only one letter is missing, and because of the location of text ag, the missing letter is either c or w; the restored name is found as the first element of \textit{mrcshlm} in Min JsaL 364 a/l (cf. JaMII, p. 163 B).

ag: below the center of the preceding name:

\textit{sgb} \textit{Ṣagib}.

Cf. Ar \textit{ṣajib} "(said of a man) who excites or stirs up evil or mischief."

ah: below the monogram of text t, and above the body of an animal with curved horns:

\textit{gyn\textregistered} Ḍayrum. - Cf. \textit{gjr} in Saf (e.g. JaS 71 c) and Liḥ JaL 153 c.

ai: a monogram below the first two letters of text x:

\textit{mbl} M\textit{ibail}. - Ja 2771 ax.

aj: immediately to the left of the preceding name, \textit{f/ F}, initial of a personal name in a square cartouche.

ak: below and to the left of the preceding initial:

\textit{ncm} Na\textit{cm}. - E.g. Ja 2776 am.


\\[
1 \text{Na=}[\text{baral}]\\
2 \text{he of [the family] Fardum}
\\]

L. 1: to the right of the initial letter \textit{n}, there is still on the stone the lower extremity of a vertical stroke, which can hardly belong to anything but a word divider. This initial stroke is not mentioned by the editor. - Three letters must be restored to the left of \textit{m} because the space between the letters is narrower in l. 1 than in l. 2, and \textit{n} starts above, and slightly to the right of the second vertical stroke of \textit{d} of l. 2. These two remarks are not made by the editor who restores two letters only. For \textit{nmb}, cf., e.g. JaSIMB, p. 416 A. A name, such as \textit{nmsgd}, is one letter too short; the restoration of this name in Ḥādṛ Ṣanāʾ 1/l is doubtful.

L. 2: the two vertical strokes at the beginning of the line may well belong to \textit{d}, \textit{frdm}: the editor fails to mention that the root \textit{frd} is already attested in the Ḥādṛ personal name \textit{frdm} of Ja 892/11; cf. also Saf \textit{frd} in Wi 10.
Ja 2860 aL: below texts ac, o and p:

lḥyṣṭt  Lḥḥay-ḥṣṭat.

am: the three letters of the present name are engraved between letters nos. 2 and 3, 3 and 4, and 6 and 7 of the preceding name:

km  Kāsim. - CIH 443/1.

an: immediately to the left of text aL:

mncm/matwy/dkdyr skm/

Muncim, strong man of (the clan) Kudayr, has toddled.

mncm is related to ncm rather than ncc because the first root is much more attested in onomastics than the second; cf., e.g. JaSIMB, p. 421 A. - kdyr, cf. the place name ḏhr, e.g. in CIH 541/21. - skm: the last letter is senes-trograde; cf. Ar sakama "to toddle." skm is also known as the name of a person (Ja 2194 ak) and of a building (CIH 325/4).

ao: below the preceding text; the upper appendix of the fourth letter is engraved between the last two letters of text an:

ḏṣkr  ḏṣakar.

Cf. škwr1 in RSO, 32 (1957), pp. 559 and 562, and yškwr1, e.g. in Min RūS 3285/4.

ap: the first letter of this name is the upper extremity of letter no 4 of the preceding name; then, the last two letters are written vertically and they encroach upon each other; the lower right section of the 3rd letter is engraved upon the extremity of letter no 5 of text ao.

lq  Ḥaggāc.


aq: below and to the right of text al:

yhm/  Yahumm.

The second letter cannot be h; the upper half of the central vertical stroke of that letter would still be on the rock. Cf. Min hm in JsaL 286/1 (cf. JAMII, p. 162 A).

ar: below and to the left of the preceding name:

kbrv/  Kabray. - Cf. kbr in Ja 2771 r.

as: to the left of the preceding name and below texts am - ap:

nl/smsy/bn/bmʃyt3c

Was upset Šamsay, son of Bimaytač.
nl: nwl, in the passive voice, as in Saf (cf. JaSN, p. 177 A). - šmsy, known as the name of a month, e.g. in RA 3357/8.

Ja 2860 at: below text aa, to the left of texts ao, ap and as, a group of letters which can hardly be interpreted due to the large missing section to the right.

au: a monogram below and to the left of the group at:

ghln  Gahlân. - Ja 2760 c.

av: to the left of the upper section of the preceding monogram, h H, initial of a personal name.

aw: below and to the left of both texts aw and av, h H, initial of a personal name.

ax: below and to the left of the horned animal mentioned in connection with text ah:

ɔs/ɔm  ðəs [of the family] Dawm.

ɔs, e.g. Ja 2774 bg. - ɔm, cf. ydm, e.g. in Iryani 18/1; ɔm is attested in Saf CIS 5165 (cf. JaSN, p. 162 B).

ay: below the long horizontal crack in the rock and the beginning of text as:

lynt  Lusaymat. - E.g. lymm in Ja 2784 m.

az: below the same crack and texts au - ax:

ɔnɔm/ɔn/ɔnɔm  Sancum, son of Sancum.

The site of J. Macsäl, which is described in RabY (pp. 289-293) with a sketch of the place on p. 289, fig. 66, is oriented west-east and located 2 and 1/2 hours by land rover east-southeast of Radâc (44° 50.5'E - 14° 25'N); it is the upper extremity of a wide isosceles triangle whose left and right extremities are, respectively, Bayt al-Jabri (45° 5'E - 14° 20.5'N) and as-Suwâdiyah (45° 13.5'E - 14° 2.5'N). From Radâc to J. Macsäl, the road passes through or nearby the following towns: c. Abbâs (44° 57'E - 14° 23.5'N), al-Qâhir, Bayt al-Jabri, c. Abas, Subât, Dirâc and Jabar. The place may, thus, be identified with "forts" indicated in YARNA, sheet 5, with the following coordinates: 14° 21.5'N - 45° 10'E. All the coordinates mentioned above were taken from the same sheet of YARNA.

The spelling of the name was requested from many natives, as I usually do, including the commanding officer of the military post of as-Suwaâdiyah. All of them wrote a fathâh (instead of a kasrah, as in RabY) above the letter mim. Furthermore, I did not spend enough time on the location and, therefore, my notes are too sketchy, to evaluate RabY's plan of the whole site.

RabY locates the inscriptions on the southeastern side of the huge massive (cf. fig. 69 on p. 291) located at the southwestern extremity of the site. He further gives the following information:

"Der Felsen trägt qatabanische und sabäische Inschriften, und zwar drei kürzere, von denen sich zwei rechts am Treppenaufgang ziemlich niedrig und eine links, sehr hoch an der Felswand befinden. Drei weitere grosse Inschriftenfelder sind hoch an der Südostseite angebracht."

The first two texts of the first group described above are J. Macsël 2 and 3, respectively, Ja 2862 and 2863. The third text is J. Macsäl 1: Ja 2861.

The second group, east of the first one, is composed of five texts, J. Macsäl 5-9, and J. Macsäl 9 is Ja 2867.

On the same location, there are two more inscriptions which, as the texts of the first group, are isolated; they are J. Macsäl 4 and 10.

Furthermore, I found five more inscriptions on the site, J. Macsäl 11, 12a-c, and 13: Ja 2864, 2865 a-c, and 2866, respectively. The location of the last seven texts is not listed in RabY's description of the site.

The two following expressions

\[ \text{smshw/clyt/cdy/cnrw/shrrm} \] of Ja 2861/3-4 and

\[ \text{smsh/clyt/cbrw/shrrm} \] of Ja 2867/1 are clarified by the expression

\[ \text{smshw/clyt/bclt/cr/shrrm} \] of Râs 3958/10-11, where the name shrrm was read by JaMAR, III, p. 63; this text is engraved on a boulder near J. Qarnein.
in Wādī Belhān, the heart of Qatābān. Furthermore, the author of Rēs 3958 also engraved J. Macṣāl 5, and these two texts are separated from each other by four years; they were chiseled, respectively, in 144 and 148 according to their respective dates which read as follows:

wrhs/gyd/alcrbct/wrbchy/wmst/hryftm of Rēs 3958/14: "during the month of Ṣayd of the year 144;" and

bwrhn/gyd/altnmt/wrbchy/wmst/hryftm of J. Macṣāl 5/12: "during the month of Ṣayd of the year 148."

The two dates have in common the two Qat forms ḥryft, which was adopted in the late Sab texts, and ḥrbchy (already in Min Taʾām 5/3). The second text, however, contains the Ḥādr form ūnt (already in Ḥādr Ja 949/3): ūnt in Sab (cf., e.g., JaSIMB, p. 450 B) and Qat (Rēs 3856/3).

It should be noted that J. Pirenne still maintains ḥryftm at the end of Rēs 3958 (cf. PSAS, 4 [1974], p. 123), although the correction to ḥryftm had already been given by JaSIMB (p. 359 and note 51) and was repeated by JaMAR, III, p. 63. - On the date of Rēs 3958, Wiczl (pp. 72, 401 and 409, but with a question mark on p. 395) states that "[4]44" was engraved instead of "344" and, according to M. Höfner, the omission of three before hundred is explained because there was no room left in the last line and the engraver could not or would not add another line (cf. 1.e., p. 73, note 181 a). Such an opinion was absolutely gratuitous: an omission must be justified instead of being taken for granted, and M. Höfner's reasoning is unadmissible. J. Macṣāl 5 is another example of the same era.

Rēs 3958 and J. Macṣāl 5 have also in common the mention of mrwbnw/2lcz/ylt/mlk/nrmmwn/bn/sncdr (cf., respectively, l. 8-9 and l. 4-5, 5-6 without the filiation) "their lord >Lcazz Yałät, king of Ḥadrāmawt, son of ʾAmmdāḥar." According to my chronology, this Ḥādr king reigned about A.H.270 (cf. JaSIMB, p. 392). The ancient name of the city built atop J. Macṣāl was wcln "Waclān" (Ja 2867/5; cf. also Rab, p. 289). According to L. Forrer (cf. Sādārabān, Leipzig, 1942, p. 150, note 3), E. Glaser had located Walān southwest of as-Suwādīyah. The name of the plain surrounding the city of Walān was tmnt "Tahmūm" (Ja 2861/5 and 2862/5).

Ja 2861: an inscription engraved on the vertical panel, about 15 m. above the level of the platform immediately south of it, and west of the crevice which divides the massive into two unequal parts; J. Macṣāl 1; cf. photograph in pl. 21.

1. Macdakarib Pāṣar, son of Wahibāl Āmdān, and Waterum
2. Yartac and Lāḥay-at Baryān, rulers of Radmān and of Haw-
3. lān, descendants of (the clan) Muṣāhir and of (the tribe) Hawlān, has
dedicated to his Šams cAl-

yat in her fortress Šahrarum Rannatān and B.....

when he has irrigated the crop in Tahumm during the conflict of the second vintage.

L. 1: cāmin, e.g. RBS 5099/1. - wtmm, cf., e.g. JaSIMB, p. 408 B.

L. 2: yrct is a proper name in CIH 338/7 and Qaṭ Ja 2366/5. - lhct/bryn of the two clans Muṣahhir and Ḥawlān is also known in Lu 26 (from Wādī Hirr), which he himself wrote. - clyt, cf. JaP, p. 102; the feminine epitheton means "illustrious."

L. 4: rntn, cf., e.g. the personal name rntn in Qaṭ CIH 840/1 and the name of a woman in CIH 495/3-4 (for some remarks on this text, cf. JaMAR, II, pp. 39 B, 41 A and 46). - wb..... the personal name was composed of six letters, the first of which is b, because l. 3 and 5 have each 25 letters, while l. 1 and 2 have each 26 letters.

L. 5: cfr, cf. Ar cafara "to irrigate the cereals," and cafar "the first or the unique irrigation of the fields;" cf. also cafar in Dāṭinah "terrain qui a été arrosé, mais dont l'eau a été absorbée qu'il est à sec" (cf. LaGD, pp. 2306-2307). - thmm is the name of the plain around J. Macsāl. The expressions

bmrgh/rµmtn/tntn (here),

bmrgh/rµrm/qdmn (Ja 2862/5), and

ym/µrgh/tmn (Ja 2860 L)
clearly suggest that bhrg (cf. JaSIMB, p. 439 B) cannot be translated "slaughter" or even "battle" because such events last one day or two days at the most; a translation, such as "conflict" (cf. Ar ḫmr; as in RBS 3945/13; bhrg) would be more appropriate for allowing enough time not only for the news to reach the authors of the texts Ja 2861 and 2862 but also for these authors to have the inscriptions engraved. In such a case, ym or b would be plainly justified. Furthermore, the gender of tnt leaves no doubt as to which word this adjective refers, and none of the three words bmr, nmr and tmr is indicated in their text or known elsewhere as the name of a month; each of them must be understood as an ordinary noun indicating a certain period of the year. tmr (cf., e.g. JaSIMB, p. 450 B: "fruit") refers to the fruits season; cf., e.g. ḫrm "autumn" and "fruits of autumn" (cf. l.c., p. 437 B, and above, in the onomastic list of Ja 2848). - bmr may be translated "vintage," the season of the wine-harvest or of the making of the wine; cf. Ar bmr "wine;" also in Dāṭinah (cf. LaGD, p. 643) and modern Sāncapīte (cf. E. Rossi, L'arabo parlato a Šancapī, Rome, 1939, p. 245 B.) - For nmr, cf. Ar nmrīr "a collection of clouds having marks like those of a namīr (leopard);" those spotted clouds are the premonitory signs of the rain; nmr refers to the rainy season.

CIH 658/1-3 may be restored as follows on the basis of the preceding text:

1. [mc-dk]rb//esr/bn/m-hr/w'dh
2. [wl]n]/ qyl/rdm/whln/<bn/> whb
3. [al]/ bgb/
1 [Macadka]rib Æs-car of the (clan) Mucahir and of (the tribe) Hā[...]
2 [lān.] ruler of Radmān and of Hawlān, <son of> Wahab-
3 [qil.] has made wide -

bn was omitted in 1. 2 by haplography with n of hwln. - bqr, e.g. Ja 2366/3.

Ja 2862: engraved on a southwesterly side of the eastern part of the massive, east of the crevice and about 10 m. below and east of the preceding text; J. Māsāl 2; cf. photograph in pl. 21.

1 sydm/pršl/bn/mchr/wdhwln
2 bn/hwbɔl/cmdn/wwtim/yrt¢
3 wlhɔt/bryɔ/ɔql/rdmɔn/wh
4 wln/hqny/ɜmsn/tɔlyt/ɜwɔ/c
5 fr/bthmɔn/bmhrɔ/ɜnɔn/ɡdmɔn

1 Saydum ÆrSal, descendant of (the clan) Mucahir and of (the tribe) Hawlān.
2 son of Wahabɔl Æmdān, and Watɔrum Yartac
3 and Lahay-at Baryɔn, rulers of Radmān and Hāw-
4 lān, has dedicated to his Šams cAlɔyat, when he
5 has irrigated the crop in Tahmum during the conflict of the first dotted-clouds season.

A brother of the principal author of Ja 2861 is the author of the present text and he has the same associates as rulers of the two clans Radmān and Hawlān. sydm is attested as a personal name in the Qat graffiti from the country of Mukerās; cf. also sydn in RES 4197/5. - pršl, cf., e.g. JaSINB, p. 406 B. - For the interpretation of 1. 5, see above, the commentary on Ja 2861/5.

Ja 2863: a Qat text engraved about 4 m. above the level of the platform listed in connection with Ja 2861, about 2 m. below and to the right of the preceding text and on the same side of the eastern part of the mas-

1 hɔfn/ɔm/bnc/wrbmɔ/ɔ
2 b/tɔdmɔw/bytn/lwbn/y
3 kwh/wkl/mqɔs/wɔsqɔts
4 lɔrɔsnɔy/bɔɔm/yhrɔs

1 Hawfɔɔm Bawɔ and Rabibum
2 ɔAb have directed the building of the house Lawbɔn
3 Yakɔwɔh and all its courts and its annexes
4 for the lord of them both, ɔAbɔɔm Yuharsis.
L. 1: hwfcm, e.g. Ja 2473/5. - bwj is known as a Sab verb "to conclude an agreement with someone" in Ja 2762 u. - rbwa, for Sab, cf., e.g. JASM, p. 411 a.

L. 1-2:_pb, Min Ja 2396 d, Sab Ja 2615 g, and Qat, e.g. RES 4944 B b (cf. JA MAR, III, p. 141).

L. 2: tawm, e.g. Ja 2470/2. - lwbn, cf. the feminine personal name lwb in Bellerby-Habban 2 m B/1-2. - ykwh, cf., e.g. khyc in Ja 2754 j. For the name of the house, see below, the commentary on Ja 2867.
Bellerby-Habban 2 m (cf. G. Ryckmans, in Le Musion, 62 [1949], pp. 108-109 and facsimile on p. 63; the photograph in pl. 6, top, is useless) is composed of two texts:

A (the two upper lines) ghmm (as in the edition) Gahnum. - E.g. ghm in Sab Ja 2816 b/1.

B (the two remaining lines): a boustrophedon text:

```
towt 1  <-  1  Has sojourned [here]
 wb/sht 2  Luwab [of the family] >Ashat.
```

towt, feminine of tow (RES 3945/2), 5th form of tow, "to stop and sojourn at one place." - lwb, cf. Saf Wi 262 b (cf. JA MAR, IV, p. 158 B). - sht, cf., e.g. shtm in Hadr Ja 2493 b.

L. 3: mbh, e.g. Sab Dosta 1/7 and 7-8, where W.W. Müller translates it as "Bauarbeit" (cf. NESE, II, p. 140). This translation is vague enough to fit any kind of construction. Cf. Ar qābat "court (of a house)." - sht, plural of cšq; for the verb cšq, cf., e.g. JA MAR, III, pp. 54-55 on Ja 2470/3. Here, cf. Ar cśqā "to stick to someone;" the noun may be translated "annex."

L. 4: bcm, e.g. Ja 391. - yhrçš (for Sab, cf., e.g. JASM, p. 408 B), also known in Hadr RES 2687/1; attested here for the first time in Qat. bcm/ yhrçš was the chieftain of the two authors.

Ja 2864: a very damaged text engraved about 3 m. above ground level on a vertical panel about 150 m. northeast of the main group of texts; J. Macsál il; cf. tracing in pl. 18.

```
1 lbycct/yr, hm[/bn/m]c, hrj/w, dh, wln/qyl
2 rdmn/w, h, y, /bn/wb>l/yzh/bq\, r/, w, h,
3 fcl, f[whql/kf]\mb{ny/c, rrn/shrm/wdr]
4 thw/[whlfhw/w]gm>t\h\, w/...
```

1 Lahaycatat Yarham, [descendant of (the clan) Mu]cahir and of (the tribe)Hawlan, ruler of
2 Radman and Haulan, [son of Wahaboll Yahuz, has made wilde and ordered the exe-
3 cution of, [and prepared, all] the cons[truction of the fortress Sah-

rarum, and] its [warehou-]
4 see [and its gate and] its enclosure walls [and ...]

The text is a short summary of Ja 2867, which is used in the restoration of the destroyed sections of the present text; but the order of the nouns of l. 3-4 is reversed in Ja 2867.

L. 1: lbyctt/yrhm: the name was borne by a Sab king, who reigned south and southwest of 'Ancs about 65-55 B.C. (cf. JaSIMB, p. 473 c; also attested in Sharaff 9/1) and the ancestor of the authors of RES 2633 which is dated of the year 640 of the Sab era.

L. 2: wbb>1/whz (cf. also Ja 2867/1) is also the name of a Sab king (cf., e.g. JaSIMB, p. 476 B), who reigned in Mārib about 160-145 B.C. - [bqr]: the upper fourth of the last letter is still on the stone.

L. 2-3: the two verbs b<z and b<q are also mentioned in Ja 2867/1-2. - hfc, Sab RES 4174/4. If the 4th form does not have the same meaning as that of the 1st form, it then means "to order something to be done," viz. "to order the execution of something." - b<q/kl: six letters are missing between hfc and mb[ny]; the three verbs of Ja 2867/1-2 have three letters each; such a verbal form fits perfectly well if the two other letters are kl. For b<q, cf., e.g. Ja 1819/6.

L. 3-4: Srt, plural of Sr; cf. Ar sāra (i), 8th form "to procure for oneself wheat or other provision from a place to be laid up in store," and Sirat "wheat or other provision that is bought from a place to be laid up in store." The noun may be translated "warehouse." - My restoration of l. 2-3 gives each line the same number of letters, viz. 24; and the contents of l. 2 are assured. - [whlhw/w]g=th/w: the order of the two nouns is reversed in Ja 2867/4 and RES 2633/7.

Ja 2865: a group of three rock inscriptions engraved on a northern vertical panel located about 200 m. north of the southeastern massive of the site; J. Māsāl 12; cf. tracing in pl. 18.

Preliminary note. - The following graffiti do not contain any name typically Qat; they may, thus, be considered Sab as the great majority of the other texts from the site. - The palaeography of these graffiti is interesting because of the forms of 2 and w. The letter 2 found in text c/1 is composed of a rectangular triangle with the right angle in the upper left corner, and the diacritic part of the letter is composed of two short vertical lines. This form of 2 cannot but be very old and is a very close, if not direct, derivation of the Protosinaitic form (cf. JAPRER, p. 52, fig. 3). The first form of w found in text a/1 is common in Tham, and its value is ascertained by text b/1. Texts a and b/1-2 have in common not only two new theophoric names with the same verbal form as second component but also the same family name.

a: a cartouche of 33 x 19 cm.

<cmwyc 1 <ammyawc

k<cm 2 [of the family] Kacdad.
<cmwyc: for the second element of this new theophoric name, cf. Ar wacá (i) "to keep in mind, consider." - k<cm, cf. the personal names k<cm (Ja 2706)
and kcdh (Qat RÊS 3902, n° 48).

b: above and to the left of the preceding cartouche, another cartouche of 27 x 29 cm.

[lywc] 1 [lyawc]
kcdh 2 [of the family] Kacdad
rcb 3 was frightened.

c: another cartouche below and to the left of the preceding one; 36 x 28 cm.

[lyng] 1 [lyangan]
šrkn 2 [of the family] Šarkum.

[lyng]: for the second element of this new theophoric name, cf., e.g. snc in RÊS 4050/3. The left vertical stroke of ɔ is also a part of l, - šrkn, cf. Ar sarika "to be weakened."

Ja 2866: on the southern side of a boulder southwest of the so-called tombs; J. Mâcâl 13; cf. tracing in pl. 18.

<hdm> 1 Hadam
<cmns> 2 [of the family] Āmmnasâq.

<hdm>, Tham Hu 783/2 (cf. JânMâR, VII, p. 191 B) and Sab hdnlt (Ja 2816 r); cf. also in Saf, e.g. hdm (CIS 1992 bis in JânMâR, IV, p. 158 A). - <cmns>, cf., e.g. nsglh in Ja 2816 h. The last two letters form a monogram; the broken line seems to have been added to ɔ when the engraver noticed that he did not have enough space for a normal ɔ to the left of ɔ.

Ja 2867: on the eastern extremity of the southeastern panel of the massive and about 20 m. above the level of the rocky platform facing that section of the massive; J. Mâcâl 9; cf. photograph in pl. 21.

1. lhy<ctt/>y<rh<tn/>bn/>chr/>w<dlwln/>qyl/>rdm/>wwhln/>bn/>whbc/>yhz/>br>b
2. bfr/wfr/h<qf/>ß<sm/>cltn/>b<crw/>shrm/>ms<sm/>lbny/>chr/>b<cl/>bytn
3. hrn/wkl/>f<l/>w<df/>wa<dl/w<dbt/>wkrtyt/>w<mt/>wmyn/<wntl/<<wa<
4. nqt/wmsb/>w<tab/>w<ry</>wa<ln/>w<rlt/>w<st/>w<pgn/>wntl/>whl/>w<swrt/<d
5. n/cnt/>shrm/>whtm/>gn/>s/>nt/>hrgn/>bc/>wcln/>cll</wkl>
6. st<tn/>w<mbr/>whrd/>ß<sm/>b<sk<wtrg/>s<sm/>cltn/>b<ml/>w<ad/>cttr/<s
7. rgn/>w<nwln/>cm/>w<blh/>w<yl/>w<qnt/><sc/>w<dm/>yhrbg/>wkl/><sc
8. bhmw/>w<ld/>rrd/>lhy<ctt/>ß<sm/>w<lblt/>etnt/>shrm/>w<dlw/>w<ag/>bytnw/<b
9. whln/>w<ct/>bytnw/>bcl/>bytnw/>ln/>wbytnw/>wkl/>bytnw/>w<gln/<w
10. dyynyn/>w<sc/>wkm/><sc/>y<ln/>w<rg/>bn/>bytnw/>wkl/>bytnw/>n<cm/>wync

1. la<at/>Y<rh<am/>of/ð<cln/>Mucah<ir/>and/of/ð<tribe/>Hawl<i, ruler
of Radmān and Hawlān, son of Wahab-il Yahūz, has built and
made wide and readied the stela of Šamsum cAlyat in her fortress Šah-
rarum Mušammasum for the descendants of (the clan) Mucahir, the masters of
the house
Hirrān and all the work, viz. the oratory and the incense burner sanctua-
ries and the towers and the buttresses and the cisterns and the rain col-
lectors and the lodgings and the
passes and the road and the reception hall and the sheds and the pathways
and the warehouses and the fortification system and the walls and the gate
and the canals of the
fortress Šahrarum. And he has put together the enclosure wall of this for-
tress Šahrarum within the enclosure wall of the city of Waclān and all the
writings and the pastures and the arable fields and the restricted areas
of Šamsum by the ordinance and the order of Šamsum cAlyat and by the favor
and the providing of cAttar
Sargān and their god, cAmm, and of their deities of the irrigation, and
with the strength and the power of their tribe Radmān Yuhargib and of all
their
tribes, the <chi> idren of cAmm. Lāhaycatat has entrusted to Šams and
the deities of the fortress Šahrarum his understanding and the understand-
ing of his brothers and of their
children and of their assistants, the masters of their house Hirrān and
of their house Hirrān and of all their houses and what they have possessed
and
what they shall possess, and of their tribes, the tribes he shall rule and
govern among their house Hirrān. And that it may have been and be pleasant
for them!

The text, which is written by the same author as Ja 2864, may be divided into
three major sections:
1. 1: the author's identity;
1. 1-8: the list of the author's achievements inside (1. 1-5) and outside
(1. 5-8) the fortress Šahrarum which is located in the city of
Waclān;
1. 8-10: the list of the author's dedications to the female deities of
the fortress Šahrarum;

The main characteristics of the text are (1) the unusually long
enumeration of the various sections of the fortress Šahrarum (1. 3-4), and
(2) the presence of three appellative epithets, viz. māsmā "sunny," tāzl "it was very mighty," and yhrbg "it was honored"; they qualify the name of the fortress Šahram, the name of the city Waclân, and the name of the tribe Radmān, respectively. The second feature is already attested in Ja 2863, where the appellative epithet of the name of the house lwbn is ykwh. The name of the house lwbn/ykwh means "the thirst is overcome [here]." This name is paralleled by the name of a Qat house in RES 4094 (cf. JaAP, pp. 111-112), and the origin of the founders of Waclân and Šahram is Qat. The expression wcln/tāzl of 1. 5 may also be understood as a whole phrase with the meaning of "the ibex is very mighty." However, it is not immediately obvious how the same reasoning may be applied to šhrmm/māsmā (1. 2) or rdmn/yhrbg (1. 7) because the root sbr and rdm mean "to open (the mouth)" and "to stop, close," respectively. In these two cases, it seems better to assume that the epithets māsmā and yhrbg were given to the city and the tribe independently from the actual meaning of their respective names.

L. 1: same identity as in Ja 2864/1-2.
L. 2: brw/wbrw/whgb, cf., e.g. brw/whgb in Ja 1819/6 (thus, brw/wh[gb] is possible in Lu 15/1-2) and bwr/wbrw in Lu 26/2-3.
L. 2: māsmā: the -m is explained by the mimiation of šhrmm; cf. Ar mušamnas "made in the sun;" the epithet means "sunny."
L. 3: fcl is the general word indicating all work done in the fortress and is followed by the list of seventeen words, each of them specifying a particular kind of work; the first of them, ṭdgn, is introduced by the conjunction w. which has the value of "viz." - swbt, plural of ṣwb, cf., e.g. Fakhry 93. Here as in Ga 51/1, 2 and 3, swbt is distinguished from ṣmp, "enclosure wall" and ṣmfdt "towers," but in CIH 40/3 and qat RES 3552/3, swbt are parts of a ṣmfd. The meaning of Ar ṣwbt "a side; a lateral, or an adjacent, part of something" (cf. also in Datînah ṣgb tūtē, and ṣgb ṭas, monceau in JaGD, p. 2154) suggests that those swbt may be the "buttresses," such as those at al-Masâjid (see above, p. 59). - krfst, plural of krf (e.g. CIH 107/2); cf. the Qat plural form krwf in Groom-Beihan 19 a. - ṣmtr, plural of ṣmr (cf. JAIME, p. 440 A); the other plural form is ṣmwr in CIH 3/6. The ordinary meaning of "irrigated field" is not suitable in the present text, which lists several kinds of constructions accomplished atop a rocky hill. I suggest translating the word as "water collectors," viz. the open canals masoned alongside the hillside to collect the rain water, such as those at Baynūn. When the rain collector is built atop a house, it is called ḥnb (see above, e.g. Fakhry 74/2, p. 4). - ṣmynst, plural of ṣmstn, as in Ga 3/5 (see below, appendix no 2).
L. 3-4: mnlt (e.g. CIH 418/1), plural of mnlat (e.g. Ja 1012 m/3).
L. 4: ṣmb, e.g. CIH 418/1, not "military campaign" (cf. JAIME, p. 440 B). - twt, cf. tawattab "être assis de la manière orientale" in Datînah (cf. JaGD, pp. 2901-2902) and in Ḥadr (cf. Lah, pp. 339-341). In the present text, the word may be translated "reception hall." - ṣrūs, plural of ṣrū; cf. Ar ṣrū and ṣrūs "shed." - ṣmwl, plural of ṣmwl of CIH 606/1. The word of the present inscription refers to some construction in a fortress; and CIH 608 is engraved inside the cleft of a mountain (cf. WiZAG, pp. 66 and 95, note 246,
and JaMAR, III, p. 10). Since the property of Aratac and his friends is described as being north- and eastward of the place where CTH 608 is engraved, N. Rhodokanakis' suggestion of a "Hohenweg" is surely correct. This interpretation is also suitable in the present text, since Ṣahrarum is built atop a rocky hill. The difference between mglt and mwtlt seems to be that the first refers to the passes leading to the fortress and the second the passes connecting the various sections of the fortress to each other. - mbsn, cf. Ar bsgn "fortification, fortress," and ḥṣn and muḥṣsan "fortified;" mbsn of the present inscription refers to the whole system of fortifications. - msbrt, plural of msbr, plain writing of mbrt (e.g. RES 4788/1).

L 5: ḥṣq, cf. ṣm, e.g. in JaSIM, p. 428 A. - ṣɔl, cf. Ar ṣazal "vehemence of fight or war;" here the denominative 5th form may be translated "to be very mighty." The normal meaning of Ar ṣazala, 5th form (said of someone's mind) to be or become strait," can hardly be used, even given a material meaning. Cf. also the personal names ṣaz (cf., e.g. JaSIM, p. 408 A), and ṣal (Ja 2774 L).


L 7: ṭhrb, epitheton of ṭdmn and well known in the Qat royal onomastics; cf. cf. Ar ṭr, 4th form "to honor, magnify;" here, in the passive voice, "he/ it was honored."

L 8: the first letter of ṭldm, the well-known Qat expression, was forgotten by haplography with the last letter of the preceding personal pronoun ḥmw. - ḥlt, Qat external plural of ṭlt.

L 9: ṭd-dhrnw, e.g. Gl 1364/4 (GrR 42; cf. A.G. Lundin, in Pismennyje pamjetniki i problemy istorii kultury narodov vostoka, 9, 1973, p. 36). - ḥtn/hrn/ḥtn/hrn/hrn (RES 3958/13), and it is with this ḥtn/hrn that WiZGl (p. 456 B) suggests to identify Ḥirran, north of Ḥamār. The author does not specify which one of the two ḥtn's he has in mind, and ḥtn near Ḥamār is too far away.

L 10: ḥtw/n ṭnlw/mwrcmn is a variant of the well-known expression 1dt/n=mt/ wtn/cmn/ (e.g. CTH 758-9), which may depend on a verb (e.g. RES 3990/10), in which case dt may be introduced by a preposition, such as b, if the verb requires it; cf. Qat Ḥaw/WI/3-4.
VII - J. Dîn.

J. Dîn, with an elevation of 2890 m. and about 600 m. above the surrounding plain, lies about 12.5 kil. southeast (in a straight line) of Ḫamrân, about 200 m. north-northeast of the asphalt road Ṣanʿâ-Gyûb, about 600 m. above the surrounding plain, lies about 12.5 kil. southeast (in a straight line) of the village called Benî Mîmûn (located west of the road); the coordinates of J. Dîn are 15° 36' N - 44° 2.5' E on YARNA, sheet 5. For an introduction to J. Dîn and a plan of the mosque, which is built atop the mountains, cf. CIH, I, p. 168. Beside the mosque, the site is also composed of two cisterns located northwest of the mosque. The first cistern is nearby the mosque, but the second is about at the first third of the descent.

CIH 103: a grayish sandstone re-used about 5 m. above ground level at the eastern extremity of the southeastern wall of the mosque; approximate measurements: 64 x 20 cm.; the text is in relief; cf. tracing in pl. 18.

The final h is certain; only the extremities of the letter are covered with cement which is represented on the tracing by the dots surrounding the text on three sides.

CIH 104: a grayish sandstone lying on its right side and re-used about 4 m. above ground level at the northern extremity of the east-northeastern wall of the same mosque. Stone: 41 x 22.5 cm.; letter height: 2.5 cm.; space between the lines: 0.5 cm.; cf. tracing in pl. 18.

1. rbšmsm/> glm/wbn"[y]
2. hw/>frm/hqnyw/ctt[r]
3. bcl/mbbh/jn>on/dn/s[l]
4. mn/hgn/wkhw/bms=1[h]
5. w/>mwb/rdg/ctt
6. r/>bdhw/rbšmsm/bkl
7. oml/>stml/>cmhw/wl
8. wzc/>cttr/sgd/>bdhw/r

9. bšmsm/bkl/>mlz/>ystml
10. czn/bcmhw/wl/>cdhw/n
11. ctmw/>wfy/>wzwldm
12. qdkrm/>m>/>wpmr/rd
13. qm/>cy/>rdhw/<wmsm
14. [thmw/>hrynhw/bn/>ndc
15. [wšgy/>sn>/>bcttr/>šrqn

1. Rabbšamsum >Aglum and his
2. so[n] Ḫafrum have dedicated to cAtt[ar,]
3. master of the sacrificial altars of Dîn-ăn this s[ta-]
4. as he has ordered him through [H]is ora-
5. cle in praise because cAttar has bestowed upon
6. His servant Rabbšamsum all the
7 favors [which] he has besought from Him. And that
8 <Attar may continue to bestow upon His servant Rabb-
9 šansum all the favors [which] he shall beseech
10 from Him. And that He may make them happy with pros-
11 perity and safety and children
12 male [and] pleasing, and [with] fruits per-
13 feet in all their land and [their] arable
14 field[s.] And that He may preserve them from the hostility
15 [and the wickedness of an enemy. By <Attar Šarqân.]

The setup of the letters requires the restoration of one letter at the end of
1. 1; the bottom is broken off and, consequently, the first five signs of 1.
14 and the whole of 1. 15 are missing. My restoration of 1. 15 has the same
number of letters as 1. 14; for bcttr/srg, cf. CIH 105/5.
J.H. Nordmann - E. Mittwoch (cf. Sabäische Inschriften, Hamburg, 1931, p.183)
suggest that the name of the master mentioned in CIH 67/8 might be restored
rbsmwn/zl[m and be identified with the author of CIH 104. WIZOL rejects the
preceding suggestion (p. 328) apparently because in CIH 67, the master's
"zweiter Name ist nicht lesbar" (p. 370, note 327). Yet, CIH has read it as
v[nc]m on the basis of 1. 8 and 21. The last visible letter of CIH 67/8 is 2
instead of v; thus, [l..]m, which may be restored z[ml. However, this res-

oristation is no more probable than that, e.g. of zwhm, zrym, etc. Even were
the restoration of zl[m correct, the identity of the two names would still
not prove the identity of the two persons involved; the two above mentioned
texts would have nothing else in common.

L. 2: *frm, e.g. CIH 663/1.
L. 3: mdbh, plural of mdhbt (e.g. CIH 679, where CIH, III, p. 108, omits the
word divider after the word).

CIH 679: Ist 7488: a yellowish limestone; maximum thickness: 7.7 cm.; front
side: 36.8 x 16.5 (left) and 16 cm. (right). Symbol: width: 2.2 cm. Text:
22.9 x 11.9 cm.

CIH 105: a grayish sandstone re-used 70 cm., above ground level in the north-
western wall of the qiblah of the same mosque; stone: 48 x 22 cm.;
visible thickness: 19.5 cm.; letter height: 3.5 cm.; space between
the lines: 0.5 cm.; cf. tracing in pl. 18.
As for CIH 103, the dots in the tracing of the present inscription represent
the areas covered with cement, most of which has been removed sufficiently on
both the upper and left parts to allow the reading of the letters.

1 ...r"m/pnmd/bn/mhtlkr/hqv`/str/"[b=1]
2 r"m"dbh/crr/don/dn/gg"l"mn/wnw/wfhw[/b
3 ms1hw/k1/yqynhw/s1lw/lwfy/bwhw[/l]
4 hycstr/wl/sdhw/w/hm/wnm/wfym/wl[/w]
Ahmad, son of Mahtam, has dedicated to Attar, [master of] the sacrificial altars of the fortress Dinân, this statue as He has ordered him [through] His oracle to give Him a statue for the safety of his intendant [Lun-]haywatattar. And that He may make them happy with prosperity and safety and child[dren]

male [and] pleasing, and perfect fruits. By Attar Šargân.

L. 1: ...m: the first name was composed of five letters and, thus, belongs to a nominal formation, such as ʾalql, maṭṭam, as mhtcm. - ʾahmd, cf., e.g. jaSTD, p. 406 A. - mhtcm, cf. ḥṭṭ of Ja 2619 c. - bc] is restored on the basis of CTH 104/3.

L. 3: brw, see above, pp.97-99. - The setup of the letters imposes the restoration of one word divider and one letter at the end of the line. [l]haywatattar: for the first element of this new theophoric name, cf. ḥṭṭ in RēS 4811 + 4808 (see above, p. 34).

For the name ḏnɔn (cf. Wi2GL, p. 327), cf. Ar ḏnɔ "origin, root, race;" see also above, p. 26.
The coordinates of the well-known city of CAmrân are 15° 40' N - 43° 56.5' E on YARNA, sheet 4, and the city lies immediately west of the asphalt road Şancâ - Şacadat.

CIH 97: Sa 8 (cf. HABCR, p. 14 B): a stone re-used upside down in the north-northwestern wall of the main gate; 185 x 33.5 cm. The inscribed surface is pecked except for a strip alongside of the edges, which are more or less polished and ornamented with straight lines perpendicular to the edges of the stone; width of the strip: 4.3 (top), 3.5 (bottom), 2.5 (left) and 1.6 cm. (right). The text is in a relief of 1 cm.; 45 x 18 cm.

Ja 2868: a stone re-used upside down in front of a house; 61 x 25.5 cm.; maximum thickness: 27.5 cm. Letters in relief: height: 9.7 cm.; and thickness: 0.6 cm.; cf. tracing in pl. 18.

...]mipchhmw/zcf...
...]ten tower zAg[...
...b]n/kl/bytn[...

CIH 663: Sa 9 (cf. HABCR, p. 14 B): a stone re-used in the northwestern wall of the house of Qubbân; 91 x 26 cm. Letter height: 6.2 cm.; distance to the edge: 3 (top) and 20.6 cm. (left). A long straight vertical line is engraved to the left of both lines and is missing in CIH's tracing.

RES 4982: Fakhry 130: Sa 4 (cf. HABCR, p. 13 A): a stone re-used lying on its right side above the front door of the house of al-Magrabi, in the west-southwestern wall of the house; at 2.36 m. above ground level; height of the stone: about 46 cm.

Ja 2869: a stone re-used to the right of an arch, about 5 m. above ground level, in the northeastern wall of the same house; approximate measurements: 50 x 30 cm.; the text is in relief; RES 4979: Fakhry 128 (cf. FEAJY, I, p. 152, and IVET, p. 79): Sa 2 (cf. HABCR, p. 13 A); cf. tracing in pl. 19.

1 ...]/wpyhwr/numm/3bnyh/w/...
2 ...]t/bythmwr/rymn/whlttt[...
3 ...]t/walt/wthgr/[...
4 ...]hmn/bm/mqum/m[rchhw/...
1 ...] and his brother Nimrum, and h[is sons [...
2 ...] of their house Raymañ, and three [...
3 ...], and the ramps and the defensive works [...
4 ...]han with the power of [their] lord ...
L. 3: dzlt (e.g. Min RÈS 2869/3), plural of zlt (e.g. CIH 40/4). — thgr, plural of thgrt, are the masonry works that render the house or the like inviolable or protect it; cf. Ar bâjr or bâjrat "protection."

L. 4: [zhctw] was followed by the name of a deity rather than that of a ruler or chieftain.


| hlt/ʃwfr | 1 | Coffin of Šufla- |
| m/ʈt/ʈrнструwl | 2 | ram, her of [the family] cArrấn. And may |
| thgrn/cly/ʒwl | 3 | it remain interdicted thanks to her |
| dhw | 4 | children. |

YM 333 is a plaque of slightly bluish alabaster; 18.4 (top) and 18.8 (bottom) x 19.5 (left) and 19.3 cm. (right); maximum thickness: 2.5 cm. Text: inserted between two vertical lines, and each line of the text is between three horizontal lines; height of the lines: 2.1, 2.5, 1.8 and 1.8 cm.; distance between the lines: 0.3 cm.

Wl thgrn/cly/ʒwlhw: thgr/cly is related by A.G. Lundin to Ar hajara caša "to prohibit, prevent someone" (p. 39), and he translates the whole expression as follows: "but this [: the coffin] will be shut out against [: protiv] his [: ego] children" (p. 38). Such a translation is unacceptable because the access to the coffin of a woman would be prohibited to the children of someone who is not even mentioned in the text and whom the editor identifies without the slightest proof as either the husband or the father of the dead woman (p. 39). -hw of ʒwlhw refers to the woman ʃwfrn. In the present case, thgr/cly cannot be the equivalent of Ar hajara caša; instead, cly must be given the meaning of bi yadi "by the hand/means of," and the word introduced by the preposition refers to those persons to whose care their mother's coffin is entrusted so that it may remain inviolable or interdicted (cf. Ar bi Ԁjr).
Appendix n° 1.

A.K. Irvine's paper on coinage and weight, and Ja 2873.

The expressions ḫlm/mlm/mṣ-m/s-ylytm of CIH 376/3-4 (see above, p. 82) and blṭ/ḥmtm of Ja 2855/3 (see above, p. 87) make it necessary to review in detail A.K. Irvine's paper on coin and weight (cf. JAOS, 1964, pp. 18-36) to which an undue recognition has been generally given so far.

A - General evaluation of the paper.

The paper is characterized by an unusual mixture of the three following elements, viz. (1) inconsistent arguments used as the normal way of reasoning aimed at developing preconceived ideas on SA coins; (2) a complete disarray in the ordering of the material; and (3) an exacerbating method of referring to publications.

The purpose of the following cases is to exemplify the preceding general description of A.K. Irvine's paper and, ultimately, to introduce the reader to what he may expect to find in it.

(1) The author translates ḫḏr RŠ 2693/2-3, -/sqnty/dḥbhn/dmd (1.3)lwṭ/hlm/dḥbm/qyūm/- as follows: "an offering of gold whose weight is a ḥlm in red gold" (p. 25), with reference to note 2 which reads as follows (the divisions are mine):

"[1] A monetary context is unlikely in view of the qualifying phrase, 'in red gold'. [2] Beeston has suggested to me that ḥlm might mean something like 'standard ingot'. [3] One might then compare the root ḥlff, cf. Hebrew ḥalifah 'substitute', and Arabic ḥalaf 'restitution; payement d'une dette' R. DOZY, Supplément aux dictionnaires arabes, Leiden, 1881, p. 397 A."

Ad [1]. An expression, such as "in red gold," cannot in any way exclude the object involved from being a coin. The author's statement, which would amount to excluding the red gold as a material for minting coins, is not realistic. Furthermore, the author's interpretation of dḥbm/qyūm as "the qualifying phrase" of ḥlm is gratuitous and is nothing but the consequence of his preconceived understanding of what the text should mean.

Ad [2]. A.F.L. Beeston's suggestion is another example of an interpretation resulting from a preconceived understanding of what the text should mean on the basis of A.K. Irvine's grammatical interpretation of dḥbm/qyūm. The suggestion is offered without any etymological backing which would have justified or, at least, made possible the derivation of "standard ingot" from the root ḥlf.
Ad [3]. A.K. Irvine's endorsement of A.F.L. Beeston's reasoning led him to search for an appropriate etymology: such a method is precisely the opposite of what true scientific research should be. And to explain SA hlf, he has recourse to the Ar root hlf because his first parallel is Hebrew h lifāh, where h corresponds to Ar h; in other words, the author started his research at the wrong end. However, the result of his etymological research leading to a meaning which has nothing whatsoever to do with "standard ingot," the author did not retain A.F.L. Beeston's suggestion in his own translation. If the reader keeps the two preceding paragraphs in mind, he cannot but wonder why A.K. Irvine even mentioned A.F.L. Beeston's suggestion. He may find the answer in note 1, where the authors writes: "I am no less indebted to Professor A.F.L. Beeston[,] who read the typescript of the article and made some valuable suggestions on it, many of which have been incorporated" (p. 18, note 1). How can a remark or suggestion be "valuable," if it is set aside? For some remarks on RES 2693, cf. JANAR, II, pp. 38 A, 41 C and 56.

The key word in RES 2693/2-3 is mlw and J. Halávy's etymology from Ethiopic mlot "weight, value" (cf. RES, V, p. 47) has been commonly accepted, but A.K. Irvine seems to claim to have discovered the second value of the Ethiopic word (p. 25). The first meaning of the word was retained preferably to the second because it is the fundamental meaning of the transitive form of the Ethiopic verb; cf. "librare, pendeire, ponderare" in A. Dillmann, Lexicon linguæ aethiopicae, col. 1078. However, the intransitive form of the same verb "aequum esse, aequare" (cf. l.c.) justifies the translation of mlw as "equivalence," viz. the quality of being equal.

The fundamental meaning of Ar halafa is "to swear," and Ar hilfat is "an oath." Therefore, hlfm of RES 2693/3 may be interpreted as a noun used as an adverbial complement of the understood verb kwn, and be translated "by oath." The apodosis of the phrase is dhbm/qyhm.

I suggest translating the pericope of RES 2693/2-3 as follows:

"an offering of bronze the equivalence of which is by oath red bronze."

The main difference between the preceding translation and that of RES (V, p. 46, and commentary on p. 47) lies in the grammatical interpretation of hlfm.

(2) The author's analysis and remarks on the major texts studied by him are scattered all over his paper, and the reader is forced to painstakingly patch all the pieces together to have the author's complete view. For instance, the study of CTH 73 is scattered over pp. 19, 20, 23, 28, 32 and 33, and that of CTH 373 over pp. 19, 21, 23, 26, and 27.

(3) The author's way of referring to publications may also force the reader to a long search to find out what "op. cit." actually means. A very good example is the following. On p. 28, the author summarizes N. Rhodokanssis' etymological research on hbst with reference to note 2, which reads as follows: "Op. cit., pp. 25-6." If the reader wishes to check that particular reference, he has nothing else to do but to start reading the pages backwards; he finds nothing on pp. 27, 26, 25, 24, 23, 22 and 21; he finally finds what he is looking for on p. 20, note 3.

The use of "op. cit." to refer to a publication mentioned so far away is a nonsense and all the more so because the repetition of a shortened title, such as, e.g. "Katakanische Text, II" would not have added a single line to note 2 of p. 28, and would have prevented the reader from wasting his time in search for the title in question.
Another example comes from p. 32, note 4, where the reader sees "Cf. also Conti Rossini, op. cit., p. 604." The reader finds nothing on p. 32, 31 and 30; he finally sees Conti Rossini's name on p. 29 and the reference in note 4. The present example is singled out because A.K. Irvine is inconsistent with himself: the whole reference "RSO IX (1923)" is printed on p. 20, note 5 AND on the following page, note 4 in spite of the fact that, between those two notes, there is no mention at all of another publication of C. Conti Rossini. Note also that vol. 9 of RSO does not bear the date of "1923," as A.K. Irvine repeatedly states, but instead of "1921 - 1923."

B - The legend of some coins.

Before starting the detailed study of A.K. Irvine's paper, it seems advisable to mention the question of the legend found on some SA coins.

In my booklet entitled Research on Sabaeon Rock Inscriptions from Southwestern Saudi Arabia (Washington, 1965, p. 4 and notes 4-7 on p. 40), I reviewed the question and suggested "a very satisfactory decipherment [of the legend]: kbr hll, one of the most important clans who gave so many eponyms to the Sab kingdom" (p. 4). It should be added that, in connection with shr hll, A.K. Irvine refers to Qat RES 4337 B/7-9, "which Beeston convincingly renders ..." (p. 34) and even summarizes in note 9, A.F.L. Beeston's explanation of "n/w/" of his transcription of l. 7: "The isolated letters n/w/ are evidently abbreviations, and the second obviously stands for wrqm 'gold pieces!" (cf. The Mercantile Code of Qataban, London, 1959, p. 8). The only things that are both evident and obvious are that n/w/ is A.F.L. Beeston's erroneous reading instead of wv/ "or," and that his booklet, which should never have been published, will forever remain the unequivocal proof of a presumptuous author who is so full of his own so-called evident and obvious interpretations that he could not wait for the definitive text to appear. I have already dealt with RES 4337 B/9-18 and C/l-6 in JaMAR, III, pp. 65-67; the rest will follow in due time.

C - Detailed study of the paper.

- 1 - The whole argumentation of the paper seems to be based on the assumption on South-Arabia according to which "it was not till relatively late that any attempt was made to produce its own coinages" (p. 35). It is impossible, in my opinion, to assume that the highly successful merchants of South-Arabia did not mint their own coins during their first historical period while displaying such an unusual skill in their buildings and irrigation systems.

- 2 - The whole argumentation is also based on the assumption that the SA coins inspired from Greek coins were those normally used in South-Arabia by local populations and practically the only ones in existence during the period of time indicated by their legends. Here again, I must disagree with such a theory which seems to have been, and still be, the common opinion. In my opinion, those Greek-inspired coins were exclusively minted for trade purposes and were not used by the ordinary people living in South-Arabia. Furthermore, the connection between the SA noun bltt (plural btt) and the Greek-inspired coins has never been proved, but is always taken for granted.
The only practical result of A.K. Irvine's paper is that "it is in one of the oblique forms (\textit{pallad-}) that the etymology of \textit{blt} is to be found" (p. 23). It is unfortunate that the author did not make any remark on the unusual equivalence of Greek \textit{p} and \textit{d} with SA \textit{b} and \textit{t}. An etymology based on a single normal consonantic equivalence in a word composed of three consonants is more a speculation than anything else.

Too often, the author seems to be confused.

a - "I am inclined to see \textit{blt} in \textit{R\&S} 4765/5 as a masculine singular form with slightly different meaning from \textit{blt}, plural of \textit{bltt}" (p. 21, note 1) because of his translation of \textit{R\&S} 4765/5, "\textit{wb/blt/stry/clm/wl}...", 'and with the \textit{blt}', in respect of which they (dual) have written a document of (?)..." (cf. \textit{1,Cs}).

(1) In both references to the text, the figure "5" indicating the line must be corrected to "3."

(2) The author's translation is practically the rendering into English of \textit{R\&S}'s translation (VII, p. 354).

(3) It is amazing that both \textit{R\&S} and A.K. Irvine would adopt a translation considering \textit{blt} as a singular form on the basis of a fragmentary text. Note that A.K. Irvine, by omitting to transcribe [...] before \textit{wb} induces his reader into error by suggesting him to believe that the pericope is complete at the beginning.

(4) It is a well-known fact that \textit{hw} of the expression \textit{bhw} may refer to a plural considered an entity; cf., e.g., \textit{Ja} 576/13. In \textit{R\&S} 4765/2-3, however, \textit{hw} does not refer to \textit{blt} but to a word of \textit{l}. \textit{2} which is missing as a result of the breaking of the original stone; a good parallel is found in Fakhry 30 bis/2-3, where \textit{dbhw} of \textit{l}, \textit{3} refers to \textit{zhm} and not to \textit{tty/m\textbackslash tm/bltm/drdym} which immediately precedes \textit{dbhw}.

(5) The translation of \textit{wb} preceding \textit{blt} in \textit{R\&S} 4765/3 is difficult because it could either include the preposition \textbf{b} "dealing with," or be the end of a noun.

\[1(1,3)\textit{wb/blt/stry/bhw/clm/wl}...\] of \textit{R\&S} 4765/2-3 may be translated as follows: "... (1,3). \textit{blt}, in which both (parties) have written an acknowledgment and ..."

A final remark should be made here: it is because A.K. Irvine's preceding inclination that \textit{HBISH}'s commentary on \textit{blt} (p. 30; cf., also pp. 78-79 in the word list) does not make any remark indicating that \textit{blt} is the plural of \textit{bltt} while pointing out on the very same page a fact as well known as "\textit{qym}, plur. \textit{qymn}"?

b - A.K. Irvine writes that "it is beyond any reasonable doubt that the reference of \textit{blt} should be sought within the coinage, but to mark it off as a specific type of coin, as is implied in translations such as 'balat-coins', is misleading" (p. 22), with reference to note 4 which reads as follows: "e.g. Mordtmann, op. cit., p. 323, 'eine M"{a}nzgattung', and most recently Jamme with 'blt', ... a South-Arabian coin" (op. cit., p. 124 A).
(1) The reader has to go back to p. 20, notes 1 and 8, respectively, to find the meaning of "op. cit." used in connection with the two authors listed.

(2) It must be strongly emphasized that (a) in each of the two publications, the quotation reproduced by A.K. Irvine does NOT come from the translation of any text, but from the commentary and (b) Jastrow's translation of bit is "bełat" (p. 124 A). A.K. Irvine repeats his performance on p. 20, note 8, when he claims that A.F.L. Beeston "translates [mryn of CIH 73/8] 'the purchasing (of corn)'." This quotation comes from BeST's commentary (p. 12), but the translation of the text has "the price" (p. 11), which, in the context, means "selling price;" and it is precisely this interpretation which, according to A.K. Irvine, "would be more appropriate in the context."

(3) A.K. Irvine's attitude is all the more reprehensible in that, instead of making up the two examples listed by himself of what he considers a "misleading" interpretation, he could have referred to BeDOSA where A.F.L. Beeston translates bit as "blt-coins" (NOT in italics on p. 42 in 35:20, twice) or "blt-coins" (p. 55 in 46:3 (c)) and blt as "blt-coin" (p. 54 in 45:3). Of course, the rules of mutual flattery exclude the use of such references.

(4) It is ridiculous to labor the point that an author dealing with a text and only transcribing a SA noun should not inform his reader that the SA word refers to a coin and not to an ass. It is also ridiculous to reject the translation of bit as "blt-coins" because, whether the word bit is generic or specific, it still is a coin and not an ass.

After writing the quotation reproduced above, A.K. Irvine adds that "to my mind it is ordinarily no more than the every day word for 'coins';" in other words, "when employed on its own without any further qualification, bit would be understood to refer to a standard denomination of coin" (p.23). These two statements are contradictory because, according to the first, bit would be nothing but the word designating a coin, although, according to the second, it would indicate a denomination of coin. The first statement should have been phrased to mean that bit was a generic term, and the second to point out that bit was a specific word. Furthermore, the second statement cannot be accurate because, regardless of the semantic history of the word bit, it is impossible to think that there only was one kind of standard coins; therefore, it would be impossible to know what kind of coin is involved in a particular case. When used without any further specification, bit has to be the word referring to the monetary unit, and not to "a standard denomination of coin." It is what A.K. Irvine seems to have had in mind when his confusing statement reproduced below is understood in the light of his theory, viz. "when an exact specification of the denomination or type is required, it probably appears in the words which may qualify bit, as in CIH 376," which reads as follows: bitm/ms-cm/hyclyt (l. 4).

Here, bit is the generic word which is followed by an explicative apposed word, and hyclyt in apposition to the two preceding words is the specific word of that kind of coins (cf. also A.K. Irvine, p. 26).

For CIH 376 and A.K. Irvine's view on the text, see above, p. 82 fol. The noun hyclyt is also found alone, viz. without being introduced by bit, e.g. in CIH 548/5 and 7; in such a case, hyclyt cannot be "an adjective," as recently stated by A.K. Irvine in JSS, 18 (1973), p. 300. The two preceding features of hyclyt are almost perfectly paralleled by the
usage of ḫdj, which may also be introduced by bбл or be used alone; cf., e.g.

bбл/фрим in CIH 73/9;
frим/фрим in Gl 1361/2; and
фрим in RfS 2724/10.

The conclusion to be drawn from the preceding sets of examples is that, as suggested by A.K. Irvine, the word apposed to bбл indicates a special denomination of coin.

Contradicting his own statement reproduced above, A.K. Irvine declares that ḫdj is "in sensu strictiori practically synonymous with ббл(t)" (p. 24) or, in other words, there "is a strong indication that ббл and ḫdj may narrowly refer to the same coin" (p. 33). I find it regrettable that the author did not explain exactly what he means, viz. since we are not dealing here with ideas or expressions of ideas, but of coins which always are differentiated from each other, how could it be possible for a word designating one coin to be "practically synonymous with" or "narrowly refer to" the word designating another coin? And if the two words mean almost the same thing, why should the second be used to qualify the first and what is exactly the difference between them both? It is difficult to escape from asking the following question: does the author really realize the value of the words he uses?

Heisig (p. 30) rejects A.K. Irvine's phrase "may narrowly refer to the same coin" by stating that the meanings of ḫdj and нкт, which is apposed to ббл instead of ḫdj in Ja 2855/3, are so close to each other that both of them mean something like "'wohlgefällig', hier etwa im Sinn von 'vollwertig';" and, therefore, that the apposition of either ḫdj or нкт to ббл does not refer to "eine minderwertige Nachahmung." As shown below, the meanings of ḫdj and нкт are not close to each other.

With regard to CIH 73/9, A.K. Irvine declares that "there the coin in question was of gold" (p. 32), but a few lines later, that "one can be confident that ḫdj refers to silver" (p. 33). How is it possible for an author to write such statements while stating that ḫdj is "in sensu strictiori practically synonymous with ббл(t)" (see above), viz. how can a golden coin be "practically" the same as a silver one? Furthermore, the so-called golden ḫdj of CIH 73/9 is the result of an erroneous translation of the text, which reads as follows:

5  `-/дд
6  т/хwyhmw/2lmqh/
7  арб/3fttmw/dbhw/kw
8  н/myrn/тмн/brm/ddho
9  н/bблтм/фрим/-

Besi's translation (p. 11):

becau se
LMQH bestowed on them
7 the harvest which he granted them (?) - wherein
wherein
8 the price of an eight of wheat was in gold - the selling price was an eighth
(or, the price of corn was eight brm of
of wheat for gold,
gold
9 at a blṭ in current coin (?) - for a blṭm/rgy.
in current blṭ)

Note that A.K. Irvine (p. 32) quotes BeSI's translation of the
last part of 1. 9 and eliminates the question mark from BeSI's text.
The text may be translated as follows:

5 - bec∧-
6 se >Ilumquh has granted to them
7 the fruits of harvest which He has promised to them, in which the
8 cereal was [worth] eight bronze buckets
9 for one blṭ-rgy.

For CII 73, cf. Jahār, II, pp. 38 A, 41 A and the remark on the first d of
dhbn on p. 45: 8ft: the ordinary meaning of the verb, "to promise," elim-
nates the tautology in BeSI's translation: the deity "bestowed on them - which
he granted them (?)". The same tautology is found in J. Ryckmans' translation
of Irvanī 15/1 (see above, p. 26). - For myr, cf. Jastm, p. 440 A. A.K. Irvine
(p. 20, note 8) claims that "in his note on p. 1138 Jamne ignores the present
text." If the author implies that Jastm ignores the text as such, he is wrong.
My note deals with the plural forms of myr, and both CII 73/8 and Rūs 2860/2
have the singular form and were already recorded in connection with myr by
BeSI, p. 123. Furthermore, there is no reason for looking for difficulties
where there are none, as BeSI (pp. 11-12) does in interpreting myr as an ab-
stract noun. - brm is the plural of the feminine brmt because of tlm. Cf. Ar
barmat (cf. also in Dātīnah barmat in IAGD, p. 165) "pot." brmt was a
measure for grain and liquid stuff. - dhb: A.K. Irvine writes that "in no lan-
guage does dhb refer to bronze and I feel that whatever the metal of the ob-
ject in question may in fact have been, the word should nevertheless be trans-
lated 'gold'" (p. 24, note 5). The first statement is valueless because of the
obvious reason that, if true, all the meanings specific to SA would have to be
eliminated. With regard to the second statement, it is of no importance how the
author may "feel," but it is very important that a bronze statue, such as that of
Macadkarib from Mahram Bilqis, is referred to in the text engraved upon it,
Ja 400 B/4-5, as gilm/dhbn "this statue in bronze" (cf. JAOS, 77 [1957], pp.
32-35); cf. also my booklet entitled quatre inscriptions sud-arabes, Washing-
ton, 1957, pp. 3-4. It is regrettable that A.K. Irvine did not justify the
translation of d introducing dhbn as "for," and especially what might possibly
mean an expression such as "the selling price was an eighth of wheat for gold." If
it means that the value of the cereal was "in gold" (as BeSI puts it), then
d introducing dhbn is an error. - blṭm/rgym: if rgy is a simple adjective, the
text should have rgyt according to the common opinion which derives rgy from
the root rgy (see below, the etymology of the word).
The information contained in CIH 73/8-9 may be illustrated by Ja 2873: YM 282: a bronze bucket of 20.7 cm. in height and 24.3 cm. in diameter, with a flat bottom. The width of the rims which belt the top and the bottom of the bucket is, respectively, 5.8 and 3 cm. The text in relief runs immediately below the upper rim; 24.2 x 3.9 cm., and thickness: 0.2 cm. If one faces the text, he sees two handles, each of them measuring 9 x 2.3 cm.; the handle to the right is placed vertically almost in the center of the height, and the other handle horizontally in the lower half of the bucket. Both the location and the position of the two handles make the handling of the bucket very easy. On the side opposite to that of the text, there are the three well-known symbols (e.g. CIH 540/14-16 in J.M. Solé Solé, Las dos grandes inscripciones sudarbigas del dique de Marib, Barcelone, 1960,pl.1), but the two extreme symbols are inverted. They measure, respectively, 5 x 14, 5 x 14, and 6.3 x 14 cm. (from right to left), and have the same thickness as that of the letters. The text reads as follows:

\[ \text{cwd/dsk Symbol} \quad \text{Tax of barley. Symbol.} \]

\[ \text{cwd, cf. Ar cādat, plural cawādīd "tax, duty, dāies." - dsk, cf. Ar hadikat barley."} \]

The symbol to the left of the text is that of Ilumquh and belongs to the type represented by GrGST, p. 8, fig. 6 d.

Since the bucket of Ja 2873 does not show any sign of having been used and the series of the three symbols on the side opposite to that of the text ascertains the royal character of the object, Ja 2873, which has a capacity of 6 litres, must have been the standard of the measure for cereals.

The bucket used in the price evaluation mentioned in CIH 73/8-9 seems to be the reproduction of the standard shown in Ja 2873: both buckets are made of bronze and connected with the measurement of cereals. The fact that CIH 73 is a bronze plaque is accidental to the question of the identification of the buckets.

Therefore, 76.8 litres of cereal were worth one rdy at the time of CIH 73, and the fine of five rdy was equalled to a flogging of 50 blows at the time of CIH 380/6.

The preceding pages have brought out the fact that the research on the SA coins and weights, and especially on blṭṭ, is not only influenced, but also determined by the well-known Greek-inspired coins. Their importance was, and still is, greatly exaggerated if one takes trouble to consider them against the whole span of SA history, and those coins, in turn, have cast a spell which led authors to allegedly find so many standard coins and suggest unusual etymologies, such as mṣc from ṣāga, and bḥs from bḥt. When that spell is broken, it is then possible to study the texts and search for etymologies without any preconceived idea.

- 5 - Etymological research.

(1) blṭṭ, plural blṭṭ.

The word may be related to Ar balaṭṭ "flat stone or baked brick for pavement," from which derives the denominative verb balaṭṭa "to pave with balaṭṭ;" cf. also in Datīnāh balat "dalle" (cf. LaGR, p. 206).
The 4th form ṣablata is also a denominative form from balṭ "earth, ground," with the meaning of "to cleave to the [balṭ, i.e.] earth or ground." The meaning of ṣablata "to become bankrupt" is not original to the root, as seems to suggest M. Ghul, followed by A.K. Irvine (p. 21, note 5), but is foreign to the root bit and comes from the root falasa.

The Ar word balṭ "flat stone" suggests that the SA noun bit received its name from its form, some kind of flat parallelepiped.

(2) ḫyly, ḫyly.

A.K. Irvine's theory may be summarized in the following three quotations: "Beeston properly considers the term a nisba of the personal name ḫy-L" (p. 26); "Ḥy-L occurs in RES 3571 where it is the clan name of a Minæan, apparently resident in Upper Egypt" (p. 27, note 1); and "Ḥy-L may simply have been the name of a family of financial officials or bankers in whom was invested a monopoly of coining rights and whose name perhaps remained associated with the coinage" (p. 27).

ḪĒISH carries the preceding idea one step farther by stating that, if A.K. Irvine's opinion is correct, "so wäre es denkbar, dass der Sitz dieser Sippe in Šīwāh zu suchen ist" (p. 40, in the commentary on Gl 1573), because two of three texts mentioning the word came from Šīwāh in Hawlān, viz. CIH 376 and Gl 1573.

ḪĒISH does not give the reference of the 3rd text; it is, therefore, impossible to know which one of the two other texts the author has discarded, viz. CIH 548 from Medīnat Hāram, in eastern Ḥamdān, or CIH 614 with ḫylyym in l. 1-2, whose origin remains unknown. This text used to belong to a large collection which was sent out of Yemen from Ṣanā', according to J.H. Mordtmann (cf. ZDMG, 30 [1876], p. 288).

The only conclusion to be drawn from the preceding information is that the use of ḫyly was widespread since that particular coin is attested in four texts.

Three remarks are needed on A.K. Irvine's argumentation.

((a)) The author's argumentation makes it clear that the idea of ḫy-L being "the name of a family" (cf. the 3rd statement) comes from "RES 3571 where it is the clan name of a Minæan, apparently resident in Upper Egypt" (cf. the 2nd statement printed in a note)

In his method of argumentation, the author lacks of consistency whenever it suits him as shown by the following example.

With regard to Ṣa'C, a measure for corn, the author claims that "the word itself does not seem to be attested in Old South Arabic" (p. 25). In note 4 of the same page, he rejects the value of Min RES 3695 from al-ǦUli because "the context is very obscure and in any case the text's provenance is in North Arabia. Ṣa'C as a measure does not seem recorded in the South." Note that "North" is in italics in the original text. It is preposterous to reject RES 3695 from South Arabian because the text was found in North Arabia and it is even more preposterous to do so while retaining, two pages later, the information contained in a Min text from Upper Egypt to solve a problem mentioned in Sab inscriptions from Yemen.

((b)) Since the publication of A.K. Irvine's paper, ḫy-L was published as a personal name in Ja 2760 b/l, which was found at Qaryat al-Faw in southern
Saudi Arabia.

((c)) A.K. Irvine considers ḫy-lyt as a plural in his translation of CIIH 376/4 as "Ḫ-ḪL-coins" (p. 26, note 5) because of his grammatical interpretation of the word in the expression ḫln/ḥlm/mṣc/hy-lytm, viz., "a badal more closely defining the preceding words" (p. 26). But, even then, the plural is not explained if the word is a noun; but, for A.K. Irvine, it is a nisba; in other words, his interpretation is based solely on his general approach to the problem (see below, the study of msፅ). Furthermore, although the author rejected the translation of ḫl as "ḪL-coin" (see above, pp. 128-129), he now translates ḫy-lyt as "Ḫ-ḪL-coins"!

Gl 1573/2, which is mentioned above (p. 133) reads as follows:

"/tcɪlmyw/b-mhw/brtm/dbdm/hy-lym, which is translated by ḤAIS (p. 40). For ṭ, cf. Ḥanish ḫawā ḫawā "montrer," and ṭawāt "notice, récit, information" (cf. IAGD, pp. 1612, 1615 and 1616, respectively). This ṭ has nothing to do with the Min ṭ (e.g. RēS 3282/4; cf. also the remark in JAMAR, VII, p. 67, the commentary on Ja 2287 B/5). For bd, cf. Ar bād "compensation." For ṭlm/dbdm, cf. the well-known expression ṣlm/dbdm (see above, p. 5). The pericope of Gl 1573/2 may be translated as follows:

"they have signed with him a report of compensation in ḫy-lyt."

A.F.L. Beeston's note on the last two words of the preceding pericope (cf. ATON, 34 [1974], p. 423) is another example of his typical method of working, viz., "I would prefer to take it [: ḫy-ly] as an adjective" and "I should have thought that in this context the most natural interpretation [of bd] is 'medium of exchange' i.e. 'currency'."

My interpretation of ḫy-lyt, plural ḫy-ly, may be presented as follows: ḫy-lyt derives from the root ḫlp according to the pattern qw/ytl (cf. sw’lt) with 2 representing the long vowel ə (cf. ḫmn of Ga 3/4). Both sw’lt and ḫy-lyt have the plural in the form qw/ytl. The same root ḫlp is found in the name of another coin of Ja 2855/6 (see above, pp. 87-88). Cf. Ar ḫal (i) "to please, excite someone's admiration; to be beautiful, goodly."

(3) ḡbg [not found as such], pl. ḡbst.

It is a qat coin mentioned in RēS 3854/6. In his search for etymology, N. Rhodokanakis unduly referred to some Hebrew and Syriac derivatives instead of retaining the basic meaning of the Semitic roots, and his research is summarized by A.K. Irvine on p. 28. C. Conti Rossini's etymology, which is repeated by A.K. Irvine (p. 29), refers to Ar ḫbab, which implies the irregular equation of 54 ə and Ar ḫ (see above, p. 132).

Cf. Ar ḫhabasa "to mix" and ḫabas "mixed," post-biblical Hebrew ḫḵbas "to scramble," and Ḥanish ḫhabasa "écraser avec le pied" (cf. IAGD, p. 559). On the basis of its etymology, ḡbg would be a coin of mixed composition.

(4) ḫhlyt [not found as such], pl. ḫhl,

The difference between this coin and ḫy-lyt remains unknown.
(5) msct [not found as such], plural msç.

It is on p. 20 of his paper that A.K. Irvine lists the various etymological opinions on msç, but it is only on pp. 25-26 that he expresses his views on the question; he practically limits the etymological possibilities to the two Ar verbs sâça (o) and sâga (o); he discards the first because of a fallacious argumentation (see above, p. 133), and retains the second, sâga; he refers to Hebrew sachsuscin "things fashioned by melting, images" (p. 26) and, finally, he writes that "I would therefore suggest as a translation for msç something like 'of legal standard'" (p. 26 and also p. 28).

((1)) How is it possible for a word meaning "things fashioned by melting, images" to justify the translation of msç as "of legal standard"?

((2)) The recourse to sâga is excluded because it unnecessarily involves the rare equivalence SA C and AR G, a feature which cannot be assumed unless proof is given that no other etymology is satisfactory.

((3)) The root swç is retained by A.K. Irvine because he seems to endorse CIH's translation of swçm of CIH 343/13 as an adjective. The pericope of CIH 343/12-13 reads as follows:

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-kwn/dn///:qnyt///n/bwrh(1.13)dtz/dhfr/scdcttr/bn/hwfttt/swçm-
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((a)) The original, 1st 7484, is a slightly grayish sandstone; maximum thickness: 15 cm.; front: 82 x 46.3 cm.; letter height: 3 cm.; distance between the lines: from 0.6 to 0.9 cm.; monogram: 2.8 x 5.6 cm.

((b)) In the text, dtz is engraved at the end of l. 13 (as in CIH's text in SA letters) and t/ at the beginning of l. 14 does not exist on the stone; read stb at the end of l. 14, which is the engraver's error instead of sb2.

((c)) kwn/dn/qnytn (1.12) doubtless is highly irregular, but A.K. Irvine's transliteration as "kwnlJj/dt/bqnytn" (p. 26, note 3) is erroneous. BeSl (p. 41) states "that the writer when writing kwn/dn/ had some masculine word in mind as subject which began with 2, and changed his mind after writing this first letter." This statement is correct except that the word the engraver had in mind did not begin with 2, but with 2, viz. ghm; the upper part of 2 shows that it was corrected, but the bottom of the upper circle of 2 is still on the stone. The engraver could not engrave ghm because the offering was double, viz. a bronze bull and mtkhm, viz. the limestone itself supporting the bronze bull. Here again (see already above, p. 128), A.K. Irvine mutilates the text. Determined to use the Hebrew word mentioned above in his argumentation and, ultimately, to integrate swçm in his opinion, he writes about CIH 343 that "the offering consisted of a golden bull, cf. line 3" (p. 26, note 3). Such a statement is a voluntary misuse of the inscription: the object of the dedication is double, as stated above, viz. twn/ddbn/wmtkn (l. 3-4). Of course, he had to eliminate mtkhm because a sandstone is not exactly one of the "things fashioned by melting."

((d)) bwrh/dt2 (l. 12-13): A.K. Irvine endorses CIH's restoration of /d before dt2 and takes dt2 as a proper name (p. 26, note 3). No letter is missing; cf. already bwrh /d/k2 in CIH 357/12, and bwrh/qyz in CIH 323/9. dt2 is the ordinary noun meaning "spring," cf. also BeSl, p. 40.
((e) dhfr/-bn/-gwcm: "whether this last is in fact a personal name as Beeston suggests, is open to dispute," states A.K. Irvine (p. 26). Such a statement makes the reader wonder whether the author really knows what he is talking about. The long formula introduced by dhfr is well known and A.K. Irvine could have already found nine examples of it under dhfr in JaSUMB, p. 437 B. All of them show the same formula, viz. dhfr/person/en/person/bn/clan + (sometimes) an ordinal with the article. Therefore, gwcm is a clan name, and bn which should have introduced the clan name was forgotten by the engraver.

For an important remark on the eponym scdcttr, see above, p. 24.

The pericope of CIH 343/12-13 reproduced above may be translated as follows:

"This offering was [offered] during the month of spring of the year of Sacadcatar, son of Hawfcatat [of the clan] sawcum."

I retain D.H. Müller's etymology of msci from Ar maṣīc "shining" (cf. ZDMG, 29 [1876], p. 613).

Since hyllyt is a singular, hyllyt of CIH 376/3-4 is an apposition to ʾlm/bltm/msci and, therefore, the value of ʿlm hyllyt equals that of 1000 msci.

(6) msci [not attested as such], plural msci of Ja 2855/6. Cf. Ar maṣima "to be good, pleasant" and niṣima "to be excellent." Since the idea of "to be pleasant" is the consequence of the goodness of the object, the meaning of "good, excellent" should be preferred.

(7) qrf of CIH 614/2.

In the expression -hlylym/wtny/qrf ..., which is not mentioned in A.K. Irvine's paper (for ḤĀISH, see above, p. 133), qrf is also most probably a coin, as already pointed out by CIH (III, p. 46 A). I would suggest relating qrf to Ar garf "very red," which would suggest the coin being made mostly of red copper, bronze, or even gold (see above, p.125).

In the above transliteration of the expression, the n of qrfn (cf. CIH, III, p. 46) is not retained because the singular form of the noun could be either qrf or qrft (see above, p. 132 for bllt).

(8) rdv.

As stated above (p. 130), rdv is found either alone or opposed to bllt, with or without being introduced by d; for the study of CIH 73/8-9, see above, pp. 130-132.

The main question to be reviewed here is the etymology of the word. It has become a common place to relate rdv to Ar radī, and consequently, A.F.L. Beeston, for instance, translates the word as "current" (in CIH 73/9; see above, p. 131) and ḤĀISH (p. 30) as "wohlgefällig" (see above, p.130). However, how can the meaning of Ar radī, viz. "who is responsible, accountable; loving; obeying" and "pleased, satisfied; liking; approving" (cf. E.W. Lane, Arabic-English Lexicon, p. 1100 B) be applied to a coin? The meaning of "bonus" (cf. CIH, I, p. 110 B) or "wohlgefällig" (cf. ḤĀISH) corresponds to Ar marīly. And even were the preceding translation correct, it would take a good push from an unchecked imagination to transform "pleasant" into "current" (cf. A.F.L.)
A.K. Irvine, who obviously enough endorses A.F.L. Beeston's opinion (p. 32), writes that A. Jamme "is at fault however in comparing Arabic radd 'to break into large fragments', etc., since this seems to presuppose a term other than the monetary one, which is quite unnecessary" (p. 33, note 6). A.K. Irvine seems to be totally convinced that SA rdy must be referred to Ar radd and also that a coin cannot be used as a weight. Unfortunately, no reason is given in support of his convictions.

According to my etymology, the coin/weight rdy would, at least at the origin, look like a block of metal, whatever the material might have been.

The preceding etymology is suggested by the fact that rdy is a unique case among the words designating coin the best known of which is the feminine bltt. If derived from the root rdy, the word rdy is masculine. But, the word rdy could also be feminine if it is understood as derived from the root rdd + the feminine ending ḏ(y). Two other characteristics of rdy are that the word is both singular and plural and is sometimes introduced by d.

From the point of view of their singular and plural forms, the nouns designating coins or weights may be divided into three categories, as shown by the following schema:

Sing. (m)q()tlt, plural (m)q()tl......
Sing. qtl, plural qtlt..............
Sing. and plural: qty................

The word of the coin qrb belongs to one of the first two categories because the expression tny/qrf may be restored either tny/qrfn or tny/qrftn. The case of rdy is quite unique.

As far as the gender is concerned, the use of the plural feminine demonstrative -hm and -lt introducing blt in CIH 376/14 and Ja 2855/5, 6 and 9 is normal.
Appendix no 2.

Notes on some Ga texts.

A - Introduction.

For the symbol Ga, see above, pp. 21-22.

My attitude toward G. Garbini's papers on SA inscriptions is clearly expressed in JaMAR, I, pp. 43-47, and III, pp. 109-112, where it is stated that "it would be a waste of time to do the same study" on Ga 22-50 as that given in I on the first texts published by G. Garbini; "it would also grant the author a recognition which he does not rightfully deserve" (p. 110). G. Garbini's publications of SA texts printed after JaMAR, III, are other proofs that JaMAR's diagnosis was unfortunately all too accurate. What is most regrettable is that the situation could not have been different. In his reading of a small text of his own speciality, the Hebrew text engraved in the central monogram of Ga 3, G. Garbini succeeded in misreading 6 out of the 8 letters of L. 2 and in eliminating the 6th letter of L. 3. Consequently, how could the very same author do a better job in SA field even if he had done the necessary groundwork? And this preparation was not even done (cf. JaMAR, III, p. 109).

In G. Garbini's case, however, there is most regrettably much more than a lack of preparation as shown by the following example whose real value lies in the field of human behavior regardless of the actual cause that prompted G. Garbini to do it. The example in question is an act of plain dishonesty resulting at least from an act of irresponsible carelessness. It is, however, difficult to exclude the possibility that there was no carelessness involved, but that it was deliberate.

G. Garbini's text is reproduced below, but the underlining is mine except for the word nacamät:

What should be emphasized in the strongest possible manner is the categorical wording of G. Garbini's statements; yet, they are qualified lies. J.B. Belot is NOT "l'evidente - - Jamme," and the two meanings mentioned in JaMAR (I, p. 55) are NOT the result of "una sintesi personale" because these two meanings, which are separated from each other by a semicolon, are the main parts of the meanings nos. 3 and 5, respectively, given under nacamät by A. Biberstein Kazimirski, Dictionnaire ara-
be-français, Paris, 1860, II, p. 1298 B, lines 6-7 and 3-4 (from the bottom), respectively. The parts left out, viz. "sur le rivage" of no 3, and "pour guider le voyageur" of no 5 - this detail is not given by G.W. Freytag, Lexicon arabico-latinum, p. 622 A - do not in the least modify or change the conclusion that "ces deux sens ont en commun l'idée fondamentale de pierre en saillie ou émergeante," as stated by JaMAR, I, c.

Even were it unique in G. Garbini's papers, the preceding case nevertheless is an undeniable manifestation of a distorted mind irrespectful of the objective facts to which is substituted his wishful thinking. Such a case cannot but weight heavily in the evaluation of the author's work.

B - Notes.

Ga 3/5 is discussed here because of two recent commentaries. The other Ga texts were studied at the occasion of the inscriptions dealt with in the preceding pages.

Ga 3/5 reads as follows:

"Et qu'il n'arrive rien à son gâte et au sanctuaire du roi, la chapelle. Et que vive [le] roi Daraccamar Aymàmëan," cf. JaMAR, I, pp. 49-50, with the correction of the two typing errors in the second royal name and also with the emendation based upon my study of the original stone and my close-up photographs, of my first reading of f_yby[yn/mlkn].

W. W. Müller's two contributions to the text (cf. NESE, II, pp. 118-123) are (1) his endorsement of A.F.L. Beeston's restoration of bny at the end of L. 4 (p. 121) and (2) his own transcription of the end of L. 5 (p. 118).

Ad (1) - W. W. Müller makes no remarks whatsoever on A.F.L. Beeston's statement which reads as follows: "I suspect that the preceding lacuna might well be emended bmag/[bny/hw (with the pronoun referring of course to the king), and that the phrase as a whole describes the king's sons and other members of the royal family" (cf. ATON, 34 [1974], p. 395).

The perfect parallel bmag/mr>hw (L. 3) and wtmqm/...hw (L. 4-5) contradicts A.F.L. Beeston's interpretation of the value of the personal pronoun, which refers to the author of the text. W. W. Müller recognizes also the same interpretation of _hw, but fails to inform his reader that A.F.L. Beeston was wrong in his interpretation. Furthermore, the restoration of bny is gratuitous and less probable than, e.g. that of mdr "servants."

Ad (2) - W. W. Müller transcribes "f.yby[yn]" of JaMAR, I, as follows:

"f_yby[yn] (!)" (p. 123).

First, his transcription distorts mine because the half bracket indicates the missing part of a letter or letters, and never indicates that the letter or letters are doubtful. Secondly, the author's exclamation mark remains without any explanation and/or justification. Could it be that the author does not
know the existence of the verb hyy "to live" in Proche-Orient 1/6, as he did not know that the original of the text printed on the 10-buqasah Yemeni bill (p. 127) ... is Geukens 4, right half, published in 1956. Thirdly, the author fails to inform his reader of the origin of his doubts. Obviously enough, the sole acceptable reason would be his own reading of the text from an excellent enlargement of a photograph or, better yet, from the original.

I submit that his reason for considering hyy as doubtful - which JaMAR, I, never did - and to transcribe the expression as "f[b...]" (p. 118) is to have the opportunity to repeat A.F.L. Beeston's imaginative correction of the expression to f[d]h[tm] and, ultimately, to suggest his own emendation f[d]h[tm]. None of these two corrections is based on the study of the original.

A few more remarks on W.W. Müller's study of the same line of the text are necessary.

1 - "Aber wkdl/yknn heisst nicht 'und dass nichts geschehe' sondern 'und dass nicht geschehe', wobei, wie Beeston richtig erkannt hat, das Subjekt am Ende des Satzes steht," states W.W. Müller (p. 123). My translation "qu'il n'arrive rien" is plainly justified. (1) There is no reason why kwn could not be used and constructed impersonally, e.g. as sînn, viz. with no subject mentioned; (2) Ar kwn means "(bad) happening" (cf. Wörterbuch der klassischen arabischen Sprache, p. 465 B); the verb kwn may be denominative and the expression kd-1/yknn translated "and that no bad happening may occur" or, more simply in a loose manner, "and that nothing may happen."

2 - JaMAR, I, p. 50, explains the syntax of the two prepositions l's of the line: "La répétition de la préposition avant mkrbn a pour but de rattacher le mot à mkn, comme mcn de la 1, 5 rappelle byt de la 1, 1. Sans cette préposition le texte porterait mkn/mlkn/mkrbn, qui se traduirait normalement par 'le sanctuaires du royaume Makkabâ'. Dès lors, mlkn est le nom propre de mkrb." A.F.L. Beeston "would rather see the mkn as part of the mkrb" (cf. l.c.) because it does not "seem likely that mkn and mkrb should be both used to describe the same structure" (cf. l.c.). Why not? Because of the way it is built, the construction really is a mkrb, but that does not prevent it to be considered and even called mkn/mlkn "the sanctuary of the king" because that is what it actually was.

The second reason invoked by A.F.L. Beeston to justify his interpretation is that it does not "seem likely" that, if the second term is a simple apposition to the first, the preposition l should be repeated (contrary to normal ESA practice in asyndetic apposition)" (cf. l.c.). This reasoning is inaccurate because of the comment of JaMAR, I, which is reproduced above. W.W. Müller devotes more than 40 lines to the two words mcn and mkrb (pp.121-123), but not a single word on the only difficulty of the text, viz. the value of the second l, viz. not a single word on A.F.L. Beeston's or jaMAR's discussion. W.W. Müller's translation of lmcn/btm/mlkn/ mlkrbn/mlkn reads as follows: "seiner Wohnung und als Stätte des Königs dem Heiligtum Ah-lak." The author, therefore, endorses, without saying it, my interpretation against A.F.L. Beeston's according to which mkn and mkrb refer to the same construction. But, the syntax of the text such as seen in his translation involves an apposition preceding the word which is supposed to be determined by it. This anomaly is not even mentioned in the author's lengthy
commentary and much less explained.


(a) Were my interpretation of bnt[y/]>l as "daughter of Ill" applied to the present text, the interpretation of the pericope of Graf 6 reproduced above should read as follows according to W.W. Müller: "'hat geweih die beiden Töchter Gottes in Raśifum, (nämlich) ihre (eigene) Seele und ihre Seelen'. Das aber ergibt keinen befriedigenden Sinn" (p. 148). This is a grossly simplistic reasoning which gives a strange meaning to the pericope and which no doubt is at the beginning of the author's "new" interpretation of bnt(y/)>l. But, it is not my interpretation of the present text.

(b) W.W. Müller does not see two obvious facts. (1) bnty is a dual corresponding to both nfss and nfssm (his reading; see below) and, therefore, bnty represent the female dedicator and the person mentioned in l. 3-4. (2) The expression "hat [gew]eiht als Gabe an Gott" implies a tautology. A dedication is by definition the offering of a gift to the deity.

(c) The Geez word invoked by W.W. Müller to explain bnt is benat "tributum, munus, vectigal" (cf. A. Dillmann, Lexicon linguae aethiopicae, col. 518); therefore, a tax which is due because of an obligation toward the authority: "Gabe" is not a tax, but a "gift," and it empties Geez benat from its specific meaning. Another example of the author's etymological work is his interpretation of silt of scbh of 3/3. He states that the meanings of "miscericorde, bonté" of Ar alát or salwat (cf. Jammar, I, p. 49) are "falsche Um- schreibungen und Übersetzungen sekundärer Bedeutungen von alát (slwt) 'Gebet'" (p. 120). Yet, E.W. Lane gives "mercy" as a meaning of salát or salwat (cf. Arabic-English Lexicon, p. 1721 A). Furthermore, it is contrary to all SA material that a person would erect any building "durch das (försprechende) Gebet seiner Gemeinde" (p. 119). In the present case, bnt has the same grammatical and ideological value as that of brdb/wbkt (l. 2) and bwnm (l. 3 and 4). In a case like this, the word always indicates some kind of help received by the author of the text.

(d) W.W. Müller distorts the meaning of a very simple expression, bnty/>>1, which simply means "the two daughters of Ill", as hany/cbdy/slmqf of RfS 4967 /2-3 means "had dedicated the two servants of Illumquh." W.W. Müller's explanation, "Gabe Gottes, d.h. Gabe an Gott, für Gott," confuses the subjective and objective determinate genitives for the sole purpose of rendering the wording of his translation more palatable.

(e) It should also be noted that W.W. Müller, in his introduction to Graf 6, refers to HÖFNER'S opinion on the question of bnt(y/)>l, but dumps into oblivion Jammar's discussion (I, p. 18) of M. Höfner's opinion, where RfS 4967 is utilized.

(f) W.W. Müller reads "d@l/Jum" in l. 1. The reading of d is impossible because
the upper half of the left vertical stroke should be visible and is not. The author took the break for the lower horizontal stroke of d. The letter is k. The second letter, read "k" by the author, is b. Were it k, the lower half of the letter would have the height of that part of a and s. The third letter remains doubtful on the two photographs nos. 41 and 42 in pl. 12; it could be y, I read the name as kb(y)bm.

(g) W.W. Müller transcribes "[r]sfn" as if the letter no 2 was doubtful. But, the upper left corner of the lower square of s is still clearly visible on the photograph no 40. Therefore, although fragmentary, the letter s is not doubtful.

(h) W.W. Müller restores g of "[sq]nyt." The letter is still on the stone; the only destroyed part of the letter is a narrow aslant strip across the ellipsis of the letter.

(i) W.W. Müller writes that "nach qss bietet sich nur wss[fssm] als Ergänzung an" (p. 146). Here again, no justification of any kind is given. But, 4 letters are restored at the beginning of l. 4. Here again, W.W. Müller does not see the evidence, viz. his restoration of 4 letters at the beginning of l. 4 is impossible because the whole of the last letter or, at least, the left two-thirds of it should still be on the stone according to the setup of the first 4 letters of l. 3 or of l. 1 and 2. But, nothing can be seen. The restoration of 3 letters is possible only if the letters are spaced as at the beginning of l. 2. I suggest restoring only two s's.

(j) W.W. Müller does not explain why the 4th form of qny is rendered here "hat geweiht," although he consistently translates it as "hat gewidmet" (pp. 126, 127, 151 in Mä 1/1, Geukens 4/1 and Graf 9/1; and in NESE, I, pp. 96 and 99 in Graf 2/3 and 3/3).

My reading of Graf 6 may be presented as follows:

1 dzyt/bnt/ób///0sls/kb(y)bm///dt/byt/c
2 mlv/dšbcn///[s]qnyt/bn///tn/ôl/cd
3 [r], s, fn/n fss/wss
4 [ss]

1 Dazyat, daughter of ābēandas [of the family] Kuba(y)bum, she of the house of
2 ṣAmmcalay, him of (the clan) Šābcān, has [de]dicated two daughters of
3 ṣAlūm, ṣāfūm as herself and [her]
4 husband.

dzyt, Ja 2776 t and (bq); these two references are not given by W.W. Müller in his commentary, which lists dzy "als n. pr. masc. in CIN 888, 2" (p.146). This personal name is also attested in CIN 575/7, Ja 2619 e and in Qat TC 2159/1 and RES 851/1; cf. also the personal name dzy in Ja 2776 ah. - kb(y)bm, cf. e.g. kbb in Ja 2543 c. - dt/byt/mlv is translated "die (Angeheiratete) der Familie des ṣAmmcalay" (p. 146; cf. also p. 147). Such an interpretation is gratuitous because (1) it excludes even the possibility that the woman's father
could already belong to byt/cmclly; the text does not specify to what "house" ḥaḥṣa belongs to and (2), even taking for granted - but it is not proven - that Ḥabaša did not belong to the "house" of ḥummкалay, there surely are several possible reasons for Ḥabaša's daughter to be listed as dt/byt/cmclly. Marriage is one of them; the fact of becoming a כע "maid-servant" is another one. - כע[ss], cf. the parallel ḥaḥṣa "her husband" in Ja 700/9, where ḥaḥṣa refers to Barlat, the wife of a man (2a) called Rabba-salām.

Ga 66 (cf. G. Garbini, in ATON, 33 [1973], pp. 37-43, and photograph in pl. 2): YM 547: a grayish sandstone; 34.4 x 41.5 cm.; maximum width: 15 cm.; the right lateral side is ascertained; letter height: 3.5 cm.; distance between the lines: 0.8 cm.; distance to the upper edge: 7 cm., and to the lower edge: maximum 9.5 cm.

L. 1: ḫmnm/ḥnsd/ṭ ḥq m/; cf. ..kmnm/ḥnsd/ṭ ḥq n/ of CIH 291/9 and ḥmnm/ṭ ḥq n/ of Ja 2856 /2; in the first two texts, ḥns is the indefinite adjective, instead of the pronoun.

L. 2: ḧmr, cf. Ar ḥṭara "to rape."

L. 3: the letter ḫ is certain at the end of the line; there remain about the upper half of the vertical stroke and about half of the aslant stroke.


L. 6: ḡmr, cf. l. c., p. 433 A.

The schema of the text may be presented as follows:
1. 1-2: the order from the deity through his oracle;
2. 2: the subject of the order: any man who commits a rape;
3. 3: first solution: the man shall offer a sacrifice;
4. 3-5: alternative solution: a priest shall set aside the rape and offer a sacrifice;
5. 5: the preceding way of handling the case is the proper one.

Ga 67 (cf. G. Garbini, in ATON, 33 [1973], pp. 43-45, and photograph in pl. 3 a) is a grayish sandstone of 46.5 x 31.5 cm. re-used 1.63 m. above ground level in the eastern wall of the house of ʿl-Sayḥ ʿazzm Ṣaḥm al-ʿAṣwal in Bayt al-ʿAṣwal; the relief of the letters is from 4.5 to 4.8 cm. high and 0.3 cm. thick. The lower right corner is damaged, but there is no trace of letter visible there; therefore, the end of the text starting with 1. 6 down was written on another stone, viz. mlk(1.6)ḥmr/...
"[their] king [...]

ḥṣyn/dmhṛb/mlkn of l. 1 means "Ḥṣyān, he of the experienced warriors of the king." ḥṣyn, here as well as in CII 23 and Ga 21 (cf. ATON, 30 [1970], pp. 439-446, and photograph in pl. 1 a, and again below that of Ga 67) is a personal name and the brother of cbsyyn listed in l. 2. - dmhṛb, cf. Ar mihrāb "an experienced warrior." Ar mihrāb has the same meaning. ḏmhṛb is the name of a house in l. 3-4; cf. also ṣnd/mhṛbn (Iryanī 12/5) "the high plateau of Ḥṣyān." J. Ryckmans erroneously translates ṣnd as "col" (cf. Le Musée, 87 [1947], p. 245) because there is no reason to prefer a secondary meaning of Ar ṣnd.

Ga 69 (cf. G. Garbini, in ATON, 33 [1973], pp. 45-46 [no translation of the text], and photograph in pl. 4) is a grayish sandstone; 62.2 (bottom) x 42.5 cm.; re-used in the same stone course as Ga 67; letters in relief of 3.5 cm., but 2 cm. in l. 9; thickness of the relief: 0.3 cm.

1 wḥtm/yrôfl'/whṣkth'ml[m]
2 ṻyṭt/wlwhṃy >[1]
3 ḥṭ/lmn/ḥwdbṣ̌rn/[bh]
4 wdbfzm/ ṣm/wdbṣ̌yn/
5 wdḅyn/ṣḅwq/whq
6 ṣbn/byth/mw/sbncnb
7 rḍ/rhmmn/bcl/smyn/limr
8 ṣnd/qlmn/wc̣/dṛm/kṣ̌h/mḥ/mn
9 wṛṃ/dmdbn/qъ/šṛ[bc]/šṭ/mtb]

1 Wahabum Yatūf and his wife [Ma]n-
2 q[f]at and the children of them both, th[e-]
3 se of (the clan) Layonān [Wa-]
4 and of (the clan) Bifazzum [ha-
5 and of (the clan) Marbyān [bum]
6 new their shrī [Ya-
7 the help of Rāḥmanān, lord of heaven, so that He may vouchsafe
tūf] ne Ṣabcān with
8 to them braves and young girls [who] were taken away from the nomads.
9 During the month of Ḥdramān of the year [fo]urteen and [six hundred.]

L. 1: yṭ, cf. ṭn in Ja 2622.
L. 1-2: [m]ḥyṭṭ: only one letter must be restored at the end of the line; this letter is exactly above the final ḥ of l. 2; cf. Ar mlqṭ: laqāt "a foundling."

L. 2-3: immediately to the left of w[oḷw]hṃy, there is no word divider, but a large space of almost the length of bṣ̌rn of l. 3, which was left untouched. Because the upper left corner of the stone is broken off, it is impossible to
know whether ลำ of млнг was engraved on the rim or not; in this case, the letter would have been forgotten. Since no fault can be ascribed to the engraver without sufficient proof, I retain the opinion according to which the letter ลำ was indeed engraved on the rim. - The blank to the left of млнг does not seem to have any other meaning than that of completely isolating the mention of the authors, viz. Wahabum and his family. - млнг introduces clan names. However, the reminder of the clan value of the last four names, viz. ลำ, is repeated before each of these names so that none of them would be taken for a personal name. - пошт, e.g. пошт in Ja 2530. - absрn, Ist 7650/5 (see above, pp. 92-93).

L. 4: брм, cf. the Saf personal name брм in CIS 4892 a (cf. JaSN, p. 165 A) and йц in BM 120928 (cf. JaMM, p. 166 A). - мштн, cf. the name of a place мшт in Iryani 32/36 (cf. the division of the lines as in WiZAG, p. 116).

L. 5: mbryn, cf., e.g. bryn in JaSIMB, p. 413 B.

L. 6: срн is a well-known name, but also the name of a temple dedicated to шрнум (e.g. RES 4188/4) and to the deity of irrigation (CIH 41/3). In the present text, the construction of the byт called срн has a religious purpose, which is explained in l. 7-8; therefore, byт most probably means a domestic sanctuary or shrine rather than a house.

L. 8: qдмм, cf. Ar qдмм "bold, audacious, in battle." - срн: the width of the relief of м is still on the stone, as well as the upper two-fifths of מרכ. The ordinary meaning of срн (cf., e.g. JaSIMB, p. 444 B) is excluded by the context; cf. Ar срн, plural срн "young woman." - kшм, см: the upper extremity of the word divider, the whole bottom of м and the left side of the upper half of מרכ are still on the stone. кш, cf. Ar квш "to carry off," and кш "to plunder" in RES 3945/5 and 14. Here, the verb is in the passive voice. - нм, cf. Ar нм "nomad," нм, plural нм "tent (of the nomads)" (cf. also in modern ܢܡܐ ܐܒܐ ܒܪܒܪܐ ܒܪܒܪܐ, Rome, 1939, p. 242 A, and in Dejina in LEGA, p. 674). Here, the noun indicating the way of living stands for the inhabitants themselves.

L. 9: дшлштц: the lower extremity of ลำ and also the left vertical stroke and the upper horizontal stroke of м are still on the stone. On my photograph, the distance between the lower extremity of м and ц is 1.9 cm., which is the length of the following срн. The restoration of the end of the line is based on the constant formula used during that period; cf., e.g. CIH 541/135-136. I am fully aware that this information is as important as the measurement of a letter or of a few letters is held in practical contempt by some authors. Here follows an example. JaMAR (I, p. 16) recalls the case of the name of the temple mentioned in RES 3958/7, read "мбн" by N. Rhodokanakis, M. Höfner, first, declared in 1962 that it is "wahrscheinlich" that мбн is a reading error instead of мбрн; then, in 1970, the same author held the same correction as a certainty. JaMAR devoted five lines to the accurate measurements of the letter in question and concluded saying that "il faut donc lire мбрн, comme l'indique ma copie du texte faire à même la pierre." Then, in 1974, and without any reference to JaMAR (I, in 1971) or M. Höfner's work published in 1970, W.W. Müller decided to solve the question by referring exclusively to M. Höfner's paper of 1962 and to JaMAR, III, p. 63 (in his reference to this publication, W.W. Müller omits the number of the volume). W.W. Müller attempts to avoid the details mentioned in JaMAR, I, viz. the measurements taken from the latex squeeze and the mention of the reading made from the original itself. Against this double
information, W.W. Müller has nothing to offer although he could at the very least have checked E. Glaser squeezes. Instead, he refers to a well-known Qat text mentioning mbqrμm and published in 1952...and the rules of systematization did the rest...regardless of material evidence to the contrary, as if mbqrμm of one text necessarily and undoubtedly excludes mbqrμm of another inscription. It is as if the Qat personal name pmbμm of Ja 293/1 would exclude ḫbrμm of Ja 145/1, or vice versa. Note also that the subfuge of not giving the number of the volume of JaMAR, as stated above, which the reader would hardly notice, is all the more inexcusable in that JaMAR, III, p. 63, states that "for the reading of mbqrμm, cf. JaMAR, I, p. 16," a reference which he should have checked.


The case of this SA stone is strange. (1) G. Garbini does not say where in Yemen he saw the original; this is already strange. (2) Then, he speaks of the stone "di cui non ricordo li dimensioni." This would imply that he did not write them down but he confided them to his memory instead; this is also surprising. (3) The author, then, declares that the original is "andato successivamente disperso." He does not know that unless the original is in the possession of one of his friends living in Italy? This seems to be confirmed by the voluntary omission of the name of the place where he saw it in the company of A.E. Parrinelli.

The following remarks are valid until a good photograph of the original or the study of it made by a competent author is published.

Text A: above the bucranium located in the center of the upper section of the burner, it cannot be read on the photograph and, if the editor's description is accurate, it could be read s(ph)r.

Text B: on the trapezoidal basis of the burner, is composed of two lines. The questions to be dealt with here are (1) the length of l. 1; (2) the value of the first name; and (3) the reading of the second name of the author.

Ad (1). - The divine symbol is normally centered on the vertical axis of the object. The horizontal center of the symbol is shown on the photograph. If a perpendicular line is drawn from that center, there is space enough for two letters and one word divider between that line and the left edge of l.1; thus, the whole line 1 would contain 20 letters and 4 word dividers. The editor's restoration has 17 letters only.

Ad (2). - The name ḫlṣrḫ was illustrated by the great Sab king ḫīlṣrḫ Yāṭ-dub, but was not restricted to the members of a royal family; cf., e.g. ḫṣrḫ/ṣwṛ (CIH 648), ḫṣrḫ/bn/klμm (CIH 391/1) and ḫṣrḫ/ḥṣn (RES 4712 /1); cf. Le Muséeon, 67 [1954], pp. 329-330, where the additions at the end of l. 1, 3 and 4 are correct, but the two corrections in l. 1 are not). RES 4712: YM 309: a grayish sandstone; 98,9 x 27,5 cm.; maximum thickness: 14,5 cm.; text in relief: letter height: from 4,5 to 5,3 cm.; thickness of the relief: 0,3 cm.

Ad (3). - The third letter of the second personal name seems to be m instead of q; a second name, such as ymμd, is well known; e.g. in CIH 397/1 (cf. JaMAR, II, pp. 26 A and 28). Finally, there is no way of knowing how to
fill the nine missing letters and, therefore, where to place the fourth word divider.

Text A: $\ddot{s}h[r] \quad$ Offering.

Text B: $\ddot{d}s\dot{r}/y\ddot{m}[d/\ldots/

1 \text{Il\'sarah Ya\'ah}[\text{ad, \ldots, has dedi-}]

ny/lmr\rightarrow hw[/... 2 cated to his lord, [...]

The object of the dedication is the burner which is described in text A as a $\ddot{s}h$. For $\ddot{s}h$, cf. JaMAR, I, p. 9: "offrande pargitation." In his commentary on Graf 10 (cf. NESE, II, p. 151), W.W. Müller fails to refer to the preceding study of JaMAR and to mention the Sab occurrences of the word.

Ga 71 (cf. G. Garbini, in AJON, 33 [1973], pp. 589-590, and photograph in pl. 1 c): a grayish sandstone belonging to $\ddot{s}\ddot{l}i\ddot{b}$ Mitannâ Gulays of Hâdât Gulays (about 3 kil. north-northeast of Zafâr); 26.5 x 24 cm.; maximum width: 19 cm.; letters in relief; height: 5 cm., and thickness: 0.3 cm.; width of the upper rim: 2 cm. The width of the letters of l. 1-2, which is larger than that of the letters of l. 3, suggests the following restoration of the text:

1 $ysrm/y]h=nm/wbn[hw$

2 $Ta\rightarrow m/>yfc/mlky/[sb$

3 $\rightarrow/w\rightarrow rynn\rightarrow nw/whdrnw/t<yro$

1 Yasrum Yu]hanc-im and [his son

2 Ta\rightarrow m A]yfac, the two kings of [Sab-

3 az and of Rayd\rightarrow m and Hâdramawt and [Yamnat.

Five and two letters are missing, respectively, at the beginning and the end of l. 1-2, which have 14 letters each. For the two coregents, cf., e.g. JaSIMB, p. 409 A.


L. 4 contains the beginning of the date:

$wbwr]np/dmh\rightarrow gn/dbhryfn/dl^\prime[/...$

and during the month of Muhaggat\rightarrow m of the year [...]


The case of this beautiful fragmentary text is even more suspicious than Ga 70 (see above, p. 146) because the editor states that the inscription comes from Zafâr and that it is now in a private collection in Italy. How does he know for sure that the stone comes from Zafâr? Why should he remember the or-
igin of this antiquity better than that of Ga 70? Why is he hiding the name of the owner of that private collection in Italy? This question should also be asked about Mâ 1 (cf. NESF, II, p. 125).

The text has many features in common with RBS 2633 which was engraved in 640 of the Sab era: 530 A.D. (cf. JA SIMB, pp. 358-362), viz. two šrḫalu'akml's (a name belonging to the late period), the same setup of the beginning of the text (viz. the author, his sons, their clan, other persons, the word mbr 'rg, and the formula used in the date). The evaluation of the number of the missing letters makes it possible to restore the date of the present text, viz. 680 of the Sab era: 570 A.D., viz. the latest date yet attested in Sab texts.

In her paper published in RSAS (4 [1974], pp. 118-130), J. Firenne does not refer to JA SIMB's study referred to above, and in her interpretation of RBS 2633; CIT 621, still confuses the year of the engraving of the text and the year of the events referred to in it. Ja 1028 is missing in her research, although its palaeography is not exactly the same as that of Kawkab 1 (her no 19) and her tracings of the latter's letters are completely inaccurate (cf., e.g., the letter ẖ) and the proportion between the letter height and the width of the tracing could hardly be worse.

L. 1: the first name of the author is ..lyfc; no published name is suitable. - wnn[yw]"and [his] son[s]," as in RBS 2633/1.

L. 2: yrth: if the name is complete, cf., e.g., ḫph of Ja 489 A/2. - The second name of šrḫalu (also in Ga 80; see below) is ykml "Yak[mul]," as in RBS 2633/1.

L. 2-3: the second name of the last son of the author is ..(1.3)rrb.

L. 3-4: ḫlt introduces the name of the clan to which the author and his sons belong, yfcm. Then, follow at least two personal names determined each by a clan name. At the end of 1. 3, there was the name of a person whose clan is dnḥlm "he of (the clan) Nahlam." ḫrd[b...] is most probably a personal name.

L. 4-7: the three symbols were located at the beginning, in the center and at the end of the four lines; their width equals that of five or four and 1/2 letters. The space between the monograms contains 10 or 11 letters.

L. 4-5: immediately after ḫrd[b...], one may read wkbwr/mnb](1.5)rg "and the leaders and the admini[nistrators]," as in RBS 2633/6, preferably to sqwl/m̄×rg of CIT 648/2 and Ja 1819/5.

L. 6: since the letter ḫ must be restored at the end of the line, there remains space only for 9 letters after ḫ; there is no way of knowing which of the following four expressions is preferable, viz. whwtwn/whqhw (Gl 389/2), whwtwn/wdcbn (Ga 1/3), w[h]sqsm/whbn (Ga 42/4) or whwtwn/whbt nb (Ja 456/1).

L. 6-9: mrš[hmw/ at least 12 letters/sm]yn: because ḫ, which does not exist on the stone, must have been below the right extremity of the central monogram, mrš/ .. /sm equals the width of both the space between the last two monograms and the left monogram; thus, 14-15 letters. The restoration of rjmnn/bc1/sm is 2 or 3 letters too short and is unacceptable; but no expression known so far involving ḫhn, ḫn or rjmnn fits because of the constant sequence smyn/ wbrq.
L. 10: the date is built up as in RES 2633, viz.

\[ \text{wrphw} / \text{d} \text{tgtn} / \text{dltn} \text{m} / \text{y/wstmn} \text{tm} \text{htftm} \]

and in the month of Ḥiggatān of (the year) eight[y and six hundred.]

There are 13 letters missing after ṭmn, viz. 9 below the space between the two monograms and 4 below the left monogram. The choice between ṭmmy "80" and ṭmnt "8" (cf. Ja 545/2: dltnmt) is based only on palaeography. The letters of the present text are much more flattened and rounded than those of Muraygān dated of the year 662 of the Sab era. Incidentally, it is impossible to recognize the letters of this text in the tracing made of them by J. Pirenne in PSAS, 4 (1974), pp. 120 and 123, no 22.

Ga 75 (cf. G. Garbini, in ATON, 33 [1973], p. 591, no 10, and photograph in pl. 2 c).

The name of the month mentioned in 1. 4 is ṭbṭn "Ṭawbatān," already found in CIH 540/60 and Muraygān/3.

Ga 76 (cf. G. Garbini, 1.c., pp. 591–592, no 11, and photograph in pl. 3 a).

The personal name mentioned in 1. 1 reads ձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձ绛

Ga 77 (cf. G. Garbini, 1.c., pp. 591–593, no 12, and photograph in pl. 3 d).

The personal name mentioned in 1. 2 reads ձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձձ绛

Ga 80 (cf. G. Garbini, 1.c., p. 592, no 15, and photograph in pl. 3 e) is a basalt stone re-used 1.01 m. above the threshold of the front door of the house belonging to Ḥaẓām Yahya Ḩulays in Ḥuddat Ǧulays; 104 x 29 cm.; letter height: 17.5 cm.; and thickness of the relief: 0.4 cm.

Ga 81 (cf. G. Garbini, 1.c., p. 592, no 16, and photograph in pl. 4 a) is a basalt stone belonging to Commander Ṣāid Ǧabdallah Ǧulays of Ḥuddat Ǧulays; 84 x 30 cm.; thickness: 23.5 cm., but 26 cm, at a place located 10 cm. from each extremity.

Ga 82 (cf. G. Garbini, 1.c., p. 592, no 17, and photograph in pl. 4 b) is a grayish sandstone re-used upside down 70 cm. above ground level and west of the front door located in the southern wall of the house of the proprietor of Ga 67 (see above, p. 143); 38.8 x 28.7 cm.

Ga 83 (cf. G. Garbini, 1.c., p. 592, no 18, and photograph in pl. 4 c) is a grayish sandstone belonging to the proprietor of Ga 76 (see above); 26 x 14 cm.; constant thickness: 7 cm.; thickness of relief: 0.3 cm.; width of the left rim: 2.8 cm.

Ga 84 (cf. G. Garbini, 1.c., p. 593, no 19, and photograph in pl. 4 d) is a grayish sandstone re-used 2.10 m. above ground level in the eastern wall of the mosque of Ǧafr, which is located in the southwestern corner of the tell; monograms in relief: 21.5 (height) and 0.5 cm. (thickness).
Ga 85 (cf. G. Garbini, l.c., p. 593, no 20, and photograph in pl. 5); YM 1045:
is a grayish sandstone of 38.3 x 67.5 cm.; constant thickness in the
center: 18.8 cm.
1-Maximum height of the upper design composed of grooves: 8.8 cm.; width of the
rim below: 2.5 cm.
2-Horizontal series of denticles: the height and width of each denticle are,
respectively, 3.3 and 3 cm.
3-Width of the rim on the extreme left: 5.2 cm.
4-Vertical series of 5 complete, reclining ibexes. The upper section of a
sixth one: 5.2 x 5.2 cm.; thickness of the relief: 0.2 cm. The first ibex
(below the denticles): 8.8 (width) x 8.6 cm. (including the stand upon which
it is resting); width of the rim between the ibexes: 1.2 (below the first ibex),
but 1.1 cm (below the others).
5-Horizontal series of five complete bucraniums and the left horn of the sixth
one): total length: 22.5 cm.; width of a bucranium: 4.5 cm.
6-Horizontal rim below the bucraniums: width: 1 cm.
7-Vertical rim to the right of the ibexes: 1.8 cm.
8-Difference of level between 3 and 4: 0.7 and 0.5 cm.; and between 4 and 7:
0.5 cm.
9: Text: letter height: 7 cm.; space between the lines: 1 cm.; distance to the
upper rim: 1 cm., and to the lower edge: 13.4 cm.

1    [dp/ma'/nd/]smh-ly/y
2    nf/bn/yd[c>il/mkrb]
3    [sb>ywm/]/l>lm/cttr
4    ddbn/whn[rhw/btrh]

1 [This (is) the inscription of] Sumhu-calay Ya-
2    nuf, son of Yada[c>il, unifier of]
3    [Saba>, when] he expressed sorrow to cAttar,
4    Him of Dibbân and bran[ded himself out of grief.]

L. 1-3 has 13 letters each, but 1, 4 contains 14.

The reference to LuGMSE's restoration of CIH 366 bis involving the
pericope ywm/blm/cttr/ddbn (see above, p. 72) and especially the fact that
the whole pericope is found in Ga 85 require the discussion of J. Ryckmans'
theory on the subject, theory which has already been picked up by WiUUK (p.
34) and Y. Abdallah (cf. Die Personennamen in al-Hamdani's al-cTkîl und ihre
Parallelen in den altsädharabischen Inschriften, Tübingen, 1975, p. 50). How-
ever, I have no intention of wasting my time refuting in detail J. Ryck-
mans' paper (cf. Symbolae...Bôhl dedicatae, Leiden, 1973, pp. 328-334, whose
summary is printed in PSAS, 3 [1973], pp. 36-39), as it was done once for
a few lines (cf. F. Altheim - R. Stiehl, Christentum am roten Meer, Berlin,1971,
pp. 110-121; see above, p. 9). I shall deal only with the basic questions of
the two phrases involved, viz.

1 - ywm/blm/cttr/ddbn/whrn/wh/brh, which is translated by J. Ryckmans
as follows: "when he offered a banquet to cAttar gû-Dbn, and offered
him a holocaust as a redemption(?)." (cf. PSAS, l.c.,
p. 36; cf. also l.c., 4 [1974], p. 132, where the first
section of the pericope is said to mention "a ritual banquet").

2 - bnv/qyf/ɔlmhw or mɔlmhw, which J. Ryckmans translates as follows:
"he erected the altar of his banquet" (cf. l.c.).

1 - It all started in 1959 when the verb ɔlm was explained by
M.A. Ghul and P. Boneschi by the recourse to the Ar noun wallmat "a banquet"
and this interpretation was taken up by A.G. Lundin in 1959 and 1971 and by
G.M. Bauer in 1963 (but doubtfully in BayUP in 1966). With such a backing, J.
Ryckmans felt safe enough to jump into the wagon, and he developed his paper
entitled "Le repas rituel dans la religion sud-arabe" (cf. Symbolae ... Böhl
dedicatæ), where each single page is a clear proof of his well-known atti-
tude. One example suffices here. He still speaks of "la chasse sacrée" (cf.,
also PSAS, 4 [1974], p. 132) and of "des reliefs [which] représentent une dé-
esse assise" with out informing his reader that these two theories are
far from being factual. I have constantly opposed the first, and the second
is rejected by M. Höfner and myself in JaMAR, IV, p. 186 fol., where (pp.187-
189) ample proof is given that J. Pirenne's paper on the bronze statues from
Mahra Biliqis "falsifies several archaeological data" (p. 187). But, honest
objectivity is a bygone for some authors.

With regard to the etymology of ɔlm, no author ever pointed out the
two main objections against the parallel SA ɔlm / Ar wallmat, which may be
presented as follows.

(a) The equation SA ɔlm - Ar w/lv is rare and, therefore, cannot be invoked
unless all other etymologies have failed to suggest an acceptable meaning, and
this must be proven and not taken for granted.
Another case of that equivalence is claimed by A.F.L. Beeston in Ja 750/7:
ɔ2ɔdɔm, where the author writes that "It seems to me that if the reading is cor-
rect it must be an engraver's error for ɔtdɔm from a root ɔ2dɔ = ɔdy" (cf. JSS,
14 [1969], p. 229). It is amazing to see how easily "an engraver's error" is
claimed when the only ground for such a claim is the author's preconceived idea
of what the text should mean and, therefore, of what the engraver should have
written.

(b) The meaning of "a banquet" is secondary to the Ar root wlm because Ar wa-
lama, 1st and 3rd forms means "convenir, être opportun" and "être convenable"
(cf., respectively, R. Dozy, Supplément aux dictionnaires arabes, Paris, 1927,
II, p. 842 A, and M. Beausser, Dictionnaire pratique arabe-français, Paris,
1931, p. 1079 B).

There is no reason whatsoever for missing the obvious and accept-
ing an anomaly for granted, SA ɔlm is naturally explained by Ar ɔalima "to be
in pain," and 5th form, ɔazzallama "to express pain, grief, sorrow."

In relation with qyf/ɔlmhw (lu 16 + CTh 367/1-2 and partly re-
stored in RéS 4906 by LeOMSE, p. 154): qyf/ɔlmhw (Gl A 716/1), J. Ryckmans
speaks of "un autel qyf destiné à recevoir le banquet et l'holocauste qui le
couronnait," and with regard to ywm/nql/ ámbny/ mɔlmnt/smnlv (RéS 4635 [: Ja
536/4-5], he speaks of "un petit obélisque (qualifié de qyf), dont la silhou-
ette incorpore une sorte d'autel" (cf. Symbolae..., p. 329).

In JaTAM, I gave the measurements of that qyf in detail (p. 266)
and published the sketch of the antiquity made on scale (pl. 1; cf. also JamAR, I, pp. 9-10), and I also stated that "cette pièce antique ne présente aucune caractéristique qui puisse la faire reconnaître comme un autel, que ce soit un 'Stellenaltar'... ou encore 'un autel à parfums'" (cf. JamAM, p. 266). It is plain dishonesty to misrepresent and misconstrue the facts and to claim that RES 4635 "incorpsure une sorte d'autel" and that such a votive stela might be "destiné à recevoir le banquet et l'holocauste qui le couronnaient". As can be seen on my drawing of the stela in JamAM, pl. 1,-a rather poor reproduction of it may be seen in HUVRA, p. 329-., the upper part of the gyf is not even flat and the ledge of the lower half is not even 15 cm. wide. Such places would not even be suitable for Lilliputians. But such is the present mentality prevailing in many SA studies where the objective analysis and interpretation of SA material is normally replaced by the authors flattering each other and dooming into oblivion anything that does not flatter them.

The verb plm means "to express sorrow," and the two nouns plm and mplm (plural mplmt in RES 4635/4-5) refer to the votive object erected at the time and as the expression of that sorrow.

2 - hnrhw/btrph is the second half of the diptych, and is partly restored in RES 4129 by G. Ryckmans (cf. Le Muséon, 72 [1959], p. 166).

The handling of the preceding pericope is also very typical of the present mentality in SA research.

First, note that LUGMSE's restoration of wnhr[hw/] in RES 3945/1 (p. 167) is erroneous. There is no place for hw, and the word divider is certain. A.F.L. Beeston writes about (Ph 79: ) RES 4906/3 that "as the hw is dispensed with in RES 3945, it looks as if it represents not a direct but an indirect object. I therefore suggest that it is to be taken as referring to the god... and that hnr/ means 'to make a burnt offering' - the whole context of RES 3945 speaks of cult actions" (cf. H.St.J.B. Philby, Sheba's Daughters, London,1939, p. 447). The author's translation of hnrhv as "offered a burnt sacrifice(?) to him" (cf. I.L.C., p. 446), although suggested with a question mark, has become certain for all authors without any further justification.

Ar nār means both "fire" and "a mark, a brand with a hot iron." Therefore, SA hnr may be a denominative verb with the meaning of the transitive form of Ar nāra, viz. "to make a mark upon something with a hot iron." Then, anhw is the reflexive pronoun, as already in the expression fidyw (see above, p. 47).

btrph was recently related by A.G. Lundin to Ugaritic trh which means "to acquire a woman for marriage by paying the bride-price" (cf. C.H. Gordon, Ugaritic Manual, III, Rome, 1955, p. 334, no 169), and btrph is translated by him "as ransom(?)" (cf. Palestinsky svornik, 15 [78], 1966, pp. 50 and 51, respectively). Not only does the Ugaritic verb imply the idea of "buying" and not that of "repurchasing," but also the first section of the pericope understood as he did does not provide any ground for a "ransom." Here again, J. Ryckmans failed to make these two obvious remarks; instead, he simply copied A.G. Lundin's translation. Yet, Ar trh, the obvious parallel of SA trh, gives a very plausible meaning because tarīh and tārah mean, respectively, "to grieve" and "grief, sorrow." This idea is paralleled by the verb plm.
The Sab pericope discussed above is paralleled by Min Fakhry 14, the only difference being that the order of the two verbs is reversed in the Min text, as shown by the following schema:

<table>
<thead>
<tr>
<th>Sab pericope</th>
<th>Min Fakhry 14</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḏlm/cṭr &quot;he expressed sorrow to cAttar&quot;</td>
<td>ḏrq (l. 3) &quot;he has lacerated himself&quot;</td>
</tr>
</tbody>
</table>
| ḥmr(hw) "he has branded himself" | ṭndr/cṭr (l. 4) "he has made penance to cAttar."

In the two preceding pericopes,
- 1 - the authors are chiefs of state, a Sab mukarrīb and a Min king, respectively;
- 2 - the deity involved is the stellar god cAttar;
- 3 - the moral attitude is manifested by an expression of sorrow and of penance, respectively;
- 4 - the chief of state further concretizes his moral attitude in his own flesh either by self-branding or self-lacerating;
- 5 - the verb describing the physical act has a reflexive meaning, viz. ḏrq and ḥmr (RES 3945/1) without any reflexive pronoun being affixed to it. In the ordinary Sab form, however, the pronoun is affixed.

The pericope bnv/qyf/ḏlmhw (e.g. Lu 16 + CIH 367/1-2) may be translated "he has built the stela of his sorrow."

The pericope ṣwm/qnl/ lmnv/mṭlm (l. 5)b/smḥclv of RES 4635/4-5 may be translated as follows:
"When he secured the transport for the building of sorrow-stelas of Sumhucaley," as already suggested by JaIAM, pp. 267-268, except for the translation of ṣṭlm.

As pointed out above (p. 151), J. Ryckmans voluntarily misrepresents the archaeological evidence of the qyf on which the text is engraved. As if such a feat was not enough, J. Ryckmans also distorts the epigraphical evidence of the text and dogmatizes on things he does not know.

In his transcription of the pericope reproduced above, J. Ryckmans eliminates the preposition alus before ṣnlv (cf. Symbolae..., p. 329) and, therefore, he completely distorts the grammatical structure of the pericope by making ṣnlv the direct complement of qnl, as indicated by his translation printed on p. 330, at the end of note 19.

Furthermore, J. Ryckmans writes that "l'obélisque domine le col d'el-Feleg, passage obligé du produit des carrières de pierre (dans la montagne, à 5 km. au SW), qui alimentaient Mārib. C'est pourquoi nous traduisons qnl d'après le yéménite moderne ṣnlv 'passe, chemin de montagne aménagé': 'a aménagé la route de montagne" (pp. 329-330, note 19). The passage at J. el-Falaj, which is the continuation and at the same level of the plain on both sides is at least 35 m. wide. Who in his right mind would dare to call such a passage a "col"? Obviously enough, such a wide passage never needed to be "aménagé." Furthermore, there is no "chemin de montage aménagé" leading to
the stela. It is also erroneous to speak of that passage as "passage obligé du produit des carrières de pierre." There are many queries on the northern side of the mountain, and to reach some of them, one may go near the passage of J. al-Falaj, but not through. Finally, I maintain Jalâm’s translation of the end of RÉS 4635/4-6, a translation which J. Ryckmans does not even daign to refer to.

Appendix no 3.

The two Sab rock inscriptions RaBY 1 and 2.

RaBY published the photographs of two rock inscriptions, RaBY 1 and 2, which are located, respectively, at Ḥajar al-Lahib and Ḫuqq bin Ḫuṣn. W.W. Mâller’s interpretation of these texts, which is printed in RaBY’s notes, needs to be revised.

RaBY 1: a vertical text with the letters lying on their left side and to be read from top to bottom; engraved between the horns and the body of an ibex; cf. photograph 16 (p. 264), note 11 (p. 265), and W.W. Mâller’s study in note 12 (p. 266); cf. tracing in pl. 19.

\[\begin{array}{c}
\text{Rbšm} \\
\text{Rabsùm}
\end{array}\]

W.W. Mâller reads the same letters, but suggests that the name may be restored \text{Rbšm} or \text{Rbšmsn} with the meaning of "Herr (sic!) ist die Sonne". Beside the fact that the preceding name should be translated "lord of Šams," viz. a reference to the moon god, the restoration of one or two letters is disproved by the absence of any trace of letter outside the space delimited by the lines representing the horns and the body of the ibex. The name is complete and already found in Ḥâdr Wissmann 31/1, published by G. Ryckmans who interprets it as "Rabšám" (cf Le Musée, 75 [1962], p. 448). This etymology is disproved by the name \text{Rbš}, the name of a Qat temple in Ja 852/7. In support of his etymology, G. Ryckmans refers to the Saf name \text{bšm} (e.g. CIS 796; see below, appendix no 5). This name must be related to the root \text{bšm} which is represented by \text{bsmt} of CIS 3787 - 3788.

RaBY 2: a "schwer deutbare Inschrift" (p. 267) engraved on the boulder called Ḫuqqabin Ḫuṣn; cf. photograph 22 (p. 267) and W.W. Mâller’s study in note 13 (p. 267); a boustrophedon text with 1, 2 above 1, 1; cf. trac-
W.W. Müller reads the two lines from left to right, and considers the upper line as l. 1; his decipherment reads as follows: "1. bcl/hrd/wh
2. ...m./ṣdm"

No translation of the text is given.

L. 1: mbdr, cf. Ja 2161 d. The form of r (e.g. Ja 544 = 546) belongs to the latest palaeographical period. - mhkb, cf. Ar hakaba "to mock someone," and hkbm in the qat graffiti from the country of Mukérás.

L. 2: ḥqd and ḥr probably are names of places, viz. plots or the like. ḥqd, cf. Ar ḥaqid "retaining enmity in the heart." ḥr, e.g. Geukens 12/2 (for some remarks on l. 5-6 of this text, cf. JaMAR, I, p. 8). For the form of r of ḥr, cf. the remark on mbdr.

J. Pirenne claims that Ja 544, which is referred to above, should be connected with Ja 547 (cf. FSAS, 4 [1974], p. 130, note 10), and the reason given by the author in support of this new theory is invaluable, viz. "in my opinion." The only way to "connect" the two texts together is to consider Ja 544 as the continuation of Ja 547. The author was most probably impressed by the mention in both texts, Ja 544/2 and 547/3, of the name of the tribe Ḥamdān. However, the authors of Ja 547 present themselves as ṣdm/wkbwr(l.3)ṣcb/ḥmdn "commanders and leaders of the tribe of Ḥamdān." It is, therefore, impossible for them to state that their repair works at the Mārib dam were achieved brdɔʾ/mmrɔ/hmw/ cbt/wmrn(l.2)wmrdəl/slt/ḥmdn (Ja 544/1-2) "with the help of their lords ʾAṣ-Ṣat and Nimrān and Martadāl1, those of (the tribe) Ḥamdān," because these three individuals were ordinary persons belonging to that tribe Ḥamdān and without any authority in the tribe and, therefore, they could not be called ṣmrɔ "the lords" of the "commanders and leaders" of the same tribe.
Appendix no 4.

YM 1064 and W. W. Müll er's theory on polyandry in South - Arabia.

The votive sandstone plaque YM 1064 whose photograph was published two years ago contains an interesting pericope in l. 4-6, and the translation of these lines presented by J. Ryckmans in full agreement with A. F. L. Beeston shows the deplorable method used by some authors.

YM 1064 (cf. photograph in AfO, 24 [1973], p. 151, no 2) is a grayish sandstone of 84.1 x 40.3 (top) and 39.7 cm. (bottom); maximum thickness: 9.1 cm.; the lower right corner is broken off; difference of level between the outside rim and the surface bearing the inscription: 0.4 cm.; width of the rim: 3.7 (top), 3.2 (right) and 3.1 cm. (left); letter height: 5.2 cm. The bucranium is in relief in a hollowed section of 5.8 x 11.4 cm.; depth of the hollow, which equals the thickness of the bucranium, is 0.2 (top) and 0.5 cm. (bottom).

1 ←→ ysq\lsbn\br
2 → m/mymn/hony
3 ← nswr/cmsfq/y
4 → wm/rs/wymm/h
5 ← wfr/mwfrt/p1

1 Ys\ql, son of Barri-
2 rum, the Marinite, has dedicated to
3 Niswar, c\Ammsa\ft.
4 when he was priest and when he has
5 increased the cultivated plots of >Hum-
6 quh during the month of >Abhay. By >I-
7 lumquh and by Karib\sl
8 and by Nabatya\ft.

Bucra-

L. 1: ysq\ls, cf. the personal name ysq\ls in Ja 802 and the commentary in JaSIMB, p. 238 A.
L. 1-2: br\rm, Ja 2570 d.
L. 2: m\myn: gentilice of mr\m, a clan name not attested so far.
L. 3: *nswr* is a Qat deity (cf. JaQ, p. 130), also mentioned in Sab RQS 3943/4; it is also the name of a Sab month, e.g. in Ja 2855/12.

L. 8: *nbtyc*, CIH 496/1.

It is on the pericope *ywm/hwfr/mwfrt\(\text{almqh}\) (l. 4-6) that J. Ryckmans recently published the following statements:


The same interpretation presented as absolutely certain is also found in FSAS, 4 (1974), p. 134: "has performed the pilgrimage to Almaqah in (the month) of d\(\text{u}\)-Abhay," but the quotation of the SA text is marred by an error: **bd\(\text{bbhy}\) substituted to **bbhy**.

- I - The pericope of RQS 4176/6-7 reads as follows:

\[-/w\text{yl}/\text{sn}/\text{smcy}/n(l.7)/\text{bt}/\text{cld}/\text{whfr}/\text{cld}/\text{bn}/\text{nt}/\text{bywm}/\text{sbc}/\text{dsrr}/\text{ltfr}/\text{qsd}/\text{t}\text{lb}/\text{dy}/\text{ntm}/\text{whfr}/\text{bhy}/\text{ntm}/\text{wm}/\text{d\text{mnh}n}/\text{qsd}/-\]

A.F.L. Beeston's translation reads as follows:

"and it is decreed for **SM\(\text{CY}** to preserve the game of T\(\text{LB}**; and he prohibited c\(\text{LB}** from women's chattering on the seventh day of d\(\text{SRR}, because of the yeo-

men of T\(\text{LB}** journeying thither and to \(\text{TMN, and remaining in the sanctuary of \(\text{TMN, and the governor of MNH**(n taking away the yeomen."

For this translation, cf. BeSt [hereafter, mentioned as the 2nd study], p. 77; the same translation was also printed earlier the same year in JRAS, 1937, p. 68 [hereafter, mentioned as the 1st study], with the difference that, in the latter, qsd is simply transliterated; the second difference is minor, viz. "d\(\text{SRR}** instead of "d\(\text{SRR."

The commentaries of these two publications (cf. respectively, n° 1, pp. 68-69, and n° 1, pp. 80-81) run along the same line of thinking and complement each other.

The present case beautifully illustrates the method used by most authors, - and A.F.L. Beeston leads in that kind of thinking -, and which is characterized by "latius hos" arguments, lack of logic, and the twisting of SA words.

1 - It is difficult to understand the soundness of such a statement: "and he prohibited c\(\text{LB** from women's chattering ... because of the governor of MNH**(n taking away the yeomen."

It seems obvious that such a chattering is materially impossible if the men are taken away. If it is because of the chattering of those women that the men are taken away, the translation presupposes something that is not in text, viz. that c\(\text{LB** is ruled by "the governor of MNH**(n."

2 - The 1st commentary (p. 68) justifies the recourse to Gee *wfr*, which implies a motion to a place, "in view of the following prep. cdv/". Such a reason is invalid because it is a well-known fact that cdv has the two meanings of "in" (without any motion) and "to" (with motion), and this fact is acknow-
edged by A.F.L. Beeston himself in BeDGSA: "'up to' or 'in, at'"(p. 58 in 50: 1). Furthermore, the absence of any motion is clear in cdy mentioned, e.g. in 1. 2 and 15 of the present text. The 2nd commentary explains the etymology of tfr from the root wfr because the root tf who "is not otherwise" found in SA (p. 80). This root has since been found in NaNAG 11/17-18 and Tryani 19/30 and 26/2, viz. the 5th form tfry and wfrmn with the meaning of "to till."

The recourse to a Geez verb remains unnecessary.

Incidentally, note that BeDGSA refers to the author's paper of JRAS (mentioned above) in three different ways, either "Beeston, 'Two South Arabian Inscriptions', JRAS 1937" (p. 71 B, note 20), or "Beeston, Two South Arabian Inscr." (p. 73 A, note 64), or "Beeston, JRAS 1937" (p. 74 B, note 123).

3 - Both commentaries draw the same conclusion from the recourse to Geez wimation but with a considerable difference in probability, viz. "some sort of pilgrimage is apparently indicated" (cf. 1st study, p. 68) and "something like a pilgrimage seems intended" (cf. 2nd study, p. 80). Whether or not A.F.L. Beeston uses the two expressions indiscriminately, the reader cannot but notice that, without the slightest additional material evidence, what was "apparently evident" lost its obviousness and "seems intended" only.

Most importantly, a verb meaning "in agros exire, rus ire," no matter what language it belongs to, does not indirectly or implicitly suggest "some sort of pilgrimage." The idea of "pilgrimage" comes from A.F.L. Beeston's preconceived idea that the edict deals with "ritual actions," and this idea is repeated all over again without the slightest proof (see below).

4 - The interpretation of clb is explicitely stated in the 1st commentary (p. 69): "clb is a place-name, and tmt/ refers to it" (cf. also the 2nd study, p. 80); and the two translations of the two words remain identical. No reason is given in support of the interpretation of the two words, but the interpretation of tmt as a local adverb becomes doubtful in BeDGSA (p. 52 in 42:2: "perhaps").

5 - The 1st commentary interprets the second half of the pericope as follows: "three ritual actions take place, described by the words tfr/, hbr/ and p2/1. What these were is difficult to determine" (p. 68). The 2nd commentary (p. 80) again manifests a change of interpretation although no new evidence is brought up; viz. there is only question of "a religious ceremony consisting of three stages... the exact nature of which it is difficult to do more than conjecture" (p. 80).

The situation may thus be summarized as follows. A.F.L. Beeston does not know the nature of the actions described by the text, but they must be some kind of cultural activities because of a Geez verb which means "to go to the country." That kind of logic is beyond any expectation.

6 - A.F.L. Beeston's communication to J. Ryckmans does not pay any attention to G.M. Bauer's interpretation of RBS 4176, which does not contain a single iota of so-called "religious" or "ritual" activities (cf. Syemitskiye Yeiki, Moscow, 1963, pp. 135-147). But, this is the trade mark of many SA studies; whatever does not suit an author is simply doomed to oblivion. Summarily, A.F.L. Beeston's treatment of the pericope of RBS 4176/6-7 is nothing but an imaginative parody at the occasion of a pericope, in which the author tries to justify what he thinks the text should mean.
7 - The conjunction  י  followed by three infinitives is given the value of "because of," thus introducing the reasons for the interdiction formulated by רֶעֶשׁ. Such an interpretation shows that no basic value exists for A.F.L. Beeston except his own fanciness which apparently is a reason good enough to justify any extravagance.

8 - קָדֵמָה is translated "sanctuary." This is erroneous; קָדֵמָה means "restricted area" (see above, p. 74).

9 - מָרִית is translated "the governor of קָדֵמָה." The letter כ introduces מָרִית as a clan name (cf. also 1. 5 and 8).

Here follows my commentary on the whole pericope.

ḥb'n: A.F.L. Beeston's 1st commentary refers to "Ar ḥabana 'to preserve food for a time of scarcity" (p. 68), but the second refers to "the verb ḥb/ of RBS 3945,3 (where it means apparently 'withhold or the like')" (p. 80). But, this ḥb is explained by A.F.L. Beeston's paper on the so-called ritual hunt (cf. Le Muséon, 61 [1948], p. 186) by the recourse to "hebrew ḥwb 'reus, vel ad aliquod obligatus fuit'." Then, the author translates ḥb'n/ḥb/tolb "to be held responsible for (celebrating) the hunt of ṭalb." Where does the idea of "celebrating" come from? Furthermore, hebrew ḥwb means "to wrong" according to L. Koehler, Lexicon in Veteris Testamenti Libros, p. 280 A; and the meaning given by A.F.L. Beeston is declared to be "nh," viz. "nehebraice" by F. Zorell, Lexicon hebraicum et aramaicum Veteris Testamenti, Rome, 1944, p. 225 B: "ḥwb = reus vel as alqud obligatus fuit [nh]." "cf. also M. Jastrow, A Dictionary of the Targumim..., p. 428 A: "ḥwb = to be declared guilty ... to be (legally, morally or religiously) bound, to be responsible."

Immediately after mentioning the meaning of "hebrew ḥwb," A.F.L. Beeston states that "such a sense would admirably fit in CTH 291 ḥb'n bn sr<cw 'let him be responsible in respect of (the payment of) its just price." None of the three etymologies suggested by A.F.L. Beeston is acceptable because it would lead to an unintelligible translation of the pericope, viz., "it is not allowed to Samcay to preserve or... the game of ṭalb." Withhold or, be responsible for...

J. Ryckmans is categorical in his opinion: "le verbe ḥb'n, à la forme causati-ve, doit être rapproché de [Ar] ḥabat 'faim'... and the pericope is translated "et que Sumcay ne doit pas affamer le gibier de ṭalb" (cf. Le Muséon, 61 [1953], p. 356). But, "hunger" obviously is a secondary meaning of ḥabat "a state of utter destitution;" cf. Ar ḥaba (o) "to become poor, needy, indigent." How is the clan Samcay going to "render poor, needy, indigent," or even "hungry" the hunt of ṭalb? Note also that J. Ryckmans conveniently transforms the or- dinary meaning of ṣd "hunt" into "gibier." But, even then, since those animals are not parked in a zoo and the clan of Samcay is not the guardian of that zoo, how is the clan of Samcay going to "starve" them?

G.M. Bauer prefers relating ḥb'n to the verb ḥbb (cf. Ar ḥabba 'to be a deceiver' and Ar ḥawbat 'to starve') (p. 142); he translates the pericope as "And smc1 must not steal the hunt of ṭalb" (p. 137). However, Ar ḥaba does not mean "to steal," and it is difficult to figure out how the clan of Samcay could "steal the hunt of ṭalb."
I still maintain my translation suggested in 1956, viz. "et[la tribu] Sam-cay n'est pas autorisée à empêter sur la chasse de Ta'lab" (cf. Le Muséon, 69 [1956], p. 103). Cf. hbn in Datínah "raccourcir un vêtement en faisant un pli" (cf. LGD, I, p. 561) and Ar "to make a tuck in (a garment) to shorten it."

The pericope introduced by hbr is not a major ordinance promulgated by the edict; otherwise, it would have been introduced by lkd, lkd/21, 2l/3n or the conjunction l. As whwst of l. 3, whbr/t2lb of l.7 contains a secondary ordinance relating to the object of the prohibition introduced by 2l/3n, i.e. gd/t2lb "the hunt of Ta'lab."

hbr/clb: although admitting "according to the copy of E. Glaser clb," G.M. Bauer writes that "[t2]lb was restored according to the formula" (p. 142, with reference to J., Ryckmans' paper mentioned above). But, the reference to J. Ryckmans' paper is valueless, and the "formula" is probably an allusion to whwst/talb of l. 3. N. Rhodokanakis' text is based also on E. Glaser squeezes, and the text has to be translated as it is. clb is not a proper name, as suggested by A.F.L. Beeston, but a noun; cf. Ar calb "mark, trace."

htl, cf. Ar ḫāṭila "to be foul and obscene in one speech;" the μασάρ ḫāṭa "(in a woman) foul, or obscene, speech; and conduct that induces doubt, or suspicion, or evil opinion," and the adjective ḫaṭila "(a woman) very foul, or obscene, in speech; whose conduct induces doubt, or suspicion, or evil opinion."

ltfr, cf. Ar ṭawāṣr, infinitive of the 2nd form: "(said of the honor, dignity, estimation of someone) to be preserved, guarded."

G.M. Bauer translates tfr as "cultivate (the fields)" (p. 137) and considers it as the infinitive of the 8th form with reference to "CII 975, 6 ditfrm l... and Ry 522" (p. 143). But, the verbal form of the first reference is dyftrm. In l. 2 of the second text, the context clearly indicates that tfr is the 8th form of wfr with the meaning of Ar wafara: ittāfarra "to become abundant, copious," as the editor suggested it.

qsd: A.F.L. Beeston translates it as "yeomen" (cf. BeSI, p. 77, according to the discussion of the word on p. 69). However, qsd/talb most probably refers to the men attached to, or depending on, the divinity because of one or another reason and who may be engaged or enlisted (nṣ2) by someone else in the same way that estates belonging to the deity were used by ordinary persons, as it is the case in CII 376 (see above, pp. 82 fol.) It is conceivable that some might have been slaves, but it would be hard to prove that all were. For lack of a better word, I translate qsd as "dependant." For another meaning of the root, cf. JaSTM, p. 447 B.

mt and ṭmm: these two places, where the qsd/talb lived, were located within the boundaries of sd/talb, and ṭmm had a restricted area.

hbr: "for the special use of this word here, note that cakaṭa is a synonym of ḫaṭara cala," states A.F.L. Beeston in his 2nd commentary (p. 80; cf. also no 1, p. 69: "the verb of similar meaning cakaṭa"). However, the expression to be explained is hbr/b which cannot be explained by the recourse to Ar cakaṭa. Cf. Ar garra, 4th form "dans le sens de persévérer, persister dans, ne se construit pas seulement avec cala, mais aussi avec f2" (cf. R. Dozy, Supplé-
ment aux dictionnaires arabes, Paris, 1927, I, p. 826 A); here, with a mate-
rial meaning.

mdnhn, cf. mdnhm in Gl 1446/1, 2 and 3; cf. Ar zanaha "to praise."

The remaining question is the interpretation of the expression bywm/sbc/dsrr.

N. Rhodokanakis (cf. WZKM, 39 [1932], pp. 202-203) translates it as "am 7.
Tag des Monats dû-4RR."

In his 1st study (p. 68), A.F.L. Beeston translates the expression as "on the
seventh day of d-srr," but he does not specify the value of srr; the commenta-
ry speaks only of "a certain day of the year." A similar translation is given
in his 2nd study (see above), but the commentary makes it certain that srr is
a month: "hsr/: -- Probably the month dşrr is named from this."

Then, the whole picture changes in A.F.L. Beeston's booklet entitled Epigraphic
South Arabian Calendars and Datings (London, 1956), where dşrr is not the name
of a month any more, but it becomes one of the "names of religious festivals"
(p. 8; cf. also pp. 9 and 16; no reference is made to his 2nd commentary). The
reason for the change of opinion is that the SA expression of RES 4176/7 does
not include "the intervening mention of the decade of the month" (p. 8). Here
again, the "latius hoc" is manifest: since it is not the name of a month, dşrr
has to be the name of a religious festival! Furthermore, A.F.L. Beeston's
line of reasoning is based exclusively on his erroneous transcription of the
expression: "bywm/sbc/mdsrr" (p. 8); the text has sbc, instead of sbcm; there-
fore, sbc is not an ordinal, and dsrr has no more to do with "religious festi-
vals" than Qat dsrm with "a festival or fair," as claimed by A.F.L. Beeston (p.
16); brm is the name of a city which presently is Ḥajr bin Ḥumeid (cf. JaMAR,
III, pp. 57-58).

The basic consideration to be made is that if the expression bywm/sbc/dsrr ref-
ers to ONE day of the YEAR, the edict is hardly worthwhile. The edict indeed
prohibits female foulness on the ground of Taqlab's hunt so that the honor of
the Taqlab's dependants may be guarded in two places and that these men may
remain in a restricted area and be hired by a clan. An interdiction of that
kind, if understood without the preconceived idea that, the author of the
edict being a god, the edict must deal with religious or ritual activities, is
rather down to earth; it implies that the coming into the deity's ground of
loose women was harming the honor of the deity's dependants and disturbing them
and, consequently, those men did not remain where they should and they could
not be hired by a clan; viz, the men were distracted from their job and, ulti-
mately, the deity was loosing money.

The allusion to the honor of the deity's dependants probably refers to some as-
pect of the ritual purity of those men. It seems clear, however, from the con-
text that that ritual purity is mentioned only because it was the lack of it
that forced the men to leave the two places where they should have stayed and
where they would have been hired by the clan Maḍnūḥān.

If such is the case, the interdiction aimed at preventing the coming of those
loose women and, consequently, at making sure that the deity's dependants were
doing their job, could hardly be of any substantial help if valid for one day
of the year only.
I therefore suggest relating sbc to Ar subuc "week," and šrr to Ar šarra "to tie up (a purse, and money in the purse)" and šurrat "a purse for the money." The expression bywm/sbc/šrr may be translated "on the weekday of the pay," viz. "on payday." Then, the interdiction would really work.

I suggest translating the whole pericope of RéS 4176/6-7 as follows:

"And it is not allowed to Samcay to encroach upon the hunt of Taolab; and He [ : the god] has prohibited [even] a trace of female foulness on the weekday of the pay so that the honor of Taolab's dependants may be guarded in Tammat and Atman and they may keep remaining in the restricted area of Atman and [that] the clan of Madnban may hire the[se] dependants."

- II - The 4th verbal form hwfr is found in both Ja 669/14-15 and the present text YM 1064/4-5 with a direct complement, juttum and mwfrt/almq, respectively.

mwfr, plural mwfrt, is attested in Min TaAM 17/4-5, RéS 2774/5, Hajr RéS 3512 B/2, and Sab CIH 506/3.

Min TaAM 17/1-4 ( : RéS 2817 + 2818/2 + 1) speaks of the building of a well, and is followed by [n]j/k1/ml[w]frts/wmfdn (1. 4-6) "he has [already] all its [the well] cultivated plots and the tower."

Min RéS 2774/5: wbn/šn/šr/mwfr/tnf "and in the direction west of the cultivated plots of Tanuf."

Hajr RéS 3512 is libration table, and text B is a dedicatory inscription engraved when the author dedicated what he had acquired bmwfr/dtfrbn/btlm (1. 2) "in the cultivated country of Jarabhan at Talim."


In all preceding texts, mwfr always refers to a plot or country rich in crop, and certainly not to "pilgrimage." The Ar root wfr explains mwfr satisfactorily; cf. also Geez mfar "agri, ager pascua, pascua."

In the pericope hwfr/mwfr/almq, the 4th verbal form of wfr is satisfactorily explained by the same Ar verb wafara, 4th form "to increase" (cf. JaSIM, p. 175 B, commentary on Ja 669/14-15), and the very same meaning also applies to Ja 669/14-15. The action described by the pericope hwfr/mwfr/almq took place during the month of Abhay, and the mwfrt/almq are the land-ed property of the god Illumqah some of which were set at the disposal of individuals on certain conditions. as illustrated by CIH 376 (see above, pp. 82 fol.)

- III - Both the meaning of hwfr of YM 1064/4-5 and jmt of RéS 4176/7 make it necessary to discuss W.W. Müller's study of Mu 1 and his commentary on jmtthm of l. 5 of the text (cf. RESE, II, pp. 125-138, and photograph in pl. 10, no 35).

1 - With regard to hwfr of Ja 669/14-15, the author declares that my inter-
pretation of the pericope "ergibt jedenfalls keinen befriedigenden Sinn" (p. 133).
(a) In his transcription of my translation the author omits "[the number of]."
(b) Even without the explicative parenthesis eliminated by W.W. Müller, the
meaning of "they would increase [the number of] their wives and their sons in
the temple" makes good sense; and W.W. Müller does not explain why the phrase
failed to satisfy him.
(c) His interpretation of the pericope reads as follows: "dass sie ihre Frau
und ihren Sohn... in den Tempel hinausführen." Not only is the recourse to
Geez unnecessary (see above, p. 158), but it is difficult to see how the very
same verbal form constructed with another direct complement, such as mufirt "the
cultivated plots" (YM 1064/5), could be translated "hinausführen."

2 - M b 1 (see above, p. 148) is a rather simple text, but W.W. Müller's study
of the inscription calls for several remarks.
(a) For the symbols "Müller" and "M b 1," see above, p. 22.
(b) Two cases of unidentified texts.
(1) Three fifths of W.W. Müller's commentary on M b 1/2 (pp. 127-128) is
devoted to the publication of the text printed on the 10-bugsah Yemeni bill,
and the text is reproduced in pl. 10, no 36. He writes that "wo sich das Origi-
nal befindet oder befunden hat, ist mir nicht bekannt" (p. 127). For the i-
dentification of the text, see above, p. 140.
(2) In his handling of the question of polyandry, W.W. Müller refers to
Sharaft 22 (p. 136), which is described as "der leider im Original nicht nach-
prüfbare Text," and he takes full advantage of w-mnhw of 1. 1 of the copy in his
treatment on polyandry. It is the same expression of the same text that made
difficulty to J. Ryckmans (see above, p. 24); the expression does not exist
and the text was published in 1962.
(c) Another misquoted text. Beside the example of W.W. Müller's quotation
of my translation of Ja 669/14-15 where he eliminates three words (see above),
one may also bring up the following case of misquoted text. In his transcrip-
tion of al-Buhārī's text (p. 134), W.W. Müller gives "kulluhā," which is trans-
lated "und derselben." In fact, the text has "kulluhum" all of them."
(d) L. 1: bny/rsmn: there is no reason for not giving bny the ordinary mean-
ing of "the two sons of," a meaning which W.W. Müller mentions as possible (p.126)
although his translation gives to the name the value of a clan. rsmn as a per-
sonal name is also found in l. 7. - The word ḏdm is an apposition to the three
preceding personal names. - The plural verb hanyīn is a litterary form of ex-
pressing that ḏbm, the brother of mšnn, was intimately associated to his brother
in the preparation of the offering and in the offering itself, and the same litter-
ary process is kept all through the text. But, the first author really is the
responsible of all activities since he initiated them, as indicated by the
verb ṣft of l. 2, "he has promised."
(e) L. 2: W.W. Müller states that, instead of hmst/ṣlmm, "man würde entweder
hmst/ṣlmm "5unf Statuetten' erwarten" (p. 127). ṣlmm means "statue," and not
"statuette." hmst/ṣlmm is also found in Sharaft 21/1. This copy is not reli-
able not only because of mistakes, such as tlb (1. 1) instead of t-ṣlb, but es-
especially the Ar expression ḏbamhw instead of βnym (1. 2); the copy could also
have used the Ar expression hmst/ṣlmm instead of ḏmstn/ṣlmm. Furthermore,
CIIH (II, pp. 159 and 160) corrects tmtn of CIIH 457/4 to tmnt; but the restoration of a forgotten n is easier and conform to the normal syntax of the expression; thus, tmtnxtn/2slmn.

Therefore, the unusual expression hmsn/2slmn is attested here only and its authenticity can hardly be accepted until and unless proven by another text because the engraver could have made an engraving error; thus, hmsn/2slmn.

Another engraving error, which is both conspicuous and incomprehensible because it affects an extremely well-known name and which was not even erased, is ctrim instead of ctmr in l. 7.

(f) L. 5: bn/3thwm/sfnsr "from their lady Šufnasar."

(1) W.W. Müller fails to mention that sfnsr was already attested in Iryani 34/1 and 3; for the name, see below, appendix no 5.

(2) W.W. Müller's main objective of his lengthy contribution is, as it is indicated by its title "Semitische Texte zur Polyandrie," to prove that Šufnasar was the wife of the two brothers, the two authors of the text, and also to find polyandry cases in five other texts.

His basic statement reads as follows: "es liegilt also kein Grund vor, dass das genau wie akkad, āššatu, ugar. ātt und hebr. āšāh stets nur den Singular bezeichnet, als Plural wiederggeben" (p. 131). The author misses the whole point and does not mention the relevant facts. The etymology of a word is a problem different from that of its number; viz. the three Semitic parallels are of no importance to determine the number of SA ātt(n)tt. Furthermore, the plural of Accadian āššatu is āššāti, and these two forms would be rendered in SA by ātt. Gez ānsāt is a "subst. f., coll., rare sing. ... quidquid feminei est sexus, feminae, feminae" (cf. A. Dillmann, Lexicon linguae aethiopicae, col. 771). Finally, the SA words indicating basic family relations, such as āht, āh, bn, bnt, wld are all both singular and plural. Some examples of bnt are given below. As for āht as singular, cf., e.g. Iryani 13/11, and as plural, cf., e.g. kl/3thwm "all his sisters" in Fakhry 76/5. Therefore, ātt, both as singular and plural, is very well at home.

(3) The above-mentioned expression understood in the light of W.W. Müller's interpretation inevitably leads to an unacceptable situation, viz. the six "children," bny, five boys and one girl, whose names are given in l. 5-6, would be considered those of two men because these would have the same name. The children of a polygyn are not considered the children of either all the wives taken collectively or of each of them individually, but only the children of their respective natural mothers. Why should the case be different here?

- IV - On the question of the so-called polyandry in South-Arabia, nothing significant has been added to J. Henninger's elaborate paper in Anthropos, 49 (1954), pp. 314-322, whose only practical result is to indicate how ardently the author wishes to push his theory.

Although unable to produce a single text in favor of his theory, J. Henninger states that "die Existenz der Polyandrie im vorislamischen Arabien überhaupt anzweifeln wollen, wäre Hyperkritik; ihre Verbreitung war aber sicher viel begrenzter, als man lange Zeit hindurch annahm," apparently because "so bleibt doch die Angabe von BUHARI bestehen. Ausserdem ist es auch unverkennbar, dass die STRABO berichtete Anekdote ähnliche Verhältnisse vor-
aussetzt" (p. 320). To call lack of proof "Hyperkritik" is a nonsense.

1 - al-Buhārī's passage in his Kitāb an-Nikāh (bāb 36), which is referred to so often, does not indicate some kind of "loser Gemeinschaft" or cicisbeism, as W.W. Müller puts it (p. 135), because all the partners do not live together and neither of the male partners is a "cavaliere servante;" it is a simple case of limited prostitution, viz. a woman is often visited by the same group of men. Such a practice is definitely not a kind of marriage. Furthermore, it should be noted that, although writing more than 200 years after the beginning of Islam, al-Buhārī mentions only two links between himself and pre-Islamic times. If, however, an author chooses to accept the reliability of al-Buhārī's passage, which at any rate concerns northern (not southern) Arabia, he should not - as it is usually done - leave aside and forget all about the most important part of that "tradition," viz. the tradition clearly states that, when a child is born to that woman, the father is identified, the child is attached to him and the father may not oppose. It is remarkable that the only detail given by al-Buhārī is precisely the identification of the father for the purpose of determining whom the child should go with. This clause manifestly excludes the possibility that the child may be considered the child of all the male partners of that limited case of prostitution. Therefore, even the tradition reported by al-Buhārī would oppose any attempt by any author to interpret as a sign of polyandry an expression such as:

rbtnf/-/wzydm/-/wescd/-/wbnymnw/abdswm of ja 669/1-3 "Rabbtaνfusc - and Zaydum - and Ascad - and their son Abdawwām;" or

nškrb/-/bn/olrh/-/wy2z/-/mlky/isc/- (example quoted by W.W. Müller) "Našarkarib ---, son of Ilšarah - and Yazzil, the two kings of Saba." It is most obvious that, in an expression such as the first, šmrw is (a) grammatically in accord with the three listed authors, but (b) actually referring to the first and main author. In the second expression, bn has the polyvalent meaning of "son" and "nephew."

The two preceding examples are illustrated, e.g. by ja 411/1-2 which reads as follows:

škrw_dm/štr/br/cmytc/br/cmytc
wbnmw/scd=1/wrbbsmc/cnw/cmytc

šmrw is grammatically in accord with the first three men, viz. an individual, his father and his grandfather, but is actually referring to the first man, the author of the text. The 1st and 3rd bn mean "son of;" the 2nd bn means "grandson of;" the 4th bn in bnw means "son and grandsons and greatgrandsons of."

Authors, such as J. Ryckmans, more interested in their own elucidations than in the painstaking effort to interpret the texts on the sole basis of the texts themselves, dream of interpretations soothing their imagination, and their cerebral concoctions are repeated all over again, as W.W. Müller repeats J. Ryckmans' suggestion on the identity of nškrb of the second example given above (p. 136), without even as much as a reference to Jasme, pp. 330-331, where J. Ryckmans' opinion is discussed and rejected. It
is in connection with the filiation of nṣkrb that W.W. Müller invokes the expression w-mhw of Sharaf 22 (see above, p. 163).

2 - As to Strabo's testimony, it should be noted that neither the origin nor the location of the reported events is known; it could easily be nothing but a "tradition" built up around a few misunderstood facts of the ordinary life of a large family. If it is some kind of historical novel, the actual historical nucleus is yet to be defined. At any rate, the historical perspective of Strabo's account is basically vitiated by the fact that it is presented in general, as if it were the only way of life of the Arabs. If we now come to specifics, and if the Greek expressions are understood, e.g. as in H.L. Jones' translation (cf. The Geography of Strabo, London, VII, 1930, p. 365), we arrived at a physical impossibility; in other words, the text contradicts itself. The text reads as follows:

"Brothers are held in higher honour than children... One woman is also wife for all... And therefore all children are brothers. They also have intercourse with their mothers."

It matters not whether "they" refers to the first-mentioned "brothers" or the "children" - the text confusedly speaks of two generations at the same time by playing upon the word "brothers" - they are the sons of "one woman." How is it then possible for the text to speak of "their mothers"? The situation would be intelligible were Greek mētēr understood in its analogical meaning of "wet nurse." In the sentence "all children are brothers," Greek adelphos, as Semitic bēr, also means "akin, cognate." In the expression "one woman is also wife for all," the basic meaning of Greek gunē is "woman," opposite to man - therefore, there is no question of marriage or polyandry - it also means, beside "wife," as a term of affection "mistress, lady," which could easily be the lady of the house. In other words, the Greek text is untranslatable with any accuracy without knowing where the related facts come from, and no conclusion can be drawn from it. Finally, the story of the "daughter of one of the kings," with which Strabo ends his report, rings like the fairy tale of some ancient Cinderella.

A very interesting part of W.W. Müller's argumentation is worth quoting: Immediately after mentioning that J. Henninger "alles zu diesem Thema [: polyandry] Vorgetragene zusammengestellt hat," the author adds this: "Das Fazit, das darin Maria Höfner für die bis dahin bekanntgewordenen altṣdārabischen Inschriften zog, dass sich nämlich aus ihnen keine überzeugenden und stichhaltigen Beweise für das Bestehen von Polyandrie schöpfen liessen, gilt fast ohne Einschränkung auch heute noch. Inzwischen wurde aber das epigraphische Material beträchtlich vermehrt, so dass es geboten schien, den Komplex Polyandrie erneut zu behandeln" (p. 137).

The reader wonders why W.W. Müller does not give the reference to J. Henninger's paper where M. Höfner's opinion is published; it is on p. 320, note 38. The reader also wonders why W.W. Müller does not set the question in its proper perspective, viz. J. Henninger was already disproved by a South-Arabian scholar even before his paper was printed and, although he, himself, knew nothing of SA inscriptions, he nevertheless had his paper published. However, what shocks the reader most is that W.W. Müller contradicts himself while falsifying the truth. Had he written something like "für die von J. Henninger angeführten altṣdārabischen Inschriften," he would have been right, but he wrote instead "für die
bis dahin [.; 1954] bekanntgeworden altsädarabischen Inschriften."

Both AP 104 (published by G. Ryckmans in 1949; thus, four years before M. Höfler's letter to J. Henninger, which is dated of November 2, 1953) and RBS 4188 (published by M. Höfler in 1933; thus, twenty years before the same letter) are precisely two of the texts which, according to W.W. Müller himself (pp. 132-133), prove the existence of polyandry. He, himself, writes about RBS 4188 (p. 132): "M. Höfler, die diesen Text...publiziert hat...

Ich kann mit dieser Argumentation nicht anschliessen." How, then, is it possible for W.W. Müller to turn around and claim five pages later that M. Höfler's opinion "gilt ohne Einschränkung auch heute noch" (p. 137)?

3 - W.W. Müller studies five texts, viz. AP 104 (pp. 131-132), Ja 594 (p. 132), 669 (p. 133), 738 (p. 132), and RBS 4188 (pp. 132-133), where he claims to find examples of polyandry.

(a) - AP 104. - W.W. Müller failed to understand the syntax of the text, which may be presented as follows: the retroacts of the offering of a statue by three brothers, viz. X and] his two brothers [Y and Z - note that the main author is a single person - are these: the deity did not keep alive 1bw "for HIM" [: the main author] a child. But, the deity made it known that the situation would change, viz. a child would be born bny\m\b\mgm, and the deity gave them a boy, Yacmar. However, G. Ryckmans' interpretation of 2t\mgm is not adapted to the text itself; viz. "il s'agit de l'épouse d'un membre du clan considéré en relation du clan tout entier" (cf. Le Muséon, 62 [1949], p. 71). The clan as such does not play any role in the text; but the two brothers do because they are included in the plural hmgm of 1, 2. I therefore suggest giving the word 2t a polyvalent meaning, viz. "lady" with the double meaning of "wife" with regard to the main author of the text and "lady" with regard to the latter's brothers.

(b) - Ja 594. - Two brothers, whose names are unknown because of the fragmentary condition of the stones, mention in one of their requests to the deity [w\m\v\ny\v\t\mgm\v\l\d\h\m\ly (1. 7-9), which W.W. Müller refers to as "das Heil ihrer Mutter, ihrer Frau und ihres Sohnes (oder ihrer Nachkommenschaft)" (p. 132). Here again, how could two brothers speak of "their son," and how can a boy be the son of two different men? Furthermore, wld means "child" (not "son") and is not an abstract word, "Nachkommenschaft." But, if W.W. Müller is willing (because of an unknown reason) to take wld as an abstract word, why does he not consider 2t in the same way? In the present text, wld is a plural; there is, thus, no reason why 2t could not also be a plural.

(c) - Ja 669. - It is W.W. Müller's privilege to state that it is "ein ... aber vom Herausgeber weitgehend falsch gedeuteter Text" (p. 133). However, this judgment comes from an author who published a rock inscription ... upside down (cf. JaMAR, VII, pp. 199-200), who does not seem to be able to correctly copy someone else's text, who does not seem to be able to correctly interpret the actual value of -\h\w and -\b\mw, etc. 2t\mgm\v/b\m\h\m\w of 1. 15 is rendered by the author "ihre Frau und ihren Sohn (d.h. den oben- genannten Sohn, nach dessen Geburt sie die Inschrift gesetzt haben)" (p.133). The explanation given between parentheses is contradicted by the fact that -\h\w of mr\b\mw in 1. 4-5 and in the rest of the text refers to the four authors, while -\h\w of bny\b\mw in 1. 3 refers to the first three authors. It is
quite obvious that -hmw of 1, 3 must be understood as in >ttbmw of AP 104, and that >ttbmw/wbhmw have to be interpreted as >ttbmw/w;lPb3/P of Ja 594/8.

(d) — Ja 738 — W.W. Müller apparently bases his understanding of >tt as a singular on the fact that >ttbmw is immediately followed by bnt/dt/gldn, which he explains as follows: "Hint Dät Gáldán ist hier nicht der eigentliche Name, sondern nur ein Ausdruck, der besagt, dass es sich um eine in Die Sippe eingeheiratete Frau handelt; man vergleiche zur Bedeutung von bnt die Inschrift Ist 7630, 7 >gwmt/gsdm/wbntm "männliche und weibliche Klienten" (p. 132). What a waste of time and paper!

-- Who would think that bnt/dt/gldn is a proper name? Therefore, what is the reason for breaking into an open door?

-- The author's opinion according to which the expression refers to a woman married in a tribe different from that of her birth, is erroneous. bnt/dt/+ a tribe name equals bn/d + a tribe name, and the clan or tribe is that of her birth.

-- I maintain my translation of Ja 738/9, viz. "their wives, daughters of [the house] Gáldán" because of the following construction of bnt:

(sing.) bnt/bn/khln in RES 4491/1-2 (cf. also CIH 92/2);

(plural instead of dual) bnt/flat/t[ly]cz in CIH 581/2-3;

(plural) bnt/dflm in RES 449;

(plural) bnt/flat/grhmw in Iryani 34/4;

(plural) bnt/dt/gldn in the present text.

The last pair of examples is paralleled by the two following quotations:

(plural) >glmn (e.g. CIH 308/3) OR >glmn (Iryani 14/1)/d- and

(plural) >glmn (e.g. Fakhry 28/4) OR >glmn (CIH 544/3)/2ly/-.

It can easily be seen that the accord of the word following bnt depends on what the writer had in mind and not necessarily on either the gender or the number of bnt.

-- The recourse to Ist 7630 actually is puzzling because it contains three plurals, and the author wants to prove that bnt is a singular, as if it needed to be proven that bnt may be a singular. Yet, bnt is a plural in CIH 544/4: tlt/bntm - would W.W. Müller translate the expression as "the third of a girl" ? - and Iryani 34/4 where four feminine names are followed by bnt "daughters of." bnt is also a construct dual in defective writing in CIH 581/2, where it follows two feminine names.

-- W.W. Müller also states that wldm/dkrm/lhmw is the son of the first author in 1, 2. Such an interpretation is disproved by the fact that the subject of honwyw is the three persons listed in 1, 1-2, and that -hmw of 1, 6, 7, 8, 9 and 11 refers to the plural subject of honwyw. Here again, according to W.W. Müller's interpretation, >ttbmw would be a single person and the wife of two brothers and of the son of the first of the two brothers.

(e) — RES 4188 — The author of the text are three men and bnyhmw "their two sons," and they offer a statue lwfymw/wwfy/ottbmw/owldhmw/-

Here again, if >tt is taken as a singular, it necessary follows that the woman would be the wife not only of three men but also of her two sons!!
Finally, W.W. Müller invokes ḡḵṯmy "die Gattin von beiden" of an unpublished text by comparing it to the plural form of ḡḵṯmy of Ga 67/2-3, which does not mean, as the author says, "beide Gattinnen," but "the wives of them both." ḡḵṯ is a singular in Iryani 29/2, CTH 543/3 and Ist 7630/1-2 because the woman's name is, respectively, ḏḥmd, ṣmṣm, and ṣmṣm; but ḡḵṯ of Ga 67/2-3 (for some remarks on this text, see above, pp. 143-144) is a plural. But, the two preceding facts do not exclude ḡḵṯ from being an external plural (e.g. as ṻld is plural next to Ṿld) if the context requires it.

Appendix no 5.

J. Ryckmans' theory on some nominal formations.

A - Introduction.

Already in JaSA, a long index (pp. 418-424) lists all the "elements entering into the composition of proper names." In my recent books devoted to large collections of texts, JaMAR, IV, V and VI (1973 - 1974) - vol. VII (1974) was written before IV -, a section is reserved to the etymological research and the classification of ancient names. Such a concern for etymological research has never been shown in any publication of ancient SA texts. In the present publication, all the names found in the texts studied in the preceding pages are also classified according to their etymological forms. However, recent developments in the etymological field must be dealt with here.

The etymological research on SA names is faced with the same problems as in NA. A fundamental consideration made in BiOR (24 [1967], p. 285 B, note 18) should be repeated here; it reads as follows: "The actual spelling and pronunciation of the ancient North- and South-Arabian names are and will always remain unknown; it is thus perfectly useless to labor their vocalization in a review or any other place. It is both interesting and necessary to search for the Ar parallel names, but it is presumptuous to impose
any of them."

The etymology of a SA name is not always obvious and
many a time, a choice has to be made and it has to be based on the whole epig-
ographical material. For instance, a name, such as òwym of RES 4356/1 may be in-
terpreted as òwym + m or the qutayl form of òwym. Since the root òwym is not at-
tested so far in onomastics, and òwym is (see above, pp. 25-26), the second
derivation is preferable.

J. Ryckmans' study on the etymology of some SA names
is, in my opinion, the result of three facts, viz. the case of scdn in Tham,
some recent etymologies, and his own interpretation of ḭhrnm as "the Ḥadramis."

- 1 - The preoccupation of some authors dealing with Tham has
been for a long time to practically eliminate the personal name scdn from Tham
in favor of the interpretation of the word as "Help me" (cf., e.g. A. van den
Branden, Les inscriptions thamoudéennes, Louvain, 1950, p. 516 A, and more re-
cently F.V. Winnett, in Berytus, 22 [1973], p. 91 B).

- 2 - Examples of unnecessary dissections of names and of unjust-
tified apocopate forms of divine names are found in recent publications.

In 1971, W.W. Müller suggested restoring ṭbšm to ṭbšm[s/sm] (see above,
p. 154).

In 1972, W.W. Müller suggested interpreting ḡuytt as ƚ + ḡuy + ctt (cf.
NESE, I, p. 77); this etymology is rejected in JaMAR, VII, p. 199.


The tendency of creating apocopate forms of divine names is neither re-
cent nor defunct, as indicated by RyET's understanding of -ns as nsm in ṭdnnn,
and ṭbnns in 1952 (p. 57; see below) and W.W. Müller's interpretation of -nsr
as nsm in šfnns(?), in 1972 (see below).

Although he has never given any proof of having worked
a Saf text - there is indeed a big difference between reading studies on Saf
and working on Saf texts - A.K. Irvine did not shrink from speaking his
mind on Saf etymology, and the name ṭbšm (see above, p. 154) is the first of
five Saf names interpreted by him as examples of "an apocopate form" with ṭb
as the first element of the name (cf. JSS, 18 [1973], p. 299). The four other
names are ṭbyt, ṭbsc, ṭbh and ṭbyd and, according to the author, they would be
the apocopate forms of ṭbyt[c], ṭbsc[d], ṭbh[y] and ṭbyd[c], respectively.
Such a theory is nothing but an unfounded speculation leading to other pure
speculations. Why should those names be restored at all?

Why should one letter only be restored instead of two or three?

What is the criterion for choosing the letter to be restored?

None of the preceding fundamental questions is even mentioned by A.K. Irvine;
instead, the reader finds a mere statement.

A.K. Irvine's case is mentioned here because ṭbyd list-
ed by him is also a SA name (e.g. RES 3902, n° 119: 4637; cf. JaSIMB, pp. 46 A,
468 A and 469 B), which was also restored ṭbyd[c] by J.H. Nordmann - E. Mitt-
woch (cf. Altsädarabische Inschriften, Rome, 1933, p. 14, followed by M. Höff-
ner - N. Rhodokanakis, in WZKM, 43 [1936], p. 225, note 1).

A final consideration has to be made on A.K. Irvine's
review mentioned above. The initial remark concerning Saf is also valid for both Tiam and Lib. Therefore, the author's competence in those three fields is yet to be established, and his files on SA are also incomplete; e.g., he fails to refer to JanPTO in his dealing with hgrhm (p. 300). The reader cannot but wonder whether A.K. Irvine's unwarranted appraisal of G.L. Harding's book (An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions, Toronto, 1971), viz., "this book should still prove of immense value to scholars and provide a useful starting point, one hopes, for many profitable research projects in the future" (p. 300), actually is not an attempt, spontaneous or not, made by a British writer to somewhat rehabilitate G.L. Harding's work and, therefore, to prove, without saying it openly, that both the British Academy and the British School of Archaeology in Jerusalem did not waste their grants in subsidizing the work of another British author? My lengthy review of G.L. Harding's work (cf. JAAN, II, pp. 93-150) was published in 1971, and A.K. Irvine's paper in 1973.


W.W. Müller's case (cf. AION, I.c., p. 417) is rather amazing. He suggests the same etymology without any word of justification or any reference to J. Ryckmans' paper which he could hardly have missed because of A.F.L. Beeston's insistence; he refers only to Ja 665/23 without saying what he does with Ja 669/33; he seems to derive his spelling of ḫdrn as " ipadəm" from ḫadar which either is the name of a mountain about 11 kil. (in a straight line) northwest of Ǧbm or belong to Ǧm (see below, Ǧm Ǧm) southwest of Ǧbm. Ǧm is thus in Sabá and about 285 kil. (in a straight line) west of the Ǧm capital city of Ǧabat. He also refers to Ǧrmani 13/"n u.o." and to an unpublished text from J. Macsāl, which is J. Macsāl 5 (see above, p. 111).

J. Ryckmans explains his etymology as follows: "c'est le pluriel, attesté pour la première fois, de l'éthique correspondant à Ǧmawt (avec la chute de la " radicale, contrairement à l'arabe Ǧm). La forme a de nombreux parallèles..." He could have lengthened the list of parallels indefinitely and his etymology would still remain unjustified.

- a- An epigraphical information is neglected by J. Ryckmans, A.F.L. Beeston and W.W. Müller, viz., the SA gentilic name of Ǧmawt is not unknown and, therefore, does not have to be made up. It is attested at least twice so far as hdmn, as in Ar; cf. G. Ryckmans, in RSO, 22 (1957), p. 561...and ḫdrn cannot be the plural of hdmn.

- b- The meaning of ḫdr/.wrbn of Ja 629/33 is illustrated by Ja 1028/7 where bcr/hmnn/hgrn/ wrbn means "along with the tribe of Hamn, both townsmen and nomads" (cf., my volumes entitled Research on the Sabæan Rock Inscriptions from Southwestern Saudi Arabia, Washington, 1965, pp. 17-19, and Sabæan and Hasæan Inscriptions from Saudi Arabia, Rome, 1966, pp. 40, 41 and 50-51). ḫdr/ wrbn means "settlements and nomads;" cf. Ar ḫdarī "an inhabitant of a region, district, or cities, towns, or villages, and of cultivated land." It is probably the existence of the preceding expression in Ja 629 which explains why W.W. Müller does not refer to the text.
hgr of Ja 1028/7 does not mean "Radmanites" more than ḫdr means "Ḥadramis."
In Iryani 13/9, 11, 12, the meaning of "inhabitants, settlers" is also certain because in each line ḫdr is mentioned in relation with the city of Ṣabwāt and its castle Ṣaqr. J. Ryckmans claims (cf. Le Musée, 87 [1974], p. 249, note 6) that Iryani 13/9 "confirme notre interprétation de ḫdr comme Ḥaḍra-
mis." In his note, J. Ryckmans still does not make any allusion to the genti-
lice Ḫārīy, which remains ignored. The three passages of Iryani 13 prove that those "inhabitants" were Ḥadramis, at least most of them because it cannot be ruled out that some of them might be foreigners working for the Ḥadramis. The three passages do not prove that ḫdr means "Ḥadramis."

The context of Ja 665/23 is less obvious, but the interpretation established by the texts listed above is also applicable. The two references to J. Ryckmans are taken from two of his papers which are masterpieces of imaginative work and I have no intention whatsoever to waste any of my time refuting all their statements. One example taken from each paper suffices to show what kind of things the reader may expect.

In the first paper (cf. Bior, 25 [1968], p. 6 B), J. Ryckmans' translation of Ja 629/33, "et envoyèrent...Après les Ḥâdamîs..." The three dots after the verb indicate a direct complement which does not exist!

In the second paper (cf. Le Musée, 87 [1974], p. 248), bhlf of Iryani 13/8 is translated "à l'extérieur" "selon une suggestion de A.F.L. Beeston;" cf. also "hors (bhlf)" on the same page, and "des parages...bhlf" (p. 249). Bhlf means "gate," and "outside" is not synonymous of "gate." Furthermore, in the present context, A.F.L. Beeston's and J. Ryckmans' interpretation is all the more inaccurate in that there is nothing in the text which might even remotely refer to a sortie attempted by the besieged inhabitants. They all were inside and, when the besiegers stormed the castle, they were killed either inside (bhst) or at the gate (bhlf), depending on the place where they were found by the attackers, viz. in the middle of the castle or close to the gate.

— The next question to be studied here is H. von Wissmann's understanding of ḫrmm of CTH 140/5 as Ḥadramis (cf. Wizol, pp. 64 and 363, note 292). This interpretation was recently restated simultaneously by A.F.L. Beeston and W.W. Müller without any reference to Wizol and after the publication of the photograph of the text in Aton, 33 (1973), pl. 1, after p. 434). This photograph ascertains the reading of many letters, and the study of the text, that was known only by E. Glaser's copy, has to be done all over again. The published photograph, however, is not good enough to definitely establish the reading of the text. Since the original stone has been located, the first duty of any true scholar is to establish the text as completely as possible after carefully examining the two lateral edges and all damaged spots to make sure that all traces of letters which are identifiable are properly recorded, and this task has not yet been done. The purpose of the following lines is to show how easily some authors jump to conclusion and, needless to say, the interpretation of ḫrmm suggested below is subject to revision after the publication of the text based on the careful study of the original stone.

(1) As proof of his understanding of ḫrmm as Ḥadramis (cf. Aton, 34 [1974], p. 425; thus, a few pages after W.W. Müller's opinion), A.F.L. Beeston writes
that "one would prima facie assume" that ראימ means Ḥadramis "rather than some hitherto wholly unknown group." Such a reasoning is unacceptable because (1) nothing is to be assumed prima facie or not; (2) ראימ understood either way is new; (3) we are very far from knowing the names of all SA ethnical groups; and (4) the identity of Ḥdr and ראימ has to be proven and not assumed.

(2) W.W. Müller gives a more complete deciphering of CIH 140 than before(cf. AION, 34 [1974], pp. 414-420) and translates ראימ as "Ḥadramis." His reference to WIZGL is given in his commentary on ḥfr/qyn (p. 415), not on ראימ (p. 417). It is to be regretted that W.W. Müller did not study the original stone. Instead, he bases his reading on both the published photograph and his own photograph, but the latter unfortunately is not better than the first according to his own testimony. Here follow a few examples which illustrate that the careful study of the original is badly needed to establish the text definitely. (a) W.W. Müller reads ...ראמ in 1. 1 (p. 413). It seems possible to read ראמ, the clan name mentioned in l. 14. The beginning of the text would contain an expression (cf., e.g. J 581/1), such as /y/bn/ראמ. Note also that "...ראמ" is eliminated from W.W. Müller's translation (p. 414).

(b) To the left of clm at the end of l. 2, there is a vertical stroke just above the upper extremity of r of the end of l. 3. The letter may be read v. W.W. Müller does not refer to that possible letter. See also below.

(c) W.W. Müller states that the reading of qtn is certain in l. 4 (p. 416). The letter q remains doubtful, and the following letter could easily be r.

(d) Just below the initial letter of l. 4, viz., to the right of bn of the beginning of l. 5, there may be some remains of a letter. And if such remains do not actually exist, one letter could easily be restored at the beginning of l. 5 because b of bn of l. 5 is just below the second letter of qtn of l. 4. W.W. Müller does not mention the two problems (pp. 416-417).

(e) W.W. Müller states that מיבנ could be restored in l. 10 instead of מיבנ (p. 418), which is retained in his transliteration of the text (p. 414: מיבנ). The choice does not exist; one reading only is correct. The restoration of מיבנ is suggested by the fact that the letters of l. 10 are narrower than those of l. 11.

W.W. Müller apparently bases his opinion of ראימ "Ḥadramis" in the present text on the existence of Hawšan Radaçu (cf. already L. Forrer, SMarabien, Leipzig, 1942. p. 9 and note 3) and on the mixed population of Radaçu, a part of which was Hawšanite (cf. L. Forrer, 1.c, p. 56); and apparently on the basis on the preceding facts, he suggests restoring wln in בֵּל[ו]יָּד/חַוַּלְתָּנ of l. 5 of his text. But, (1) wln of J. Macaëlb belongs to רדָם according to CIH 347/8: בֵּל[ו]יָּד/חַוַּלְתָּנ; wln of Hawšan is a different city.

(2) According to W.W. Müller's text, the military activities of גִּלְשָע רַמְחִיעָב are divided into two sections, בֹּרְד/חַוַּלְתָּנ/ wrdn[...] (1. 4) and (?)bn/ראימ/ברד[ו]יָּד/חַוַּלְתָּנ (1. 5).

The text does not contain any detail on the relation between the two groups of גִּלְשָע רַמְחִיעָב's enemies, and the phraseology of the text does not suggest any.

(3) In a series such as that in l. 4-5, where the first three words are clan names, it is normal to expect the fourth one to be another clan name and all the more so because l. 1-4 does not contain the name of a country which might be referred to by a nisbah form. Therefore, JAS Ḥb's ques-
tion did not lose any importance: "Where did the Ḫaḍr soldiers come from?" (p. 311 B), if ḥdronym means Ḫadramis. Even if those persons were not soldiers, where is the proof that there was, at the very least, a Ḫaḍr colony living in a Ḫawlānité city large enough to be mentioned in a text? Waclān of J. Maccāl cannot be taken into consideration because the Ḫaḍr king ʿIlāzz Yalūt mentioned in J. Maccāl 5 (see above, p. 111) lived about 200 years after the period of C.H. 140, which was engraved before ʿIlāsaraḥ Yaḥqub became provincial king. Furthermore, the three Sab kings listed in J. Maccāl 6 with the title of mlk/sbḥ/wdrūḥ and mḥbmm introducing their names are even later than the Ḫaḍr king mentioned above and belong to the end of the 3rd century A.D., viz. ysdm/yhḥmd (l. 2, 9, 12, and l. 15 without the second personal name), ʾsmr/yḥḥmd (l. 3; cf. already Moretti 1/6-7), and the new face krbd/ṣyf (v.4).

Another identification suggested by W.W. Müller should be mentioned here, viz. that of ʾclmm of l. 2-3 with cAlmān in Wādī Dahr (p. 416). Not only is the reading of ʾclmm doubtful (see above, p. 173), but cAlmān in Wādī Dahr belonged to Bīlād Ḥāṣīd, a section of Bīlād Ḥamdān (cf. L. Forrer, Sūdarabīn, Leipzig, 1942, p. 187), and not to the territory of ʿAṣyān. It is normal to believe that the author of the text made his offering when he was home.

According to the phraseology of l. 4-5, ḥdronym is the name of an ethnical group or clan chastised by ʿIlāsaraḥ Yaḥqub on his way back from an expedition in the southeast where Ḧīnayr and Radmān lived to Ṣibām ʿAṣyān (presently Ṣibām, about 31 kil. northwest of Ṣanṣār). South and southwest of Ṣanṣār, there lived the clan Ḫawlān Ḫaḍr. Is there any relation between Ḫaḍr and ḥdronym? It certainly is possible. At any rate, the name of the city yet to be read in l. 5 in all probability was the main town of the clan ḥdronym.

The etymologies suggested by both A.K. Irvine in 1973 and W.W. Müller in 1971 and 1972, which were not isolated cases, and A.F.L. Beeston's repeated approval of J. Ryckmans' etymology of ḥdronym were good indications that their authors would favorably receive any theory built up along the same line. So, as he had done before and especially in the eponymate question and on the ʾclm problem (see above, p. 151), J. Ryckmans made full use of the situation and published his own view on the etymology of several names where he claims to find not only the apocopate forms of no less than seven divine names and appellations, but also the element -n- which is interpreted as the singular pronoun of the first person (cf. Le Musée, 87 [1974], pp. 494-497).

J. Ryckmans sent "une première rédaction de la présente étude" to A.F.L. Beeston (p. 498). Yet, A.F.L. Beeston's publications are notorious for an almost complete disregard of etymological research (see an almost unique case on pp. 25-26), and the SA names are regularly transcribed in capital letters (see below).

Reassured and strengthened by A.F.L. Beeston's "placet," J. Ryckmans felt sure of winning a second round of applause, and he informs his reader that "cette question a fait l'objet d'une brève communication au Seminar for Arabian Studies... Le présent exposé a tiré profit des remarques verbales de A.F.L. Beeston, T.M. Johnstone, W.W. Müller, Ch. Robin et E. Ullendorff" (p. 494, note 7). The exact nature of those "remarques verbales" remains unknown.
to me because PSAS, 5, has not yet been received.

The third and final stage of J. Ryckmans' paper may be seen in the additions to the definitive text, which are printed between brackets on p. 497, note 22, and p. 498.

It is the purpose of the following lines to deal once and for all with J. Ryckmans' theory. Once that the "remarques verbales" of the five authors listed by him are published, I may take them up if it seems necessary or advisable.

B - J. Ryckmans' theory.

J. Ryckmans' theory on the etymology of several names is presented at the occasion of his study of Iryani 34. My discussion of the first is preceded by some remarks on the second, so that the reader may have no difficulty realizing the quality of J. Ryckmans' work which does not vary regardless of the particular object of his investigation.

1 - J. Ryckmans' summary of Iryani 34.

J. Ryckmans' summary and following commentary on Iryani 34 covers 15 lines and 3 notes (pp. 493-494). It is almost a record to accumulate so many inaccurate or incomplete statements in so few lines. The lines of Iryani 34 are numbered according to the copy.

a- The second name of 1. 1 is not "byysf." J. Ryckmans did not see that the first y in Iryani's text is an error instead of b, as shown by Iryani's transliteration in Ar.

b- wbnthn of 1. 1 does not mean "leur(s?) fille(s?)." bnt is a singular because it introduces one feminine name only.

c- whah/rswn of 1. 2: "Rswn, tribu sacerdotale, comme le suggère le nom, mais aussi le contexte de CTH 399, RèS 4766, Ja 554 et 703, où des membres de cette tribu ont des fonctions de rswn, de qyn, ou apparentées" (note 4). This argumentation is in all respect typical of J. Ryckmans' work.

(1) The reason given as "comme le suggère le nom" is a denial of good common sense. Who in his right mind would ever suggest that a man whose name is twrm (e.g. Ja 2860 a) would belong to the bovine "comme le suggère le nom"?

(2) The job of qyn being administrative and not sacerdotal, the fact that a man is qyn cannot possibly suggest that he might otherwise be a priest unless the text contains an additional information to that effect.

(3) Of the four texts referred to by J. Ryckmans, only two, Ja 703 and RèS 4766, list a member of the clan rswn as being rswn "priest." The third one, CTH 399, commemorates the building of a well, and the authors of the fourth inscription, Ja 554, are mhdy/qyn "sworn men of the administrator."

(4) J. Ryckmans dooms into oblivion two other texts mentioning the clan rswn. RèS 4815, engraved by bnr/rswn, deals with irrigation works, and Iryani 27 is an ordinary commemoration of the offering of two bronze bulls. It is, thus, preposterous for an author to eliminate one third of the documentation, to mix up realities as different as qyn "administrator" and rswn "priest" and,
finally, to distort the information of one third of the documentation by attributing to the whole clan the qualification of two of its members.

d— "hanyv[.] sur la copie, probablement fautive." J. Ryckmans fails to note that Iryani's transcription in Ar shows hanyv. The verbal form must be corrected to hany(t)[w] (cf. JASTB, p. 434 B), which is restored in CIH 556/4 (cf. JAMAR, II, pp. 38 B, 41 B and 49-50).

e— "une statue (masculine, slm)." The original must have had slmn. J. Ryckmans fails to note that Iryani's transliteration in Ar does not have the word slmn which might have been omitted by haplography with the following sltn.

f— "une formule de type 'x + y + z et leurs enfants!,' This is erroneous; the formula used in the text is "x + y + z and their daughter" (see above, p.175).

g— "Même leur ascendance [to be corrected to "descendance"] (bnt alt grhm) est considérée du point de vue de la lignée féminine. Est-ce par une simple erreur, ou en vertu d'une conception matriarchale de la descendance que la présence d'un fils (Hvyctt, nom masculin connu), pour qui est offerte la statue masculine, n'empêche pas de qualifier de 'bnt' l'ensemble des enfants?" (pp. 493-494)

All that commentary is useless because it is based on an erroneous reading of the text. J. Ryckmans must have reasoned as follows: the four stones, one of a man and three of women, represent the four children; thus, one of them has to be a boy who has to be Hvyctt because it is a "nom masculin connu."

The pericope, which immediately follows the mention of the dedication, reads lwfyhn/lwfy/lwldhm (1. 3), viz. the offering of the four statues is for the safety of the three female authors and of their four children; thus, four statues and seven persons; therefore, each person was not represented by a statue. Furthermore, the names of the four children are followed by bnt "daughters." If J. Ryckmans suggests that there must be a boy among the children, it is because he misunderstood the text; and the fact that Hvyctt is known as a masculine name elsewhere does not prove that it cannot be a feminine name here. Everybody knows that a name may be masculine here, but feminine there. Here follow three examples among others:

hnrm is masculine, e.g. in CIH 6/2, but feminine in Ja 694/7;
ncnt is masculine, e.g. in Ja 1032/1, but feminine, e.g. in Ja 731/1; and
twtnm is masculine in CIH 96349624978, but feminine in Ja 722/1.

There is no question of "une simple erreur" or "une conception matriarchale de la descendance" - it is amazing how an author can so easily jump to conclusion - as far as bnt of bnt/alt/grhm is concerned. It is a simple case; three women speak of themselves and their four daughters.

The three female statues offered to the god represent the three female authors of the text, and the male statue represents the man called grhm (1.2), to whom the three female authors belong in one way or the other; their relation to him is indicated only by alt "those of."

The preceding remarks speak for themselves: J. Ryckmans shows himself unable even to analyze and summarize a short text easy to understand. But, as shown by the following lines, he will speak his own mind on a problem which he, himself, did not study since he is calling for "une étude théorique et comparative approfondie" (p. 149) of the problem.
2 - The theory.

The general appraisal of J. Ryckmans' theory on the etymology of some feminine names is that it is nothing but amazing how easily an author gives way to his unchecked urge for systematization and fanciness at the expenses of the epigraphical material. My discussion of his theory is divided into two parts, viz. the general questions and the study of the names involved.

a - General questions.

(1) J. Ryckmans' sketch of some etymological aspects in other Semitic languages is nothing but an eyewash. Those aspects are irrelevant to the etymological problem in SA which must be dealt with without any influence or interference from outside, contrary to J. Ryckmans' position formulated on p. 499.

(2) It is also erroneous to turn to those languages to base an opinion or interpretation different from that which the SA material indicates or suggests. One example follows.

J. Ryckmans states that "twb devrait se construire avec la préposition _of_ les notes 8 et 9 ci-dessus" (p. 499, note 31). Apparently hypnotized by the Amorite (p. 493, note 8) and Ugaritic (p. 494, note 9) names, J. Ryckmans must have thought that his reader was as hypnotized or careless as he is. The reader does not have to go back to notes 8 and 9 (pp. 494-495), but only to note 18 (p. 496), where he finds J. Ryckmans referring to O. Ryckmans, _Les noms propres sud-sémites_, Louvain, I, 1934, p. 252: "twb1 _'ô ô rétribue'._" An active form, such as that presupposed by the verb "rétribuer," does not need any preposition to introduce its direct complement; and SA twb, 2nd form "to bestow upon, grant," does not need it either; cf., e.g. _JaSIMB_, p. 450.

(3) It is even more erroneous to hide the normal interpretation suggested by the SA material and to mention only an interpretation based on foreign languages. One example follows.

The _-n_ element is claimed by J. Ryckmans to exist in some names.

(a) That element was already discovered by _RES_ (VII, p. 236) in _RES_ 4475/1, and more precisely in _dhlnctt_, which is the first of the names discussed by J. Ryckmans. Whether voluntarily or not, J. Ryckmans does not refer to that text in his discussion.

(b) If it exists - but it does not _-, _-n_ should be interpreted as the article, and the theophoric name would be built according to one of the following schemas, either "[Give, grant] the _-, 0 [divine name],"

or "The _-[is here,] 0 [divine name],"

or "The _-[is] divinity."

The preceding interpretation which would be the obvious solution based on the SA material is not even mentioned by J. Ryckmans fascinated, as he is or seems to be, by other Semitic languages. Instead, he sees only two possibilities, viz. either _-n_ equals the Hebrew particle _pâ_ which is added to several verbal forms (especially the imperative and the jussive) OR the pronoun of the first
The only reason for discarding the first explanation is that "il n'y a aucune raison de supposer l'emploi, en sud-arabe, de cette particule attestée en nord-ouest sémitique, mais inconnue en arabe" (pp. 494-495). If there is no reason at all for retaining it, as he claims, why then to bother to mention it in the first place? If an author had to mention in his work the right theories on each problem he could have thought of, he would waste a lot of precious time for the sole purpose of showing off. But there is more and worst. The quotation reproduced above shows that the only reason for rejecting the first alternative is that the particle is "inconnue en arabe." But, then, J. Ryckmans retains the second alternative although the nominal derivation which makes it possible, viz."x me,0 y," does not exist in Ar. Why is the absence of a feature in Ar a reason for rejecting a hypothesis in one case but not in the other? Such an illogical attitude with a double standard means that, for J. Ryckmans, the actual value of a reason is tailored for the sake of the cause at hand.

(4) The spelling of any name is not at the mercy of an author; any name is an epigraphical fact which no author has the right to tamper with; and J. Ryckmans misleads his reader when failing to inform him of the normal and current spellings of the divine names in the texts. This very point should have been clearly pointed out; but it is not.

One form of this kind of mishandling is rather frequent; e.g., "Ghmn" (p.493) instead of "Ghrmn;" "BHRM" (cf. A.F.L. Beeston, in ATON, 34 [1974], p. 425) instead of "BHrm;" the "dieu Nasr" (cf. J. Ryckmans, p. 497). The transcription of a name does not depend on the author's interpretation of the nominal form or derivation of the name. Furthermore, those authors are also illogical because the -m ending is no more and no less important than the -n ending; yet, -n is not written differently from the other letters of the name; e.g., "Thmn" in J. Ryckmans, l.c., and "HORMN" in A.F.L. Beeston, l.c.

As to the etymological problem at hand, the following should be noted.

The variants of ctr and twn instead of thwn are well documented, and "khn1" is the first ascertained name showing the well-known Saf and Tham derivation qtl + l. (11)" (cf. JaMAR, VII, p. 203); the name means "diviner of >ll." All apocopate forms of divine names suggested by J. Ryckmans are both gratuitous and unnecessary.

Two examples suffice here. The spelling of the divine name qynn (cf. JaP, pp. 133-134) is constant. But, qyn is known as the name of a person (CRH 862) of a clan (Ja 2814 a) and especially as a substantive with the meaning of "administrator" (see above, e.g. p. 80). What relation could there be between the deity qynn and the noun qyn "administrator" except the common root qyn?

The preceding argumentation is also valid with regard to the divine name nsm and ns which is either a preposition "toward" or a substantive "territory" (cf. already JaP, p. 130).

When an author takes upon himself the liberty of ignoring the preceding principle, he inevitably opens the door to a situation which can only be described as an inextricable confusion. For instance, if -q of sfnq (p. 498; see below) may be the initial of the divine name qynn, etymological re-
search would be hopelessly deadlocked and the most common derivations, such as qtlh(w), qtlv, qtlm, qtln, and qtlt would altogether disappear. Here follows a partial list of the choices awaiting any author:

- could belong to əwəm (Sab), ənby (Qat), ətrə (Qat).
- could belong to əlməh.
- could belong to bclm (Sab), blw (Qat), bəmm (Qat), bər (Sab).
- could belong to h(w)be (Sab), hrn (Sab).
- could belong to h(w)be (Sab), hrn (Sab).
- could belong to wdd (Min), wəh (Qat), wəfə (Qat).
- could belong to ytc.
- could belong to hgr (Sab), həkm (Qat), həl (əgər), hlm (Sab), hlfə (Sab), hrn (Qat).
- could belong to mnqh.
- could belong to nwsəm (Sab), nkrə (Min), nərm (Sab), nəwr (Qat), nərf (Sab), nərə (Sab).
- could belong to sə (Sab), syn (əgər), smht (Sab), smc (Sab).
- could belong to cəzn (Sab), cəvt (Sab), cəyn (Sab), cəyn (Qat), cən (Qat), cən (Qat), cətn.
- could belong to cəzn (Sab), cəyn (Sab).
- could belong to cəm (Sab), cəm (Sab).
- could belong to rə (Sab), rəm (Sab), rtə (Sab).
- could belong to əhr (Qat), əms (m), ərən.
- could belong to tdn (Sab), təfə (Sab), tələb (Sab).
- could belong to təwn (Sab), tən (Sab).

What is remarkable is that confusion has already affected the members of the "laudemus invicem" club, as indicated in the next paragraph.

(5) The main abuse in etymological research is the unnecessary dissection of a name, as already pointed out in JaSN, pp. 120-121. J. Ryckmans falls into that abuse in his dealing with most of the names treated in his paper. The main consequence of that gratuitous dissection of the names is confusion, and that confusion is already attested in J. Ryckmans' paper. One example suffices here, viz. the case of (p. 499, note 31) vəcnəb of BM 103063/7 suggested to J. Ryckmans by Ch. Robin. For some remarks on the text itself, cf. JaMAR, II, pp. 38 B and 42.

G. Ryckmans had already done a beautiful dissection job in interpreting the name as vəcn + ən + ḥḥ "qu'il connaisse par lui" (cf. Le Musée, 70 [1957],
p. 116).
Ch. Robin presumably suggests interpreting the name as \( ydc + n + b + h \). Note 31 of J. Ryckmans does not say what Ch. Robin does with \( bh \); it is thus normal to think that he endorses G. Ryckmans' dissection of \( bh \) into \( b + h \). The name being already dissected into four parts, it should not make much difference to further dissect \( ydc \) into \( y + dc \); thus, a \( qtl \) form instead of a \( qtl \) one. The verb \( dc; dcc "to repel" is attested in Tham Hu 11 (cf. my book entitled Thamudic Studies, Washington, 1967, p. 87 A).
J. Ryckmans does not make a single remark either on the name itself or on Ch. Robin's suggestion. It is rather spectacular that a six-page show-off on etymology in other Semitic languages and on the etymology of a few SA names would end up in a... silence. Is it not possible that it is precisely there that the true explanation of such an unusual event may be found? It is indeed very easy to read a study on etymological formations than to make it. The author's call for "une étude théorique et comparative approfondie" of the SA names may indeed suggest that he does not know much about SA etymology and, therefore, would justify his silence on \( ydcnbh \). But, the same lack of preparation would also condemn his initiative to speak out on a few other SA names.

\( ydcnbh \) belongs to the \( qtlqtl \) form; for the second element, \( nbh \), cf. \( mnbh \) (e.g. Ja 2151 b/2), \( mnbim \) (e.g. Fakhry 127/1) and \( nbht \) (RÉS 5073; preceding the name is a well-known wasm; cf. JaPRER, p. 47, Fig. 2).

The second name suggested to J. Ryckmans by Ch. Robin is \( "twbnc[mc]" of TC 1873 (p. 499, note 31). The transcription of the name is erroneous, even after the correction of what might be a printing error, viz. the second \( c \) instead of "]." The letter \( m \) is not at all restored, but is partly damaged, as clearly shown in my edition of the text in JaNPLO, p. 73; \( twbnc[mc] \), and "the entire lower right corner of \( m \) is still on the stone; \( m \) is certain." Ch. Robin, would, thus, interpret the name as \( twb + n + cm \). J. Ryckmans endorses - without saying it,... of course - my understanding of the name as belonging to the \( qtlqtl \) form; thus, \( twb + ncm \), because "en tout cas...car twb devrait se construire avec la préposition \( l_1 \), cf. les notes 8 et 9 ci-dessus." What does "en tout cas" actually mean remains unknown. For the rest of the quotation, see above, p. 177. Ch. Robin's theory on \( twbncm \) has no more value than, e.g. the understanding of a name, such as \( rdcn \) (e.g. Ja 297/1) as \( rd + cm \) since the radical \( rdc \) does exist.

Another abuse in etymological research, already denounced in Saf (cf., e.g. JaSN, p. 121), is to confuse material and formal resemblance of the letters; in other words, it is a fallacy to give the same explanation to two different names because they have in common several letters, as J. Ryckmans does in the case of \( sfnq \) and \( sfnyn \). Here again, no proof is given to justify the interpretation which, like all the others, is taken for granted. Here follow five groups of names whose first letter is \( \dot{\alpha} \); the names of each group belong to the same SA dialect, contain the same first four letters, and belong to different nominal derivations.

\[
\begin{cases}
\dot{\alpha}lb (\text{e.g. RÉS 3087/21}): \dot{\alpha} + \text{lb}; \\
\dot{\alpha}lhb (\text{cf. JaMAR, I, p. 44, under Ga 12}): \dot{\alpha}l + \text{hb}. 
\end{cases}
\]
(7) The element qtl in a theophoric name, either first or second element, may be either a substantive or a verbal form, and J. Ryckmans' theorization which mentions the second possibility only, is a gross systematization created only for the purpose of his theory.

Here follow a few examples, where the element qtl cannot but be a substantive or another divine name or appellation.

qtl + divine name: ﳉゎlt, ϠϠlt, 硿Ϡlt, ρςϠςςς(m), ʨϠςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςςς GPL 516/26):  CONCATENATE 1m + nb.  

(8) J. Ryckmans gives evidence of his obsession of deities in the same manner that, for some authors, any building of major size has to be a temple, and any statue or anthropoid rock carving a representation of some deity.

Even taking for granted - but I disagree completely - that -m, for instance, is an apocopate form, why should it be of a divine name? Why could the name -lm (cf., e.g. JaSIMB, p. 423 B) not be the apocopate form of the name ⸝lm (CIH 566/2)?

The only situation to which J. Ryckmans' theory actually leads is that of perfect confusion because it would be impossible to know for many names whether they are complete or not.

(9) A decisive factor in J. Ryckmans' theory is that the names involved are feminine, as clearly indicated by the case of ㎞n which"est plus incertain, mais nous le rangeons cependant avec les noms précédents, du fait qu'il s'agit, ici aussi, d'une femme" (pp. 497-498). Two remarks are needed.

(a) If -thw equals -thwN, as J. Ryckmans claims on the same page 497, why is the equation -m: -mN "plus incertain"? What kind of belated scruple or doubt plagued his mind? But, here again, no reason is given and nothing is explained.

(b) The analysis of the feminine names of the largest collection from Maḥram Bilqīs, to which Iryani 34 belongs, is necessary to complete the study on the
latter. This analysis, which is conspicuously missing in J. Ryckmans' study where it is not even remotely alluded to, shows that the two most favored nominal derivations attested in the texts from Mahram Bilqis are qtlqtl and qtltn.

((1)) The theophoric names account for one third of the names and are represented by two main nominal derivations, viz.

\[
\begin{align*}
\text{qtl} & \quad \text{divine name in } \text{klsl}, \text{klwdd, smrlt, twbtw}. \\
\text{qtltn} & \quad \text{divine name in } \text{htl}, \text{mtldmgd}.
\end{align*}
\]

((2)) Then, come two groups of names equal in number:

\[
\begin{align*}
\text{qtlqtl in } & \text{gdsfl}, \text{ddhmv, ddsvy, mgdhlk, ncmcd}. \\
\text{qtlqtltn in } & \text{rbbgwwm}. \\
\text{qtltn in } & \text{brlt, hywt, bmlt, nsm}, \text{ndrt}. \\
\text{qtltn in } & \text{wdsrn}.
\end{align*}
\]

((3)) Finally, three isolated nominal derivations:

\[
\begin{align*}
\text{qtl} & \quad \text{(redupl.) in } \text{kcb}. \\
\text{qtltn} & \quad \text{in } \text{hnsm}, \text{msmy}, \text{swm}. \\
\text{mgqtl} & \quad \text{in } \text{msmnt}.
\end{align*}
\]

The names hmnnsr, šfnnsr, šfnr (?), and šfnrm belong to one of the two nominal derivations most frequently attested in the texts from Mahram Bilqis.

(10) The text that played the most important role in the making of J. Ryckmans' theory is Fakhry 87, and especially RyET's commentary which reads as follows: "La dédicace est offerte au dieu Nasrum (1,5); ns pourrait être une forme apocopée de nṣr, comme qtl est une forme apocopée de ctt... rbns, voir 1,1, nṣdmsns" (p. 57).

(a) J. Ryckmans duly refers to the preceding quotation and endorses its contents when saying "comme l'a reconnu G. Ryckmans" (p. 497).

(b) Even at first sight and no other text considered, G. Ryckmans' argumentation is objectionable in three questions.

((1)) The name of the god to whom the dedication is made is not "nṣr," and J. Ryckmans makes the same mistake when he speaks of the "dieu Nasr" (p. 497). The divine name is nṣrm.

((2)) The deity mentioned in the theophoric name of the author of dedication inscriptions is not necessarily the deity to whom the offering is made; e.g. rbel of Fakhry 119 offers to the god rbcn/yhcn; whbl of Fakhry 126 offers to ctt; two of the authors of CIH 2, krbctt and lhyctt, offer to rbl; sbdsmsm of CIH 3 offers to rbl; etc. Therefore, the relation suggested by G. Ryckmans between nṣdmsns and the god nṣrm is gratuitous and, even more so, his conclusion concerning ns and nṣrm.

((3)) rbns (cf. JanAR, IV, p. 28) is understood by G. Ryckmans as rbh + ns
exclusively because of his gratuitous reasoning mentioned above, although the interpretation of the name as rb + bns theoretically is as possible as the other. In fact, the interpretation of the name as rb + bns is twice more probable than the other because rb + . is twice more attested in onomastics than rbb + .. For bns, cf. Ja 2576 a.

(11) J. Ryckmans develops his case on the god nsm in the following statement:

"La dévotion particulière de femmes au dieu Nasr ... est confirmée par le fait qu'au moins trois des cinq dédicaces connues mentionnant Nasr ont pour auteurs des femmes: CIH 552, RES 4084, et Fakhry 87; une autre mutilée (CIH 189), et la cinquième, Ql 1208, a un homme pour sujet" (p. 497). This summary is another typical example of the author's method of working.

(a) J. Ryckmans fails to note that CIH 189 is DJE 9 (cf., NESE, I, pp. 80-81); for some remarks, cf. JaMAR, VII, p. 200. According to the final invocation, the text is a dedication inscription to bcl/bytm "the Lord of Baytum," as in NaNAG 18.

(b) Most importantly, J. Ryckmans fails to point out that the names of the female authors of both CIH 552 and RES 4084 are built on the qtlqtl form, viz. gdnm and gdrbb, respectively. As shown above, p. 182, the qtlqtl form is one of the two nominal derivations most frequently used in the feminine names of the texts from MAhram Bilqis. Therefore, J. Ryckmans' assessment of the SA material, viz. "au moins trois des cinq dédicaces connues mentionnant Nasr" is erroneous; there are two dedication texts to bcl/bytm, and two others to nsm. In those circumstances, "la dévotion particulière de femmes" is hardly justifiable.

(12) The last aspect of J. Ryckmans' theory to be dealt with here is the author's general attitude toward the meaning of the SA names. I find it very difficult to understand that an author would deliberately select an opinion leading to a blank and not consider that dead end as a sign that he is on the wrong path. Yet, that is precisely what J. Ryckmans does in the case of dhlnctt: dhl has to be a verb in his theory, but there is no verb "en arabe classique ni dans d'autres langues sémitiques" (p. 497).

Another example of the same approach may be summarized as follows: "quel que soit le sens de l'élément thy- de ces composés" (p. 498). The only thing that matters is ... the theory.

b - The names involved.

The names involved in J. Ryckmans' study may be distributed according to the author's headings.

(1) The name given by J. Ryckmans in favor of his thesis on -thw : -thwn is rfenthw of Iryandi 34/1.

The name is a qtlqtlthw form, a secondary derivation of the qtlqtlhw form, which is the plain writing of the qtlqtlh form (cf., e.g., the Sab divine name ydcsmh in RES 2745/5-6).
qltqlthw in yd<smhw, Min divine name in RES 2742/8-9;
qltqlthw in <thomhw, feminine Sab name in CIH 389/1; and
qltqlthw in refont.

The name refont may be translated "he did good to his wife." For ref, cf. Ar raffahu "he did good to him, conferred a benefit, or benefits, upon him."

(2) In his study of dhlnctt (see above, p. 183), J. Ryckmans fails to mention that the name was already attested in RES 4475/1 (see above, p. 177), where it is interpreted as "Dahlancathat" and understood as a masculine name by G. Ryckmans (cf. RES, VII, p. 236, followed by RES, VIII, p. 147 A). J. Ryckmans also fails to point out that Ar dahl means "hora" (cf. G.W. Freytag, Lexicon arabi-co-latinum, p. 193). Finally, his obsession of deities (see above, p. 181), combined with his confusion of material and formal resemblance of letters (see above, p. 180) led him to identify ctt as the well-known apocopate form of ctt as if it could not possibly be anything else.

The name is a qltqltt form (cf. JaMAR, IV, p. 152); thus, dhl + nctt. For the second element, cf. Ar nacata "to take." The name means "the hour of the taking."

(3) The -ly ending "serait une forme pausale abrégée de Lāh," according to J. Ryckmans.

(a) J. Ryckmans does not explain or justify why "Lāh" is the only divine name which he does not transcribe from SA. This exception is nothing but a trick aimed at hiding an obvious objection against his identification. The reader may think that the SA form of "Lāh" is a plain writing which could be abbreviated by the omission of its last radical. However, since the divine name is always written in defective writing, lh, why should the need arise for an abbreviation which does not abbreviate the name?

J. Ryckmans also fails to inform his reader that lh al w y s is the second and 1 a s t element of a theophoric name. This omission is another trick because, thanks to it, the author does not have to explain why the 1 a s t element of a theophoric name should need "une forme pausale."

(b) For ly, cf. Soqotri "lwy, le 'saisir...cp. surtout accad. le=û 'pouvoir', proprement 'être fort'" (cf. W. Leslau, Lexique soqotri, Paris, 1938, p.230); Ar lawa (1) "to twist something" has preserved a derived meaning only. ly may may translated "strength, power."

(c) J. Ryckmans finds the -ly ending in hymly (Ja 525/3) and thly (CIH 568/1), and adds hymm of qat Ja 890 p to his study of hymly (p. 498).

(1)) thly and thycz. - For J. Ryckmans' position on thv, see above, p.183. The element ly is attested as ly, hly and thv.

ly is a substantive in names, such as ly (family name in RES 5050) and lyv (Ja 2760 b/1; masculine name) and hly (Ja 2686; masculine name).

hly in hlyv (Cath 14 b/2; Hadr family name) and hlyctt (masculine name; cf., e.g. JasNE, p. 407 B) obviously is the 4th verbal form with the meaning of "to make someone to live." See above, p. 175.
thy in thy in Ja 2674 (Sab man);

thyb in Ja 864/1 (qat woman);

thyd in Iryani 24/1 and 3 (Sab woman);

thyly in CIH 568/1 (Sab woman); and

thycz in CIH 581/1, etc. (Sab clan).

thy may be considered the 5th verbal form of by with the meaning of the 2nd; thus, "to keep someone alive; to prolong someone's life." The word cz "power, strength" (cf. Ar cizz) is synonymous of ly. The two names thyly and thycz may be translated "He has prolonged the strength."

J. Ryckmans suggests that the clan name thycz may be feminine, viz. "feminine?" (p. 498) Why should a clan name be feminine? His suggestion is based only on his wish to make all thy- names feminine.

((2)) hywnly is a qtlatlty form; for the second element, cf. Ar nala (o), 2nd form "to give," and nawi "favor, benefit," and the family name ynl in qat TC 761/2. The last -ly may be the abstract ending. The name may be translated "the life of the gift."

J. Ryckmans states that Ja 525 belongs to the "dialecte haramite" (pp. 498). The "Haran" dialect is BedO/SA's invention (pp. 8-9 in 3:9-10) and does not exist (cf., e.g. JAMAR, II, p. 100). It is, however, understandable that J. Ryckmans wished to repay A.F.L. Beeston for his support (see above, p. 174, and below, on -sy) by endorsing here (twelve years later!) BedO/SA's invention.

((3)) As to hywncm, J. Ryckmans makes two statements. ((a)) The name "se décompose en hyw + n + cm (à opposer à un nom comme hyw<tr>tr>". The parallel is invalid because the two nominal derivations are different, and the second does not suggest the first in any way. ((b)) "Comme ce nom se présente isolé dans un graffite, sans patronyme, rien ne s'oppose à ce qu'il ait été porté par une femme." This argument is a voluntary distortion of the epigraphical facts; the feminine names are rare in SA texts written in both the monumental and the cursive alphabets. Therefore, an isolated name is presumed to be masculine: a rarity is never taken for granted.

((c)) hywncm is a qtl-qtl form composed of two well-known elements. J. Ryckmans' interpretation of the name also involves an unnecessary dissection (see above, pp. 179-180), shows the author's obsession of deities (see above, p. 181) and his confusion of material and formal resemblance of letters (see above, p. 180), and has no more value than Ch. Robin's interpretation of twbnha (see above, p. 180).

(4) The element -nsr is found in three names, bunnnsr (Iryani 34/4), sfinnsr (Iryani 34/1), and sfnnsr (if it really exists) in MM 1/5.

(a) bunnnsr.

J. Ryckmans states that the element bnn "se rattache à la racine hny" (p. 497) with reference to note 20 which lists two publications of W.W. Miller and G.L. Harding.

These two references are another trick of the author because none of the two
publications mentions theḥmn under the root ḫay. The worst, however, is that, in G.J. Harding's book referred to by J. Ryckmans, the name ḥmn is derived, not from ḫay, but from ḥmn; cf. An Index and Concordance of Pre-Islamic Names and Inscriptions, Toronto, 1971, p. 203: "ḤMN See ḥmn." and p. 199: "ḤM Ar ḥamm, black, heat.

For ḥmn, cf. Ar ḡmn "small berries." The name ḡmnsr, which is another qtl-qtl form, may be translated "vulture berries," and is a qtlql form. (b) ṣfnsr of Mā 1/5 is given by J. Ryckmans on p. 497, note 22, and W.W. Müller's vocalization on p. 498. The authenticity of the name must be questioned because of the two irregularities pointed out above (pp. 163-164). In J. Ryckmans' note 22, correct "Mā 1,4" to "Mā 1,5."

If the name does exist, it may be understood as ṣf + ṣnr because the root ṣf is much more frequently used than ṣfn. W.W. Müller, who also interprets the name as ṣf + ṣnr, translates it as "[der Gott] Nasr hat behetzt" (cf. NESE, II, p. 130). Thus, W.W. Müller also suggests identifying ṣnr with the god ṣnnr and, as was expected, there is no justification for such an identification.

For ṣf, cf., e.g. JaSIMB, p. 448 A. If the name does exist, it may be translated "vulture care."

(c) ṣfnnsr is another qtlqtl form.

For the first element, cf. Ar ṣafana "limis intitus fuit" (cf. G.W. Freytag, Lexicon arabico-latinum, p. 321 A), modern Ar ṣafīn "stoliz" (cf. H. Wehr, Arabisches Wörterbuch, Leipzig, 1952, p. 435 B), and modern ḫadr "safan, i, regarder avec mépris" (cf. JaH, p. 623). The name may be translated "vulture look."

(5) The element ṣfn encountered in the name mentioned above is also found in the name ṣfnym (NaNN 22/4-5) and ṣfnrm (CTH 389/2).

For the element ṣym, the ordinary meaning is "administrator" (see above, pp. 175 and 178), and the name may be translated "administrator look."

For the element ṣm (see above, p. 181), cf. Ar ṣram "excess, redundance, superiority;" the name may be translated "look of superiority."

(6) J. Ryckmans finds the -ns element: ṣnn in ṣnnnsr and ṣmmns (Fakhry 87/1 and 7 and 3-4, respectively).

Ἀνθρωποσφαίρισις, which J. Ryckmans dissects into ṣnd + ṣn + ṣmns (p. 497), is normally interpreted as a qtlqtl form; cf. the following forms ((a)) ṣntl.

The ṣntl nominal derivation was not very popular outside Macin where it is attested in two divine names ṣnb (god) and ṣkrb (goddess) (cf. JaP, pp. 110 and 143, respectively); cf. also ḫadr ṣnr (cf. JaPRER, p. 45), Sab ṣnr of Ja 2356 A/5, and ṣmfr of RES 4807 (see above, p. 33). ((b)) ṣntlm.

The ṣntlm derivation is attested in Min ṣkrb (goddess) (cf. JaP, p. 143), Qat nhšrm of AM 60.643/1 (cf. JaMAR, II, p. 122) and ḫadr ṣmmn (cf. JaPRER, 1c). ((c)) ṣntlt.

The ṣntlt form is found in Qat ṣnrb of RES 3857/8. ((d)) ṣmmqlt.

The ṣmmql form is attested in Sab, e.g. ṣnnyc of RES 4176/4, and Qat μumyrb of the rock inscriptions from the country of Mukēras.

ʔdn is attested as a substantive in Hebrew and post-biblical Hebrew readem.

rbbns, see above, pp. 182-183. For bns, cf. the verb in Saf "to escape from danger" (cf. *JaSN*, p. 159 B). The name may be translated "lord of escape."

(7) The Ḫaḍr element -sy is found in five names: wrwbsy, cf. *JaPRER*, p. 49; cdbsy in *Ja* 990/2; cdrsy, cf. *JaPRER*, l.c.; šrḥsy in *CaTh* 60 b and *JaPRER*, p. 45; and twbsy in *Ja* 948/1-2.

The element -sy of Ḫady (see below) as a possible apocopate form of the divine name sym was suggested by A.F.L. Beeston to J. Ryckmans (p. 498) and immediately endorsed by the latter (p. 499).

First of all, the simplistic method of those two authors is once more denounced here. According to *JaPRER*, pp. 45 and 49, Ḫaḍr onomastics contain the five following endings: —s, cf. qsm;

- sy, cf. wrwbsy, cdrsy, šrḥsy (see above);
- sym, cf. wrwbsym, nwbsym;
- syn, cf. wrw-syn; and
- sm, cf. nrcsm, blḥsm.

It is typical of both A.F.L. Beeston's and J. Ryckmans' method to gratuitously select one element of the problem and doom all the others into oblivion. Why should -sy be the apocopate form of the divine name sym rather than of -sym?

Why could -sm not be the defective writing of -sym?

Taking the Min and especially the Qat personal pronouns as a basis for research, it becomes evident that Ḫaḍr onomastics contain some valuable information making it possible to fill several gaps in our knowledge of the Ḫaḍr pronouns of the third person. The whole material known so far may be presented in the following schema:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular: -s and -t</td>
<td>[-s (also in Mehri)] and -s /-t.</td>
</tr>
<tr>
<td>-sw</td>
<td>-sy (instead of -sym as in Qat).</td>
</tr>
<tr>
<td>Plural: -sm</td>
<td>[-sn as in Qat, Min and Mehri -sen]</td>
</tr>
<tr>
<td>-sym</td>
<td>-syn (as in Mehri sēn and sīn).</td>
</tr>
</tbody>
</table>

(a) The pronouns. ((1)) The singular masculine -t.

In M. Hübner's *Altsüdarabische Grammatik* (Leipzig, 1943), the presentation of
the Ḥadīr personal pronouns is incomplete and is not even given one column in
the table of the personal pronouns on p. 31; the masculine pronouns are -s
and -sw, as in Min; and the form -t instead of -s is listed without any re-
mark as to its gender; and the feminine form -f is not mentioned.

- t of bnt is missing in BeDOSA (pp. 45-46 in 37:6); this is a deliberate omis-
sion because the text RES 2640 is referred to thrice in BeDOSA, viz. 1.1 on p.
46, l.c.; and 1. 2 on p. 56 in 47:5 and p. 57 in 49:1. The omission is proba-
ble the result of the author's wish to establish a parallel between Ḥadīr and
Shauri; in a similar manner (see above, p. 177), J. Ryckmans misunder-
tood twbol because of some Semitic names.

BayUP at least did not shovel bnt under the rug. The author does not include
- t in his schema of p. 39 because, according to him, it is "probably the re-
result of an error" (p. 91). The hypothesis of an error must be proven and the
wish to find a parallel with the Shauri language is not a justification.

(2) The singular feminine -sy.

This personal pronoun was identified by G. Ryckmans (cf. Syria, 30 [1954],p.
295, note 1) in  difíc (see below) with reference to "en Mehri le même pronom
ši (M. BITTNER, Studien ... Mehri, III, p. 7)." It would have been more ap-
propriate to refer to Mehri șa and ši (cf. M. Bittner, l.c., pp. 7 and 8).

(3) The masculine and feminine singular.

According to my schema, Ḥadīr would have known two double features, viz. not
only -s either in defective or plain writing, but also -s and -f or -t for
the feminine.

(4) The plural.

The two forms -sym and -syn with the long vowel represented by -y-, because
those pronouns are, in the oblique case, are the plain writing of -sm and -sn
which is not yet attested. For Mehri șam and șin, cf. M. Bittner, l.c., p.8.

(b) The names.  

(1) bhlsm of JaFRER, p. 45.  

The root bhl is attested, e.g. in the names ybhl (RES 4464/11) and yhbl (RES 2726/5-6) and as a verb "to be tired" in Tham Hu 198 (cf. JaMAR, V, p.
133 A). The name bhlsm may be translated "their fatigue."

(2) wrwbsy.

J. Ryckmans states that the name is "à comparer peut-être à Wrwbol (en suppo-
sant que le verbe de base pourrait aussi se construire avec une préposition,
come dans le cas de šrbbol à côté de šrbbol)" (p. 499).

The preceding reasoning is incorrect: šrb of šrbbol is a substantive (see a-
bove, p. 161; for šrbbol, see below), and the name means "explanation of
bol." J. Ryckmans' interpretation of wrwbol would also include an unneces-
sary dissection of the name (see above, pp. 179-180). As indicated by JaFRER
(p. 49), wrwbol is a gtwl form; cf. Ar wariba, 3rd form "to strive to outwit
someone." wrwbsy may be translated "her outwitting."

(3) wrwbsym of JaFRER, p. 49, may be translated

"their outwitting."

(4) The root wrc of wrw-syn of l.c. is also found
in the theophoric name wrcess in Min JsaL 346 a/2 (cf. JaMII, p. 53); the name may be translated "their [feminine] timidity."

((5)) mrosm of JaPRER, p. 49, may be translated "their lord."

((6)) The root nwbd of nwbsyn of l.c. is also attested, e.g. in mmmwm of Ja 629/30; for nwbd, cf. JAStMB, p. 35 A. The name may be translated "their replacement."

((7)) cbdsy.

Another example of J. Ryckmans' dishonest method is his remark on the name. Dealing with cbdsy, he writes "d'après sa copie. Beeston et le RES avaient corrigé en cbds(y) n le text cbdst de la copie de Philby" (p. 499, note 28: the underlining of the French words is mine). In my publication of the text (cf. The al-cUqlah Texts, Washington, 1967), the inscription Ja 990 is reproduced in two different photographs (viz. pl. 2 B and C) and not even once in a tracing. J. Ryckmans' intention was to suggest the reader to believe not only that there were only two copies and that they were of equal importance and value. Of course, J. Ryckmans could hardly admit that H.St.J.B. Philby's copies of texts are mere scribblings (cf., e.g. JAStAR, I, p. 40, note 154) and that my tracings are carefully done. - The name cbdsy means "her servant."

((8)) cdrsy.

For the first element, see above, p. 145. The name may be translated "her young woman" or "her settler" depending on the gender of the name.

((9)) qms of JaPRER, pp. 48 and 49, may be translated "his part."

"her explanation."

((10)) srbsy (see above, p. 188) may be translated

((11)) twbsy; for the first element, see above, p. 177; the name may be translated "her favor."

(8) The last two names sfrq of Sab NaNAG 18/1 and sfsy of Ḥadr Ja 402/1 deserve a special mention.

The s- preformative which I have suggested recognizing in sfsy (cf. Orientalia, 22 [1953], p. 161 and, e.g. JRAS, 1968, p. 12) is certain in both srbs of Sab Ja 2108/2 and sfsy of Sab CIH 202/2. The same preformative is certainly possible in the two names listed above because of the names from in the qat graffiti from the country of Mukars and fsy of Qat TC 1228 B. Furthermore, the formation of the name srbs may also be applied to the well-known sprhs (e.g. Ja 489 c) as well as spr (e.g. RES 4747) is identified with the first element, e.g. of sprh (e.g. Ja 555/1). Cf. already JAStAR, VII, p. 199.

(a) For sfrq, cf. Ar safnqqa "to enjoy a life of ease and plenty;" the name may be translated "the enjoying of a pleasant life."

(b) For fsy of sfsy, cf. the commentary on TC 1228 in JAPP, p. 50. Two more
remarks are needed on the name. (1) As pointed out above (p. 188), G. Ryckmans identified -sy as the feminine singular personal pronoun. Such a pronoun does not make the noun feminine, but it does for G. Ryckmans who speaks of "deux femmes" as the authors of the text.

(2) J. Ryckmans' despicable method is beautifully illustrated in his handling of the šfšy case on pp. 498-499, note 27. His reference to A.F.L. Beeston's paper in Orientalia, 22 [1953], pp. 416-417 is not followed by the summary of the author's interpretation of the name. Incidentally, in the title of A.F.L. Beeston's paper, correct "4022" to "402." His reference to G. Ryckmans' etymology (see immediately above) is followed by the mention of only half of the author's opinion. His reference to JaSIMR (p. 46) and G.L. Harding's index is followed by the mention of the full contents of the note.

A.F.L. Beeston suggested relating the name šfšy to "the root šš with an affirmative -y" and ultimately connected the name to "Ugaritic ššy." This theory, although unattainable (cf. my answer in Orientalia, 23 [1954], p. 252), was picked up and endorsed by an outsider to SA research (cf. P. Nober, in Orientalia, 36 [1955], p. 178* n°. 3095).

G. Ryckmans' etymology contains two parts, but J. Ryckmans voluntarily dooms the second part into oblivion because it did not fit into his theory. On the basis of the etymology of šfšy, the name šfšy may be translated "the causing of a noiseless wind."

(c) The Sab third personal pronouns.

The six forms of the Sab third personal pronouns -h, -hw, -hy, -hm, -hmw and -hm are also attested in Sab onomastics. For the -hy and -hm feminine forms which are rarely found, cf.

qtlyh in ḫaq brḅ y in JaPRER, p. 45.
qtln in ḫaq brḅ mn of RES 3512 B/2 (for this text, cf. JaMAR, II, pp. 39 A, 42 B and 63-64);
in ḫs lkhyn of Ja 1044/1-2; and
in Sab nrn in Ga 20/7-8 (cf. JaMAR, I, pp. 56-57).

C - Conclusion.

The conclusions to be drawn from the preceding remarks may be presented as follows.

The so-called apocopate forms of divine names and appellations suggested by J. Ryckmans are not based on the SA material; they normally involve unnecessary dissections of the names. These names are easily explained without fabricating new divine names or appellations, an initiative which no author is at liberty to take, by the numerous and various derivations already attested to which J. Ryckmans never refers even once. The systematic study of all SA names is long and tedious, and J. Ryckmans never did it according to his implicit testimony of p. 499. Obviously enough, it is much easier for an author to let his imagination run wild than to apply himself to a long and tedious work so as to accurately know the various aspects of the
 Unless and until the SA material offers facts which cannot but be understood as involving a form of a divine name or appellation different from that or those attested so far, the so-called apocopate forms suggested by J. Ryckmans are rejected for what they are, viz. gross mishandling of the SA material as it is presently known.

Unless and until every single one of all preceding criticisms and remarks is properly answered, I shall not discuss the matter any further with the possible exception the "remarques verbales" referred by J. Ryckmans (see above, p. 174).
Abbreviations.


Haôr: Haôrami.


Ox: W.G. Oxtoby. 


VaBe: G.W. Van Beek. 


Concordance and list of the texts studied.

A 434 b: Fakhry (7).
A 671: Ja 2871, right part.
A 672: Ja 2872.
A 687: Gl 1679+1773 a.
A 768/3, p. 43.
A 775, p. 76.
A 776, p. 75.
AHA 1: Ja 2850.
AP 104, p. 167.
Bellerby-Habban 2 m, p. 114.
EM 103063/7, pp. 79 fol.
CIH 29, p. 8.
CIH 36: Gl 911, p. 85.
CIH 67/8, p. 121.
CIH 73/5-9, pp. 130 fol.
CIH 97: Sa 8, p. 123.
CIH 103, p. 120.
CIH 104, pp. 120 fol.
CIH 105, pp. 121 fol.
CIH 140, pp. 29, 172 fol.
CIH 189: DJE 9, p. 183.
CIH 202/2, p. 189.
CIH 338/5, 6, p. 41.
CIH 343: Ist 7484, pp. 135 fol.
CIH 366 a: Fakhry (1) + (?), pp. 62 fol., 70 fol.
CIH 366 bis b: Gl 1647 + . + pp. 70 fol.
CIH 367, cf. Lu 16.
CIH 376, pp. 82 fol.
CIH 384, cf. CIH 384 bis.

CIH 384 bis: . + CIH 384 + . + RÉS 2653 + 2657 + . + , pp. 14 fol.
CIH 389/2, p. 186.
CIH 437: Fakhry (49), pp. 15 fol.
CIH 439/2, pp. 73 fol.
CIH 457/4, p. 164.
CIH 540 (cf. MA M 5 and 7), p. 17.
CIH 568/1, pp. 184 fol.
CIH 631: RÉS 2722.
CIH 658/1-3, pp. 112 fol.
CIH 663: Sa 9, p. 123.
CIH 679: Ist 7488, p. 121.
CIH 689: RÉS 2653.
CIH 967: Ja 2848 ax.
CIH 968 A-C: RÉS 3099 A-C.
Diaz 1/1-4, p. 96.
DJE 9: CIH 189.
DJE 13: Lu 23.
DJE 17, pp. 27, 40.
Drewes 36/2, p. 81.
Fakhry 7: RÉS 3943, right half.
Fakhry (8): Gl 905, cf. CIH 366 c.
Fakhry (11), cf. CIH 366 c.
Fakhry 18, cf. CIH 366 c.
Fakhry 19, cf. CIH 366 bis a.
Fakhry 20, cf. CIH 366 d.
Fakhry 22, p. 79.
Fakhry 23: Hal 56, cf. CIH 366 d.
Fakhry 26, cf. CIH 366 d.
Fakhry (43): RES 2651 bis.
Fakhry (44): RES 2651.
Fakhry (45): RES 2655.
Fakhry (46): RES 2650.
Fakhry (47): RES 2653.
Fakhry (48): RES 4416/2.
Fakhry (49): CIH 437.
Fakhry 61: MaV 18, pp. 2 fol.
Fakhry 74: MaN 7 + 11, 1, 3-6: SharafT 36, pp. 4 fol.
Fakhry 75: MaN 21, p. 6.
Fakhry 80-85 (cf. MaN 15-18), pp. 5 fol.
Fakhry 87, pp. 182 fol.
Fakhry 112-115 (cf. MaN 6, 9, 10, 12), pp. 7 fol.
Fakhry 118: MaN 8, p. 9.
Fakhry 128: Ja 2869.
Fakhry 130: RES 4982.
Fresnel 4: Fakhry 17.
Fresnel 5: Fakhry (12).
Fresnel 7: Fakhry (6).
Fresnel 9: Fakhry (1).
Fresnel 10: Fakhry (3).
Fresnel 12: RES 2650 bis.
Fresnel 13: RES 2650.
Ga 3/4-5, pp. 139 fol.
Ga 21, p. 144.
Ga 66: YM 547, p. 143.
Ga 67, pp. 12, 143 fol.
Ga 69, pp. 144 fol.
Ga 70, p. 146.
Ga 71, p. 147.
Ga 72, p. 147.
Ga 73, pp. 147 fol.
Ga 75, p. 149.
Ga 76, p. 149.
Ga 80, p. 149.
Ga 81, p. 149.
Ga 82, p. 149.
Ga 83, p. 149.
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Ga 85: YM 1045, pp. 150 fol.
Geukens A, cf. CIH 366 d.
Geukens B, cf. CIH 366 d.
Geukens C, cf. CIH 366 d.
Geukens 8, p. 9.
Gl 513: RES 2651.
Gl 514: RES 2651 bis.
Gl 1689 a; Ja 2848 w.
Gl 1690; Ja 2848 a7/3-4.
Gl 1692, cf. Ja 2848 ak.
Gl 1692 a; Ja 2848 aq.
Gl 1699; Ja 2848 e.
Gl 1702; Ja 2848 b.
Gl 1708; Ja 2849 b.
Gl 1721/3, p. 65.
Gl 1752; Ja 2848 ax.
Gl 1754; Ja 2848 as/1-3.
Gl 1754 a/1; Ja 2848 as/4.
Gl 1754 a/2; Ja 2848 at.
Gl 1755, cf. Ja 2848 ak.
Gl 1756; Ja 2848 al.
Gl 1757 a, cf. Ja 2848 ad/3-4.
Gl 1757 b, cf. Ja 2848 aj/1.
Gl 1757 a; Ja 2848 ar/1.
Gl 1759 b; Ja 2848 ar/2-3.
Gl 1760; Ja 2848 a.
Gl 1761; Ja 2848 f.
Gl 1766; Ja 2848 an.
Gl 1766 aa; Ja 2848 am.
Gl 1767; Ja 2848 ar/4.
Gl 1773; A 667/4-6; Ja 2848 y/4-6.
Gl 1773 b; Ja 2848 y/7-10.
Gl 1774 b/1, cf. Ja 2848 ac.
Gl 1774 b/2, cf. Ja 2848 ad/2.
Gl 1774 a; Ja 2848 aa.
Gl 1774 cc, cf. Ja 2848 ab.
Gl 1778 aa, cf. Ja 2848 ad/1.
Gl 1779; Ja 2848 ar/5-8.
Gl 1779 aa, p. 36.
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Graf 6, pp. 141 fol.
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Hal 50; Fakhry 1.
Hal 54; Fakhry (7).
Hal 56; Fakhry 23.
Hal 58; Fakhry 6.
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Hal 61; RES 2729.
Hal 676; RES 2653.
Hal 678; RES 2650.

HEDSP 2, pp. 10 fol.
Iryani 9; NaNAG 15.
Iryani 10, p. 25.
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Ist 7484; CIH 343.
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Ist 7630, pp. 92 fol.
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RÉS 4612: Gl 725, p. 33.
RÉS 4613, pp. 34 foll.
RÉS 4979: Ja 2869.
RÉS 4982: Fakhry 130: Sa 4, p. 123.
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Sa 2: Ja 2869.
Sa 4: RÉS 4982.
Sa 8: CTH 97.
Sa 9: CTH 663.
Sana 1/1, p. 107.
"Schreyer-Sanzin-Müller": Ja 2829.
"Schreyer 1": Ja 2829.
"Schreyer-Sanzin": Ja 2829.
Sharaf 1: Lu 3.

Sharaf 37: Ja 608.
Sharaf fig 47: Ja 608.
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Sharaf 12: RÉS 3913.
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Sharaf 36: Fakhry 74/3-6.
TC 1873, p. 180.
YM 282: Ja 2873.
YM 309: RÉS 4712.
YM 333: Lu 3.
YM 346: Lu 23.
YM 369: Gl 1093.
YM 547: Ga 66.
YM 1045: Ga 85.
YM 1064, pp. 156 foll.

Nominal forms.

A - General list.

A: qtl: 58 cases; e.g. b, dwm.
D 1: qtl: 13 cases; e.g. bhlk, hmd.
D 7: qtl: 12 cases; e.g. mbrm, mbl.
D 8: qtl: 4 cases; e.g. sfys, sfny.
D 9: qtl: tzl, tlb.
E 5: qtwl: nswr, yrw.
E 6: qtyl: 4 cases; e.g. blyl, kdyr.
F 3: qtlr: sbq.
F 3 a: qtlh: mch.
F 3 b: qtwl: kmw, nwm.
F 3 c: qtyl: 5 cases; e.g. bby, hfly.
F 3 d: qtl (redupl.): kcd.
F 3 e: qtlm: 59 cases; e.g. km, bhr.
F 3 f: qtlm: 45 cases; e.g. km, bcdn.
F 3 h: qtlm: 9 cases; e.g. dyt, hwt.
G 1 e: qtlm: bsn.
G 3: bmtq: bmyt.
G 4 b: qtlm: blm.
G 28 c: qmlyt: mlqyt.
G 29 i: qtlm: 10 cases; e.g. mbrm, mhr.
G 29 j: qtlm: 5 cases; e.g. mbry, mchn.
G 29 o: qmlyt: mswc.
G 29 q: qmlyt: mghn, mgbn.
G 35 a: qmlqt: n-drm.
G 37: smhql: smhkrb, smhcy.

G 43 b: qylm: bysm.
G 46 a: qtwm: hrwm.
G 46 c: qtwlsy: wrwbsy.
G 46 d: qtwlsym: wrwbsym.
G 46 h: qtwlsym: wrwssyn.
G 47 a: qylm: klym, mym, cmym.
G 47 e: qylm: lsym.
G 47 f: qylm: lly.
G 47 g: qylm: llyw.
G 49 a: qlym: hry.
G 49 c: qylm: 4 cases; e.g. brym, sbhywm.
G 49 d: qylm: bhrn, lyny, nwrn.
G 51 d: qylm: cdwym.
G 51 f: qylm: msn.
G 52 a: qylm (redupl.): shr.
G 54: qylmn: grwm.
G 54 d: qylm: bcdm, sdm.
G 54 e: qylm: rnm, rtm.
G 55: qylm: vs.
G 55 a: qylm: 5 cases; e.g. bds, cdr.
G 55 b: qylm: blym, mrsm.
G 55 c: qylm: nbsym.
G 56 c: qylm: hbtm, mbym.
G 56 d: qylm: 7 cases; e.g. btm, mhtn.
G 59: qylm: 43 cases; e.g. sdm, smkm.
B - Frequency of the forms.

1 case: D 9; F 3, 3 a, 3 d; G 1 e, 3, 4 b, 28 c, 29 e, 35 a, 43 b, 46 a, 46 c, 46 d, 46 h, 47 e, 47 f, 47 g, 49 a, 50 b, 51 d, 51 f, 52 a, 53 b, 54, 55, 55 c, 59 a, 59 c, 59 d, 59 g, 60; H 7 i, 12 bis, 14, 27; I 1 a, 1 q, 1 r, 1 u, 1 ad, 2 j, 3, 4 d, 4 q, 7, 25 d, 32, 34, 40, 41.

2 cases: E 5; F 3 b; G 29 q, 37, 54 d, 54 e, 55 a, 55 b, 56 c, 73; I 1 h bis, ab.

3 cases: G 47 a, 49 d; H 7.

4 cases: D 8; E 6; G 49 c.

5 cases: F 3 c; G 29 j, 55 a; I 1 x.

6 cases: I 2 a, 9.

7 cases: G 56 d; H 9.

9 cases: F 3 h.

10 cases: G 29 i.

11 cases: I 1 b.

12 cases: D 7.

C - Divine names and appellations.

>b: I 1 a, 2 a, 3.
>ad: I 1 b, 2 b, 4 d, 7, 9, 32, 34.
>lm: I 2 j.
>in: I 1 h bis.
>cm: I 1 q, 2 e, 3, 4 q.
>ct: I 1 r.
>ttr: I 1 x.
>cm: I 1 u, 25 d, 40.
>smsm: I 1 ab.
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Pl. 3: Ja 2842, 2843, 2844, 2845, 2846, 2847; RFS 4807, 4809, 4813.

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Ja 2830, pl. 1.

Ja 2831, pl. 1.

Ja 2832, pl. 1.

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| Ja 2862, pl. 21. |
| Ja 2863, pl. 21. |
| Ja 2864, pl. 18. |
| Ja 2865, pl. 18. |
| Ja 2866, pl. 18. |
| Ja 2867, pl. 21. |
| Ja 2868, pl. 18. |
| Ja 2869, pl. 19. |
| Ja 2870, pl. 19. |
| Ja 2871, pl. 19. |
| Ja 2872, pl. 19. |
| RABY 1, pl. 19. |
| RABY 2, pl. 19. |
| RFS 2650, pl. 2. |
| RFS 2651, pl. 1. |
| RFS 2655, pl. 2. |
| RFS 3099 B, pl. 2. |
Note on the plates: all figures not introduced by a symbol belong to the Ja series.

Word list.
pl (deity) Graf 6/2.
   (neg.) Ja [2854/2], 2856/3, 4; RSB 4176/6; kdl": Ga 3/5.
   (pers.s.) d": CIH 366 c, [d], 366 bis a; "hw: Ja 2857/7.
plws (form I 2 b;pers.n.) RSB 4811 + 4080.
plmr (form I 2 b;pers.n.) Ja 2848 n/5, w/1, ah/1.
plbr (form I 2 b;pers.n.) RSB 4809.
plht (pl.rel.) Ga (9/2-3), 73/3.
plv (pl.rel.) RSB 4416/2.
plvzo (form I 2 b;pers.n.) (Ja 2871/1).
plv (pl.rel.) 1": Ja 2855/2.
plwc (form I 4 d;pers.n.) Ja 2865 b/1.
plkr (form I 2 b;pers.n.) Ja 2848 z/3, ad/1.
plkrb (form I 2 b;pers.n.) Ja 2848 o, s, v/1, y/4, 7, se/2.
plm (s.) "hw: Lu 16 + CIH 367/2.
   (v.) Ga 85/3.
plmnh (form I 2 j;deity) CIH 366 c, (d), 366 bis a, 376/8, 384
   bis; Fakhry 61/3; Ga 66/1; Ja 2839/5, 11, 13, 20, (23).
   [2840/2], [2841/2], 2850, 2851
   /2, 7, 2852/2-3, 2870/3-4; RSB 4811 + 4080; YM 1064/5-6; b":
   YM 1064/6-7; 1": CIH 376/10-11, 11-12; "hw: (Ja 2839/3-4).
plnt (form I 2 b;pers.n.) (Ga 76/1).
plsm (form I 2 b;pers.n.) Ja 2848 m.
plsmc (form I 2 b;pers.n.) Ja 2848 z/2.
plsm (form I 2 b;pers.n.) Ja 2859/1.
plcz (form I 2 b;pers.n.) Iryani 13/8;
   J. Macsál 5/4-5, 5; RSB 3099 B.
plf (number) CIH 376/4, 14.
plsg (form I 2 b;pers.n.) Ja 2842 c, f; 2850.
bly1 (form E 6; pers. n.) Ja 2860 m.

bmyt (form G 3; pers. n.) Ja 2860 as.

bn (pers. n.) (introduc. a clan name) CIT 658/1; [Fakhry 80-85 A]; GJ 1642/2; Iryani 16/2; Ja 2839/7, 2855/2, 13, 2862/1, [2864/1], 2867/1; RES 4416/2.

sing.: "hw: (Ga 71/1); [Ja 2839/18]; NaNAG 15/1; "w in "hw: CIT (104/1-2).

dual in "hw: Ja 2852/1; in "hw: Ja 2871/1; "w: Ja 2839/19, Ma 1/1; in "hw: Ja 2839/(2), 21, pl.: "w: Ja 2836, 2839/3, 2852/1; (introduc. a clan name): (Diaz 1/1); Ja 2839/3, 2856/1, 2861/3, 2871/2, 2872; (NaNAG 15/1-2); a: Iryani 13/8; "y in "hw: Iryani 16/2; "v in "hw: (Ga 73/1); Iryani 16/2, (Ja 2869/1); (introduc. a clan name): Fakhry 80-85 A, D, 112-115; Ist 7630/1; Ja 2839/21, 2851/4, 2871/2, 5; 1": Ja 2867/2.

(prepos.)(advers.) CIT 376/13; Ja 2855/9, 2870/4.

(local) "n - "n: Ja 2834/6-7.

(origin) Fakhry 80-85(?); Ist 7630/1; Ja [2839/21-23], 2854/1, 2855/11, 14, 2867/10, (2868/2); RES 4176/7; " - cdv: Ja (2839/6-8).

(relation) Ja 2848 y/5, 8, 12, 13, ar/3, 6, ax/3.

	(remov.) CIT 104/14; Ja 2851/6, 2855/5; NaNAG 15/4.

Ibn (name?) Ja 2830/2.

bnw (form A; pers. n.) Ja 2847.

bny (v.) CIT 366 bis a; Lu 16 + CIT 367/1.

bnt (pers. s.) Graf 6/1; Ja 2858/1; constr. dual: "w: Graf 6/2.

bcd (conj.) Ja 2856/4.

bcl (pers. s.) CIT (104/3), [105/1], (384 bis); Ga 69/3; Ja 2839/4, 13, 23, 2871/4; RabY 2/2; pl.: "w: Iryani 13/8; Ja 2867/2, 9.

bcem (form F 3 e; div. epith.) Diaz 1/3.

bcttr (form I 40; pers. n.) Ja 2848 ab, ak, al/1, 2-3, ar/2, 2849 b/2.

bfzm (form G 4 b; pr. n.) "d: Ga 69/3.

bgr (v.) CIH 658/3; Ja (2864/2), 2867/2.

br (s.) Ja 2848 y/9.

bro (v.) Fakhry 61/1; Ja 2857/1, 2867/1; Lu 15/1; pl.: "w: Ga 69/5, Fakhry 74/1; (Ja 2871/2, 2872).

brym (form F 3 e; pers. n.) Ja 2861/2, 2862/3.

brlm (form F 3 e; pers. n.) Ja 2839/1, 5, 10, (14, 21).

brnm (form F 3 e; pers. n.) YM 1064/1-2.

bt (s.; byt) "hw: Fakhry 80-85 C.

bton (form F 3 f; pr. n.) GJ 1642/2.

E

gbp (s.) dual: "n: Fakhry 74/2.

(v.) cf. 4th form hgbp.

eblt (s.) "hw: (Fakhry 112-115).

gbrn (form F 3 f; pers. n.) (Graf 9/1).

gdram (form F 3 e; pr. n.) Fakhry 80-85 A, D.

gln (form F 3 f; pers. n.) Ja 2860 au.

gmm (form F 3 e; pers. n.) Bellerby- Habb an 2 m A.

gw (s.) CIT 366 c, [d], 366 bis a; Ja Ja 2848 L/4, y/10, 14, ag/2, ar/7, ax/4.

gwr (pers. s.) "hw: Ja 2856/3-4.

kyl (s.) Ja 2855/13.

gldn (form F 3 f; pr. n.) Ja 2871/2.
hmln (form G 59; pr. n.) Ja 2848 y/10.

hm (v.; nr) "hw; (Ga 85/4).

h{ (v.; hyc) CIH 366 c, [d].

hc (v.; hyc) CIH 366 c, [d].

hc1 (form H 7; pers. n.) Ja 2857/1.

hcn (form H 7; pers. n.) Fakhry 80-85 A.

hfc1 (v.; fc1) Ja 2864/2-3.

htth (v.; ftth) inf.: "n in "hw; Ja 2856/4.

hs (v.; gr) inf.: RES 4176/7.

bbl (v.; qbl) y" in "n (passive voice) CIH 376/11.

bhb (v.; qh) Ja [2864/3], 2867/2; (Lu 15/1-2).

hm (form A; pers. n.) Ja 2848 j/l, 4.

hmbl (form I 1 b; pers. n.) Ja 2848 x/3.

hm (form F 3 e; pers. n.) Ja 2848 a/2.

bnyy (v.; qny) CIH 105/1; (Ga 70 B/1-2); Ja (2837), [2839/3, 2841/2, 2850, 2861/3, 2862/4; RES 4811 + 4808, 4809; YM 1064/2; pl.: "w: CIH 104/2; [Diaz 1/3]; fem: "t: Ja 2858/1; pl.: "w: (Iryan 27/2).

bnyyt (s.) "bhw: Ja 2851/6-7.

bqab (v.; qab) inf.: "n: Ga 69/5-6.

hr (s.) Iryan 15/1.

hr (v.) y" in f"w (pl.) Iryan 13/8.

hwrhmk (form H 7 i; pers. n.) Ja 2848 av/1.

hm (form F 3 f; pr. n.) Ja 2867/3, 9, 10.

hrt (v.; rtd) pl.: "w: Ja 2851/6.

hcb (v.; hcb) Ja 2848 y/10, 13, ab.

hocr (v.; hcr) inf.: "n: Ja (2852/2, 2871/3.

hcm (form A; pers. n.) Ja 2860 ad.

htrh (v.; trh) passive voice: Ja 2834 /1.

lhtb (pers. n.) Ja 2872.

w (pers. n.) Ja 2835/2.

wdd (v.) Ja 2860 L.

wdd (v.) Ja 2860 L.

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wdd (v.) Ja 2860 L.
form hwfr.

wst (v.) cf. 4th form hwst.

wgh (v.) Ga 66/1; "hw: CIH 104/4, 105/2; "hwf: (Diaz 1/3).

wrwbsy (form G 46 c;pers.n.) JaPRER, p. 49.

wrwbsyn (form G 46 d;pers.n.) JaPRER, p. 49.

wrwsyn (form G 46 h;pers.n.) JaPRER, p. 49.

wr (s.) "hw: Ga 69/9, [73/10]; b": Ga 72/4; CIH 343/12; J. Macsâl 5/12.

wtf (s.) RES 4416/2.

wr (form A;2nd pers.n.) Fakhry 22; Ja 2853/1.

wtr (form I 1 b;fem.pers.n.) Ja 2848 af/3.

wtrm (form F 3 e;pr.n.) Ja 2861/1, 2862/2.

wtb (v.) cf. 4th form hwtb.

wtn (s.) Ja 2834/1, 2, 3-4.

wta (v.) Ja 2870/2-3.

wtr (v.) cf. 4th form hwtr.

z (wasm) RES 5073.

zad (s.) Ja 2867/6.

zbnr (form G 59;pr.n.) d": (Fakhry 80-85 A).

alt (s.) pl.: z": Ja 2869/3.

h (initial of a pers.n.) Ja 2860 e.

h (pers.n.) Fakhry 80-85 A.

hbb (form A;pr.n.) d": Diaz 1/1; Ja 2855/4, 11, 15, 2856/1.

hb (s.) pl.: z": Ja 2848 ah/3.

hbl (s.) CIH 366 c, d, [366 bis a]; Fakhry 2; Ja 2856/3.

хон (form F 3 f;pers.n.) RES 4420/1.

btlm (form G 59;pr.n.) (Fakhry 80-85 A).

hgn (conj.) CIH 104/4, 105/2; Diaz 1/3; Ga 66/1; "k: Ja 2856/1.

bgr (v.) passive voice: fem.: t" in "n: Lu 3/3.

hgrn (form G 56 d;pr.n.) 4": Ga 73/10.

hdbm (form F 3 e;pr.n.) RES 4598 A.

hdm (form A;pers.n.) Ja 2866/1.

hdb (..) (pers.n.) Ga 73/4.

hwr (pers.s.) pl.: RES 4416/2.

(v.; cf. also ֚ pr) y": Ja 2848 ar/4.

hzm (form F 3 e;pr.n.) Ja 2848 aj /1, 2, 3, 4, ax/1, 2851/3, 2855/13.

h ton (form F 3 f;pers.n.) RES 4811 ç 4808.

hzy (s.) [Ja 2839/17].

hzywdm (form I 1 h bis;pers.n.) Ja 2860 u.

hzn (form F 3 f;pers.n.) Ga 21, 67 /1.

hbr (s.) "hw: Ga 66/4.

(v.)(radical בְּר y": Ga 66/2;

in "n: Ga 56/5.

(radical בְּר RES 4176/7.

hyl (s.) CIH 376/4; pl.: hyl: 01 1573/2.

hwy (s.) "hw: [Ja 2839/10-11].

(v.; hwy) imperf.: hwy: Ja 2860 c/3.

hym (form F 3 e;pers.n.) Ja 2870/1.

fem.pers.n.): Ja 2871/1.

hynly (form G 59 d;fem.pers.n.) Ja 525/3.

hyncm (form G 59;pers.n.) Ja 890 p.
hyrt (form F 3 h; fem. pers. n.) RfS 4811 + 4808.

hy (v.; hyw) y" in fn.; Ga 3/5.

hla (s.) b": Iryani 15/1; pl.: b": [Ja 2839/15].

hlaln (form G 60; pr. n.) d": (Iryani 16/2).

hlif (s.) RfS 2693/3.

hm (v.; hmn) cf. 4th form hbm.

hmd (s.) CIH 104/5; Iryani 15/1; Ja 2839/4, [2851/1].

hym (form F 3 e; pers. n.) Gl 1721/3.

hynne (form G 59; fem. pers. n.) Iryani 34/4.

hmctt (form I 1 x; pers. n.) CIH 376/2, 6, 13.

hmr (s.) CIH 366 c, d, [366 bis a]. (animal) Ja 2856/2.

hpn (pers. n.) Gl 1642/2.

hmctt (form I 1 x; pers. n.) Ja 2850.

hpsk (s.) d": Ja 2873.

hfry (form F 3 c; pr. n.) d": Ja 2850.

hspn (pers. s.) pl.: in "hw": Ja 2856/3.

hspmn (form F 3 e; pers. n.) Ja 2860 o.

hdr (v.) Ja 2848 L/3.

hdmn (form G 59; pr. n.) Ga 71/3; Iryani 13/8; J. Macsâl 5/5, 6.

hdmn (form G 53 b; pr. n.) CIH 140/5.

hdn (form A; pr. n.) RabY 2/2.

br (form A; pr. n.) RabY 2/2.

(bv.; hwr) cf. 10th form stbr.

brby (form G 49 a; pers. n.) JAPFR, p. 45.

brbhn (form G 49 d; pr. n.) RfS 3512 B/2.

brbtm (form G 56 c; pr. n.) Ja 2834/2-3.

brg (v.) inf.: Ja 2867/10.

brd (s.) Ja 2867/6.

brwm (form G 46 a; pr. n.) Ja 2839/23.

br (form A; pers. n.) Ja 2860 g.

brnt (s.) CIH 384 bis, 366 c; (d); b": RfS 4176/7.

bsk (s.) b": Ja 2867/6.

bkt (pers. s.) "hw": Ga 69/1.

h (initial of a pers. n.) Ja 2860 aw.

hbn (form A; pr. n.) Ja 2848 o.

(v.) cf. 4th form h翰n.

hd (v.) pl.: "w": Ja 2834/4.

hwd (v.) Iryani 15/1.

hwln (form F 3 f; pr. n.) CIH 658/2; Ja 2861/2-3, 2862/3-4, 2864/2, 2867/1; d": (CIH 658/1-2); Ja 2861/3, 2862/1, 2864/1, 2867/1.

hlt (s.) RfS 4176/7.

hyl (s.) pl.: "y": Ja 2867/7.

hll (form A; pr. n.) Ja 2848 d/1, y/1, 2, 3, 4, 7, 11, 12, d": Ja 2848 a/2, b/2, d/2, e/1, 2, f, g/2, 1/2, 1/2, k/2, L/1, m, n/1, 2, 4, 5, p, q, r, s, t, u/1, 3, v/2, w/1, x/1, 2, 3, 4, 5, 6, ac/2, ae/1, 2, af/1, ah/1, ai, aj/1, 2, 3, ak, al/2, 3, am/2, an/2, ao/2-3, ap/4, aq, ar/1, 2, 3, as/1, 2, 3, 4, at, au, aw, ax/1, 2849 b/2, 3.

hlf (s.) Ja 2867/4; "hw": [Ja 2864/4]; b"hw": Iryani 13/8.

hlt (s.) m/1.

hm (s.) pl. in m": Ga 67/8.

hm (pers. s.) Gl 1376/2, 4; pl.: a": Gl 1376/5.

(v.) NaNAG 15/4; "hw": (RfS 4416 /1); 1"hw": Ga 69/7-8; y" in fn.: Ja 2851/4.

hmr (s.) Ja 2861/5.

hbr (v.) inf.: "n in "hw": CIH 104/14, (Ja 2851/5).
hrf (s.) Fakhry 74/1; Ja 2839/6, 8, 2848 L/4, w/2, y/6, 13, ad/1-2, 3, ar/2, sr/3, 8, ax/4, 2855/13, pl: "t" [Ga 78/1]; dhryft: Ga 72/4; pl: hrrt: Ja 2839/6; J. Macsál 5/12.

hrf[?] (pr.n.) Fakhry 80-85 G.

lyal (form I b; pers.n.) Ja 2843 a.

zhr (s.) CIH 376/12, 15; Ja 2855/8. (v.) cf. 4th form hahr.

zr (s.) CIH 338/5.

ybhr-1 (form I 9; pers.n.) Ja 2848 b/2, 2850.

ygr (form H 12; pr.n.) (Fakhry 112-115).

yd (s.) dual: "y in b": Ja 2856/3.

ydwdm (form I h bis; pers.n.) (Ja 2860 a)?

ydcš (form I a; pers.n.) CIH 376/3, 7.

ydcš (form I b; pers.n.) CIH 366 c, d, 366 bis a, (b), (Ga 85/2); Ja (2828, 2831), 2848 ax/2, 2853/1.

ydcš (form G 59; pers.n.) BM 103063/7.

yhnh (form H 9; pers.n.) Ja 2842 b.

yhtmd (form H 9; pers.n.) Ja 2839/13; J. Macsál 6/3.

yhm (form H 12; pers.n.) Ja 2860 aq.

yhnš (form H 9; div.) Ja 2851/9, 2nd pers.n.) (Ga 71/1); J. Macsál 6/2, 9, 12.

yhn (form H 9; pers.n.) Geukens 8/1.

yhr (form H 9; pers.n.) CIH 376/5, 9, 10, 16; "H: CIH 376/3.

yhm (form H 12; pers.n.) Ja 2848 f, L/1, n/3, w/1, y/1, 2, 7, 11, ae/1, ap/1, at.

yhr (form H 9; pers.n.) Ja 2867/7.

yr (form H 9; 2nd pers.n.) Ja 2863/5.

ym (conj.) CIH 366 c, d, 366 bis a, 384 bis, 338/3, 439/2; [Ga 85/3]; Ja 2848 L/2, n/2, w/2, y/5, 8, 11, 13, ad/1, 3, ah/1, an/3, ar/2, 6, ax/2, 2861/5, 2862/4; YM 1064/3-4, 4; RES 3950, 4635/4, 112-115; RES 4176/7.

ypz (form H 12; 2nd pers.n.) Ja [2864/2], 2867/1.

yhrd (form H 12; 2nd pers.n.) (Ga 70 B/1).

yhrd (form H 12; 2nd pers.n.) Ja 2839/19.

yknb (form H 12; 2nd pers.n.) Ja 2863/2-3.

ykml (form H 12; 2nd pers.n.) (Ga 73/2).

ykmb (form H 12; pr.n.) Fakhry 74/1.

ylb (form H 12; 2nd pers.n.) J. Macsál 5/5.

ym (s.; ywm) Ja 2860 L.

ymnt (form F 3 h; pr.n.) [Ga 71/3].

ymqr (form H 12; pers.n.) Ja 2860 w.

ymt (form H 12; pers.n.) Ja 2860 n.

yn (plain writing of the emphatic state) cf. hrf.

ynf (form H 12; 2nd pers.n.) (Ga 85/1-2); [J 2838, 2840/1].

ysrn (form F 3 e; pers.n.) [Ga 71/1]; J. Macsál 6/2, 9, 12, 15.

ycd (form H 12; pers.n.) (Ja 2854/2).

ycdr (form I 9; pers.n.) Ja 2848 a/l.

yfc (v.) "n: CIH 376/15; y" in "n: Ja 2855/10-11.

yfšm (form F 3 e; pr.n.) Ga 73/3.
yfcn (form F 3 pl;pr.n.) Jā 2871/3; RES 2722.
yqdn1 (form I 9;pers.n.) Jā 2849 b/ 1-2, 2855/1-2.
yqnm1 (form I 9;pers.n.) Jā 2848 t.
yqr1 (form I 9;pers.n.) Jā 2848 z/1.
yrhm (form H 12;2nd pers.n.) Jā 2864/1, 2867/1.
yrs (form H 12;pr.n.) Fakhry 74/2.
yrth (form H 14;pers.n.) Ga 73/2.
yrtc (form H 12;2nd pers.n.) Jā 2861/2, 2862/2.
ysf (form H 12;pers.n.) Jā 2860 1.
yshr (form H 12;pr.n.) RES 3950.
ysqd1 (form I 9;pers.n.) YM 1064/1.
ythr1 (form I 34;pr.n.) Jā 2860 p 2.
ytf (form H 12;2nd pers.n.) Ga 69/1, monogram.
ytcmr (form G 59;pers.n.) Jā 2838, 2848 n/4, w/3, ad/1, 2, ax/2, 2853/1; (RES 3099 C).
ytcr (form G 59;pers.n.) Jā 2846 a.
ytc (form F 3 e;pers.n.) Jā 2848 aj/2, 3, 4, an/1, 2855/13.

k

k (conj.) "cd: CIH 376/15; "j: CIH 105/3; cf. also 21, bem, sm.
kbn (v.) Jā 2856/3.
kbybn (form G 47 a;pr.n.) (Graf 6/1).
kb (pers.s.) Fakhry 61/1; Jā 2848 d/1, "hnw: Jā 2848 y/1, 2, 3, 4, 7, 11, 12; pl.: 2"w: NaNAG 15/1; pl.: kbwr: [Ga 73/4].
kbry (form F 3 c;pers.n.) Jā 2860 ar.
kdhn (form F 3 e;pr.n.) Jā 2870/1.
kdyr (form E 6;pr.n.) m: Jā 2860 an.
kd (form F 3 e;pr.n.) Jā 2860 a.
kwb (form A;pr.n.) Jā 2852/2.

kwn (v.; cf. kwn) CIH 343/12; (Ol 1642/2); Jā 2855/12.
kl (adj.) CIH [366 c, d], 366 bis a; Fakhry 74/1, 2, 112-115; Jā [2839/22, 2848 L/4; y/6, 9, 12, 13, ar/3, 6, ax/3, 2855/8, 2856/4, 2863/3, 2864/3, 2867/3, 5, 7, 9, 2868/2; RES 4811 + 4808; b": CIH 104/6, 9; Jā 2357/3, 2839/11, 14, 2846 ad/3.
klw (s.) pl.: "t: Fakhry 61/2.
kn (conj.) b": CIH 338/6; Jā 2855/12.
 (v.; kwn) y in "n: Ga 3/5.
kmn (form A;pers.n.) Jā 2860 am.
kkd (form F 3 d;pr.n.) Jā 2865 a/2, b/2.
krä (v.) cf. 5th form tkrä.
krä1 (form I 1 b;pers.n.) (Fakhry 22); Jā (2829), 2848 L/2, x/3, ad/2, aj/2, ak, ax/2; J. Mac- 
 4811/2; YM 1064/7-8.
krbsmc (form G 59;pers.n.) Jā 2848 z/3.
krä (form G 59;pers.n.) Jā 2841.
krdr (form F 3 f;pers.n.) Jā 2855/16.
krmw (form F 3 b;pr.n.) Jā 2848 ab.
krä (s.) pl.: kryt: Jā 2867/3.
krä (v.) passive voice: Ga 69/8.

1 (initial of a fam.n.) Jā 2860 b.
 (conj.) Ga 66/3, 6; CIH 376/11,15, 104/7, 10, 105/4; Jā 2839/ 
 15, 2851/3, 2855/10; Lu 3/2; 
kdr": Jā 2839/9, 11, [12-13]; cf. also mph, mph, km, k, f.
th (prepos.) (date) cf. d.
 (destin.) =hmw: Jā 2867/10; "hmw: Fakhry 74/2-3; cf. also byv, mk, bd, bn, brw,
{}
(number) [Ga 69/9, 73/10].

cl (?) CIH 384 bis.

cbd (form A; pers.n.) Ja 2860 L.
(pers.s.) CIH 376/2, 6-7; Ja 2870 /2; R®S 3099 C, 4411/1; "hw: CIH 104/6, 8; Iryani 15/1; Ja 2839/ 5, 10 [13-14], (2851/2), NaNAG 15/6.

cbr (s.) pl.: "t: CIH 376/7-8.

cbtr(form A; pr.n.) Fakhry 61/3.

cd (prepos.) Graf 6/2; cf. also k.

cdwyu (form G d; pers.n.) Ja 2860 b.

cdy (prepos.) CIH 104/13; Ja 2848 ar/ 4, 2861/4; R®S 4176/7; cf. bn.

cdr (pers.s.; masc.) pl.: 2" in dhnw: Ja 2867/9.
(fem.) pl.: Ga 69/8.

cdru (form G 55 a; pers.n.) JaPRÉR, p. 49.

cd (v.) inf.: CIH 376/1; dual: "y: CIH 376/5; Ja 2855/5.
?ch (pers.n.) R®S 3099 C.

cw (s.) Ja 2873.

cw (s.) "hw: Ja 2834/4.

cwclu (form G 59; pers.n.) Ja 2870/2.

cwydwm (form I 1 h bis; pers.n.) (Ja 2860 aa)?

cun (form A; pers.n.) Iryani 15/1.

cun (v.) CIH 376/15; Ja 2855/10.

cun (s.) R®S 4216/7.

cu (prepos.) Ja 2855/9; Lu 3/3; bl: CIH 376/12; Ja 2834/2, 2855/5; NaNAG 15/5-6; "hw: CIH 376/13.

cun (v.) dual: "y: Ja 2855/8; cf. 5th form tclm, and 10th form stclm.

c (form A; div.) Ja 2867/7; wld": (Ja 2857/8).

cm (prepos.) cf. b.

cm (form I 2 e; pers.n.) Ja 2848 z/2, 2660 f.

cm (form I 2 e; pers.n.) Ja 2848 g/2, L/l, r, u/l, 2.

cmwr (form I 2 e; pers.n.) Ja 2843 a.

cmyn (form F 3 f; 2nd pers.n.) Ja 2891/ 1, 2862/2.

cm (prepos.) cf. b.

cmun (form I 2 e; pers.n.) Ja 2848 z/2, 2660 f.

cmun (form I 2 e; pers.n.) Ja 2848 g/2, L/l, r, u/l, 2.

cmbr (form I 2 e; pers.n.) Ja 2843 a.

cmyn (form F 3 f; 2nd pers.n.) Ja 2891/ 1, 2862/2.

cmun (form I 2 e; pers.n.) Ja 2848 z/2, 2660 f.

cmun (form I 2 e; pers.n.) Ja 2848 g/2, L/l, r, u/l, 2.

cmbr (form I 2 e; pers.n.) Ja 2843 a.

cmyn (form F 3 f; 2nd pers.n.) Ja 2891/ 1, 2862/2.

cm (prepos.) cf. b.

cmun (form I 2 e; pers.n.) Ja 2848 z/2, 2660 f.

cmun (form I 2 e; pers.n.) Ja 2848 g/2, L/l, r, u/l, 2.

cmbr (form I 2 e; pers.n.) Ja 2843 a.

cmyn (form F 3 f; 2nd pers.n.) Ja 2891/ 1, 2862/2.

cmbr (form I 2 e; pers.n.) Ja 2843 a.

cmyn (form F 3 f; 2nd pers.n.) Ja 2891/ 1, 2862/2.

cm (prepos.) cf. b.

cmun (form I 2 e; pers.n.) Ja 2848 z/2, 2660 f.

cmun (form I 2 e; pers.n.) Ja 2848 g/2, L/l, r, u/l, 2.

cmbr (form I 2 e; pers.n.) Ja 2843 a.
rdcn (form F 3 f;pr.n.) Ja 2848 r.
rym (form G 54 e;div.) Ga 69/7.
rydn (form F 3 f;pr.n.) d^m: (Ga 71/3); Ja 2839/19, (20); J. Macsáil 6/2, 3, 4, 9, 12, 15.
rym (v.) inf.: "an: Ja 2851/2.
rymn (form F 3 e;pr.n.) Ja 2871/4.
rynn (form F 3 f;pr.n.) Ja 2848 ar/1, 2869/2.
rm (form F 3 e;pers.n.) Ja 2860 z.
rmn (form F 3 f;pers.n.) Ja 2857/1.
rrn (form A;pr.n.) Ja 2834/6.
rm (form A;pers.n.) Ja 2860 h.
rttn (form G 56 d;pers.n.) Ja 2861/5.
rmm (form F 3 e;pers.n.) Mül 1/1.
rcb (v.) Ja 2865 b/3.
rcyn (form F 3 f;pers.n.) Ja 2860 s.
rftnthw (form G 59 g;fem.pers.n.) Iryani 34/4.
rfdn (form F 3 f;pr.n.) d^m: J a 2855/13-14.
rfpm (pr.n.) Ja 2848 av/2.
rgfn (form F 3 e;pr.n.) (Graf 6/3).
rgw (s.) [Ja 2839/16].
rsw (pers.s.) Ga 66/4.
sw (v.) CIH 384 bis; Ja 2848 1/2,n/2, y/8, ll, 13, ad/3, an/3, ar/2, 6, ax/2-3; YM 1064/4; pl.: "w: Ja 2848 y/5.
rsst (s.) Ja 2848 ad/3; "hw: Ja 2848 ab; b"hw: Ja 2848 L/4-5, w/3, ad /2, ah/3-4, ar/3; b"hw: Ja 2848 y/13; pl.: "hw: Ja 2848 y/13; "hw: Ja 2848 ad/3.
rs (s.) b": Gl 1573/2.
rsd (v.) Ja 2867/8; cf. 4th form hrtd.

s (initial of a pers.n.) Ja 2860 v.
s (pers.s.) Ja 2856/3.
(s.) in d^m: Ja 2856/2; pl.: "w: Fakhry 112-115.
swrt (form F 3 h;pr.n.) Iryani 13/8.
sbmnw (form G 49 c;pers.n.) Ja 2858/1.
sbc (s.) Ja 2848 ax/4.
(v.) cf. 4th form hsb.
sbcn (form F 3 f;pr.n.) Ga 69/6; "an: Graf 6/2.
shrcly (form 59 pers.n.) Ja 2855/15-16.
pr.n.) d^m: Ja 2851/4.
swpm (form G 59;fem.pers.n.) Ja 3/1-2.
swm (form G 52 a;pr.n.) Ja 2861/4,
[2864/3], 2867/2, 5, 8.
sym (pers.s.) CIH 366 c; [d], 366 bis a; "hw: Ja 2871/3.
sym (form F 3 e;div.epith.) Ja 2851/8; cf. also c'ttr.
swlby (form G 59;pers.n.) Ja 2848 aw.
slm (form E 6;pers.n.) Ja 2833.
slt (number) Fakhry 2.
(ordin.number) Ja 2848 ad/3.
sltt (number) CIH 366 (c), d.
sm (v.; sym) cf. 5th form tsm.
sms (form A;div.) "hw: Ja 2861/3,2862/4; "hw: Ja 2851/8.
smsy (form F 3 c;pers.n.) Ja 2860 as.
smsm (form F 3 e;div.) DJE 17/5; Ja 2867/2, 6, 8.
smr (form A;pers.n.) J. Macsáil 6/3.
smt (v.) 2nd form: y" in "nn: (Ja 2839/20).
sm (pers.s.) [CIH 104/15], Ja 2851/6.
scb (pers.s.) [Diaz 1/1]; Ja 2856/1.
"hw: Ja 2867/7; [m]: Ja 2856/2; pl.: "hw: Ja 2867/10; "hw: Ja 2867/7-8, 10.
sgb (form A;pers.n.) Ja 2860 ag.
Additions.

P. 7, add at the end of 1. 3: "I suggest restoring the second group name as d[zn]r (cf. CIH 542/9) in spite of Fakhry 75 (MaN 21)/2: bn/hblm/wznr; the use of d before the second name is normal."

P. 28, add below 1.9: "Iryani 9 does not have [b]hw/dmblm; the name of whbnwm is found also in 1. 7, 17 and 28-29."

P. 28, add at the end of 1. 21: "p. 288."

P. 180, add at the end of 1. 21: "tnbh is also found in the Qat graffiti from the country of Mukérás."

P. 195 B, add below 1. 7: "Gl 724: RÉS 4811.
Gl 725: RÉS 4812."

P. 195 B, add above 1. 25 (from bottom): "Gl 1364 (:GrR 42)/4, p. 119."

P. 199 B, add below 1. 3: "SharafT fig. 152: RÉS 3913."

P. 199 B, add above 1. 16 (from bottom): "G 50 b: qtlnm: mqtwn."

For the record, note that CIH 338 is GrR 6 a;
RÉS 2693 is SharafT 40;
RÉS 2729 is Fakhry 21; and
RÉS 3958 is AM 60.520.
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al-Masâ'jid

m 2.09 ↔

m 2.81

m 36.88 \(\uparrow\) 1.96

m 44.10

m 59.80

m 36.65

m 4.38

m 3.02

m 2.04 ↔ 2.20