

*An Analytical Study of a Number of Ancient North Arabian Inscriptions Newly Discovered in Eastern Jordan.*

*Dr. Hend Mohammad Turki Al-Turki*  
*Associate Professor of Ancient History,*  
*Department of History-Faculty of Arts*  
*Princess Noorah Bint Abdel-Rahman University,*

**Abstract:**

A considerable number of inscriptions on the facades of stone blocks were discovered in the north-eastern desert of Jordan, namely in wadi Al-Ḥashad area<sup>1</sup>. They were found by the Online Corpus of the Inscriptions of Ancient North Arabia (OCIANA) Project team in 2019. The total number of these inscriptions is ten. From reading these inscriptions, it turns out that they are invocation ones in nature as they include many different requests for help and assistance from the deities of the time. Thus, these inscriptions shed more light on the aspects of the religious thoughts and beliefs prevailing during that era. According to the writing style of these inscriptions, it is noticed that one of them was written in Safaitic style; while the remaining others were written in Thamudic style<sup>2</sup>.

**Keywords:** Ancient North Arabian inscriptions, Eastern Jordan, Deity *Rḏw*, Deity *Lāt*.

## دراسة تحليلية لعدد من النقوش العربية الشمالية القديمة المكتشفة حديثاً في شرق الأردن

د. هند محمد تركي التركي

جامعة الأميرة نورة بنت عبد الرحمن - كلية الآداب قسم التاريخ

### المخلص:-

تم اكتشاف عدد كبير من النقوش على واجهات الكتل الحجرية في الصحراء الشمالية الشرقية من الأردن ، وتحديداً في منطقة وادي العاشر ١. تم العثور عليها من قبل فريق مشروع مجموعة النقوش على الإنترنت لشمال الجزيرة العربية (OCIANA) في عام ٢٠١٩. العدد الإجمالي لهذه النقوش هو عشرة. من خلال قراءة هذه النقوش ، اتضح أنها عبارة عن استدعاءات في الطبيعة لأنها تتضمن العديد من الطلبات المختلفة للمساعدة والمساعدة من آلهة ذلك الوقت. وبالتالي ، فإن هذه النقوش تلقي مزيداً من الضوء على جوانب الأفكار والمعتقدات الدينية التي كانت سائدة في تلك الحقبة. وبحسب أسلوب كتابة هذه النقوش ، يُلاحظ أن إحداها كانت مكتوبة بالأسلوب الصفيتي ، بينما كُتبت الباقي بالنمط الثمودي ٢.

**الكلمات المفتاحية:** النقوش العربية الشمالية القديمة ، شرق الأردن ، الإله رو ، الإله لات.

## Introduction

A considerable number of inscriptions on the facades of stone blocks were discovered in the north-eastern desert of Jordan, namely in wadi al-Hashad area<sup>1</sup>. They were found by the Online Corpus of the Inscriptions of Ancient North Arabia (OCIANA) Project team in 2019. The total number of these inscriptions is ten. From reading these inscriptions, it turns out that they are invocation ones in nature as they include many different requests for help and assistance from the deities of the time. Thus, these inscriptions shed more light on the aspects of the religious thoughts and beliefs prevailing during that era. According to the writing style of these inscriptions, it is noticed that one of them was written in Safaitic style, while the remaining others were written in Thamudic style<sup>2</sup>.

The areas where Thamudic inscriptions, under study, were found used to be important centers of trade routes linking the eastern and central parts of the Arabian Peninsula to its northern parts and then connecting them to the cultural sites of Greater Syria and other important strategic centers. It is well-known that the Thamudites and their inscriptions concentrated along the trade routes. For the sake of organization and procedural simplicity, the researcher follows F. Winnet's classification of the Thamudic script. This classification is categorized into five groups designated as A, B, C, D, and E (Winnet 1937 P. 20). Winnet, later on, re-classified this script into four groups depending on the difference in letter form, vocabulary, and the direction of writing (Winnet, Reed, 1970, p. 69, 70). These four groups are as follow: (A) at-Tayma'i Thamudic (B) an-Najdi Thamudic (C+D) Al-Hijazi Thamudic (E) at-Tabuki Thamudic. Despite the fact that most scholars and researchers accept Winnet's classification, there are some who reject it. For instance, Clark argues that group (E) should be considered as Safaitic texts based on the similarity between the writing style of this group and that of the Safaitic script. (AL-Theeb, 2016 P.10). M. MacDonald finds it more appropriate to rename at-Tabuki Thamudic group (E) as miscellaneous

texts since it encompasses both Safaitic and Thamadic letters (Macdonald, 1980, p. 188), whereas, E. Knauf considers this group as Southern Safaitic script (Knauf, 1985, p. 17).

Grimme's point of view, however, appears to be more accurate as he classified Thamudic inscriptions into early and late ones based on their script. The early Thamudic inscriptions date back to the tenth century BC and the late Thamudic ones to the period from the end of the first to the fourth century AD. This is supported by the wide spread of the late Thamudic inscriptions in the northern parts of the Arabian Peninsula and their scarcity in Najd and the middle of Hijaz. This seems to be attributed to the fact that the Arab tribes, Thamudites, migrated northward and settled in the area extending from the north of Tayma in the south and the north of Al-Jawf in the east and then to the north of Jordan and the south of Syria in the far north (Al-Theeb, 1999, p. 9). Therefore, the Thamudic inscriptions were widespread in Hail and Tayma regions, (see map 1), during the early and middle historical stages of Thamudic existence that lasted for a period of five to six centuries. After that, the Thamudic tribes were forced to migrate northward due to a number of political and cultural factors. They moved there in order to settle closer to the cultural centers in the Levant where the late Thamudic inscriptions started to spread (Al-Theeb, 2014, p. 11).



Map 1 Site map as depicted by Winnet (Al-Theeb, 2014, p. 10)

Despite the fact that the Thamudic tribe is mentioned in the Holy Qur'an and Hadith, and it is, also, referred to in Assyrian and classical sources as an Arab tribe, its origin is still controversial (Al-Ahmad, 2016, p. 52).

Concerning the origin of this tribe, V. P. Brandeen mentions that the Thamudites were a tribe that settled in North Arabia since the beginning of the eighth century BC. He argues that the literal meaning of the word "Thamud" refers to "water course that dries up in summer", and that the Thamudites more likely originated from one of the ancient tribes that mainly lived in Samara and some of them in Hijaz Mountains (Brandeen, 1966, p. 42, 52). In addition to that, there is an important reference to the Thamudites appears in Lancaster Harding's book. He states that during excavating the ruins that belong to the Thamudites, there are findings that indicate the origin and history of the tribe. However, most of the inscriptions found there belong to specific individuals or tribes without any reference to historical information about the Thamudic tribe. These inscriptions merely mention the stories of the personal lives of their authors (Harding, 1952, p. 2). So, Harding suggests that Thamud is more likely used to refer to a conglomerate of tribes that live together without necessarily having a shared ancestral origin.

The inscriptions of the present study are written in Thamudic script for the purpose of offering prayers. In the following paragraphs, the researcher provides insightful readings of these inscriptions as well as some relevant commentaries.



Figure 1

**Inscription 1.** Figure 1**Transliteration**

*l hbql bn ḥmri bn r`bt bn qym bn ks<sup>l</sup>t w r`y h-lt s<sup>l</sup>lm h-bkrt*

**Translation**

By Hbql son of Ḥmri son of R`bt son of Qym son of Kst, he pastured (cattle). O Lāt, protect this female young-camel.

**Commentary**

The text is written according to the style of Safaitic script, where it is engraved in a spiral pattern starting from left to right. Above the text, there is a drawing of a young she-camel done according to the style of the schematic drawing. The drawing belongs to the same person who authors the text, and he requests his deity, *Lat*, to protect his camel.

*l h*: Safaitic inscriptions often begin with the letter *l*. The scholars in the field have different opinions on the interpretation of this initial letter. Some think that it should be translated as ‘by’ (Oxtoby, 1968, p. 9), while others translate it as ‘also’ and ‘of’ (Al-Rousan, 1978, p. 25). Nonetheless, this letter, in general, comes at the beginning of the inscription to indicate ownership or to introduce the author of the script. In this inscription, the letters ‘*l*’ and ‘*h*’ precede the first name of the author of the inscription which is *bgl*.

*H-bql*: The article ‘*h*’ at the beginning of the name ‘*hbql*’ is a definite article that is commonly used in ancient north Arabic inscriptions and it is directly translated into ‘the’. Therefore, ‘*hbql*’ is more likely read as *al-Baql*. The name ‘*bql*’ frequently appears in the genealogy of the Arabs but without being preceded by the definite article ‘*al*’. It is suggested that the name ‘*bql*’ is likely derived from the name of a mythical lightening stone in Yemen. It could also mean glass. Therefore, the personal name ‘*hbql*’ seems to mean the bright light (Al-Theeb, 2003, p. 33).

*Bn*: The word ‘*bn*’ denotes the meaning of sonship and lineage. It is frequently mentioned in Safaitic inscriptions, and it normally separates the name of a person from the name of his father (Littmann, 1943, p. 302; Harding, 1953, p. 51).



*hmri*: The personal name ‘*hmri*’ is likely identical to the well-known, even to date, Arabic name *Hummari*. This personal name is also renowned in the ancient Arabic Musnad inscriptions, both in the northern and southern parts with the exception of Hadrami inscriptions (Harding, 1971, p. 204).

*r’bt*: The name ‘*r’bt*’ most likely matches the personal name ‘*Ro’bat*’ in the genealogy of the Arabs. This name is frequently mentioned in Safaitic inscriptions. The name ‘*r’bt*’ is most likely derived from the verb ‘*rabat*’ whose translation might be “to pat the shoulder of the child to help it sleep or calm down” (Harding, 1971, p. 102).

*qym*: The name ‘*qym*’ is most likely similar to the Arabic personal name ‘*Qayyim*’ mentioned in the genealogy of the Arabs. This name might be derived from the word ‘*Qiyam*’ which can be translated into ‘values’. The name could also mean ‘the most prominent’ or ‘the highest’ (Al-Theeb, 1999, p. 171). Furthermore, it is suggested that the personal name *qym* could mean ‘the politician of the matter’ or ‘the leader of the group’ (Harding, 1971, p. 545). Definitely, the name *qym* frequently appears in the Thamudic inscriptions (Harding, 1971, p. 492).

*Ks<sup>l</sup>t*: is a personal name that appears in Safaitic inscriptions (Harding, 1971, p. 500). It has been explained by Littman to mean ‘an archer’ (Littmann, 1943, p. 321). *Kst* can be read as *Kst* or *Kasit*. Although it seems irrelevant, *Kst* in classical Arabic is translated into ‘incense’ (Ibn Manzoor 1955- 1956, vol. 7, p. 387).

*r’y*: is a verb translated into “to graze cattle, to pasture” (Al-Jallad and Al-Manaser, 2016, p. 56). This verb is found in both Safaitic (Oxtoby, 1968, p. 50, 79, 82) and Thamudic inscriptions (Branden, 1966, p. 454).

*h-lt*: is the name of the deity, Lat, who is one of the most frequently mentioned deities in Safaitic inscriptions (Krone, 1992, p. 103). The authors of Safaitic inscriptions usually call upon the deity, Lāt, for the purpose of granting them safety, security, affection, protection and recovery from diseases (Al-Ahmad, 2008, p. 282; Al-Turki, 2011, p. 134; Al-Jallad, 2017, p. 119). Winnet states that the name Lāt has been known since the fifth century BC. He also mentions that the origin of

this deity was in ancient Syria where it was called by the Aramic name, Elhita, which means ‘the Goddess’. Elhita evolved into Lāt in Ancient Arabia (Winnett, 1970, p. 170). Lāt is a female deity as it was cited by Herodotus when he wrote about the Arabs of that time and their lands. Herodotus states that Arabs at that time referred to this goddess as Elita or Elilat (Abdul'aleem, 1987, p. 20).

*S<sup>l</sup>lm*: *s<sup>l</sup>lm* is a verb that is commonly used in ancient north Arabian inscriptions, and it is translated into ‘to protect’, ‘to save’, or ‘to rescue’ (Abdullah, 1970, p. 13). This verb is normally used in the context of requesting the deity to protect and save the author and his belongings.

*h-bkrt*: this word is a singular feminine noun preceded by the definite article *h*. It can be rendered into the following phrase: ‘this young she-camel.’ ‘*bkrt*’ is mentioned repeatedly in ancient Arabian inscriptions (Al-Khreisha, 2002, p. 147) including the Sabaean (Beeston, 1982, p. 28) as well as Safaitic inscriptions. This reflects the pastoral nature of that society and the importance of herding livestock (Oxtoby, 1968, p. 19, 126, 132, 135).

**Inscription 2.** (Figure 2)



Figure 2

**Transliteration**

*h-rḏw flt rms h-snt*

**Translation**

O Raḏw, rescue Ramas (from the dangers of) this year.

**Commentary:**



The text begins with the letter *h*, which corresponds to the vocative article, *ya*, in the classical Arabic. In ancient Arabian inscriptions, '*h*' often precedes invocation words implying distress and pleading (Al-Rousan, 1987, p. 68).

*Rḏw*: '*Rḏw*' is a name of a deity that is frequently mentioned in ancient north Arabic inscriptions. It is sometimes referred to as *Rḏy* in these inscriptions (Knauf, 1989, 85). The interchangeable names, *rḏw* and *rḏy*, are likely derived from the Arabic root word that means contentment. The worship of this deity was widely manifested among the ancient tribes of north Arabia. This is clear from the numerous inscriptions where the authors beg and supplicate their deity, *rḏw* or *rḏy*, to rescue and save them during the times of hardship and danger. This evidently supports the hypothesis that *rḏw* or *rḏy* was then the god of supplication (Al-Rousan, 1987, p.166; Al-Theeb, 1999, p. 22).

*Flt*: *flt* is a verb in the past tense form. In this context, however, it is used to request the deity to usher protection and help. In classical Arabic, the verb, *flt*, is derived from the root word that means salvation and rescue from harm or something else (Ibn Mandur, 1955-1956, vol. 15, p. 304).

*Rms*: it is a personal name frequently mentioned in Safaitic and Thamudic inscriptions. Harding attributes the derivation of this name to the root word, *ramas* (Harding, 1971, p. 287). In classical Arabic, *ramas* is translated into 'to cover-up', or 'to protect' (Ibn Manzur, 1955-1956, vol. 6, p. 101). In this regard, it is worth-mentioning that a similar personal name, *rmsa*, is mentioned in Palmyrene inscriptions, and this name is related to the meaning of 'hidden', or 'preserved' (Al-Theeb, 1999, p. 148). However, it turns out that the name, *rms*, in ancient Arabic inscriptions could refer to a deity that is subordinate to god Raḏw. *Rms* is found to be invoked for the sake of cover-up and protection at times of hardships and calamities.

*h-snt*: The word, *snt*, is a singular noun preceded by the definite article *h*. This word is simply translated into 'this year'.

**Inscription 3.** (Figure 2)

**Transliteration**

*h-rdw s<sup>l</sup> 'd rm s<sup>l</sup> w lt hr h- s<sup>l</sup>nt*

### **Translation**

Possibility 1: O Raḍw, help Ramas and tie up the heat of this year.

Possibility 2: O Raḍw, help Ramas and Lat (to rescue us) from the heat of this year.

### **Commentary**

Like the text of inscription two, this one begins with requesting the god, Raḍw, for help and rescue.

*s<sup>l</sup> 'd*: The word, *s<sup>l</sup> 'd*, in this inscription is a verb translated into 'to help', 'to strengthen' or 'to assist'. *s<sup>l</sup> 'd*, is mentioned in Safaitic inscriptions both in a verb form (Littmann, 1943, p. 332) as well as in the form of a personal name (Al-Rousan, 1987, p. 317). '*s<sup>l</sup> 'd*' also appears in Sabaeen inscriptions, and it is translated by Beeston and others into "to give", or "to endow" (Beeston, 1982, p. 121-122).

*Rms<sup>l</sup>*: see inscription 2.

*wlt*: The letter, *w*, corresponds to the joining word 'and'. The word, *lt*, seems to be a verb related to the verb, *ltt*. This verb means 'to hold back and to tie up' (Taj al-arous, topic: *ltt*). In the first inscription, however, '*lt*' refers to the deity, Lat (see inscription 1).

*hr*: This word is a simple noun that appears in Safaitic inscriptions (Khreisheh, 2002, p. 149, 163; Littmann, 1943, p. 317). In this context, it most likely means 'the heat in the summer time'.

### **Inscription 4.** (Figure 2)

#### **Transliteration**

*h-rdw s<sup>l</sup> 'd rb*

#### **Translation**

O Raḍw, help Rabb.

#### **Commentary**

*rb*: The word, *rb*, is a simple noun that frequently appears in ancient Arabic inscriptions including Safaitic and Thamudic ones. It is usually interpreted to mean 'the greatest' or 'the highest', and it is used in reference to one of the deities of ancient Arabia (Harding, 1971, p. 263). It also appears in the Sabaeen, Ḥaḍramitic, and Palmyrene inscriptions in

a variety of forms including 'rb'l', 'rby' and 'rbyhu' (Al-Theeb, 1999, p. 37).

**Inscription 5.** (Figure 3)

**Transliteration**

*h-rḏw s<sup>l</sup> 'd sh 'rn bn rj'*

**Translation**

O Raḏw, help Shi'rān son of Rāji'.

**Commentary**

*sh 'rn*: The word, *sh 'rn*, is a personal name that is probably related to the Arabic name, *Shi'rān*. This name is derived from the Arabic noun, *shi'r*, which is translated into 'poetry'. Furthermore, one of the related meanings of the word, *sh 'rn*, seems to be 'the eloquent' (Ibn Manẓur, 1955-1956, vol. 8, p. 187).

*rj'*: this word is a personal name frequently mentioned in ancient Arabic inscriptions including Safaitic and Thamudic ones. It is most likely related to the Arabic name, *Rāji'*, which is derived in its turn from the Arabic root, *raja*. This root word is translated into 'to come back' (Ibn Manẓur 1966-1956 vol. 4, p. 605).



**Figure 3**



**(Figure 4)****Inscriptions 6, 7, 8, 9, and 10****Description:**

The basalt slab, (see figure 4), contains five short inscriptions written in a curved and italic manner. These inscriptions are 6, 7, 8, 9, and 10. It is noticed that there are some missing letters and that some of the inscriptions overlap each other making the reading of these inscriptions more difficult. Nevertheless, these inscriptions are generally invocative and include supplication and pleading to the deities of the time.

**Inscription 6.** (Figure 4)**Transliteration**

*l s<sup>l</sup>bḥ bn xxx bn rf<sup>t</sup> xxx*

**Translation**

By S<sup>l</sup>abāḥ son of xxx son of Rafa<sup>t</sup> at xxx

**Commentary**

*L s<sup>l</sup>bḥ*: The letter, *l*, at the beginning of the inscription indicates ownership, and it is normally followed by the first name of the author of the inscription, which is *sbḥ* in this case. The name, *s<sup>l</sup>bḥ*, is a personal name that is closely related to *Soboh*, which is a known Arabic name, even to date. ‘*sbḥ*’ is also mentioned in Safaitic inscriptions as a tribe name (Al-Rousan, 1987, p. 326; Harding, 1969, p. 12). This name, however, appears as a personal name in Thamudic inscriptions found in the province of Hail (Al-Theeb, 1999, p. 103).

*rf<sup>t</sup>*: this word is a personal name closely related to the Arabic name, *Rafa<sup>t</sup>*, known and used to date. It seems to be derived from the Arabic root word, *rafa<sup>t</sup>*, which is translated into ‘to amend’ (Ibn Manzur, 1955-1956, vol. 2, p. 34). ‘*rf<sup>t</sup>*’ appears frequently as a personal name in Thamudic inscriptions as well (Harding, 1971, p. 283). This name is, also, mentioned as a tribe name in Safaitic inscriptions (Harding, 1969, p. 8).

**Inscription 7.** (Figure 4)

*rdw s<sup>l</sup> ‘d grb h- s<sup>l</sup>nt*

**Translation**

[O] Raḍw, help Gorab this year.

### Commentary

*grb*: This word is a personal name that is likely related to the Arabic personal name, Gorab, still known today. In classical Arabic, ‘*gorab*’ corresponds with the English word, ‘crow’. ‘*gorab*’ could also mean a fertile land (Ibn Manzur, 1955-1956, vol. 1, p. 645). The personal name, *grb*, is found in both Safaitic (Winnet, 1957, p. 49) and Thamudic inscriptions (Harding, 1952, p. 143).

**Inscription 8.** (Figure 4)

### Transliteration

*l ḥlk d'[l] jrfn h-dr*

### Translation

This house belongs to Ḥalik who is from the tribe of Jarfān.

### Commentary

*l ḥlk*: The word, *ḥlk*, is a personal name that is most likely related to the Arabic name, Ḥalik, which is derived from the classical Arabic root word, *ḥalak*. This word is translated into ‘darkness and intense blackness’ (Ibn Manzur, Lisan Al Arab, topic: *ḥalak*).

*d'[l]*: The letter *l* in this word, *d'[l]*, is indistinct. However, the relative pronoun *d'* in both Safaitic and Thamudic inscriptions is usually followed by the letter *l*. Thus, by analogy, the reading becomes possible. In ancient northern Arabic inscriptions the word *d'l* usually precedes the name of the tribe to which the person in question belongs (Al-Theeb, 1999, p. 26, 102).

*Jrfn*: This word is a tribe name that can appropriately be read as Jarfān.

*h-dr*: this word is preceded by the definite article *h*. The word ‘*dr*’ frequently occurs in a number of Safaitic inscriptions, and it can be translated into “the place of residence” or “the camp” (LP 307; ISB 168).

**Inscription 9.** (Figure 4)

### Transliteration

*l ḥbb h- s<sup>l</sup>fr*

### Translation

This inscription belongs to Ḥbab.

**Commentary**

*l ḥbb*: The word *ḥbb* is a personal name preceded by *l*. This name appears in a number of Thamudic inscriptions, and it is derived from the Arabic root word *ḥbb* which means ‘love’. Consequently, the name *ḥbb* is most likely translated into ‘the most loving’ (Harding, 1971, p. 24; Askobe, 2007, p. 237). *ḥbb* is also mentioned as a tribe name in some Thamudic inscriptions (Al-Rousan, 1987, p. 99).

*h-s<sup>l</sup>fr*: This word is preceded by the definite article *h*. The word *sfr* is mentioned in a number of Safaitic inscriptions, and it is usually interpreted to mean ‘script’ (LP 333; ISB 154; SIJ 168).

**Inscription 10** (Figure 4)**Transliteration**

*h-rḏ[w] b's<sup>l</sup> bn xxx*

**Translation**

O Raḏw torture son of xxx.

**Commentary**

*b's<sup>l</sup>*: The word *b's<sup>l</sup>* in this context is an imperative verb derived from the Arabic root word *ba's<sup>l</sup>* which is translated into ‘torture and distress’ (Ibn Manẓur, Lisan Al Arab, topic: *ba's<sup>l</sup>*). *b's* appears in many Safaitic inscriptions (Al-Jallad, 2014, p. 220).

**Conclusion:**

Based on the analysis of the previous inscriptions, it is clear that these scripts illustrate the nature of social life and reflect the importance of religion for the individuals inhabiting the area. They imploringly and humbly seek protection and blessings from the deities of the time. They also show serious and deep concern for keeping their deities satisfied and content in order to grant these individuals assistance, happiness and safety.

One of the significant contributions of this study is that the found inscriptions definitely reveals two important deities, Raḏw and Lat, known to be worshipped then in the northern Arabian Peninsula.

The site of the discovery of these inscriptions further confirms the spread of Thamudic tribe to the north-eastern Badiyah of Jordan, namely al-



Hashad area. This spread is reasonable and logical since the settlement was along the trade routes linking the eastern and central parts of the Arabian Peninsula and extending further to the north and then to the main trade centers outside the peninsula.

### References:

- Abdul'aleem, Mustafa Kamal. (1987). Herodotus talking about the Arabs and their countries, the eras, volume 2, Part 1, p 7 - 24.
- Abdullah, Yousef Mohammed. (1970). Safaitic Inscriptions in the University of Riyadh, 1966, Unpublished Master's thesis submitted to the Department of Arabic and Near Eastern Languages, American University, Beirut.
- Al-Jallad, Ahmed, An ancient Arabian zodiac. (2014). The constellations in the Safaitic inscriptions, Part I, Arabian archaeology and epigraphy, 25, pp. 214-230.
- Al-Jallad, Ahmed. (2017). Pre-Islamic 'Ḥamāsah' verses from north-eastern Jordan: a new Safaitic poetic text from Marabb al ShurafāM, with further remarks on the KĒn KAvdat inscription and KRS 2453, Proceedings of the Seminar for Arabian Studies 47, pp. 117–128.
- Al-Jallad, Ahmed and Al-Manaser Ali. (2016). New Epigraphica from Jordan II: three Safaitic-Greek partial bilingual inscriptions, Arabian Epigraphic Notes 2, pp. 55-66.
- Al Turki, Hind Mohammad. (2011). The Qedarite Kingdom, Study of the Political and Civilization History during the first millennium BC. Riyadh, King Fahad National Library.
- Al-Ahmad, Asmaa Osman. (2008). Safaitic Tribe Community as Reflected in Published Texts, King Fahad National Library, Riyadh.
- Al-Ahmad, Asmaa Osman. (2016). The Thamudic Community in light of Thamudic Drawings and Inscriptions in the Northwest of Saudi Arabia, The Saudi Commission for Tourism and National Heritage, Riyadh.
- Al-Rousan, Mahmoud Mohamad. (1978). Comparative Study on Thamudic and Safaitic Tribes, Riyadh, Deanship of Library Affairs, King Saud University.
- Al-Theeb, Sulaiman Abdulrahman. (1999). Thamudic Inscriptions in the Kingdom of Saudi Arabia, King Fahad National Library, Riyadh.
- Al-Theeb, Sulaiman Abdulrahman. (2014). Frederick Winnet's Studies of Thamudic Inscriptions of Ha'il Region, Analytical Study, King Faisal Center for Research and Islamic Studies, Readings of First Issue.
- Beston, Jack, Rekmans, Mahmoud El Ghouli, Walter. (1982). Müller, Sabaic Dictionary (in French, English and Arabic) Louvain Lanff, Peeters publication House, Beirut, Lebanon Library.
- Branden, V. P. 1966.
- Escopy, Khaled Mohammad Abbas. (1969). A Comparative Analytical Study of Thamudic Inscriptions from Rum between Thulaythwat and Qey'an Al

- Sanee' South-West of Taimaa, Riyadh, King Abdulaziz Foundation for Research and Archives (Darrah), Thesis Series, 2007.
- Harding, G, the Safaitic Tribes, *Abhath* 22, pp 3- 25.
  - Harding, G. L. (1952)
  - Hayajneh, Hani. (2011). *Ancient North Arabian. Handnücher zur Sprach- und Kommunikationswissenschaft; The Semitic Languages: An International Handbbok*. Ed. By Stefan Weninger in collaboration with Geoffrey Khan, Michael Jursa and Janet C. E. Watson. Berlin. pp. 756-782.
  - Histoire. De Thamoud, Publications De L'université Libonaise Seclion Des Études Historiques, VI, 2 erne Edition Beyrouth.
  - Ibn Manzur, Imam Abu Fadl Gamal Al-Din Muhammad Ibn Makram. (1955-1956). *Lisan al-Arab*, Beirut, Dar Sader (5 volumes).
  - Khuraishah, Fawaz. (2002). *Safaitic Inscriptions by Pierre Al-Ghusein*, Irbid, Yarmouk University Publications, Deanship of Scientific Research and Graduate Studies.
  - Knauf, E., *Ismael: Untersuchungen zur Geschichte Palästinas und Nordarabiens im 1. Jahrtausend v. Chr (Abhandlungen des Deutschen Palästinaverains)*, Wiesbaden 1989.
  - Krone, S. (1992). *Die altarabische Gottheit al-Lāt*. (Heidelberger Orientalistische Studien, Band 23)—Frankfurt a.M.
  - Littmann, E, (1943).
  - Macdonald, M. (1980). *Safaitic Inscriptions. The Amman Museum and other Collection II*, ADAJ25, pp. 185- 208.
  - Macdonald, M. C. A. (2000). *Reflections on the linguistic map of pre-Islamic Arabia*. *Arabian Archaeology and Epigraphy* 11, 28-79.
  - Oxtoby, W. G. (1968). *Some Inscriptions of the Safaitic Bedouin*, *American Oriental Series*, 50, New Haven.
  - *Publication of Princeton University Archaeological Expeditions of Syria in 1904- 1905 and 1909*.
  - *Safaitie Inscriptions*, Leiden:
  - *Some Thamudic Inscriptions from the Hashimite Kingdom of Jordan*, Leideny Brill.
  - Winnett, F. (1937). *A study of the Lihyanite and Thamudic Inscriptions*. Toronto: University of Toronto Press.
  - Winnett, F., Reed, W. (1970). *Ancient Records from North Arabia*. Toronto: University of Toronto Press.