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Appendices

Appendix A

The Lineage of *ḏf*

This Appendix is divided in three parts. The first part describes the structure of the *ʾl ḏf*, discussing the information which can be gleaned from the genealogies, the evidence for the various sub-groups, and the texts showing ancestors beyond *ḏf*. The second part presents my reconstruction of various genealogical trees which show the position of the authors of the texts relevant to Chapter 4 and to §A.1 below. The third part contains the data of the compression measurements of the *b*'s across generations within the *ḥmyn* branch of the *ḏf*, which was employed for the palaeographic study in §4.1. This Appendix follows the *sigla* convention used in Chapter 4, i.e. the inscriptions *sigla* are followed by '/[generation number]' instead of '/[script]', which is the convention used in the rest of the thesis. The generations are counted considering *ḏf* as the first generation. As in Chapter 4, if the genealogy of the text stops at the patronym, the generation number is followed by a question mark.

A.1   The structure of the *ʾl ḏf*

The genealogical information provided by the texts of members of the *ʾl ḏf* allows to delineate the structure of their lineage-tree, with its various branches and sub-branches. We can be relatively sure about the reconstruction of most genealogies up until *ḏf*, as usually several texts from different generations independently confirm and agree on the same genealogy. It is only in some texts from late generations that we sometimes find inconsistencies, with genealogy members either missing,[554] or being spelled differently,[555] or their position being exchanged.[556]

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[554]Cf., e.g., Is.H 891/12, omitting 5th generation *ḥmyn*, AbWS 5/15, omitting 7th generation *ḫḏg*, and Is.Mu 367/16, omitting 11th generation *rgl*.

[555]Cf., e.g., 4th generation *ġḏḏt* spelled as *ġḏḏ* in WH 792/12, 3rd generation *hws¹r* spelled as *hys¹r* in SESP.S 1/16 (see Macdonald, Al-Muʾazzin, et al. 1996:456), and 6th generation *ʾs¹lm* spelled as *ys¹lm* in SESP.U 8/12.

[556]See, e.g., the genealogy given by the 12th generation author *s¹ny* in KRS 132/12: *s¹ny bn ys¹lm bn ʿwḏn bn mlk bn qḥs² bn ḫḏg bn s¹wr bn {ġ}{ḏ}[ḏ]t bn ʾnḏt bn ws²y bn ḥmyn bn ḏf*; he wrote the 5th generation genealogy member *ḥmyn* right after *ḏf*, instead of 2nd generation *ws²yt*, which he placed after *ḥmyn* and

The trees in Figs. A.2 – A.5 (§A.2.1) display my reconstruction of the *ʾl ḏf* until generation 5. The genealogies show that *ḏf* had at least three sons: *ws²yt, bʾs²,* and *fkl*,[557] with the majority of texts coming from descendants of *ws²yt* and *bʾs².* In some texts, the genealogies continue past *ḏf*, but we will see that this part is very inconsistent from text to text, suggesting that it may have been subject to modifications and adaptations. While most texts seem to agree on at least the name of *ḏf*'s father, who is mostly *gnʾl*, there are texts attesting different names as well. Since the name of *ḏf*'s father belongs to the more inconsistent part of the genealogy, it is difficult to determine if there are any texts by *ḏf* himself or by his close descendants. In any case, we have no attestation of an author named *ḏf bn gnʾl*, and there is only one possible 2nd generation text by an author named *ws²yt bn ḏf*, but it is only known from a copy.[558] In the 3rd generation, seven texts are attested that may have been by grandsons of *ḏf*, but in none of them the genealogy goes beyond the patronym.[559] However, in generations 4 – 5, beside several texts with two-generations genealogies, I identified ten texts which indicate three or more generations[560] – although only one of these (KRS 1479/5) shows the whole genealogy up until *ḏf* – and, from generation 6 onwards, we find a growing number of texts with increasingly longer genealogies. The latter group of texts provides us with the main bulk of genealogical information on the lineage of *ḏf*. Indeed, even though we have only a few secure attestations of texts by the earliest generations after *ḏf*, we can still reconstruct their names and positions in the tree, since they consistently and independently appear in the long genealogies of several texts from later generations. For instance, the sequence '*ws²yt bn ḏf*' occurs 28 times in the OCIANA (accessed in October 2019). Of these, excluding the uncertain WH 884/2? mentioned above and KRS 839 (whose genealogy is partially illegible), the remaining 26 attestations are all in the context of texts by members of the lineage of *ḏf*, with genealogies showing 7 or more generations.

Anthropological investigations of non-literate nomadic societies have shown that people consistently named their ancestors up to 3 – 5 generations back, after which the more ambiguous part of the genealogy begins, with genealogies being adapted to the alliances and affiliations of the moment.[561] Above this ambiguous part, one finds the

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misspelled as *ws²y*. We know from several other texts that the correct arrangement in that part of the genealogy should have been: *ḥmyn bn ġḏḏt bn ʾnḏt bn ws²yt bn ḏf* (see the tree in Fig. A.3). Another example is AbSWS 18/13, which exchanged 7th generation *ḥḏg* and 6th generation *s¹wr*.

[557] A further son could have been *ḥrm*, although the genealogies of only two texts – SESP.K 5/7 and RMenv.D 10/9 – show this.

[558] It reads: WH 884/2? *l ws²yt bn ḏf bn*— 'By Ws²yt son of Ḏf son of...'.

[559] See the list of authors in Table A.2, and the genealogical trees in Figs. A.3 – A.5.

[560] These are: KRS 2454/4 (*bdn bn rfʿt bn ws²yt*), KRS 907/5 (*mlk bn bdn bn rfʿt bn ws²yt*), C 1583/4 (*zkr bn rfʿt bn ws²(y)[t]*), WH 650/5 (*mrdy bn kwnt bn s²wʾ*), KRS 1479/5 (*ḥwq bn kwnt bn s²wʾ bn bʾs² bn ḏf*), WH 1711.2/5 (*kdr bn ṯhrt bn hws¹r*), C 2322/5 (*ʿ{ṣ}ṣ bn qṭʿn bn hgml*), KRS 278/5 (*ʿlhm bn qṭʿn bn hgml*), WH 807/5 (*ʿlhm bn qṭʿn bn hgml*), C 3855/5 (*rfd bn wʿl bn hgml*); see again Table A.2 and Figs. A.3 – A.5.

[561] See the discussion in Robinson 2013:32–34, who cites the cases of the Bedouin of Cyrenaica (as described in Peters 1960:40–41) and of the Rwāla Bedouin (see Musil 1928:48 and Lancaster 1981:24–42). The Bedouin of Cyrenaica consistently remembered their ancestors until the fifth ascending generation,

uppermost portion of the genealogy, which connects the founders of the confederated groups. This part is more difficult to manipulate and entirely figurative – i.e. it is neither based on actual father-son relationships nor on real ancestors.[562]

The members of the lineage of ḏf appear to have written their genealogies relatively consistently for several generations up until the eponymous ancestor ḏf. Although we cannot know if ḏf was a real person or not, genealogies longer than two generations appear only starting from the 4th and 5th generations, with the first attestation of a genealogy reaching ḏf appearing in the 5th generation.

It is possible that a desire to preserve genealogies by carving them on stone was a reason for which early descendants of ḏf started to consistently write down longer genealogies, a habit which was then embraced, expanded, and continued by their descendants for several generations, with texts showing up to 16 generations-long genealogies.[563] Around the same time in which long genealogies become increasingly more numerous, i.e. from generation 6 onwards, we also see the beginning of the palaeographic development from the 'common' to the 'fine' script (see §4.1, §8.2).

While ḏf genealogies are rather consistent up until the eponymous ancestor, some room for genealogical creativity was perhaps still allowed in the upper part of the genealogy – i.e. the part showing ḏf's ancestors – since some of the texts showing this part present conflicting versions (see §A.1.2 below).

Among the branches investigated in this Appendix, I have not found any text from generations later than the 16th, with most attestations stopping earlier. There may be different reasons for this feature. It could be due to a drop in population or in writing activity. Another reason could be that later texts are simply more difficult to trace, perhaps because authors increasingly employed different forms of self-affiliations – e.g. to sub-groups such as the ʾl kn (see below) – and/or did not indicate long enough genealogies which would allow us to place them in the lineage-tree. It is also possible that the genealogies and affiliations of authors from later generations had been modified, making it impossible for us to connect them to their ancestors.

A.1.1 Sub-groups

Beside the common expression ḏ ʾl + [group name], Safaitic authors explicitly indicated affiliation to a given social group through long genealogies going back to the ancestor of the group or through the *nisbah* adjective, e.g. *h-ḏfy* 'the Ḏf-ite'.[564] In a minority of cases, the author gave a double affiliation, stating both their lineage and their sub-group within the lineage. An example of this form of affiliation is QUR 176.24.1/14: the author identified as *ḏ ʾl ġyr h-ḏfy*, with *ġyr* being the sub-group which is likely named after the ancestor of the author, as confirmed by the genealogies of several texts. In most

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while the Rwāla reached only the third.

[562]See Lancaster 1981:24–26.

[563]See, e.g., SESP.S 1/16, whose author wrote down his whole lineage up until ḏf: *nʿmn bn ḫbyṯ bn nṣr bn nʿmn bn nṣr bn gr[m]ʾl bn kn bn nʿmn bn wʿl bn rbn bn s²ʿr bn kn bn ṯḥrt bn hys¹r bn bʾs² bn ḏf*; for the whole text and a commentary, see the OCIANA.

[564]E.g. RWQ 18/6.

cases, however, one can indirectly determine the affiliation of authors, provided that we have long enough genealogies, by comparing them with the overlapping genealogies of other texts from the same or earlier generations, going up until the ancestor. Thus, there are three ways to evince that a certain *ʾl* was a sub-group of a lineage: 1) if the author claimed affiliation to both lineage and sub-group, as in the example above; 2) if the author self-affiliated only to the sub-group, but his genealogy goes back to the eponymous ancestor of the lineage and includes the name of the ancestor after which the sub-group was named; 3) if the author affiliated only to the sub-group, but his genealogy is long enough to reconstruct his relationship to both lineage group and sub-group thanks to the information from the genealogies of other texts.

The *ḏf* branches splitting at 2nd generation *bʾs²* and *ws²yt* are the ones attesting the highest number of texts—it is in these branches that we find authors from later generations who affiliated to *ʾl*'s which seem to constitute further sub-groups within the *ḏf*. In the *bʾs²* branch, we have people affiliating to the *kn* and the *zmr* sub-groups, while in the *ws²yt* branch, we have evidence for the *ġyr* and the *bdn* sub-groups.

The trees in Figs. A.17 – A.18 below show the two branches with the respective sub-groups; the ancestors after whom the sub-groups were probably named and the authors of texts affiliating to such groups are underlined.

kn   The *ʾl kn* is the sub-group to which the highest number of authors explicitly affiliated,[565] although the often short genealogies of their texts do not always make it possible to place them in the *ḏf* lineage-tree.[566] As remarked in the OCIANA commentary to SESP.S 2/16, this text, by 16th generation *ḏhd*, together with the texts by his two brothers *ʿm* (SESP.S 3/16) and *ṣʿb* (SESP.S 4/16),[567] clearly show that *kn* was a sub-group of the *ḏf*. In the first text, the author's genealogy goes back to both *kn*, the ancestor of the sub-group, and to *ḏf*, the ancestor of the lineage, while in the two other texts his brothers both self-identify as *ḏ ʾl kn*. The position of these authors in the lineage-tree is shown in Fig. A.17. In the tree I also represented the 16th generation authors *ḏʾb* and *ʿbd*, cousins of *ḏhd*, *ʿm* and *ṣʿb*, who self-identified as *ḏ ʾl kn* as well. Furthermore, the text by *ʿbd* (Ms 29/16[568]) was found on the same panel as the Greek

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[565]In the OCIANA (accessed in October 2019), 27 texts contain the espression *ḏ ʾl kn*.

[566]See, e.g., KRS 1304 (*l ẓnn bn s²ʾr ḏ ʾl kn w...*) and KRS 1862 (*l bnt bn gnʾl bn bnt ḏ ʾl kn w...*); I was not able to find any overlapping genealogies through which they could be connected to the ancestors *kn* and *ḏf*. The *kn* sub-group was first identified in Macdonald, Al-Muʾazzin, et al. 1996:455.

[567]The three texts read: SESP.S 2/16 *l ḏhd bn ʿbd bn ḏhd bn ʿbd bn ḏʾb bn nʿmn bn kn bn nʿmn [[]][[]][[]][[]][[]][[]]bn wʾl bn rbn bn s²ʾr bn kn bn ṯhrt bn hys¹r bn bʾs² bn ḏf w h lt s¹lm l-ḏ {d}ʿy w nqʾt l-ḏ ḫbl h-s¹{f}r* 'By Ḏhd son of ʿbd son of Ḏhd son of ʿbd son of Ḏʾb son of Nʿmn son of Kn son of Nʿmn son of Wʾl son of Rbn son of S²ʾr son of Kn son of Ṯhrt son of Hys¹r son of Bʾs² son of Ḏf and O Lt [grant] security to whoever {reads [the inscription] aloud} and [inflict] ejection from the grave on him who effaces this {inscription}'; SESP.S 3/16 *l ʿm bn ʿ[[]]bd bn ḏhd bn ʿbd bn ḏʾb bn nʿmn bn kn bn nʿmn ḏ ʾl kn* 'By ʿm son of ʿbd son of Ḏhd son of ʿbd son of Ḏʾb son of Nʿmn son of Kn son of Nʿmn of the people of Kn'; SESP.S 4/16 *l ṣʿ[[]]b bn ʿbd bn ḏhd bn ʿbd bn ḏʾb ḏ ʾl kn* 'By Ṣʿb son of ʿbd son of Ḏhd son of ʿbd son of Ḏʾb of the people of Kn' (readings and translations: OCIANA).

[568]It reads: *l ʿbd bn ʾlm bn ḏhd bn ʿbd bn ḏʾb bn nʿmn bn kn bn nʿmn bn wʾl bn rbn bn s²ʾr ḏ ʾl kn h-ḫṯṯ w h lt ʿwr m ḏ ʿwr h-s¹fr* 'By ʿbd son of ʾlm son of Ḏhd son of ʿbd son of Ḏʾb son of Nʿmn son of Kn son of Nʿmn son

text Mg 1, in which the author gives his name, patronym, papponym, and affiliation to both the *kn* sub-group and to the lineage of *ḏf*.[569] Probably the same author left another similar Greek text[570] as well as the Safaitic text RMSK 1, in which he states his affiliation to the *ʾl kn*,[571] one of the rare examples of 'fine' inscriptions in square graphs.[572]

zmr Two texts with the expression *ḏ ʾl zmr*, AbMNS 2/14 and BES15 1379/14,[573] demonstrate that the *ʾl zmr* was a further sub-group within the *bʾs²* branch. The position of their authors in the lineage-tree (see Fig. A.17 below) shows that they both share the 5th generation ancestor *zmr*.

Figure A.1: Is.Mu 321, affiliating to zmr, kn, ḏf and whbʾl (Photo: OCIANA)

of Wʿl son of Rbn son of S²ʿr of the people of Kn is the carving and O Lt blind whosoever would scratch out the writing' (see OCIANA).

[569]Mg 1 ϹΑΑΡΟϹ ΧΕϹΕΜΑΝΟΥ ΤΟΥ ΧΕϹΕΜΑΝΟΥ ϹΑΙΦΗΝΟϹ ΦΥΛΗϹ ΧΑΥΝΗΝΩΝ ΜΝΗϹΘΗ 'May S²aʿar son of Kehs¹eman son of Keḥs¹eman a Ḍaifite of the section of Kawnites be remembered' (Reading and translation: OCIANA).

[570]WR.C 1 = MISS.I 1 ϹΑΑΡΟϹ ΧΕϹΕΜΑΝΟΥ ϹΑΙΦΗΝΟϹ ΦΥΛΗϹ ΧΑΥΝΗΝΩΝ (see Macdonald, Al-Muʾazzin, et al. 1996:483–484).

[571]The text reads: *l s²ʿr bn ḫs¹mn bn ḫs¹mn bn ẓnn bn s²ʿr bn gnʾl ḏ ʾl kn w s¹rt s¹nt ngy ʿmd bn ʾs¹ hdy w s¹nt drghṣmkrn h-mḏ f h gdḏf s¹lm w ġnmt l-ḏ dʿy h-s¹fr w nqʾt l-ḏ mḥy h-s¹fr* 'By S²ʿr son of Ḫs¹mn son of Ḫs¹mn son of Ẓnn son of S²ʿr son of Gnʾl of the people of Kn and O Gdḏf [grant] security he served [in a unit] the year ʿmd son of ʾs¹ was announced leader and the year drghṣmkrn the Persians and so O Gdḏf [grant] security and booty to whoever leaves the inscription intact and [inflict] ejection from the grave on whoever scratches out the inscription' (see OCIANA).

[572]See §3.2, RMSK 1 is displayed in Fig.3.5(d).

[573]The full texts read: AbMNS 2/14 *l grmʾl bn ʿqrb bn grmʾl bn ḫts¹t bn ws¹m ḏ ʾl zmr w tʾmr-h wḥd f h gdḏf s¹lm w wld h-mʿzy s¹nt ḥgz-h bʿls¹mn ʾl-h-mdnt w h lt nqʾt bm ḫbl-h* 'By Grmʾl son of ʿqrb son of Grmʾl son of Ḫts¹t son of Ws¹m of the people of Zmr and he controlled the area alone so, O Gdḏf [grant] security and he helped the goats give birth the year that Bʿls¹mn withheld it [the rain] from the Province [or region] and O Lt [inflict] nqʾt on him who destroys [the inscription]'; BES15 1379/14 *l ʿqrb bn grmʾl bn ẓʿn bn ḫts¹t bn ws¹m ḏ ʾl zmr* 'By ʿqrb son of Grmʾl son of Ẓʿn son of Ḫts¹t son of Ws¹m of the people of Zmr' (Readings and translations: OCIANA). Two further texts with the expression *ḏ ʾl zmr* are WR.A 15 and Is.Mu 321 (see below on the latter), but I could not place them in the lineage tree.

In Is.Mu 321 (Fig. A.1) the author self-identified as *ḏ ʾl zmr ḏ ʾl kn ḏ ʾl ḏf ḏ ʾl whbʾl*.[574] He first affiliates to *zmr*, but then continues with *kn*, which is supposedly a separate sub-group, and finally affiliates to the *ḏf* lineage and to *whbʾl*, which we know from some texts to have been an ancestor of *ḏf* (see §A.1.2 below). Even if we do not know the generation of the author, as his genealogy does not allow us to place him in the *ḏf* tree, the text presents some very late palaeographic features, such as the *r* as a straight line with converging arms and the almond-shaped *m*.[575] That being said, it is difficult to determine what the first part of the author's affiliation implies. The *zmr* and the *kn* sub-groups belong to the same branch, and perhaps in later generations these affiliations became blurred or authors started to consciously or subconsciously re-interpret them. It seems, from the final affiliation to the ancestors *ḏf* and *whbʾl*, that the author ordered his affiliations from the smallest to the biggest group. Thus, another possibility is that *zmr* was an actual later sub-group within the *kn* which had nothing to do with the sub-group descending from 5th generation *zmr*.

ġyr   The JQC attests one inscription in which *mgd*, an author who left several other texts between north-eastern Jordan and southern Syria,[576] self-identified as *ḏ ʾl ġyr h-ḏfy*,[577] whereby he first gave the name of his group, and then he further expressed affiliation to the *ḏf* lineage through the *nisbah* adjective. The genealogy of the author is long enough to place him within the *ḏf* lineage-tree if compared to other genealogies, and it shows that the *ʾl ġyr* is most probably a sub-group named after *mgd*'s ancestor *ġyr bn rfʾt bn ws²yt bn ḏf* (see the tree in Fig. A.18).[578]

bdn   Two texts by the same author *ʾnʿm*, SESP.U 9/11 and 15/11, exhibit two different forms of affiliation to *bdn bn rfʾt bn ws²yt bn ḏf* (see Fig. A.3 below). In the first text, the author explicitly affiliates to the sub-group through *ḏ ʾl bdn*,[579] while the second

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[574]The full text reads: *l ġyrʾl bn s¹lm bn ġyrʾl bn ḥwt ḏ ʾl zmr ḏʾ l kn ḏ ʾl ḏf ḏ ʾl whbʾl w rʿy h-ḍʾn s¹nt ngy tm bn ʾnʿm h-dr w qnṭ h-s²nʾ w hʾmʿgrm h-{n}mrt {w} tnẓr h-s¹my f h bʿls¹mn rwḥ b-[m][ṭ]r*. I follow the reading of OCIANA, except for the reading of the first affiliation, which I read as *zmr* instead of *zgr*: the graph in question has the typical elongated almond form of the *m* in texts from late generations. This same form appears also in the other *m*'s of the text and can be contrasted to the smaller and more compressed rhomboid form of the *g* in the word *ngy*.

[575]See §4.1.4.

[576]See §6.2.1.

[577]The full text reads: *l mgd bn zd bn qdm bn mrʾ ḏ ʾl ġyr h-ḏfy w gls¹ h-mẓrt f h lt w ds²r ġnmt w lʿn m ḫbl h-s¹fr* 'By Mgd son of Zd son of Qdm son of Mrʾ of the people of Ġyr, the Ḍayfite, and he halted at this look-out point so, O Lt and Ds²r, grant spoil, and curse whosoever would obscure this writing'.

[578]There are two other texts in which the authors identify as *ḏ ʾl ġyr*, MA 3 and SIJ 730, but I could not locate them in *ḏf*'s lineage.

[579]SESP.U 9/11 *l ʾnʿm bn whbʾl bn hʾs¹ bn ġyrʾl ḏ ʾl bdn w bny h-s¹tr l-ẓnʾl f h s²ʿhqm nqʾ[[]]t l-ḏ ʿwr h- s¹fr* 'By ʾnʿm son of Whbʾl son of Hʾs¹ son of Ġyrʾl of the people of Bdn and he built the shelter for Ẓnʾl, so, O S²ʿhqm, [inflict] ejection from the grave on whoever would scratch out the inscription' (see OCIANA). Note that the text runs below SESP.U 8/12, dated to death of Agrippa by an author of the *zkr* branch (see the tree in Fig. A.15), which is sister to the *bdn* branch, as they share the same ancestor *rfʾt bn ws²yt bn ḏf*.

text[580] reaches the ancestor *bdn* through the genealogy. Furthermore, *dʾyt,* the author of SIJ 87/13, affiliated to the *bdn* as well[581] and his genealogy can be brought back to the same ancestor (see the tree in Fig. A.18).[582]

It should be noted that in the *bʾs²* branch, *kn* and *ẓmr* are both from the 5th generation, while in the *ws²yt* branch, *ġyr* and *bdn* are both from the 4th generation. This striking symmetry in the two branches may indicate that there was a generation-based pattern in the way sub-groups were defined, although there may have been differences from branch to branch, as in one branch they are formed according to 5th generation ancestors, while in the other according to 4th generation ancestors. Indeed, these are not the only 4th and 5th generation *ḏf*-ites, and it is entirely possible that people affiliated to further sub-groups from either the same or earlier or later generations of the *ḏf* lineage-tree, but did not fix them on rock, or perhaps they have not been identified yet. Within the *ḏf*, there is further evidence of affiliation to a *s²wʾ* sub-group (perhaps after a 3rd generation ancestor of the *bʾs²* branch)[583] and to a *qnʾl* sub-group (perhaps a later 9th generation ancestor of the *ws²yt* branch),[584] but in both texts there is no conclusive evidence from the genealogies.

A.1.2 Ancestors beyond *ḏf*

There are a number of texts, ranging from generation 6 to generation 14, in which the genealogies continue past *ḏf*.

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[580]SESP.U 15/11 *l ʾnˤm bn whb«»ʾl bn hʾs¹ bn ġyrʾl bn s¹mk bn wḥ{l} bn mlk bn bdn w ḫdr f h lt s¹lm w nqʾt l-ḏ yˤwr h-s¹fr* 'By ʾnˤm son of Whbʾl son of Hʾs¹ son of Ġyrʾl son of S¹mk son of {Wḥl} son of Mlk son of Bdn and he camped near a permanent source of water, so, O Lt, [grant] security and [inflict] ejection from the grave on whoever scratches out the carving' (see OCIANA).

[581]The text reads: *l dʾyt bn brd bn whbʾl bn ṣbḥ bn s¹ˤd bn s²hyt bn dhr ḏ ʾl bdn w ʾḫd h-nhy w {ḫ}{r}ṣ w h lt nqʾt ḏ yˤwr h-s¹[f][r]* 'By Dʾyt son of Brd son of Whbʾl son of Ṣbḥ son of S¹ˤd son of S²hyt son of Dhr of the people of Bdn and he took possession of the pool and {was on the look-out} and O Lt [inflict] ejection from the tomb [on] whoever scratches out the {inscription}'. I here follow the OCIANA reading and translation of this text except for the reading of the group name, which I read as *bdn* (as in the *edition princeps*) instead of *bdl* (OCIANA reading).

[582]Three other texts explicitly affiliate to a social group named '*bdn*': QUR 9.12.2, in the 'fine' script, WTI 18, in the SoS script, and SIJ 237, which seems in the SoS script as well, but it lacks sufficient diagnostic features to be sure. The *ʾl bdn* of these texts does not need to represent the same social group as the sub-group of *ḏf* discussed here. The PN *bdn* is a very common name in Safaitic, in the OCIANA (accessed in October 2019), the name *bdn* occurs 143 times. In the JQC, it occurs 18 times.

[583]Cf. RWQ 346 and 347, whose authors express their affiliations as *ḏ ʾl ḏf mn ʾl s²wʾ* and as *ḏ ʾl s²wʾ* respectively. This affiliation may go back to *s²wʾ bn bʾs² bn ḏf* (see the tree in Fig. A.4). On these two texts, which furthermore allude to an alliance between *ḏf* and *ˤwḏ*, see §B.1.

[584]In WH 21, the author self-identifies as *ḏ ʾl ḏf mn ʾl qnʾl*. While I am not aware of any early ancestor with this name, a possible identification could be 9th generation *qnʾl*, of the *ḥmyn* sub-branch (see the tree in Fig. A.10 below).

Texts	Genealogies from *ḏf* onwards
C 1472/8, 2094/6, 2152/9, 3160/10, KRS 155/8, 159/7, WH 463/11, 832/7, Al-Mafraq Museum 26/14	*ḏf bn gnʾl*
C 1993/12, SESP.U 4/13	*ḏf bn gnʾl bn whbʾl*
KRS 173/6	*ḏf bn gnʾl bn whbʾl bn ys¹r*
AbNAS 3/14	*ḏf bn whbʾl*
C 2648/11	*ḏf bn gnʾl bn rʾy*
SESP.U 8/12	*ḏf bn gnʾl bn bqr bn rhyw*
BES15 865	*ḏf bn gnʾl bn rhy bn ʾm*
KRS 39/10	*ḏf bn rhy*
AbWS 8/12	*ḏf bn gnʾl bn gʿr bn ʿwḏ bn whbʾl bn ʾdd bn ʿyl bn ʾm bn rglt bn ḏrʾl bn hrm bn ʾbgr bn ʾns¹*
C 3046/6	*ḏf bn gnʾl (b)(n) ʿyl bn ḫlʾt bn hs¹r*
HSNS 5/11	*ḏf bn ʿgd bn tʿwḏ*

Table A.1: Texts with genealogies showing the ancestors beyond ḏf

In Table A.1 one can see that *ḏf*'s father is mostly *gnʾl* and, in three texts, *whbʾl* is *ḏf*'s grandfather.[585] In AbNAS 3/14,[586] *ḏf* is immediately followed by *whbʾl*, but in its genealogy 5th generation *bʿḏrh* and 6th generation *ʿḏrʾl* are missing as well,[587] which may suggest that he also skipped *gnʾl*. In the text Is.Mu 321 discussed above, the author affiliated to *zmr, kn*, and ended with *ḏf* and *whbʾl*, an order which suggests that *whbʾl* represented the highest level of social organization. Nevertheless, as one can see in Table A.1, there are also texts showing different ancestors, cf., e.g., SESP.U 8/12 *ḏf bn gnʾl bn bqr bn rhyw*, BES15 865 *ḏf bn gnʾl bn rhy bn ʾm*,[588] C 3046/6 *ḏf bn gnʾl (b)(n) ʿyl bn ḫlʾt bn hs¹r*, and HSNS 5/11 *ḏf bn ʿgd bn tʿwḏ*.

The reason for this general lack of consistency may be that the authors skipped some of the genealogy members further up in the tree, and/or it may be due to the fact that this was the most 'creative' part of the genealogy, i.e. the part in which the authors could display their self-affiliations, which they may have created or modified depending on their changing alliances and affiliations. While the *ḏf*-ites wrote down

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[585]The Table does not include C 2152/9 – whose genealogy reaches *ḏf*'s father – but the text is known only from a not too accurate drawing, and the name of *ḏf*'s father is unclear, reading *{m/g}tʾ{l/y}*. In the OCIANA it is emended to the commonly attested *{g}(n)ʾl*, which is certainly possible, as the *n* may have been turned into a *t* later. Without an actual photo, however, it is impossible to know.

[586]The full text reads: *l ʾs¹lm bn nʿmn bn gnʾl bn ḥy bn ṣbḥ bn gnʾl bn whb bn s¹b bn ġḏḏt bn ʾnḏt bn ws²yt bn ḏf bn whbʾl w ʿwr l-ḏ ʿwr h-s¹fr* 'By ʾs¹lm son of Nʿmn son of Gnʾl son of Ḥy son of Ṣbḥ son of Gnʾl son of Whb son of S¹b son of Ġḏḏt son of ʾnḏt son of Ws²yt son of Ḏf son of Whbʾl and blindness to whoever scratches out the inscription' (see OCIANA).

[587]See the tree in Fig. A.14 below.

[588]My reading of this genealogy agrees with OCIANA except for the reading of the name following *ḏf*, which I read as *gnʾl* instead of *ʿnʾl*.

their genealogies, most of these genealogies do not continue past *ḏf*. It is possible that, at the point in which the genealogies in Table A.1 were written (i.e. around gens. 6 – 14), the part following *ḏf* was the only area of the genealogy for which it was considered as acceptable to display one's affiliations and be creative. In this respect, the presence of *whbʾl* in some of these upper genealogies is particularly significant, as *whbʾl* also follows the eponymous ancestor *ʿwḏ* in several texts by members of that lineage, which, according to different types of evidence, could have been allied to the *ḏf* (see §B.1). Moreover, in AbWS 8/12,[589] in which *ḏf* is followed by several genealogy members, the first ones are *gʿr*, *ʿwḏ*, and *whbʾl*, as if to imply that *ḏf* was a sub-branch of *ʿwḏ*, but unfortunately neither photo or tracing of the text has been published.

A.2 Genealogical trees

The genealogical trees displayed here reconstruct various branches of the *ʾl ḏf*. The main purpose of this Section is to show the position of the authors whose texts are relevant to Chapter 4 and to §A.1 above within the *ḏf* lineage-tree.[590] Figs. A.2–A.13 show the trees with the authors of texts studied in §4.1 on the development of the 'fine' script.[591] Figs. A.14–A.16 display the authors of the inscriptions discussed in §4.2 on the chronology of Safaitic writing among the *ḏf*. Finally, Figs. A.17–A.18 exhibit the genealogies of further authors/branches relevant to the discussion on the sub-groups of the *ʾl ḏf* in §A.1 above. Within the trees, authors are singled out by the use of the bold style. The trees are followed by tables with lists of the authors shown in the trees and the *sigla* of the texts in which they appear.[592]

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[589]The full text reads: *l qdm bn s²mt bn ġyrʾl bn ẕkr bn ẓnʾl bn s¹b bn ʿḏrʾl bn bʿḏh bn ġḍḍt bn ʾnḍt bn ws²yt bn ḏf bn gnʾl bn gʿr bn ʿwḏ bn whbʾl bn ʾdd bn ʿyl bn ʾm bn rglt bn ḏrʾl bn hrm bn ʾbgr bn ʾns¹ w ḏbḥ l-gddf wqyt m-bʾs¹* 'By Qdm son of S²mt son of Ġyrʾl son of Ẕkr son of Ẓnʾl son of S¹b son of ʿḏrʾl son of Bʿḏh son of Ġḍḍt son of ʾnḍt son of Ws²yt son of Ḏf son of Gnʾl son of Gʿr son of ʿwḏ son of Whbʾl son of ʾdd son of ʿyl son of ʾm son of Rglt son of Ḏrʾl son of Hrm son of ʾbgr son of ʾns¹ and he sacrificed to Gd-Ḏf [for] protection from misfortune' (see OCIANA). It is very likely, on the basis of several comparable genealogies, that one should read *bʿḏh* as *bʿḏ[r]h*.

[590]Note that the lineage of *ḏf* attests many more authors than the ones represented in the trees here, but a complete reconstruction of *ḏf*'s genealogies would go far beyond the scopes of this study. Other reconstructions of the *ḏf* lineage-tree can be found in Harding 1969:25 – although a far lower amount of texts by members of this lineage was known back then – and in Norris 2020:376, Fig. 10, who reconstructed a partial lineage-tree of the *ḏf* showing the position of the authors of two of the texts he re-edited.

[591]I had to break down the tree with the authors from the earliest generations (gens. 1 to 5) and the tree of the *ḥmyn* sub-branch into multiple trees, because otherwise their sizes would have been too large to fit the page.

[592]The PNs of the genealogy members are generally read as in the OCIANA, with the exception of Is.K 90/7?, where I read the author's name as *ḫḏ{{g}}* instead of *ḫḏw{t}*, and AWS 51/13, where I read the author's name as *ẕnʾl* instead of *ʾl*.

A.2.1   Trees §3.1

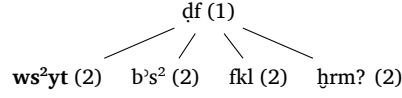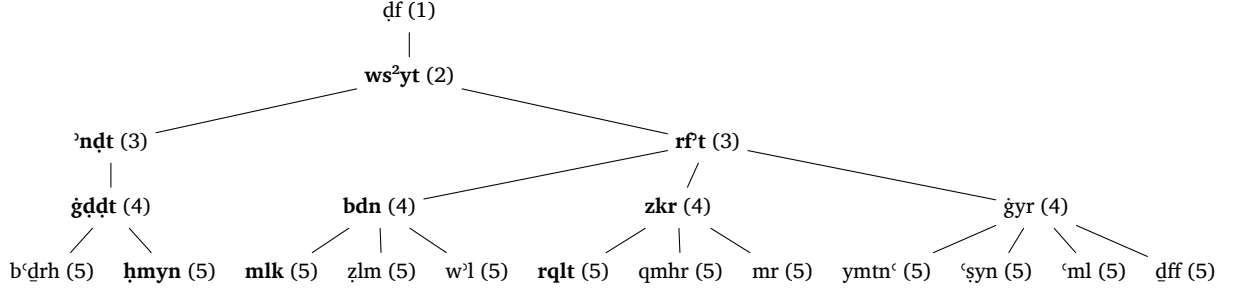*Figure A.2: The ḏf until generation 2*
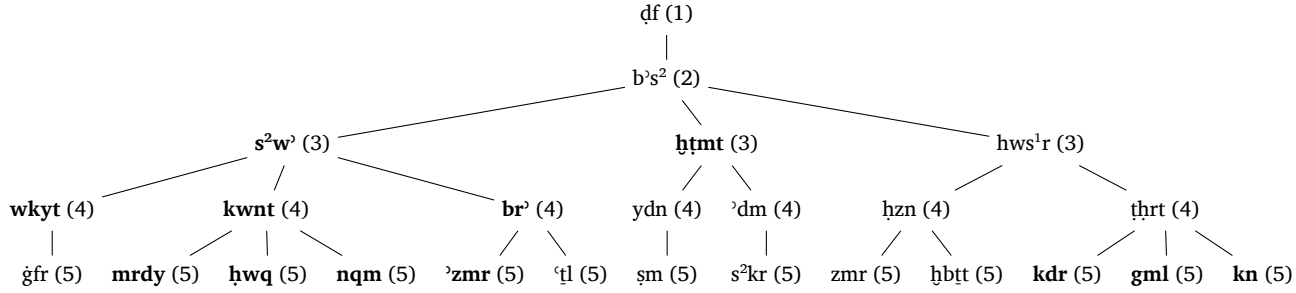

Figure A.3: The ws²yt branch until generation 5
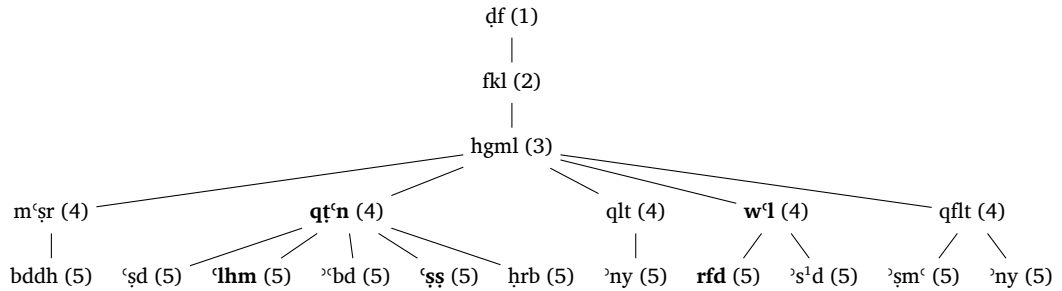

Figure A.4: The b'ṣ² branch until generation 5

Figure A.5: The fkl branch until generation 5

Gen.	Author	Sigla
2	*ws²yt*	WH 884/2?
3	*ʾnḏt*	WH 1948/3?, AbaNS 1162/3?
3	*rfʿt*	KRS 485/3?
3	*s²wʾ*	WH 744.1/3?, AWS 118/3?, KRS 1812/3?
3	*ḫṯmt*	KRS 1397/3?
4	*ġḏḏt*	WH 395.1/4?
4	*bdn*	KRS 2454/4
4	*zkr*	C 1583/4, KRS 469/4?
4	*wkyt*	C 3894/4?, LP 106/4?
4	*kwnt*	LP 111/4?, Is.Mu 562/4?
4	*brʾ*	LP 113/4?
4	*qṭʿn*	LP 1226/4?, KRS 2456/4?
4	*wʿl*	KRS 1449/4?, KRS 1802/4?
5	*ḥmyn*	C 2700/5?
5	*mlk*	KRS 907/5
5	*rqlt*	SSWS 305/5?, WH 1945/5?
5	*mrdy*	WH 650/5
5	*ḥwq*	KRS 1479/5, AWS 219/5?
5	*nqm*	C 651/5?
5	*kdr*	WH 274/5?, WH 1711.2/5, WH 1747/5?
5	*gml*	Is.H 47/5?
5	*kn*	C 928/5?, LP 99/5?, WH 302/5?
5	*ʿṣṣ*	C 2322/5
5	*ʾlhm*	KRS 278/5, WH 807/5
5	*rfd*	C 3855/5

Table A.2: Texts by authors in Figs. A.2 – A.5
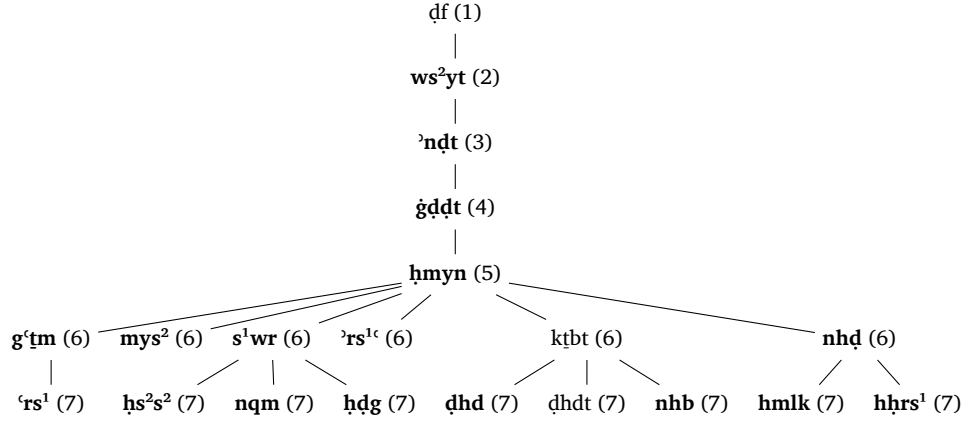
Figure A.6: The ḥmyn sub-branch until generation 7

Gen.	Author	Sigla
6	*gᶜṯm*	C 1969/6?
6	*mys²*	Is.H 146/6
6	*s¹wr*	C 800/6?, 2357/6?, 3592/6?, LP 458/6?, Is.L 192/6?
6	*ʾrs¹ᶜ*	RSIS 140/6
6	*nhḍ*	KRS 173/6
7	*ᶜrs¹*	C 2257/7
7	*ḥs²s²*	C 3927/7, 4467/7, 4499/7, SSWS 191/7?, KRS 1276/7
7	*nqm*	C 2277/7?, 4523/7
7	*ḥḍg*	C 2456/7, 2672/7, SSWS 166/7, Is.L 25/7, 32/7, Is.K 90/7?
7	*ḏhd*	C 2523/7, 4668/7
7	*nhb*	Is.M 7/7, 36/7
7	*hmlk*	C 2681/7
7	*hḫrs¹*	Is.N 15/7

Table A.3: Texts by authors in Fig. A.6 (gens. 6 – 7)
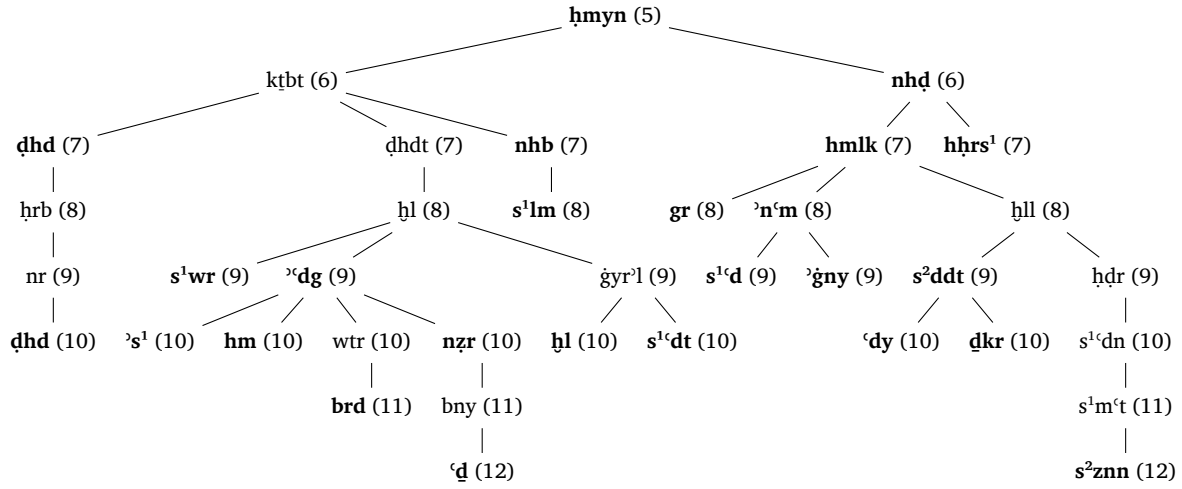
Figure A.7: The kṯbt & nhḍ bn ḥmyn sub-branches

Gen.	Author	Sigla
8	*s¹lm*	Is.L 151/8
8	*gr*	KRS 218/8
8	*ʾnˤm*	Is.Mu 240/8
9	*s¹wr*	C 4777/9, RSIS 147/9, 294/9, SESP.G 3/9
9	*ʾˤdg*	RSIS 148/9, 303/9
9	*s¹ˤd*	KRS 3029/9
9	*ʾġny*	WH 845/9, 1883/9, RWQ 113/9
9	*s²ddt*	Is.L 171/9, Is.Mu 203/9
10	*ḍhd*	HaNSB 218/10
10	*ʾs¹*	KRS 1090/10
10	*hm*	KRS 1085/10
10	*nẓr*	LP 302/10
10	*ḫl*	KRS 1076/10
10	*s¹ˤdt*	WH 2143/10
10	*ˤdy*	Is.H 850/10
10	*ḏkr*	Is.H 847/10, 852/10
11	*brd*	NBR 2/10
12	*ˤḏ*	NBR 1/12
12	*s²znn*	Is.H 891/12

Table A.4: Texts by authors in Fig. A.7 (gens. 8 – 12)
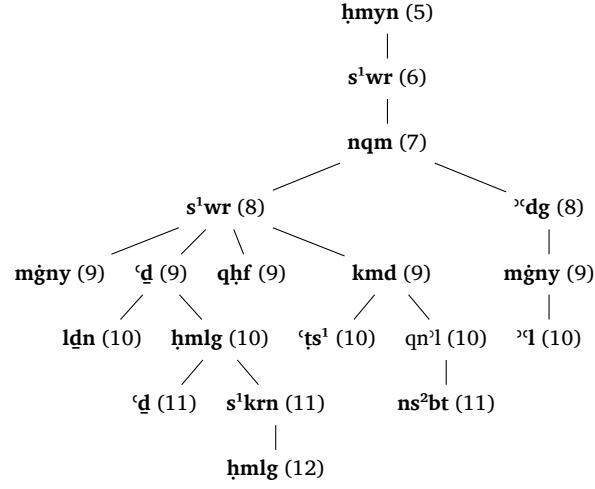
Figure A.8: The nqm bn s¹wr bn ḥmyn sub-branch

Gen.	Author	Sigla
8	*s¹wr*	Is.H 515/8?, Is.M 258/8
8	*ʾᶜdg*	Is.H 109/8, Is.K 89/8
9	*mġny (bn s¹wr)*	RSIS 225/9
9	*ᶜḏ*	C 1837/9, 2272/9, LP 436/9, Is.L 68/9, Is.H 247/9, 260/9, Is.R 84/9, RWQ 17/9
9	*qḥf*	BES15 191/9
9	*kmd*	RSIS 226/9, 237/9
9	*mġny (bn ʾᶜdg)*	Is.K 91/9, Is.H 606/9, KRS 91/9
10	*lḏn*	C 1571/10, Is.Mu 235/10, Is.M 9/10, Is.L 45/10
10	*ḥmlg*	C 2458/10, 2964/10, 4425/10, KRS 2592/10
10	*ᶜṭs¹*	C 3847 = LP 168/10
10	*ʾᶜl*	KRS 859/10
11	*ᶜḏ*	C 2023/11
11	*s¹krn*	Is.L 33 = LP 1040/11, Is.Mu 189/11, Is.H 708/11
11	*ns²bt*	C 1838/11
12	*ḥmlg*	KhS 10 /12

Table A.5: Texts by authors in Fig. A.8 (gens. 8 – 12)

ḥmyn (5)
|
s¹wr (6)
|
ḥdg (7)

ᶜly (8)   **ᵓdm** (8)

ḥny (9)   **ᶜm** (9)   **whbᵓl** (9)   grz (9)   ḥrb (9)

nġft (10)   **ygmᶜ** (10)   ġḍdt (10)   **ḫl** (10)   s¹lm (10)   **mḥlm** (10)

ᶜm (11)   ᶜmrn (11)   **ġyrᵓl** (11)   ḥḍr (11)   nẓr (11)   ᶜṣᵓl (11)   ḫl (11)   ḥrb (11)   nṣr (11)   ḥrb (11)

ḥmlt (12)   **ᵓdm** (12)
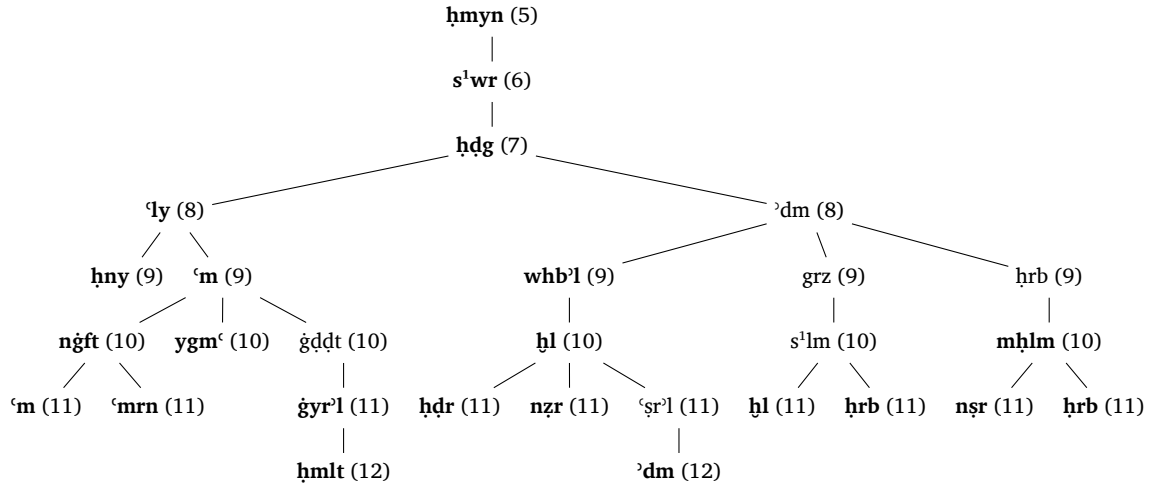
Figure A.9: The ḥdg bn s¹wr bn ḥmyn sub-branch (ᶜly & ᵓdm bn ḥdg)

Gen.	Author	Sigla
8	*ᶜly*	Is.L 48/8, 131/8?, 193/8, 272/8, Is.R 72/8, KRS 1247/8
9	*ḥny*	Is.H 546/9
9	*ᶜm*	C 2740/9, Al-Namārah.H 120/9, RSIS 156/9, RWQ 286/9
9	*whbᵓl*	Is.H 1025/9, RSIS 69/9
10	*nġft*	KRS 110/10, 111/10
10	*ygmᶜ*	WH 2116/10
10	*ḫl*	C 1381/10, 1921/10, 2673/10, KRS 1000/10, RSIS 68/10, Is.H 1026/10, MKMR 67/10
10	*mḥlm*	KRS 2993/10
11	*ᶜm*	SSWS 331/11
11	*ᶜmrn*	WH 2108/11
11	*ġyrᵓl*	C 3161/11
11	*ḥḍr*	KRS 2870/11
11	*nẓr*	C 2656/11
11	*ḫl*	C 2575/11, 2320/11
11	*ḥrb*	KRS 117/11, QUR 2.239.1/11, 2.253.1/11
12	*ḥmlt*	HCH 153/12, ZeGA 8/12
12	*ᵓdm*	Khunp 1/12

Table A.6: Texts by authors in Fig. A.9 (gens. 8 – 12)
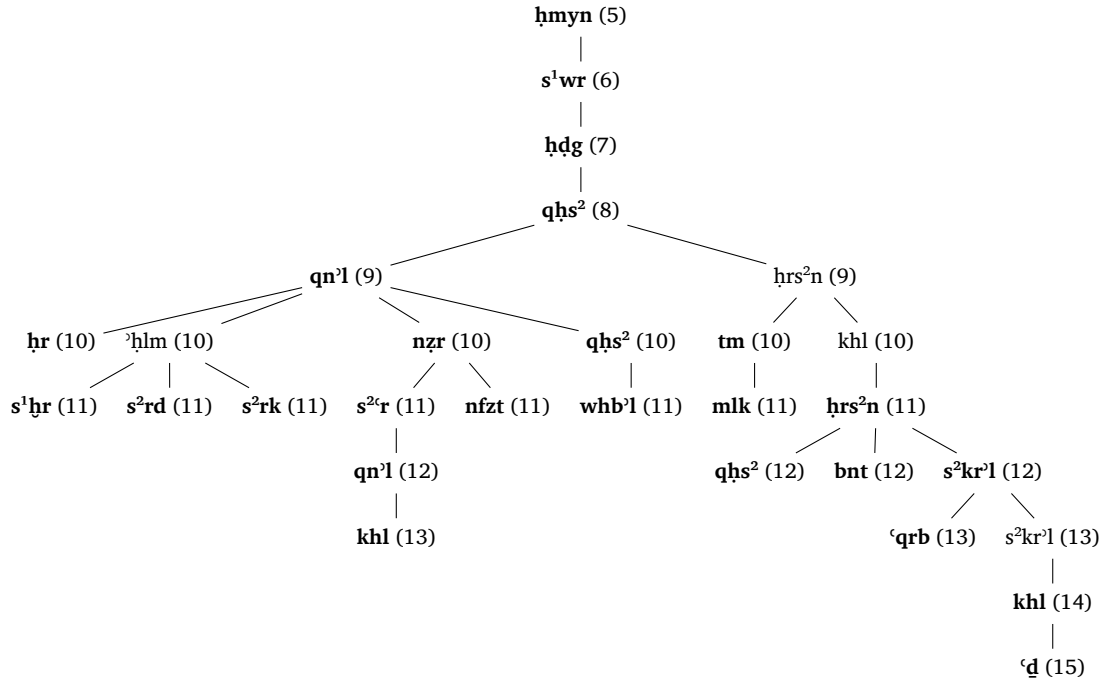
Figure A.10: The ḥḏg bn s¹wr bn ḥmyn sub-branch (qn'l & ḥrs²n bn qḥs² bn ḥḏg)
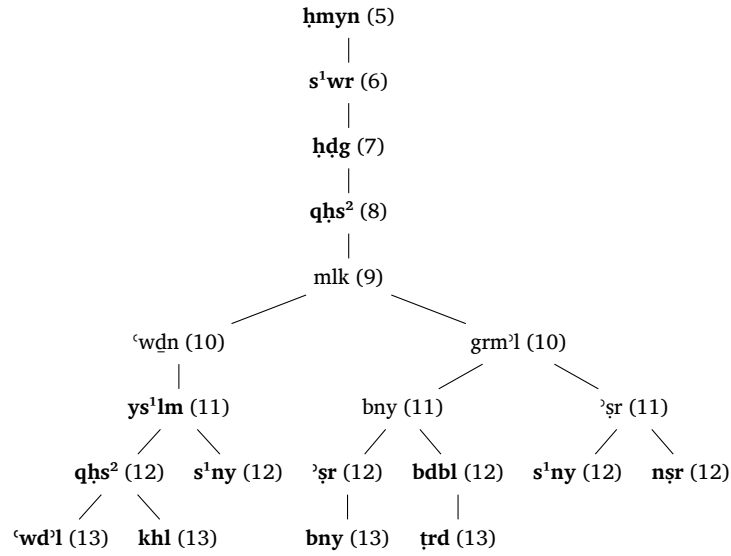
Figure A.11: The ḥḏg bn s¹wr bn ḥmyn sub-branch ('wḏn & grm'l bn mlk bn qḥs²)

Gen.	Author	Sigla
8	*qḥs²*	C 2002/8, 2104/8
9	*qnʾl*	SESP.D 22/9
10	*ḥr*	Is.M 92 = LP 317/10
10	*nẓr*	Is.Mu 51/10
10	*qḥs²*	RSIS 9/10, Al-Namārah.M 34/10
10	*tm*	Internet 4/10
11	*s¹ḫr*	RSIS 41/11
11	*s²rd*	RSIS 67/11
11	*s²rk*	RSIS 30/11
11	*s²ʿr*	C 3846/11, LP 166/11
11	*nfzt*	RSIS 333/11
11	*whbʾl*	C 4814/11, KRS 1150/11
11	*mlk*	RSIS 191/11, RWQ 298/11
11	*ḥrs²n*	C 1833/11
11	*ys¹lm*	KRS 1706/11
12	*qnʾl*	KRS 227/12
12	*qḥs² (bn s²krʾl)*	Is.Mu 100 = LP 352/12
12	*bnt*	KRS 134/12, 339/12
12	*s²rkʾl*	Is.Mu 131 = LP 387/12, Is.Mu 413/12
12	*qḥs² (bn ys¹lm)*	KRS 1009/12
12	*s¹ny (bn ys¹lm)*	KRS 132/12
12	*ʾṣr*	KRS 2510/12
12	*bdbl*	KRS 1116/12
12	*s¹ny (bn ʾṣr)*	KRS 141/12
12	*nṣr*	KRS 330/12
13	*khl (bn qnʾl)*	Ms 50/13
13	*ʿqrb*	KRS 441/13
13	*ʿwdʾl*	WH 330/13
13	*khl (bn qḥs²)*	WH 331/13
13	*bny*	KRS 1867/13, 1872/13, Al-Mafraq Museum 31/13
13	*ṭrd*	AbSWS 18/13
14	*khl*	HaNSB 244/14
15	*ʿḏ*	Is.H 214 = LP 617/15

Table A.7: Texts by authors in Figs. A.10 – A.11 (gens. 8 – 15)

ḥmyn (5)
|
s¹wr (6)
|
ḥḏg (7)
|
qḥs² (8)
|
mlk (9)

ʿmd (10)
qḥs² (10)

ms¹k (11)
rgl (11)
ṯʿl (11)
ʿwḏn (11)
ys¹lm (11)
s¹hm (11)

mġyr (12)
mlk (12)
s²hm (12)
rgl (12)
hdn (12)

ʿrfn (13)
qlb (13)

ʾbkr (14)
ʾs¹ (14)

qlb (15)
ṣʿd (15)

lbʾt (16)
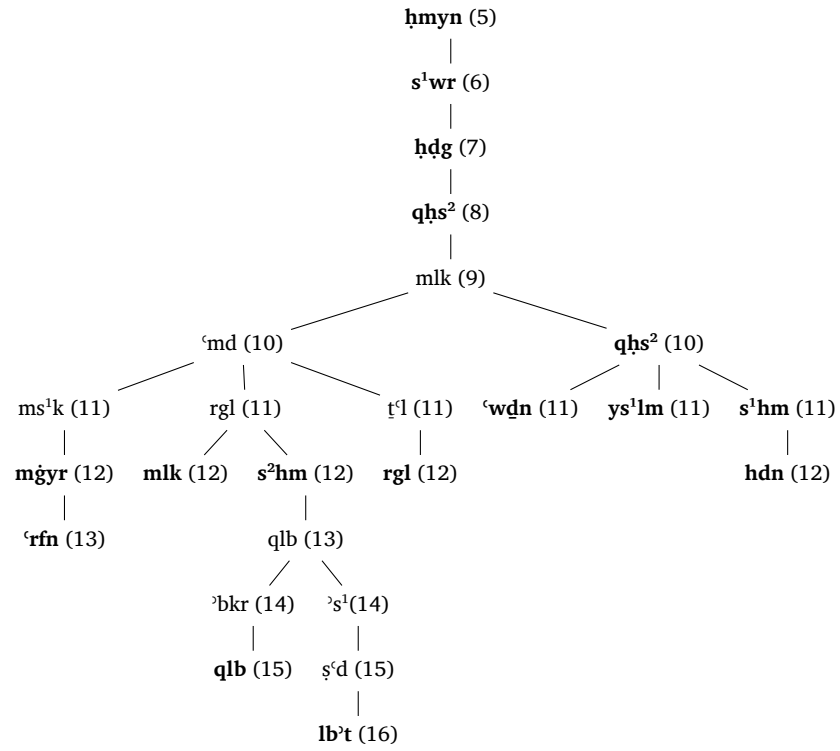
Figure A.12: The ḥḏg bn s¹wr bn ḥmyn sub-branch (ʿmd & qḥs² bn mlk bn qḥs²)

ḥmyn (5)
|
s¹wr (6)
|
ḥdg (7)

ḥny (8)   qḥs² (8)
|
ḥrb (9)   ẓᶜn (9)   zdʾl (9)   grmʾl (9)
|
ḥny (10)   zbʾ (10)   s²mt (10)   ḥty (10)   ᶜḏ (10)   qḥs²(10)   rgl (10)
| |
mġny (11) zdʾl (11)   tm (11)   nẓr (11)   ẓnʾl (11)
| |
ᶜḏ (12)   ṣᶜb (12)

ṣᶜb (13)   bnt (13)   ghm (13)   grm (13)   rġḏ (13)   ẓnʾl (13)
| | |
ᶜḏ (14)   tmlh (14)   qḥs² (14)
|
bnt (15)
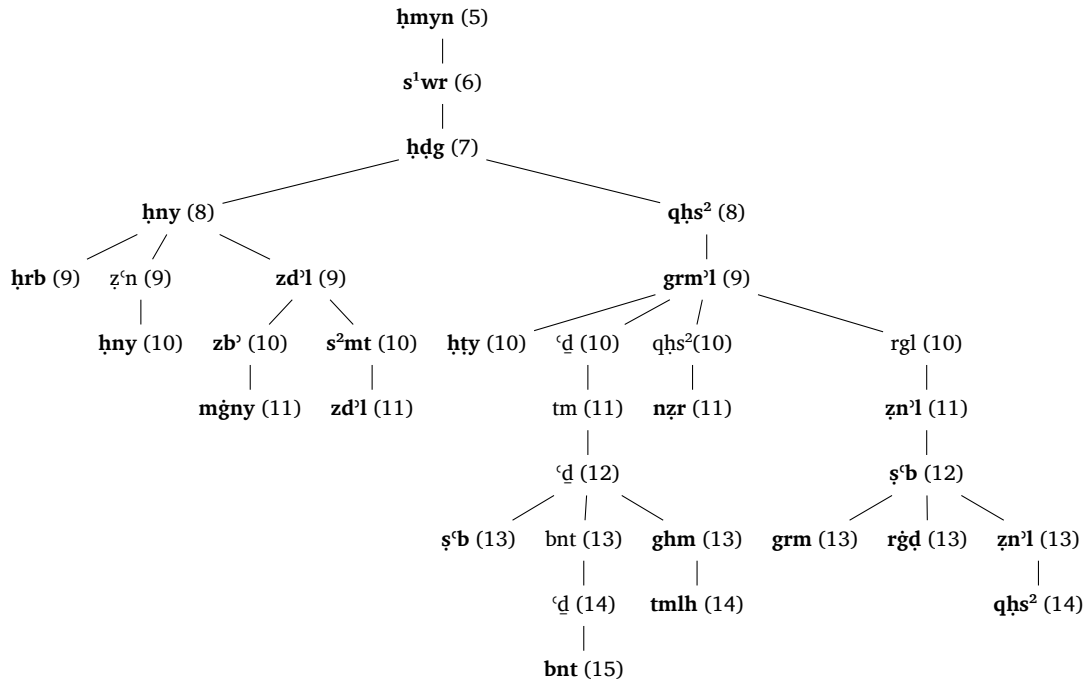
Figure A.13: The ḥdg bn s¹wr bn ḥmyn sub-branch (ḥny bn ḥdg & grmʾl bn qḥs² bn ḥdg)

Gen.	Author	Sigla
8	*qḥṣ²*	C 2002/8, 2104/8
8	*ḥny*	LP 462/8, 1074/8, Is.L 51/8?, Is.Mu 286/8
9	*ḥrb*	Is.M 300/9, 349/9
9	*zdʾl*	WH 2170/9
9	*grmʾl*	Is.L 182/9
10	*qḥṣ²*	BES15 802/10
10	*ḥny*	Is.H 156/10, 168/10
10	*zbʾ*	AWS 163/10
10	*s²mt*	WH 2133/10, 2157/10, RWQ 257/10
10	*ḫty*	KRS 95/10
11	*ʿwḏn*	KRS 2583/11
11	*ys¹lm*	KRS 1729/11, 1731/11
11	*s¹hm*	ASWS 66/11, KRS 140/11
11	*mġny*	AWS 58/11, 215/11
11	*zdʾl*	AWS 163/11
11	*nẓr*	Al-Namārah.M 23/11, KRS 163/11, RSIS 335/11
11	*ẓnʾl*	AWS 255/11, C 5140/11, KRS 633/11, RMenv.D 4/11, WH 53/11, 123/11, 399/11
12	*mġyr*	BES15 799/12, KRS 1885/12, 1886/12
12	*mlk*	KRS 1027/12, 1333/12
12	*s²hm*	AbSWS 84 = RWQ 331/12
12	*rgl*	KRS 2820/12
12	*hdn*	KRS 130/12
12	*ṣʿb*	C 2394/12
13	*ʿrfn*	Al-Mafraq Museum 70/13, HaNSB 220/13, RSIS 254/13
13	*ṣʿb*	Al-Mafraq Museum 32/13
13	*ghm*	AbWS 44/13
13	*grm*	BES15 1386/13
13	*rġḏ*	ZeGA 10/13
13	*ẓnʾl*	AWS 51/13, 111/13
14	*tmlh*	C 1665/14, QUR 586.20.1/14?
14	*qḥṣ²*	WH 593/14
15	*qlb*	AbWS 5/15
15	*bnt*	SIJ Extra 1/15
16	*lbʾt*	Is.Mu 367/16

Table A.8: Texts by authors in Figs. A.12 – A.13 (gens. 8 – 15)

A.2.2 Trees §3.2
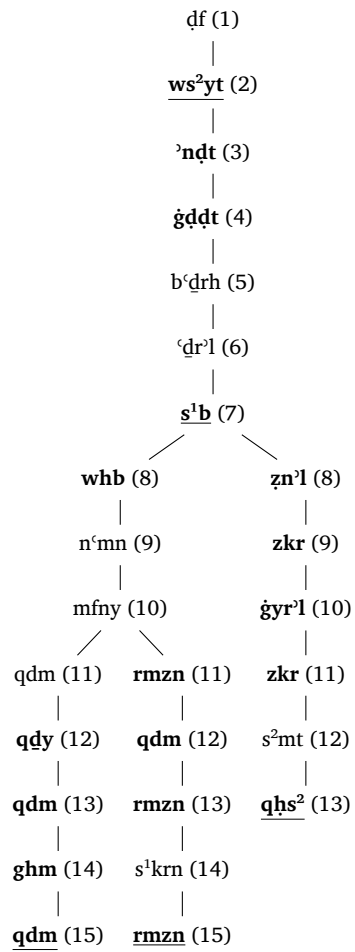
Figure A.14: The ġḏḏṭ branch

Gen.	Author	Sigla
2	*ws²yt*	WH 884/2?
3	*ʾnḏt*	WH 1948/3?, AbaNS 1162/3?
4	*ġḏḏt*	WH 395.1/4?
7	*s¹b*	C 1497/7, 4505/7, Is.Mu 354/7, KRS 563/7, LP 1298/7, SESP.G 1/7
8	*whb*	Is.Mu 305/8?
8	*ẓnʾl*	C 1498/8
9	*zkr*	C 266/9, 3444/9, KRS 366/9, 382/9, Is.H 1014/9, Is.L 202/9
10	*ġyrʾl*	C 1899/10, WH 393/10, Is.H 54 = LP 952/10?, Is.H 277/10, Is.M 93 = LP 216/10?, Is.Mu 135/10
11	*rmzn*	AWS 200/11, C 2471/11
11	*zkr*	C 2472/11
12	*qḏy*	HNSD 166/12, KRS 344/12, 352/12, 811/12, WH 1307/12, 1637/12
12	*qdm*	KRS 812/12
13	*qdm*	KRS 350/13, 2508/13, WH 251/13
13	*rmzn*	KRS 1167/13
13	*qḥs²*	HSNS 1/13, 4/13
14	*ghm*	WH 327/14
15	*qdm*	KRS 1982/15
15	*rmzn*	ASFF 301 = ZSSH 4/16

Table A.9: Texts by authors in Fig. A.14
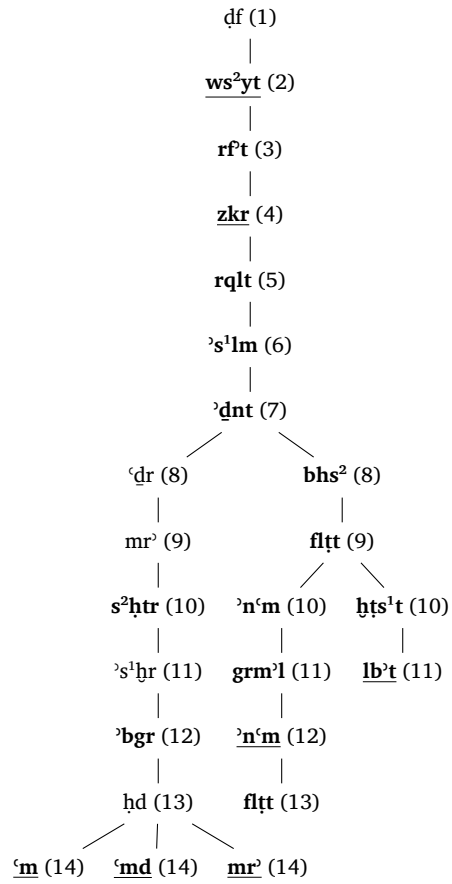
Figure A.15: The zkr branch

Gen.	Author	Sigla
2	*ws²yt*	WH 884/2?
3	*rfʿt*	KRS 485/3?
4	*zkr*	C 1583/4, KRS 469/4?
5	*rqlt*	WH 1945/5?, SSWS 305/5?
6	*ʾs¹lm*	C 2354/6?, Is.R 2/6?, Is.L 227 = LP 454/6?
7	*ʾḏnt*	C 694/7?, 3325/7?, 3603/7?, Is.H 629/7?, Is.L 240/7?, Is.Mu 6/7?, LP 492/7?, 1139/7?, RWQ 308/7?
8	*bhs²*	C 2525/8?
9	*flṭt*	C 2759/9?
10	*s²ḥtr*	Is.K 286/10
10	*ʾnʿm*	KRS 282/10, KRS 324/10
10	*ḫts¹t*	C 2840/10, C 3740 = LP 23/10, C 3743/10, KRS 327/10, Al-Namārah.H 184/10, SESP.K 1/10
11	*grmʾl*	Is.Mu 186/11
11	*lbʾt*	HSNS 5/11
12	*ʾbgr*	KRS 1133/12
12	*ʾnʿm*	HaNSB 243/12, KRS 1231/12, SESP.U 8/12
13	*flṭt*	WH 2606.1/13
14	*ʿm*	KRS 1131/14
14	*ʿmd*	KRS 1383/14, 1284/14, 2301/14
14	*mrʾ*	KRS 1408/14, 1409/14

Table A.10: Texts by authors in Fig. A.15

ḏf (1)
|
bʾs² (2)

hws¹r (3)   **s²wʾ** (3)   **ḫtmt** (3)

ṯḥrt (4)

kdr (5)   **kn** (5)

s²ʿr (6)
|
rbn (7)
|
wʿl (8)
|
nʿmn (9)
|
kn (10)
|
ḏʾb (11)
|
grmʾl (12)

ʿlm (13)   ṣʿb (13)

ẓnʾl (14)   **ʿlm** (14)

grmʾl (15)   **ʿlm** (15)

ḏʾb (16)
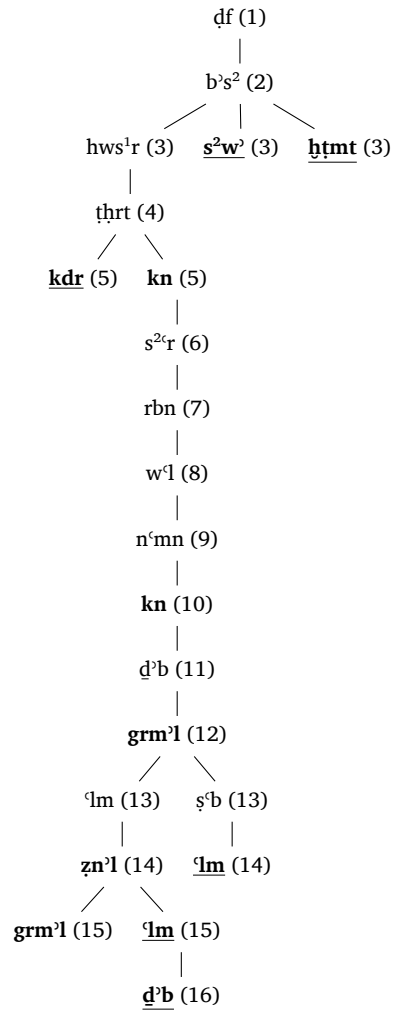
Figure A.16: The ṯḥrt branch

Gen.	Author	Sigla
3	*s²w ͗*	AWS 118/3?, KRS 1912/3?, WH 744.1/3?
3	*ḫtmt*	KRS 1397/3?
5	*kdr*	WH 1711.2/5
5	*kn*	C 928/5?, LP 99/5?, WH 302/5?
10	*kn*	QWs 4/10?
12	*grm ͗l*	C 242/12, 2153/12, 2967/12, 3312/12, 3728 = LP 782/12, Is.H 642/12, Is.L 32 = LP 1041/12, Is.L 67 = LP 435/12, Is.Mu 190/12, LP 835/12, Al-Namārah.H 38/12
14	*ẓn ͗l*	Is.L 80 = LP 430/14
14	*ʿlm*	KRS 1023/14, 1169/14
15	*grm ͗l*	WH 1685/15
15	*ʿlm*	C 4052/15, KRS 1039/15
16	*ḏ ͗b*	SESP.U 22/16

Table A.11: Texts by authors in Fig. A.16

A.2.3 Trees §A.1
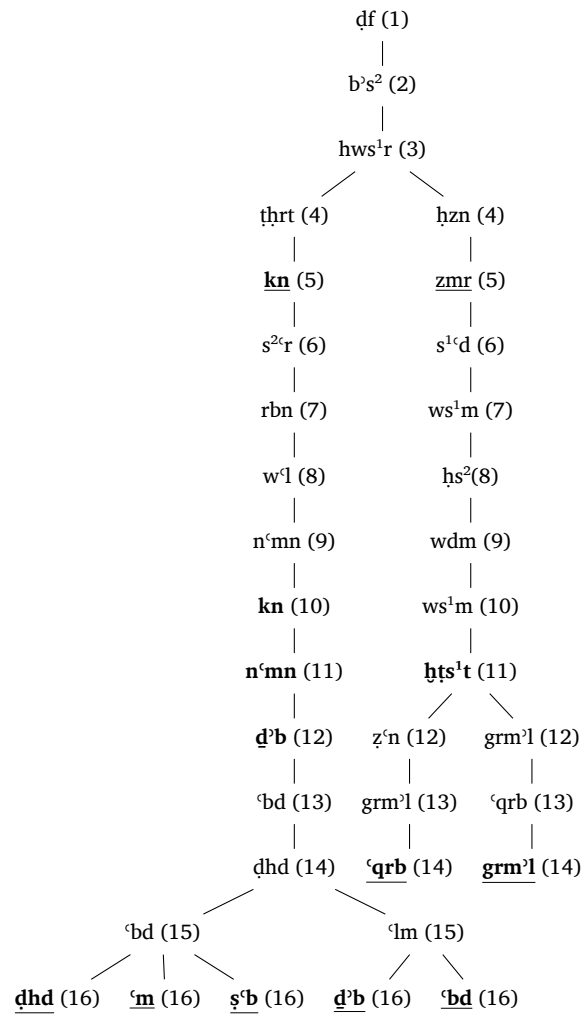
Figure A.17: The kn and the zmr branches

Gen.	Author	Sigla
5	*kn*	C 928/5?, LP 99/5?, WH 302/5?
10	*kn*	QWs 4/10?
11	*nʿmn*	C 2143/11
11	*ḫṭsˡt*	C 2706/11?, WH 253/11?, KRS 1981/11
12	*ḏʾb*	C 2315/12
14	*ʿqrb*	C 3969/14, BES15 1379/14
14	*grmʾl*	AbMNS 2 = RWQ 333/14
16	*ḏhd*	SESP.S 2/16
16	*ʿm*	SESP.S 3/16
16	*ṣʿb*	SESP.S 4/16
16	*ḏʾb*	RSIS 232/16
16	*ʿbd*	Ms 29/16

Table A.12: Texts by authors in Fig. A.17

ḏf (1)
|
ws²yt (2)
|
rfʿt (3)

ġyr (4)   **bdn** (4)
| |
ḏff (5)   **mlk** (5)

mgd (6)   wḥ{l} (6)   ḫbṯ (6)
| | |
bhm (7)   s¹mk (7)   **dhr** (7)
| | |
s²by (8)   ġyrʾl (8)   **s²hyt** (8)
| | |
mrʾ (9)   hʾs¹ (9)   s¹ʿd (9)
| | |
ẓnnʾl (10) whbʾl (10)   ṣbḥ (10)
| | |
mrʾ (11)   **ʾnʿm** (11)   **whbʾl** (11)
| |
qdm (12)   brd (12)
| |
zd (13)   **dʾyt** (13)
|
mgd (14)
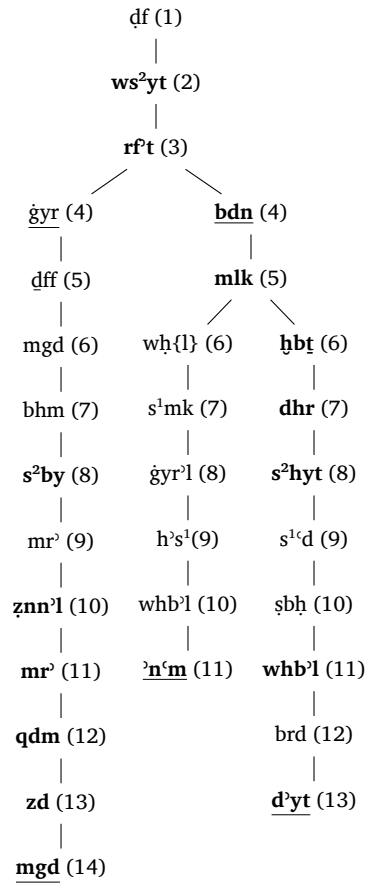
Figure A.18: The ġyr and the bdn branches

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Gen.	Author	Sigla
2	*ws²yt*	WH 884/2?
3	*rfᵓt*	KRS 485/3?
4	*bdn*	C 2143/11
5	*mlk*	KRS 907/5
6	*ḫbṯ*	C 4671/6
7	*dhr*	Al-Namārah.H 176/7
8	*s²by*	C 517/8, 739/8, 3532/8
8	*s²hyt*	C 2365/8
10	*ẓnnᵓl*	Brenv.G 2/10
11	*mrᵓ*	C 3897/11, BES15 699/11
11	*whbᵓl*	C 1141/11, LP 1262/11
12	*qdm*	BES15 207/12, 909/12, KRS 1007/12, 1037/12, 1153/12
13	*ẓd*	BES15 623/13
13	*dᵓyt*	SIJ 87/13, SIJ 90/13
14	*mgd*	QUR 176.24.1/14, SIJ 823/14, BRenv.G 1/14, BS 639/14, WH 947/14

Table A.13: Texts by authors in Fig. A.18

A.3 The compression of the *b*'s

A.3.1 *b*'s compression measurements

Sigla	*b*'s compression (height:width)
KRS 2454/4	1.77 – 1.62
KRS 1479/5	1.85 – 1.5 – 1.16 – 1.1 – 2.17
WH 650/5	2.19 – 1.04
KRS 278/5	1.17 – 1.58
KRS 907/5	1.25 – 1.3 – 1.67 – 2

Table A.14: Compression of 15 b's in 5 texts by authors from generations 4 to 5 (all branches)

Sigla	*b*'s compression (height:width)
Is.H 146/6	3.18 – 2.86
KRS 173/6	2.4 – 2.13 – 1.83 – 2.08 – 1.94 – 2.3 – 2.06 – 2.26 – 1.35
Is.L 25/7	3.5 – 2.22
KRS 1276/7	2.3 – 2.66
Is.N 15/7	1.71 – 2.33 – 1.2
Is.M 36/7 (same author as Is.M 7 below)	2.03 – 2.18 – 3.03
Is.M 7/7	2.49 – 1.95 – 2 – 4.12

Table A.15: Compression of 25 b's in 7 texts by authors from generations 6 to 7 (ḥmyn sub-branch)

Sigla	*b*'s compression (height:width)
Is.H 109/8 (same author as Is.K 89 below)	3.57 – 2.63 – 5
Is.K 89/8	4.33 – 2.5
Is.M 258/8	2.87 – 2.82 – 2.27
Is.R 72/8 (same author as Is.L 131, 193, 272, KRS 1247 below)	2.65 – 2
Is.L 193/8	1.4 – 3.28
Is.L 272/8	3 – 1.67
KRS 1247/8	2 – 3.33
Is.Mu 240/8	4.96 – 4.46
KRS 218/8	3.77 – 3 – 3.83 – 2.25
Is.Mu 286/8	2.29 – 2.22

Table A.16: Compression of 24 b's in 10 eighth generation texts (ḥmyn sub-branch)

Sigla	*b*'s compression (height:width)
Al-Namārah.H 120/9 (same author as RSIS 156, RWQ 286 below)	4.08 – 4.23
RSIS 156/9	4.18 – 6 – 4.81
RWQ 286/9	4.12 – 4.44
RSIS 226/9 (same author as RSIS 237 below)	6.8 – 5.2 – 4.9 – 4.5 – 7.86 – 3.56 – 5.9
RSIS 237/9	5 – 6
RSIS 147/9 (same author as RSIS 294, SESP.G 3 below)	3.33 – 4.38 – 4.53 – 3.41 – 5.07
RSIS 294/9	3 – 3 – 4.3 – 4.4 – 3 – 3.85
SESP.G 3/9	3
BES15 191/9	10 – 6.47
Is.H 247/9 (same author as Is.H 260, Is.L 68, Is.R 84 below)	2.63 – 2.75 – 3.29
Is.H 260/9	2.83 – 2.33 – 3.23
Is.L 68/9	3.8 – 4.46
Is.R 84/9	3.5 – 2.95
Is.H 546/9	2.35 – 1.4
Is.H 606/9 (same author as Is.K 91, KRS 91 below)	4.75 – 5 – 2.6 – 4.33
Is.K 91/9	3.33 – 3 – 3.33
KRS 91/9	2.5 – 5.4 – 3.25
KRS 3029/9	6.75 – 5.07 – 4.33 – 3.21
Is.M 300/9 (same author as Is.M 349 below)	1.5 – 1.75 – 1.44
Is.M 349/9	2.25 – 4.87
Is.L 182/9	3.75 – 2.29
RSIS 69/9 (same author as Is.H 1025 below)	3.17 – 4 – 3.45 – 4
Is.H 1025/9	4 – 4.31 – 3.04
RSIS 148/9	2.91 – 3.24 – 3.6 – 4.5 – 4.04
RWQ 113/9 (same author as WH 845 below)	4 – 3 – 3.5
WH 845/9	2.6 – 4.33 – 4 – 3.6
SESP.D 22/9	2.29 – 2 – 2.5 – 2.25 – 3.14 – 1.8 – 2
Is.Mu 203/9 (same author as Is.L 171 below)	2.11 – 4.29 – 4.94 – 2.9 – 2.28
Is.L 171/9	4.88 – 6.21

Table A.17: Compression of 96 b's in 29 ninth generation texts (ḥmyn sub-branch)

Sigla	*b*'s compression (height:width)
Internet 4/10	3.4 – 3.8 – 5.2
Is.M 92/10 = LP 317	3.03 – 3.28 – 2.1
Is.H 168/10	2.52 – 4 – 3.5 – 4 – 2.5
RSIS 29/10	8.13 – 4.75 – 5.8
Is.H 847/10	4.38 – 4.67 – 4.14 – 3.86
Is.H 850/10	4.33 – 2.92 – 4.88 – 3.7 – 4.7
KRS 1076/10	5 – 4.62 – 4.4 – 3.2 – 2.6 – 4.33
KRS 1085/10	4 – 3.92 – 6 – 5.8 – 7.5
KRS 1090/10	4 – 4.35 – 3.8 – 3.9 – 3.5 – 3.92 – 3.05 – 3.25 – 4 – 3.53 – 3.75
Is.Mu 235/10 (same author as Is.M 9, Is.L 45 below)	3.25 – 3.05
Is.M 9/10	4.6 – 5.29
Is.L 45/10	2.75 – 3
Is.H 1026/10 (same author as RSIS 68, KRS 1000, MKMR 67)	3.52 – 3.13 – 6.88
RSIS 68/10	3.61 – 3.4 – 3.75
KRS 1000/10	5.59 – 5.53 – 8
MKMR 67/10	2.85 – 3.33 – 2.78
KRS 95/10	7 – 7.8 – 4 – 3.5
KRS 2592/10	5.32 – 5 – 5.09
KRS 2993/10	4.83 – 2.23 – 4.24 – 3.5 – 7.4
RSIS 9/10 (same author as Al-Namārah.M 34 below)	2.6 – 3.18 – 3.04 – 1.51 – 4.93
Al-Namārah.M 34/10	3.55 – 4.6
RWQ 257/10 (same author as WH 2157 below)	3.9 – 2.27 – 2.22 – 2.5
WH 2157/10	4 – 5.38 – 4.5 – 4.17 – 4.92
WH 2116/10	5 – 3.79 – 4.42 – 3.5 – 5.29 – 5

Table A.18: Compression of 97 b's in 24 tenth generation texts (ḥmyn sub-branch)

Sigla	*b*'s compression (height:width)
Is.L 33/11 = LP 1040 (same author as Is.Mu 189 and Is.H 708 below)	4.08 – 4.23
Is.Mu 189/11	6.82 – 5.06 – 6.15 – 7.14
Is.H 708/11	5.67 – 6.25
RSIS 335/11	2.1 – 3.17 – 4 – 4.33
RSIS 67/11	2.89 – 2.33 – 4.58
RSIS 56/11	2.3 – 4.75 – 3.14
RSIS 41/11	3.22 – 2.67 – 3.13
RSIS 30/11	4.46 – 5.59 – 5.25
KRS 2870/11	4.33 – 2.25 – 8.5 – 4.81
RSIS 191/11	4.44 – 3.25 – 3.09
RMenv.D 4/11 (same author as Internet 5 and WH 123 below)	1.96 – 2.08 – 3.57
Internet/11	2.4 – 4.6 – 5
WH 123/11	4.38 – 4.5 – 3.15
KRS 117/11 (same author as QUR 2.239.1, 2.253.1 below)	3.69 – 3.09 – 4.08 – 4.19 – 3.95 – 4.55 – 5 – 2.67 – 2.59 – 2.88 – 5.57
QUR 2.239.1/11	2.29 – 3.5 – 6 – 4.72 – 7.8 – 8.08
QUR 2.253.1/11	4.5 – 4.8 – 4.82 – 3.89 – 5.6 – 4.07 – 5.6
KRS 1150/11	14 – 10.67 – 9.29 – 7.25 – 8.33
NRW.C 1/11	6 – 7.5 – 9.58 – 18.57 – 6.17 – 6 – 4.64
NBR 2/11	14.4 – 4.33 – 8.86 – 12.5 – 5.28 – 6 – 4.5 – 3.25 – 5
KRS 1706/11	3.5 – 3.27 – 3.17 – 2.17 – 3.17
KRS 1729/11 (same author as KRS 1731 below)	4.74 – 7.69
KRS 1731/11	5.5 – 10.67 – 6
KRS 2583/11	7.13 – 6.67 – 5 – 5

Table A.19: Compression of 99 b's in 23 eleventh generation texts (ḥmyn sub-branch)

Sigla	*b*'s compression (height:width)
Is.H 891/12	3.92 – 4 – 2.4 – 4.33 – 3.07 – 4.11 – 4.62
AbSWS 84/12 = RWQ 331	6.43 – 9.63 – 6.67 – 9.17 – 6.5 – 9.14 – 9.2 – 8
KRS 132/12	6.92 – 7 – 6.8 – 7.2 – 7.14 7.5 – 11.5 – 13.67 – 10.33
KRS 227/12	4.67 – 5.2 – 6
KRS 339/12 (same author as KRS 1344 below)	14 – 6 – 10.67 – 9.2 – 6.8 – 7.4
KRS 1344/12	6 – 4.12 – 4.75 – 7.5 – 4 – 5.38
KRS 1116/12	7.54 – 8.5 – 6.07 – 10.38 – 8.89 – 8 – 6.25 – 5.6
KRS 1333/12	8.29 – 6.9 – 6.4 – 6.8 – 6.6 – 8.7 – 9.2
NBR 1/12	5.14 – 4.88 – 5.23 – 3.08 – 6.57 – 6.13 – 5.5 – 4.75
ZeGA 8/12	3.7 – 5.67 – 7.38 – 8.57 – 5.54 – 6.43 – 4.38
Is.M 131/12 = LP 387 (same author as Is.Mu 413 below)	9.2 – 6.44
Is.Mu 413/12	8.58 – 12.6 – 7.31
BES15 799/12 (same author as KRS 1885, 1886 below)	7.14 – 5 – 5.67 – 7.5 – 5.67 – 4.75
KRS 1885/12	6.67 – 5.47 – 5.2 – 5.5 – 17.6
KRS 1886/12	3.5 – 12.4 – 8.29 – 13.33
KRS 2820/12	27.67 – 9 – 6.33
KRS 1009/12	6.7 – 10.17 – 12.5 – 4.5
Ms 57/12	11.75 – 7 – 10.83 – 4.5 – 9.17 – 9.67 – 9.83
KRS 2510/12	5.17 – 4.79 – 9.45 – 5.71
KRS 330/12	6.14 – 4.29 – 7.5
Is.Mu 100/12 = LP 352	5.33 – 6.44

Table A.20: Compression of 112 b's in 21 twelfth generation texts (ḥmyn sub-branch)

Sigla	*b*'s compression (height:width)
Ms 50/13	7 – 8 – 4.2
KRS 1867/13 (same author as KRS 1872, Al-Mafraq Museum 31 below)	6.92 – 9.13 – 5.77 – 6.8 – 10.5
KRS 1872/13	10.1 – 13.13 – 18.17 – 7.33 – 8.86 – 10.5 – 5.67 – 6.2 – 10.6 – 7.13 – 9.25
Al-Mafraq Museum 31/13	8 – 7.42 – 14.17
AbSWS 18/13	9 – 8.14 – 7.38 – 8.33 – 11 – 16.75 – 13.6 – 11.5 – 8 – 12.8 – 5.5
Al-Mafraq Museum 70/13 (same author as RSIS 254 below)	4.67 – 5.56 – 8.33 – 6.88
RSIS 254/13	6.5 – 5 – 9.86
WH 330/13	4.08 – 4.83 – 5.2
WH 331/13	5 – 5 – 3.47 – 5.63
Al-Mafraq Museum 32/13	21.34 – 11.4 – 9.5 – 5.92 – 5.12 – 5.5 – 5.82
BES15 1386/13	4.17 – 3.68 – 4.44
AbSWS 44/13	4.71 – 4.16 – 4.61 – 4.35 – 5.71

Table A.21: Compression of 62 b's in 12 thirteenth generation texts (ḥmyn sub-branch)

A.3.2   *b*'s compression ranges

The following bar charts visualise the attested ranges of compression of the *b*'s. The ten ranges displayed in the charts correspond to the following values: R 1 = 1 to 2.50; R 2 = 2.51 to 4; R 3 = 4.01 to 5.50; R 4 = 5.51 to 7; R 5 = 7.01 to 8.50; R 6 = 8.51 to 10; R 7 = 10.01 to 11.50; R 8 = 11.51 to 13; R 9 = 13.01 to 14.50; R 10 = > 14.50.[593]

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[593]For more details, see §4.1.3.1.
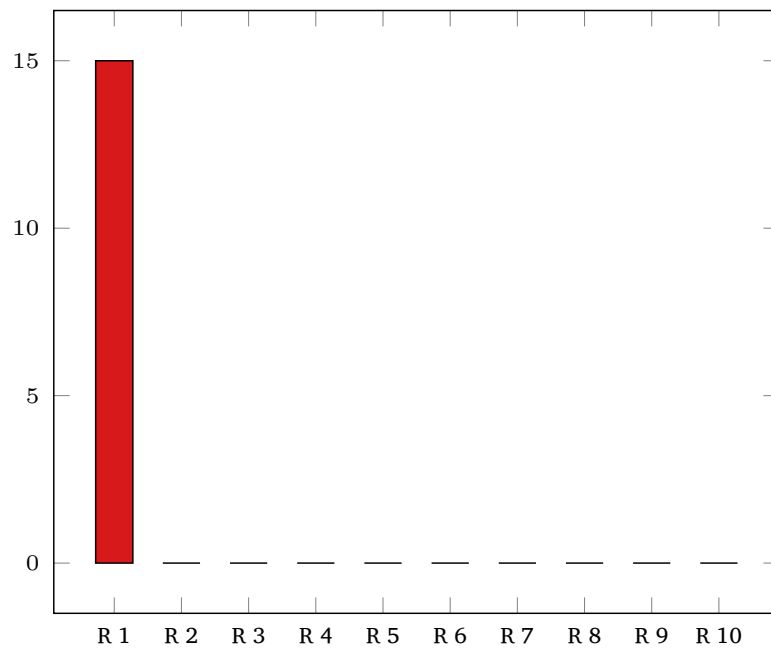
Figure A.19: Compression ranges of 15 b's from generations 4 – 5
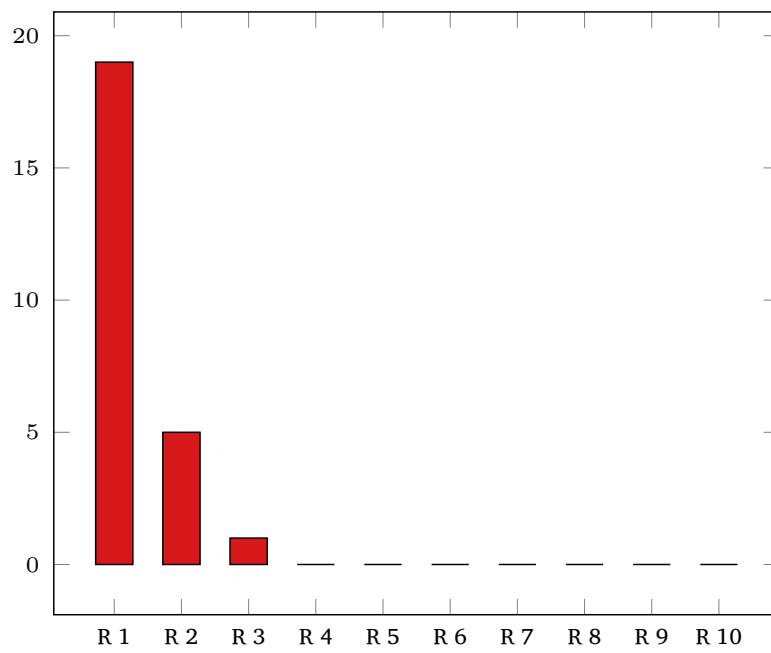
Figure A.20: Compression ranges of 25 b's from generations 6 – 7
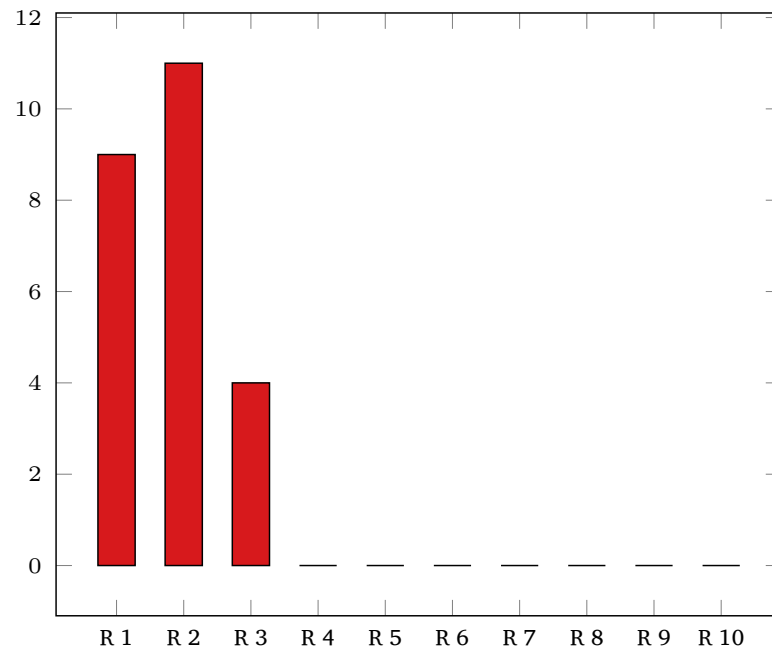
Figure A.21: Compression ranges of 24 eighth generation b's
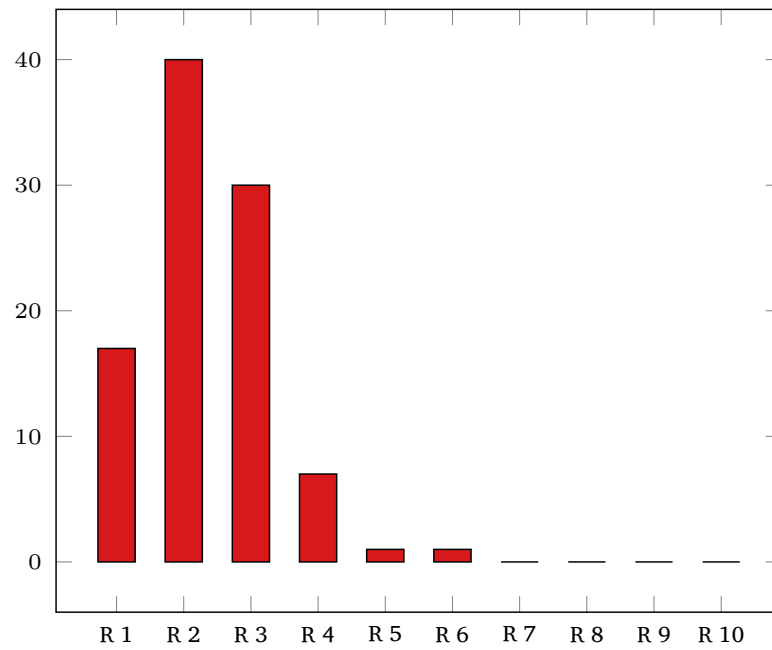
Figure A.22: Compression ranges of 96 ninth generation b's
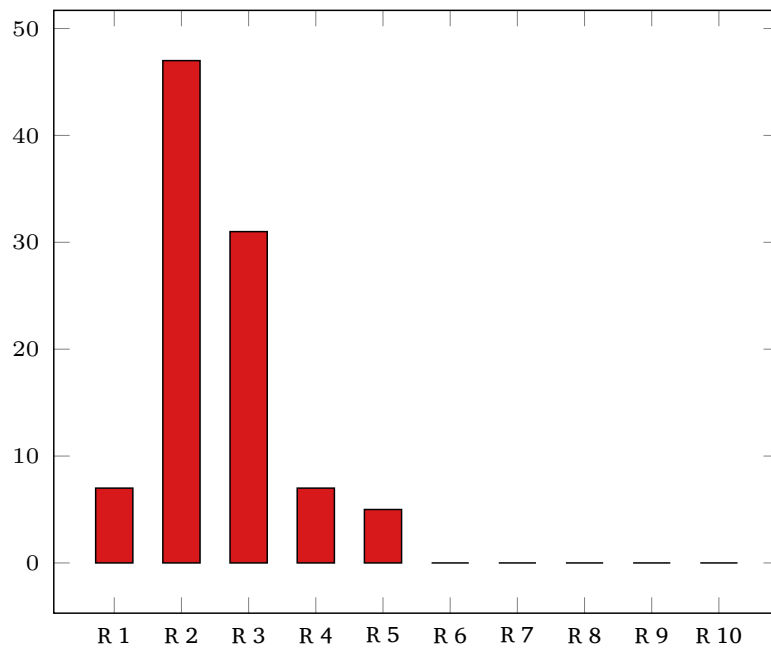
Figure A.23: Compression ranges of 97 tenth generation b's
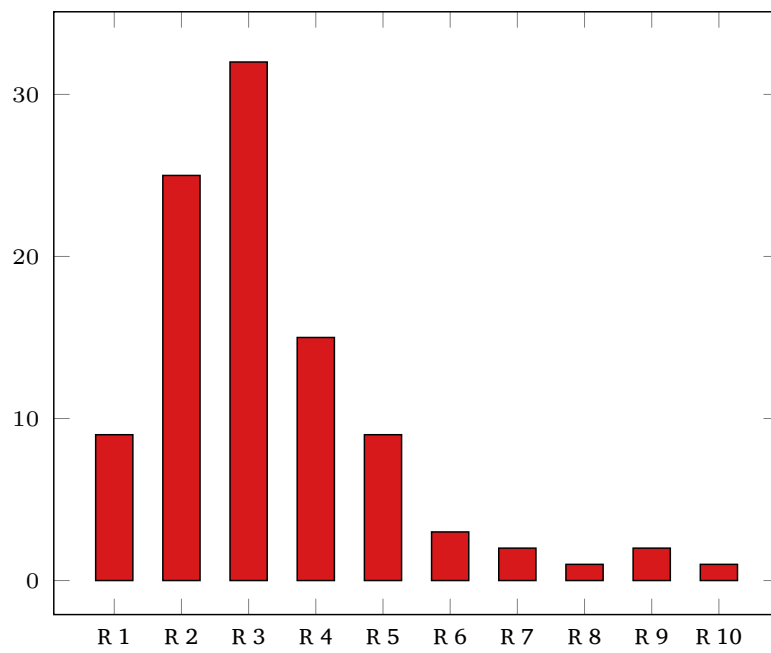
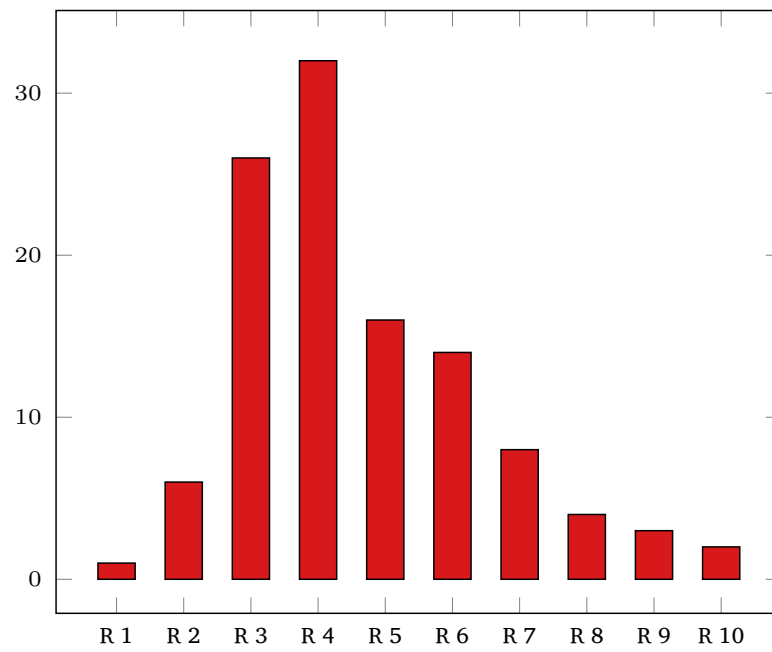*Figure A.24: Compression ranges of 99 eleventh generation b's*

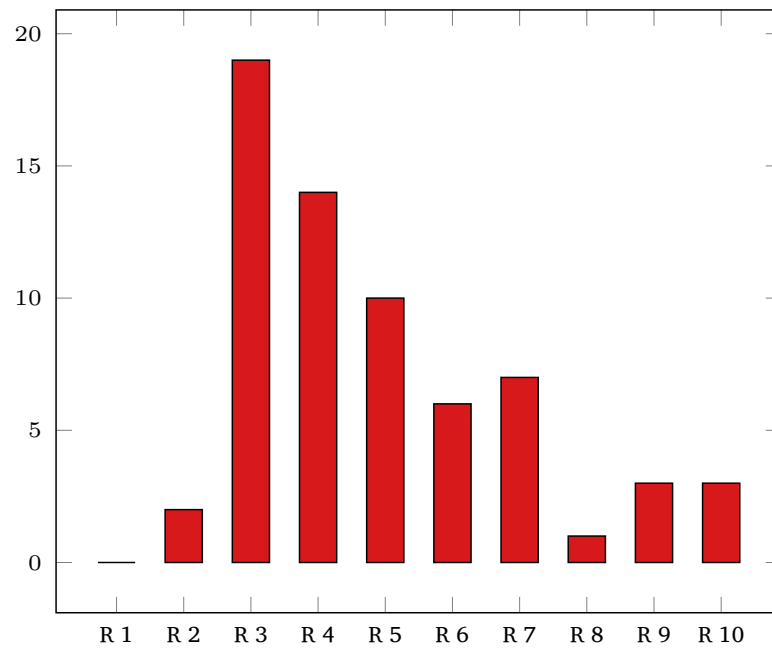*Figure A.25: Compression ranges of 112 twelfth generation b's*

Figure A.26: Compression ranges of 62 thirteenth generation b's

Appendix B

The Lineage of ʿwḏ

After the ʾl ḏf, the ʾl ʿwḏ is the second social group associated with the 'fine' script of which we know that it was also a lineage, although far fewer texts have been found in comparison to ḏf. Unlike the previous Appendix on the lineage of ḏf, which examines the structure of the lineage and presents a reconstruction of some of its genealogical trees, this Appendix is limited to a survey of the evidence for the relationship of the ʾl ʿwḏ with the ʾl ḏf and to a brief discussion of some of its possible sub-groups.

B.1   The ʾl ʿwḏ and the ʾl ḏf

Different types of evidence suggest that the ḏf and the ʿwḏ were connected by some sort of relationship, but apart from the fact that such relationship may have entailed shared pasturing and perhaps also military activities (see below), we cannot glean much information about its actual nature and implications, such as for example if it involved intermarriage or not.

First, in two texts, C 2446/F and KRS 1683/F (Fig. B.1), the authors worship the tutelary deities of both lineages (i.e. gdʿwḏ and gdḏf) side by side, together with other deities. The author of C 2446/F prays the two gd's for vengeance against whoever killed his brother – and he also states that he pastured the livestock of ʿwḏ and ḏf – whereas in KRS 1683/F the author invokes the two deities in order to protect the camels.[594] In both texts, gdʿwḏ is placed first, and it seems that the author of KRS 1683/F was a 14th

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[594]The full texts and their translations (following OCIANA) are: C 2446/F *l s¹ʿd bn mrʾ bn nr w wgm ʿ[l-]ʾh̬-h nr qtl[-h] ʾl-{n}bty [ ] {r}ʿy nʿm ʿwḏ w ḏf f h lt mʿmn w ʾlt dt̲n w gd[ʿ]{w}ḏ w gdḏf t̲ʾr m-ḏ ʾs¹lf w wlh k{b}{r} s¹h̬r ʿl-ʾh̬-h h̬bb-h l-ʾbd* 'By S¹ʿd son of Mrʾ son of Nr and he grieved {for} his brother Nr {whom} the Nabataean killed while pasturing the livestock of ʿwḏ and Ḏf, so, O Lt-Mʿmn and ʾlt-Dt̲n and Gdʿwḏ and Gdḏf, he will have vengeance against him who committed this act; and he was continuously distraught with a broken heart over his brother, his beloved forever'; KRS 1683/F *l bny bn wrd bn s²hyt bn ʾs¹ w h̬ll h-dr b-ʾhl-h w h̬r{ṣ} ʿl-ʾbl-h f hy lt w h s²ʿhqm s¹lm w ʿwḏ-k w h gdʿwḏ w h gdḏf ʿwḏ-km h-ʾbl* 'By Bny son of Wrd son of S²hyt son of ʾs¹ and he camped at the place with his family and he watched over his camels and O Lt and O S²ʿhqm let there be security and your protection and O Gdʿwḏ and O Gdḏf the camels are [under] your protection'.

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generation ʿwḏ-ite.[595] I could not determine the affiliation of the author of C 2446/F.

Figure B.1: KRS 1683/F, invoking both gdʿwḏ and gddf (Photo: OCIANA)

Second, there are two texts by ḏf-ites of the s²wʾ sub-group (RWQ 346 and 347) which allude to a bond between the two lineages. RWQ 346 is dated to the year the lineage of ḏf and the lineage of ʿwḏ 'banded together' (tʿql),[596] while RWQ 347 may indicate that there was a military component to such bond.[597] However, unfortunately we do not have either photo or copy of the texts.

Third, we have a number of cases in which texts by both ḏf and ʿwḏ are found on the same panel. For example, LP 162 = Hf.A 3/F, by a 17th generation ʿwḏ-ite,[598]

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[595]This can be evinced from his genealogy, which overlaps with, among others, the genealogy of MA 4/F, which goes: s²qq bn s²hyt bn ʾs¹ bn ḫg bn s²bḥr bn {g}rmʾl bn ʿbṭ bn ʿzhm bn mrʾ bn ʿrs¹ bn rġs¹ bn s²hr bn rṯḫ bn ʿwḏ bn whbʾl.

[596]The full text reads: RWQ 346 l ʾs¹ bn ḥs¹n bn ḥnn ḏ ʾl ḏf mn ʾl s²wʾ s¹nt tʿql ʾl ḏf w ʾl ʿwḏ 'By ʾs¹ son of Ḥs¹n son of Ḥnn of the lineage of Ḏf of the people of S²wʾ, the year the lineage of Ḏf and the lineage of ʿwḏ banded together'. On the verb tʿql, cf. Classical Arabic taʿāqala, which appears embedded in the following phrases: taʿāqalū dama fulānin 'they paid among themselves, or conjointly, the mulc for the blood of such a one'; yataʿāqalūna baynahum maʿaqilahumu l-ʾūla 'they shall take and give among themselves, or conjointly, their former bloodwits'; al-qawmu ʿalā mā kānū yataʿāqalūna ʿalayhi 'the people, or party, are acting in conformity with that usage in accordance with which they used to pay and receive among themselves bloodwits' (Lane 1863–1893:2114); cf. also ʿaqala l-baʿīra 'He bound the camel with the [rope called] ʿiqāl; meaning he bound the camel's fore shank to his arm; i.e. he folded together the camel's fore shank and his arm and bound them in the middle of the arm with the rope called ʿiqāl' (Lane 1863–1893:2113a).

[597]It reads: RWQ 347 l s¹krnn bn grmʾl ḏ ʾl s²wʾ s¹nt s¹rt ʾl ḏf l-ʿwḏ 'By S¹krnn son of Grmʾl of the people of S²wʾ, the year the lineage of Ḏf served in a troop for ʿwḏ (see OCIANA).

[598]The text reads: l ẓnn bn drʾl bn ʾs²ym bn drʾl w ḫll h-ḥs¹y f ḥs¹f f h lt s¹lm l-ḏ s¹ʾr 'By Ẓnn son of Drʾl son of ʾs²ym son of Drʾl and he camped at this place where the water lies just below the surface and he dug to reach the water and so O Lt [grant] security to whoever leaves [the inscription] untouched' (see OCIANA). The affiliation of the author to the ʿwḏ is shown by the genealogy of C 2732/F, by his father drʾl (drʾl bn ʾs²ym bn drʾl bn ks¹ṭ bn ʾs¹ bn ʾs²ym bn ʿbd bn ʾʾ[s¹]d bn bwk bn ʿ{r}{s¹}), which can be taken back to ʿwḏ by comparison with the genealogy of 15th generation C 97, 96/F (nmr bn s¹ʿd bn s¹bʿl bn ḥyn bn {ʾ}ḫwf bn flṭ bn ʾs¹d bn bwk bn ʿrs¹ bn ʿwḏ bn whbʾl).

is written in between the graphs of LP 161 = Hf.A 2/F,[599] by a 11th generation *ḏf*-ite.[600] In another instance, two inscriptions in the transitional script by members of the respective groups seem to be associated on the same panel: Is.H 513/C/F, by a 10th generation *ʿwḏ*-ite (see Chapter 6, Fig. 6.16(b)), and Is.H 515/C/F, likely by an 8th generation *ḏf*-ite.[601]

Finally, in most texts in which the genealogies continue past *ʿwḏ*, *ʿwḏ* is followed by *whbʾl*,[602] which is also an ancestor of *ḏf* in a number of *ḏf*'s texts (see §A.1.2). This suggests that *ḏf* and *ʿwḏ* shared the ancestor *whbʾl*. This genealogical relationship between the two groups, however, does not need to be real, as it may have been created *ad hoc* later. In any case, the fact that they would have had a common ancestor, either real or invented, is an additional clue of the connection of the *ʿwḏ* to the *ḏf*.

B.2 Possible sub-groups

As with the lineage of *ḏf*, there is some evidence that suggests that certain *ʾl*'s using the 'fine' script were sub-groups of the lineage of *ʿwḏ*.[603]

ḥg   Some 'fine' texts were left by people affiliated to a group named *ḥg*.[604] In AMSI 142/F,[605] the author identifies as *ḏ ʾl ʿwḏ ḏ ʾ[l] ḥg* and if we compare the genealogy of AMSI 152/F,[606] whose author affiliated to the *ʾl ḥg*, to other overlapping genealogies,[607] it seems that he had as ancestor 11th generation *ḥg*, who may have been the ancestor of the group. If this genealogical reconstruction is correct, the author of KRS 1683/F (see above, Fig. B.1) may have belonged to this sub-group.[608]

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[599]The text reads: LP 161 = Hf.A 2/F *l flṭt bn tm bn flṭt bn bhs² bn ʾḏnt w ḥll ʿl-h-ḥs¹y f klm-h h-ʾs¹d f h lt {s¹}{l}m* 'By Flṭt son of Tm son of Flṭt son of Bhs² son of ʾḏnt and he camped on the edge of an area of sand then the lion injured him so O Lt [grant] security' (see OCIANA).

[600]For a discussion of the two texts, see Macdonald, Al-Muʾazzin, et al. 1996:449–452.

[601]Although it indicates only the patronym, this text has the same exact writing style as Is.M 258/C/F by the same author.

[602]See C 97, 96/F, MA 4/F, KRS 822/F, C 990/F, C 2216/F, KRS 1161/F, Is.N 255/F, AWS 107/F, LP 1196/F. In RSIS 127/F and SSWS 200/F, *whbʾl* is followed by *lʿṭmn* and *ʿly* respectively.

[603]For a list of the different ways in which one can determine if a certain *ʾl* may constitute a sub-group within a lineage, see §A.1.1.

[604]8 texts with the affiliation *ḏ ʾl ḥg* were recorded in OCIANA (accessed in October 2019).

[605]*l ʾs¹ bn ʿwḏ bn mġyr ḏ ʾl ʿwḏ ḏ ʾ[l] ḥg w wgd ʾtr ʾs²yʿ-h* 'By ʾs¹ son of ʿwḏ son of Mġyr of the lineage of ʿwḏ of the people of Ḥg and he found the traces of his companions' (see OCIANA).

[606]*l mġyr bn ẓnn bn s²hyt bn ʾs¹ ḏ ʾl ḥg w bny ʿl-wrd* 'By Mġyr son of Ẓnn son of S²hyt son of ʾs¹ of the people of Ḥg and he built for Wrd' (see OCIANA).

[607]Cf., e.g., the genealogy of MA 4/F: *s²qq bn s²hyt n ʾs¹ bn ḥg bn s²bḥr bn {g}rmʾl bn ʿbṭ bn ʿzhm bn mrʾ bn ʿrs¹ bn rġs¹ bn s²hr bn rṯh bn ʿwḏ bn whbʾl.*

[608]See his genealogy: *bny bn wrd bn s²hyt bn ʾs¹.*

qs²m   The JQC attests two texts by the same author of the ʾl qs²m,[609] and 16 attestations of authors affiliating to this group are found in OCIANA.[610] The author of ZeWA 1/F[611] who affiliated as ḏ ʾl qs²m, attests a long genealogy which, if compared with other genealogies, may be brought back to ʿwḏ. One can thus compare ZeWA 1/F (whbʾl bn ḥnn bn ʿbd bn ġt bn s²rk bn s¹krn) to, e.g., Is.H 506/F (kmd bn ʾnʿm bn s²rk bn s¹krn bn ṣbḥ bn qs²m) and SESP.D 6/F (wdm bn ʿḏ bn ʿ{ḏ} bn ġt bn wdm bn s¹r bn ṣbḥ bn qs²m bn s¹by bn ʿbd bn hngs² bn whbn bn qmr bn rṭ bn ʿwḏ). If these genealogies are related, the ancestor of the group could have been 8th generation qs²m bn s¹by bn ʿbd bn hngs² bn whbn bn qmr bn rṭ bn ʿwḏ.
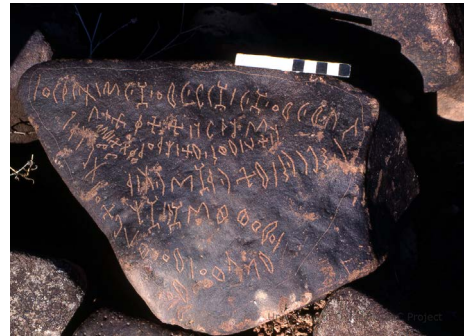
(a) BRenv.A 2/F   (b) KRS 1024/F

Figure B.2: Two texts by members of the ʾl dʾf (Photos: OCIANA)

dʾf   Several records of texts by members of the ʾl dʾf have been attested.[612] A hint that the dʾf may represent a sub-group of the ʿwḏ is provided by two texts by the same author ʿbd bn ḫlf bn ʾnʿm,[613] who, if he is really the same author of both texts, in one identifies as a member of the ʿwḏ, while in the other he affiliates to the dʾf.[614] Given that they both indicate the same patronym and papponym, and that HCH 115/F presents the same peculiar form of the f turned by 90° as KRS 1024/F – which is also found in other texts of the dʾf – these two texts are likely by the same author. It is thus interesting

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[609]QUR 2.336.1/F, 2.490.1/F; see §6.2.3 for a discussion of his writing style.

[610]Accessed in October 2019; one of these is the Jebel Qurma text QUR 2.490.1/F, attested in OCIANA as HYGQ 99 = AbGQ 4.

[611]l whbʾl bn ḥnn bn ʿbd bn ġt bn s²rk bn s¹krn ḏ ʾl qs²{m} w s²ty h-dr {m-}rk s¹nt ṭrq mk mlk nbṭ ṯlṯn mʾt qtl ʾl rm w s¹q tmr l-h zʿm gdʿwḏ w h lh w h s²ʿhqm ġnyt w s¹lm m-ḏ ḥrṣ w ġnmt l-ḏ dʿy h-ḫtt 'By Whbʾl son of Ḥnn son of ʿbd son of Ġt son of S²rk son of S¹krn of the people of {Qs²m}, and he spent the winter here {on account of} an area on which a small amount of rain had fallen the year [in which] Mk king of Nabaṭ smote one hundred [and] thirty warriors of the Romans and {the spokesman} [chief] of Gdʿwḏ drove Tmr to him [Mk]. And O Lh and O S²ʿhqm [grant] plenty and safety from whoever is on guard and [grant] booty to whoever leaves the carving intact' (reading: OCIANA).

[612]22 texts with ḏ ʾl dʾf are found in the OCIANA (accessed in October 2019).

[613]HCH 115/F and KRS 1024/F.

[614]A further text from Jawa providing evidence that dʾf was a sub-group of ʿwḏ was mentioned in Macdonald and Searight 1982:166.

that the author identified himself as a ʿwḏ-ite at the cairn of Hani (HCH 115/F), but he gave a longer genealogy with affiliation to the dʾf in KRS 1024/F. It has already been noted[615] that some of the dʾf texts share distinctive stylistic traits, see especially the f turned by 90° and the swastika form of the t, found in BRenv.A 2/F (Fig. B.2(a)), KRS 1024/F (Fig. B.2(b)) and others.

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[615]See Macdonald, Al-Muʾazzin, et al. 1996:463, n.76.

Appendix C

Social Groups and Deities in the JQC

Script	Social Group	Affiliations & Texts Sigla
‘Common’	ʾty	h-ʾtyy (QUR 551.96.1/C)
	ʿms¹	ḏ ʾl ʿms¹ (QUR 171.7.1/C)
	bʿd	ḏ ʾl bʿd (QUR 449.96.1/C)
	ḏẖr	h-ḏẖry (QUR 148.40.1/C)
	gr	ḏ ʾl gr (QUR 239.5.6/C, 2.399.16/C)
	ḫs¹b	h-ḫs¹by (QUR 1016.10.1/C)
	s¹bq	ḏ ʾl s¹bq (QUR 239.12.1/C)
‘Fine’	ḏf	ḏ ʾl ḏf (QUR 586.20.1/F)
	ġyr (sub-group ḏf)	ḏ ʾl ġyr h-ḏfy (QUR 176.24.1/F)
	bdn (sub-group ḏf?)	ḏ ʾl b{d}n (QUR 9.12.2/F)
	ʿwḏ	ḏ ʾl ʿwḏ (QUR 148.76.3/F)
	qs²m (sub-group ʿwḏ?)	ḏ ʾl qs²m (QUR 2.336.1/F, 2.490.1/F)
SoS	ʾkt	ḏ ʾl ʾkt (QUR 207.49.1/SoS, 370.225.1/SoS, 370.226.1/SoS, 370.37.1/SoS, 370.42.1/SoS, 639.3.1/SoS) ḏl [sic] ʾkt (QUR 122.4.1/SoS)
	ʿmrt	ḏ ʾl ʿmrt (QUR 294.60.1/SoS)
	bgd	ḏ ʾl bgd (QUR 956.43.1/SoS)
	bs¹ʾ	ḏ ʾl bs¹ʾ (QUR 952.83.1/SoS)
	ḏẖr	ḏ ʾl ḏẖr (QUR 739.87.1/SoS)
	frṭ	ḏ ʾl frṭ (QUR 952.28.1/SoS)
	ḫly	ḏ ʾl ḫly (QUR 376.29.1/SoS)
	mnʾl	ḏ ʾl mnʾl (QUR 244.11.1/SoS)
	nmr	ḏwl [sic] nmr (QUR 689.3.1/SoS)
	nmrt	ḏ ʾl nmrt (QUR 25.73.1/SoS)
	nẓrʾl	ḏ ʾl nẓrʾl (QUR 551.93.1/SoS)
	rwḫ	ḏ ʾl rwḫ (QUR 27.7.1/SoS)
	s²hr	ḏ ʾl s²hr (QUR 297.7.1/SoS, 952.50.1/SoS)
	tts¹	ḏ ʾl tts¹ (QUR 294.113.3/SoS)
Other?	s¹ʿḏʾl	ḏ ʾl s¹ʿḏʾl (QUR 2.712.1/Other?)
Unclassified	ʾṣr	ḏ ʾl ʾṣr (QUR 309.12.3/SoS?)
	ʾty	ḏ ʾl ʾty (QUR 254.9.1/U)
	gmm	ḏ ʾl gmm (QUR 172.4.1/C?)
	ḥwlt	h-ḥwly (QUR 2.161.1/C?)
	nẓrʾl	ḏ ʾl nẓrʾl (QUR 733.23.1/U)

Table C.1: Social groups in the JQC

Deities	Requests & Texts Sigla
lt	*s¹lm* 'security' (QUR 256.9.1/C, 32.50.1/C, 64.1.1/C?, 428.27.1/C, 370.72.1/SoS, 739.91.1/SoS) *ġnmt* 'booty' (QUR 2.153.1/C/F?, 2.353.8/F, 2.353.9/F, 64.4.1/C) *ġnmt* 'booty' + *s¹lm* 'security' (QUR 2.253.1/F, 2.360.1/F, 586.31.1/F) *ġnyt* 'abundance' (QUR 20.32.1/C?, 20.32.2/C) *ġyrt* 'abundance' (QUR 523.20.1/C) *ġnyt* 'abundance' + *s¹lm* 'security' (QUR 586.34.1/C) *flṭ* 'deliverance' (QUR 139.3.1/C) *fṣyt* 'deliverance' (QUR 171.67.1/C) *qbll* 'reunion [with loved ones]' (QUR 307.77.1/SoS) *s¹lm* 'security' + *rwḥ* 'deliverance' + *ḍrṭ* 'winds (?)' (QUR 974.49.1/C) *nqmt* 'revenge' + *ʿwr* 'blindness [curse]' (QUR 268.1.1/C)
ʾlt	*s¹ʿd* 'help' (QUR 458.3.1/C, 171.59.3/C) *flṭ* 'deliverance' (QUR 2.399.15/C, 766.26.1/C) *mṭr* 'rain' (QUR 551.93.1/SoS) *ʿwr* 'blindness [curse]' (QUR 2.196.2/C, 2.363.14/C) *ḫgrt h ʾlt dwn* [curse] (QUR 372.54.1/C)
h-ʾlt	*ʿwḏ b-h-ʾlt* 'he sought refuge in the goddess' (QUR 2.348.1/C)
rḍw	*s¹ʿd* 'help' (QUR 2.32.3/C. 2.64.1/C, 7.25.1/C/ThB, 7.36.1/C?, 9.16.1/C, 27.4.1/C, 64.175.1/C/ThB, 64.199.2/C?, 202.3.1/C, 289.14.1/C, 360.13.1/C, 370.90.1/C, 533.20.1/C, 628.30.1/C, 669.24.2/C, 766.4.1/C, 786.7.1/C, 952.88.1/C, 960.4.1/C, 974.15.1/C, 171.162.1/C, 176.22.1/C/ThB) *flṭ* 'deliverance' (QUR 1016.55.1/C, 202.17.1/C) *s¹ʿd* 'help' + *flṭ* 'deliverance' (QUR 428.18.1/C) *ġnmt* 'booty' (QUR 137.74.3/C, 779.14.1/C) *ʾws¹* 'help' (QUR 687.3.1/C) *ḥwb ʾl-rḍw* 'he cried out to Rḍw' (QUR 2.482.1/C) *ʿwr* 'blindness [curse]' (20.31.1/C, 449.2.1/C) *rġm* 'strike down [curse]' (137.69.2/C)
rḍy	*ġnmt* 'booty' (QUR 28.11.2/C, 122.7.1/C, 237.1.1/C, 7.91.1/C, 814.1.1/C) *ġnmt* 'booty' + *s¹lm* 'security' (QUR 628.4.1/C) *s¹ʿd* 'help' (QUR 64.135.1/C, 372.134.1/C) *mṭr* 'rain' (QUR 626.25.1/C) *ʿwr* 'blindness [curse]' (QUR 529.19.1/C, 551.6.1/C, 952.71.1/C)
rqy	*rwḥ* 'deliverance' (QUR 276.33.1/C)
ytʿ	*s¹ʿd* 'help' (QUR 172.18.1/C, 606.5.1/C, 669.22.1/C, 1014.15.1/C)
ḏs²r	*ḥnn* 'compassion' (QUR 232.35.1/C)
ds²r	*s¹lm* 'security' (QUR 952.49.1/SoS) *qbll* 'reunion [with loved ones]' (QUR 297.7.1/SoS)
lt + ds²r	*s¹lm* 'security' (QUR 370.225.1/SoS, 7.30.1/SoS) *ġnmt* 'booty' + *lʿn* 'curse' (QUR 176.24.1/F) *tʾr* 'revenge' (QUR 813.14.1/SoS) *s²kr* 'favour' (QUR 586.25.1/C?)
s²ʿhqm	*ġnmt* 'booty' (QUR 2.490.1/F)
lh	*s¹lm* 'security' (QUR 305.19.1/C/F?)
h-ʾlh	*ʿwḏ b-h-ʾlh* 'he sought refuge in the god' (QUR 2.192.4/C)
dgn	*flṭ* 'deliverance' (QUR 428.28.1/C)

Table C.2: Invoked deities and associated requests in the JQC

Appendix D

Glossary of Technical Terms

Allographs
Graphetic *allographs* are different instantiations of the same *basic shape*, whereas graphematic *allographs* are different *basic shapes* associated to the same *grapheme* (Meletis 2019:33).

Basic shape
'A material yet abstract unit' representing 'a 'skeleton', a bundle of visual features that are necessary to perceptually distinguish a shape from the other shapes in an inventory' (Meletis 2019:43, n. 6); the *basic shape* is the emic unit at the graphetic level (Meletis 2019:29). The term is sometimes abbreviated to 'shape'.

Cartouche
A line carved around one or more engravings.

Chiselling
Carving technique which consists of placing a chisel against the rock and hitting it with a hammer-stone.

'Common' script
The most common Safaitic script of the JQC and likely also of the Safaitic corpus as a whole.

Direct hammering
Carving technique which consists of carving the rock surface by hitting it directly with a hammer-stone.

Effacement
Safaitic ʿwr: the act of damaging an engraving by hammering or incising marks above it; texts were also effaced through modifications of various sorts (see *modification* below).

Emphasis	The use of stylistically marked *graph forms* – bigger, thicker, and/or with *special features* – in order to emphasise part of a text, most commonly the name and genealogy of the author.
'Fine' script	A Safaitic inventory characterised by distinctive compressed and elongated *basic shapes* which are the result of a gradual palaeographic development from the *'common' script*.
Graph	An etic and concrete substantiation of a *basic shape* (Meletis 2019:44, n. 6).
Graph form	A unit which is slightly more abstract than the concrete *graph*; term used to refer to the form/stylistic features of one or more *graphs*. It is sometimes abbreviated to 'form'.
Grapheme	The emic unit at the graphematic level (Meletis 2019:29) which can be defined as 'a basic unit of writing that (1) distinguishes meaning, (2) has a linguistic value (typically by referring to a linguistic unit), and (3) is minimal in that it is not composed by smaller units which are themselves graphemes' (Meletis 2019:43).
Hammering	Carving with a hammerstone, either by hitting the rock directly with it (*direct hammering*) or by using it to hit a chisel (*chiselling*).
Incising	Carving technique which consists of cutting the rock with a sharp tool.
Ligature	Graphic element (a bar or a dot) joining two graphs together.
Modification	The addition of bars or other graphic elements to one or more *graphs* of a text in order to change their graphematic value or to make them illegible; probably considered by Safaitic authors as a form of *effacement*, i.e. Safaitic ʿ*wr* (see above).
Primary distinguishing feature	A *graph form* which is found exclusively in a given *script* and which is radically different from *graph forms* representing the same *grapheme* in other *scripts*, to the extent that they could not be derived from

each other through *recurring graphic variables* (*vs secondary distinguishing feature,* see below).

Recurring graphic variables   These are recurring patterns of graphic variation, as for example the shift from curvilinearity to angularity or vice-versa.

Rocking-blade   A rare type of *incising* which consists of pulling a sharp instrument back and forth in order to produce a zig-zag outline.

Rubbed incising   A type of *incising* which consists of rubbing the tool up and down on the same strokes in order to produce thicker lines.

Script   An inventory of basic shapes (Meletis 2019:20, n. 7); term used to refer to the different Safaitic scripts (i.e. *'common' script, 'fine' script,* and *SoS script*) as well as to the 'Safaitic script', which comprehends each of these inventories, as opposed to Hismaic, Thamudic B, and the other ANA scripts.

Secondary distinguishing feature   1) A *graph form* which is characteristic of a particular *script* and which is not radically divergent from *graph forms* representing the same *grapheme* in one or more other *scripts,* i.e. they could be easily derived from each other through *recurring graphic variables*; 2) a *graph form* characteristic of one *script,* but only rarely found in others to represent the same *grapheme* (*vs primary distinguishing feature,* see above).

SoS script   A Safaitic inventory often labelled in previous literature as 'Mixed Safaitic/Hismaic'; SoS stands for 'Southern Safaitic': this script is found in greatest numbers in Dūma and its surroundings, i.e. much further south than the areas of concentration of 'common' and 'fine' texts.

Special features   Expression used to refer to certain *graph forms* – i.e. square forms, forms turned by 90° to their *basic shapes* stances, and elongated forms – for which there is evidence that they were sometimes stylistically marked, since they appear to have been used to emphasise the name of the author (see *emphasis* above).

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Superimposition	The carving of a text above another.
Writing style	The choices of *graph forms*, carving technique, and text layout within an inventory in a given text; when referring to the 'writing style of an author': a consistent set of features which are shared by the texts of a certain author.