

# USE OF VOWEL LETTERS IN NEO-PUNIC TEXTS FROM GUELMA\*

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In previous publications I have insisted on the more or less systematic character of the orthography of the later Punic texts. In this contribution I want to test this hypothesis in the case of the Neo-Punic texts from Guelma.

## Vowel letters in Semitic Words

The most obvious point of departure are those words which are more or less without interpretative problems. One of the easiest words is probably  $\kappa\omicron\upsilon\lambda\omega$ , as attested at Constantine not far from Guelma. It is spelled thrice  $ql^{\rho}$  (31, 32, 33), which is for this late period the more or less correct historical spelling, and once, without indication of a vowel,  $qly$  (22). Five times it is spelled  $qwl^{\rho}$  (19, 20, 25, 26, 28), with indication of the first vowel. In one inscription the first vowel is indicated by  $^{\rho}$ :  $q^{\rho}l^{\rho}$  (18). The most important conclusion based on these forms is, of course, that  $/u/$  is normally indicated (when at all) by  $w$ , and only occasionally with  $^{\rho}$ .

Another clear indication of such usage may be deduced from the noun  $/ad\ddot{u}n/$ . This word occurs in Guelma combined with the preposition  $l$  in the following spellings:  $l^{\rho}dn$  (20, 30, 31), the correct historical spelling,  $l^{\rho}dn$  (18, 19, 21, 22, 24, 25, 26, 27, 28, 32), a spelling very frequent also elsewhere, once as  $l^{\rho}d^{\rho}n$  (35) and once as  $l^{\rho}n$  (37). It is interesting to note that the correct historical spelling is less frequent than the one that indicates the vowel  $/a/$  in the first syllable. The  $^{\rho}$  in the second syllable in  $l^{\rho}d^{\rho}n$  is, of course, normally explained as the representation of  $/\ddot{u}/$ , because of the representation by  $\lambda\alpha\delta\omicron\upsilon\nu$  at Constantine. The combination of the information based upon  $/qulo/$  and  $/lad\ddot{u}n/$  leaves us with one question, namely why  $/\ddot{u}/$  in the first of these words seems to be represented rather by  $w$  and in the second by  $^{\rho}$  in the one text where it is indicated at all. As far as I know, this vowel is never represented by  $w$  in Punic. The name of the principal god mentioned in these texts is Bal Amun, known in Greek script as  $\beta\alpha\lambda\ \alpha\mu\omicron\nu\nu$ . The normal spelling in Guelma is  $b^{\rho}l\ mn$  (18, 19, 21, 22, 23, 24, 25, 26, 27, 28, 32, 34,

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\*For convenience sake we reprint the texts from Guelma, with some notes on the differences between our readings and those of Chabot, who published these texts in Punica, at the end of this article.

36), while the historically correct spelling, *b<sup>c</sup>l hmn* (20, 31), is only attested twice; *b<sup>c</sup>l <sup>o</sup>mn* (37) is best explained as a hypercorrection. The only spelling indicating a vowel is *b<sup>c</sup>l m<sup>o</sup>n* (35), where again we find <sup>o</sup> for /ū/. As far as I know this name is not attested with *w* in the last syllable. The retention of <sup>c</sup> may be explained as the result of the concurrence of a historically correct and a more modern vocalised spelling. However, one can hardly number these attestations of *b<sup>c</sup>l* as examples of the use of <sup>c</sup> for /a/. In the next well-known word, /*samo*/, in Greek script σᾶμω, we find the indication of the first vowel /a/ by <sup>c</sup> in seven cases: *lš<sup>c</sup>m[<sup>o</sup>]* (18), *wš<sup>c</sup>m<sup>o</sup>* (19, 20, 21 (*w*]š<sup>c</sup>[*m<sup>c</sup>*) 25, 26, 28 (*wš<sup>c</sup>m[<sup>o</sup>]*)), while there is no vowel indication in the other five instances (22, 31-34). The second vowel is expressed by <sup>o</sup> in seven instances: *wš<sup>c</sup>m<sup>o</sup>* (19, 20, 25, 26), *wšm<sup>o</sup>* (22, 32, 34), once by *w*: *wšmw* (31), while in one case the historically correct <sup>c</sup> is used: *w]šm<sup>c</sup>* (33). As the development of this form has been either /*šama<sup>c</sup>*/ > /*šamā*/ > /*šamō*/ or /*šama<sup>c</sup>*/ > /*šamā<sup>c</sup>*/ > /*šamō*/, the character of this vowel seems to be beyond doubt. Related formations are the few forms of *nš<sup>o</sup>*. The following form occurs: *n<sup>c</sup>š<sup>o</sup>* for /*našo*/ twice (22, 24). Another form of this root, *n<sup>c</sup>š<sup>c</sup>y<sup>o</sup>*, occurs in text 9, but as our interpretation is not an accepted one, we will not discuss it here. The word *<sup>o</sup>bn*, /*abn*/, also poses no real problems. The following spellings occur: *<sup>o</sup>bn* (5, 10, 11, 12, 14, 15, 16), *<sup>c</sup>bn* (1, 3, 4, 6, 7, 8, 9, 17). Thus seven times employing the historical spelling and eight times with indication of the vowel /a/. Only *<sup>o</sup>b<sup>c</sup>n* (38) poses a small problem. One might suppose a historical spelling with <sup>o</sup>, and the indication of a svarabakhti vowel <sup>c</sup>, were it not that we don't expect a vowel like this. Therefore I might rather suppose that <sup>o</sup> belongs to the preceding *tyn*, i.e. *tyn<sup>o</sup>*, and that *b<sup>c</sup>n* is a misspelling for *<sup>c</sup>bn*.

Summing up our conclusions so far, certain vowel letters in a few very well-known words are:

|         |                                            |
|---------|--------------------------------------------|
| /qulo/: | /u/ 5 times <i>w</i> , 1 time <sup>o</sup> |
|         | /o/ 5 times <sup>o</sup>                   |
| /adun/: | /a/ 11 times <sup>c</sup>                  |
|         | /u/ 1 time <sup>o</sup>                    |
| /amun/: | /u/ 1 time <sup>o</sup>                    |
|         | /a/ 7 times <sup>c</sup>                   |
| /samo/: | /o/ 7 times <sup>o</sup>                   |
|         | /o/ 1 time <i>w</i>                        |
|         | /a/ 2 times <sup>c</sup>                   |
| /abn/:  | /a/ 8 times <sup>c</sup>                   |

|                 |                                                             |
|-----------------|-------------------------------------------------------------|
| /a/             | in /adun/, /samo/, /naso/, /abn/ 28 times <sup>c</sup>      |
| /o/ (a > ā > ō) | in /samo/ 7 times <sup>o</sup>                              |
| /o/ (aw > o)    | in /qulo/ 5 times <sup>o</sup>                              |
| /u/ (ā > ō > ū) | in /qulo/, /adun/, /amun/ 5 times w, 3 times <sup>o</sup> . |

Conclusions: The use of the vowel letter <sup>c</sup> for /a/ is fairly consistent, and more common when it indicates the first element of a word. The indication of /o/ by means of <sup>o</sup> is also fairly consistent, especially when another laryngeal has been lost. For /u/, both <sup>o</sup> and w may be used, with a slight preference for w, especially in /qulo/.

### Vowel letters in Semitic Names

The number of vowel letters in Semitic names is rather small. We note the following: *b<sup>c</sup>ly<sup>c</sup>tn* (7), *mylk<sup>c</sup>tn* (19, 26), *<sup>c</sup>bdky<sup>o</sup>šr* (21). Other names are either spelled historically correct, or show the loss of a laryngeal: *<sup>o</sup>rš* (10, 16, 36 (*<sup>o</sup>r[š]*), 39), *<sup>o</sup>rš<sup>o</sup>m* (10), *b<sup>c</sup>lšk* (11, 14), *b<sup>c</sup>lytn* (14, 19), *brk<sup>o</sup>* (16), *brkt* (9), *hn<sup>o</sup>* (11 bis), *hnb<sup>c</sup>l* (38), *yh[n]* (25), *yhnb<sup>c</sup>l* (11), *yh<sup>o</sup>nld* (15), *mgnm* (22 (*mgnm*), 31), *mlkt* (12), *m<sup>c</sup>ll* (3), *mšr* (5), *mtn* (11), *mtnb<sup>c</sup>l* (34), *mtnbl* (1), *<sup>c</sup>bd<sup>o</sup>šmn* (10 bis), *<sup>c</sup>bdkšr* (10, 31 (*<sup>c</sup>bdk[š]r*)), *<sup>c</sup>bdšmn* (12), *šblt* (3), *tbrkt* (39). The only name that poses a problem is *qyt<sup>o</sup>n* (37). Should it be Semitic, then it is probably related to the root *qtn* 'to be small', but as it is impossible to be certain about the basic structure of the word, we must rather leave aside the use of y and <sup>c</sup> in this text.<sup>1</sup> <sup>c</sup> is attested three times, indicating /a/, in *b<sup>c</sup>ly<sup>c</sup>tn* and *mylk<sup>c</sup>tn*, and y once in *<sup>c</sup>bdky<sup>o</sup>šr* or is this also a case of infixed -y- ?

### Vowel letters in Latin names

The following Latin names occur in these texts: *<sup>o</sup>[r]b<sup>c</sup>n<sup>o</sup>* (32), *g<sup>c</sup>y* (9), *tt<sup>y</sup>* (18), *tyt<sup>o</sup>* (32), *yl* (9), *lqy* (18), *mnwl<sup>o</sup>* (9), *pyrm<sup>o</sup>* (23), *pl<sup>c</sup>wy* (32), *pn<sup>o</sup>tn<sup>o</sup>* (22), *prnt<sup>o</sup>* (23), *rg<sup>c</sup>t<sup>o</sup>* (9), *rwm<sup>c</sup>n<sup>o</sup>* (20). In Neo-Punic, the ending of Latin names having a nominative -us is <sup>o</sup>, attested seven times in the Guelma corpus. The character of this vowel is most probably /e/, cf. *rogate*, *marcine* and other names in Latino-Punic texts. The only other instance of <sup>o</sup> is as the first sign of the unclear name *<sup>o</sup>[r]b<sup>c</sup>n<sup>o</sup>*, where it might indicate /u/.

In these names, <sup>c</sup> is used for /a/ five times, y is used for /i/ 5 times, three of which are at the end of a name (apart from indicating consonantal /y/ in *yl*; I am not quite sure about the name *g<sup>c</sup>y*, which may render /gay/). We also find w indicating /u/ twice, and consonantal /w/ once. To sum up:

<sup>1</sup>One might think of a name /qaytan/, with infixed -y-, cf. NNPI p. 42f.

- /a/ 5 times <sup>c</sup>  
 /e/ 7 times <sup>ɔ</sup> in *Auslaut*  
 /i/ 5 times <sup>y</sup>  
 /u/ 2 times <sup>w</sup> (possibly once <sup>ɔ</sup>)

### Vowel letters in other names

In some other names vowel letters may also be present. We suppose this to be the case with *b<sup>c</sup>ʒ<sup>ɔ</sup>* (7), *gwdb<sup>c</sup>l* (38), *d<sup>c</sup>br* (8), *zw<sup>ɔ</sup>sn* (1), *ymr<sup>c</sup>w* (8), *ypt<sup>c</sup>n* (3), *kndy<sup>c</sup>l* (3), *m<sup>c</sup>nk<sup>ɔ</sup>l<sup>c</sup>t* (4), *sldy<sup>ɔ</sup>* (2), *ʒ<sup>c</sup>dbr<sup>c</sup>t* (10, 25), *tbb<sup>c</sup>* (1, 6), *ty<sup>c</sup>lty<sup>ɔ</sup>* (7). In these names <sup>c</sup> is used a number of times for /a/, <sup>y</sup> is used twice for /i/, <sup>ɔ</sup> at least once for /u/ (*sldy<sup>ɔ</sup>* has a counterpart in Latin *selidiu*, *selidiunis* (gen.)), while <sup>w</sup> for /u/ may be present in *gwdb<sup>c</sup>l*,<sup>2</sup> *zw<sup>ɔ</sup>sn*, *ymr<sup>c</sup>w*. The vocalization of these names remains uncertain nonetheless. The following conclusions can however be deduced:

- /a/ 10 times <sup>c</sup>  
 /i/ 2 times <sup>y</sup>  
 /u/ 2 times <sup>w</sup>, 1 time <sup>ɔ</sup>

### Intermediate conclusions

In light of the preceding, the following picture evolves:

- /a/ 46 times <sup>c</sup>  
 /o/ 12 times <sup>c</sup>  
 /i/ 9 times <sup>y</sup>  
 /u/ 9 times <sup>w</sup>  
 /u/ 4 times <sup>ɔ</sup>  
 /e/ 7 times <sup>c</sup> (in *Auslaut*)

### Forms of the verb *tn<sup>ɔ</sup>*

Forms of the root *tn<sup>ɔ</sup>* occur in the texts from Guelma in two different environments. In the one case the subject seems to be the stone monument on which the text is incised. This is the case with the following formations: *tn<sup>ɔ</sup>* (1, 8, 10, 11, 12, 14, 15), *t<sup>c</sup>n<sup>ɔ</sup>* (7), *t<sup>c</sup>n<sup>c</sup>* (3, 4, 6), *tn<sup>ɔ</sup>* (1), whereas the formations *tn<sup>c</sup>* (7, 9), *tn<sup>ɔ</sup>* (10, 11, 12, 14), *tyn<sup>c</sup>* (15), *tn<sup>ɔ</sup>* (38) are used when the person who erected the monument is the subject. As far as we can judge from these forms, the vowel /a/ in the first syllable is characteristic of the first group, whereas the vowel /i/ is characteristic of the second one. As this difference normally marks the qal as opposed to the pi'el, we

<sup>2</sup>Many names beginning with *gud-* are attested in Latin inscriptions from North-Africa, a few with *god-*, while names beginning with *ged-*, *gid-* or *gad-* are rare, cf. NAN.

suppose, along with many others, that this is the morphemic distinction intended. Whether the forms with /a/ in the first syllable are to be explained as passive participles, as is customary (e.g. by Hoftijzer - Jongeling s.v.), or as perfect forms of a verb meaning 'to be standing' is difficult to decide, but need not bother us here.

### Forms of the verb *zbh*

Before we turn to the vowels of this word, a remark on the first consonant is in place. In his edition of these texts Chabot used *š* to indicate the first consonant in texts 21, 26, 27, 31, 35, and *z* in texts 18, 19, 20, 25, 32, 34. It is of course common knowledge that *š* and *z* quite often resemble each other in Neo Punic script, as is the case with e.g. *t* and *n*. In cases when *t* and *n* are difficult to distinguish, nobody seems to find any problems in choosing between them according to the supposed meaning of the text. The same is the case with the short forms of *b*, *d* and *r*. So why suppose the "équivalence du son attribue à ces lettres dans la prononciation de basse époque", as Chabot does, especially since the use of historically correct consonants (excepting the laryngeals) seems to be the norm in the texts from Guelma.

The preceding remarks on the representation of vowels seem to indicate a rather straightforward situation: laryngeals are sometimes retained in historical spellings, otherwise lost. <sup>2</sup>, *w*, *y*, <sup>c</sup> are used to indicate vowels, the only problem being posed by <sup>2</sup> which may be used for *o*, *u* and *e*. The rest of the spellings of words and names of Semitic origin seem to be without much deviations from the expected, apart from the words normally derived from the root *zbh*. The following forms occur: *zbh* (20, 31), *zb<sup>2</sup>* (21, 32), *z<sup>c</sup>b<sup>2</sup>h* (35), *z<sup>c</sup>b<sup>2</sup>* (19, 26, 27), *zwb<sup>[c]</sup>* (18),<sup>3</sup> *zwb* (25),<sup>4</sup> *zb* (34).

*zbh* offers the historically correct spelling, and is therefore of no use for us. *z<sup>c</sup>b<sup>2</sup>*, *z<sup>c</sup>b<sup>2</sup>h* and *zb<sup>2</sup>* point to a pronunciation /zabo/, with or without expression of the first vowel /a/, and once with the etymologically correct *h* at the end. As we have noted in our preceding remarks, *w* normally represents the vowel *u*, which means that two different verbal forms may be used in the same context. /zabo/ is most easily explained as a qal perfect 3psm: /zabāh/ > /zabā/ > /zabo/, which is a straightforward development. *zobV* may represent a participle, supposing /zābiḥ/ > /zōbe(h)/ > /zobV/. *zb*, of course, might represent either of these. As you see, my opinion here differs

<sup>3</sup>We would rather read *zwb<sup>[2]</sup>*, but as we have no photographs or complete drawings, and Chabot seems to have seen more of these texts ('on aperçoit la trace du <sup>c</sup> final'), we do not feel that we can change his reading on this point.

<sup>4</sup>Chabot reads *z<sup>2</sup>b*.

from the one expressed in the earlier edition of DNWSI.

### Conclusion

Our investigation here addressed the question as to whether the use of vowel letters in the texts from Guelma display any systematic features. In light of our results in the preceding sections, we may conclude that *matres lectionis* were not only employed, but also in a fashion attested in Neo-Punic texts found elsewhere. In order to reach this conclusion though we had to accept one small compromise: several forms of the root *zbḥ* were explained as qal participles instead of expected qal perfect forms. This seems however a small price to pay, when compared with the gains of showing standard phonetic spellings of other words, hitherto haphazardly explained.

### Abbreviations

#### Chabot, Punica

J.-B. Chabot, "Punica", *JA*, 1916 xi/vii, pp. 77ff., 443ff., xi/viii, pp. 483ff., 1917, xi/ix, pp. 145ff., xi/x, pp. 5ff., 1918, xi/xi, pp. 249ff.; also issued separately.

#### DNWSI

J. Hoftijzer & K. Jongeling, *Dictionary of the North-West Semitic Inscriptions ...* (2 Volumes; = Handbuch der Orientalistik, erste Abteilung, Der Nahe und Mittlere Osten, Band 21), Leiden/New York/Köln, 1995.

#### Musée de Constantine

G. Doublet & P. Gauckler, *Musée de Constantine*, Paris, 1893.

#### NAN

K. Jongeling, *North-African Names from Latin Sources*, Leiden 1994.

#### NNPI

K. Jongeling, *Names in Neo-Punic Inscriptions*, dissertation, Groningen, 1984.

## THE NEO-PUNIC TEXTS FROM GUELMA

- |                                                                 |                  |
|-----------------------------------------------------------------|------------------|
| 1 transcription                                                 | 3 vocalized text |
| 2 unhistorical laryngeals presented as vowels, absent ones as * | 4 translation    |

## N 1

- |                                                                                       |                                         |
|---------------------------------------------------------------------------------------|-----------------------------------------|
| 1) $\text{tn}^{\text{c}} \text{bn} \text{ z } \text{ltb}$                             | 1) $\text{tano abn zo lə tabi-}$        |
| 2) $\text{b}^{\text{c}} \text{ }^{\text{c}}\text{štm } \text{šzw}^{\text{c}}\text{s}$ | 2) $\text{ba ištīm sə zuos-}$           |
| 3) $\text{n bn mtnbl } \text{c}^{\text{w}}\text{ }^{\text{c}}\text{w}^{\text{c}}$     | 3) $\text{an bən mutunbal awo}$         |
| 4) $\text{šnt } \text{šb}^{\text{c}}\text{m } \text{w}^{\text{c}}\text{mš}$           | 4) $\text{šanut šibīm wə amēš (wameš)}$ |
- 
- |                                                                     |                                     |
|---------------------------------------------------------------------|-------------------------------------|
| 1) $\text{tn}^{\text{c}} \text{*abn z ltb}$                         | 1) This stone was erected for Tabi- |
| 2) $\text{ba } ^{\text{c}}\text{štm } \text{šzuos}$                 | 2) ba, wife of Zuos-                |
| 3) $\text{n bn mtnb}^*\text{l } \text{*awo}$                        | 3) an, son of Mutunbal, she lived   |
| 4) $\text{šnt } \text{šb}^{\text{c}}\text{m } \text{w}^*\text{amš}$ | 4) 75 years                         |

## N 2

- |                                                                                      |                               |
|--------------------------------------------------------------------------------------|-------------------------------|
| 1) [ ]                                                                               | 1)                            |
| 2) $\text{lšdbr bn s}$                                                               | 2) $\text{lə šadbar bən sa-}$ |
| 3) $\text{ldy}^{\text{c}} \text{c}^{\text{w}}\text{ }^{\text{c}}\text{w}^{\text{c}}$ | 3) $\text{ldio awa}$          |
| 4) $\text{š}^{\text{c}}\text{nt } \text{c}^{\text{r}}\text{bīm}$                     | 4) $\text{šanut arbīm}$       |
| 5) $\text{w}^{\text{c}}\text{mš}$                                                    | 5) $\text{wə amēš (wameš)}$   |
- 
- |                                |                            |
|--------------------------------|----------------------------|
| 1)                             | 1)                         |
| 2) $\text{lšdbr bn s}$         | 2) for Shadbar, son of Sa- |
| 3) $\text{ldio } \text{*awa}$  | 3) ldio, he lived          |
| 4) $\text{šant arb}^*\text{m}$ | 4) forty years             |
| 5) $\text{w}^*\text{amš}$      | 5) and five                |

## N 3

- |                                                                                                     |                               |
|-----------------------------------------------------------------------------------------------------|-------------------------------|
| 1) $\text{c}^{\text{c}}\text{bn z } \text{t}^{\text{c}}\text{n}^{\text{c}} \text{lš}$               | 1) $\text{abn zo tana lə š-}$ |
| 2) $\text{blt bt m}^{\text{c}}\text{ll } \text{c}^{\text{w}}\text{ }^{\text{c}}\text{w}^{\text{c}}$ | 2) $\text{blt bət malal aw-}$ |
| 3) $\text{c } \text{š}^{\text{c}}\text{nt } ^{\text{c}}\text{s}$                                    | 3) $\text{a šanut es-}$       |

- 4) *rm w<sup>c</sup>mš<sup>o</sup>*  
 5) *štm šypt<sup>c</sup>n bn*  
 6) *kndy<sup>c</sup>l*

- 1) *\*abn z ʔana lš*  
 2) *blt bt mall \*aw*  
 3) *a šant \*es*  
 4) *rm w \*amš<sup>o</sup>*  
 5) *štm šyptan bn*  
 6) *kndial*

N 4

- 1) *<sup>c</sup>bn z ʔ<sup>c</sup>n<sup>c</sup>*  
 2) *ly<sup>c</sup>rtn bn m<sup>c</sup>n*  
 3) *k<sup>o</sup>l<sup>c</sup>t <sup>c</sup>w<sup>o</sup> š<sup>c</sup>n*  
 4) *t ššm wd*

- 1) *\*abn z ʔana*  
 2) *lyartn bn man*  
 3) *klat \*awo šan*  
 4) *t ššm w\*d*

- 4) *rim wə ameš i-*  
 5) *štim šə ieptan bən*  
 6) *kinidial*

- 1) This stone was erected for Si-  
 2) bolet, daughter of Malal, she live-  
 3) d twenty ye-  
 4) ars and five, wi-  
 5) fe of Ieptan, son of  
 6) Kinidial

- 1) *abn zo ʔana*  
 2) *lə yartan bən man-*  
 3) *kalat<sup>1)</sup> awo šanu-*  
 4) *t šišim wə ad (wad)*

- 1) This stone was erected  
 2) for Yartan, son of Man-  
 3) kalat, he lived year-  
 4) s sixty and one

1) cf. *mangala* NAN p. 81 and *m<sup>o</sup>nkl<sup>o</sup>t* Ibn Khaldun vi 262.

N 5

- 1) *<sup>o</sup>bn ʔn[ ] lmšr*  
 2) *bn šbm š<sup>o</sup>nt*  
 3) *[ ] w<sup>c</sup>mš*

- 1) *<sup>o</sup>bn ʔn[ ] lmšr*  
 2) *bn šb\*m šant*  
 3) *[ ] w \*amš*

- 1) *abn ʔana lə mašar*  
 2) *bən šibim šanut*  
 3) *... wə ameš (wameš)*

- 1) Stone erected for Mashar,  
 2) a man of seventy years  
 3) [ ] and five



## N 6

- 1) *c<sup>h</sup>bn z t<sup>h</sup>n<sup>c</sup> l*
- 2) *tbb<sup>c</sup> ʔšt yml*
- 3) *q[ ]š[ ]t*
- 4) *[ ]š[<sup>c</sup>]*
- 5) *[nt] šlš[m w ]*

- 1) *abn zo ʔana lə*
- 2) *tabuba išt imil-*
- 3) *q[ ]*
- 4) *[ ] š[a]-*
- 5) *nut] šəliš[im*

- 1) *\*abn z ʔana l*
- 2) *tbb<sup>a</sup> ʔšt \*iml*
- 3) *q[ ]*
- 4) *š[a]*
- 5) *[nt] šlš[m*

- 1) This stone was erected for
- 2) Tabuba, wife of Imil-
- 3) q[
- 4) y[e-
- 5) ars] thirt[y]

## N 7

- 1) *c<sup>h</sup>bn t<sup>h</sup>n<sup>ʔ</sup> lb<sup>c</sup>ly*
- 2) *c<sup>h</sup>tn bn b<sup>c</sup>š<sup>ʔ</sup> ʔn*
- 3) *c<sup>h</sup> l<sup>ʔ</sup> t<sup>h</sup>ly<sup>ʔ</sup>w*
- 4) *tmbp<sup>c</sup>smnlm<sup>1</sup>)*

- 1) *abn ʔano lə baly-*
- 2) *aton bən bašo ʔan-*
- 3) *a lo tialtio wə*
- 4) *tam bə pasim ....*

- 1) *\*abn ʔano lb<sup>c</sup>ly*
- 2) *atn bn bašo ʔn*
- 3) *a lo tialtio w*
- 4) *tm bpasm nltm*

- 1) Stone erected for Baly-
- 2) aton, son of Basho, erected
- 3) it for him Tialtio and
- 4) completed (it) with an inscription Nltm

1) The combination of *tm* (twice) in line 4 reminds one of the root *tmm*, but it is rather difficult to find a correct reading and solution. Février's (1961) reading and interpretation: *km bp<sup>2</sup>s mnlm* (which should stand for /kəmo bə pas minalatim/) is very ingenuous but not really acceptable, except for his reading of *bp<sup>c</sup>s*, because of the sense. One is inclined to see *t<sup>h</sup>ly<sup>ʔ</sup>* (Tialtio) as the name of the one who erected the stone, followed by *w* and another verb: Tialtio erected it for him and completed it with an inscription ..., or Tialtio erected the stone and someone else had the inscription made, in which case the concluding signs form the name of the second contributor.

N 8<sup>1)</sup>

- 1) *c<sup>h</sup>bn z t<sup>n</sup>*
- 2) *lhysp hš*
- 3) *dn š d<sup>c</sup>br bn ym*
- 4) *r<sup>c</sup>w*

- 1) *\*abn z t<sup>n</sup>*
- 2) *lhisp hš*
- 3) *dn š dabr bn ym*
- 4) *raw*

- 1) *abn zo tano*
- 2) *lā hişap (lisaf) ha (a) şi-*
- 3) *dun şə dabar bən yam-*
- 4) *raw*

- 1) This stone was erected
- 2) for Hisap, the cli-
- 3) ent of Dabar, son of Yam-
- 4) raw

1) for this reading, see NNPI p. 7-8.

## N 9

- 1) *g<sup>c</sup>y yl m*
- 2) *nwl<sup>p</sup> t<sup>n</sup>*
- 3) *c l<sup>p</sup> c<sup>h</sup>bn*
- 4) *n<sup>c</sup>s<sup>c</sup>y<sup>2</sup>*
- 5) *brkt bt*
- 6) *rg<sup>c</sup>t<sup>2</sup>*

- 1) *gay yl m*
- 2) *nulo t<sup>n</sup>*
- 3) *a l<sup>p</sup> \*abn*
- 4) *nasayo*
- 5) *brkt bt*
- 6) *rgate*

- 1) *gay yul ma-*
- 2) *nule tan-*
- 3) *a lo abn*
- 4) *nasayo*<sup>1)</sup>
- 5) *berikt bāt*
- 6) *rogaṭe*

- 1) Gaius Julius Ma-
- 2) nulus. Erect-
- 3) ed for him the stone
- 4) his ....
- 5) Berict, daughter of
- 6) Rogatus

1) We are inclined to follow Chabot, Punica xi 9, and translate: G.I. Manul(i)us. A stone was erected for him. Berict the daughter of Rogatus put it up.

## N 10

- 1) ʔbn z ʔnʔ
- 2) lʰbdkšr bn <sup>c</sup>
- 3) baʔšmn ʔnʔ l
- 4) ʔ <sup>c</sup>baʔšmn wʔrš̌
- 5) m̌ wš<sup>c</sup>dbr<sup>c</sup>t wʔr
- 6) š bnʔ hym

- 1) abn zo ʔano
- 2) lə abdkušor bən a-
- 3) bdešmun ʔano l-
- 4) o abdešmun wə ariš-
- 5) im wə šadbarat wə ariš
- 6) bəne im

- 1) ʔbn z ʔnʔ
- 2) lʰbdkšr bn <sup>c</sup>
- 3) baʔšmn ʔnʔ l
- 4) ʔ <sup>c</sup>baʔšmn wʔrš̌
- 5) m wšadbrat wʔrš̌
- 6) bne \*him

- 1) This stone was erected
- 2) for Abdkushor, son of A-
- 3) bdesmun, erected it for
- 4) him Abdesmun and Arish-
- 5) im and Shadbarat and Arish
- 6) the sons of his brother

## N 11

- 1) ʔbn z ʔnʔ lmtn bn
- 2) hnʔ ʔnʔ hym y
- 3) hnb<sup>c</sup>l wb<sup>c</sup>lšlk
- 4) bn hnʔ

- 1) abn zo ʔano lə mattan bən
- 2) hano ʔano ayim ya-
- 3) honbal wə balšilek
- 4) bəne hanʔ

- 1) ʔbn z ʔnʔ lmtn bn
- 2) hnʔ ʔnʔ hym y
- 3) hnb<sup>c</sup>l wb<sup>c</sup>lšlk
- 4) bn hnʔ

- 1) This stone was erected for Mat-
- tan, son 2) of Hanno, erected it his
- brothers Ya- 3) honbal and
- Balshillek, 4) sons of Hanno

## N 12

- 1) ʔbn z ʔnʔ lmlkt
- 2) h[ ʃs<sup>o</sup>dʔ ʔnʔ
- 3) lʰ <sup>c</sup>bdešmn [bn]
- 4) [ ] <sup>c</sup>by<sup>c</sup>[

- 1) abn zo ʔano lə milkat
- 2) ha[ ʃa ʔano
- 3) lo abdešmun [bən]
- 4) [ ] abia

- 1) ʔbn z ʔnʔ lmlkt

- 1) This stone was erected for Milkat

- 2) *h[ ]sda t̃n²*
- 3) *lo c̃bd\*šmn [bn]*
- 4) *[ ] \*abia[*

- 2) the [ ], erected it
- 3) for her Abdesmun, [son of]
- 4) [ ] her father

## N 13

- 1) *[*
- 2) *[w<sup>c</sup>]w² š<sup>c</sup>nt c<sup>sr</sup>*
- 3) *m w²hd*
- 4) *m̃šbt l²*

- 1)
- 2) *[w a]wo šanut esri-*
- 3) *m wə ad*
- 4) *mənšabt lo*

- 1)
- 2) *[wa]wo šant c<sup>sr</sup>*
- 3) *m w²hd*
- 4) *m̃šbt lo*

- 1)
- 2) [and li]ved years twen-
- 3) ty and one,
- 4) monument for him

## N 14

- 1) *²bn z t̃n² lb<sup>c</sup>l*
- 2) *šlk [bn*
- 3) *t̃n² [ ]<sup>c</sup>l[*
- 4) *bt b<sup>c</sup>lytn ²p*
- 5) *c<sup>l</sup>l<sup>c</sup>l[*
- 6) *m[*

- 1) *abn zo t̃ano lə bal-*
- 2) *šillek [bən*
- 3) *t̃ano [*
- 4) *bət balyaton apo*
- 5) *el [*
- 6)

- 1) *²bn z t̃n² lb<sup>c</sup>l*
- 2) *šlk [bn*
- 3) *t̃n² [ ]<sup>c</sup>l[*
- 4) *bt b<sup>c</sup>lytn ²p*
- 5) *c<sup>l</sup>l<sup>c</sup>l[*
- 6) *m[*

- 1) This stone was erected for Bal-
- 2) šillek, [son of
- 3) erected it [
- 4) daughter of Balyaton
- 5)
- 6)

## N 15

- 1) *t̃n² ²bn lm̃gr<sup>oo</sup>*
- 2) *bn y<sup>oo</sup>h̃nld<sup>1</sup>) t̃yn*

- 1) *t̃ano abn lə ngr*
- 2) *bən yaḥonld t̃in-*

3) ʔ lʔ ʔ [ ]hym[

3) o lo ? aħim

4) š<sup>c</sup>pn[

4)

5) m[ ]š[

5)

1) ʔnʔ ʔbn lmgr

1) Stone erected for Ngr,

2) bn yħnld ʔin

2) son of Yahonlid, erect-

3) ʔ lo ʔ[ ]ħim[

3) ed it for him his brother

4) š<sup>c</sup>pn[

4)

5) m[

5)

1) Is it possible to read yħnšd (cf. text 25) instead of yħnld ?

N 16<sup>1)</sup>

1) ʔbn šī lbrkʔ ʔbn

1) abn syt lə bariko bən

2) ʔrš <sup>c</sup>w<sup>c</sup> š<sup>c</sup>nt

2) ariš awa šanut

3) šlšm w<sup>c</sup>mš

3) šəlušim wə aməš (wameš)

1) ʔbn st lbrko bn

1) Stone for Bariko, son of

2) ʔrš \*awa šant

2) Arish, he lived years

3) šlšm w\*amš

3) thirty and five.

1) The reading is based upon the drawing printed by Chabot in Punica (sub xi 16). One may also think of reading *mrkʔ* instead of *brkʔ*. The name *brkʔ* is infrequent, but at least attested twice, *mrkʔ* as a representation of Latin Marcus is not attested, although we find *m<sup>c</sup>rkʔ* in Maktar.

N 17<sup>1)</sup>1) 1) <sup>c</sup>bn[

1) abn

2) [

2)

3) špʔ [

3)

1) \*abn

1) Stone

2)

2)

3)

3)

1) The first line could be read *<sup>c</sup>bn st*.

## N 18

- 1) l<sup>c</sup>dn b<sup>cl</sup> mn zwb<sup>[c]</sup>
- 2) bmlk hzrm hš<sup>[t]</sup>
- 3) lqy t̄ty lš<sup>c</sup>m<sup>[ʔ]</sup>
- 4) ʔ<sub>t</sub> q<sup>ʔ</sup>l<sup>[ʔ]</sup>

- 1) l\*adn b<sup>cl</sup> \*mn zub<sup>[</sup>
- 2) bmlk hzrm hš<sup>[</sup>
- 3) lqi t̄ti lšam<sup>[</sup>
- 4) ʔ<sub>t</sub> qol<sup>[</sup>

- 1) ladun bal amun zuba
- 2) bə molk hzrm ha išt
- 3) luqi titi lu šam<sup>[o</sup>
- 4) ət qul<sup>[o</sup>

- 1) For the lord Bal Amun, offered
- 2) as a hzrm molk-offering of a
- woman 3) Lucius Titius; that he
- may hear[ 4) his voice

## N 19

- 1) l<sup>c</sup>dn b<sup>cl</sup> mn z<sup>c</sup>b<sup>ʔ</sup> m
- 2) ylk<sup>c</sup>tn bn b<sup>c</sup>lytn bm
- 3) lk ʔšrm hyš wš<sup>c</sup>
- 4) m<sup>ʔ</sup> ʔ<sub>t</sub> qwl<sup>ʔ</sup>

- 1) l\*adn b<sup>cl</sup> \*mn zabo\* m
- 2) ilkatn bn b<sup>c</sup>lytn bm
- 3) lk ʔšrm h išt wša
- 4) mo\* ʔ<sub>t</sub> qulo

- 1) ladun bal amun zabo m-
- 2) ilkaton bən baliton bə m-
- 3) olk ʔšrm ha išt wə ša-
- 4) mo ət qulo

- 1) For the lord Bal Amun, offered M-
- 2) ilkaton, son of Baliton, as a hzrm
- m- 3) olk-offering of a man, and he
- hear- 4) ed his voice

## N 20

- 1) l<sup>ʔ</sup>dn b<sup>cl</sup> hmn zbḥ
- 2) rwm<sup>c</sup>n<sup>ʔ</sup> bmlk ʔzrm h
- 3) ʔš wš<sup>c</sup>m<sup>ʔ</sup> ʔ<sub>t</sub> qwl<sup>ʔ</sup>

- 1) l<sup>ʔ</sup>dn b<sup>cl</sup> hmn zbḥ
- 2) romane bmlk ʔzrm h
- 3) ʔš wšamo\* ʔ<sub>t</sub> qulo

- 1) ladun bal amun zabo
- 2) romane bə molk ʔzrm ha
- 3) išt wə šamo ət qulo

- 1) For the lord Bal Amun offered
- 2) Romanus as a hzrm molk-offering
- of a 3) man and he heard his voice

## N 21

1)  $l^c dn \ b^c l \ mn \ zb \ 1)$ 2)  $\text{ }^{\circ} \ bdky\check{s}r \ bmlk$ 3)  $h\check{s}r[m] \ \check{s}t \ [w]\check{s}^c$ 4)  $[m^c \ q l^{\circ}]$ 1) *ladun bal amun zab*2) *o abdkišor bə molk*3) *hšrm išt [wə] ša-*4) *[*1)  $l^* adn \ b^c l \ *mn \ zb$ 2)  $o^* \ bdk\check{i}šr \ bmlk$ 3)  $h\check{s}r[m] \ \check{s}t \ [w]\check{s}a-$ 4) *[*

1) For the lord Bal Amun offer-

2) ed Abdkishor as a hzrm

3) molk-offering of a woman and he

he- 4) [ard

1) Note the reading of *z* instead of *š* in accordance with our previous discussion (p. 121).

## N 22

1)  $l^c dn \ b^c l \ mn \ n^c \check{s}^{\circ} \ pn$ 2)  $\check{t}n^{\circ} \ bn \ m\check{g}nm \ bmlk$ 3)  $\text{ }^{\circ} \check{s}rm \ \text{ }^{\circ} \check{s}t \ n^{\circ} \check{s}^{\circ}$ 4)  $w\check{s}m^{\circ} \ qly$ 1) *ladun bal amun našo fun-*2) *ṭane bən magonim bə molk*3) *ṣšrm išt nošo*4) *wə šamo qulyo*1)  $l^c dn \ b^c l \ *mn \ našo \ pn$ 2)  $\check{t}ne \ bn \ m\check{g}nm \ bmlk$ 3)  $\text{ }^{\circ} \check{s}rm \ \text{ }^{\circ} \check{s}t \ nošo$ 4)  $w\check{s}mo^* \ qly$ 

1) For the lord Bal Amun presented

Fon- 2) tanus son of Magonim as a

hzrm 3) molk-offering of a woman,

he presented 4) and he heard his voice

## N 23

1)  $[ \ jyb^c t \ \check{s} \ b^c l \ mn \ \text{ }^{\circ} \check{t}m^{\circ}$ 2)  $[ \ jpyrm^{\circ} \ bn \ prn\check{t}^{\circ}$ 3)  $[ \ bm]l[k \ \text{ }^{\circ} z]rm \ \text{ }^{\circ} \check{s}$ 4)  $\text{ }^{\circ} \check{s}d/b/r$ 1) *jibat šə bal amun etimmo*2) *firme bən fronto*3) *bə mo]l[k ṣz]rm išt*4) *]* 1)  $jybat \ \check{s} \ b^c l \ *mn \ \text{ }^{\circ} \check{t}m^{\circ}$ 2)  $]pirme \ bn \ prn\check{t}o$ 

1) ... of Bal Amun fulfilled

2) Firmus son of Fronto

3) *bm]l[k ʔz]rm ʔš*4) *]* 3) as *hzrm* milk-offering of a man

4)

## N 24

1) *n<sup>c</sup>šʔ šdbr l<sup>c</sup>d*2) *n b<sup>c</sup>l mn bmlk ʔšr*3) *m ʔyš*1) *našo šadbar l adu-*2) *n bal amun bə molk ʔšr*3) *m iš*1) *našʔ šdbr l\*ad*2) *n b<sup>c</sup>l \*mn bmlk ʔšr*3) *m ʔiš*

1) Presented Shadbar to the lor-

2) d Bal Amun as a *hzrm* milk-offe-

3) ring of a man

N 25<sup>1)</sup>1) *l<sup>c</sup>dn b<sup>c</sup>l mn zwb bmlk*2) *ʔzrm ʔšt š<sup>c</sup>dbr<sup>c</sup>t bn yḥ*3) *[n]šd wš<sup>c</sup>m<sup>š</sup> ʔt qwl<sup>ʔ</sup>*1) *ladun bal amun zuba bə mlk*2) *ʔzrm iš<sup>t</sup> šadbrat bən yao-*3) *nšid wə šamo ət qulo*1) *l\*adn b<sup>c</sup>l \*mn zub\* bmlk*2) *ʔzrm ʔšt šadbrat bn yḥ*3) *[n]šd wšamo\* ʔt qulo*

1) For the lord Bal Amun offered as

a *hzrm* 2) milk-offering of a womanShadbrat son of Yao- 3) *nšid* and

he heard his voice

1) for the reading *zwb*, cf. e.g. Musée de Constantine, plate iii no 1.

## N 26

1) *l<sup>c</sup>dn b<sup>c</sup>l mn z<sup>c</sup>*2) *b<sup>ʔ</sup> c<sup>d</sup>s/štn bn myl*3) *k<sup>c</sup>tn bmlk hzrm*4) *ʔhš wš<sup>c</sup>m<sup>ʔ</sup> ʔt qwl<sup>ʔ</sup>*1) *ladun bal amun za-*2) *bo adstan bən mil-*3) *katon bə molk hzrm*4) *iš wə samo ət qulo*1) *l\*adn b<sup>c</sup>l \*mn za*2) *bo c<sup>d</sup>stn bn mil*3) *katn bmlk hzrm*

1) For the lord Bal Amun, offer-

2) ed Adstan son of Mil-

3) *katon* a a *hzrm* milk-offering of



4) ʔhš wšamo\* ʔt qulo

4) a man and he heard his voice

N 27

1) l<sup>c</sup>dn l[b]<sup>c</sup>l mn [

2) l [ ]z<sup>c</sup>b<sup>ʔ</sup>

3) l<sup>c</sup>[ ] bmlk [ʔ]zrm h<sup>ʔ</sup>

4) yš

1) ladun lə bal amun

2) zabo

3) bə molk ʔzrm ha-ʔ

4) iš

1) l\*adn l[b]<sup>c</sup>l \*mn [

2) ]zabo

3) bə molk ʔzrm h<sup>ʔ</sup>

4) iš

1) For the lord, for Bal Amun

2) offered

3) as an hzrm molk-offering

4) of a man

N 28

1) l<sup>c</sup>dn b<sup>c</sup>l mn n<sup>o</sup>c[ ]

2) ʔ[ ]lks<sup>o</sup> bmlk ʔ[z]r[m]

3) <sup>c</sup>st wš<sup>c</sup>m[ʔ] ʔt qwl<sup>ʔ</sup>

1) ladun bal amun na[

2) ]liks bə molk ʔzrm

3) išt wə šamo ət qulo

1) l\*adun b<sup>c</sup>l \*mn n<sup>c</sup>..

2) ʔ..lks bə molk ʔzrm

3) ašt wə šamo qulo

1) For the lord, Bal Amun pres[

2) Fe]lix as a hzrm molk-offering of

a 3) woman, and he heard his voice

N 29

1) [

2) [

3) ]ʔš[

1)

2)

3)

1)

2)

3)

1)

2)

3)

## N 30

- 1) ... l<sup>o</sup>dn
- 2)
- 3) ....<sup>o</sup>zr[m] ...

- 1) ]l<sup>o</sup>dn
- 2)
- 3) ]<sup>o</sup>zr[m]

- 1) ] ladun [
- 2)
- 3) ]<sup>o</sup>zrm

- 1) ] For the lord [
- 2)
- 3) hzrm

## N 31

- 1) l<sup>o</sup>dn b<sup>c</sup>l hmn zbḥ mgnm
- 2) bn <sup>c</sup>bdk[š]r bmlk <sup>o</sup>šrm
- 3) hyš br<sup>c</sup>k<sup>o</sup> wšmw q
- 4) l<sup>o</sup>

- 1) l <sup>o</sup>dn b<sup>c</sup>l hmn zbḥ mgnm
- 2) bn <sup>c</sup>bdk[š]r bmlk <sup>o</sup>zrm
- 3) hiš brak<sup>o</sup> wšmo\* q
- 4) lo

- 1) ladun bal amun zabo magonim
- 2) bən abdkīšor bə molk <sup>o</sup>zrm
- 3) iš barako wə šamo qu-
- 4) lo

- 1) For the lord Bal Amun offered
- Magonim 2) son of Abdkishor as a
- hzrm molk-offering 3) of a man and
- he heard his vo- 4) ice

## N 32

- 1) l<sup>c</sup>dn
- 2) b<sup>c</sup>l mn
- 3) <sup>o</sup>zb<sup>o</sup> t
- 4) y<sup>o</sup>t p
- 5) l<sup>c</sup>wy <sup>o</sup>[r]b<sup>c</sup>n
- 6) <sup>o</sup> bmlk <sup>o</sup>zrm <sup>o</sup>š
- 7) [t] wšm<sup>o</sup> ql<sup>o</sup>

- 1) l \*adn
- 2) b<sup>c</sup>l \*mn
- 3) zbo t
- 4) yte p

- 1) ladun
- 2) bal amun
- 3) zabo ti-
- 4) te f-
- 5) lavi urban-
- 6) e bə molk <sup>o</sup>zrm iš-
- 7) t wə šamo qulo

- 1) For the lord
- 2) Bal Amun
- 3) ofered Ti-
- 4) tus F-

- 5) *lawi orban*  
 6) *e bə mlk ʔzrm ʔš*  
 7) *t wšmʔ\* qlʔ*

- 5) *lavius Urban-*  
 6) *us as a hzrm molk-offering of a*  
*wom-* 7) *an and he heard his voice*

## N 33

- 1) [  
 2) [*bmlk ʔzr*]m ʔ  
 3) [*š w*]šm<sup>c</sup> qlʔ  
 1)  
 2) J ʔ  
 3) [*š w*]šm<sup>c</sup> qlo

- 1)  
 2) *Ji-*  
 3) *š wə] šamo qulo*  
 1)  
 2)  
 3) ] *heard his voice*

## N 34

- 1) *lb<sup>cl</sup> b<sup>cl</sup> mn zb mtnb<sup>cl</sup>*  
 2) *bn/t yg bmlk ʔzm cš w*  
 3) *šmʔ ʔt qlʔ*  
 1) *lb<sup>cl</sup> b<sup>cl</sup> \*mn zb\* mtnb<sup>cl</sup>*  
 2) *bn yg b mlk ʔzm aš w*  
 3) *šmo\* ʔt qlo*

- 1) *ladun bal amun zabo mutunbal*  
 2) *bən yg bə molk ʔzrm iš wə*  
 3) *šamo ət qulo*

- 1) *For the lord Bal Amun, offered*  
*Mutunbal* 2) *son of Yg as a hzrm*  
*molc-offering of a man and* 3) *he*  
*heard his voice*

## N 35

- 1) *l<sup>c</sup>d<sup>o</sup>n b<sup>cl</sup> m<sup>o</sup>n*  
 2) *z<sup>c</sup>b<sup>o</sup>h blb*  
 3) *t<sup>o</sup>r*  
 1) *l\*adon b<sup>cl</sup> \*mon*  
 2) *zabo<sup>h</sup> blb*  
 3) *t<sup>o</sup>\*r*

- 1) *ladun bal amun*  
 2) *zabo bə lib*  
 3) *tor*  
 1) *For the Lord Bal Amun*  
 2) *offered with a pure*  
 3) *heart*

## N 36

1) *lb<sup>cl</sup> b<sup>cl</sup> mn p<sup>cl</sup>*2) *ʔqlms bn ʔr*3) *[ ]l[*1) *lb<sup>cl</sup> b<sup>cl</sup> \*mn p<sup>cl</sup>*2) *ʔqlms bn ʔr*

3)

1) *ladun bal amun pel*2) *ʔqlms bən ari*3) *[š*

1) For the lord Bal Amun made

2) Oqelmas son of Ari-

3) *[sh*

## N 37

1) *g/z/š<sup>d</sup> bn qyt<sup>d</sup>n*2) *l<sup>d</sup><d>n b<sup>cl</sup> ʔmn tn[*3) *c[ š*1) *g<sup>d</sup> bn qiton*2) *l ʔdn b<sup>cl</sup> \*ʔmn tn[*

3)

1) *g<sup>d</sup> bən qiton*2) *ladun bal amun tan*

3)

1) God son of Qiton

2) For the lord Bal Amun

3)

## N 38

1) *gwd<sup>bcl</sup> bn hnb<sup>cl</sup>*2) *ty<sup>n</sup> b<sup>cl</sup> lbt<sup>d</sup>*3) *wpg<sup>d</sup> t nd<sup>cl</sup>rm*1) *gudbal bn hnb<sup>cl</sup>*2) *ty<sup>no</sup> \*ban lbt<sup>d</sup>*3) *wpg<sup>o</sup> t ndarm*1) *gudbal bən anobal*2) *ty<sup>no</sup> aban ləbito*3) *wə pago ət nədarim*

1) Gudbal son of Anobal

2) erected a stone for his daughter

3) and fulfilled his vow

## N 39

1) *tbrkt bt ʔrš*1) *tbrkt bt ʔrš*1) *tabarkat bət ariš*

1) Tabarkat daughter of Arish