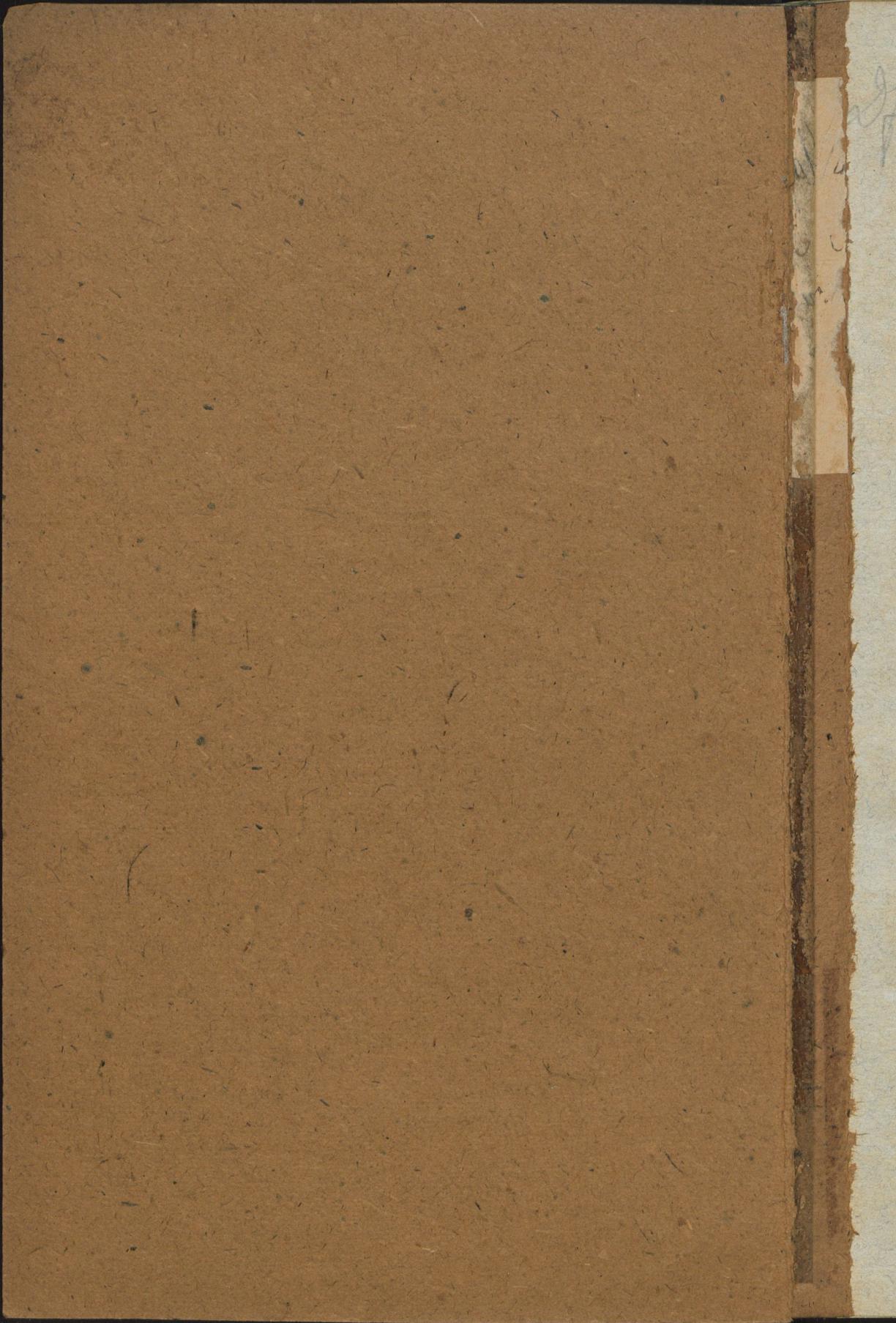


Margoliouth
Two
South Arabian
Inscriptions

1925

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THE BRITISH ACADEMY

Two South Arabian Inscriptions

Edited from Rubbings in the possession of
Major-General Sir Neill Malcolm, K.C.B.

By

D. S. Margoliouth, D.Litt.

Fellow of the Academy

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TWO SOUTH ARABIAN INSCRIPTIONS

Edited from Rubbings in the possession of
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By D. S. MARGOLIOUTH, D.LITT.,

FELLOW OF THE ACADEMY

Communicated Jan. 28, 1925

NOTE BY MAJOR-GENERAL SIR NEILL MALCOLM

The stones bearing these inscriptions form part of a large collection of South Arabian statuettes, &c., belonging to a Parsee gentleman at Aden. He informs me that all these objects, as well as a number of seals, gold ornaments, and other small articles, have been brought to Aden from a distance of 20 camels' marches. This I calculate to mean about 300 miles. The rubbings were taken for me by Captain Hembrow, A.D.C. to Lieut.-General T. E. Scott, C.B., who commands the troops at Aden.

I

Sabaean Inscription recording exploits of Il-sharah Yahdub and his brother.

	110πX 1	4	
2	2424 04πH 4πYHH 4	2	4
3	πB49 43314 02442 403		3
4	2440 0B00 3π8π 4π4 412		4
5	444 433ππ 44B40 02X4X		5
6	2900π 024422 4104X 4		6
7	049440 πB49 43314 0494		7
8	4104X 4π4 412 π449 2030		8
9	B40 24244 B44 40 4πB0 44π		9
10	2900π 4104X 34π8 4π 2144		10
11	9π12449 049440 πB49 43314 04		11
12	4422 4440 4442 0π B4π0 4π4 X		12
	342 34π8 4π 212.4		13

Y



The kings mentioned in this Inscription are known from several which have already been published, and are collected with translation by Winckler, *MVAG* 1897, p. 347 foll. The first of these made known and deciphered is Brit. Mus. 33, Osiander 35, interpreted in *ZDMG* xix. 277, and more recently by Rhodokanakis, *Studien* ii. 146; for others see *CIH* 135, 140, 299, 398, 429; also Glaser, *Die Abessinier in Arabien*, p. 117, where Glaser 424 is interpreted; the translation is somewhat improved by Hartmann, *Die Arabische Frage*, p. 151. Various epigraphists have endeavoured to enucleate the history which these inscriptions contain; the latest is Rhodokanakis, *SBWA* 198, ii. 69.

It is clear from a comparison of these texts that the Inscription, besides being fragmentary at the beginning and end, has also lost a considerable number of letters on the left-hand margin; for line 7, which ends with *ואהיהו*, 'and his brother,' is followed in line 8 by *פרעם ינהב*, whom we know to have been the father of Il-sharah Yahdub; evidently then line 7 originally proceeded *יאזל בין בני*, 'Yazil Bayan, the two sons of.' We may assume then a loss of ten letters with dividing marks at the end of line 7: and the supplement required at the end of line 3, *בן פרעם ינהב*, is of precisely the same number of letters. This furnishes guidance for supplementing the remaining lines.

The monogram which fills the right-hand corner resembles what is called *signum numinis* in *CIH* 397, &c.; a special study of such marks has been made by Grohmann, *DSWA* 58, 1914. From the amount remaining it would seem clear that not more than one complete line has been lost from the top. The missing portions contained the names of the persons, not fewer than three, who dedicated the statue. Since the *ה* with which line 6 commences is probably a fragment of the name *אלמקה*, it is likely that the god to whom the statue was offered was Almaqah of Hīrān. The name *תבערב*, of which fragments remain in line 1, evidently belongs to the father of one of the dedicators. It occurs as that of the eponymus of a year in some of the inscriptions enumerated above, but the person need not be the same in these cases.

1. This should have contained 24 letters with some dividing lines. The name *תבערב* contains six, whence 18 are lost. The supplement

הקניו אלמקה זחרן צלמ

(17 letters) will satisfy requirements, since the space occupied by the letters is not precisely the same

2. Here 10 letters, or their equivalent, have been lost. Of these three belonged to the word which begins line 3, *ישען*, doubtless a

fragment of והושען , as in Glaser 424, 6. In accordance with usage of line 2 should be followed by בדח , and this word by חמר . This furnishes nine letters, which perhaps are sufficient.

3. The supplement is furnished, as has been seen, by other inscriptions.

4. The combination חבר וועע , 'defeat and subjugation,' is found in *CIH* 2, 17, and *Brit. Mus.* 32, 5 (Osiander, l. c. 261). The third synonym, חסם , is evidently identical with the Arabic حسم , 'cut.'

The lost letters clearly contained words equivalent to *of his enemies so that*, and the enemy is likely to have been named.

5. The verb תאמנו is conjug. v. of אתם , which in *CIH* 315, 5 certainly means 'made peace'. The fifth conjugation doubtless meant 'adopted a peaceful attitude', or 'sued for peace'. The word which follows רתצהן may be identified with the Arabic ارتفع , meaning 'excused themselves'. The word בברן which follows resembles ברן in *CIH* 292, 2, where it is something that is 'taken'. Glaser, *AJN* 17, 18, deals with this word in his own philological style; probably we may render it 'benevolence', بكر , here in the sense of 'gift'. The fragment דחק may perhaps be supplemented דחקה , not, however, in the sense of 'territory', but as the name of a place, Ḥaql , mentioned by Khazrajī (transl. i. 184; text i. 190); Hamdānī mentions several places whose names are compounded with this word. The other missing eleven letters are likely to have been עדר אלמק and if this makes a supplement of twelve where the normal number would be ten it may be observed that the letter ך , which occurs twice, occupies very little space, and the same is the case with ס .

6. The phrase תאולן בופים , 'successful raid,' is found in *CIH* 334, 42, and elsewhere. Since it is probable that the fragment איהו at the commencement of line 7 should be supplemented מראיהו , 'his two masters,' the import of the missing words in line 6 is likely to have been 'when So-and-so rebelled against'.

7. The letters missing have been supplied as above.

8. The word תאולן , 'raid,' in this line is a permutative of the same in line 6 above. The fragment באי at the commencement of line 9 can be supplemented סבאי from *CIH* 407, 17, בכנ סבאו ועבאו . If the word בופים has fallen out after תאולן we shall have nine letters, which perhaps form an adequate supplement.

9. The final הצ is doubtless to be supplemented הצרמות , 'Ḥadramaut,' as in Glaser 119, 5 (*Die Abessinier usw.*, p. 105). The other lost letters are likely to have meant 'against the forces of', or something similar.

10. The name זכנר is found as that of a clan, see Hartmann's *Index*.

The name אטלם is found in Arabic as a local name; but there are personal names derived from the same root. Since the word means 'more unjust', there is a possibility that it may be a contemptuous substitute for some name meaning 'Juster'.

11-13. The sense of these lines is determined by the final מהר, which is clearly to be supplemented מהרגם, 'a slaying,' and this slaughter was carried out on troops commanded by 'their two masters', of whom Azlam b. Zabnur was one. It is likely that the fragment הו at the commencement of line 11 is the remains of אלמקה, who is thanked for bestowing this slaughter on the two kings leading the forces of Saba, and בהץ, a tribe known from an inscription published by H. Derenbourg (*Revue Archéologique* xxxv. 13; *Marseilles* xi). It is not easy to supplement the fragment ה with which line 12 commences.

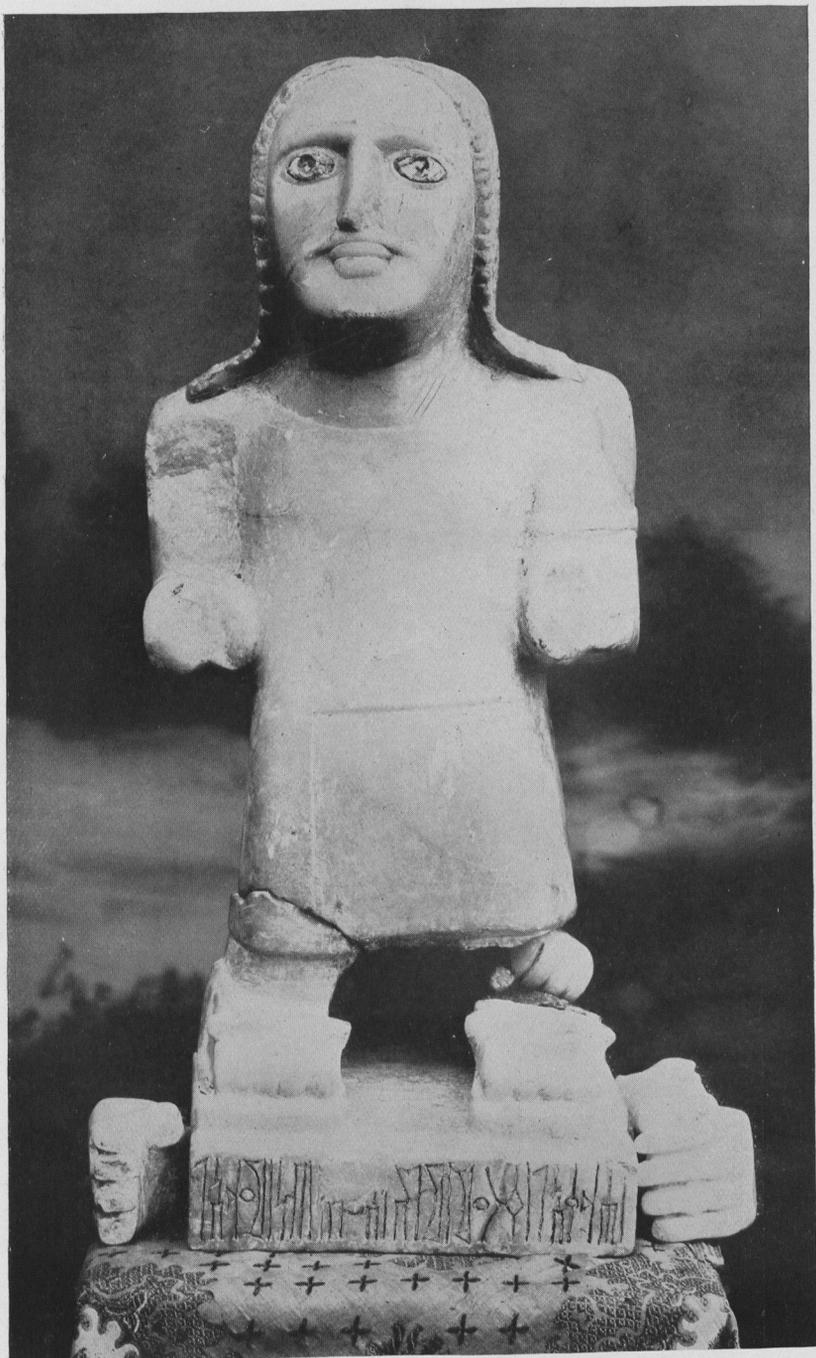
The whole may now be given in Hebrew letters with such supplements as are certain or probable.

1	תבעכ]רב הקניו אלמקה דחרן צלמ
2	נ דדהבנ דבהו חמדמ]ברת חמר והו
3	שענ מראהמו אלשרה יחצב [בנ פרעמ ינהב
4	מלכ סבא בתבר ווצע וחסמ]
5	תאתמו ורתצחנ בבררנ דחק]ל ובודת סעד אלמק
6	ה תאולנ מראהמו בופימ]מר
7	איהו אלשרה יחצב ואחיהו]יאול בן בני
8	פרעמ ינהב מלכ סבא תאולנ]ס
9	באי וצבא עדי ארצ חמירמ וחצ]רמות
10	אטלמ בן זבנר תאולנ בופימ]עבר
11	הו אלשרה יחצב ואחיהו יאול ב]נ
12	ת סבא ובחצ בעמ אסד וקהי מראי]המו
13	אטלמ בן זבנר מהר]גמ

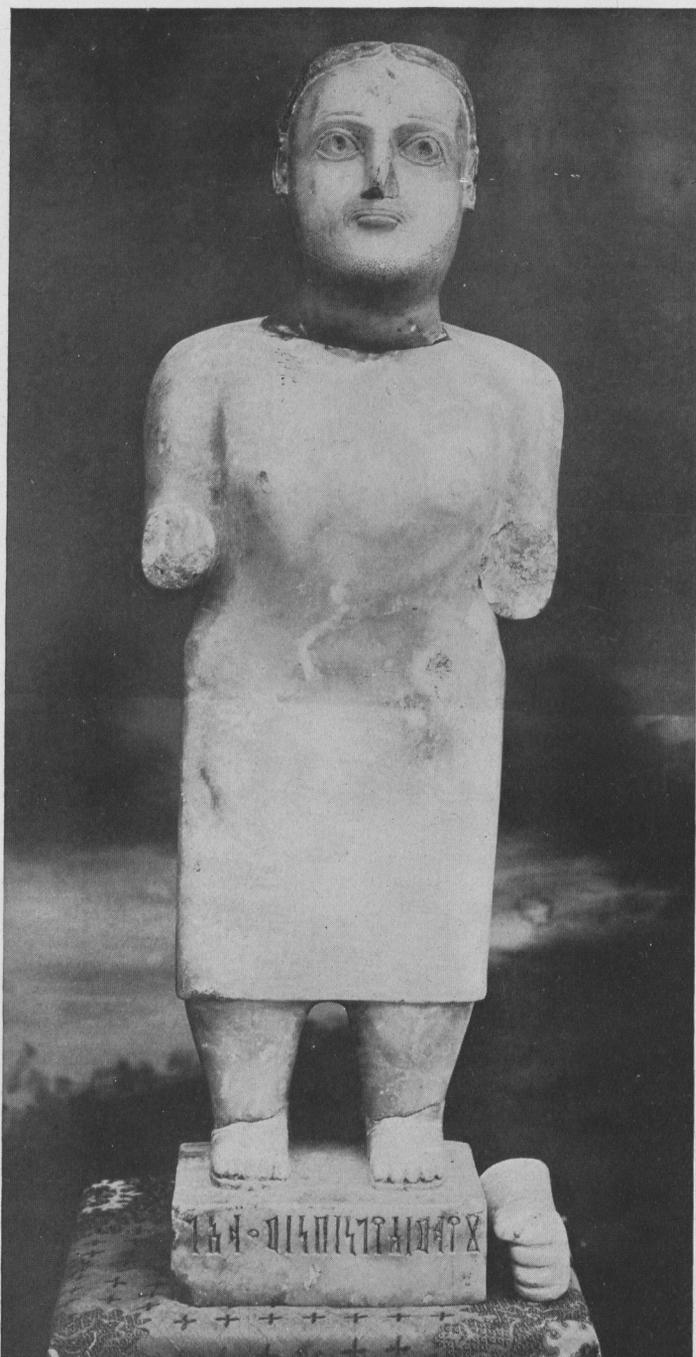
This may be rendered—

A.B. son of C.D., E.F. son of G.H. and Y.Z. son of

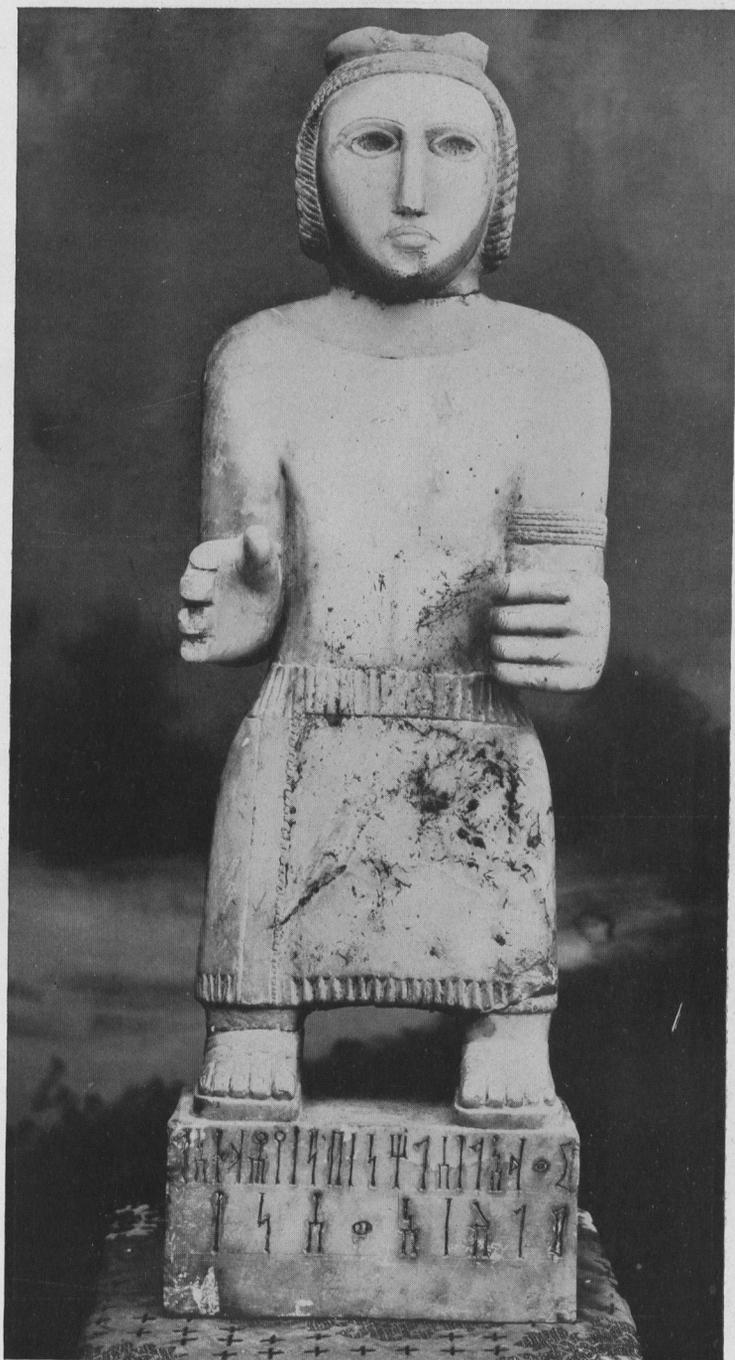
1. Tubb'akarib dedicated to Almaqah of Hirrān the im-
2. age of gold which is upon it, out of gratitude for that he aided and as-
3. sisted their lord Il-sharah Yahdub son of Far^m Yanhub
4. king of Saba by the defeat, subjugation and reduction of his enemies so that
5. they sued for peace and offered apologies with the gift of Ḥaql; and because Almaqah brought about



YAŞDUQIL FAR'm, KING OF AUSAN, SON OF MA'ADIL



ZAID^m SAILĀN, SON OF MA'ADIL ...



MA'ADIL SALḤĀN, SON OF YAṢDUQIL,
KING OF AUSĀN



YAŞDUQIL FAR'^m SHARAḤ'AT, KING OF A-
USĀN, SON OF MA'ADIL SALĤĀN, KING OF AUSĀN

6. the raid of their lord with safety, *when X rebelled against his two mas-*
7. *ters, Il-sharah Yahḍub and his brother Yazil Bayān, sons of*
8. *Far^m Yanhub king of Saba, a raid with success which they undertook, in-*
9. *vading and waging war in the country of Ḥimyar and Ḥaḍramaut, against the forces of*
10. *Azlam b. Zabnur, a raid with success. And because Almaqahu granted*
11. *Il-sharah Yahḍub and his brother Yazil Bayān, at the head of the forces*
12. *of Saba and Bāhiḍ on the troops commanded by their two masters, - - son of*
13. *- - and Azlam b. Zabnur slaughter*

As compared with the other inscriptions wherein these persons are mentioned it is observable that the brothers are not as yet kings, and their father has not the title *king of Saba and Dhū Raidan*, which they afterwards take, but only *king of Saba*. Further, in some other inscriptions Il-sharah is called *Kabīr Aqyān*, a title of which the import is obscure; in Brit. Mus. 33, when he and his brother are already kings, they proceed to confer certain rights on those who have the title *kabīr Aqyān*. It is reasonable to suppose that Il-sharah Yahḍub had not yet obtained the humbler title when this inscription was composed, since otherwise we should expect that it would have been recorded.

On the evidence of the Periplus, which belongs to the first century of our era, Hartmann places these kings somewhere about the beginning of that period. The arguments of Glaser, *Die Abessinier usw.*, p. 115 foll., who places the events well before the Sabaeen era, 115 B. C., seem to the present writer convincing. It is clear that a whole series of wars led to the establishment of a kingdom of Saba and Raidan, which is likely to have introduced an era; at the commencement of this series our inscription evidently stands. It is to be regretted that in the excellent monograph of Winckler no attempt is made to arrange the inscriptions in chronological order.

II

Tablet of Yaşduqil Far^m Sharah'at, King of Ausān.

◊ 1ሕፋዳሕየ ኃጋጋጋ	1
ፀ ካጠ Xፀሕፋዳሕ ጋጋጋ	2
1ፀ ካሐዳሕ ሰ1ጋጋጋ	3
ጸ ካጋጋጋ ካጋጋጋ	4
1ሕፀ Xሕ1ጋጋጋ ጋጋጋ	5
ኃጋጋጋ ካጠ ሐጋጋጋጋጋ ካጋጋ	6
ሕጋጋጋጋጋ ጋጋጋጋጋጋ ሰጋጋ	7
ፀሕ ሰ1ጋጋጋ ካጠ ፀፀሐ1ፀ	8
ሐጋጋጋ ሕፋፀ ጋጋጋ ካሐ	9
ሐ1ሕሐጋጋጋ ጋጋጋ	10

The kingdom of Ausān was known from an inscription published in *RÉS* no. 454, and noticed by Hartmann, *A.F.* 185, to which one that is similar though fragmentary was reproduced by Lidzbarski, *Ephemeris* ii. 385; these two inscriptions belong to the king of our tablet, or one with the same name. Extracts from another inscription of great interest, dealing with this kingdom, were given by Glaser, *Geographie usw. Arabiens*, p. 89, and *AJN* 159. This inscription, which records the fall of the kingdom, implies that it was of considerable size and importance; at the final catastrophe 16,000 men were slain and 40,000 captured; a whole number of places are enumerated which had formed part of its territories.

Among the antiquities belonging to the collection whence the new inscription is taken are some four alabaster statues, representing kings or princes of Ausān. They bear the following names:

1. 1ሕፋፀጋጋጋ|ካጠ|ካሐዳሕ|ሰ1ጋጋጋ|ጋጋጋጋጋ|1ሕፋዳሕየ
Yaşduqil Far^m, king of Ausān, son of Ma'adil.

2. 1ሕፋፀጋጋጋ|ካጠ|ካ1ጋጋጋ|ጋጋጋጋጋ
Zaid^m Sailān, son of Ma'adil.

8 PROCEEDINGS OF THE BRITISH ACADEMY

The whole may then be transliterated, and rendered :

- | | |
|----|------------------|
| 1 | מעמר יצדקאל פ |
| 2 | רעמ שררעת בנ ו |
| 3 | דמ מלכ אוסנ ול |
| 4 | יחר בדנ בררנ ד |
| 5 | ת בר ומלאת ואל |
| 6 | שנ סוחשם בנ בר |
| 7 | הם למעמרמ בימטא |
| 8 | עלסוו בנ אמלכ או |
| 9 | סנ חג וקה אבם |
| 10 | סמ במסאלם |

1. *Altar of Incense of Yaşduqil Fa*
2. *r^m Sharah'at, son of Wa*
3. *dd, king of Ausān. And let*
4. *it be established by this notification for*
5. *ever and all time and let*
6. *it be obligatory to consecrate it from his*
7. *notification for an altar of incense whereupon*
8. *offerings shall be made by the kings of Au-*
9. *sān, because their father commanded*
10. *them thus by his behest.*

Examples of Sabaeen altars are given by Grohmann, *DSWA* 58, 1914, pp. 38-41. The purpose of this order seems to be to use this altar for ἀγνὰ θύματα only. The Israelitish altar of incense was also of the very greatest sanctity. A sketch of a מעמר is given by Hommel, *Chrestomathie*, p. 67.

LIST OF WORDS

S = Sabaeen Inscription ; A = Ausanian Inscription ; P = Portraits.

<p>סם אבס* A 9 תאולן S 6, 8, 10 אוסן A 3, 8 ; P 1, 3, 4 אחיהו S 7 אטלם S 10, 13 אל*שן A 5 אלשרה S 3, 7, 11 אסד S 12 ארין S 9 תאתמו S 5 בר A 5 בחין S 12 בין S 11 בן S 10, 13 ; A 2 ; P 1-4 בן = מן A 6, 8 בעם S 12 בררן S 5 בר*תן A 4 : בר*תם A 6 דהבן S 2 דין A 4 ד*ת A 4 מהר]גם S 13 ו*דם A 2 סוחשם A 6 בופים S 6, 10 וצע S 4 וקה A 9 ; וקהי S 12 הו]שען S 3 זבנר S 10, 13 זידם P 2 חג A 9</p>	<p>חמדם S 2 חמירם S 9 חסם S 4 חצ]רמות S 9 ול*יהר A 3 חק]ל S 5 יאול S 11 יחצב S 3, 7, 11 ינהב S 8 יצדקאל A 1 ; P 1, 3, 4 מלאח A 5 מלך S 4, 8 ; A 3 ; P 1, 3, 4 ; אמלך A 8 מעראל P 1-4 בימטא A 7 מראי]המו : מר]איהו S 7 : מראהמו S 3, 6 ; S 12 מסאלם A 10 סבא S 4, 8, 12 ס]באי S 9 סילן P 2 סלחן P 3 עדי S 9 עלסו A 8 מעמרם A 1 : מעמר A 7 פרעם S 8 ; A 1 ; P 1 צבא S 9 רתצחן S 5 שרחעת A 2 ; P 4 תבעכ]רב S 1 תבר S 4</p>
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Most of the abbreviations are familiar. Rh. is for Rhodokanakis ; Kat. i = *Katabanische Texte zur Bodenvirtschaft* SBWA 194 ; Kat. ii the continuation SBWA 198. Grundsatz stands for *Der Grundsatz der Öffentlichkeit in den südarabischen Urkunden* SBWA 177.



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