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# The city-states of the Jawf at the dawn of Ancient South Arabian history (8th-6th centuries BCE). III.

Mounir Arbach, Irene Rossi

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THE CITY-STATES OF THE JAWF AT THE DAWN  
OF ANCIENT SOUTH ARABIAN HISTORY  
(8<sup>TH</sup>-6<sup>TH</sup> CENTURIES BCE)

III

Mounir Arbach and Irene Rossi

A LEXICAL AND ONOMASTIC INDEX  
OF THE INSCRIPTIONS

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*The city-states of the Jawf at the dawn of Ancient South Arabian history  
(8<sup>th</sup>–6<sup>th</sup> centuries BCE)*

III. MOUNIR ARBACH, IRENE ROSSI

*A lexical and onomastic index of the inscriptions*

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## TABLE OF CONTENTS

<i>Preface</i>	7
Introduction	9
Lexical index	10
Onomastic index	15
Latin characters transliterating the ASA alphabet	19
Grammatical abbreviations and philological signs	19

## LEXICAL INDEX

’	23
‘	29
B	34
D	42
Ḑ	42
Ḑ̇	46
F	46
G	49
Ḡ	50
H	51
Ḥ	53
Ḥ̇	54
K	57

L	60
M	61
N	63
Q	67
R	70
S <sup>1</sup>	73
S <sup>2</sup>	76
S <sup>3</sup>	80
Š	81
T	83
Ṭ	83
W	86
Y	90
Z	91
Ciphers	92

#### ONOMASTIC INDEX

Royal names	97
Person names	107
Names of kingdoms, tribes, clans, lineages and nisba	124
Names of gods	131
Names of sanctuaries and temples	138
Names of places	139
Name of month	143

## *Preface*

This volume, which is the third of the work *The city-states of the Jawf at the dawn of Ancient South Arabian history*, is devoted to the study of the lexicon and the onomastics attested in the corpus of inscriptions dated between the 8<sup>th</sup> and the 6<sup>th</sup> c. BCE and which hail from the following political entities – Nashshān, Kamna, Haram, Ma‘īn and Inabba’ – whose history and epigraphic production have been analysed in detail in Volumes I and II respectively.

Volume III offers an overview of the state of the art – albeit fragmentary – of the Minaic language in its archaic phase. It provides the reader with an index of the lexical items of this epigraphic corpus (curated by I. Rossi), organised by root and provided with grammatical analyses, translations, lists of occurrences and sample contexts, and with an index of onomastic items (curated by M. Arbach), organised by onomastic typology and also provided with lists of occurrences.

The Minaic lexicon has been considerably enriched in recent years, thanks to the hundred or so inscriptions dating from the 8<sup>th</sup> and 7<sup>th</sup> centuries BCE. It already allows us to appreciate the specificity of this early phase of Minaic in relation to its later attestation, as well as in relation to other South Arabian languages, notably Sabaic, which was also sporadically used alongside Minaic in the Jawf city-states. The same is true for the onomastics of the Minaic inscriptions of this period. Besides the common points with South Arabian onomastics, it also reveals singularities reflecting the political, social and religious organization of the five city-states of the Jawf at the beginning of the Ancient South Arabian history.



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We would like to express our gratitude to Prof. Alessandra Avanzini, director of the *Arabia Antica* series, for her kindness and her precious advice; to Dr Alessandra Lombardi, for her infinite patience and her meticulous work in creating the layout of this book; to Mr. Geoff Phillips, for his vigilant proofreading of the English; and to all those who have contributed in any way to the culmination of this volume.

## INTRODUCTION

There is no longer any doubt today that Minaic appears as a distinct language from its sister languages – Sabaic, Qatabanic and Ḥaḍramitic – even going back as early as the 8<sup>th</sup> century BCE. This is evidenced by inscriptions from the ancient sites in the Jawf valley, respectively from northwest to southeast: Nashshān, Kamna, Haram, Qarnā (the capital of the kingdom of Maʿīn), Inabbaʿ and, from the 6<sup>th</sup> century BCE onwards, Yathill (now Barāqish).

The numerous epigraphic discoveries of the last two decades, some, unfortunately, from clandestine excavations, have considerably enriched the Minaic corpus both on a lexical and on an onomastic level. To give an idea, when one of the two authors of this volume, Mounir Arbach, presented in 1993 a lexicon then called Madhābaean,<sup>1</sup> the Minaic corpus was composed of nearly 860 inscriptions, while today it reaches nearly 1850 inscriptions, of which nearly a hundred texts date from the 8<sup>th</sup> c. BCE.

The corpus of inscriptions studied in Volume II of this work by Irene Rossi, includes ca. 280 inscriptions covering the period of the 8<sup>th</sup>–6<sup>th</sup> c. BCE.

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<sup>1</sup> This appellation is formed from the name of the wādī Madhāb that runs through the Jawf region. The name Madhābaean was used at the time to refer to the language of the set of inscriptions of the Jawf cities encompassing that of the kingdom of Maʿīn, the earliest of which was dated to the 7<sup>th</sup> century BCE, while today early inscriptions from Qarnā, Maʿīn's capital city, are dated to the 8<sup>th</sup> century BC. In this work, it is the label Minaic that designates the language of inscriptions from the city-states of Jawf and the kingdom of Maʿīn proper, since its earliest attestations until the 1<sup>st</sup> century BCE. On this, see also the *Terminological precisions* in the *Introduction* of Volume II.

Although it is not exhaustive, due to the great gaps in the documentation, this corpus offers for the first time a state of the Minaic language attested in its first historical phase.

### *Lexical index*

This corpus is characterised, starting from the most ancient texts of the 8<sup>th</sup> c. BCE, by the recurrence of a stereotyped vocabulary and of formulaic expressions related to specific contents and textual genres, which presuppose a phase of elaboration of scribal canons. In Volume II of this work, textual patterns and phraseology of each genre have been analysed in detail. Suffice to recall here that their study allows the tracing of the specificities of this writing culture with respect to the Sabaean one, or to the later Minaean phases.

For instance, the authors of the inscriptions are identified by their patronymics and/or the names of their families (introduced by the pronoun *ḏ*), but often also by their clan name (introduced by the syntagm *ḏ- 'hl*), which is not the case of the other ASA corpora. Moreover, typical of this period is the identification of authors through filiation ( 'b 'father of', 'm 'mother of'), often resulting in long lists of persons' names at the beginning of the texts.

Each genre features a specific main formula based on the verb of the act performed and which is fixed for future record by the inscriptions: mainly *bny* for constructions; *s'ḥḏt* for inaugurations; *s<sup>3</sup>l'* for dedications, as opposed to Sabaic *hqny*. In this corpus, the one instance of *s<sup>3</sup>l'* suggests that it was introduced in Minaic as a calque from Sabaic. As such, its larger use in later times will never completely replace *s<sup>3</sup>l'*. While these formulae appear to have been already standardised in the 8<sup>th</sup> c. BCE, this corpus provides a means of detecting an evolution in the setting of the lexicon of expiation inscriptions. The main verb appears to have been originally *ntḏr*, to which 'rs<sup>2</sup> was then preponed in coordination and later replaced by *nthy* in the 'classical' formula *nthy w-ntḏr*, here first attested in an inscription from Kamna. The legal/administrative texts of this archaic period are too sporadic to attempt a description of their phraseology; however, they already bear witness to lexical items and expressions which will recur in later texts as standard legal vocabulary (e.g., 's<sup>3</sup>y; b ḥg; fth; kl ḏ-dyn; l t'ly; s<sup>3</sup>m<sup>3</sup>; ṣ(t)dq, etc.).

The typical formula introducing the record of rituals or socially relevant events at the basis of the dedicatory or construction act, is the conjunc-

tion *ywm* ‘when’ for temporal subordinates. The worship actions recorded, which are normally sacrifices and offerings, are also normally evoked through stereotyped collocations (*dbh ... w-ʿrb mṯy ... w-rḏw-sʿfnwt*).

Finally, other formulae are based on nouns introduced by the preposition *b-* (‘with, by’). Some of them appear to be specific to this archaic corpus (like *b-rʿz* ‘with the help of’ + theonyms, which can be used as a diagnostic feature), others will only be sporadically used in later texts (e.g. *b-ʿhwt* ‘with the brotherhood of’ + royal names). On the other hand, (*b*)-*krb* ‘under/ as an obligation’, followed by the verbs *ktrb* and/or *sʿbrr*, and *b-fr* ‘among/ as firstfruits’, used to point to the reason and nature of the dedications, will later have major success in Minaic epigraphy. The sporadic attestations of *b-ḏn* are instead a shared feature with Ḥaḏramitic.

From a quantitative point of view, given the number of texts of dedication and inauguration in this period, but also the obvious constant reference – also in other genres – to the religious sphere permeating every aspect of life, this results in a preponderance of the lexicon of cult in the vocabulary of this early corpus.

The inclusion in this corpus of some texts of the early 6<sup>th</sup> c. BCE Maʿīn, probably dating to the first phase of federation with the formerly Sabaic city of Yathill, provide elements for a reflection on the evolution of language use after this major event in the Jawf’s history – both as regards grammar, as mentioned above, but also lexicon and phraseology. One example for all: it is in this period, and specifically from the sanctuary of Shaqab al-Manaṣṣa south of Yathill, that the formulae built on the verb *rṯd* ‘to commit (to the gods’ protection)’, already attested in concise expressions in some earlier texts, appear to be expanded with the specification of the type of violations inscriptions should be protected against (e.g., removal, breakage, destruction), through the addition of relative clauses: e.g., *w-rṯd sʿtr-sʿmn w-sʿlʿ-sʿmn ʿttr sʿrqn w-ḏ-[y]hrq w-ḏyt w-sʿmm [b]n ḏ-ysʿfʿy-sʿ w-ḏysʿnkr-sʿ*. The typologies of violations will still be diversified in later texts, massively featuring this kind of apotropaic clauses. As a side note, some other verbs indicating the violations in later inscriptions – *fʿsʿ* and *msʿr*, besides *sʿfʿy* and *sʿnkr* of the above example – were already attested once in this corpus in the narration of the infringements perpetrated against dedications and ordinances in the expiation text Shaqab 19.

As highlighted in the *Introduction* to Volume II, this early corpus provides evidence for the main diagnostic features of the Minaic language to be

already present in the monumental texts of the first half of the 8<sup>th</sup> c. BCE, such as the *s*'- causative prefix (cf. the verb *s*'*hdt* 'to inaugurate'). Other such diagnostic features recurring in the corpus are: the *s*'-based personal pronouns, the un-expressed plural and dual endings of verbs at the suffix conjugation, the absence of the T-prefixed stem, the attestation in writing of the reduplicating form of the T-infixed stem at the infinitive (*ft* 'l pattern), the datival preposition *k*-, and the negator *l*- (also having the augmented form *lhm*).

Other features, which appear to be well represented in later texts, occur here only sporadically, allowing the tracing of some chronological developments in the Minaic language, which may have been largely related to historical and political changes, affecting the use of language and the canons of the scribal schools.

For instance, the non-etymological *-h* (the so-called 'parasitic *h*') is sporadically attested on the *nomen regens* of constructs in a few texts belonging to the latest phase considered in this corpus (late 7<sup>th</sup>–6<sup>th</sup> c. BCE), while it is more consistently used in later inscriptions.

The scarcity of narrative contexts together with the extensive use of formulaic constructs built with a proper name as *nomen rectum*, results in a proliferation of nouns in the construct state and a scarcity of indeterminate and determinate nouns. As a general trend, the occurrences of most indeterminate nouns in this corpus appear to be deprived of any morphological mark: the use of mimation on singular/broken plural nouns is extremely sporadic, even when its presence would be required according to the context or to later Minaic parallels (cf. the expression 'in (times of) war and peace': *b-dr w-s'lm* instead of *b-drm w-s'lmm*). The determination mark seems to be consistently used, but there are some instances of nouns deprived of any mark when the determination mark would be expected, for instance in identifying the object of a dedication, which normally corresponds to the text-bearing support itself (cf. *s*'*l* ' *ttr d-rsfmhrm* 'dedicated to *ttr d-Rsf* a(?) sacred object' in a text of the 8<sup>th</sup> c. BCE vs *s*'*l* ' *ttr d-grb mšrbn* 'dedicated to *ttr d- grb* the altar' in a text of the 7<sup>th</sup> c. BCE). As regards noun number, this corpus confirms the substantial use of broken plurals in ASA. Excluding the 'f'l pattern, this contributes to uncertainty in the detection of the number (e.g. in (*m*)f'*l* vs (*m*)f'*lt* patterns), especially in the case of *hapaxes* or rarely attested lexemes. On the other hand, the use of collective nouns is remarkable (e.g. *wld* 'offspring' instead of 'wld or *bhn* 'sons'; *qny* 'properties'; 'dn 'faculties'; *hr w-[ 'g]r w-gbr* 'free men and dependants and clients').

As a consequence, the understanding of the state, number and sometimes of the gender of substantives is often undermined.

This difficulty also concerns verbal items. The system of prefixed verbs remains only partially documented. That of suffixed verbs is well known; however, sometimes the detection of the verbal number and the association with the correct subject of the verb is prevented, especially in fragmentary contexts, because suffixed verbs present no morphological distinction in the spelling of 3<sup>rd</sup> person masculine singular, dual and plural forms. The typical ambiguity of the unvocalised Semitic scripts, which often affects a thorough understanding of the texts, is here amplified by the concise and formulaic nature of the epigraphic communication, making extensive use of syntactical devices such as asyndetic relative clauses, often built on paronomastic expressions, and implied changes in the subjects of coordinated verbs (see e.g. the formulae *w- 'rb* (subj.=dedicant) *m̄' y* + theonym + *w-rd̄w-s'* (subj.=god) *fnwt*; see also discussions of the syntagm *w-kyl kyl*: 'and he/they measured the measure', or 'and the measure that he/they measured).

As a number of lexical items and some specific occurrences escape our full understanding, it is important to stress that the present work remains an attempt at a grammatical and semantic description and normalisation of the lexicon of the early Minaic monumental inscriptions. It often raises questions, rather than solves them.

Because of its close relationship with the kingdom of Saba', sometimes conflicting and sometimes in alliance/allegiance, and because of the Sabaean hegemonic policy exercised in the 8<sup>th</sup>–6<sup>th</sup> c. BC, it is not surprising to see Sabaic inscriptions alongside Minaic ones in this corpus. Around 20 inscriptions – most of them from Haram, a handful from Kamna and even fewer from Nashshān – present some Sabaic morphological features (e.g. *h*- prefix for the causative stem and *h*-based personal pronouns).

Some of them are fully Sabaic texts, i.e. commissioned by Sabaeans and possessing consistent Sabaic morphology and formulae, with references to Sabaean deities and rulers. They include, for instance, the late 8<sup>th</sup> c. BCE inscription on a bronze altar dedicated by the Sabaean king Yatha 'amar Watār (AO 31929), and a contemporary limestone slab from Kamna bearing two inscriptions whose respective authors are a man of Sabaean origin and his Minaean wife, each with the wording of the text in his/her own language including respective formulaic lexicon (Kamna 30).

Other texts, though linguistically Sabaic, were commissioned by local city-state inhabitants and reveal the local scribal context in the use of ste-

reotyped lexica and formulae such as *ḡ-ʿhl* and *b-r ʿz* – which are not typical at all of Sabaic – and even *sʿlʿ*, the main dedicatory Minaic verb (see al-Jawf 04.8 from Nashshān). This is especially the case of the texts from Haram (e.g., Haram 15), which suggest that the use of Sabaic is here related to a will to pay tribute to Haram’s ally in the war against Nashshān rather than to the presence of a Sabaean community. An interesting case is that of Kamna 33, thought to come from Kamna, featuring the Sabaic dedicatory verb *hqny* and personal pronoun *-hmy*, but the formula *krb sʿbrr* maintains the *sʿ-* Minaic causative prefix. Interestingly enough, texts such as Kamna 33, 34 and AO 31929 allow the tracing of lexical parallels with the contemporary Sabaic royal accounts of the wars waged in the Jawf (DAI Širwāḥ 2005-50 and RES 3945).

Finally, an isolated case of a morphological hybrid is that of the Nashshānite inscription Moussaïeff 22, combining Minaic features – namely the notation of the mark of the nominal dual construct noun (*mlky*) which is absent in Early Sabaic, and *-sʿ* personal pronoun and causative prefix – alongside Sabaic features – the notation of the mark of the 3<sup>rd</sup> person plural suffix conjugation verb *sʿḥdṭw* and the personal pronoun *-hmy*.

Because it represents only a part of the wider lexical landscape of Minaic epigraphy, besides also including words from Sabaic inscriptions, this compilation was not conceived as a proper dictionary but rather as a lexical index built with a bottom-up approach, starting from the single occurrences in the texts of the corpus of Volume II. However, it seemed useful to organise lexical items by their respective roots, which are arranged in Latin alphabetical order.

Under each root entry, the list of the related lexical items is provided according to a grammatical criterion rather than an alphabetic one: firstly the verbs associated with the root – the 3<sup>rd</sup> person masculine singular form of the suffix conjugation, if any are present, then the other conjugated forms; secondly, the nouns – starting from the forms devoid of morphological marks of the state, if any; finally, the other parts of speech. Every word-form (i.e. differing in spelling) is recorded as a separate item.

Indication of the meaning(s) of each item is provided, followed by its grammatical analysis. For any further inflected forms of a given word (either homograph or not), repetition of the meaning is avoided, but differences in analysis are highlighted. Only certain part-of-speech and morphological information derived from the specific occurrences in the corpus of Volume II is reported in the analysis. Note that even when a noun is known

to be of a specific gender, based on its attestations in other Minaic and/or ASA texts, this information is not recorded if the occurrences in the current corpus do not bear witness to it.

For each item, the epigraphic sigla of the inscriptions where they occur, added with the specific line number(s), are provided. When the occurrence is restored in lacuna but is certain, the line number is given between brackets; if its restoration remains hypothetical, that occurrence is not reported here. When not specified, the text is Minaic; in few cases, there are no diagnostic elements to prove it is not Minaic. The specification of the language of the inscription is added between round brackets only for Early Sabaic texts (ES) and texts featuring both Early Sabaic and Minaic traits (ES+M).

In order to provide the reader with elements useful to an understanding of the words and their potential different meanings or uses, for each item the most relevant examples of contexts taken from the inscriptions of the corpus are included. Note that to ease the readability of the original texts, some editorial signs have been avoided (e.g., uncertain readings' brackets), but integrations and lacunae have been maintained.

More information and discussion of problematic words, with relevant bibliographical references, can be found in the philological edition of the inscriptions in Volume II.

### *Onomastic index*

As with the lexicon, we felt it was essential to produce an index of names in order to better detect the onomastic characteristics of Minaean inscriptions during this early phase of the formation of the cities and kingdoms of the Jawf region.

The classification of names in alphabetical order and by categories and subsets facilitates research in the volume; it also allows, through references of the inscriptions, to better define within each category the frequency and therefore the importance or the rarity of the names, whether they are of people or even of divinities, etc.

It should be borne in mind that the 'official' nature of the documentation which has come down to us, in the absence of literary and mythological texts and the scarcity of everyday texts, does not allow us to paint an exhaustive picture of ancient society of the cities of the Jawf in the 8<sup>th</sup>–6<sup>th</sup> c. BCE in all its facets: its actors, its beliefs, its activities, and its places. However, this



rich onomastic repertoire of early inscriptions, organised by onomastic category, does indeed provide us with relevant historical, geographical, social and religious data. The onomastic index that we propose here provides brief indications of the proper names of each category. For those who wish to have further information on the names of important people, deities, places, see the *Glossary* of Volume I, curated by M. Arbach.

The same considerations regarding the lexicon are true for the onomastics, which also has specific characteristics reflecting a culture and a social, political and religious organisation that is different from that of its neighbours, especially the Sabaeans. This is also apparent in the way the Minaean individual defines himself within the family and his link with the social hierarchy: family, clan and tribe.

Although Minaic onomastics shares commonalities with other South Arabian onomastics, it includes anthroponyms, ethnonyms and theonyms specific to the city-states of the Jawf region and Ma'in in particular. The god ʾĪl, well known in the northwestern Semitic world, was worshipped in South Arabia mainly at the site of Haram during the 8<sup>th</sup>–7<sup>th</sup> c. BCE. His cult disappears from the pantheon as a god, but survives throughout the history of the South Arabian kingdoms, thanks to his predominant presence in anthroponyms.

The divine elements ʾt (= ʾtr), Wd (Hʾdbwd, Hmtwd, Hqmwd) (but also Dd), and Sʾm are also found in theophoric names of this period. Also present in anthroponyms composed of the two elements are kinship names: ʾb 'father' (ʾbʾmr), ʾm 'paternal uncle' (ʾmʾly) and ʾhl 'maternal uncle' (ʾhlkrb). Nouns are part of the components of anthroponyms, such as ʾlm 'banquet' (ʾlmyd), ʾmr 'order' (Hlkʾmr), ʾly 'high' (Nbʾly), hll/hl 'rising moon' (Dmrhl), krb 'order' (Dmrkrb), mlk 'king' (Mlkwqh), sʾmh 'his name' (Sʾmhyʾ), yf 'to be entrusted with a task' (Hlkyf). Finally note the presence of compound personal names with the element zwr 'rock' (Zwrʾdn), šbh 'star' (Šbhndb). Rare is the presence of a theophore-type monument name (Ysʾmʾqhl).

In addition to anthroponyms composed of the two elements, there is a significant number of personal names of simple form, such as ʾmr, ʾwsʾl, Bsʾl, Mrt, etc.

The lexicon and onomastics draw from a common cultural Semitic background. The use of names built with the divine element ʾĪl (e.g., ʾwsʾl, ʾlz, ʾlsʾm, Hqmʾl, Nbʾl, etc.) bears witness to this deep bond (cf. the list of

Amorite names dating back to the 3<sup>rd</sup> millennium BCE). In such theophoric names, composed of the two elements ‘verb + divine names or names of relatives (father, brother, uncle)’, it is possible to trace common roots used in both lexicon and onomastics. However, several names belong to roots unattested in the lexicon and whose meanings remain unknown. This is the case with personal names such as *Dhr*, *Drhn*, *Rd’*, *S<sup>2</sup>wr*, *Wtr*, *Yfs<sup>2</sup>*, *Yhz<sup>h</sup>*, etc. The presence of rare roots in onomastics is especially observable in the names of clans and lineages and place names, as for example in the case of *’rnb*, *Dwl*, *Gbrt*, *Grw*, *Hbzn*, *Hdln*, *Hrztm*, *Hs<sup>2</sup>s<sup>2</sup>m*, *Htrm*, *Qhd*, *Qhmt*, *Qhwn*, *Qrzn*, and *Ylqz*, etc.

In the 8<sup>th</sup> c. BCE, the names of the sovereigns of all the city-states of the Jawf region bore neither epithet, patronymic nor title of ‘king’. Although they were not tabooed as was the case in Saba’, it is possible to recognise the names of sovereigns by the context, or because they were evoked by the authors of the inscriptions or they alone (with a few exceptions of priests) bore names with epithets. From of the 7<sup>th</sup> c. BCE, the title of ‘king’ is carried by the sovereigns, sometimes with epithet and patronymic.

Onomastic items, transcribed in Latin characters without vocalisation, are arranged in this index in alphabetical order and subdivided into seven main categories: Royal names (names of kings, names of queens, royal patronymics); Person names; Names of kingdoms, tribes, clans and lineages, nisba; Divine Names; Sanctuaries and temples’ names; Names of places; and Names of months.

Due to the homonymy of the names borne by the sovereigns at different periods, we have distinguished several entries/sub-entries of each royal name: without epithet, title or patronymic; with epithet and title, in order to highlight the combination of these two elements and allow the identification of the corresponding historical figure. We have also distinguished sub-entries for the names of rulers carried in different city-states, as is the case for example of *Ys<sup>2</sup>hrmlk*, attested in Haram, Kamna and Nashshān. Where a name is borne by more than one ruler of a city-state, we have distinguished each name by adding I, or II, as for example is the case with the rulers of Nashshān *Mrkwqh* I and II, *Lb’n* I and II. The presence of monograms referring to a name has been recorded through the indication ‘mon.’.

Also grouped under one category are the names of kingdoms, clans, lineages and nisba. In the inscriptions from the city-states of Nashshān, Kamna and Haram, the clan as a social category is not attested, but it is the lineage/family which is, from which individuals claim to be part of a larger

whole, representing their tribe. In Qarnā/Maʿīn, families/lineages are often referred to by nouns preceded by the relative-attributive pronoun *ḡ-*, the clan by the term *ʿhl* and the tribe by *s<sup>2</sup>ʿb*, as in other ASA languages. Indeed, among the cities of the Jawf region in the 8<sup>th</sup>–6<sup>th</sup> c. BCE, the social structure ‘tribe / clan / lineage’ is apparent only in Maʿīn’s inscriptions.

For each divine name in subsets, its spelling variants, its epithets and qualifiers are grouped together. This is notably the case for the god *ʿttr* worshipped by all the South Arabian kingdoms in general, and the cities of the Jawf in particular. It should be reminded that, just like *ʿl*, *ʿttr* was also used as a noun, meaning ‘lady’, in divine epithets such as *ḡt Ns<sup>2</sup>qm ʿttr Byḥn* (*ḡt Ns<sup>2</sup>qm* lady of *Byḥn*), and also, probably, in theonyms of the type of *ʿttr ʿfrw* (Lady of *ʿfrw*), *ʿttr Ns<sup>2</sup>q* (Lady of *Ns<sup>2</sup>q*), etc.

Finally, we have put together the names of places (countries, cities, territories) and monuments (buildings, canals, palm groves, etc.); the names of shrines and temples are put in a separate category.

Due to documentary gaps, only one month name is known to date, *ḡ-Sʿm ʿ*, probably dedicated to the god *Sʿm ʿ*, worshipped in Nashshān and Inabbaʿ.

## Introduction

### *Latin characters transliterating the ASA alphabet*

ʾ	<i>n</i>
ʿ	<i>q</i>
<i>b</i>	<i>r</i>
<i>d</i>	<i>s</i> <sup>1</sup>
<i>ḏ</i>	<i>s</i> <sup>2</sup>
<i>ḏ</i>	<i>s</i> <sup>3</sup>
<i>f</i>	<i>ṣ</i>
<i>g</i>	<i>t</i>
<i>ḡ</i>	<i>ṭ</i>
<i>h</i>	<i>ṯ</i>
<i>ḥ</i>	<i>w</i>
<i>ḥ</i>	<i>y</i>
<i>k</i>	<i>z</i>
<i>l</i>	<i>ẓ</i>
<i>m</i>	

### *Grammatical abbreviations and philological signs*

0 <sub>3</sub>	0 <sub>3</sub> -stem ( <i>f</i> <sup>c</sup> <i>l</i> )
3.	3 <sup>rd</sup> person
abs.	absolute state
adv.	adverb
ASA	Ancient South Arabian
coll.	collective
conj.	conjunction
constr.	construct state
det.	determinate state
du.	dual
ES	Early Sabaic
f.	feminine
gramm.	grammaticalisation
H	H-stem ( <i>hf</i> <sup>c</sup> <i>l</i> ), Sab. causative
Ḥaḏ.	Ḥaḏramitic
indef.	indefinite
indet.	indeterminate state
inf.	infinitive

m.	masculine
M	Minaic
mon.	monogram
n.	noun
neg.	negative
num.	numeral
part.	particle
PC	prefix conjugation
pl.	plural
prep.	preposition
pron.	pronoun
Qat.	Qatabanic
rel.	relative
Sab.	Sabaic
SC	suffix conjugation
Sem.	Semitic
sg.	singular
suff.	suffixed
S <sup>1</sup>	S <sup>1</sup> -stem ( <i>sʿfʿl</i> ), Min. causative
S <sup>1</sup> T	S <sup>1</sup> T-stem ( <i>sʿtfʿl</i> )
T	T-stem ( <i>ftʿl</i> )
T <sub>3</sub>	T <sub>3</sub> -stem ( <i>ftʿʿl</i> )
v.	verb
	divider of ciphers
-	clitic dividing part-of-speech items which are included within the same orthographic unit
[ ]	restored lacuna
[.]	unrestored lacuna (a dot for each lost or unreadable sign)
[... ...]	unrestored lacuna of unidentified number of signs
<>	integration of scribal omissions
{ }	deletion of scribal additions
* *	emendation of scribal errors