

The Verb "Wf y" and its derivatives in the Musnad inscriptions-Semantic Comparative Study

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Abstract:

The study dealt with characterizing and analyzing of the verb "w f y" in the inscriptions of Almusnad, to reveal its formulas and the connotations of these formulas through the context of the inscriptions, in order to show aspects of the convergence between the ancient Yemeni language and the Arabic language and its counterparts in other Semites. This study aims to prove that this language is of Arabic origin. And the origin is not a language that closes the understanding, and the researcher followed in this study the descriptive analytical approach without neglecting the aspect of comparison between an ancient Yemeni dialects and classical Arabic or other Semitic languages, and the study was divided into two sections, preceded by a preliminary and the results reached by this study, including that this root was mentioned frequently in the inscriptions. The ancient Yemeni form came in inscriptions dating back to the first millennium BC, and the study revealed the amazing richness of this root in semantic transformers and suggestive value.

Keywords:

inscriptions , Almusnad, formula, semantics, dialect

• Introduction

An ancient Yemeni language is one of the origins of the Arabic language and a tributary of its tributaries, however, the scholars of the Arabic language did not mean to write down all the Yemeni vocabulary in the dictionaries and dictionaries of the language, based on a saying mentioned in some Arabic books" what the donkeys and the far corners of Yemen speak with our tongue and their Arabic with our Arabic".

There is no doubt that the civilizational, social and religious development of any society, whether ancient or modern, is undoubtedly accompanied by a development in the language, life in the light of civilizational stability becomes one of the objective stimuli that require thinking about, expressing, naming and adjectives. An ancient Yemeni language is a language rich in vocabulary and mechanisms of construction and derivation. the ancient Yemeni biblical inscriptions constitute an essential source of writing ancient Yemen, because they date back to the historical periods they speak about, and they are abundant in number and varied in topics; they deal with most of the affairs of religious, political, social and economic life. The inscriptions in all their ancient dialects, despite their abundance and clarity, and the completeness of their linguistic elements have not

received enough study, many Arabic and foreign studies have overlooked images of comparison between the words of An ancient Yemeni language and classical Arabic or other ancient languages, and we see studies of common words in Semitic studies with the omission and ignoring the existence of the ancient Yemeni language, despite this, they have been found among the heritage books the researcher studied the verb "wfy" in the ancient Yemeni inscriptions, and the choice of subject was not The researcher became aware of the importance of this topic by reviewing the ancient Yemeni inscriptions blog, so work began on collecting, classifying and arranging the linguistic material.

There are no previous studies on this subject, as far as the researcher is aware, and the article "wfy" in its various forms and connotations remained without a thorough study of its own. The importance of this study lies in the fact that it enriches the Yemeni linguistic library with a study that roots this formula, and helps researchers in ancient Yemeni inscriptions to know its connotations in their various contexts, by studying this formula and knowing its origins, derivations and semantics in order to reach goals, including: the statement of the actual and nominal "wfy" formulas and their various connotations through the context of the inscriptions contained therein and to know the extent of convergence or difference with what is stated in classical Arabic, and monitoring some sound or semantic changes in this pronunciation by comparing it with what is stated in modern Yemeni dialects. The nature of the study required the use of a descriptive analytical method, by monitoring their formulas and analyzing their meanings through inscriptions, taking the comparative method to compare what is stated in these texts with what is stated in classical Arabic, the Holy Quran or modern Yemeni dialects and others.

The inscriptions are the main source of this study, and the researcher has relied on the inscriptions written in the DASI inscriptions code, whether they are Sabaeen, Minaean, Qataban or Hadramite. As for the structure of the study, the researcher reviewed the study of this topic in two papers, the first deals with the form of the verb "wfy" and its connotations in the inscriptions, the second deals with the form of the noun "wfy" and its connotations in the inscriptions, and then a conclusion in which the researcher presented the most important findings of this study.

First: The Verb (Wfy) and its Semantics

The verb is what indicates an event at a certain time, if it indicates the past, it is a past verb, and if it indicates the present tense, it is a present tense, and if it indicates the case and reception, it is a present tense, the published ancient Yemeni inscriptions included a number of forms of past and present verbs, abstract and augmented verbs (wfy), as follows:

1- Past Tens:

(**hwfy**) the past did more with distraction in the Sabaeen on the weight of "hf'l", and (h) where increases in the Sabaeen in exchange for "s" in Qatabanic, Mainaeen and Hadramite, and in exchange for (') I do in classical Arabic, and the phenomenon of encroachment by distraction we find also in the language of the Thamudean, Liḥyan and Safatic inscriptions as well, and it is likely

that this phenomenon has moved from Yemen to Thamudean and Liḥyan, Safatic inscriptions either through the migration of ancient Yemenis to the central and northern Arabia, or through the stability of Yemenis in commercial stations, some Arabic sources have preserved for us some intransitive verbs before replacing them with hums, such as "haraq, hanar, haraḥ, and others"¹, and this verb is contained in the inscriptions. It comes in the meaning of: "fulfil an obligation"², as in the sabaean inscription:(Ir 23/1):

wr' kḥmr/ lmqh/ 'bdhw/ 'mrm/ dḥbab/ bnhw/ bšmr/ wrb't/ wr' khwfy/ 'mrm/ dḥbab/ lmrhw/ lmqh/ hqnyt/ šfthw/ lbnyhw/ bšmr/ wrb't:

Indeed, his servant 'mrm d-Habab gave his sons 'bšmr and wrb't to him, and indeed 'mrm d-Habab gave to his master (his God) lmqh the offering that he made to him for the sake of his sons bšmr and wrb't. The same meaning is also in the sabaean inscription(Ir 30/1):

wr' kḥmr/ lmqh b'l'wm/ 'bdhw/ Laf 'tt Yš' bn/ Mrḥbm/hwfy/ lhw/ dtnđ' b'mhw/ wr'khwfy/ lmrhw/ lmqh/ dt/ hqnytn/ ḥgn/ kšfthw:

Indeed, the master of the temple of 'wm gave his servant Laf 'tt Yš' bn Marḥab what he prayed for, and he really performed for his master(his God) lmqh that offering according to his vow. "Since the owner of the inscription had made a vow to the God, if he gave him children, he would offer him his offering, and the God granted him his request, and he fulfilled his obligation and fulfilled his vow to offer the offering, and the formula is repeated with this connotation in the second witness, where it is stated in the context that the most faithful God to his servant Laf 'tt Yš' son Marḥab, where he gave him what he prayed from him, and he performed to his master(his God) the fulfillment of his obligation according to his vow. This formula is repeated to indicate a commitment, but not a vow, but the performance of the rite of religious attendance or pilgrimage, as in the sabaean inscription (CIH 79/4), in the context of which it was stated that the author of the inscription dedicated this inscription to him because he asked him to cast it in the place of his question, and because he performed his pilgrimage to Maalsan.

And it comes with meaning "achieved" as in the sabaean inscription: (Ir 30/1):

wr' kḥmr/ lmqh b'l'wm/ 'bdhw/ Laf 'tt Yš' bn/ Mrḥbm/hwfy/ lhw/ dtnđ' b'mhw/ wr'khwfy/ lmrhw/ lmqh/ dt/ hqnytn/ ḥgn/ kšfthw:

As the owner of the inscription had made a vow to the God that if he gave him children he would give him his offer, and the God granted him his request, and he fulfilled his commitment and fulfilled his vow to make the offer, and the formula is repeated with this connotation as in the sabaean inscription(Ir 30/1), where it came in the context of the witness testifies that the most

¹ Al-Ṣelwi, Ibrahim Muhammad- Composite ancient Yemeni flags, Raydān, Journal of Ancient Yemeni Antiquities and Epigraphy, V.6, 1994, p.129.

² Beeston, A. F.L.; Ghul, M.A.; Muller, W.W.; Ryckmans, J.- Sabaic Dictionary- (English-French-Arabic) Louvain-la-Neuve: peters, 1982, p.158.

faithful idol of his slave, Laf 'tt Yš' bn Marḥab, where he gave him what she begged from him, and he has performed for his master(his idol) the fulfillment of his obligation according to his vow.

And it comes with meaning "it has been successful" as in the sabaean inscription:(al-Sa'īd 2005/6):

ḥmdm/ bdt/ ršyy/ bndhw/ kbrm/ wbrkm/ wbd̥t/ hwfy/ hmt/ ḡlmnhn/ bhyt/ ršwtn/ wbd̥t/ yzn/ 'ttr/
hwfyn/ hmt/ ḡlmnhn/ wṭmrhmw:

The publisher of the inscription stated that the exact meaning of the verb "granted the ability to do such and such, or protected "from evil to do some work "³, and the meaning closest to the context here is probably in the sense of: " it has been successful ", where the owner of the inscription made an offering to the God, thanks to the fact that his sons took a big and blessed and that accordingly the two boys took that bribe, and that the God continued to reconcile those two boys in the job of a priest(and give them) good fruits, and this indication is confirmed by what is stated in the qatabanic inscription in the form of(swfy) corresponding to(hwfy), which also means "has been successful to the priest's job" in the inscription:(VL 1/4): in the context of which it was stated that the owner of the inscription he is the priest of the idol, an uncle who gave the God a purely limestone 'mm, because the God is an 'mm according to his law by taking a bribe in execution of the order of his Masters, Šuhr Yajl and his two sons let the father of Yahn'm and Šuhr Hilal and his son let the father of the Kings of qatabanic.

And it comes with meaning "save, protect" as in the sabaean inscription:(RES 4171/4):

S'dm/ 'bd/ bn/f./ hqny/ ḏsm̥y/ lh/ 'mrm/ b'l/ mdrn/ bln/ ldt/ hwfyhw/ wlwfy/ wldhw:

Saad (vassal) son... He was presented to the ḏ Samauee God of the region of 'mir master of the Naga temple (Madran) because he protected him and in order to protect his son. The same meaning comes in the sabaean inscription: (Ja 610/7), in the context of which it was stated that the owner of the inscription Presented to ḏmqh Ṭḥwan the master of the 'wm temple two bronze statues, thank him for giving them the coming and protection of all the crops that grew in their fields in the rainy season, autumn, in the year of the priesthood, Karb son Maadi Karb son fadḥam arose for the second time, and their crops) from the cold, locusts, harmful insects and from all agricultural pests in this rainy season.

And it comes with meaning "grant" as in the sabaean inscription: (Ja 401/7):

Hqny/ ḏmqh/ b'l 'wm/ mṭlnhn/ ḏḏhbn/ lbnyhw/ Zyd̥l/ wkrb'tt/ bdt/ hwfyhmy/ ḏmqh/ dt/ tnbḥw/
wyhwfynhmy/ b'tr:

The master of the temple of 'wm dedicated two bronze statues to ḏmqh for the sake of their two sons, Zyd̥l and krb'tt , I thought that ḏmqh gave them what they vowed for and (he) would protect

³ Al-s'aid, S'aid bin Fayeze -A New Sabaean Inscription- Journal of Sabaean studies, Archaeological, Engraving and Historical Studies dedicated to professors: Yusuf Mohammed Abdullah, Alessandro De Meirich, Christian Ruban on the occasion of their sixty years, supervision: Dean Shaalan, Sabina Antonini, Mounir Arabsh, Sana', Napoli, V.1 , 2005, p43.

them, the formula(hwfyhmy) contained in the inscription is made up of the verb more with (h)in the sabaean vs.(s) in the Minaean, Qatabanic and Hadramaite, and the noun: a sign of the singular actor, and(hmy) a connected pronoun for the praise in the Sabaean, which is from the verb(hwfy)and f it comes in the language of ancient Yemeni inscriptions in the sense of: grant, "someone gave something", gave, survived, fever "⁴, and it is here in the sense of: "He gave them", where it is stated in the context of the inscription that the author of the inscription dedicated to lmqh the master of the 'wm temple two bronze statues for the sake of their sons Zydł and krb'tt that lmqh gave them what they vowed for and(he) will protect them, and it comes in the sense of: granted, he gave as in the sabaean inscription(ZI 9/4), in the context of which it is stated that the author of the inscription Presented to lmqh his son Hami 'th and all his children and offspring when the Idol gave him lmqh to accomplish all the tasks that he was entrusted with it by his master, who named him Riyam, by the God 'ttr, by the idol lmqh, by the intimate, by the two-dimensional, and by their master, who named him Riyam son Yad l. In the sense of:" the God has lived for a long time", in the sabaean inscription(Ja 2839/4), in the context of which it was stated that the owner of the inscription Presented to him a statue, thanks to him that I survived at the age of forty-eight years, and the period was specified in the inscription, and it was mentioned that from the year of the priesthood of Abu Karb Ibn Wdad l son Fdħm until the year of the priesthood of M'di Karb Ibn Abi Karb.

And it comes with meaning "granted a son" as in the sabaean inscription: (MB 2005,1-39/5) in the context of which it came to M'di Hamad, a priestess(Temple) of ħarunam with two heads, who presented the idol lmqh the master of the 'wm temple with a statue because it was her(hers livelihood) to give birth to a boy in the presence of 'ttr and lmqh.

It comes in the sense of: "Achieve a favor, or achieve a victory" as in the sabaean inscription(Ja 739/5), in which it is stated in the context that the author of the inscription praised the strength and stature of the God lmqh because he achieved for his slave Saad Shams all the favors and good news he sought from him, and he(the God lmqh) achieved for his slave Saad Shams victories when he conquered with the godparents a land of sacrifice and two times and because lmqh gave him loot and spoils that satisfied his heart. In the sense of:" he achieved victory " also in the Sabaean inscription(Ja 561bis/6), in the context of which it was stated that the owners of the inscription Presented to him the Lord of the temple of 'wm a statue of praise because he helped and achieved for his followers the Banu Hamdan and their tribe the victory(over the enemy), the murder and the honest booty in all the campaigns they carried out in the wars they carried out in the wars that were between the Kings of Sheba and the Banu du Ridan. It comes in the sense of" answered", as in the inscription (Ja 580/5), in the context of which it is stated that the owner of the inscription Presented to the God Elmgah Thawan, the master of the temple of OAM, a bronze statue of a bull, praising him for fulfilling the demands he had asked him in the place of his question to return in peace, death (and victory) and spoils that satisfy his heart. In the sense of" Achieve a favor", as in the sabaean inscription(Ja/691/5), in the context of which it was stated that the authors of the inscription Presented to the idol lmqh the master of the 'wm temple a bronze statue, praising him

⁴ Beeston and other, op. cit.p.158.

for achieving the favors they sought from him and for giving them *lmqh Thwan* the master of the *wm* temple the favor and satisfaction of their masters *Bani Gaiman*.

(swfy) the formula of the past verb is more by (s), based on the weight of "sf'l" in Qatabanic, Mainaeen and Hadhramite versus "h" in sabaean, and (') in classical Arabic . It comes in the sense of: Grant, give, fever, protect, please, save⁵ and it came in the sense of: "answered" or "achieved" as in the Qatabanic inscription:(Cox 4/4):

bḏt/ swfy/ ḥwkm/ 'mḏkr/ bkl/ ḏtm/ tkrbs/ wswfy/ bḏrm/ wslmm/b'm/wbnby:

(Dedicated to a deity *Ḥwkm*) to achieve a *Ḥwkm* for an uncle who remembered all that he prayed for him and protected him in war and peace against an 'm, against *nby*, and against a *Ḥwkm*. The author of the inscription dedicated the deity to being *Ḥwkm* because he achieved for him what he had prayed for, and protected him in war and peace against an uncle and against *nby* and against being *Ḥwkm*.

(stwfy) the past tense form more by hamzat al-wasl and(s),(t) It comes in the language of the ancient Yemeni inscriptions in the sense of: fever~ protect "someone", accomplish~ the most successful "doing something", make a gain "from something" benefit "from something" ⁶, and it came in the sense of: accomplish~ the most successful "doing something," as in the Sabaean inscription: (CIH 308/16):

wḥmdm/ bḏt/ stwfy/kl/ 'qwl/ wmqtt/ nblw' 'ysm/ b'br/ ḥhw/ bbḥrn/ wybsn:

It was stated in the context of the inscription that the owners of the inscription expressed praise to the God because he accomplished the work of all the relatives and senior leaders who were sent in favor of the Brotherhood on land and sea ,the same meaning is also stated in the sabaean inscription: (Ir 7/1), in the context of which it is stated that the owners of the inscription Presented to him the Lord of the temple of *wm* a statue of praise because he completed the return of the king of Saba' to the palace(*Salḥeen*).

2-present tense:

(ywfy): present tense verb comes with the meaning of "Protect" as in the Sabaean inscription:(Ja 818/6): *wlws³fhm/ lmqh/ 'wldm/ 'ḏkrwm/ hanīm/ 'ly/ ywfymw:*

May *Elmaqḥ* give them healthy male children whom he will protect. The present tense verb in this example comes from the root (wfy), which in the language of the inscriptions means: grant, "someone gave something", gave, satisfied, survived, fever⁷, and it came in this example with

⁵ Ricks,S.D. -Lexicon of Inscriptional Qatabanian- (Studia pohl 14), Editrice Pontificio Istituto Biblico, Roma, 1989.p 52.

⁶ Beeston and other, op. cit.p.158.

⁷ Beeston and other, op. cit.p.158.

meaning: "protect", where the owners of the inscription prayed to the God to have healthy male children and protect them.

(lwfy) a past verb that replaced the present tense after (L) command, and it came with the meaning: "protects" as in the Sabaean inscription :(Ir 14/2): wlwfy/ wḥṣ b' l/ bythmw/ byt/ slḥn/wrydan: and to protect and preserve the masters of their palaces, a palace Slḥeen and Redan.

(Stwfy) The Past Tense is a past participle, so it became a present tense, and this formula came as in the Sabaean inscription:(Ir 24/1):

ḥmdm/ bḏt/ ḥmr/ lmqh/ ṭhwn/ b' l/ 'wam/ 'bdhw/ rb' ṭt/ yḡnm/ bn/ ṣ' qn/ wtzd/ wnhmn/ bml' wtbṣr/ stml' wtbṣrn/ kystkmln/ wstwfyn/ lhw/ 'wln/ whkrbn/ whklln/ mrtn/ḏt/ tstmyn/ṭhyl/ bny/grfm/ wṣ' qn/ 'dy/ bythw/ byt/ tzd:

...It is a blessing that the master of the 'wm temple his servant Rabib, 'ṭt Yḡnm bin ṣ' qn, Yazd and Nahman gave him the best and good news that he sought from him so that the success(achievement) of the coming, proximity and wedding of the woman who is called Tahil bnt Bani Graf and ṣ' qn will be achieved until his house, the House of Yazd. In the context of the inscription, it was stated that the owner of the inscription made the offering to the God that he vowed to him, thanks to the fact that the master of the 'wm temple, his servant Rabib, granted the best and good news that he sought from him, so that the coming, proximity and wedding of the woman, who is called El bnt Bani Graf, and ṣ' qn, would be accomplished, and the wedding of the woman, who is called El bint Bani Graf and saqqan, would be completed until his house, the House of tzad.

(yhwfy) A more present tense verb in sabaean , as inscription: (Ja 647/16):

wstyd' /wwfy/ ...hw/ ḏṣfthw/ kyhwfy/ lhw/ wlḥmrhlw/ 'wldm/ hnīm/ ḥgn/tbṣrhmw/ bmslhw:

He asked for a favor and did him what he vowed to give him healthy children according to what he preached to them in the place of his question, the present tense verb more came with a(h)the sabaean (yhwfy), which is from the root (wfy) meaning: granted, "someone gave something", gave, satisfied, survived, fever⁸ , and it came here in the sense of: granted", where it is stated in the context of the inscription that the owner of the inscription asked a favor from the God and performed to him what he vowed to give him healthy and healthy children according to what he preached to them in the place of his question.

(al / hwyhmw) A more present tense verb with a distraction on the past tense preceded by the assertive tool (al) meaning why, and (hmw) A continuous pronoun in the prefix to collect absentees, meaning: they did not perform an "obligation"⁹, in the sabaean inscription (CIH 547/3):

⁸ Beeston and other, op. cit.p.158.

⁹ Beeston and other, op. cit.p.158.

ḥlṁr/ wḥl/ 'ttr/ tnḥyw/ wtndr/ lḥlfnhn/ l/ hwfyhw/ mṭrdhw/ bḍmwšbm/ ḏ/ z' nw/ lytl/ bḏr/ ḥḏrmtm/ wḥgw/ ḏsmwy/ bytl/ wnṣw/ mṭrdt/ 'd/ 'ttr/ .l/ hwfyhmw/ ffgr/ šrghmw/ bḍn/ wḥrfn/ mn/ mwm/ qllm/ wbḷlm:

The people of Amir and the people of 'ttr committed a sin and atoned for it to the God, two allies, because they did not perform(ritual) His Holy hunt in the month of ḏ-Musab, as they left for(the city of) yathl in the war of Hadhramaut and(for the idol) a heavenly one in yathl, and postponed(ritual) the Holy hunt to the month of ḏ-'ttr, and because they did not perform(i.e., the Holy hunt), so emptied their tanks in(the season of) death and(the season of) autumn, the formula was repeated in the inscription twice to express two sins committed, the first was the failure to perform the rituals of the God and the second was the violation of the performance of rituals and failure to perform them, which led to anger. It came in the context of the witness that the people of Amir and the people of 'ttr confessed to the idol of committing several sins, including that they did not perform the sacred hunting ritual for him in the month of Dhu Musab, as they left for yaṭl in the war of Hadramaut and postponed the performance of the sacred hunting ritual to the month of Dhu 'ttr, and because they did not perform the sacred hunting for him, he punished them and emptied their tanks in the season of death and the autumn season of Water, few and many, this witness is evidence of the punishment of the idol in the event that people have not fulfilled their obligation to him, and there is also a warning to those who beg him to commit such a sin.

Based on the above, it is noted the multiplicity of forms of this verb and the difference of its connotations in the ancient Yemeni inscriptions, and its return to the triple root "wfy", and the formula of the past verb was more with its different connotations are more mentioned in the ancient Yemeni inscriptions, and in classical Arabic: it is said: he fulfilled His covenant and fulfilled¹⁰, fulfilled the Covenant and: Will om Salma if she fulfills what you have done before¹¹, and in Syrian it come "wfe" with meaning: complete, finish, and in Hebrew: "yfe" with meaning: adequate, suitable¹².

Secondly: the formulas of the name:

We have seen in the above the actual formulas of (wfy) through the ancient Yemeni inscriptions and the multiplicity of its actual formulas and its connotations through the context of the previous inscriptions, we also find that this pronunciation has multiple nominal formulas and connotations that we also find through the context of the inscriptions as will come:

(wfy) an infinitive as in the sabaean inscription:(Ir 14/2):

¹⁰ Ibn Manzoor, Jamal al-Din Abu al-Faḍl Muhammad Ibn Mokram- Lisān al-'arab- Dar Eḥia AL-Torath AL-'arabi, Beirut, Lebanon, 1999, pp. 358-360.

¹¹ Jamal bin Abdul bin Rabiah Al-Nahmi Al-Hamdani- Hamdan poetry and news in Jahiliyya and Islam- collection, investigation and study: Hassan Isa Abu Yasin, Dar Al-'uloom, Riyadh, 1983, p. 234.

¹² Ababneh, Yahya, and Al-Zu'bi, Amneh- Joint Dictionary of Arabic Language- Abu Dhabi authority for Culture and Heritage, National Book House, Abu Dhabi, 2014, p. 926.

wlwz/ lmqh/ thwn/ b'l/ 'wam/ hmr/ whwfyn/ sh/ wwfy/ grybt/ 'bdyhw/ ysrn/ yhn'm/ wbnhw/ šmr/ yhr'š/ mlky/ sb/ wdrydan:

May lmqh Thwan master of(temple) OAM continue to give and grant health and safety to the bodies of his slaves Yasser Yhn'm and his son Shammar yhr'š, the Kings of Saeba and DHI Ridan. The infinitive (wfy) comes in the language of the ancient Yemeni inscriptions in the sense of: survival, safety, success, peasant, wellness, goodness¹³, " and it is here in the sense of: The formula and the same connotation was repeated in the sabaean inscription:(Ir16/2), in the context of which it was stated that the owners of the inscription Presented to the master of the temple of 'wm a bronze statue that his slave had made a vow to him for the safety of the bodies of his sons Malik, lezima, and Saad ,the formula was also repeated three times and with the same connotation in the sabaean inscription: (Ir 33A/1), in the context of which it was stated that the owners of the inscription dedicated to the Lord of the temple of 'wm a bronze statue, which they vowed to him for the safety of their master In the sabaean inscription (Ja 705/3), in the context of which it is stated that the owners of the inscription dedicated lmqh the lord of the(temple) for the safety of their son(named) dabaat, whom he named lmqh 'ws l Ibn bal, and in the sabaean inscription:(Ir 34A/1) it is stated in the context that Dahlen Uth, Abu Shav and their daughter shavn eagle (from) a statue and three female statues for their safety and the safety of their children, an eagle, a moth, an eagle, and a crane of the THU(of) the family dragged them, and in the sabaean inscription: (CIH 392/5,6), in the context of which it was stated that the son of athran installed the deity according to the order of the God, the master of the temple of 'wm, in the place of his question to establish the God in their farm called DHI Radman for their safety and the safety of the fruits and grains that are in their farm and the safety of the Masters of their people and their livestock, and in the sabaean inscription(Ja 535/4,5), it is stated in the context that the owner of the inscription Presented to the God, lmqh, a statue in the form of a bronze camel in implementation of in the sabaean inscription(RES 4144/5), the owner of the inscription Presented to the celestial God the God of the Amir tribe the master of the temple and threw a bronze camel statue, which he made a vow to him, praising that he returned to him(peacefully) his horse that escaped From him, in the sabaean inscription:(Ja 489/4,5) the owner of the inscription Presented to the God Knights and their riders for his safety, the safety of the Geiman plain, the safety of a camel owned by him, for the safety of their homes, their authority, their children(offspring) and for the safety of everything they own and what they will own in the future, and in the sabaean inscription:(Na 14/7) it is stated in its context that Aseel the owner or Lady of the two houses or(named palaces) in the sabaean inscription:(RES 4229/4,5), the two authors of the inscription gave the celestial idol sentences for the safety of their bodies and the safety of their distance, and in the sabaean inscription:(sh 35/1) that Shammar hurries a king In the sabaean inscription:(CIH 535/5) that the owners of the inscription Presented to the heavenly idol a human statue and two figurines (two camels), all of bronze, for the safety of their bodies and the safety of their children(offspring), their beauty or(and their livestock), and in the sabaean inscription:(Ja 757/2) that the owner of the inscription dedicated three bronze statues to him(the master) of the temple of OAM for his safety and the safety of his three children, and in order to give him healthy male children. In the sabaean inscription:(Ja 580/5), in the context of which it is

¹³ Beeston and other, op. cit.p.158.

stated that the author of the inscription Presented to the God *lmqh* *Thwan* the master of the temple of OAM a bronze statue of a bull, praising him for fulfilling the demands he had asked him in the place of his question to return in peace and death (and victory) and spoils that satisfy his heart, and in the inscription (YM 1689/5), in the context of which it is stated that the authors of the inscription for their safety, the safety of residents on their land, the safety of their homes and all their property.

It comes with the meaning: "success" as in the sabaean inscription: (Ja 2112/5):

Hqny/ *lmqh*/ b'1/ 'wm/ ṣlmn/ dḏhbn/ dṣfthw/ *lmqh*/ km'nmw/ ytwln/ h'/ wḥhw/ ḥyw'tt/ bwfym/ bn/ ṛd/ ḥḏrmt/ bkn/ sbw/ lṣw'n/ mrhmw/ ṣ'm/ wtr/ mlk/sb' wḏrydan/ bkn/ ḏb' ṛd/ ḥḏrmt

The master of the temple of 'wam presented the deity *lmqh* with a bronze statue, which he had made a vow to *lmqh* when he and his brother Hayu UST returned with victory from the land of Hadramaut, when they went out to fight in a battle to support their master King OTR hair king of Sheba and DHI Ridan, and that was when he conquered the land of Hadramaut. It comes in the language of the ancient Yemeni inscriptions with the meaning: survival, safety, success, peasant, well-being, good¹⁴", which is here in the meaning: "victory, success", and the meme is the Tamim of the fracture, and it came in the context of the inscription that the owner of the inscription Presented to the idol *lmqh* the master of the temple of 'wm a bronze statue, which he had vowed to him when he and his brother with a victory from the land of Hadramaut, when they went out to fight in a battle to defend their master, the king of Sheba and DHI Ridan felt OTR, the king of Sheba, and that's when he conquered the land of Hadramaut.

(wfy)The infinitive comes in the language of the old Yemeni inscriptions either in addition to(n), or abstract from it¹⁵, and (wfy) comes in the language of the old Yemeni inscriptions in the sense of: presentation, or performance¹⁶ ", as in the sabaean inscription:(CIH 81/6):

Hqny/ *lmqh*/ ḏhrn/ ms³ndn/ dṣfthw/wwqf/ lhw/ twr/ bkn/ mt'hmw/ bn/ 'ws/ ḏkwn/ bṛdn/ bḥrf/ smhkrb/ bn/ tb'krb/ bn/ fdḥm/ whḥrw/ hwfyn/ mwklm/ wnkr/ b'lyhmw/ dyfthn/ bythmw/ wyhḏlln/ qnyhmw:

He gave to *lmqh* DHI Haran a written inscription that he promised and sacrificed bulls to him because he had saved them from a plague that was spreading in the land in the year of the priesthood that Toba Karb Ibn fadham and they had postponed the offering of the offering, so he punished them by having those who destroy their house, Palace and plunder their property: It is stated in the context of the inscription that the owner of the inscription made an offering to the God that he had vowed to him because he had cured him of an epidemic that was spreading in the region that year, but they delayed the offering of the votive offering, so they were afflicted and punished by

¹⁴ Beeston and other, op. cit.p.158.

¹⁵ Beeston, A.F.L.- Grammar of Southern Arabic inscriptions- (writings of the Musnad), translation: Refaat Hazim, Hamada foundation for university services, Irbid,1995, p. 37.

¹⁶ Beeston and other, op. cit.p.158.

dispersing their families and destroying their livestock and afflicted by the epidemic until they reached the point of perdition, and they showed repentance and submission to him from that sin.

(hwfy) the infinitive is more in the (h)in the sabaean (hwfy) versus the(s) in the Mainaeen, qatabanic and hadhrami as in the Sabaean inscription) Ir 14/2):

wlwz/ lmqh/ thwan/ b'1/ 'wm/ hmr/ whwfy/ sh/ wwfy/ grybt/ 'bdyhw/ ysrn/ yhn'm/ wbnhw/ smr/ yhr's/ mlky/ sb/ wdrydan:

May lmqh Thawan master of the (temple) OAM continue to give and grant health and safety to the bodies of his slaves Yasser yennaam and his son smr yhr's, the Kings of Sheba and DHI Ridan. The previous infinitive in the language of the ancient Yemeni inscriptions comes in the same way as the previous context in the sense of: grant, give¹⁷ ", where it was stated in the context of the inscription that the owners of the inscription prayed to the God to continue to give and grant health and safety to the bodies of his slaves Yasser yhanem and his son smr yhr's, the Kings of Sheba and DHI Ridan.

It comes in the meaning of: "success " in the sabaean inscription: (al-sa'id 2005/7), in the context of which it was stated that the owner of the inscription made an offering to the God, praising that his sons took a big and blessed and that according to that the two boys for their job, and that the idol continued to reconcile those two boys in the job of a priest(and gave them) good fruits.

It comes in the sense of:" achieving victory", as in the sabaean inscription:(Ja587/3), in the context of which it was stated that the owner of the inscription dedicated to him the Lord of the temple of 'wm a bronze statue, which he vowed to him because giving him victory to them in every invasion that he invades and in which his master El-Sharh urges the king of Saeba' and that Redan Ibn Farah plunders the king of Saeba'.

It comes in the meaning of "safety" as in the Hadhrami inscription with(h)):Ja 402/5):

Šfsy/ wins/ ndrt/ sqnyw/ mrs/ syn/ dlm/ bsmhrm/ hwfy/ grbs/ wmlksm:

Shefsi and his mother Nadhra dedicated to their master(their idol) sin with pain in samhram to protect their bodies and property, and although the inscription is Hadrami, but (h) is exist in this example as in the sabaean, and this indicates the dominance of the state of Saba' over those areas and the survival of those linguistic roots in it, and the formula in the language of the ancient Yemeni inscriptions of(wfy), which comes in the Yemeni inscriptions language meaning: protection, safety, success ,health ,good¹⁸ ,in the context of this inscription that the owner of the inscription and his mother dedicated to their master(their idol)sin with pain in samhram to protect their bodies and property, and the same formula and connotation was repeated in the Hadrami inscription: (CIAS.47.82./o6/6), in the context of which it was stated that theob and his two sons murthid uncle

¹⁷ Beeston and other, op. cit.p.158.

¹⁸ Beeston and other, op. cit.p.158.

and Abu Karb from the clan and blood presented to their master(their God)Wrfaw amr 'mm order a bronze statue for their safety and the safety of their home and their followers.

(Stwfyn) the infinitive is more with Hamzat al-wasl and(s) and(t) the verb comes from it in the language of ancient Yemeni inscriptions meaning: fever~ protect "someone", accomplish~ the most successful "doing something", make a gain "from something", benefit "something"¹⁹ ", as in the Sabaeen inscription:(Ir 18/1):

Hqnyw/ lmqh ṭahwan/ b'l/ ʾwam/ ṣlmn/ dḏhbn/ ḥmdm/ bḏt/ ḥmrhmw/ lmqh ṭahwan/ b'l/ ʾwm/ stwfyn/mlk/ wnbtl/ wṭwt/ mrʾymw/ lṣrh/ yḥḏb/ wḥyhw/ yzl/ byn/ mlky/ sb/ wdrydan/ bny/ fr'm/ynhb/ mlk/ sb/ 'dy/ slḥn/ wḡmdn:

They presented to 'lmqh Ṭhwan, the master of the ʾwm temple, a bronze statue, thanks that he gave them lmqh Ṭhwan, the master of the ʾwm temple, the achievement(success) of a king and assumed positions and the return of their master, Elsharh explained that he and his brother are separating between the Kings of Saeba' and the Redan sons of a master plundering the king of Sheba to the Palace armed and sheathed, and here the name came in the sense of: "achievement, success "doing something", where it came in the context of the witness that the owners of the inscription Presented to lmqh Ṭhwan, the master of the ʾwm temple the Lord of the temple of OAM (success) is a king, and he assumed the positions and the return of their masters, El-Sharh, he and his brother are separated between the Kings of Sheba and the Redan sons of Farah, the king of Sheba plunders to the Palace armed and sheathed.

It comes in the sense of:" prevention " as in the sabaeen inscription:(Ja 610/7), in the context of which it is stated that the author of the inscription Presented to lmqh Ṭhuwan the master of the temple of ʾwm two bronze statues, praising him for giving them the coming and protection of all the crops that grew in their fields in the rainy season in the autumn in the year of the fortune telling, Karb Ibn Maadi Karb Ibn fadham arose for the second time, and protected lmqh(their crops) from cold, locusts, harmful insects and all agricultural pests in this rainy season.

(compound name) One of the parts of the composite flags in the inscriptions is the names of the Gods of the ancient Yemenis or the qualities that indicate them, and in terms of composition, this type of flags may appear on the formula of an actual sentence, a nominal sentence or a semi-sentence, i.e. a construct and a genitive²⁰ , and from what came of this article, the name of the flag(b w f y) is combined in the inscription: (RES 4233), which is a composite form of the construct (B), which is an adjective for the idol in ancient Yemen²¹ , and to him(Wfy), which comes from the

¹⁹Beeston and other, op. cit.p.158.

²⁰ Al- Ṣelwi , Ibrahim Muhammad- Ancient Yemeni flags :a study in its linguistic and religious connotations- Al-Iklil Journal, Ministry of information and culture, Sana'a, V.2, 1989, p. 154.

²¹ Al- Selwi , op. cit, p. 154.

root(wfy) in the sense of: granted, he gave "someone something"²² ", and on this is the meaning of the compound name(my father the giver).

Based on the above, it becomes clear the richness of the formula "wfy" and its derivatives and its multiplicity of connotations in the language of the ancient Yemeni inscriptions, and this formula expresses the absolute power of the God, examples by its multiplicity of connotations in the inscriptions as noted from the previous evidence, and the dominance of this material on the whole inscriptions, especially the something that refers to only one God.

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● **Conclusion:** from the foregoing, we conclude the following:

1. The breadth of this formula and the richness of its material contained in the inscriptions of the Musnad, as the ancient Yemeni inscriptions in which this formula was mentioned reach more than a thousand inscriptions.
2. The use of this formula was introduced in the ancient Yemeni language, as the first mention of it dates back to the eighth century BC in inscriptions.
3. The importance of performing the obligation in the life of the old Yemeni, which was expressed in this formula and was reflected in his dealings not only with those around him, but in his relationship with his idol.
4. This formula comes in different versions in all the languages of the predicate inscriptions- sabaeen, minaeen, qatabanic and Hadrami.
5. Its formulas varied between nominal and actual or compound with the proper name. 6. The semantics of its forms, whether actual or nominal, are multiple, and this is clear through the context or by comparing them with their counterparts in classical Arabic and other Semitic languages, and these semantics are due to one common root meaning, the root(wfy).
7. The verb forms came from the article "wfy" in the Yemeni inscriptions with multiple connotations towards: commit, lead, achieve, ladder, give, Grant, and others.
8. The presence of semantics of these formulas is similar to what is stated in the eloquent Arabic usage, which indicates that it is a pure Arabic language.
- 9- one of the features of the language of the ancient Yemeni inscriptions is that one word is multiple and its meanings vary depending on the context, and that's what we found by tracing the meanings of this formula in the inscriptions.

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²² Beeston and other, op. cit.p.158.

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Abbreviations of inscriptions:

al-saʿīd: Inscriptions published by Said.F, Alsaïd

CIAS: Corpus des inscriptions et antiquité sud-arabes.

CIH: Corpus Inscriptionum Semiticarum, pars quarta, Inscriptions Himyariticas et Sabaicas Continues.

Cox: Inscriptions Sarah Cox published by Chr.Robin.

Ir: Inscriptions published by M.al-Iryani.

Ja: Inscriptions published by A. Jamme.

MB: Inscriptions from Maḥram Bilqīs.

Na: Inscriptions published by Kh. Nami

RES: Répertoire d'épigraphie sémitique publié par la Commission du Corpus Inscriptionum Semiticarum, 8. Bde, 1900-1968.

Sh: Inscriptions published by A.Sharaf ad-Din

VL: Inscriptions of the Van Lessen Collection

ZI: Inscriptions published by Z.Inan

YM: Yemeni Museume, Ṣanaʿa.