The three Minaean citadels lie nearly in this position (.∙.), with old Sabaean settlements (Raiam) all round them, and even with some Sabaean places (*e.g.* Nask and Kamnā) within the triangle they form. The dialect of the Minaeans is sharply distinguished from the Sabaeans (see above). The inscriptions have yielded the names of twenty-seven Minaean kings, who were quite independent, and, as it would seem, not always friends of the Sabaeans, for neither dynasty mentions the other on its inscriptions, while minor kings and kingdoms arc freely mentioned by both, presumably when they stood under the protection of the one or the other respectively. The Minaeans were evidently active rivals of the Sabaean influence, and a war between the two is once mentioned. In Ḥaḍramut they disputed the hegemony with one another, the government there being at one time under a Minaean, at another under a Sabaean prince, while the language shows now the one and now the other influence. The religions also of the two powers present many points of agreement, with some notable differences. Thus, puzzling as the fact appears, it is clear that the Minaeans formed a sort of political and linguistic island in the Sabaean country. The origin of the Minaeans from Ḥaḍramut is rendered probable by the pre- dominance of their dialect in the inscriptions of that country (except in that of Ḥisn Ghorāb), by the rule, already mentioned, of a Minaean prince in Ḥaḍramut, and by Pliny’s statement (*H.N.* xii. 63) that frankincense was collected at Sabota (the capital of Ḥaḍramut; inscr. שבות), but exported only through the Gebanites, whose kings received custom dues on it, compared with xii. 69, where he speaks of Minaean myrrh “ in qua et Atramitica est et Geb- banitica et Ausaritis Gebbanitarum regno,” &c., implying that Minaean myrrh was really a Hadramite and Gebanite product. All this suggests a close connexion between the Minaeans and Ḥaḍramut; and from the Minaean inscriptions we know that the Gebanites were at one time a Minaean race, and stood in high favour with the queen of Ma’ïn. Thus we are led to conclude that the Minaeans were a Hadramite settlement in the Jauf, whose object was to secure the northern trade road for their products. We cannot but see that their fortified posts in the north of the Sabaean kingdom had a strategical purpose; and so Pliny (xii. 54) says, "Attíngunt et Minaei, pagus alius, per quos evehitur *uno tramite angusto* [from Ḥaḍramut]. Hi primi commercium turis fecere maximeque exer- ccnt, a quibus et Minaeum dictum est.” Besides this road, they had the sea-route, for, according to Pliny, their allies, the Gebanites, held the port of Ocelis. If the Minaeans were later immigrants from Ḥaḍramut, we can understand how they are not mentioned in Gen. x. In later times, as is proved by the Minaean colony in Al-'Olāã, which Euting has revealed to us, they superseded the Sabaeans in some parts of the north. In the 'Olā inscriptions we read the names of Minaean kings and gods. Notable also is the mention in 1 Chron. iv. 41 of the “ Bedouin encampments (אהלס) and the MaTnîm ” smitten by the Simeonites, which may possibly refer to the destruction of a Minaean caravan protected by these Bedouins. The LXX. at least renders Ma'īnīm by M*ivaiovs*. It seems bold to conjecture that the Minaeans were in accord with the Romans under Aelius Gallus, yet it is noteworthy that no Minaean town is named among the cities which that general destroyed, though ruin fell on Nask and Kamna, which lie inside the Minaean territory.

The inscriptions seem to indicate that the monarchies of South Arabia were hereditary, the son generally following the father, though not seldom the brother of the deceased came between, apparently on the principle of seniority, which we find also in North Arabia. Eratosthenes (in Strabo xvi. 4, 3) says that the first child born to one of the magnates after a king came to the throne was his designated successor; the wives of the magnates who were pregnant at the king’s accession were carefully watched, and the first child born was brought up as heir to the kingdom. There seems to be a mistake in the first part of this statement ; what Eratosthenes will have said is that the oldest prince after the king was the designated successor. This law of succession explains how we repeatedly find two kings named together among the Sabaeans, and almost always find two among the Minaeans; the second king is the heir. The principle of seniority, as we know from North Arabian history, gives rise to intrigues and palace revolutions, and was probably often violated in favour of the direct heir. On the other hand, it readily leads to a limited power of election by the magnates, and in fact good Arabian sources speak of seven electoral princes. Some inscriptions name, besides the king, an eponymus, whose office seems to have been priestly, his titles being *dhū ḥarīf, eponymus* and *rashūw,* “sacrificer." All royal inscriptions are signed by him at the beginning and the end, and he appears with the king on coins.

*Religion.—*In spite of the many ruins of temples and inscriptions, the religion of the Sabaeans is obscure. Most of the many names of gods are mere names that appear and vanish again in particular districts and temples. Of the great national gods of the Sabaeans and Minaeans we know a little more. The worship of the heavenly bodies, for which there is Arabic evidence, had really a great place in Yemen. Sun-worship seems to have been peculiar to the Sabaeans and Hamdanites; and, if the Sabis of Sabota (Pliny) was in fact the sun deity Shams, this must be ascribed to Sabaean influence. The Sabaean Shams was a goddess, while the chief divinity of the Minaeans was the god 'Athtar, a male figure, worshipped under several forms, of which the commonest are the Eastern 'Athtar and

'Athtar Dhū Kabḍ. Wadd and Nikrah, the gods of love and hate, are possibly only other forms of the two 'Athtars. The Sabaeans also recognize ‘Athtar; but with them he is superseded by Almaqah, who, according to Hamdānī, is the planet Venus, and therefore is identical with 'Atntar. The moon-god Sin appears on an inscription of Shab- wat; but, according to Hamdānī, Haubas, "the drier,” was the Sabaean moon-god. On the Shabwat inscription 'Athtar is the father of Sīn, and it is noteworthy that these two deities also appear as nearly related in the Babylonian legend of 'Ishtar's descent to Hades, where 'lshtar is conversely the daughter of the god Sīn. The mother of 'Athtar on another inscription is probably the sun. We find also the common Semitic Il (El) and a Dhū Samai answering to the northern Ba'al Shamayim. Three gods of the inscriptions are named in the Koran—Wadd, Yaghūth and Nasr. In the god- name Ta’lab there may be an indication of tree-worship. The many minor deities may be passed over; but we must mention the sanctuary of Riyām, with its images of the sun and moon, and, according to tradition, an oracle. In conformity with old Semitic usage, pilgrimages were made at definite seasons to certain deities, and the Sabaean pilgrim month, Dhū Ḥijjatān, is the northern Dhû’l-IJijja. The outlines, and little more, of a few of the many temples can still be traced. Noteworthy are the elliptic form of the chief temples in Ma’rib and Ṣirwāh, and the castle of Naqab-al-Ḥajar with its entrances north and south.

Sacrifices and incense were offered to the gods. The names for altar (*midhbah*) and sacrifice (*dhibḥ*) are common Semitic words, and the altar of incense has among other names that of *miktar,* as in Hebrew. A variety of spices—the wealth of the land—are named on these altars, as *rand, ladanurn, costus, tarum,* &c. Frankincense appears as *lubān,* and there arc other names not yet understood. The gods received tithes of the produce of trade and of the field, in kind or in ingots and golden statues, and these tributes, with freewill offerings, erected and maintained the temples. Temples and fortifications were often combined. The golden statues were votive offerings; thus a man and his wife offer four statues for the health of their four children, and a man offers to Dhū Samai statues of a man and two camels, in prayer for his own health and the protection of his camels from disease of the joints.

Their commerce brought the Sabaeans under Christian and Jewish influence; and, though the old gods were too closely connected with their life and trade to be readily abandoned, the great change in the trading policy, already spoken of, seems to have affected religion as well as the state. The inland gods lost importance with the failure of the overland trade, and Judaism and Christianity seem for a time to have contended for the mastery in South Arabia. Jewish influence appears in the name Rahmãn (see above), while efforts at Christianization seem to have gone forth from several places at various times. According to Philostorgius, the Homerites were converted under Constantius II. by the Indian Theophilus, who built churches in Zafar and Aden. Another account places their conversion in the reign of Anastasius (491-518). In Nejrān Syrian missionaries seem to have introduced Christianity (Nöldeke). But, as the religion of the hostile Ethiopians, Christianity found political obstacles to its adoption in Yemen; and, as heathenism had quite lost its power, it is intelligible that Dhū Nuwās, who was at war with Ethiopia before the last fatal struggle, became a Jew. His expedition against Christian Nejrãn had therefore political as well as religious motives. The Ethiopian conquest rather hurt than helped Christianity. The famous *qalïs (fκκ∖ησiα)* of Abraha in San'ā seems to have been looked on as a sign of foreign dominion, and Islam found it easy to supersede Christianity in Yemen.

*Coins.—*In older times and in many districts coins were not used, and trade was carried on mainly by barter. Nor have there been many great finds of coins ; indeed most of the pieces in European collections probably come from the same hoard. At the same time the coins throw a general light on the relations of ancient Yemen. The oldest known pieces are imitations of the Athenian mintage of the 4th century b.c., with the legend AΘE and the owl standing on an overturned amphora. The reverse has the head of Pallas with a Sabaean N. Of younger coins the first series has a king’s head on the reverse, and the old obverse is enriched with two Sabaean monograms, which have been interpreted as meaning "majesty” and “ eponymus ” respectively. In a second series the Greek legend has disappeared, and, instead of the two Sabaean monograms, we have the names of the king and the eponymus. A third series shows Roman influence and must be later than the expedition of Gallus. As the standard of the coins of Attic type is not Attic but Babylonian, we must not think of direct Athenian influence. The type must have been introduced either from Persia or from Phoenicia (Gaza). One remarkable tetradrachm with the Sabaean legend Abyath’ä is imitated from an Alexander of the 2nd century b.c., the execution being quite artistic and the weight Attic. There are also coins struck at Raydān and Ḥarib, which must be assigned to the Himyarite period (1st and 2nd century A.D.). The inscriptions speak of “ bright Hayyilï coins in high relief,” but of these none have been found. They also speak of sela' pieces. The sela’ in late Hebrew answers to the older shekel, and the mention of it seems to point to Jewish or Christian influence.

Literature.—Fresnel, *Pièces rel. aux inscrr. Himyαrites déc. par M. Arnaud* (1845); *Inscriptions in the Himyaritic Character in the*