

كلية الآثار

مكتبة أ.د. عبد العزيز صالح  
رقم المسلسل ١١٥  
رقم تصنيف رسائل

جامعة القاهرة

كلية الآثار

قسم الآثار المصرية

القرابين والنذور في الديانة

اليمنية القديمة

رسالة مقدمه لنيل درجة الدكتوراه في

الآثار القديمة

دراسة من خلال النقوش والآثار اليمنية القديمة

(1)

إعداد

مدرس مساعد - قسم التاريخ - جامعة تعز

هزاع محمد عبد الله سيف الحمادي

تحت إشراف

أ.د. عبد الحليم نور الدين

١٤٢٧ هـ / ٢٠٠٦ م

مكتبة أ.د. عبد العزيز صالح  
رقم المسلسل ١١٥  
رقم تصنيف رسائل

## مستخلص الرسالة (Abstract)

باللغة العربية :

تناولت هذه الرسالة والمقسمة إلى ستة فصول، تعريفًا بالقرآن والنذور والمفردات  
دالة عليهما، والآلهة الرئيسية المعبودة في اليمن القديم ومعلومات أخرى ذات علاقة  
بها، وفي الفصل الثاني القرابين من أنواع الحيوانات المذبوحة وغير المذبوحة. وفي  
الفصل الثالث تقديم الأشخاص لخدمة معابد الآلهة المعبودة، واشتمل الفصل الرابع على  
التعلق بالقرابين والنذور من التماثيل الأدمية والحيوانية، أما الفصل الخامس فتعرض  
للمختلفة المكرسة للآلهة اليمنية القديمة. وفي الفصل السادس ما قدم للآلهة  
معبودة من الأدوات ذات العلاقة بالطقوس الدينية وغيرها، بالإضافة للمتطلبات الأخرى  
معبود.

# الفهرس

## الموضوع

رقم الصفحة

أ	شكر وتقدير
ب	فهرس المحتويات
ج	المختصرات
د	قائمة حروف المسند
ذ	المقدمة
	الفصل الأول: القرابين والنذور المعنى والمفهوم
١	١- معنى ومفهوم القرابين
٢	٢- آلهة اليمن القديمة
١١	٣- أنواع القرابين
١٤	٤- مفردات ودلائل تقديم القرابين والنذور
١٦	٥- تقديم النذور
٢٠	٦- أوقات تقديم القرابين والنذور
٢١	٧- أماكن تقديم ووضع القرابين والنذور فى المعابد
٢٣	٨- أماكن حفظ القرابين والنذور فى المعابد اليمنية
٢٤	٩- تخصيص بعض أنواع القرابين والنذور للآلهة معينة
	الفصل الثانى: تقديم الحيوانات المذبوحة والحية كقرابين ونذور لآلهة اليمن القديم
٣٠	١- تقديم القرابين البشرية
٣١	٢- تقديم الحيوانات المذبوحة
٤٩	٣- طقس الصيد الدينى
٥٦	٤- الذبائح المقدمة بأمر الآلهة
٥٨	٥- الذبائح المقدمة فى ولائم معابد الآلهة (المآدب المقدسة)
٦١	٦- القرابين والنذور من الحيوانات الغير محددة
	الفصل الثالث: تقديم الأشخاص كقرابين ونذور لخدمة الآلهة المعبودة
٧٠	١- تقديم الأشخاص أنفسهم لخدمة الآلهة فى معابدهم
١٠٩	٢- تقديم الأبناء كقرابين لخدمة الآلهة المعبودة فى معابدها
١٢٤	٣- تقديم الأقارب كقرابين لخدمة الآلهة
١٢٩	٤- تقديم الأولاد (الذرية) لخدمة الآلهة
١٣٦	٥- تقديم الأشخاص من غير الأقارب كقرابين لخدمة الآلهة
	الفصل الرابع: تقديم التماثيل الآدمية والحيوانية كقرابين لآلهة اليمن القديم
١٥٩	١- التماثيل الآدمية الكاملة الهيئة
١٥٩	( أ ) التماثيل البرونزية المذهبة
٢٢١	( ب ) التماثيل الآدمية البرونزية الغير المذهبة
٢٣١	( ج ) التماثيل الآدمية الفضية
٢٣٥	( د ) التماثيل المتنوعة
٢٣٥	أولاً - التماثيل المتنوعة الموصوفة
٢٣٩	ثانياً - التماثيل الفضية والبرونزية الغير مذهبة
٢٤٠	ثالثاً - التماثيل الآدمية المتنوعة المصنوعة من البرونز المذهب
٢٤٥	( هـ ) التماثيل المصنوعة من مواد أخرى
٢٤٥	٢- تقديم أجزاء من تماثيل آدمية غير موصوفة



- أولاً - تقديم كف اليد اليمنى  
 ثانياً - تقديم تجسيدات الأعضاء التناسلية  
 ٣- تقديم تماثيل الحيوانات المختلفة  
 ( أ ) تقديم تماثيل الجمال  
 ( ب ) تقديم تماثيل الثيران  
 ( ج ) تقديم تماثيل الوعود  
 ( د ) تقديم تماثيل الخيول ( ا ف ر س ن )  
 ( هـ ) تقديم تماثيل البغال  
 ٤- تقديم تماثيل الطيور  
 ( و ) التماثيل الغير موصوفة

- أولاً - التماثيل الغير موصوفة عهد ملوك  
 ثانياً - التماثيل الغير موصوفة بدون ملوك  
 ثالثاً - التماثيل المتنوعة الغير موصوفة

#### الفصل الخامس : تكريس المنشآت المعمارية المختلفة لآلهة اليمن القديم

- ١- تكريس بناء المعابد  
 ٢- تكريس تجديد بناء المعابد وبعض ملحقاتها  
 ٣- تكريس بناء الملحقات التابعة للمعابد  
 أ - تكريس بناء الأسوار  
 ب- تكريس بناء المحافد (الأبراج)  
 ج- تكريس بناء المكنة (مكان الإله - قدس الأقداس)  
 ٤- بناء ملحقات أخرى للمعابد  
 أ - تكريس بناء باسم اتحن  
 ب- تكريس ما يسمى بالصفون في المعابد  
 ج- إقامة الدعائم والعرائس (العرائش)  
 د- تبليط ساحات وجدران المعابد  
 هـ- تكريس بناء المجلس الخاص بالآله  
 و - تكريس النصب والمنصبية الخاصة بمعابد الآلهة  
 ز - تكريس المداخل الرئيسية للمعابد  
 ح - تكريس بناء المذاقن  
 ط - تكريس بناء الموقنة  
 ي - تكريس بناء النصب أو بناء القياف  
 ك - أماكن الولائم (مآدب الطعام)  
 ل - البرك (أحواض المياه المبنية)  
 م - تكريس بناء الآبار  
 ن - المقالة (أحواض المياه الصغيرة)

#### ٥- تكريس البيوت والقصور

#### ٦- تكريس مجالس البيوت أو القصور

#### ٧- مبان أخرى

#### ٨- تقديم الخبز

#### الفصل السادس: تقديم أثاث المعابد ومتطلباتها الأخرى

#### ١- تقديم المذابح

#### ٢- تقديم موائد القرايين المراقبة (المصرّب)

#### ٣- تقديم موائد القرايين الغير مراقبة (مسلم)

٤١٧	٤- تقديم المباخر
٤٤٩	٥- تقديم أواني الطيب
٤٥١	٦- تقديم أواني الاستشفاء
٤٥٣	٧- تقديم المصابيح
٤٥٥	٨- تقديم أشياء أخرى مهمة للمعابد القديمة
٤٥٦	أ - تقديم البرونز الخالص ( ذهب ن )
٤٥٨	ب- تقديم المساند
٤٨٧	ج- تقديم العملات الفضية
٤٨٨	د - تقديم النصب التذكارية
٤٩٠	هـ- تقديم الصور المنحوتة على المعادن
٤٩١	و - تقديم الأراضي الزراعية
٤٩٣	١- تقديم الأراضي الزراعية الغير محددة
٤٩٥	٢- تقديم الأراضي المزروعة بالنخيل
٤٩٥	٣- تقديم الأراضي المزروعة بالكروم والنخيل
٤٩٥	ز - تقديم الغلال أو الثمار
٤٩٦	١- تقديم الثمار
٤٩٧	٢- تقديم الطيب
٤٩٨	٣- تقديم البخور
٥٠٠	ح - تقديم التوسلات
٥٠١	ط- تقديم بعض الطقوس التعددية
٥٠١	ى - تقديم ألواح الرخام
٥٠٢	ك - تقديم الصفائح الهلالية
٥٠٢	ل - تقديم بعض الأعمال اليدوية
٥٠٤	الخاتمة
٥٠٩	المصادر والمراجع العربية
٥٢٣	المصادر والمراجع الأجنبية
٥٣١	قائمة النقوش المدروسة والمستشهد بها
٥٤٥	أسماء الأعلام الواردة فى الدراسة
٥٦٦	أسماء الأسر والعشائر والقبائل الواردة فى الدراسة
٥٧١	قائمة أسماء المعابد اليمنية القديمة الواردة بالدراسة
٥٧٢	قائمة أسماء الآلهة الواردة فى الدراسة
٥٧٣	الخرائط
٥٧٨	الأشكال
٥٨٩	اللوحات
	ملخص باللغة الإنجليزية

**Cairo University**  
**Faculty of archaeology**  
**Dept. of Egyptology**

**"The sacrifices and the vows in the old Yameni religion"**

Analayzed study through the old yemeni inscriptions and  
Archaeologys

**Submitted**  
**In Fulfillment the ph. D. Degree**  
**In Old Archeology**

**By**

**Hazaa Mohammed Abdullah Seif**

**Supervised by**

**Prof. Dr. Abd ElHalim Nur Eidin**  
The Prof. Dr. of the ancient Egyptian language fuculty of  
archaeology Cairo University

1427H. -2006 A.D.



## ABSTRACT

This study deals with most of the old Yameni sculptures and inscriptions concerning sacrifices, offerings and vows to the worshiped and devoted gods in the old Yemen in details and explanation in general. Through this study, we deal with the names of masters, heads, features, characteristics and titles attached to them, in that way the names of the families and the tribes which they belonged to, the places of their existence, the gods they worshiped, their features, characteristics and their religious evidence. What the people offered to the worshiped local or general gods concerning sacrifices, offerings and vows.

The study is interested in the worshiped gods mentioned in these sculptures and inscriptions, and the certain kinds of offerings and vows belonged to some of them, their kinds and the occasions devoted and offered to them.

Additionally, this study deals with the ages of these sculptures and inscriptions especially the rulers of Al-Makarebah " and the kinds mentioned in these ages to know the continuity of offerings, the mentioned sacrifices and vows and their developments which happened as a result of the other religious and political developments which happened as a result of the successive events.

The study, also, deals with the description of the most archaeology materials which the written inscriptions were recorded, and show their offerings and vows for sacrifices and vows to the worshiped gods in the old Yemen, thus for showing their functions of the religious side, in addition to describing the artistical ornaments and religious symbols.

This study includes an introduction, six chapters and a conclusion.

The first chapter deals with the definition of the sacrifice, the vow, the words show them on the studied engravings, the definition of the worshiped gods through their religious and lingual method, especially the principal worshiped gods in the old Yemen country.

This chapter also shows the study of some kinds sacrifices, the vows and the occasions of their offerings as examples support the meaning and the definition of the sacrifices, in addition to the study of the places where they put the sacrifices in the temples where they were offered.

chapter two deals with most of special old Yameni inscriptions concerning offering and devoting the persons from the sons or offsprings or relatives and not relatives for serving the worshiped gods in their temples. They sometimes offered some persons especially from the sons as symbolic sacrifices for asking protection from the gods in their certain devoted temples.

They can offer some persons to do some deeds in return some debts specialized to the certain god, these debts cannot be paid by the person who owns the inscriptions.

The third chapter deals with the human sacrifices which were found in the old Yameni inscriptions monuments and remains in consideration of this kind of sacrifices are still unknown to the old Yemen, except some drawings and some other practices as offering the animal sacrifices, the sons and some persons or the prisoners of wars who were offered. This chapter also deals with what the old Yameni offered to his gods different kinds of animals



whether they were tame or wild animals which were hunted for the worshiped gods in certain seasons of the rains especially in the important agricultural seasons. These seasons could be dried without falling rains, thus the crops, should be suitable to the kind of the soil and the weather surrounded them. Some rulers were hunting the animals to prove their strength and bravery to offer those animals to their gods in certain occasions as their ascending throne. Some animals were hunted for their skins and trade.

The animals were offered to the old Yemeni gods without limiting to their kind whether they were in the shape of statues, or living animals, or killed ones. Some researchers think that they were offered living, others think that they were offered as statues.

Chapter four deals with sacrifices and vows whether they were human statues or animal ones and some their parts. Most the human and animal statues which were offered to the gods to be as a protection for their owners, perhaps, they were previous vows or they were offered according to the orders of the worshiped gods.

Offering the different animal statues to the worshiped gods in the old Yemen was as a kind of the substitute sacrifices instead of offering them living or asking their recovery from the diseases, also they were offered for their safety in addition to offering them for the sake of multiplication and reproduction and they were offered in some occasions concerning their owners.

In this chapter, we introduce the details of the different kinds of the human and animal statues mentioned in the old Yemeni inscriptions, the gods, the temples where they were offered and the occasions of their offerings. The most kinds of gods and the kings who devoted their ages to treat with statues and gods and the time of continuity their offerings, and the stage of finishing these offerings of the human and animal ones for the worshiped gods in the old Yemen and the reason of that.

The fifth chapter deals with the civil, religious and military buildings devoted to the worshiped gods in the old Yemen. We show in details the kinds of the buildings devoted to the certain god, such as the temples and their extensions (the fences and some important facilities which they were required to be existent in the temple devoted to the certain god).

This chapter deals with the facilities of water and the houses attached to the temples of the worshiped gods, these buildings were considered as a protection from those gods, and all the establishments devoted to the worshiped gods according to the existent inscriptions which were found in the places of these monuments.

The sixth chapter is specialized to the inscriptions which contain the devoted furniture were offered to the worshiped gods especially buchuries (altars), censers, the tables of the sacrifices whether they were killed or not, the utensils which were served in different purposes, wall plates, floor tiles, ornamental pieces or ornaments which made the temples in the required appearance and gave them their dignity and solemnity to show the greatness and magnitude of the worshiped gods existent inside them.

In addition to what were mentioned above, we find this chapter deals with the rare offerings which were offered to the old Yemeni gods in their temples as the unshaped material of bronze, beside the inscriptions and the



written documents, the coins and memorial statues. The chapter deals with the pins or the bronze plates with the crescent shape which carried the inscriptions offered to the gods without certain names.

these inscriptions, perhaps, showed the offerings which were fixed with the crescent pins on them. This chapter also deals with the sculptured inscriptions on the different stones, metals, the devoted gods from the limited and unlimite lands. It is mentioned what were offered from the crops of the cultivated lands, some manual works and what were offered in the shape of prayers, supplications and other ceremonies as the circling and circumambulation etc.

In the conclusion of this study the researcher reaches the results through the sculptures, inscriptions and the vows concerning the old Yemen religion. In addition to these results, there are annexes which contain a list with the used inscriptions in this study, another list includes the names of the masters and distinguished personalities which are mentioned in the study, another list includes the families and the tribes that belong to these inscriptions, a list includes the worshiped gods mentioned in these engravings. Those old Yemeni people offered the sacrifices and vows to satisfy the gods and thankful for them to what they realized for the owners of these sacrifices and vows.

For utility, we find this study was not in need of the inscriptions which were mostly spoilt. Thus it did without most the inscriptions which do not show the kinds of sacrifices and the devoted vows to the worshiped gods in the old yemen especially the inscriptions of the buildings which do not limit the kind of the building devoted to the certain god in its own temple and it did without some recorded inscriptions on some furniture belonging to the temples because of their obscurity or the spoilt names of their devoted gods, and it also it did without some special inscriptions devoted to the unlimited other things on their memorial inscriptions especially the inscriptions which show the sins and offenses which do not show the kind of the expiatory sacrifices were offered by the repentants as a result of their sins and offenses towards these gods or their temples.

It is clear that the expiatory inscriptions expressed the moral side more than the material one concerning the sacrifices and vows were offered to those gods. The person must feel his fault, then he repent and decides not to return to any fault or sin another time. This person intends to ask the forgiveness of the gods through a confession document includes his name, his family name and his tribe. Liè frankly confesses his fault and assures not to return to any fault another time. All these confessions and informations were inscription on a bronze plate or a stone which were put on the outside wall of the temple to be seen by the visitors of the temple.

This plate of bronze or the stone represented the person's confession and supported his forgiveness and repentance which was considered as an example and warning to the others.

There are some inscriptions look like other inscriptions in their contents where you notice the kind of the sacrifices or the vow and the occasion where it was offered. So, it is found no need to some inscriptions and it is enough to mention some examples.

## **The summary of the thesis In English language**

This thesis is divided to six chapters and deals with the definition of the offering, the vow and the words indicated to them, the main worshiped gods in the old yemen, and the other data concerning that. In the second chapter we deal with the offerings and the different kinds of the slaughtered and were not slaughtered. The third chapter deals with the presentation of persons to the worshipped gods in the temples. The fourth chapter deals with the offerings and vows of the hunman statues and animals. The fifth chapter deals with the different buildings devoted to the old yemeni gods. The sixth chapter deals with the tools presented to the worshipped gods concerning the religious ceromonies, in addition to the needs of the other remples.