From Sheba to Jerusalem
משבה לירושלים
Yemen
תימן
From Sheba to Jerusalem

משבאת לירושלים
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On the cover: Funerary Stele depicting a man (pp. 14-15)
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Additional articles in the online edition of the catalog:
The Bible Lands Museum Jerusalem has the distinct honor and privilege to present this catalog of the exhibition *Yemen: From Sheba to Jerusalem*. For thousands of years, the Jews of Yemen struggled to remain Jews, holding on to the hope of someday returning to their homeland, Israel.

My father, Zacharia Jamil, was born in Yemen and is the inspiration for this exhibition. His stories of their lives and difficulties have remained in my mind all these years: the families’ decision to leave Yemen for the Land of Israel, their adventures through the desert, months of walking and the dangers they encountered—storms, thirst and worst of all the bandits that would rob what little treasures they carried.

Some did not survive the arduous journey, but those that did persevered, and after almost two years, in 1909 they landed at the port of Jaffa. From there they travelled on foot the final leg of their journey to Jerusalem, where they settled.

This exhibition is a tribute to the Yemenite Jewish community, and a glimpse of their unique cultural heritage, which has greatly enriched Israeli society.

My sincere gratitude goes out to the curators who researched and prepared all the material so diligently, to the designers that created this beautiful display, to the film crew that brought it all to life, and all the staff that participated in bringing forth this exciting exhibition.

Batya Borowski
Co-Founder of the Bible Lands Museum
Jerusalem
January 2020
INTRODUCTION

At the farthest tip of southern Arabia is the region known as Yemen – one of the most remote lands of the Bible. In Yemen’s ancient past, a rich civilization prospered, drawing wealth from the export of rare incense to distant destinations. Several kingdoms flourished in ancient South Arabia, most famously Sheba. The Book of Kings elaborately details the Queen of Sheba’s journey to Jerusalem, laden with gifts for King Solomon (1 Kings 10:1-13).

The Jewish community in South Arabia grew and flourished in the early centuries CE, just as a new political power – the kingdom of Himyar – was rising to prominence. The kingdom’s rulers eventually adopted a monotheistic religion inspired by Judaism. The kingdom of Himyar fell prey to an Ethiopian invasion, but the Jews of Yemen maintained their identity through millennia of political and social change.

We are proud to present the rich history of this ancient land of the Bible as a vital part of the vibrant mosaic of our ancestral heritage. This catalog accompanies the exhibition Yemen: From Sheba to Jerusalem, which sheds light on the ancient South Arabian civilization and tells the story of the Yemenite Jewish community’s unique heritage and eternal connection to the Land of Israel.

I am grateful to the entire staff of the Bible Lands Museum for their outstanding teamwork in putting this exhibition together: first and foremost to our curators, Dr. Yigal Bloch, Oree Meiri and Yehuda Kaplan who have made this exhibition such a great success. I thank the dynamic team of Jessica Waller, Sue Vuksavović, Samuel Atkins, and Hamutal Gabayev, for their exceptional work. To each member of our staff, I express my gratitude for all of the hard work and dedication.

We are grateful for the fruitful cooperation with all of our lenders – institutions and individuals alike. We congratulate Daniel Rosenthal and Shlomo Lifshitz and the entire team at the Design Mill for their expert design and production, Nomi Morag for this beautiful catalog, and Avraham Kushnir and Yuval Cohen from Tura Films for the production of the film.

This exhibition and catalog have been made possible by the generous support of Mrs. Patricia Weis of Pennsylvania, and by a generous grant from the Dr. Elie and Batya Borowski Foundation, Israel.

I dedicate this publication to my mother, Bible Lands Museum Jerusalem Co-Founder, Batya Borowski, whose mark has been indelibly imprinted on our world for future generations.

Amanda Weiss
Director
January 2020
מבוא

בקצה הדרומי של חצי האי ערב שוכנת הארץ הידועה כיום בשם תימן — מהרחוקות שבארצות המקרא. בימי קדם פרחה בארץ זו תרבות עשירה ומיוחדת, ששגשגה הודות לייצוא שרף נדיר של צמחי בושמ ליעדים מרוחקים. בדימר ערב העתקה פרחה כמה ממלכות, והחשובה שבהן — ממלכת שבא. ספר מלכים מתאר בפירוט את ביקור מלכת שבא בירושלים ואת המתנות הרבות שהביאה לשלמה המלך (מלכים א' י, א–יג).

קהילה יהודית גדולה ומשגשגת התקיימה בדרום–ערב במאות הראשונות לספירה. בתקופה זו עלה לגדולה כוח מדיני חדש באזור — ממלכת חִמיַר. שליטי ממלכה זו אימצו דת שבמרכזה פולחן לאל יחיד, בהשראת היהדות. ממלכת חִמיַר נכבשה על ידי ממלכת אַקסוּם האתיופית, אך יהודי תימן המשיכו לשמור על הזהות שלהם במהלך מאות שנים, גם לאחר התפשטות האסלאם בחצי האי ערב.

אנו גאים להציג את ההיסטוריה העתיקה של תימן כחלק מהפסיפס רבגוני של תולדות עמנו ואזורנו. קטלוג זה מלווה את התערוכה, ששופכת אור על תרבות תימן: משבא לירושלים דרום ערב העתיקה ומספרת את סיפורה של קהילת יהודי תימן על מורשתה הייחודית ויקייתה לארץ ישראל.

אני מודה לכל עובדי מוזיאון ארצות המקרא על עבודתם שהובילה מהרעיון הראשוני של התערוכה למימושו בפועל, וראשית כל, לצוות האוצרים — ד"ר יגאל בלוך, أوֹרי מאירי ויהודה קפלן — שהפכו תערוכה זו לסיפור הצלחה. תודתי נתונה גם לג'סיקה וולר, סוּ ווקוסבוביץ, סמואל אטקינס וחמוטל גבייב על עבודתם, ועל כל אחד מאנשי צוות המוזיאון תודה מקרב לב על עבודתם המסורה.

אנו מודים מקרב לב למוסדות ולאנשים שהשאילו בנדיבות מוצגים לתערוכה. ברכותי לדרי רוזנטל, שלמה ליבשיץ, ולכל צוות טחנה לעיצוב על העיצוב והפקה המרהיבים, לענמי מורג על הקטלוג הנאה, ולאברהם קושניר ויובל כהן מצוות טורא הפקות על הסרט המלווה את התערוכה.

 metodus המלר (מלכים א', י, י) הק helyי הידוריו לדוגלה המשגשגת התכימתה. ברוח הורי לדוגלה כה מרני חשו ביאור בתלקח הורי לדוגלה כה מרני חשו ביאור עם תלקח חמרה בכר דלי יידי, בהשתרא הודו. מבארו פולחן לאל יחיד, בהשתרא הודו. ממלכת חמיד מתאימה דלי יידי של כרמל פלילי, נאותי, א.ו.י. חמיד המשיכו לשוב על גוזה בשר את אחד של נ.ג. בשר התפשחות האסלאם היו ברכייה. אני מקדישה את הקטלוג הזה לאמי, מייסדת מוזיאון ארצות המקרא ירושלים, בתיה בורובסקי, שבפועלה תרמה תרומה בל תישככ לדורות הבאים.

אמנדה וייס
מנכ"ל המוזיאון
טבת תש"ף
SHEBA AND ITS NEIGHBORS

In the first millennium BCE, ancient South Arabia, was composed of four main kingdoms: Sheba, Qataban, Hadhramaut, and Ma‘in. The agricultural economy relied on water flowing in the wadis after the summer monsoon rains. Dams and reservoirs were essential to the survival and prosperity of the South Arabian kingdoms. The most impressive dam was built beside Marib, the capital of Sheba, supporting tens of thousands of acres of land.

Two of the earliest rulers of Sheba are mentioned in Assyrian records of the late 8th and early 7th centuries BCE. The authority of these rulers – Yitha‘amar Watar and Karib‘il Watar – extended beyond Sheba to neighboring lands, from the city of Najran to the kingdom of Hadhramaut. Control of Hadhramaut held unique importance as the land of frankincense trees – the source of the fragrant resins burned as incense.

The most famous story mentioning Sheba is the visit of its queen to Jerusalem (1 Kings 10). The Queen of Sheba journeyed to Jerusalem to hear King Solomon’s wisdom, bringing precious gifts of gold and incense. The story of her visit in the book of Kings has inspired many traditions and legends. She not only appears in the Hebrew Bible, but also in the New Testament and the Quran. In the Quran, a hoopoe bird informs King Solomon of the land of Sheba and its queen, Bilqis. According to the story, Bilqis and her subjects were sun-worshippers, but the queen was so impressed by Solomon’s wisdom and supernatural abilities that she accepted Allah as the one true god. In Ethiopian tradition, their alleged son Menelik founded the royal dynasty that ruled Ethiopia until Emperor Haile Selassie was ousted in 1974.

Before the spread of Islam and the Arabic language, each south Arabian kingdom had its own language: Sabaic, Qatabanic, Hadramautic and Minaean. These ancient Semitic languages shared a unique alphabet. As with the Hebrew, Arabic and English alphabets used to this day, the ancient South Arabian script was derived from the Canaanite alphabet invented around 4000 years ago. The South Arabian script was used from the 10th century BCE to the 6th century CE and had 29 letters, equal to the number of consonants in earliest Semitic languages. More than ten thousand inscriptions have been found in South Arabia, including monumental texts inscribed on stone or precious metals, and documents relating to everyday life written on wooden sticks. The South Arabian alphabet was adapted for writing the Semitic languages of Ethiopia where it is used to this day.

ململّه دوروب ترب الحثىك (تنم)  
Kingdoms of Ancient South Arabia (Yemen)
מלכת שבא ושכנותיה

במהלך האלף הראשון לפנה"ס התקיימו בדרום ערב העתיקה ארבע ממלכות עיקריות: שבא, קתבאן, חצרמואות ומין. החקלאות באזור זה התבססה על אגירת מי הנחלים, לאחר ירידת גשמי המונסון בקיץ, באמצעות סכרים שמילאו תפקיד מכריע בהתפתחותן של ממלכות דרום-ערבי. הסכר המרשים והמפורסם ביותר, שסיפק מים להשקייה של שטח של עשרות אלפי דונם, נבנה בסמוך לעיר מרב, בירת שבא.

שני שליטים קדומים של ממלכת שבא — ית'עאמר ותאר וכריב — נזכרים במקורות אשוריים מסוף המאה השמיניתër בראשית המאה השביעית לפנה"ס. תחום שליטתם התרחב מעבר לגבולות ממלכת שבא, וכלל אזורי רחב נוספים בערי ממלכת חצרמואות. לשליטה בחצרמואות הייתה משמעות מיוחדתすべון ששם צמחו עצי הלבונה — מקור השרף הריחני שהועלה כקטורת.

האנונימיAlready צייר את השם של מלכת שבא — ית'עאמר ותאר וכריב — נזכרים במקורות אשוריים מסוף המאה השמינית בראשית המאה השביעית לפנה"ס. תחום שליטתם התרחב מעבר לגבולות ממלכת שבא, וכלל אזורי רחב נוספים בערי ממלכת חצרמואות. לשליטה בחצרמואות הייתה משמעות מיוחדת עבור שכם ששם צמחו עצי הלבונה — מקור השרף הריחני שהועלה כקטורת.

האזכור המקראי המוכר ביותר של ממלכת שבא הוא תיאור ביקורה של מלכת שבא בבירושלים (ספר מלכים א' י). מלכת שבא באה לירושלים לבחון את חוכמתו של שלמה המלך ובביקורה הביאה עמה מתנות יקרות, ובמיוחד זהב ובשמים. סיפור קצר זה שמופיע בספר מלכים הותיר את רישומו במסורות רבות ומגוונות. מלכת שבא נזכרת לא רק בתנ"ך אלא גם בברית החדשה ובקוראן. דמותיה עוררה סקרנות, ואגדות רבות סופרו עליה ועל מפגשה עם שלמה. בקוראן מסופר שהדוכיפת גילתה לשלמה את דבר קיומה של ממלכת שבא ומלכתה בלקיז. על פי ההיסטוריונים בלוקס הגניזה, שלמה שלמה את השם שלמלכת שבא.

מלכת שבא נזכרת לא רק בתנ"כ אלא גם בברית החדשה ובקוראן. דמותיה עוררה סקרנות, ואגדות רבות סופרו עליה ועל מפגשה עם שלמה. בקוראן מסופר שהדוכיפת גילתה לשלמה את דבר קיומה של ממלכת שבא ומלכתה בלקיז. על פי ההיסטוריונים בלוקס הגניזה, שלמה שלמה את השם שלמלכת שבא.

לפני התפשטות האסלאם והשפה הערבית, הייתה לכל אחת מממלכות דרום-ערבי שפה점ית: שbec, קתבאןית, חצרמואית ומיןית. שפות שמיות עתיקות אלה נכתבו בכתב אלפביתי מופר. ביזון של כלבים המשמשים כים בערבית, בערבית ואונגלית, בת החרפת האלפבית כמה קדומים מתוכן בלשון אופייני. לא千方百 ר_YUVי של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבית, מתוכן בלשון אופייני. לא千方百 ר Jazeera של שפה בערבי
A pair of recumbent camels

The inscription on the base mentions two camels and reveals that the statuette was dedicated to the goddess Dhat-Zahran to protect their health.

Inscription text and translation:
1) whb’lm bn gfdm hqny dt zhrn lwf
2) yb’tfyw df’m w'syw rm.

Wahbum son of Gaf’dum dedicated (this) to Dhat-Zahran for the heal[th] of his two camels: Daf’um (“Strong”) and ‘Asra’um (“Most Swift”).

Alabaster | Yemen | ca. 1st century BCE

Cindy and David Sofer Collection
Funerary stele depicting a man
The stele’s front side bears a South Arabian inscription with the name of the deceased: ‘Abd.
Painted limestone with black stone inlay | Yemen | 5th–3rd century BCE
BLMJ 9480

Fragment of a South Arabian inscription of Yitha’karib, an official from Sheba
As is common in the earliest South Arabian inscriptions, the first line of this text is written from right to left, the second line from left to right, and so forth.
Inscription text and translation:
1) y’t’krb […] 2) […] whrs kl
3) ms’Brien w […]
Yitha’karib […] and he put in order all the roads, and […]
Limestone | Marib(?), Yemen | ca. 700 BCE
BLMJ 3008
Bowl decorated with a relief scene of lion hunt
Lion hunting was considered a heroic royal activity in different cultures of the ancient Near East. In South Arabia it may have had cultic significance.
Bronze | Yemen | ca. 1st century CE
BLMJ 6324
Statuette of a bull with a South Arabian inscription
The bull represented several ancient South Arabian deities, including Almaqah, the chief god of Sheba, and Sayin, the chief god of Hadhramaut. A single word appears on the statuette’s base: mof “Cult image, cultic stele, cult place.”
Alabaster | Yemen | 5th–1st century BCE
BLMJ 4961

Statuette of a bull that was probably dedicated to a god
Bronze | Yemen | 3rd–1st century BCE
BLMJ 7744
Funerary stele of a woman from Qataban

The woman's right hand is raised in a gesture of prayer or blessing; her left hand holds a sheaf of wheat. The inscription on the stele's base mentions the name of the deceased, ‘Ammum, derived from the name of ‘Amm, the chief god of Qataban.

Inscription text and translation:

‘mm vgr wdtr dhn
‘Ammum (of the family) Yagr and the one of (= married into the family) Dharhan
Alabaster | Timna, Yemen | ca. 2nd century BCE

IMJ 87.160.630 Israel Museum Collection (Bequest of Joseph Ternbach, New York, to American Friends of the Israel Museum)
Statuette of seated human figures

This type of statuette is found in the Jawf – the region of the kingdom of Ma’ìn. The statuettes may depict the deceased at a banquet after their death, or may represent personal deities.

Limestone | Yemen | First half of the first millennium BCE
BLMJ 4823, 4824
Funerary stele with a South Arabian inscription: ‘bkhl wdm
Alabaster | Yemen | 1st century BCE–1st century CE
BLMU 4825
Funerary stele with a South Arabian inscription: ʿtl mRN
Steles of this kind, characteristic of the kingdom of Qataban, represent the deceased by mentioning only his name, without an image.
Alabaster | Yemen | ca. 2nd century BCE
Wolfe Family Collection
Stamp seal with a South Arabian inscription of the owner's name: hdn
The seal features an image of a goat-fish hybrid creature known from Mesopotamian art (suḫurmaššu). It reflects South Arabia’s cultural connections with Mesopotamia, influenced by trade links between these distant regions.
Amethyst | Yemen or southern Iraq | 8th–6th century BCE
BLMJ 2330
Tablet inscribed with the cuneiform alphabet in the order that was later adopted in the South Arabian alphabet

The cuneiform alphabet is known mostly from the city of Ugarit on the north Syrian coast, where it probably originated. Among the cuneiform alphabetic inscriptions on clay tablets found at Ugarit, two letter orders are attested: the order adopted later in the South Arabian alphabet and the order attested in the Canaanite alphabet, still in use in modern Hebrew. The order of letters in the tablet:

h l h m q w ţ r t š k n h [...] ˘ d ġ d ġ t z [...] ˘

Clay | Tel Beit Shemesh, Israel | 13th century BCE

IAA 1933-1867 (Courtesy of the Israel Museum)
Painting of the Queen of Sheba at King Solomon’s palace, portrayed as an Indian-style mansion
Watercolor, paper | Iran | 19th century
Photo courtesy of L. A. Mayer Museum for Islamic Art, Jerusalem
The South Arabian kingdoms derived their wealth from luxurious resins of aromatic trees – frankincense that was burned in worship to the gods and myrrh that was a key ingredient in fragrant oils used in cult ceremonies, medicine and cosmetics. Merchants carried the coveted resins across the Arabian deserts on camels, in a journey of at least two months. This long-distance trade was only possible after the camel was domesticated around 1000 BCE.

South Arabian inscriptions from the 8th–6th centuries BCE found at several sites in Judah reveal links between South Arabia and the kingdom of Judah under the control of the Assyrian and Babylonian empires. With the decline of Sheba’s power in the late 6th century BCE, the kingdom of Ma’in took control of the incense route.

Myrrh and frankincense made the 2400 km journey from South Arabia to Judah via middlemen who carried the precious cargo along sections of the incense route. The middlemen were North Arabian peoples, such as the inhabitants of Tayma and Dedan, and most famously the Nabateans who controlled the northwestern stretch of the route during the Hellenistic and Roman periods.

The Nabateans set up a series of stations from their capital of Petra to the port city of Gaza. From there the precious resin was exported to destinations throughout the Mediterranean basin. In 25 BCE, enticed by the wealth of the South Arabian kingdoms, Emperor Augustus sent an army of ten thousand soldiers to conquer the region for Rome. His army included reinforcements of five hundred Jews sent by Herod and one thousand Nabateans under the command of the high official Syllaerus. The Nabateans, determined not to forfeit their role as middlemen in trade between South Arabia and the Roman Empire, led the army in circuitous routes until supplies ran out and it was forced to turn back. The Roman Empire finally conquered the Nabataean kingdom and seized control of the incense route in 106 CE.

The Incense Route from Sheba to the Land of Israel

נתיבי הסחר בחצי האי ערב
מתימן לארץ ישראל
Trade Routes in the Arabian Peninsula from Yemen to the Land of Israel
נתיב הבשמים משלב לארץ ישראל

מקורות עניות של מלכודות דרום ערב היינו שגד
משל בשמים – הלובמנים שלט את הקדומות
לאלימה, והדבר היה ברך חסוני בשמיים.
ירוחם אמר שMOOTH ל chuyến צופים ורופאים
קבוסים. הסתדרים זה אחר זה במצבי עוני
כשתם מובילים אתشرף יקע העור לעבי
מלים, מבשר שארמסחרים לפנתה. סחף
הבשרם אורך התווך התהפו ואמא רד לארח
ביוו הנמל סבס שנט1000 פונתים.

כחותם דרום ערב עריית מבוקשים שצורת
השירית לפנתה, שמעצת בלך מתתים
ביוור, הלובמנים שלט את הקדומות שמחכים בינ
מקלצ הזהיד ל.SERVER ערז חסונם האפרים
הארסיים והבבלית. לאחר ייצד חתות של
המלכות שלב חסונם האפרים לפנתה
השתוללה לכל שונים על נתי תוכרה
ובッシים.

את שרף המור והלבנה הובילו
מדרום ערב ליהודה לאורך כ־2400 ק"מ
בחברות משכונות שרובו של
אותו על פניהם של שבעים
מלכודים, שהפכו לשבוע העמים
תים וכתבים, ועננים ששלטו על
חילק זהב משכון של נתי
הבשרם בשכונות האפרים
הרוסים.
Camel figurines were dedicated to different deities, but mostly to the god Dhu-Samawi ("He of the heavens").

Bronze | Yemen | 3rd century BCE–1st century CE

BLMJ 3179, 8639
South Arabian coin imitating the coinage of Athens

Early South Arabian coinage (4th–1st century BCE) incorporated symbols from the mint of Athens: the head of the goddess Athena, the first letters of her name, ΑΘΕ, and an owl – her symbol.

Silver | Yemen | 3rd–2nd century BCE
IMJ 71.710, Israel Museum Collection
(gift of Victor Carter, Los Angeles)

Coin of Sheba with symbols of gods

Obverse shows a man’s head (probably the king), a throwing-stick (symbol of Almaqah, chief god of Sheba), and a spear with a strap (symbol of the god ‘Athtar).
Reverse shows the head of a bull or ibex, the throwing-stick and a monogram.
Silver | Yemen | 2nd century CE
IAA 682
Assyrian cylinder seal depicting a god and two human figures approaching; the figure riding a camel is probably an Arabian ruler

Chalcedony | Assyria | 8th–7th century BCE

Monumental tablet with a South Arabian inscription mentioning trade missions of a high official of Sheba to distant destinations, including the towns of Judah

Translation of lines 13–16: And when he traded and led a caravan to Dedan [and Gaza] and the towns of Judah, and when he was safe and sound, he who was sent from Gaza to Kition, during the war between the Chaldeans and Ionia...

(For the full text of this and other South Arabian inscriptions, see: http://dasi.cnr.it)

Bronze | Nashq(?), Yemen | ca. 600 BCE

B-L Nashq | Photo courtesy of LFI LLC private collection
Potsherds from Judah with incised South Arabian letters
Baked clay | Tel Aroer and Jerusalem (City of David), Israel | 7th–6th century BCE

Stamp seal with a South Arabian inscription: knh (personal name or the term kohen "priest" known from Hebrew)
Limestone | Tel Beer-Sheba, Israel | 8th century BCE
IAA 2018-1541
Cubic-shaped incense burner depicting a horse and predatory animals, one attacking an ibex
Limestone | Israel or Jordan | 6th–4th century BCE
Private collection

Incense burner with an inscription in Aramaic script mentioning frankincense
Translation: Frankincense of Iyyash son of Mahlay the king (or: son of Mehalay from Lach[i]sh).
Limestone | Tel Lachish, Israel | 6th–4th century BCE
IAA 1936-1815 (Courtesy of the Israel Museum)
Ostracon bearing a list of seven personal names: Habutu, 'Ubaydu, Hanan, Huzayru, 'Abd-'Osiri, Habutu, Zaydel (most of the names are North Arabian)

The list attests to the presence of an Arabian population in the Hebron hills at the end of the Persian period.

Baked clay, ink | Western Hebron Hills, Israel | 4th century BCE

BLMJ 654

North Arabian coins

As with South Arabian coins, the early coinage of North Arabia imitated the mint of Athens. These coins feature the head of Athena on the obverse and an owl on the reverse.

Silver | Southern Jordan or northern Saudi Arabia | 4th–3rd century BCE

Wolfe Family Collection
This vessel was found in a cave near Qumran, hidden between rocks and wrapped in a palm fiber cover, and may have contained precious Balsam oil. The Balsam plant probably arrived in the Land of Israel from South Arabia. Josephus alleged that the balsam plant was among the gifts brought by the Queen of Sheba to King Solomon in Jerusalem. The plant was cultivated near the Dead Sea and precious balsam oil became a defining luxury product of Judea during the Roman and Byzantine periods.

Baked clay, palm fiber, oil | Northern Dead Sea region, Israel | 1st century CE
כליים הנושאים כתובות הקדשה לאלים נבטיים
כליים מסוג זה משמשים כ耜 הרגשה לנייבים. הכבותות נכתבות בניב קדום של
הערית בכתב הצפון-ערבי והן מכילות תפילות ומציינות כמיהה
לאלים הנבטים, ביניהם דוּשַרָה, אַלָלת ומַנָת.

המאה הראשונה לפנה"ס–המאה דfortawesome לספירה
שמדינה | צפון ירדן או צפון ערב הסעודית | אבן
1st century BCE–3rd century CE

Vessels with dedicatory inscriptions to Nabatean deities
These items were probably used for libations. The inscriptions
in Old Arabic, written in ancient North Arabian script, include
prayer formulas and express their authors’ longing for
Nabatean gods, including Dushara, Allat and Manat.
Stone | Southern Jordan or northern Saudi Arabia | 1st century BCE–3rd century CE

BLMJ 968, 969
A coin depicting the Nabatean god Dushara as a man riding a camel
Bronze | Bostra, southern Syria | Early 3rd century CE
IMJ 82.4205 Israel Museum Collection

Decorated Nabatean bowl
Baked and painted clay | Moyat
Awad, Israel | 3rd century CE
IAA 1981-1299
Basket and pits of olives used in the production of aromatic oil

The precious resin of aromatic plants imported from South Arabia was diluted in oil, and the aromatic oils produced this way were exported by the Nabateans to neighboring countries. An olive press was discovered at the Nabatean site of Moyat Awad in the Arava valley, with finds including olive pits and baskets used to store and transport olives.

Palm leaves and fiber, olive pits | Moyat Awad, Israel | 2nd–3rd century CE
A small perfume bottle and lids of similar vessels

Alabaster vessels of this kind were produced in South Arabia and used to import the precious resin of aromatic plants into the Nabatean kingdom.

Alabaster | Ein Rachel, Israel | 1st–3rd century CE

IAA 2003-560–563
Bottles for fragrant oil (unguentaria)
Baked clay | Moyat Awad and Beer Menuchah, Israel | 1st–2nd century CE
IAA 1981-2031, 1982-1079, 1982-1173
Nabatean incense burner with Greek inscription mentioning names, perhaps of soldiers who garrisoned the Neqarot fort
Stone | Neqarot fort, Israel | 2nd–3rd century CE
IAA 2011-1084
THE KINGDOM OF HIMYAR

In the 1st century BCE, a new power emerged in south Arabia – the kingdom of Himyar which flourished in Yemen’s western mountains around its capital, Zafar. The Himyarite year count, which started in 110 BCE, may indicate the official date of the kingdom’s foundation.

A Greek text from the 1st century CE, "Periplus of the Erythraean Sea," describes a king by the name of Charibael ruling from Zafar over both Himyar and Sheba. Charibael capitalized on lucrative overseas trade between South Arabia and Rome, and his kingdom prospered. The union of Himyar and Sheba was short-lived, and the situation was complicated by an invasion of South Arabia by the Ethiopian kingdom of Axum. The South Arabian rulers spent the next 200 years in intermittent conflicts, ending with expulsion of the Ethiopian invaders and Himyarite conquest of Sheba and Hadhramaut.

In the 4th century CE, the kingdom of Himyar imposed its rule over the whole of South Arabia. By the end of the same century the Himyarite rulers adopted a religion inspired by Judaism, whose god was called "the Merciful," and occasionally "the Lord of the Jews." The Jewish community in Himyar grew prosperous and influential, and some of its most respected members were brought to the Land of Israel for burial.

In 522 CE, the Himyarite king, Yusuf As’ar Yath’ar, also known as Dhu Nuwas, started a war on Christians, mainly targeting Ethiopians from the kingdom of Axum settled in Himyar. The Axumite army invaded Himyar and brought the "Jewish kingdom" of South Arabia to an abrupt end.

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In the first century BCE, the Chmiyar Kingdom appeared on the political scene of South Arabia. It arose in the mountainous region of Yemen, around the city of Ta’far, which became its capital. The official year of the BCE, it is said, marks the beginning of the Chmiyar dynasty. The ruler named Carul, described as the king of Chmiyar and Solomon, is mentioned in a Greek work from the middle of the first century CE, known as "Periplous of the Red Sea". In his time, maritime trade between South Arabia and the Roman Empire flourished and led to the rise of the Kingdom of Chmiyar. The union of Chmiyar and Solomon did not last long, and the political situation deteriorated further after the invasion of Ethiopia’s Axum Kingdom to South Arabia. In the hundred years after Carul’s time, the South Arabian kingdoms fought constantly against each other. The era of wars ended with the expulsion of the Ethiopian invaders and the annexation of Solomon by the Kingdom of Chmiyar.

In the fourth century CE, the Kingdom of Chmiyar ruled over all of South Arabia and imposed its yoke on the Arab tribes to the north. The political union gave birth to a religious union, and at the end of the century, the kings of Chmiyar adopted a monotheistic religion inspired by Judaism. The god of Chmiyar was called "the Rhabam", and at times even "the Lord of the Jews". The Jewish community in Chmiyar flourished and enjoyed proximity to the authorities, and some of its leaders even became buried in Israel.

In the year 522 CE, the King of Chmiyar, Joseph Assar, known by the name D’nawas, opened a war against the Christians in his land, especially against the Ethiopians of the Axum Kingdom who settled in Chmiyar. In response, an army of Axum invaded Chmiyar, defeated D’nawas, and brought an end to the “Jewish Kingdom” in South Arabia.
Horse figurine
Horses were introduced to South Arabia in the first century CE by Arab tribes from the north. Inscriptions of Himyarite kings and nobles mention military cavalry and large numbers of horses taken as spoils of war.
Bronze | Yemen | 1st–2nd century CE
BLMU 8571
South Arabian inscription celebrating construction of the house of Yehuda Yakkuf

The inscription mentions that Yehuda Yakkuf built his house with the help of God and the prayers of the people of Israel. The central monogram, mentioning the house’s name Yakrub, contains a Hebrew text: “Yehuda wrote (this), remembered for good. Amen, peace, amen!”

Translation: Yehuda Yakkuf built, laid the grounds and completed his house Yakrub, from its foundations to its crenellations, with the assistance and grace of the Lord, his creator, the Lord of life and death, the Lord of the heavens who created everything, with (the help of) the prayers of his people Israel, by the power of his lord Dhara‘amar Ayman, king of Sheba, Dhu-Raydan, Hadhramaut and Yammat, and by the power of his […] and his parents. May nobody damage it, nor the royal seat in the prayer-house Ahlak […]

Stone | Bayt al-Ashwal, Yemen | ca. 400 CE

Gar Bayt al-Ashwal 1 | Photos courtesy of P. Yule, Heidelberg
Burial stele of a Jew from Himyar buried in the Land of Israel

The Aramaic inscription commemorates Yose son of Awfay who died in Zafar and was buried in Zoar, near the southern shore of the Dead Sea. Zoar is mentioned in Genesis as one of the towns of the Jordan plain. In the Mishnaic and Talmudic periods, Zoar was considered to be within the Land of Israel, and diaspora Jews were brought there for burial. The earliest evidence for burial of Himyarite Jews in the Land of Israel is the Greek inscription Ομηριτων "Of the Himyarites" located over a burial cave in the ancient Jewish cemetery of Beit Shearim (3rd century CE).

Translation of the inscription: May the soul of Yose son of Awfay rest (in peace), who died in the city of Zafar, in the land of the Himyarites, went out to the Land of Israel, and was buried on Friday, day twenty-nine of the month Tammuz, in the first year of the seven-year cycle, which is year [400] since the destruction of the Temple. Peace! Peace be upon you resting (here) (for the Aramaic text, see J. Naveh, Tarbiz 69 [2000], p. 624).

Stone, paint | Zoar, Jordan | 469 CE

Cindy and David Sofer Collection
A coin of Israel, king of Axum
This coin was minted a few decades after the Axumite conquest of Himyar. The king’s name appears on the coin in Greek along with crosses, around his portrait.
Gold | Ethiopia | ca. 570–590 CE
IMJ 83.8666 Israel Museum Collection (gift from the collection of Abraham D. Sofaer and Marian Scheuer Sofaer, Palo Alto)

Rock inscription, written by tribal leaders in praise of Dhu Nuwas; the text ends with the words "(With the help of) the Lord of the Jews, the highly praised"
Translation of lines 1–3: May God, to whom belong the heavens and the earth, bless the king Yusuf As’ar Yath’ar, king of all the tribes, and may He bless the tribal leaders … the supporters of their lord, the king Yusuf As’ar Yath’ar, when he burnt the church and killed the Ethiopians in Zafar …
Engraving on stone | Al-Hima, Saudi Arabia | 523 CE
Ja 1028 | Courtesy of the Saudi Arabia Tourism Guide, photographer: Florent Egal
THE JEWS OF YEMEN – FROM SHEBA TO JERUSALEM
YOSEF YUVAL TOBI

Ancient Jewish roots in Yemen
Biblical echoes of early links between South Arabia and the Land of Israel depict Yemen as a source of aromatics, gold and precious stones. Genesis 37:25 describes "a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt." 1 Kings 9–10 tell the story of the voyage of King Solomon’s fleet to Ophir, possibly in Yemen, and the visit of the Queen of Sheba to Jerusalem. According to tradition, earliest Jewish settlement in Yemen dates to the time of Jeremiah’s prophecies of the coming destruction of the kingdom of Judah (586 BCE). The tradition is supported by a South Arabian inscription from around 600 BCE, describing its author’s travels to "the towns of Judah."

Numerous archaeological finds dating between the destruction of the Second Temple (70 CE) and the rise of Islam reveal ways in which Yemen’s Jews were connected to the Land of Israel. A 3rd century CE Greek inscription, Ομηρίτων "Of the Himyarites," records the burial of a Jew from the South Arabian kingdom of Himyar in the prestigious Jewish cemetery at Beit Shearim where members of the Sanhedrin were buried. This suggests that at least for several generations before the inscription’s date – in other words, by the 2nd century CE at the latest – Yemen was home to a reputable Jewish community, whose links with the Land of Israel were firm enough for one of its leaders to be brought for burial in the cemetery of the Sanhedrin, the highest Jewish institution of the period. Another Greek inscription was found in a 3rd century CE synagogue in the city of Cana (Qâni’) on Yemen’s southern coast – an Indian Ocean port which played a major role in the South Arabian aromatics trade.

An important Sabaic inscription of the 5th century CE from Ḥaṣi, north-east of al-Bayḍā’ in southern Yemen, describes establishment of an exclusively Jewish cemetery and mentions the synagogue Ṣuri’el nearby. This inscription, rich in terms borrowed from Jewish Aramaic, also reflects a link with the Land of Israel.

Another key inscription on a stone stele dates to before the Muslim conquest of Yemen (628), now in secondary use in a mosque in the village Bayt al-Ḥādir, around 15 km east of Ṣanāʾ. This inscription lists, in Hebrew, the names of the 24 priestly courses (mishmerot ha-kehunna), connecting them to different towns in the Galilee. It was apparently written by members of a priestly family from the Land of Israel who migrated to Yemen and wanted to commemorate the tradition of the priestly courses. Links between the Jews of Yemen and the Land of Israel are also apparent in customs of legal conduct, liturgy and daily life, mentioned in Early Rabbinic literature and preserved only by the Yemenite Jews until recent times.

Archaeological finds indicate that ancient Jewish communities throughout Yemen were organized in a similar way to their contemporary communities in the Land of Israel. Organization was based around three
יהודי תימן – משאבה לירושלים
יוסף יובל טובי

שורשיה של יהדות תימן
עדויות רבות במקרא על קשרי תימן וארץ ישראל, וכולן בעניין יבוא בשמים, זהב ואבני חן מתימן. הקדומה שבהן (בראשית לז, כה) מספרת על "אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם نֹשְׂאִים נְכֹאת וָלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיְמָה". עדויות נוספות עולות מן המסופר על שלמה המלך, שבנה צי אניות מיועד להפליג לאופיר (אותה יש اللقاء אולי בתימן), ומלכת שבא ביקרה אותו בירושלים (מלכים א' ט, כו – י, יג). לפי מסורות יהודי תימן, ראשית יישובם שם בעקבות נבואות ירמיהו על חורבן ממלכת יהודה (לפני"ס). מסורת זו נתמכת במפעם מ–586 לפנה"ס לערך, המזכירה את מסעותיו של סוחר מדרום ערב ל"ערי יהודה".

ממצא ארכאולוגי רבים מן התקופה שלאחר לספירה עד עליית 70 לערך,に向ון הבית השני השזור לארץ ישראל, ובמיוחד את המוסלמים מלמדות על הזיקה הברורה בין יהדות תימן לבין ארץ ישראל. כתובת יוונית "של החִמיַרים", מן המאה השלישית לספירה, שנחשפה במתחם קברי הסנהדרין בבית שערים, מוכיחה כי נכבד יהודי מממלכת חִמיַר שבדרום ערב נקבר במתחם יוקרתי זה. אפשר להסיקמכהelah שאחרי תאריך הכתובת, ובמילים אחרות, כבר במאה השנייה לספירה, בכל הדורות הבאים, ישבה בתימן קהילה יהודית מכובדת ומבוססת מבחינה כלכלית, שקשריה עם ארץ ישראל היו כה הדוקים עד שאחד מנכבדיה נקבר בקברי הסנהדרין.

כתובת יוונית נחשפה גם בבית כנסת יהודי מן המאה השלישית בעיר הנמל החשובה קָאנִא שלחופי האוקיינוס ההודי, ושדרכה עבר סחר הבשמים מדרום ערב. חשובה במיוחד הכתובת השבשית בבית הקברות היהודי בחַאצִי צפון־מזרחית לבַּיְצַ'א שבדרום תימן, מן המאה החמישית, שעניינה הקמת בית קברות ליהודים בלבד סמוך לבית הכנסת Zielogg. הכתובה הטקסט ביוונית, כפי שказалось, על ידי שניים או שלושה נביאים של יהדות תימן, ששכנוbows記錄 함께 בשתי לשונות יהודית: ערבית וסינית. הכתובת, שבה מתואר מבנה בית הקברות, מתארית גם את הקשרים היהודיים לדתות אחרות, כמו הנצרות והמוסלמים. היא מציגה גם את הרעיון של "≫אוביסם≫" (אוביסם הוא אחד מבני בעלי החיים הנפוצים בתימן) ואת היותו של המלך בני העיר החולני." של חִמיַר, למקרה של קיצよい אוביסם, נשארו נשים, ילדים, מתה וربת בֶּאַדּוּד מֶכּוֹם, כָּלוּא מִלְיָקַטָם וְלַשְׁוָה וְלְשָׁואָה. יִשָּׁאָר יַהְדֶרוֹ מַעְלֵיהֶם וּלָא הַמִּשְׁמַרְבּוֹ" (בשנים 70–70) לפנה"ס ומעריב,Видео לקובץ המלך בחודש טבת, ביום ה-17 במלון "נימן" (��ן) בדמשק, לאחר הצלחתו של המלך בצדו של סלאם א-איסלאם. המלך, בן 25, שב ב-375 לפני פאווה חלק מהחיתים ובסופו של דבר, הוא מת עם אוביסם של חורף. המלך, בן 25, שב ב-375 לפני פאווה חלק מהחיתים וhe was the first person to be killed in the conflict between Jews and Muslims in the region. He was killed in battle with the Muslim army, and was later buried in the Jewish cemetery of Baniyas. אוביסם של חורף. המלך, בן 25, שב ב-375 לפני פאווה חלק מהחיתים וhe was the first person to be killed in the conflict between Jews and Muslims in the region. He was killed in battle with the Muslim army, and was later buried in the Jewish cemetery of Baniyas.
main institutions: synagogues (at least twelve synagogues are known from Yemen), cemeteries and ritual baths (miqwah). The standing of Jews in the kingdom of Himyar, which controlled the whole region of Yemen, was so strong that around 375 CE the Himyarite royal dynasty adopted Judaism, which led many of the local population to do the same and identify with the nation of Israel.

The last Judaizing king of Himyar, Yūsuf As’ar Yath’ar, known also as Dhū Nuwās (“he of the curls”), reigned from 522 to 525 or 530. His attempt to align himself with Sassanian Persia in the struggle against the Christian kingdoms of Byzantium and Axum led to an invasion by Axumite armies, the defeat of Himyar and the establishment of Christian Ethiopian rule in the land. The hope of re-establishing Jewish power in Yemen resurged about fifty years later, with an uprising against Ethiopian rule led by Sayf ibn dhū Yazan and assisted by a Persian army.

Yemenite Jews under Islamic rule

From 628 until 1962, the Jews of Yemen were subject to the subordinate status of dhimmī under the rule of Muslim dynasties. When Muhammad’s armies conquered Yemen, he ordered not to force Islam on the Jewish population. Only a few of the Jews converted; most famously Ka’b al-Aḥbār and ‘Abd Allah ibn Sabā’ al-Himyari. To underscore the Jews’ subservient status, Muhammad imposed the jizya tax for protection (dhimma) by the Muslim authorities. The Jews’ status did not change under the Umayyad and Abbasid caliphates, although there is no evidence that the Pact of ‘Umar – a canonical Muslim document determining dhimmi status – was ever applied to the Jews of Yemen.

A major turning point came in 896, with the rule of the Shi‘ite Zaydi imams – the most stable regime in the history of Muslim Yemen, whose impact on the status of the Jews of Yemen was profound. A treaty (sulḥ) between the first Zaydi imam, Yahyā al-Hādī ‘ilā-l-Ḥaqq, and the Christian and Jewish communities of Najrān granted Jews the right to own land but imposed a tax of one-ninth of all harvests. The Jews were not allowed to keep Muslim slaves or build new synagogues. However, this treaty makes no mention of the humiliating discriminatory conditions imposed upon Jews in other Muslim states throughout history.

The 10th century saw another crucial change for the Jewish community of Yemen, with the development of maritime trade with India via the Indian Ocean port of Aden. Participation in sea trade enabled the Jews of Yemen to establish themselves within the wider network of Jewish communities in the Muslim world, both economically and spiritually. This was also the basis of the Yemenite Jews’ contact with Maimonides, the head of the Jewish community of Cairo and the personal physician of the Ayyūbid sultans of Egypt who ruled Yemen in the late 12th century.

When, in 1172, a messianic claimant rose in Yemen, the leader of the Jews of Yemen turned to Maimonides for guidance, and the latter responded with the famous Epistle of Yemen. In 1199, when Yemenite Jews were forcibly converted to Islam by the Ayyūbid ruler, Maimonides used his authority again to help them, arguing that forced conversion contradicted Islamic law and was invalid.
יהודי תימן תחת השלטון האסלאמי

מאז דצמבר 628 ומיד אחריה, היהודי תימן תחת שלטון האסלאם בנתיבי סחר עם הודו, נאסר עלים להמר על התרבות והאיכויות המוסלמיות. עם כיבוש תימן, הציע מוחמד שלא לכפות עליהם את האסלאם. ואולם, יהודים מעטים נוספים התאסלמו, הידועים בהם הם יעקב בן יהודה ושביעי בן עקיז, שאומרים שראוי ל’ai כי אך미 לא את מתמידים לה🐯.

המהדורה לצהריים של יהודים, ויחד עם ים סוף דיוויניות, הפך לקלトン הקבועות ביהדות תימן. בהיותם של ההカメラונות של יהודים, הם onPostExecute היהודים, ושמעו מצוות שונות המנהיגים היהודים את הסתיו החשון של היוחסין השיתון לפני פעולות של שלטון מוסלמי. התשובה הכזו של יהודי תימן ניתנה ב-1545/1535 ובחרים קונסטנטו אורבון, כנראה שמהם נקראה גם ביד של יהודים. בעקבות מתקפת הכלייפורית האימפרית והעבאסית, לא נעצרו יהודים ועבאסית,øj אם אלא זוהי." — המאקות

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Under the Rasūlid dynasty, which rose to power in 1229, Yemen enjoyed economic and cultural prosperity, and so did its Jews. This period witnessed cultural dialogue between Jewish and Muslim scholars, and Jewish intellectuals were exposed to Muslim philosophy. Yet, discriminatory laws against the Jews were still in force.

Conditions worsened for the Jews with the rise of the Tāhirid dynasty in 1454 and influence of the Hanbali school of Shari’a law on the Zaydi legal teachings, with its harsh attitude to the Jews. The cruelest aspect of the new legal stance was forcible Islamization of orphaned Jewish children (known in Jewish sources as “the orphans decree”).

Under Tāhirid rule, foreign powers extended their influence in Yemen and undermined stability. This inspired a new wave of messianic expectations among the Yemenite Jews in 1499–1500, focused on a Jew from the South Arabian kingdom of Hadhramaut. This messianic pretender was captured and executed, and all the Jews of Hadhramaut were banished from the region.

In the early 16th century, the Ottoman Empire entered the political scene. The Ottomans defeated the Tāhirids in 1517 and took control of San‘ā’ in 1545. The conquest led to an improvement of the Jews’ status, in line with the Ottoman policy of toleration toward minorities, but discriminatory laws were not abolished. The Muslim population remained hostile toward the Jews, now accused of collaborating with foreigners against local interests. Eventually, the Muslim hostility influenced the Ottoman authorities, especially after the country rebelled against the imperial rule.

With the Ottomans driven out of Yemen in 1635, the Jews found themselves under stable Zaydi rule of the Qāsimid dynasty. Hatred of Muslim clergy toward the Jews rose, and discriminatory laws were applied in full under the rule of Imam Ismā‘īl (1644–1676). Little wonder that many of Yemen’s Jews, including the great poet Rabbi Shalom Shabazi, were drawn by rumors of Sabbatai Zevi, who was alleged to have revealed himself as the Messiah in 1666. The imam’s reaction was harsh: the Jews’ dhimmī status, which gave them a measure of protection, was abolished, and new laws were imposed with the aim of further Islamization. Of those, the most memorable was “the headgears decree” (1667).

Moreover, in 1679 the Jews were banished from their towns and villages throughout Yemen to the region of Mawza’ in the west, near the Red Sea port of Mocha. This episode, known as “the Mawza’ exile,” left a deep and lasting impression on the historical memory of the Yemenite Jews. Eventually economic considerations outweighed religious dictates, and after 18 months the surviving exiles were allowed to return.

However, the Mawza’ exile had a lasting effect on the legal and social standing of the Jews. The drive to force conversion to Islam became stronger and affected large swaths of the Yemenite Jewish population in the following centuries. Muslim clerics reenergized attempts to expel the Jews from Yemen.

Some respite came at the time of Shalom ‘Irāqi, appointed in 1727 to oversee the imam’s finances, taxation and the mint. ‘Irāqi was also head of the Yemenite Jewish community
ｂיטול מעמר היהודים בבלד וייחוס נוצרים רבו
המכנונים הלאתוסמנים. מנחלות תימן שנדחו בהודעה
יוהו ת”ם 'גוזי העטרות' (1667). הימצאה,宏观
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מער הعالج מח’ על חון’י ספ. מאורעם, זה,
שloquent ב”לטל קוקב, נתון לירד מלכ’ בוחימה
ההספדר. בוסופ של יבר עבד השוקל:
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and engaged in extensive advocacy on its behalf. Yet, the enrichment of Yemen's Jews aroused the anger of Muslim clerics. ʿIrāqī was imprisoned at their instigation in 1762, his property confiscated, and twelve out of the fourteen synagogues of Ṣanʿāʾ were forcibly closed.

In the late 18th and early 19th century, centralized rule in Yemen was weakened, mainly due to pressure by foreign powers which also affected Jewish life. Muslim clergy made new efforts to promote three discriminatory measures against the Jews unique to the Zaydi state: the banishment decree, the orphans decree, and the decree on gathering dung (which forced Jews to clean excrement from public lavatories). The latter two decrees were enforced.

Furthermore, the city of Ṣanʿāʾ, and especially its Jewish quarter located outside the city walls, suffered numerous violent attacks by northern tribes.

International developments around and within Yemen's borders, especially British conquest of Aden in 1839, led to a new wave of messianic tensions and hopes. Shukr Kuhayl proclaimed himself as the Messiah in 1861, arousing the wrath of Muslim clerics and the suspicions of the imam, on whose order the messianic pretender was killed in 1863.

The pivotal event in Yemen's history in the 19th century was the Ottoman conquest of Ṣanʿāʾ in 1872, fulfilling the Jews' hope of foreign intervention that would relieve their plight. The Ottomans officially abolished the Jews' subservient status but, faced with the rage of the local Muslim population, did not redress the measures discriminating against them.

The Jews' position was further reduced with Yemen's rebellion against the Ottoman rule. Imam Yahyā conquered Ṣanʿāʾ in 1905 and re-established the earlier laws in a way which was acceptable to the Jews. Yet, the treaty which the Ottomans concluded with the imam in 1910 stipulated that Yemen's inner life should be guided by Zaydi law, shattering the Jews' hope of improving their status.

Ottoman conquest opened Yemen's doors to European influence in different spheres of life. In contrast to Muslims, who viewed the Ottoman Turks as infidels, the Jews of Yemen appreciated the wisdom of Jewish communities across the Ottoman Empire which enjoyed equal legal status.

Already before the Ottoman conquest, several Jewish travelers visited Yemen, spreading news of Jewish Enlightenment (Haskalah). Influenced by these visits, a new movement arose among the Jews of Yemen. Named Dor Deʿah (“The Generation of Knowledge”) and headed by Rabbi Yihye Qāfīḥ, this movement strove to return to the roots of Judaism laid down by early Rabbis and medieval sages, and to eradicate the influence of Kabbala and mysticism on Jewish life. The movement's activity reached a peak in 1909, with establishment of a modern-style school under the aegis of the Ottoman authorities and with assistance of the Alliance Israélite Universelle.

Political stability under foreign rule brought economic prosperity in its wake, even though the livelihoods of Jewish artisans were adversely affected by cheap industrial imports. At the city of Aden, British rule enabled the Jewish community to
אחים בלונדון). אף העלייה לארץ ישראל נעשתה מופיעה מרכזית, לאחר שהמושל התורכי בצנעא הודיע כי יהודים יכולים לעלות ארצה, ושיירה בת כ所所 1881 יצאה בסוף מצנעא לארץ ישראל.

עם נסיגת התורכים בסוף מלחמת העולם הראשונה תימן תחת שלטונו הבלעדי) וחיי היהודים בימינו 1948–1918 של האימאם יחיא נוהלו במסגרת החוק الزיيدي. יחיא נתפש確かに gehören היהודים כמלך חסד, אך למעשה הקפיד לקיים את חוקי האפליה נגד היהודים, ובכללם גזרת המקצות וגזירת היתומים, אף העניש בחומרה יהודים שמכרו משקאות חריפים למוסלמים. זאת ועוד, בשל הסכסוך הערבי–צו האוסר 1920 היהודי הארץ פרסם ב‐1918 על היהודים לצאת מתימן. אך אף על פי שהאיסור, אלפים מיהודי תימן עלו ארצה בין שתי מלחמות העולמים, לאחר שעלה בידיהם לגנוב את הגבול לעדן. האימאם נקט במדיניות קשוחה כלפי היהודים אף בבחינה כלכלית על מנת לסכל מוקדי הכוח מר BlackBerry של המדינה בידיו. נרצח האימאם על ידי מורדים ב‐1948 לפברואר 17 בצאתו של יורש העצר אחמד מיגר את המהפכה, אך לוחמיו התנפלו על השכונות היהודיות ומוצאים נאמנים, אך אף שהאימאם החדש השליט סדר, קפצה על יהודי צנעא חורђה בעקבות החלטת האו”ם בכ”ט בנובמבר 1948 במאי 15 והקמת מדינת ישראל ב‐1947, היהודים הואשמו ברצח שתי בנות מוסלמיות. עשרים ממנהיגיהם עונו ונאסרו ושוחררו רק לאחר תשלום כופר עצום. לא ייפלא אפוא, כי פעילות שליחי מדינת ישראל בקרב היהודים לעליות הראשונות מתימןشرו שימכרו את רכושם ויורו את מלאכותם למסגרת, אך יש להדגיש, כי הם הותירו אחריהם גם חלק הגון ממורשתם הרוחנית בדמות כתבי יד ומסמכים שונים. הניתוק בין אלפי היהודים, שהעדיפו לחיות תחת שלטון האימאם אחמד על פי מדיניות אביו, לבין מדינת ישראל, נתן אותותיו במשתנה חברתי והרוחני.

לקריאה נוספת:

חִבּשוש, ח'. תשמ”ט. קורות ישראל בתימן, בתוך: יוסף (בעריכת יוסף טובי), ירושלים, כרך ב, עמ’ 737–697.


prosper and some of its members amassed large fortunes.

In northern Yemen, Ottoman rule enabled the Jews to maintain links with the Land of Israel and with Jewish communities in Europe, and especially social welfare organizations established by them (Alliance Israélite Universelle in Paris and the Anglo-Jewish Association in London). Migration to the Land of Israel began when the Ottoman governor of San‘ā‘ announced that the Jews were free to leave Yemen, and a caravan of around 150 persons set out in 1881.

The Ottomans finally left Yemen following their defeat in World War I, and northern Yemen came under Imam Yahyā’s rule. In this period, which lasted from 1918 to 1948, the status of the Jews was determined by Zaydi law. Although considered by the Jews a benevolent ruler, Yahyā enforced the discriminatory measures against the Jews, including the order on gathering dung and the order of the orphans, meting out harsh punishments on Jews who sold alcohol to Muslims.

Moreover, due to the Arab-Jewish conflict in the Land of Israel, in 1920 Yahyā issued an official decree forbidding the Jews to leave Yemen. Despite the imam’s decree, thousands of Yemenite Jews migrated to the Holy Land before World War II, crossing the border to the British-controlled Aden in secret. Yahyā’s stance toward the Jews was also harsh economically, intended to weaken potential sources of rebellion and concentrate the state’s power in his own hands.

On February 17, 1948, Yahyā was killed in a coup d’état. Armed forces faithful to Aḥmad, the imam’s son and heir, suppressed the rebels, but also attacked the Jewish quarters of Yemen’s cities and killed several Jews. The new ruler soon re-established public order, but the Jews of San‘ā‘ faced more adversity due to adoption of the United Nations’ resolution on the partition of Palestine on November 29, 1947, and the establishment of the State of Israel on May 15, 1948. The Jews of San‘ā‘ were accused of murdering two Muslim girls and dozens of their leaders were imprisoned and tortured.

They were released only after a payment of a hefty ransom. It is no small wonder that the activity of Jewish emissaries from Israel, promoting immigration to the new Jewish state, was met with excitement among the Jews of Yemen. Yet, in addition to the old decree of the imam Yahyā forbidding the Jews to leave Yemen, the Arab League repeatedly and forcefully expressed its opposition to Jewish immigration. Only after repeated intercession of international Jewish organizations did the imam Aḥmad, in March 1949, allow the Jews to leave Yemen on the condition of sale of their property.

The massive immigration to Israel in 1949–1951 encompassed almost the entire Jewish community of Yemen who were forced to leave behind much of their cultural patrimony, such as many ancient manuscripts and documents. A few thousands of Jews preferred to stay under Imam Aḥmad’s rule, in the same status which they had under his father. They were forced to sever all ties with the State of Israel, which severely impaired their social and religious life.

For further reading, see p. 61
Opening page of "Muhammad's Writ of Protection for the Jews of Yemen"

The "Writ of Protection," composed in Judeo-Arabic (Arabic in Hebrew writing) between the 13th and 18th centuries CE, claims that the Prophet Muhammad granted the Jews their "dhimmi" status after they fought for him on a Sabbath. Through this literary work, the Jews of Yemen sought to raise their inferior status in the Muslim society.

Paper, ink | Yemen | 19th–20th century

Collection of Yosef Yuval and Tsivia Tobi, Rehovot
Case for a Torah scroll with holding poles ("Trees of Life") with pomegranate decorations
Painted wood, brass, silver | Yemen | 19th–20th century
Collection of Sagiv Machpud
The Jews of Yemen acknowledged Maimonides, Rabbi Moshe son of Maimon (1138–1204), to be the greatest Jewish sage already during his lifetime, and he is still considered as such among them.

Paper, ink | Yemen | 18th century

Collection of Yosef Yuval and Tsivia Tobi, Rehovot
The Scroll of Esther in Judeo-Arabic translation
The text was translated into the everyday language spoken by Yemenite Jews to be read to women on Purim.
Parchment, ink | Yemen |
19th–20th century
Collection of Sagiv Machpud
Page from Lamentations (2:20–3:1) with an Arabic translation, in the handwriting of Rabbi Shalom Shabazi
Rabbi Shalom Shabazi was one of Yemen's most prominent Jewish sages and its greatest Jewish poet. The text is accompanied by Babylonian vocalization marks, written above the letters. This vocalization, developed in Babylonia in the first millennium CE, was used by Yemenite Jews until their return to Israel.
Paper, ink | Yemen | 17th century
Collection of Yosef Yuval and Tsivia Tobi, Rehovot
Diwan with a messianic poem
by Rabbi Shalom Shabazi

In the poem "I Saw in a Night Dream," Shabazi expressed longing for redemption and return to Zion, focused on Sabbatai Zevi in the wake of the prophecies of Nathan of Gaza in 1665/6. The expectations were shattered when Sabbatai Zevi converted to Islam. Yet, the messianic hope lived on in the hearts of Yemen's Jews until their return to the Land of Israel.

Paper, ink | Yemen | 18th century

Collection of Yosef Yuval and Tsivia Tobi, Rehovot
Two incense burners, one house-shaped and the other in the form of an altar with four horns (now missing)

The Jews of Yemen burnt aromatic resins in incense burners such as these, and luxurious incense held special meaning. During the Havdalah ceremony that marks the end of the Sabbath, the Jews of Yemen would burn incense in their homes to lift spirits at the beginning of a new week. After immersion in a ritual bath, Jewish brides would be steeped in a cloud of incense from styrrax resin, imported from Indonesia and thought to awaken sexual desire. Myrrh was burnt for 40 days after childbirth in the belief that its unique odor would protect the mother and child from harm. Frankincense was believed to protect the soul of the dead from evil spirits.

Dark steatite | Sa’ada and Sana’a, Yemen | Early 20th century

IMJ L-899.0185, L-899.0234 Collection of the Israel Museum (Carl Rathjens Collection, on permanent loan from Salman Schocken, Tel Aviv)
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THE PRE-ISLAMIC CIVILIZATION OF SOUTH ARABIA
FRANÇOIS BRON

Political history

Among the great civilizations of the ancient Near East, the civilization of South Arabia, which flourished for a millennium and a half before the advent of Islam, is certainly the least known, due to its geographic isolation. Mentions of South Arabia in external sources are extremely rare before the 6th century CE and consequently we must rely on local inscriptions in order to reconstruct the history of the region. Until around 1970, only a few explorers had traveled South Arabia – the land today known as Yemen. An initial archaeological mission in the early 1950s faced serious difficulties, both with regard to logistics and contact with the local population. Only with the establishment of the Republic of Yemen in 1962 could research into ancient South Arabia really take off.

Yemen is a country very different from the rest of the Arabian Peninsula and its vast deserts. It is a mountainous country, whose highest peak rises to 3,632 meters, not far from Sana’a, the modern capital. The ancient South Arabian civilization was born in the valleys that descend from those mountains to the interior desert of Arabia. The valleys, today very inhospitable, were made fertile by highly developed irrigation networks.

The origins of the South Arabian civilization remain obscure, because archaeological excavations have reached sufficiently deep layers only at a couple of sites – most importantly, at Yalā and Sirwāḥ in the Wādī Dhana basin, around 100 km east of Sana’a. The discoveries at these sites suggest that the South Arabian writing existed already around 1000 BCE, if not earlier, and the kingdom of Saba (biblical Sheba) was extant around 900 BCE. Yet, the substance of South Arabian history in the 10th century BCE – the supposed time of the Queen of Sheba – still eludes us. In a slightly later period, starting with the 8th century BCE, four main kingdoms are traditionally distinguished, each occupying a specific valley. These are, from the north to the south-east: the Minean kingdom with its capital Ma‘īn, in the Jawf; the kingdom of Saba (biblical Sheba) with its capital Marib, in Wādī Dhana; the kingdom of Qatabān with its capital Timna‘, in Wādī Bayhān; and the kingdom of Haḍramawt with its capital Shabwa, in Wāḍī Haḍramawt.

The earliest detailed historical texts available to us are two monumental inscriptions found in the temple of the great Sabaean god Almaqah at Sirwāḥ, a sort of res gestae of two rulers of the kingdom of Saba who are also mentioned in Assyrian sources: Yitha‘amar Watar son of Yakrubmalik, active in the late 8th century BCE, and Karib‘il Watar son of Dhamar‘ali, active in the early 7th century BCE. These exceptional documents...
throw a spotlight on the political situation at the time of their writing, but they presuppose a preceding formative period about which we know practically nothing. The two inscriptions reveal the extent of the struggles between the different kingdoms, the formation and reversals of alliances and the efforts of Saba to control the incense route, the main economic resource of the region. At that time, the kingdom of Saba secured for itself political hegemony which would last for about two centuries, and its ruler adopted the title mukarrib, whose etymology is disputed but which seems to reflect this pre-eminence.

In the Jawf, north of Saba, several city-states coexisted: some as independent kingdoms, and others subject to Saba. When the power of Saba weakened, for reasons unknown to us, it was Ma‘in that unified the Jawf and created the Minean kingdom. This kingdom was mainly focused on trade, creating a colony at Al-‘Ula (Dedan) in northwestern Arabia and leaving traces of its merchants’ travels to Egypt and Delos. The Minean kingdom lasted until the end of the first millennium BCE, gradually submerged by nomadic Arab populations migrating from the north. In 25 BCE, the Roman prefect of Egypt, Aelius Gallus, was sent by the emperor Augustus to conquer South Arabia, which the Romans named Arabia felix, “Arabia the Prosperous,” due to its richness in aromatics and spices. Although the expedition of Aelius Gallus did not achieve its military goal, it may have nonetheless occasioned the fall of the Minean kingdom.

The second half of the first millennium BCE is a poorly documented period. It seems that the kingdom of Saba lost its pre-eminence in favor of Qatabân, whose rulers now held the title of mukarrib. They extended their power over a large area west of their original domain, into the southern highlands, but had to fight both the Sabaeans to the northwest and Hadramawt to the east. From the end of the 2nd century BCE, the highland tribes gradually regained their independence – especially Ḥimyar, destined to play a vital role in the later history of Yemen, but also Madhâ and Radmân. At the beginning of the Common Era, Qatabân was reduced again to Wâdī Bayhân, and was subsequently conquered by Ḥadramawt toward the end of the 2nd century CE. At that time, the kingdom of Ḥadramawt tried to assert its dominance, launching expeditions into the Jawf and south of the highlands, and founding a colony in the distant Zafâr, on the border of present-day Oman.

Ḥimyar, on its part, sought to seize power in Marib: in the first century CE, the city of Marib was apparently ruled by a Ḥimyarte dynasty whose rulers took the title "king of Saba and Dhû-Raydân"; the second element of this title represents the Ḥimyarte confederation. Toward the middle of the 2nd century CE, an extensive conflict pitted Saba against Ḥadramawt, Qatabân and the Radmân tribe. The crisis led to the disappearance of Qatabân and, on the Sabæan side, to a struggle between several tribal chiefs for possession of the throne of Marib. This resulted in a rupture between Saba and Ḥimyar, and it was a tribal chief from the highlands north of Sana’a who eventually imposed his power and founded a new dynasty.
The third century CE was characterized by a constant rivalry between Saba and Himyar, further complicated by tense relations between Saba and Hadramawt, and also by the struggle against a new protagonist who gained a foothold in the coastal region of Tihāma: the Ethiopian kingdom of Axum from the other side of the Red Sea. The latter had initially supported Saba against Himyar, and then Himyar against Saba, before alienating both opponents and being driven out of Yemen.

Saba and Hadramawt had initially concluded an alliance, sealed by a marriage between the king of Hadramawt and the sister of the king of Saba. But relations between the two brothers-in-law soon soured, and in around 230 CE the Sabean army seized Shabwa, the capital of Hadramawt, and took its king prisoner. The kingdom of Ḥadramawt continued to exist for about a century after these events, but its power was broken.

The final throes of the rivalry between Saba and Ḥimyar remain obscure, but from the end of the 3rd century CE, Himyarite rulers sat on the throne of Marib. The struggle against Hadramawt resumed, and many military expeditions were needed to achieve dominance. At the beginning of the 4th century, the Himyarite kings took the title "king of Saba, Dhū-Raydān, Ḥadramawt and Yamanat." From that time on, Yemen was united under a single political entity, and the Himyarite rulers turned their ambitions toward the interior of the Arabian Peninsula, leading many raids to the north, as far as Riyadh.

With the spread of monotheistic religions, Judaism and Christianity, Yemen emerged from its isolation and became a bone of contention between the great powers of the time: Byzantium and Persia. When a Himyarite king who had converted to Judaism began persecuting Christians, it provoked a strong reaction from the Christian kingdom of Axum in Ethiopia, whose army invaded Yemen, overthrew and killed the Himyarite king, and installed in his place a Christian ruler of Ethiopian origin. The South Arabian civilization was now exhausted, and it was Sassanian Persia that seized control of Yemen in around 570 CE.

**Languages and writing**

It is not known how the inhabitants of ancient Yemen referred to the languages they spoke; modern scholars conventionally refer to them as Epigraphic South Arabian. Each kingdom had its particular dialect: Minean, Sabean, Qatabanic and Hadramitic. These are Semitic languages, related to Arabic but clearly distinct from it. Some traits even bring those languages closer to the Northwest Semitic languages of the Levant, such as Hebrew. Minean, Qatabanic and Hadramitic ceased to be written after the respective kingdoms had disappeared, and Sabean gradually went out of use around the time of the emergence of Islam due to a growing prominence of Arabic.

The alphabet in which the Epigraphic South Arabian languages were written is the only alphabet that does not descend directly from the Phoenician one. This alphabet spread throughout the Arabian Peninsula before Islam, and later was supplanted by
the Arabic alphabet, itself of an Aramaic origin. The South Arabian alphabet was the origin of the Ethiopian syllabary, which is still used today.

Throughout the region of modern Saudi Arabia, the Epigraphic South Arabian alphabet was used to engrave thousands of graffiti on stone, but in Yemen it took a distinctly monumental form, which significantly evolved over time. In inscriptions of the early Sabaeans the letters are made up of quite plain geometrical forms, simple and austere. But, little by little, the angles rounded out, the curves became more sinuous, and the ends of the stems were provided with serifs. In the monotheistic period (4th–6th centuries CE), the inscriptions were most often carved with grooves inside the letters, and the letter forms took on a highly ornamental aspect, reminiscent of later Kufic Arabic writing. This evolution makes it possible to assign a date, however approximate, to a South Arabian inscription at first sight.

Starting around forty years ago, a new class of South Arabian inscriptions appeared on the antiquities market: wooden sticks with texts engraved using a stylus, in minuscule handwriting, whose letters derive from the monumental writing of stone and bronze inscriptions but considerably evolved, to the point of requiring decipherment at the time of discovery. Texts of this type were written throughout South Arabian history, but only survived in certain environmental conditions.

The vast majority of the currently known texts come from one site in the Jawf, where they were uncovered in illegal excavations. Writing on wooden sticks was used in everyday life: for letters, accounts, legal and economic documents, as well as writing exercises. They give us a glimpse of aspects of life which are not reflected in monumental texts.

**Religion and cult**

Originally, the civilization of pre-Islamic Yemen was polytheistic, worshipping a number of gods, some common to all Semitic pantheons. One was ‘Aṯtar, evidently worshiped throughout South Arabia; he was a male counterpart of Mesopotamian Išhtar and Canaanite Astarte, also known in Ugarit. But most South Arabian deities were local, sometimes worshiped only in a very limited region.

It should be noted that available sources are not very explicit, consisting essentially of dedicatory inscriptions, which specify only the names of deities and their temples. In some cases, we do not even know whether each deity was a god or goddess.

The structure of the South Arabian pantheon largely eludes us, although some rare evidence offers hints of the existence of divine couples and filiations. We have no mythological texts, and very few religious prescriptions. Yet, it is clear that originally, each small city and each tribe was under the protection of a tutelary deity. When more important kingdoms were formed, each had its chief god: ‘Aṯtar in Ma‘īn, Almaqah in Saba, ‘Amm in Qatabān, Sayin in Ḥadramawt.

The 3rd century CE saw the possible development of an early form of monotheism, with Almaqah the only god...
invoked in the inscriptions of Marib. Then, during the 4th century, the polytheistic cults disappeared entirely, making way for a single god, named Raḥmanān, "the Merciful" (a divine epithet also found, in the form Raḥmānāʾ, in Aramaic inscriptions from Palmyra in the Syrian desert, and in the Babylonian and Jerusalem Talmuds).

In South Arabian inscriptions, this god is also called the "Lord of heaven and earth." To what extent can this transition to monotheism be attributed to Jewish influence? This question is debated by scholars, in light of the fact that specifically Jewish religious terminology is rare in South Arabian inscriptions, and appears only from the 3rd or 4th century CE onwards: a few references to the People of Israel and occurrences of a divine epithet "Master of the Jews" (Rb Yhd) accompanying the name Raḥmanān in the 6th century.

In addition, some inscriptions include typically Jewish formulas, such as *amen* or *shalom*, or the verb *baraʾ*, with the meaning "to create" borrowed from Hebrew. A certain Yehuda Yakkuf built a palace, commemorated in a beautiful South Arabian inscription, in which he inserted a short graffito in Hebrew. But there is only one South Arabian inscription, establishing a cemetery reserved for Jews, which systematically uses vocabulary of Hebrew or Aramaic origin. Royal inscriptions from the 6th century CE, after the Ethiopian conquest of Himyar, include Trinitarian Christian formulas, but still mention the Father by the name Raḥmanān.

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ANCIENT SOUTH ARABIAN ART  
SABINA ANTONINI DE MAIGRET

Origins

During the third millennium BCE, Mesopotamia and Egypt were constructing temples and palaces and had established a highly sophisticated repertoire of sculpture, pottery, glyptic art and an advanced writing system. By contrast, during the same period, South Arabia was entering the Bronze Age. People lived in villages of huts built on foundations of undressed stone, produced primitive terracotta vessels, stylised funerary sculptures and stelae. Nonetheless, the layout and organization of these villages, characterized by domestic areas and zones for specialized activities, marked the beginnings of a community ordered by social and economic functions.

Stratigraphic investigations at sites such as Hajar ibn Ḥumayd, Yalā, Marib, Raybūn, Shabwa and Barāqish have shown that South Arabian civilisation appeared toward the end of the second millennium BCE.

In the most ancient examples of South Arabian art, a number of iconographic elements, although based on Near Eastern traditions, are represented in an original way. The iconographic series that appear in the temples known presently by the name Banāṭ ‘Ād (the daughters of ‘Ād, a mythical ancestor), principally from the region of the Jawf, as well stone and bronze works from Sabaean and Minaean sites, contain elements of clear Mesopotamian origin. However, these elements were appropriated by the South Arabian culture, developed and transformed in a highly creative and original manner, and acquired a distinct local style.

The depictions in the Banāṭ ‘Ād temples are some of the oldest expressions of South Arabian art. Named thus by local inhabitants, the female figures standing on pedestals in static or dancing positions were carved on temples and pillars from the 9th–8th centuries BCE onwards. In these temples, the thematic repertoire – human figures, ibexes, antelopes, bulls, ostriches, the tree of life, etc. – was obsessively repeated so as not to leave empty spaces, and covered the surfaces of pillars in open-air courts and temple entrances, for decorative and symbolic as well as religious purposes.

Examples of anthropomorphic sculpture in stone from this ancient period are represented by small statues of seated figures which scholars designate “ancestors” (p. 19). These statuettes originate from the Yemeni Jawf – principally the sites of al-Baydāʾ (ancient Nashq) and al-Sawdāʾ (ancient Nashshān). Since none have been recovered in their original context, such as tombs, temples and houses, their function is unclear.

These statuettes may represent a sort of tutelary deity, kept in personal shrines or offered to temples. Alternatively, they may
have been funerary statues representing the deceased seated at a banquet, according to an iconographic model common in the Syro-Palestinian region at the beginning of the first millennium BCE, reflecting the belief that the soul of the deceased was admitted to the table of the gods.

Some statuettes bear inscriptions mentioning names that suggest a North Arabian origin. The iconography of these statuettes may have been introduced into South Arabia by North Arabian ethnic groups, or by the Minaeans with whom they traded.

Nonetheless, the modeling strategies, the square shape, the structural immobility, the disproportioned torso and legs, and the execution of some essential and distinctive details in very low relief are the formal characteristics that distinguish the local production of these sculptures.

**Votive bronzes**

The religious devotion of the ancient South Arabians was manifested by offerings of stone or bronze votive stelae, bronze human statues and figurines to the temples.

### Statuette of a man in prayer
Bronze | Yemen | 3rd–2nd century BCE  
BLMJ 3178

### Statuette of a seated woman playing a string instrument
Bronze | Yemen | 1st–2nd century CE  
BLMJ 6347
Among the works in bronze, the best-known examples are represented by 6th century BCE statues recovered from the temple Awwām in Marib, dedicated to the patron god Almaqah. South Arabian objects such as these, interpreted and elaborated in an original way, were produced throughout the first millennium BCE. They demonstrate a constant continuity of iconographic type, but with significant stylistic variety that testifies to the vivacity and competence of bronzeworking artisans in the Sabaean and Qatabanian areas. Moreover, these bronze statues also testify to the existence, during the first millennium BCE, of highly specialized craftsmen that perhaps worked solely in service of the temples — the true centers of social life of the South Arabian civilization.

As for their meaning, the bronze statues and statuettes seem to have fulfilled a votive, rather than a cultic function. It is possible that, due to the absence of attributes that could identify the deity, these artifacts, although stereotypical, represented the devotees themselves. The image offered to the gods was in gratitude for favors received, for an answered prayer, for pure worship, or as a prayer for self-protection, protection for the family and its possessions, or even protection for the king. This theory is supported by the dedications in dozens of inscriptions found in the temple of Awwām in Marib. Members of the royalty and other important local families commissioned these dedications, and both women and men dedicated bronze statues and figurines that symbolically represented themselves to Almaqah.

In addition to human statues and figurines, South Arabian devotees offered to the gods stone and bronze statuettes of
animals, such as ibexes, bulls dedicated to the god Almaqah (p. 17), and dromedaries usually dedicated to the god Dhu-Samāwī (p. 28). Another deity to whom such artifacts were also dedicated is the goddess Dhāt-Zahrān, as indicated by the inscription on an alabaster statuette depicting a couple of recumbent camels (p. 13). Some of the figurines depict dromedaries with their riders.

A number of dromedary burials, either in isolation or associated with human bodies, were found in Hadhramaut, at Raybūn and Wādī Arf. In the tombs next to the animals, the knives with which they had been sacrificed were also found. It is not clear whether the killing of the animals should be interpreted as ritual sacrifice, or whether the animals were among of the funerary goods buried with the deceased. The tombs date to the 1st-2nd centuries CE.

South Arabian Art in the Hellenistic and Roman periods

The middle of the first millennium BCE marked the beginning of the economic rise of the South Arabian caravan kingdoms. By the 4th century BCE, these kingdoms reached the peak of their prosperity due to the production and export of frankincense and myrrh along caravan routes. These were centuries of great creative intensity. Cities flourished, monuments were built, artifacts were imported from Hellenized countries and many others were created, inspired by new and stimulating Mediterranean cultural advances. Classical Greek and Roman authors such as Eratosthenes, Agatharchides, Diodorus, Strabo and Pliny the Elder exalted the fame and prosperity of South Arabia and coined the term *Arabia felix*, "Arabia the Prosperous."

Alexander the Great sought to conquer South Arabia, but his ambitions went unrealized due to his untimely death in 323 BCE (Strabo, *Geography*, XVI, 4, 27). Caesar Augustus also coveted the region, and the failed expedition of Aelius Gallus in 25–24 BCE was recounted by Augustus himself in *Res Gestae* (V, 26) and by Strabo (*Geography*, XVI, 4, 22–24).

All along the southern coast of the Arabian Peninsula, new and vital ports developed to serve the burgeoning maritime trade between Egypt, the Roman world and India, as reported in *Periplus of the Erythraean Sea*, a handbook on maritime trade written in Greek by an anonymous author in the mid-1st century CE. Indeed, by the time of Christ, the ancient overland trade routes were gradually abandoned in favor of the sea routes.

The changes that occurred in artistic production in the Near East during the Hellenistic period were also felt in South Arabia. In this region, figurative production underwent several transformations. Many works were imported, mostly bronze statues of Greek deities, but many others were made locally, or were the result of collaboration between foreign and South Arabian craftsmen. This collaboration is evidenced by the bronze statues of two kings of Saba and Dhū-Raydān found in Nakhlat al-Ḥamrā’ (the Himyarite town of Yaklā), dating to the second half of the 2nd century CE. The Greek inscription that appears on the knee of
one of the statues reveals the Greek artist’s name, Phokas, and another inscription, in the Sabaean language, cites the local artist’s name, Lahay’amm.

Craftsmen and artisans were able to absorb the imported artistic innovations, yet they also maintained the local style, as demonstrated by the three funerary alabaster statues of the kings of Awsân, found in Wâdî Markha. The third statue (in chronological order, 1st century CE) shows clear Greco-Roman influence in the ringlets of hair and the draped robe (tunica and himation), while maintaining the traditional local iconography of a standing figure in the act of worshipping gods.

By the mid-1st century CE, goods from the Mediterranean, such as gold and silver vessels, and statues, arrived in the new coastal ports, bound for the courts of the local kingdoms. Rich funeral goods found in Wâdî Dura’ (Hadhramaut) provide direct evidence of this intense commerce. The objects in question are made of precious metals: small silver chests with embossed mythological scenes, bowls, ladles, and mirrors. They were most likely created around the 2nd–3rd centuries CE in South Arabia or in one of the workshops in the eastern regions of the Roman Empire (Syria and Egypt), where artistic production continuing the great Hellenistic tradition persisted.

In ancient Yemen, between the 3rd century BCE and the 3rd century CE, alongside works imported or locally made but inspired by Greco-Roman art, there was also sculptural production continuing the local religious traditions, including ritual objects – offering tables, incense burners, altars, thrones – as well as funerary portraits and stelae. Funerary stelae in stone could be aniconic, or with a schematic and symbolic depiction of the deceased in the form of stylized eyes, or could represent bovine features, or human faces, carved or in relief. Another type of funerary stelae, dating to the 2nd and 3rd centuries CE, incorporated, in a series of registers, a carved narrative depicting the deceased – for example, a female on a throne beneath a niche playing a lyre and surrounded by assistants, or a male engaged in rural activities, hunting, walking or riding a camel.

The symbolic portraits and funerary stelae were placed in tombs next to the bodies of the deceased, along with everyday items – pottery, jewelry, weapons, etc.

South Arabia between Persia, Byzantium and Ethiopia

In this brief overview of South Arabian art, mention should also be made of a number of works demonstrating the influence of the Parthian-Sassanid artistic tradition. In the 4th and 5th centuries CE, South Arabian iconography was enriched by the introduction of new figurative subjects: horsemen in combat on rearing horses and royal lion hunts. These subjects decorated architectural elements, such as arches and capitals, or valuable objects, such as the bronze and silver plaques from a horse harness found in Zafâr, the capital of Himyarite empire.
Horse harness plaque with two monograms in the central register and a combat scene involving two horsemen depicted on both sides
Bronze with silver inlay | Zafār, Yemen | 4th–5th century CE
Images courtesy of the author

From the 4th century CE onwards, the struggle between Persia and Byzantium over control of the trade routes between the Mediterranean and India influenced political and religious developments throughout the region. Persian dominion extended from Syria to India, while Byzantium controlled the Eastern Mediterranean, as far as the borders of the Axumite kingdom in Ethiopia. From Ethiopia, the Abyssinians invaded Yemen in the 3rd century CE, and then again, after the conversion of Axum to Christianity, in the 6th century. Evidence of the presence of Abyssinian domination
can be found in the large capitals of the Great Mosque of Sanaa. These capitals had originally belonged to a church built in Sanaa by order of the Byzantine emperor Justinian I (527–565 CE) who sent marble, mosaics and architects for its construction. This type of capital — cuboid with large, stylized acanthus leaves surmounted by a cross — has its prototype in the capitals of the Cathedral of St. Mary of Zion in Aksum (Tigray, Ethiopia).

During the 4th century, the introduction of monotheistic Jewish and Christian religions in South Arabia marked the beginning of the abandonment of polytheism and of temples dedicated to various gods. The dedicatory statuettes and other crafted objects fell into disuse. However, even after the advent of Islam in the 7th century, the ancient splendor of the South Arabian civilization was recognized. In the 10th century, the Yemeni historian Al-Hamdâni, in Book VIII of his work al-Iklîl (“The Crown”), described the many royal palaces still extant at the time, including the opulent seven-story palace of Ghumdân in Sanaa, the palaces of Salhin in Marib and Raydân in Zafâr. These palaces, or tower houses, were adorned by bronze statues of ibexes and lions.

Islam certainly inherited all the patrimony of the past millennia including architecture, hydraulic engineering and crafts, traces of which are still visible today in urban planning, architectural decorations and in building techniques. Palaces with stone foundations supporting multistoried, mud-brick walls recall the pre-Islamic tower houses of the great ancient kingdoms.

The tower houses – high residences with contiguous walls – surrounded South Arabian cities to establish a strong defense perimeter. The contemporary city of Shibâm in Ḥadramaut, a UNESCO World Heritage Site, is a living example of such architectural and social organization of very ancient origin.

For further reading

The meeting between the Queen of Sheba and King Solomon is one of the best known stories of the Bible, and has given rise to numerous legends and artistic expressions in both Oriental and Western cultures. The basis of all these myths and embellishments is the biblical narrative presented in the First Book of Kings, chapter 10.

An historian, whether he likes it or not, perceives this chapter through the prism of later legends, and is faced with a difficult task in appreciating its value as an historical source. In response, one's initial reaction is often to say that the story of 1 Kings 10:1–13 is a pure legend without any interest for the historian. Yet many biblical scholars consider the biblical narrative to have a kernel of historical truth.

Before attempting to situate this episode in the context of the ancient Near East, it is important first to re-examine the biblical account of 1 Kings 10:1–13. Reading the biblical text, we immediately notice that verses 11–12, introduced by the additive wegam "and also" and mentioning the fleet of Hiram, do not seem to belong to the original story. One can also note that certain expressions marked by Deuteronomistic phraseology (especially v. 9) seem to be additions to the original narrative.

The mention of "one hundred and twenty talents of gold" (over four tons!) in verse 10 was probably added from 1 Kings 9:14 in the Persian period, as well as the concluding parts of verses 10 and 13.

If we ignore these additions, we are left with an original narrative which describes, in diplomatic terms emphasizing the political wisdom of Solomon, an embassy coming from a distant country: the kingdom of Sheba (Saba).

The diplomatic phraseology can be compared to that found in the El-Amarna Letters (nos. 3, 4 and 7) of the 14th century BCE, while the notion of an ambassadorial visit from a far-off country finds a match in the biblical story of 2 Kings 20:12–13 reporting the envoy of the Babylonian king Merodach-baladan (Marduk-apla-iddina II) arriving to king Hezekiah in Jerusalem at the end of the 8th century BCE. The literary motif underscoring the political prominence of a king by description of an embassy from a far-away land can be also found in Neo-Assyrian royal historiography. These comparisons highlight the unique and truly original element of the embassy from Saba to Solomon – namely, the main gifts offered by the Sabean embassy are "spices" (beśāmīm).

The original narrative may have formed part of the "Book of the Acts of Solomon" referred to in 1 Kings 11:41, a book which apparently emphasized Solomon's political wisdom (ḥokmāh) and may have been written after his death by his former servants, ministers or counselors (Lemaire 1995). It seems to fit easily into the literary
context of the ancient Near Eastern historiography. However, to appreciate the historicity of this narrative, it is necessary to compare it with what we know about the political history of the Near East at the time.

No ancient Near Eastern text mentions a diplomatic embassy of Saba to Solomon. But unfortunately we have very few ancient texts concerning the 10th century BCE. At this time, Egypt was no longer an empire even if it tried to keep the Levant inside its "zone of influence" by supporting potential candidates for kingship (Hadad of Edom/Aram according to 1 Kings 11:17–22, Jeroboam I of Israel according to 1 Kings 11:40). By marrying Pharaoh's daughter (1 Kings 3:1; 9:16, 24; cf. 11:19), Solomon entered the Egyptian sphere of influence, which allowed him to develop trade relations with southern lands and to participate in copper ore mining in the areas of Faynän and Timna in the 'Aravah (Ben-Yosef et al. 2012), as well as to build the fortress of Tamar – Ein-Hazevah – in the desert (1 Kings 9:18).

In fact, archaeological excavations in the Negev seem to reveal early traces of trade with South Arabia in the 12th–11th centuries BCE, a period in which long-distance trade may have existed (Holladay 2006). Moreover, it is generally accepted today that the domestication of the dromedary began towards the end of the second millennium BCE, which would have allowed passage through the Arabian desert, marking the birth of the Incense Route.

The first mention of Saba in a Neo-Assyrian text dates to the middle of the 8th century BCE – an inscription mentioning a caravan of 200 camels which traveled from Tema and Saba to the territory of Hindanu on the Middle Euphrates (Younger 2003: 281-282). However, although we have no direct evidence of Sabean trade in Neo-Assyrian sources of the 10th century BCE, Mario Liverani's detailed study of 9th century texts has revealed that trade in incense and spices had reached the Middle Euphrates by 890 BCE at the latest, and that "since the beginning of the 9th century, Hindanu was the outlet of the main caravan road from Arabia to Mesopotamia." He concluded that "a starting phase of the South-Arabian trade in the second half of the 10th century would perfectly agree both with the Old Testament traditions and with the Assyrian royal inscriptions" (Liverani 1992: 114). This conclusion is consistent with carbon-14 dating of some of the finds from the excavations of Tayma (Tema) in northwestern Arabia.

Our knowledge of South Arabian civilization in the first millennium BCE has come a long way in the last 50 years. Archaeology appears now to indicate that a civilization which can be described as Sabean developed in the region between the 13th–12th and the 8th centuries BCE, and short inscriptions in the South Arabian alphabet appear already before 1000 BCE or very shortly after, their dating indicated by ceramic parallels and carbon-14 measurements at ad-Durayb (Wadi Yalâ), Hajar ibn Ḥumayd (Wadi Bayhân), Hajar at-Tamrah (Wadi al-Jubah), Madhab (Wadi ‘Amd) and Raybûn (Wadi Dau‘an).

It is true that the first large monumental inscriptions of the kingdom of Saba date
from the 8th century BCE, but they reflect a well-developed paleographic and historiographic tradition whose origins must be considerably earlier (Nebes 2016: xiii, 14-15). In addition, the carbon-14 dating of wooden sticks bearing cursive South Arabian inscriptions shows that the use of this writing medium dates back to the 10th century BCE at least (Drewes and Ryckmans 2016: xiii, 14-15). The story of an embassy from the south, who paid respect to Solomon in Jerusalem, can now be seen in a new light. Even though the existence of a “kingdom” of Saba in the 10th century BCE is not yet proven, it seems more and more likely.

It remains a fact that in the few inscribed fragments from this time, no mention is made of a king or a queen of Sheba, still less of such a ruler’s embassy to Jerusalem. More generally, we must also recognize that the mention of a queen heading an embassy from Saba is problematic. No ruling queens are attested in the South Arabian epigraphy of the first half of the first millennium BCE, let alone the function of a queen as the head of an embassy to a foreign country lying some 2400 km away, which would require more than two months to reach.

The last observation brings us back to the text of 1 Kings 10. Since the record of a queen at the head of an embassy coming from Saba is problematic, can the phrase malkat šebā’ be understood otherwise? In the Babylonian Talmud, Rabbi Samuel ben Naḥmani on behalf of Rabbi Jonathan had already sensed the problem: “Whoever says that the malkat of Sheba was a woman is in error; malkat šebā’ here means the kingdom of Sheba (malkutā’ dišebā’)” (Bava Batra, 15b). This interpretation is interesting and might be considered as a solution to the historical problem. But it is difficult to reconcile it with the fact that malkat šebā’ in 1 Kings 10:1 is the subject of the following verb wattābō: “and she came”: a kingdom can hardly move 2400 km!

Another solution seems possible: it is well known that the consonantal biblical text appears to have confused, in several instances, mlk "king" with ml’k "messenger," by omission of the letter aleph or its interpretation as a vowel letter. One might suggest that the original text of 1 Kings 10:1–13 had ml’kt šb’ "mission/embassy of Saba." As in 2 Kings 20:12–13, the original narrative would not have specified the name or title of the leader of this mission or embassy.

Hence, even if one can doubt that a Queen of Sheba came to Jerusalem to meet Solomon toward the end of his reign, the arrival of a trade mission or embassy from the kingdom of Saba to Jerusalem, in order to reach an agreement ensuring the safety of Sabean trade caravans travelling the last part of the incense route which led from South Arabia to Canaan and to the Middle Euphrates, seems now likely (Lemaire 2014). Indeed, a South Arabian inscription on a bronze plaque reveals that around 600 BCE, a Sabean trading mission could reach even further from its homeland and travel to Kition in Cyprus via "the cities of Judah" (Bron and Lemaire 2009).
For further reading


Himyar in its South Arabian context

For six hundred years, from the late 1st century BCE to 570 CE, the kingdom of Himyar was the main power of ancient Yemen. For the last three centuries of this period, starting with ca. 350 CE, this kingdom extended its control over most of the Arabian Peninsula. Culturally and politically, it followed the tradition of the famous kingdom of Sheba, mentioned in the Bible, the crucible of South Arabian civilization from around 1000 BCE.

The South Arabian civilization was born in the interior region of Yemen, in the low valleys which lead into the vast desert of Central Arabia. It flourished due to large-scale export of aromatic resins, including frankincense and myrrh. The resin trade was carried out via long-distance trade routes linking South Arabia to the lands of the Fertile Crescent: Egypt, the Levant and Mesopotamia.

At its origin, Himyar was just a small tribe in the southern mountains of Yemen. Its leaders first seized the throne of Sheba with the help of the Romans and the Nabataeans who had launched a raid reaching as far as Marib (the capital of Sheba) in 25 BCE. The Romans hoped to improve their geographical knowledge of the regions between Egypt and India and to take control of the Red Sea, a very lucrative commercial axis.

The maritime trade advanced by the Romans supplanted overland transport routes running through Arabia. The ships were slower than the caravans but much cheaper, and seaborne merchants were not required to pay innumerable tolls to the rulers of different areas along the route or hire the services of various intermediaries. The re-orientation from overland to maritime trade caused a seismic power shift in South Arabia, from the interior kingdoms facing the desert (Ma’in, Sheba and Qatabān) to the southern highlands near the coast (Himyar).

The Himyarites, originally a mountain people, depended mainly on agriculture, highly developed in this part of Arabia thanks to the abundant monsoon rains during the summer. Himyar’s capital was the city of Zafār, 2750 meters above sea level, today a tiny village 130 km south of Sana’a (not to be confused with the southern province of Oman bearing the same name). The royal residence was the Raydān palace, which is why the kings of Himyar bore the title "he of Raydān" (dhu-Raydān), along with other titles specifying the territories over which they ruled. The earliest official title, "king of Sheba and dhu-Raydān," clearly reflected the symbolic preeminence of Sheba and the equivalence between Himyar and dhu-Raydān. The language written by the Himyarites was Sabaic, the
main language of ancient South Arabia (Sabaic, Qatabanic, Minaean, Ḥadramitic and the southern variety of Old Arabic). It is not known how close the language they spoke was to Sabaic, and it alternately may have been an archaic variety of the Arabic language (as was the dialect mentioned in medieval Arabic sources as Ḥimyaric).

The script used by the Ḥimyarites was the consonantal alphabet common across the whole of South Arabia and known as the Ancient South Arabian alphabet. South Arabia had a single writing system despite great linguistic diversity. In addition, the shared repertoire of iconography, architecture, works in stone and bronze and many other aspects of material culture justify treatment of South Arabian civilization a single cohesive cultural unit.

**Himyar’s rise to power**

The earliest record of Ḥimyar appears in an inscription from Ḥadramawt dating to the late 1st century BCE (Répertoire d’Épigraphie Sémitique 2687). In this period, the political independence of Himyar, which may date back to 110 BCE (the start of the official Ḥimyarite year count), was still a recent phenomenon. Before that time, the territory of Himyar had formed part of the kingdom of Qatabān. The full extent of its original territory is unclear, apparently composed of a fairly narrow strip of the highlands stretching around 150 km from north to south, a little south of Sana‘a.

After the initial conquest of Sheba, Ḥimyar quickly became a regional power. It annexed some territories previously belonging to Qatabān and established trading posts in East Africa (Periplus of the Erythraean Sea, 16, 23, 31).

In the second half of the 2nd century CE, the Aksūmite kingdom of Ethiopia invaded the western coast of South Arabia and assisted the kingdom of Sheba in regaining its independence. These events were followed by fierce wars, which lasted more than a century (ca. 150–270 CE) and ended with the kingdom of Ḥimyar gaining the upper hand. The dominance which the Ḥimyarites achieved following their victory over the Aksūmites allowed them to definitively annex Sheba (around 275 CE) and conquer Ḥadramawt, the last remaining independent kingdom in South Arabia (around 300 CE). The Ḥimyarite king Shammar Yuhar‘ish, who accomplished this, adopted a new titulature: "King of Sheba, of dhu-Raydān, of Ḥadramawt and Yamnāt." For the first time in history, the whole territory of what is now known as Yemen (and even a little more) was united under the same crown.

The emergence of a new power in South Arabia raised concern among the Persians and the Romans. A warning raid that reached "Najrān, the city of Shammar," was launched by an Arab king from the Euphrates Valley, a vassal of the Sassanid Persian empire – Imru‘ al-Qays son of ‘Amr, "king of all the Arabs" (died in 332 CE). The raid is mentioned in an inscription left by this king in al-Namāra in southern Syria.

Later, in the 4th century CE, the Ḥimyarites launched raids deep into the Arabian desert, replacing the Arab kings of the Euphrates Valley who were vassals of
the Sassanid empire. Around 420–440 CE, the kings of Ḥimyar were strong enough to formally annex Central and Western Arabia. The kings’ titulature then became: "King of Sheba, of dhu-Raydān, of Ḥaḍramawt, of Yamnāt and of the Arabs of the highland and the littoral." This titulature reveals a new political development: Ḥimyar became an empire with two principal power bases, consisting of the old populations of South Arabia and the tribes of the Arabian desert called "the Arabs."

**Ḥimyar in the monotheistic period**

The rapid territorial expansion of Ḥimyar, initially in South Arabia and then throughout the Arabian Peninsula, increased the linguistic, cultural and religious heterogeneity of the kingdom’s population. Resulting tensions were most perceptible in the field of religion and cult. Traditionally, each tribe had its own deities venerated during communal ceremonies, and the map of religious practices was thus identical to that of political entities. But in the new political framework formed by uniting the populations of several tribes, links between political power and religious practice could no longer exist; from now on, allegiance to the sovereign was the main social adhesive. This situation resulted in a rapid decline of the old rites: in the 3rd and 4th centuries CE, the number of offerings deposited in the old temples fell rapidly, and in inscriptions the previously customary invocations of deities were more and more frequently omitted. At the same time, invocations of a single God began to appear.

A radical religious reform took place some years before 384 CE, during which the Ḥimyarite dynasty formally adopted a new religion. In royal inscriptions, the doctrinal foundations of the new religion are formulated in vague and general terms, but, in inscriptions written by private individuals, this religion is presented as Judaism, with reverence accorded to the Temple and the priests, but with no evidence of a belief in resurrection. The conversion of Ḥimyar to Judaism took place during the reign of the king Malkikarib Yuḥaʾmin, who ruled jointly with his sons Abīkarib Asʿād and Dharaʾʿamar Ayman. Muslim scholarly tradition held that the whole of ancient Yemen had been Jewish, and that the king who had introduced Judaism into Yemen was Abūkarib Asʿād. The epigraphic evidence suggests that the majority of princely families in the highlands converted to Judaism, indicating that the new religion became deeply rooted in the local population.

In Ḥimyarite Judaism, the house of communal gathering and prayer was called mikrāb, "the place of blessing." Many elements of religious terminology were borrowed from Jewish Aramaic, such as ʿalāt (from ʿelātāʾ prayer), zakāt (from zekhutāʿ "merit, righteousness"), shalom, amen, ḥazzān (guardian), Raḥmānān (the name of God), etc. The constitution of a national community called "Israel," which welcomed converts to Judaism, was apparently an attempt to replace tribal fragmentation.

In the early 6th century, the Aksūmites of Ethiopia, with support from the small Christian communities in the periphery
of Ḥimyar, especially in the city of Najrān, overthrew the Judaizing dynasty, installing Christian kings instead, chosen by the Negus of Aksūm. The third of these kings, Yūsuf Asʿar Yathʿar, rebelled against the Ethiopian overlord immediately upon his accession to the throne in the summer of 522. Yūsuf massacred the Aksūmite garrison in Ẓafār and began a campaign of intimidation against the residents of the coastal areas of Ḥimyar who apparently were, at least in part, of African origin. While waiting for an official coronation, he took the title "king of all the tribes."

King Yūsuf ordered all the populations of Ḥimyar to provide troops for his military campaigns. A contingent of Christians of Najrān, commanded by al-Hārith son of Kaʿb, was about to join the royal army when al-Hārith learned details of the nature of operations undertaken by the king. He then decided to change sides and rebel.

Yūsuf sent an army to block the oasis of Najrān and suppress the revolt. The army faced strong resistance, which forced the king to come in person and negotiate the rebels' surrender. Although he made a solemn pledge of amnesty, upon the Najrān's surrender Yūsuf executed the rebels and their families (women and sometimes also children and servants), after humiliation and torture.

This mass execution is traditionally presented as a persecution against Christians, which is not quite accurate. Among the followers of Yūsuf there were more Christians than in the ranks of his adversaries. The Christians who supported Yūsuf belonged to the Church of Persia (the Nestorians). In fact, Yūsuf fought against the Christians who sided with Aksūm and Byzantium. The brutal reprisal against the people of Najrān was a punishment for revolt, grounded in economic and political considerations, not an act of religious persecution.

The execution of al-Hārith son of Kaʿb (Arethas in Greek) and his companions had far-reaching consequences. It offered Kālēb Ella Aṣbeha (Elesbaas), the Negus of Aksūm, a powerful reason for mobilization of troops and military intervention. Sixty merchant ships were assembled, and ten new ships were built, in order to cross the Bāb al-Mandab Strait. Kālēb Ella Aṣbeha conducted a solemn procession to the cathedral of Aksūm after Pentecost in the year 525, for the success of the expedition. The Ethiopian army embarked on the seventy ships, landed in Arabia and crushed the Ḥimyarite forces of King Yūsuf who was captured and executed. The defeat and death of Yūsuf occurred between 525 and 530. The Ethiopian crusade, which systematically massacred the Jewish population, reached Ẓafār, Marib (where the royal castle was burned) and Najrān. The Negus did not officially abolish the kingdom of Ḥimyar but turned it into an Aksūmite protectorate, ruled by a Christian Ḥimyarite king who was closely supervised by the occupying army. A few years later, the Christian king was overthrown by a military commander named Abraha.

For about fifteen years, Abraha faced all kinds of difficulties, including two reprisal campaigns ordered by the Negus and several tribal revolts. Yet, he finally gained
international recognition for his regime in the fall of 547 and immediately set out to conquer the desert regions of Arabia. This campaign was crowned with success in 552, when Abraha received allegiance from various regions of northern Arabia, including Yathrib (now Medina).

Abraha transferred his capital to Sana’a (about midway between Zafar and Najran) where, in 560, he built a beautiful church intended to serve as a major pilgrimage center. An inscription dating to the reign of Abraha commemorates the construction of an ambitious edifice that could be this church (Corpus Inscriptionum Semiticarum IV 325). It was probably then that Abraha reformed the calendar, abandoning the Babylonian lunar calendar with intercalary months (still used today by the Jews) in favor of the Julian solar calendar.

The church of Sana’a built by Abraha made a lasting impression on his contemporaries and their descendants. Its description is recorded in Muslim tradition by the Arabic name al-Qalis (after Greek ekklesia “church”). The church’s base was square, and the building stood 60 cubits (20 meters) tall. The walls were built of stones of various colors, with a frieze of alabaster blocks on the top. The copper doors faced a nave of 80 by 40 cubits, whose ceiling was supported by wooden columns decorated with gold and silver capitals. From there one passed into a space measuring 40 cubits on the right and as much on the left, decorated with mosaics of vegetable motifs and gold stars. The ebony and ivory pulpit was erected under a dome measuring 30 by 30 cubits, covered with gold, silver and mosaics depicting crosses. For the marble work and the production of mosaics, Abraha enlisted the help of Byzantine craftsmen. Al-Qalis was undoubtedly the most imposing monument of the entire Arabian Peninsula.

The first mosque erected in Sana’a after the arrival of Islam was unsurprisingly built in the compound of al-Qalis because its court offered a free and perfectly suitable parcel of land. Apparently, the successive enlargements of the mosque led to the destruction of al-Qalis, which would have taken place in the middle of the 8th century, on the orders of a governor who wanted to recover the church’s precious materials for more pressing needs. Today, two capitals decorated with crosses can still be seen in secondary use in the great mosque.

In the 570s, in order to expel the Ethiopian occupation, a Jewish Yemeni aristocrat named Sayf ibn dhī-Yazan appealed to Sassanid Persia. The Persians sent a troop to Yemen that became a permanently established garrison. The last Persian governor of Yemen submitted to Islamic power during the lifetime of Muhammad, who died in 632. From that time, Yemen became merely a peripheral province of a vast empire whose capital was located in Medina (northwest Arabia), then Damascus (Syria) and then Baghdad (Iraq).

**Himyar and the monotheistic religions after the spread of Islam**

The tribe of Ḥimyar apparently survived the Ethiopian conquest but disappeared soon afterwards. In the 10th century, when the Yemeni encyclopedist Abū Muḥammad al-
Hasan al-Hamdānī described the Arabian Peninsula, this tribe was a distant memory. The heart of the ancient kingdom of Ḥimyar was inhabited at the time by Arab populations from the region of Najrān, probably settled there by Abraha. The genealogy of Ḥimyar, composed by al-Hamdānī, does not describe genuine society but focuses on various descendants of past heroes.

Yemeni Christianity hardly survived the Islamic conquest, except in the oasis of Najrān and on the island of Socotra. Still, in the early 13th century, one-third of Najrān’s population consisted of Christians, and another third of Jews. The last vestige of Christianity in Yemen was on the island of Socotra, which became Muslim only after the arrival of the Portuguese in the Indian Ocean in the 16th century.

Judaism, on the other hand, persisted in Yemen under Islamic rule, especially in the mountains. While belonging, without doubt, to the sphere of Rabbinic Judaism, the Jews of Yemen retained some unique characteristics, especially an ardent messianic expectation reflected in a long series of historical movements. The better known of them date to the 12th century, to 1499–1500, to 1666 (part of the messianic agitation provoked throughout the Ottoman Empire by Sabbatai Zevi), and finally to the 1860s and 1870s (Shukr Kuḥayl I and II). After most of Yemen’s Jews left for Israel in 1949–1950, a few thousand faithful remained in the country; most of them assimilated into the Muslim majority or emigrated a few decades later, but a few dozens still live in Yemen.

For further reading
THE USE OF INCENSE BY YEMENITE JEWS
ESTER MUCHAWSKY-SCHNAPPER

Introduction

To propagate odors by burning aromatic substances on embers is an age-old custom. It was practiced in many cultures, stemming from beliefs connected to the beneficial effects attributed to incense. The modern term perfume comes from the Latin per fumum, meaning through smoke. It suggests that the burning of incense (Latin: incendere, to burn) was previously the dominant way of creating good odors.

In biblical times, incense, in Hebrew qetoret, was used in the Temple as an offering, but also to overpower unpleasant smells from animal sacrifices. Special kinds of incense were chosen for specific functions and only certain people were allowed to use them for holy purposes. Profane and religious functions in incense burning were strictly distinguished.

In antiquity, incense was a desired commodity and South Arabia was a major exporter of home-grown frankincense and myrrh. The trees and shrubs producing the desired resinous substance grow till this day in the Ḥadhramaut in Yemen and in the Dhofar region in Oman. From there it would be exported to India and the Mediterranean via the so-called Incense Route. Although today far less used than in antiquity, incense burning is still practiced in Buddhist, Hinduist and Shintu rites, as well as in those of the Orthodox, Roman Catholic and Anglican churches. In Yemen, incense is mainly burned during various activities forming part of daily life.

This article is focused on the use of incense by Yemenite Jews in Yemen during the first half of the 20th century until their emigration to Israel, based mainly on oral information from informants who used to live in different regions of Yemen. Incense was used all over Yemen for the same occasions, and regional differences existed mainly in terminology. Other means of creating good odors in Yemen came from live plants, especially rue and basil, or flower extraction by distillation, such as the popular rose-water.

The fact that incense was burned on so many occasions shows that it was a deeply rooted tradition. Its functions often transcended the aim of creating a pleasantly-scented atmosphere. In traditional society with densely structured rules and customs, a basic habit like incense burning had to be firmly ingrained in a complex system of meaning and value. Specific odors were burned on specific occasions as they were endowed with propitiatory or prophylactic properties. Some were believed to possess magic potency, capable of influencing harmful forces.
Incense burners

The aromatic substance, crumbs of gum-resins or twigs of wood, was put on glowing charcoal embers in a vessel specially designed for that purpose: the incense burner, called in most parts of Yemen *mabkhareh*. The act of incense burning and the incense material are called *bukhūr* (Arabic: fume). In Ḥabbān (south-eastern Yemen) and in the area of Sa’dah in northern Yemen, an incense burner was called *miqṭārah*, similar to the word *mqṯr* often inscribed on ancient South-Arabian burners. The process of incense burning and the material burnt in it were called *dakhūn* (Arabic: smoke).

Incense burners were kept in every household in Yemen. Some had a handle for carrying. Made of inexpensive sun-dried or baked clay, but also of more expensive stone, copper and bronze, they have changed little over millennia, as archaeological finds reveal. Two basic shapes recur: a structure similar to a house, and an uncovered altar shape with four protruding corners. Two stone incense burners in the Israel Museum collection are examples of these shapes. They were bought in Yemen by the German Orientalist Carl Rathjens in the 1930s and are made of dark steatite, so-called soapstone, *harad* in Yemenite Arabic. This material, very refractory to heat, has been used continuously for incense burning since antiquity. Yemenites considered these stone vessels to be older and more precious than the ones made of other materials, expressing their special appreciation for stone objects.

The incense burner in the shape of a house, shrine, or pavilion (p. 71) has two levels with apertures similar to doors and windows. The incense was burned in the upper level’s shallow basin. This artifact comes from Sa’dah in northern Yemen, not far from Jabal Raziḥ where soapstone was quarried. Incense burners of this kind were called “old types” as they were hardly produced anymore, in contrast to soapstone kitchenware. In this regard, they are similar to stone lamps which also fell out of daily use (except for ceremonial purposes) since the introduction of petrol lamps at the beginning of the 20th century.

The second type of stone incense burner (p. 70) has the so-called “horned altar” shape, reminiscent of similar types from the Near East dated to the 11th–5th centuries BCE, for example, a limestone incense burner from 10th-century BCE Megiddo. They were found in private houses, and were perhaps used in the same way as the Yemenite vessels. Similar South Arabian specimens date between the 3rd century BCE and the 4th century CE and bear dedicatory inscriptions (*CIH 469, 828, RES 4230*).

The incense burners of the horned-altar type resemble the flat roofs of South Arabian fortress-type houses. Frequently ibex horns were placed in the roof-corners, intended to fulfil their magical function of keeping evil spirits away from the residents. The analogy seems not accidental, as the horns on incense burners were probably believed to fulfill the same protective function, the burner serving as a paradigm for the whole house.

Pottery incense burners, made of sun-
dried clay and hence inexpensive, were the most widely used group. Examples from rural Yemen in the Israel Museum collection are whitewashed and decorated with grey stripes and herringbone patterns. Incense burners from Ḥabbān, only sun-dried, were called “little houses” because of their house-like structure and house-façade decoration of geometric shapes. Painted with a red mineral dye (ḥumreh) and other colors, they had the “horned-altar” corners on the top, especially frequent in the architecture of south-east Yemen. In Yemen, pottery incense burners, as well as other kinds of pottery (made without a wheel), were produced mainly by the Jews of some villages, and subsequently exported to other parts of the country.
Incense burners were also made from metal. A tinned copper pavilion-shaped incense burner in the Israel Museum collection is reminiscent of the upper part of mosque towers. Rabbi Yosef Qafiḥ who left Sanaa in 1943 called it a mijmāreh (brazier, censer, jammar meaning coal). According to him, it was only used by Muslims. A pious man would carry it around in the market to receive money for burning incense in honor of the Prophet. Another incense burner of tinned brass is made of meshwork resembling a cage. The lid is raised to put burning charcoal and incense into the tin bowl at its bottom. Rathjens described both incense burners in his unpublished notes as “old work, not in use anymore.”

Among the few objects brought by Carsten Niebuhr, the German traveler on a Danish expedition to Yemen in 1762/3, two near-identical incense burners, now in the National Museum of Denmark, are the earliest known incense burners from Yemen of the modern era. Their base is a wooden footed bowl for the incense, and a pavilion-shaped superstructure of woven cane functions as a lid. The meshwork allows the smoke to be emitted slowly and resembles the metal cage incense burner. The wickerwork seems to be plaited bamboo, perhaps similar to the bamboo censers mentioned in the Cairo Geniza documents.

**Incense burners in pavilion and cage-like shapes**

Tinned copper (left) and tinned brass (right) | Yemen | Late 19th – early 20th century
Carl Rathjens Collection, on permanent loan from Salman Schocken, Tel Aviv
Photos © The Israel Museum, Jerusalem | Photography: David Harris
The recurring shapes of incense burners as houses, shrines and towers seem to have a deeper symbolic meaning which reflects the function of incense burning as an offering, a medium between man and the higher spheres through the smoke emanating from man-built structures.

Materials used as incense and customs related to them

Incense substances, bought in the spice market, were stored at home in little wicker baskets (tawrat al-bukhūr) with pointed lids, or in wooden lidded boxes (huqqat bukhūr), apparently better conserved there than in metal containers. Each kind of incense was
kept in a separate container in order not to mix the aromas.

The most popular incense all over Yemen was *jāwī bukhūr*, Java incense – storax, imported from Indonesia. It was praised for its pleasant smell (“fragrance of Paradise”) and used, for example, to perfume the home before the onset of Sabbath because “when smelling something good, the mood becomes good.” Before Sabbath, women and baby clothes were put over an upside down wicker basket, the *jāwī* incense underneath emitting a deliciously smelling smoke into them.

A bride was perfumed with *jāwī* after the ritual bath in the *miqveh* preceding the wedding, and later in her married life whenever going to the *miqveh* after the end of her period, before resuming relations with her husband. Thus, *jāwī* had, beside a purifying role, also an aphrodisiac function.

An ancient custom practiced by Yemenite Jews until a few generations ago was to say the benediction over sweet-scented spices, *besamim*, over burning incense (Hebrew: *mugmar qetoret*) during the Havdalah ceremony marking the end of the Sabbath, together with blessings over wine, candlelight and the separation of the holy from the profane, namely the Sabbath from the other weekdays. This custom was adhered to by Yemenite Jews since the Second Temple period, along with other ancient customs faithfully kept by them. *Jāwī* would be used for this ceremony, as well as aloe wood incense called ‘ud. It was believed that the soul was sad due to the Sabbath being over, and was helped to overcome the sadness by this good odor.

In Israel, this custom was discontinued and Yemenites instead use live aromatic plants, rose-water, or follow the Ashkenazi custom of smelling spices like cloves kept in a little silver tower. The reason is that today, there are no kitchen stoves like in Yemen, from which one could take the embers still glowing from the previous evening in order to burn incense without desecrating the Sabbath.

The pleasant resinous aloe wood (*agalochum*), Arabic ‘ud/’ude, consisted of twigs and was more expensive than *jāwī*, with which it was often combined to make the incense more affordable.

A different kind of incense was the gum-resin myrrh (Arabic *murr/mirr*), obtained from the shrub *Commiphora myrrha* (*Balsamodendron*). It was famous since antiquity for its local production and export. Its pungent bitter (Arabic *murr*) smell was described as unpleasant and used during the forty days post-partum period during which the young mother and her new baby were considered to be in a precarious condition, i.e. easy prey for evil forces believed to be jealous of the mother’s happiness with her new baby. Mother and child mortality were very high in Yemen, as medical care was sparse, which led to magical precautions. By the principle of sympathetic magic, the bitter-smelling incense placed on a copper brazier was believed to repel any evil approaching. The women visitors, on the other hand, lifted up their dresses to let in the smoke of the sweet *jāwī* incense, handed around in clay incense burners. (I experienced this way of refreshment in 1999, as a guest among
women in Yemen.) Myrrh incense was also called hijāb, an amulet against the forces of evil. When the new mother left her home for the first time with her baby, myrrh incense and the rather pungent-smelling rue (*ruta graveolens*, Arabic: *shadhab*) were used to keep away Zaniḥieyyeh, a Lillith-like malevolent ghost.

Besides jāwī, ʿūd and myrrh, frankincense (*Olibanum*, Hebrew *levonah*, Arabic *lubān*) was among the most frequently used incense substances. An aromatic gum resin from the tree *Boswelia sacra*, it is translucent, hence the name derived from the Semitic root *lbn*, meaning "white." Still used today in certain churches, during biblical times it was the main ingredient of the sacred incense, *qetoret* (Exodus 30:34) – a term for incense retained by Ḥabbāni Jews.

While Muslims used frankincense on various occasions in Yemen, Jews used it only in connection with the dead. When preparing the dead for burial, putting on the shrouds and carrying him to the cemetery, frankincense was burned, so that spirits would not catch the soul of the deceased. Thus, like the bitter myrrh, frankincense was imbued with protective properties. An additional interpretation was that it acted against the smell of the decaying corpse.

Another incense substance was uzfur, pl. *azafir*, meaning "fingernails" because of its shape. Zoological analysis reveals that it is part of the marine mollusk known as murex, probably obtained from the Red Sea. Because of its pleasant odor, it was added to jāwī and ʿūd.

Incense burning was thus an integral part of life in Yemen, used profusely during life cycle ceremonies, but also on regular afternoon gatherings. Each kind had a specific function, aesthetic, sanitary or religious-magical. In Yemen, incense burners have changed little through millennia and the ancient meanings of incense burning were kept alive till the mid-20th century. Unpleasant incense odors were believed to protect magically from evil powers and physically from disease and dangerous animals. Pleasant incense odors expressed well-being and hospitality, and even religious blessing. All attest to the belief that the smoke and odor of incense have powers with transcendental significance. Today in Israel these meanings have been lost, and tastes have changed with the abundance of chemical odors chosen today according to individual preference and devoid of additional significance.
For further reading

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The culture of South Arabia before the advent of Islam

Francois Berton

Towards the end of the 8th century BCE, the visit of a queen named胀a arrived in Jerusalem. A little later, in the 8th century BCE, four major kingdoms developed in the area. In the north, the kingdom of Ma'in, in the south the kingdom of Shaba with its capital Merv in Wadi Dannah, and south of that the kingdom of Qataban with its capital Timnah in Wadi Bayhan.

The earliest historical sources known to us are two monumental inscriptions found in the temple Almakah, the main deity of Shaba, in Zirvaich. These inscriptions describe the actions of two kings of the kingdom of Shaba, also mentioned in Assyrian sources: Jit'amor and Tar son of Jarkum, who ruled in the second half of the 8th century BCE, and Carbile and Tar son of Damural, who ruled at the beginning of the 7th century BCE. These inscriptions not only tell us about the political situation at the time, but also hint at a much earlier period of the establishment of kingdoms in South Arabia, over which we know almost nothing.

These two inscriptions reveal the extent of the conflicts between the different kingdoms, the formation of alliances between them, and the efforts of the kings of Shaba to extend their control to the north, the main source of income for the region.

At that time, the kingdom of Shaba guaranteed itself a position of one of the most powerful states that would last for two centuries, and the kings of Shaba adopted the title Mecrib, which is debatable but suggests a dominant position of the kings of Shaba.

In the north of the region, the kingdom of Shaba was established at the same time, which is the history of the region. The culture of South Arabia, which flourished for a thousand and five hundred years before the advent of Islam, is the least well-known culture in the Eastern region, due to its geographical isolation. We know very little about South Arabia in foreign sources until the 6th century CE, and therefore, the history of the region has been based on the South Arabian inscriptions. Only in the 20th century did South Arabia begin to develop as a real study. Yemen is very different from the rest of the Arab Peninsula due to its large desert. It is a mountainous country, whose highest peak is 3,322 meters above sea level. The capital of Yemen today is Sanaa. The birth of the culture of South Arabia is found in the valleys of the rivers that flow from the mountains into the desert. The sources of the ancient South Arabian script are very few. In archaeological excavations, the most important were found in Wadi Qem 100, 50 kilometers east of Sanaa. The discoveries in these sites indicate that the South Arabian script was in use around 900 BCE.

The focus of South Arabian culture is on agriculture and trade. The main crops were wheat and barley, and the main products were textiles and musical instruments. The main exports were spices, gold, and slaves. The major imports were copper, glass, and ivory. The main trading centers were Sanaa, Zirvaich, and Aden. The main routes of trade were to the Red Sea, the Persian Gulf, and the Indian Ocean. The main goods traded were gold, ivory, and textiles.
 уни אלמתה, חלקן עצמאיות וחלקן כפופות לשבא. כאשר כוחה של ממלכת שבא נחלש, מסיבות שאינן ידועות לנו, עירי מדינה מִַעִין איחדה את הגוوفق תחת שלטונה והפכה לממלכה. ממלכת מַעִין התמחתה בסחר לטווח רחוק והקימה מושבה בדְדָן (כיום אל־עולה) שבצפון־מערב חצי האי ערב, על נתיב הבשמים. סוחריה אף הותירו כתובות במצרים ובאי דֶלוֹס שבסה». ממלכת מַעִין התקיימה עד סוף האלף הראשון לפנה"ס, אז השתלטו עליה בהדרגה אוכלוסיות נוודיות ערביות שהיגרו אליה מצפון. לפנה"ס נשלח המושל הרומי של מצרים, 25 באוגוסט באלף הראשון לפנה"ס, על ידי הקיסר אוגוסטוס לכבוש את דרום ערב, אותה הרומאים כינו "אрабיה felix". המסע של אליוס גאלוס לא השיג את יעדו הצבאי, אך נראה כי בעטיו נפלה ממלכת מַעִין. בידינו תיעוד מצומצם על תולדותיה של דרום ערב במחצית השנייה של האלף הראשון לפנה"ס. נראה כי ממלכת שבא איבדה את מעמדה הבכיר שלה לממלכת קַתַבָּאן, ועתה היו אלה שליטי קַתַבָּאן שנעלו לעצמם את התואר מֻכַּרִּב. אזור שלטונם הורחב אל שטח גדול ממערב לתחומה המקורי של ממלכת קַתבָּאן — לחלקו הדרומי של האזור ההררי. בניגוד לכך, נאלצו להילחם עם ממלכת שבא בצפון־מערב ועם ממלכת חֲצַרמָווֶת במזרח. החל מסוף המאה השנייה לפנה"ס, השבטים שבאזור ההררי זכו מחדש בעצמאותם: תחילה אוכלוסיית חִמיַר, שעתידה היא למלא תפקיד מרכזי בהיסטוריה של דרום ערב, ובהמשך שבטי מַדָ'ה ורַדמָאן. בעשורים הראשונים לספירה, שטחה של ממלכת קַתַבָּאן הצטמצם שוב לאזור ואדי בַּייחָאן, ו🇪♭ארה נכבשה לאחר מכן בידי ממלכת חֲצַרמָווֶת, במאה השנייה לספירה. בתקופה זו, ממלכת חֲצַרמָווֶת ניסתה להשיג לעצמה בכורה מדינית: שליטיה יצאו למסעות כיבוש בגוوفق ובחלק הדרומי של האזור ההררי, ויסדו מושבה בטַ'פָאר הרחוקה, כיום בגבול שבין תימן.CompareTo עומר. שליטי חִמיַר, מצדם, ניסו להשתלט על מַרִיב. במאה הראשונה לספירה, השושלת ששלט בהיתה חִמיַרית, ומלוכיה נשאו בתואר "מלך שבא וד’וּ־רַידָן", שרכיבו שני מייצג את הברית של שבטי חִמיַר. בפינה שניית, נרדחה עיר האימונים במריב, והשניים，则orskח את ירושת כס המלוכה במריב. במרכזם, השבטים מהאזור ההררי צפונית לצעא השתלטו בסופו של דבר על מַרִיב ויסדו שושלת חדשה. בתקופה זו, הממלכה שבא החלה לה.Async susceptus ממלכת חֲצַרמָווֶת ששלטה במריב�ויה של אתיופיה השמית שהגיעה ליובשת. האתיופים תמכו תחילה שבא נגד חִמיַר, ועליתו בה, אך בסופו של דבר הסתכסכו עם שני הצדדים היריבים וגורשו מדרום ערב. ממלכות שבא וחֲצַרמָווֶת כרתו תחילה ברית ביניהן ושתייה שלה. אולם, היחסים ביניהם התערערו בסופו של דבר, ובמהרה, נכבשה מת miglior הממלכה החלה לעקוב אחריה. ממלכת חֲצַרמָווֶת הצליחה לשרוד עוד מאה שנה לאחר מכן, אך כוחה נחלש ללא תקנה. הממלכה ומריבה מתו כנראה במריבה, ונשלטו עליה במקול הדינה. ממלכת חֲצַרמָווֶת נותרה אחורה, וב텐וגו committing לבניים של שליטיה במריב. הממלכה ומריבה נשתלטו עליה במקול הדינה, נבלטו מתו כנראה במריבה, ונשלטו עליה במקול הדינה. הממלכה ומריבה נשתלטו עליה במקול הדינה, נבלטו
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To the fringes of many areas in the north, until the line of the modern Riyadh.

With the expansion of monotheistic religions, Judaism and Christianity, Yemen emerged from its historical isolation and became a site of conflicts between the two superpowers of the time: Byzantium and Persia. When King Qimar converted to Christianity and began his crusade against the Christians, it led to a severe response from the Christian kingdom of Axum. The Axum army invaded Yemen, defeated King Qimar in battle, killed him, and installed a Christian ruler of Axumite origin. This period marked the end of the South Arabian ancient culture, and the area was ruled by the Persian Sassanid dynasty (for approximately 570 years).

We do not know how the ancient people of Yemen spoke; modern scholars call these languages “South Arabian ancient”. Each state had its own language: Ma'aini, Bahait, Katabanian, and Chasmalian. These were ancient languages, similar to Arabic but different in a significant way. These languages also had features similar to the ancient northern languages and Hebrew.

Writing in the South Arabian ancient languages was discontinued when those states ceased to exist, and the Baha language disappeared with the increasing influence of Arabic.

The alphabet used in the South Arabian languages was the only alphabet that did not develop from the Phoenician alphabet. It was used throughout the Arabian Peninsula hundreds of years before the appearance of Islam in the seventh century AD, when it was replaced by the Arabic alphabet, whose origin is Aramaic. The ancient South Arabian writing is the source of the Amharic alphabet, which is still in use today.

Thousands of inscriptions were discovered in Arabia, written in the South Arabian ancient alphabet. In monumental inscriptions found in Yemen, the script had a special shape that developed over time. In the early inscriptions of the pre-eminent scribes, the letters were simple and economical. Over time, the letters became more elaborate, the curved lines became more pronounced, and horizontal lines were added to the ends of the vertical lines. In the fourth-sixth centuries AD, the letters had a more ornate appearance, reminiscent of the later Cufic script. The stylistic development of the script allows one to date a South Arabian script even if imprecisely.

Forty years ago, a new style of South Arabian ancient script appeared on the market: wooden sticks on which very small handwritten texts were written. Although this script developed from the monumental script, its letters underwent a significant change, to the point that scholars were forced to decipher them anew. These inscriptions were written on wooden sticks for daily purposes: letters, accounts, legal and commercial documents, and writing exercises. These texts teach us about aspects of life not expressed in monumental inscriptions.

The religion and worship

In its origins, the pre-Islamic culture of Yemen was polytheistic. The people of the area worshiped several gods - some shared by all Semitic peoples. One of these gods was Atar, worshiped throughout the southern Arabian Peninsula. This god was similar to the Sumerian Enlil and the Canaanite Asherah, mentioned in the Ugaritic texts. Nevertheless, most of the gods worshiped in southern Arabia were local deities, worshiped in very small areas. It should be noted that the sources at our disposal do not provide a lot of information - they are mainly worshiped inscriptions, indicating only the names of the gods and their sanctuaries. It is very difficult to determine whether these are deities or goddesses. The hierarchical structure of...
The pantheon of the South Arabian deities is not readily apparent to us, even though certain inscriptions suggest connections between specific gods and their families. There is no mythological story related to these gods, and religious decrees are rare. Nevertheless, it is clear that every city, town, and tribe had its own protective deity. As South Arabian central kingdoms began to emerge, each one adopted a separate national deity: the god Altarr in Ma'in, the god Almakah in Shab'a, the god Am in Kabban, and the god Sai in Haçarmat.

In the third century BCE, monotheistic tendencies are visible in South Arabian religion: during this period, Almakah is the only deity mentioned in the inscriptions from Marib. Much later, in the fourth century CE, the polytheistic cult disappeared completely, and the only deity mentioned in the inscriptions is name Ram (known as Ramah in Aramaic inscriptions from the city of Tadmor in the Syrian desert, and in the Babylonian and Jerusalem Talmuds). In the South Arabian inscriptions, Ram is also referred to as “Lord of Heaven and Earth.”

To what extent can we attribute the move to monotheism to Jewish influence? This question is discussed in various studies.

Mention of a Jewish deity begins to appear in South Arabian inscriptions from the third or fourth century CE, and it is not common. It includes a number of references to the people of Israel, and the title “Lord of the Jews” (Rab Yehud), as well as Jewish formulas, such as “Amen” or “Shalom,” or the verb “Bara” with the meaning of “bless.” There is only one inscription that mentions a special Jewish cemetery, using words whose source is Aramaic and Hebrew.

Finally, in the sixth century CE, with the Ethiopian conquest of Makur, Christian formulas begin to appear in the inscriptions, including references to the Holy Trinity, in which the role of the Father is still referred to as Ram.
The document discusses the art of South Arabia during antiquity. It mentions that during the third millennium BCE, cultures in Mesopotamia and Egypt built temples and palaces and developed complex methods for producing statues, clay objects, and seals, as well as complex writing systems. In contrast, South Arabia at that time stood at the threshold of the Bronze Age. Its inhabitants lived in villages and trenches dug in rock, and they created schematic statues and figures placed in graves, in addition to simple clay objects. The plans and the extensive organisation of those villages underscored their connection to ancient communities, with social and economic specialisation.

Archaeological excavations in sites such as Al Burāq, Jālā, Mārīb, Rā’ībūn, Sāwāh, and Bārāqish provide evidence that a developed culture appeared in South Arabia at the end of the second millennium BCE.

In the earliest artworks from South Arabian art, one can identify components that were part of the art tradition of the ancient Near East. The visual representations found in the temples now known as Bānāt Uād ("Bānāt Uād"). They were mainly in the area of the Ġāwāf in northern Yemen, but also in other sites within the kingdoms of Ma‘īn and Mā‘īn, influenced by Mesopotamian art. South Arabian antiquity adopted Sumerian models and developed them in a creative way until they became a distinctive local style.

The visual representations in the temples of Bānāt Uād are among the earliest expressions of South Arabian art. The modern name of the temples in the Arabic language was given to them by the landowners and refers to the goddesses depicted on the temple columns, who dance or stand, carved into the columns from the ninth to the seventh centuries BCE. The visual representations in the temples included among others human figures, cows, sheep, donkeys, and the Tree of Life — the recurrent theme that seems to be part of "the world of the dead." These representations covered the entire surface of the temple columns and their doors, and probably had religious meanings.

Examples of sculpture from this period can be seen in small stone sculptures of seated figures, which the researchers call "the ancestors.") The source of these sculptures is the Ġāwāf in particular, especially in the cities of Al Baydā (the ancient city of Nash) and Al Sawādā (the ancient city of Nash). Since none of these sculptures was found in an archaeological context — a tomb, a temple, a private house, etc. — it is hard to determine the purpose of their creation. It is possible that these sculptures depicted deities that protected the believers and were kept in domestic sanctuaries or dedicated to temples. Alternatively, some representations of deceased figures, participating in life after death. This assumption is based on the common tradition of artistic representation in Syria and Canaan at the beginning of the first millennium BCE; this tradition laid the foundation for the soul of the dead to serve at the table with the deities.

Some of the sculptures were inscribed with the names of individuals whose origins are from the northern region of Arabia. It is possible that the populations from the northern region brought this type of portraiture to the southern part of the Arabian Peninsula, or perhaps the people from the Ma‘īn kingdom, who maintained commercial relations with northern Arabian populations, they were the ones who started to create them in South Arabia. Regardless, some artistic features, such as the presence of figures sitting without movement, the cubic form of...
הפסליים והריצוני חס הפרופורציות של פלג הגוף העליון והרגליים, מלמדים על כך שהפסליים יוצרו בדרום ערב.

חפצי ברונזה שהוקדשו לאלים אמונותיהם הדתיים של תושבי דרום ערב העתיקה באו לידי יתי, ביניהם, בהדרשת מקבוצת מבית ובווניה, וככפרים יצחקי ברונזה ובלמורי במקדשים העונים.

מבין פסלי הברונזה, המפורסמים ביותר הם הפסלי מהמאה השישית לפנה"ס שהתגלו במקדש אַוָם בעיר מַרִיב ווקדשו לאל אַלמַקה. ייצור פסלי דומים נמשך בדרום ערב עד סוף האלף הראשון לفاء"ס, ואפשר לראות בהם המשכיות של דגמים קדומים לצד גיוון סגנוני. תופעה זו מעידה עלחיוניותה של המסורת האמנותית ועל כשרונם שלאמנים שבא וקַתַּבָּאן. פסלי הברונזה מעידים על כך שבמהלך האלף הראשון לفاء"ס פעלו בדרום ערב אוּמנים מומחים בשירות המקדשים היוו את מרכזי חיוניותו החברתיות.

הפסלים הוקדשו כנראה לאלים. הם נועדו בפסלי הברונזה, המפורסים ביותר מהפסלי המשנהشهادית לוף"ם, שבחרו ומפקדו אנוסים ב udp הדש של פהו עד לעיני השתיישumbing הממיסי והמסיים את המאוזן של הבניין אויל. עם בווניה ומפריב הוקדשו לאו אַלמַקה. ייזור פסלי הדש גודם במדרש בדואים עם עץ האלך והאָרְשָו

צלמית אישה יושבת המנגנת בכלי מיתר
ברונזה | תימן | המוזיאון הלאומי-השתייש-לאולנס' בקורי
BLMJ 6347

צלמית בגר מתפלה
ברונזה | תימן | המוזיאון הלאומי-השתייש-לאולנס' בקורי
BLMJ 3178
A number of inscriptions found in the Temple of Amon at Medinet Habu support the hypothesis that statues were dedicated to the gods. These inscriptions were written in the names of members of the royal family and important families, and it appears that men and women dedicated bronze statues and bronzes depicting their images to the god Amen.

In addition to statues and bronzes depicting humans, southern Arabia dedicated stone and bronze statues to the god Amen (as also mentioned in line 17). Statues of this type were also dedicated to the god Adad in Leia, as indicated by a inscription on a bronzes depicting a pair of goats (as mentioned in line 17). Statues of this type were also dedicated to the god Adad in Leia, as indicated by a inscription on a bronzes depicting a pair of goats (as mentioned in line 17).

In the first to second centuries CE, a number of goat burials were found in the necropolis of Acharat, at the site of Riveyn and in the Wadi Araf. In some cases, fragments of human bones were found alongside the bones of the goats. The scythes used to sacrifice the goats were placed in the graves. It is not clear whether the goats were sacrificed to the gods, or whether they were used as offerings.

The art of southern Arabia during the Hellenistic and Roman periods, which began in southern Arabia in the early first century BCE, reached its peak in the fourth century CE due to the export of cedars and white marble in quantities of silver. This period was marked by a creative artistic period. Southern Arabian cities flourished, magnificent buildings were built in them, and works of art were imported from the Hellenistic world and other works were made in southern Arabia itself, inspired by new developments in the eastern Mediterranean. Greek and Roman authors, such as Aristarchus, Agatharchides, Diodorus, Strabo, and Pliny the Elder, wrote about its prosperity and fame.

Alexandrian Ptolemy planned to conquer southern Arabia, but his plan was not carried out due to his sudden death in 272 BCE (Strabo, Geography, Book XVI, Chapter 2, Section 323). ℹ️: Zalman Meir Halpern, Felicitas Gehrke, Procopius, BLCMI 3180, 8636–8638.
 zaman עתיסי. האוגוסטוס הקיסר רומא שאף להשתלט על ארץ
וזכש בכרזתי ב בניית אליון בציר סאני
ל퍼נס, ולפי השולחנים, ובו לארכוני בחרו אנשים
שהאפוסטיס (חורי או פעלי), שאל אוסטוניס
האצולה, (26, 22) משטר סרובייא (גייגריפיה, ספר, ז).
ולאonne היחודים של יציא עיר התמקדות כי
נמל תושבי בנס להשתלטprmףונים
ההוות הקיסר, כופו ששל המפרשים של
הים האדום - מדריך הסחר השוכב ביווניית
ביי מימי של צלב סוש סביר והארק強い
לסרופ. בתוקף היא Bölден רכיר הסחר וברית
ל鬱ון לא יקום ל.nd תיר. מיי.
הטרופה סחל autobוטור המורח הבנימקה
ההילניסטיים גוננו החזון אין ב�отור עיר.
האוסטוניס בדיבר - לבר הספל יליון וו
יוביו לזרע, בעז ראריאס יזרו בוקה.
즘 שקלפ עיד צוא אינז רשק שסקאלה,
מין זה אלי-בי ישן פסלים של מק
NavLink אורך מיני אלת לא תקף ( DriverManager )
ולאלה (צ) ומ затראים לunate מתרייה של השמא
 것은 עיר ביא צוא PROTUS של מלק
 dette בנה עבדש建築 של האされます.
봇קוב שפמט בשפמאית מצווית An שמד
שלא האקום לקוén.
האמינים ואופיים של יזר צור ספוג את
היהדותים של זהיות אל보다 יזרוא האבל.
ולשמא אפגה אל טן האמוס המוקם,כך
בג המשחרת המธนาスター מלשון ספה בול בול.
מלכ אוקוס שחרתה בואורי מזר. Công המאור
הביא ללא האוסטר מפרשים (فجر). לבר
השפר והנור-רותי בשפיית המנהלות
( היתה Mỹיל), הוא או משיך את הממורד.
הוא האוסטר הקיסר בנות דגידי בול.
היא האוסטר הקיסר בנות דגידי בול.
ייקור יאני ינס חככים, ביני לכל מלפלי אושי
ובו מסק. ניב נמל בחרים של להן עいたら.
כשידר סופיה היא צור הדונלדה השל שטלוב.
מנוחות קובוריה קגור עיר שמשאמע בוארי צוֹר.
בין פרס לקיסרות הביזנטית שררה יריבות על שליטה בנתיבי הסחר שהובילו מחופי הים התיכון להודו. יריבות זו, שהחלה במאה הרביעית לספירה, השפיעה על התפתחויות מדיניות ודתיות בכלמזרח הקרוב. תחום שליטתה של פרס השתרע מסוריה עד הודו, בעוד האימפריה הביזנטית שלטה באגן המזרחי של הים התיכון, עד גבולות ממלכת אקסווס שבאתיופיה. מבסיסם שבאקסום, האתיופים פלשו לדרום ערב במאה השלישית לספירה, ושוב לאחר מכן במאה השישית לספירה, לאחר שממלכת אקסווס אימצה את הדת הנוצרית. עדות לתקופה של שליטת האתיופית אפשר למצוא בכותרות העמודים הגדולים שבמסגד הגדול בצנועא, בירא ול التعاורים. הבונים והに乗אות שלים ששיקו

כְּלִילָה יאָוָי בָּאוּרָיָה הַמִּרְכָּזִית הַתוּפָּרֶשִׂית לֶפֶסְפִּיָּה

יתר פְּרָסִים לַקִיסְרְוּת הַבִּיזְנְטִית שֶרֶרֶר יְרִיבָה עַל שֵׁילְתַה בִּנְבִי הַשָּׁמַר שְׁוַיִּי מְחֹפֶל יִמְחֹפֶל הַיָּם הַחִכּוֹן. יְרִיבָה, וְיִרְבּוֹת, וְשִׁילְתַה בַּמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שְׁמוֹנָה מַגְּדוֹל בְּמַגְּדוֹל הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁמַּעֲלָה שֵׁמָעַה הַמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁסֹּפְרֹה שֶׁסֹּפְרֹה הַמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁסֹּפְרֹה שֶׁסֹּפְרֹה הַמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁסֹּפְרֹה שֶׁסֹּפְרֹה הַמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁסֹּפְרֹה שֶׁסֹּפְרֹה הַמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁסֹּפְרֹה שֶׁסֹּפְרֹה הַמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁסֹּפְרֹה שֶׁסֹּפְרֹה הַמַּעֲלָה הַרְבִּיעית לְסֶפֶרֶדֶה. יְרִיבָה שֶׁסֹּפְרֹה שֶׁסֹּפְרֹה הַמַּעֲלָה הַרְבִּיעית Lסֶפֶרֶדֶה.
מלכתויל הלכסים שנבנהו במענה בנוזת הקיסר הביזנטי יוסטיניאנוס הראשון (565–527) ושל בניהו הקיסר הפてくる לדרות. על שרי, מיסぷרטיס אמטורים ונכון. Nakoz, המקור לטיפוס הוות של חורורו עספריס, שזרוו ציונית ע撥וןだけどו בבל קניי ושבאפש צול. זו דקהו המסתו בכרזת מימי שישאךמי בלוי. המסדתם בכרזת מימי שישאךמי בלוי.

במהות תרגבה שבצפתן אתיופיות

במהות המאסטרים – ההזרות וה는데ים – לדרות

בעבר, נוהמו הדתות המונאיסטיות – היהדות והנצרות – לדרות. דתיות וליתו התאמינו לפי פלילים וחפצים אחרים שנועדו להקדמה לאלים. עדים, נ kıוחמי הצהו הנסת דחיים של/high קיימהו אל חיוו

אפסטאם בצאת השתיות לפסייו, השתתום ידיוון המאה הקיסר של תרבות דרום ערב. במאים

העשיית, תיאר החוסטוריין התיהום אילקאמריא

בכרם עדיניים של חיבריוו נודו אל אקילר

"הבת" (הבת), את ארמונות הממלכה הרביםشرוז

עדימי, בכרל הארמונות ממאמנים רמקלי שבלסיא.

בעל שבע קומות, ארמון סלחי במירב ארמון ראייע

בשאוף. ארמונות אחיה, שגבנוב בכרמ, יוטו

בפגיס ערורו של/high יבשכרו

אפסטאם בצאת הכה יזרוחה עשיריה תח אלפי שד

בכל נ東西ו לארדרול, הלנדום טימ בלמוניות –

יירותו שסימיה צרים על היהו תעבון מיני,

בייטוים האדרוליבים בצלקןו אחרים. ארמונות

שיסדיתוים בצאתו מיין קיריתוים מבלי בר.

המכסתיי גלובו סופר קיסר, מייניי הש

בחי הממלכה בלสโมสร המסתה

כימים מוסאימים, התימקד, שתחונמא גלובו

גיוריתוים התינינוים צרו רגל, סמסק חנות

הנהו אנוטו ליער הכבודם של תרומ עב. בחרון,

עיוו שצעמה באוריו תרטולים, את מיסטרו עוממות

שלא אנספמ" איה דרומת הלתונון ארמסלי שחריש

ניוצווע עופא שלבי הקיסר.
שבא, ירשלי ושלמה: מלכים א', ב
אנדה למיד

השני) אל חזקיהו, שהגיעה לירושלים בסוף המאה השמינית לפנה"ס (מלכים ב' כ, יב-יג).

המודיעbuie במילים理念 של המלך על ידי תיאור משלחת שהגיעה לдолח לו כבוד מארץ רחוקה נמצא גם בכתובות מלכי אשור מאותה התקופה. עם זאת, ההשוואה למקורות נוספים במקרא ומחוצה לו מבליטה את היסוד המקורי בסיפור המשלחת השבאית — הבשמים שהביאה המלכה לירושלים כחלק עיקרי ממתנותיה.

אפשר שסיפור מלכת שבא בגרסתו המקורית נכלל ב"ספר דיברי שלמה" (מלכים א' יא, מא) — חיבור שшибח ככל הנראה את חוכמתו המדינית של שלמה בן דוד, ונכתב אולי אחרי מותו על ידי משרתיו, שריו (למאה 1995). חיבור שכזה היה משתלב

באתרים ארכאולוגיים בנגב אפשר למצוא עדויותقاء בכילו של המלך שבא ובפגישתו עם שלמה המלך הוא אחד מסיפורי המקרא המפורסמים יותר. הוא זכה לפרשנויות רבות במסורות כתובות וביצירות אמנות ממזרח וממערב. הבסיס לפרשנויות מאוחרות אלה הוא סיפור המקור, המופיע בספר מלכים א', פרק י. פיתוחו של הסיפור הוא מת噌תו של שלמה, שבא, והשושלת של שלמה...

ב hãy בקרבה לשון (מלכים א' י) — יהודו
שלמה, שאהנה על ירושלים וברשעיה על שלמה

 gluמגכ יבש בלתון למגכ גלא

 gluמגכ יבש בלתון למגכ גלא

 gluמגכ יבש בלתון למגכ גלא

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מקומדיםamento: הרובע בערבי ברב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברוב ברו
The phrase "מלאת שבא" — a delegation that arrived from the land of Shaba. If we assume that the arrival of the delegation from Shaba is not a significant detail in the original story as presented in 1 Kings 10, it could mean that the identity of the head of the delegation was not mentioned.

Therefore, even if we doubt that the land of Shaba arrived in Jerusalem to meet King Solomon in his old age, it is clear that the delegation "מלאת" was from the land of Shaba. If it was a commercial delegation only and if it was a diplomatic delegation aimed at achieving a protective agreement for their trade routes along the heavenly path from Shaba to Canaan and the central area of the region — it now appears clearly.

ממלכת חִמיַר
кратיכות ז’est de l’ouest

את מי אנחנו אנחנו (מקץ, שבא)
תקופה (מקץ) שלמלכת השישית לעד והים הספרות
לחוף בר_updates ימי (מקץ).
במיים החקירות בידיה מחקרו שבישיית
הממלכת מאורכה זה של רומא ועד תום ולא שפיע
שמה המפותח בקץ, בידיה לשמיים שלגינון
_nb lãnh, 2750 מ‘ מהלך הייר – יוב במר
קון השוק 13 קמ‘ דרומית לזרעי ממשל של
מלך חִמיַר אלה באתומא ק‘, ליפכר הטהיר
באתואר (‘איש ייץ’), יוסף על התארים
והאריסטים גואל אזהר שילטנו.

הקיץ המלכות בויין, "מקל שבא והרייך", שיקף
את מקカラー הקדום של שמיים והייבא את
ח쏸 החשבון של במון וירך מרים של
חלכל הקדומים. אשים מכם חרב את ח novitàם
בchers השבטים, שחייתו הכפרת בירת מחן
של באמצעות הים, החיה והדוב של העביד.

 hay מציאתי, לעם הכתובת של/fsהלה
בורהם עם א mgr נגיני של שבי של התלשלות
על כל_marshall שבէ הורותאריאס התולידים
הכתב המקיף של פייר ביבא, 25 מ‘ עם
מסרה המשימה כי שמיות לפורים את המורב
וחבר מציאתי שעם צורי הלוחשה על י‘ סף
שהיה ציר סחר, תמורת ימי, חזרה לחרזים,
שזיז על פיצוחו, החיה והדובomenclת את נצבי
וחזרה ביבא, 25 מ‘ עם
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שזיז על פיצוחו, החיה והדוב

хватך בשתי השתמש אוף פומבי של מפלס
שלйт דוב ערב – האלפבית הנדרים עריית העתיק.
 מקבלת באת הספרות ריבועי הש含まれ
של משימה לבנת כבצל חנות של מפלס
בררまでの הנדרים฽, של מפלס בנוי, ו
כיום אא י‘ הדרים מופץ את ההאמה, ל
האיבוד ולהיבוא הרבים, האיבוד שהבנים
להביסו ביבי את ההיבוא המופץ.

מבליס למסקנה שהишьם שמשי של דוב ערב
חקל ביניהם תחת אתייה בכיסות.
The earliest mention of Himyar is a letter from his capital dated to the 1st century BCE. This letter refers to the Himyarite state's independence from the Aramaic script at that time. The Himyarite state, which ruled the area north of the Arabian Peninsula, was established around 110 BCE (tenth century CE). It was a distinct entity in the first centuries BCE and CE, and its capital was Himyar, which later became a major trading center. The Himyarite state was part of the larger Arabian Peninsula and traded with India and the Roman Empire. It was governed by a king, who ruled from a palace in the capital of Himyar, and the population was divided into tribes and clans. The Himyarite state was known for its wealth and power, and its influence extended throughout the region. It was ruled by a series of kings, who were known for their military and commercial power. The Himyarite state was eventually absorbed into the larger Muslim world, and its influence declined as a result.
ביטוי מעורפל וכללי בכתובות המלכים. ואולם בכתובותיהם של אנשים פרטיים היא משתקפת כייהדות. בכתובות אלה ניכרת חשיבותם של בית המקדש ומוסד הכהונה, אך ראייצי 샛ן בחזק.

עדות לאומ بتاريخ היהודיים

היתに行って המקריא הירבע ימי שנשלטו של מלך בקáveis האחקים גרשה כל היהודים מנפחים.

חריצים, ויניה התמל שתיית את היהודים בבית

א盦בכר פסח. מדרוט של תבות אופש חוניה – בר

שנזור משפות האצולה שבחרה יהודיה – דבר

הרביעי לעומק להתאיה של הזדה החוזר בקבר.

אוכלוסייה היהודית.

بيبזר בתמיד, מת המהפילה נאמנה ממנה.

"מלקון בכר". "חומה דית" כדי ברשל

אאמרת היוית, קונצ' צלת (מחמש אולקה, "תפילת") (התוך, "שרים, אש, און, וחוניה.

(בchersות שומר, פיקוח, חוניה, אריה)

וה commerc בוחר "ג"). הכניסה של גיבוש הקהל

לאן ושרותה הפוכה, ש풐تفاصيل האשתית ש곰

לזרום🎄. נוטה כל הנגヘ תחותא את הפיסול השפשס

היון.

במדא והיש ניסוך ינסוך התחיית הצילוחהה

בסיוע של חמש כלאי צל utilizי כליאוגראתי בסיוע משלוחי

שהකזגי ביער בץ' (לודיס מלתựa, "שקט, אש, אש, וחוניה.

לمنهج יסוד מלכין אחילרב פってしまいました

נוגזרו שברחורה נימי מלכין השילישים

לשמיט את לק היסס הנימל עמל מתקיים. 528 במק

ים, אתר לק גזע, רוד בר גזע.

את הצלחתו של מנסים נואם של מתכינה.

אאתלופייצים הפרתא את שומם ומלכין שולחן ח_IRQHandler.

לIFICATIONS של תיבות ימין והימינה של פרשים קני

ולראק פשלי מה troch חלות חלאיר את㎞ 525.

החלולותלות חלוקה חלוליםותעל בDigitive

את אלכסות המש בנק.

הצבאו את התייש צל הלצרה על צדו שגב ש🈚 על מתכינה

שתברוב בניה שורש חור בברוק, בחנה חוסרית בחור

למשתכונ בך חור בך. המנה הל懷ית, וחוזה את окру

מלכין יוספ בעל של חיפורים מחברת

היתır נוב צל של ישון על על ישון צל של

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The kingdom of Axum separated but became a vassal state of Aksum, under the rule of a local Christian king who was constantly monitored by the invading army. Several years later, this king was overthrown by one of Aksum's commanders named Ahab, who crowned himself king of Hamar.

For over thirteen years, Ahab fought two punitive campaigns on the side of the Aksumite king and rebellions by tribes in Hamar. Eventually, in the year 547, he succeeded in gaining recognition as a legitimate king and immediately set out on a military campaign to conquer the desert areas of northern Arabia.

This campaign was successful, and in the year 552, Ahab reached the city of Jartir (now Al-Madinah). Ahab moved his capital to Qusayr, close to the midpoint between T'far and Nagran, and in the year 560, he built a new and splendid church intended to be a central place of pilgrimage. The construction of a monumental building—perhaps the church itself—was marked by a document (CIS IV 325). Ahab also changed the lunar calendar, which had been in use for centuries, from the Aksumite calendar to the Julian calendar.

The Church of Qusayr built by Ahab left a lasting impression on his successors and their descendants. News of this reached us through the Islamic tradition, where it was called the Church (ekklesia). The building was a large square structure, 60 meters high according to the South Arabian measure, with decorations in gold and silver. The door was made of bronze, 40 meters long and 20 meters wide; the ceiling was supported by columns covered in gold and silver. From there, the worshippers entered the main hall 40 meters long, decorated with geometric patterns in gold and silver. At the end of the building stood a wooden altar and a dome of 30 meters. The dome was covered in gold, silver, and geometric patterns in gold. In the sixth century, Ahab used the services of artists from Byzantium.

The first mosque built in Qusayr was probably the most magnificent in the entire Arabian Peninsula. The mosque was built in the area around the Church, as the courtyard was wide enough for this purpose. It is believed that the extensions of the mosque in subsequent years led to the destruction of the Church, which was completed in the middle of the eighth century, when the local governor decided to reuse the stones of the Church for other purposes. Today, it is still possible to see two columns decorated with crosses within the largest mosque in Qusayr, which are still in use.

A famous Jewish nobleman named Saif bin Yazan turned to the Persian Empire around the year 570 in order to rescue Yemen from the Ethiopian rule. A Persian military force was sent to Yemen and stationed there as a constant army. The last Persian governor of Yemen converted to Islam during his lifetime. From that time on, Yemen became a province of the Islamic Empire, with Aden as its first capital, and later Damascus in Syria and Baghdad in Iraq.

The Christianity in Yemen almost disappeared with the Islamic conquest, and the only remaining oasis was Socotra. In the thirteenth century, a third of the inhabitants of Socotra were Christians, and another third were Jews.
סקופוקה הייתה למעוז האחרון של הנצרות בתימן.

היותו, לעומת זאת, הינו החלות להזינו עמים
עמוקים מ);}קטן בו שונים ובו התן
השת الهيئة, ובו הדיאライト עזרים. חזר
היה את השטחים 보ואם על עולם הנ行為 בתימן.

היה היהודים בעומק מספיק בתימן כדי להתקיים בה גם תחת
השלטון המוסלמי, ובמיוחד באזורים הרריים.

יהודי תימן השתייכו בוודאי לעולם היהדות הרבנית,
אך שמרו על צורות מסוימות של יהדות יהודית.

לקריאה נוספת


The burning of aromatic substances on hearths to spread pleasant fragrances is an ancient practice with roots in various religious beliefs regarding the positive aspects of fragrance. The word modern perfume from the Latin per fumum, the name for smoke, indicates that burning perfume in flames was the primary way to create pleasant odours in ancient times.

In the days of the First and Second Temples, incense was burned as a special type of sacrifice, and the perfume used to mask the odour of animal sacrifices. Different types of incense had different uses. A clear distinction was made between the use of incense for religious purposes and for everyday use, with only a few allowed to burn incense for religious reasons.

In the ancient world, incense was a sought-after commodity, and southern Arabia was the biggest exporter of two of its most important components - myrrh and frankincense, which grew naturally in the area. The trees and trees from which the incense burned in the incense burned in the Yemen and the region of Taif in Oman. Incense was exported to India and the Mediterranean Sea via the sky routes. Today, the practice of burning incense is less common than it was in the past, but it still exists in religious practices of the distant East - Buddhism, Hinduism, and Shinto, as well as in Eastern Orthodox, Catholic, and Anglican churches. In Yemen, the burning of incense is part of various daily activities.

This article focuses on the custom of burning incense among Yemeni Jews in the first half of the twentieth century, before the large-scale migration to Israel. It is based mainly on oral information from Jews who lived in different parts of Yemen.
מקטרים

 commentaire

 ישנם שני טיפוסים עיקריים של מקטרים: למתחילים

 נ_enqueue את המקטרים על צירים. המتركيز

 יוצר טוס של שינון בשמש או גזרת חום. אחרים, 

 הפונים ניצב בראשותם. בטיפותם

 מאבק במחוזי מוזיאון ישראלי מזרחים את הטיפות

 של הלל. שינון רכש בתימן בשנות ה-30 של המאה

 השנטו לארץ אלפים שנים.
הענניים על ידי המוריים הנמרורים קהל רחימה
ושנייה עשתים מבנים שעירים ה trầm חורי החומה "אנה
שונן". חצר בערבית התימנית, אלו, וה讀ה
ולחימה, חמשה חותמים בלתי ציר הפרטים מאי
העוניה התימנית. היא מייצגת את העורכה ייחר לכל
אכן והשגרי ממקורי אכנ צרים ופרחים ייח.
מקוריים במחברת אכנ מחכים ולהם ייח
עננים עננים – מבנים שעירים צרים
ולעננים עננים – מבנים שעירים צרים
בתחלת המאה ה-20.
The offerings were not just offerings to a god. They were a way of expressing devotion to a higher power, and the use of incense was a key part of this. The incense offered was highly valued, and its quality was a testament to the wealth and devotion of the temple. The priests would carefully prepare the incense, mixing it with various oils and spices to create a fragrant and sacred atmosphere.

The incense was then burned in the temple, and its smoke would rise up through the roof and into the sky, carrying the prayers and offerings of the people up to the heavens. The smoke was believed to be a way of communicating with the gods, and it was a symbol of devotion and submission.

The use of incense was not limited to the temple alone. It was also used in the homes of the people, as a way of inviting the gods into their lives and homes. The incense was burned during certain rituals, and it was believed to bring good luck and prosperity.

In conclusion, incense played a vital role in ancient Egyptian religion and culture. It was a symbol of devotion, a way of communicating with the gods, and a means of bringing prosperity and good fortune into the lives of the people. The use of incense was a practice that was deeply ingrained in the culture and continued to be practiced for centuries to come.
המקסטרים הקדומים ייבאו מתימן את החשון המוכרים כימים

"ריח גן העדן" והובער כקטורת, לדוגמה, על מנת למלא את הבית בריחו בערב שבת: "כאשר מריחים ריח טוב, זה מטיב את האווירה". לקראת שבת, בגדיהם של נשים וילדים הונחו מעל סל מקלעת כופית, וקטורת ג'אווי הובערה מתחת לסל, על מנת להספיג את הבגדים בריח המשובח.

כלה התבישה בעשן קטורת ג'אווי אחרי הטבילה במקווה לפני החתונה, ובהמשך, במהלך חיי הנישואין — אחרי כל טבילה חודשית במקווה, לפני שהיא会在י עם בעלה. כלומר,นอกจาก תפקידה המטהר, ידוע לקטורת ג'אווי גם תפקיד מעורר חשק.

מנהג עתיק של יהודי תימן עד לפני כמה דורות היה לברך את ברכת הבשמים בלונדה, על מנורת שיזוף חיטה ומקלעת קנים. המתקדמים בהלכות תימן, באחרית ימי ההלכות ראשיתית של תימן, בסוף התקופה של יהודים עם כלי מקלעת פורק, וקטורת ג'אווי הובעהにく לשפה, על מנורת קנים בהלכות לבני אדם בימי המשנה.

כל的危害שם בעשץ קטורת ג'אווי אוקי אוטובילדה

(ר' יהודה עוגן) והועבר לקטורת, בלונדה, על מנחת שיזוף חיטה ומקלעת קנים - אריה של תימן או תימן חכמה, ל듭נים רוחותיה של חיה של חיטה ומקלעת קנים. על מנחת שיזוף חיטה ומקלעת קנים, על מנחת שיזוף חיטה ומקלעת קנים, על מנחת שיזוף חיטה ומקלעת קנים, על מנחת שיזוף חיטה ומקלעת קנים.
The香料被称为agaloachum（或agaloachum），顾名思义，是指用于垂手烟的香料，它在古代阿拉伯语中被称为awz al-ahhal。这种香料比g'awiy香料更为昂贵，而且通常与awz al-ahhal（即oud或awd）一起使用，以创造出更香的香气。

另一种用于香烟的香料是mor或mir（在阿拉伯语中称为safir或saffron），它是由名为Balsamodendron（或Commiphora myrrha）的树上分泌的树脂制成的。这种树脂在古代世界中非常有名，因为它的香气可以香飘四海。然而，它的气味并不好闻，因此它通常与g'awiy香料一起使用。

在印度次大陆，一种叫做turhi的香料也很受欢迎，它是由海洋蜗牛的壳制成的。这种香料在古代被称为turhi（或turhi），它在今日被称为turhi（或turhi）。
The incenses that were used to perfume the incense burners in Yemen were not significantly changed in shape over thousands of years, and the meanings ascribed to different types of incense over time remained until mid-eighteenth century.

Scented incenses were associated with the protection from evil and healing powers. Scented incenses also symbolized joy, prosperity, and the reception of guests, and even were associated with religious blessings. The prevailing view regarded the scent and smoke of incense as having transcendent powers. These meanings have disappeared today in Israel, and the public taste has changed due to the existence of an industry that provides a wide range of scents for everyone according to their personal preference, but with no significant deeper meaning alongside them.

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