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The Kāniṭ Museum collection

S. Rijziger

Independent Scholar

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The Kāniṭ Museum collection (Yemen)

Sarah Rijziger (Independent Scholar)

Abstract

The Kāniṭ Museum is the newest, smallest, and least-known of all Yemeni museums. In this paper, the Sabaean inscriptions that are displayed here are published so as to preserve them for future reference and to add to the so far limited knowledge of Kāniṭ in general.

Keywords: Yemen, Kāniṭ, Ancient South Arabian, Sabaic

1 Introduction

The Museum of Kāniṭ, opened in 2010, consists of one large hall in which are displayed the artefacts so far discovered in Kharāb ʿĀd and its environments. There are some incense burners, two ancient saws, a couple of tiny bronze camels, stone-carved ibex heads, funerary stones, jars, columns, and 24 inscriptions—the latter being the subject of this publication.

Kāniṭ (ancient name: Ukāniṭ) is situated on the outskirts of Arḥab in the governorate of ʿAmrān, district of Khārif, of Bilād al-Ṣayd in Khamīs al-Qāyifī.1 From Sanaʿa it is approximately 60 kilometers to the north. By 10 kilometers to the south-west lies Nāʿiṭ. Several fertile valleys make it an agricultural settlement. Kāniṭ lies 2320 meters above sea-level.

Although nearby Nāʿiṭ has been visited by a number of scholars (among whom E. Glaser, Christian J. Robin and Petr A. Grjaznevič),2 only Robin has visited Kāniṭ. Shortly before the building of the museum, a short excavation was carried out by ʿĀd Institution for Culture, Tourism, and Social Development.3 No further studies have so far been conducted.

Kāniṭ belonged to the so-called Samʿī federation, which probably was an independent kingdom between at least the 7th and 4th centuries BC – the period of which we have epigraphic evidence of the presence of a King of Samʿī (see Arbach & Schiettecatte 2012: 56). After this, Samʿī must have lost its independence and subsequently came under the rule of the Sabaean Kingdom. Apart from the small Robin-Kāniṭ 12, the script of which tends already towards Late Sabaic, none of the inscriptions from Kāniṭ date from after the 3rd century AD. Unless future discoveries prove otherwise, we may for now conclude that with the end of the kingdom of Saba, Kāniṭ also lost its importance.

1 For a description of the ancient site and its previous research history, see Robin (1976: 178-179) and Robin (1982: II: 43-44).
2 Cf. the references given by Robin (1976: 168 note 1). Glaser’s visit is described in Glaser (1884: 211-212).
3 The organisation was founded in 2007. Their short excavation in Kāniṭ was their first and has so far been their only one. Unfortunately, no academic report has been published. They did help establish the museum, though.
The ancient site (cf. Figs. 1–4), now called Kharāb ‘Ād, was built on a slightly raised rocky outcrop of Jabal Kāniṭ. One can still see heaps of debris where buildings must have stood, as well as the foundations of several structures and a number of cisterns. The city of Ukāniṭ had a rectangular shape of approximately 750 by 500 m, was walled all around, and probably had three gates (‘Ād Institution). Ruins of round buildings resembling watchtowers are still visible, and it seems that a road leading to the western side of the city was paved.

The main temple must have been Ḫḍʿtn since many of the inscriptions make mention of Taʿlab Riyāmīm lord of Ḫḍʿtn. The majority of these texts may be dated to between the first century BC and the first century AD (e.g. CIH 347, CIH 349, Robin-Kāniṭ 7, Robin-Kāniṭ 8; two exceptions are Robin-Kāniṭ 1, which seems to be considerably older, and Robin-Kāniṭ 17, which may be dated to the 3rd century AD). The exact location of this temple is so far unknown.

*Information by the institution’s local representative in personal communication.*
The same applies to the location of a building (perhaps a temple?) called Rbḥm (see Kāniṭ Museum 4 for a comment on this).

Figure 3: Wall of the temple of Ḥḏṯm.

'Ād Institution has identified, on the south-east side of the city within the city walls, the building of a temple with the name Ḥḏṯm. This name had so far been attested in only two inscriptions. The first (Ry 505 = Ja 2140) reads in line 4: *w-rṯdw mjbr-h[m]w bʿl Ḥḏṯm w-ʿṯtr sʾr(q)[n…] “They entrusted their tomb to the Lord of Ḥḏṯm and ‘Athtar Shāriqān”, while the second, from the Wadi al-Jawf (YM 2402), is a dedication of a woman addressed to an ‘ʾlh-hw bʿl Ḥḏṯm “her(!) god, the lord of Ḥḏṯm”. Three bronze inscriptions were found on the temple site, of which I was kindly shown hand-written copies. They all mention bʿl Ḥḏṯm, which makes it likely that here stood indeed a temple with this name.

5These two inscriptions do not seem to be related with Kāniṭ, though. Banū Gdym may be vassals of Banū Shymm (cf. CII 889; although DASI [http://dasi.humnet.unipi.it/index.php?id=37&prjId=1&corId=0&collId=0&navId=792404008&recId=114&mark=0014%2C003%2C005, accessed February 29, 2016.] states that Gdym is here a personal male name, it could be that the w before Gdym comes from the word bnw, since line 2 is much shorter than line 1; unfortunately, no photo is available to check this proposition). Anyway, the finding places of Gr75 and YM 2402 make it likely that there is no relation with the bʿl Ḥḏṯm of Kāniṭ.

6This inscription, first published by G. Ryckmans (1953: 274-275) and later again by Jamme (1970: 121), has recently been joined with another fragment (Gr 75) by Bron (2002-2007: 120-121). While this latter fragment has been found in Shibām al-Ḡirās, the origin of the first is uncertain.

7For the text, see Shuʿlān (2005).

8I was, however, not allowed to photograph them. The bronze plaques themselves are kept in a safe and are not displayed in the museum. Two of the inscriptions mention of a certain Ddkrb.
The building measures 25 m from north to south and 28 m from east to west (ʿĀd Institution), with the entrance on the western side. Two to five rows of stones, with a length of 1.8–2.5 m each and belonging to the outer wall of the temple, are still visible. The stones have broad margins at the top and bottom but seldom on the sides. They are roughly pecked in the middle. The middle stands out. Although some are worked to the same level as the margins, these may recently have been taken from somewhere else (a nearby building?) and placed on top of the remains of the outside wall. The stones that are surely still in their original place are not worked to the level of the margins. Mason marks (ṯ and ṭ) are found on many of the building stones. These pecked stones seem to date from around the fourth to the second centuries BC (cf. van Beek 1958). The shape of the mason marks, on the other hand, seems to date from period C2 in Stein (2013), i.e., around the turning point of the Christian era. Inside, thin walls are visible which separate the space into small rooms, as well as the bottom part of some stairs.

Al-Hamdānī mentions a palace (qasr) called Sinḥār in Ukānit (al-Iklīl 8 + 10)⁹ – the old name of Kāniṭ that is also used in inscriptions and was obviously still in use in his time. In al-Iklīl 10 there is also mention of Qaṣr Yshm and Qaṣr Shy.¹⁰ Neither of these names have so far been found in any of the inscriptions. Several columns on the site of Kharāb ʿĀd, mentioned by Robin (1976: 179) and thought to be the remains of a temple, could also be the ruins of a palace.

A great number of wells and cisterns can be found. One of these cisterns, also seen by Robin, is cut out of the underground rock and covered with big stone slabs (cf. Fig. 2).

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Several points make the publication of the Kāniṭ Museum collection worthwhile. First, there is the security situation. Yemen has been involved in a regional war since March 2015, with devastating effects. Daily airstrikes target literally everything; in May 2015, the Dhamār Museum, which contained 12,500 artefacts, of which over a hundred inscriptions, was completely destroyed in an air strike. Barāqish, the Mārib Dam, Šīrwāḥ, and many other historical sites have been badly damaged. It is, therefore, essential to preserve as much tangible knowledge as possible before it is too late. The collection itself presents some interesting points, which can be summarized as follows:

- It adds important information to the text corpus from the site as published by Robin (1982 II). Not only has the corpus of Sabaic texts from Kāniṭ been increased by 16 new inscriptions, but also can the reading of some of the older texts be improved by the help of new and better photographs.

- It widens the historical horizon of ancient Ukāniṭ considerably. While practically all previously published inscriptions date from approximately the 1st century BC – 3rd century AD, the new corpus contains a considerably older inscription (Kāniṭ Museum 11), supporting an occupation of
the site as early as the 6th – 5th century BC. Another text (Kāniṭ Museum 10) goes back to about the 3rd century BC.

- It provides important information on the topography of the ancient city of Ukāniṭ, such as the first evidence for a sanctuary of the local deity Shams (Kāniṭ Museum 5) and for a representative building named Rbḥm (Kāniṭ Museum 4).

- Several new words and names occur in the texts.

Finally, it may be noted that small regional museums (like the one in Kāniṭ, but also in Zafrā, Baynūn, etc.) play an important role in preserving and displaying local heritage. They face, however, severe financial difficulties. In Kāniṭ, this is clear from the absence of any information for the visitor.

When Robin visited the site in August/September 1975, he found and published 27 inscriptions (Robin 1982 II: 43–72), mostly fragmentary, some of which are now in the museum: Robin-Kāniṭ 6, Robin-Kāniṭ 12, one part of Robin-Kāniṭ 13 + 14, Robin-Kāniṭ 16, Robin-Kāniṭ 22, and Robin-Kāniṭ 23, in addition to Robin-Kāniṭ 10 and Robin-Kāniṭ 11. These last two inscriptions were not completely visible in the pictures that Robin was able to take and I have published them again with some additions under the sigla Kāniṭ Museum 1 and Kāniṭ Museum 2, respectively. On my visits to Kāniṭ in early 2015, I also found a short graffiti-like inscription in-situ, which is published under the siglum SR 1-Kāniṭ 1.

I am greatly indebted to Dr. P. Stein, without whose support I would not have been able to publish this paper. His proofreading and numerous suggestions have certainly given the paper a more thorough character.
2 Short Catalogue of the already published texts by Robin (1982 II) that are currently displayed in the Kāniṭ Museum.

2.1 Robin-Kāniṭ 6

Seemingly a juridical text, but the stone is heavily eroded. Although Robin does not find it logical to restore the end of line 2 to [tʾ]lb / b[l / ḫḍʿ] | tn (without the epithet rymm), this still seems to be the correct restoration. I see in my photo the traces of b[l / (after [tʾ]lb) with a possible h after the dividing stroke.

Robin found the inscription in a goat shed in the village. I was told the women used the stone to mash tomatoes and spices.
2.2 Robin-Kāniṭ 12

A graffiti-like inscription consisting of the names of one or two persons. The incision of the letters, of strange shape, is very irregular. The particular shape of the letter b, with an inscribed hook, reminds of the Late Sabaic stage in palaeography. The w and m, on the other hand, do not. Consequently, I do not see strong evidence to date this inscription to after the 3rd century AD – a period of which we do not have local epigraphic evidence yet. According to Robin it is a funerary stone.

2.3 Robin-Kāniṭ 13 + 14

Only the short fragment of the two, consisting of one word, has been moved to the museum.
2.4 Robin-Kāniṭ 16

Figure 12

Fragment.

2.5 Robin-Kāniṭ 22

Figure 13

Fragment.
2.6 Robin-Kāniṭ 23

Fragment of a building text in relief, with a monogram on the left (Robin did not publish a photograph of this inscription).

2.7 Kāniṭ Museum 1 = Robin-Kāniṭ 10

Dedicatory inscription. The new photo gives us a more complete transcription of lines 6 and 7 (additional text in bold). On the other hand, the stone suffered damage at the beginning of lines 5–8 after being seen and photographed by Robin. The text from Robin’s photograph which has now disappeared is rendered in italics.
2.7.1 Transcription

1. (rymm / )[…]
2. rym / wbn(h)[…hqny]
3. w / t’lb / r[ymmm…]
4. n / ḥgn / ṯqhh[mw / … / ʾdk]
5. rwm /ḥn’m / wwf(y)[ … / ʾtmland…]
6. r / ṯfql / šdqhm / ṯdy / kl / ṯrdhmw / wms²ym [thmw / …]
7. w / ḥn’m / ṯdy / bythwmw / wl / wḏk / ṯdrhmw / ws² [n’hmmw / … h]
8. mw / bt’lb / rymm

2.7.2 Comments

The translation stays the same except for the following additions:

Line 6: ... good (fruits) and crops in all their cultivated land and (their) valleys

Line 7: ... healthy ... in their clan (?) and that he may humiliate their foe and their enemy....

2.8 Kāniṭ Museum 2 = Robin-Kāniṭ 11

Figure 16

Dedicated inscription. In the new photo, a few additional letters are legible at the beginning of the lines, which sheds a new light on line 2 in particular. The additional letters are printed in bold.

2.8.1 Transcription

1. [...] md / w(b²)r(g’) / w[…]krb / bnw / yrm […]
2. [...] frs’n] (h)n / wrk(b)hmy / h(g)n / ṯqhhmw / t’lb / […]
3. [...] m / wbry / ṯḏnm / wmqymtm / wmn[ży / šdqhm …]
4. […] s²ymthmw / bs²ym(hm)w / t’lb / r(y) [mm]
2.8.2 Translation

1. [...] and Brg and [...] krb, sons of Yrm [...] have dedicated [...]
2. [...] the two [horses] and their riders as Ta’lab had ordered them [...]
3. [...] and soundness of faculties and strength and [good] luck [...] 
4. [...] their fields. By their tutelary deity Ta’lab Riyämım.

2.8.3 Comments

Line 1: \(w(b^2)r(g^3):\) The reading of \(brg\) is not sure. The \(b\) could also be read as a \(d\) (unlikely), and the \(g\) could very well be a \(d\). This would give us the form \(brd\) – which is unknown as a personal name. The name Brg seems, however, most likely.

\(Krb\) is probably the last part of the name \(Ns^2krb\). After the \(w\) there is space for three letters and the traces that can still be seen seem to form \(n^s^2\).

3 New Inscriptions

3.1 Kāniṭ Museum 3

The inscription, consisting of two lines, is complete and very well preserved. Letters are incised. Date: 2nd–1st century BC

Figure 17

3.1.1 Transcription

1. \(s^2tmm / w^h / wbnyhmw / bnx / zrb / ’dm\)
2. \(bny / hmdn / hnklw / wqyn / mqbrhmw / zrbm /\)

3.1.2 Translation

1. \(S^2tmm\) and his brother and their descendants, of Banū Zrb, clients of 
2. Banū Hmdn , have finished off and completed satisfactorily their burial place Zrbm
3.1.3 Comments

Line 1: The name S²ṯmm is attested in Qatbanic, mostly following the word bn (e.g., RES 3566, VL 32, and YBC 2425). In Sabaic, a personal name S²ṯmm is attested in some graffiti from the Khawlān (see Al-Salami 2011: 73 and 118). Banī Zrb has not been attested as a clan/tribesname in Sabaic yet, and nothing is known about it. For a place name Zrbm, cf. Robin (1982 I: 52).

3.1.4 Note

I was told that this stone had been found near the new dam, a little distance outside the village.

3.2 Kāniṭ Museum 4

The right part of the inscription, consisting of two lines, is broken off so that only the last word of each line is left. To the left is the figure of a bull. Text in relief.

Date: 2nd–3rd century AD

3.2.1 Transcription

1. [...] / s²msm
2. [...] w / rbḥm

3.2.2 Translation

1. [...] S²msm
2. [...] Rbḥm

3.2.3 Comments

Line 2: This is the first attestation of the name Rbḥm in Kāniṭ. In several inscriptions, Rbḥm occurs as the name of a grave (e.g., CIH 286 probably from Sirwah-Arḥab, the ancient Mdrm, CIH 20 from Shibām al-Giras, and Nāmī 51 from Nāʿīṭ).
3.2.4 Notes

Residents of Kāniṭ said that the inscription was found during construction works on the new dam, a little distance outside the village. Although ‘Ād Institution suggests that Rbḥm was a temple, this cannot be taken as a fact. Since Kāniṭ Museum 3 was found in the same area, it is likely to have been a burial place. If, however, we assume that Rbḥm was a temple, and that the stone was still in its original place when found, this temple would have been situated outside the city walls. Another possibility is that Rbḥm was the name of a private house or palace, if we restore the text to: [f...]{s²msm (2)} [f...bythm]w / rbḥm (cf., as a parallel, the restored text of Robin-Kanit 23, which only misses the name of the house at the end).

3.3 Kāniṭ Museum 5

Part of a building inscription, broken at the right and left sides. The right side is damaged. Text in relief.

Date: 2nd–3rd century AD

Figure 19

3.3.1 Transcription

1. [...]br(‘)/(w)hs²qrn / byt / s²mshmw [...] 
2. [...]t‘lb / rjymn / wbs²mshmw / wmnḍ[ḥhmw...]

3.3.2 Translation

1. [...] (built) and completed the temple of their patron god [...] 
2. [...] (Ta‘lab R)iŷām and by their patron god and their tutelary deity [...]
3.4 Kāniṭ Museum 6

Part of a building inscription broken off at the right and left sides. Text in relief.

Date: 2nd–3rd century AD

3.4.1 Transcription

1. [...bn]yw / whwzʾn / wbrʾ/ w[...]
2. [...bm]qymt / ṣmrʾhmw / nṣ[...]

3.4.2 Translation

1. [...they] built and enlarged and erected and [...]
2. [... by the power of their lords Nṣ[...]

3.4.3 Comments

Line 2: Could it be that these lords are Nṣrm Yḥʾmn and Ṣdq Yḥṭl (bny Ḥmdn) as in RES 4994 and (partly) RES 4995, which come from Nāʾīt? In Robin-Kāniṭ 7, we encounter the same names (of the dedicators) as in RES 4994. This means that there certainly was a connection between Kāniṭ and the subjects of these lords, and possibly between Kāniṭ and the lords themselves as well. The palaeography of Robin-Kāniṭ 7 and Kāniṭ Museum 6 is similar.

3.5 Kāniṭ Museum 7

The right and left sides of the stone are broken off. Text in relief.

Date: 2nd–3rd century AD
3.5.1 Transcription

1. [...](rf) / bmqm / s²ymhmw / t’lb / ry[mm…]
2. [...h]grn / ’knt (/) w(‘)dm / f’rn / wrτd[w…]

3.5.2 Translation

1. [… by the power of their patron god Ta’lab Riyā[mim …]
2. […] the city of ’knt (Kāniṭ) and the clients of F’rn; and [they] en-
   trusted […]

3.5.3 Comments

Line 2: F’rn is also mentioned in Robin-Kāniṭ 3, but without context. In Gl
1217 = Gr 194, F’rn is a personal name, according to Solá Solé (1964: 18-19).

3.6 Kāniṭ Museum 8

Fragment. The stone is broken from the right and left sides and slightly at the
bottom. Most of the letters are damaged or eroded. Text in relief.

Date: 2nd–3rd century AD
3.6.1 Transcription

1. \([…n]s^b(k)rb / […]\)
2. \([…] \text{dt} / b'dnm / […]\)

3.7 Kāniṭ Museum 9

Dedicatory inscription. The left side of the stone is broken off. Text is incised.
Date: 1st century BC–1st century AD
3.7.1 Transcription

1. \( [\cdot]h(bl)t / ynʿm / bn \ldots \)
2. ʿm / wkrbʿṭt / yfr[cbd / …]
3. s³ḥrn / ḡmym / b[cbd / … / t]
4. lb / r<y>mm / b[cbd / ḡdʿ(t)[n / … / b]
5. n / mḥhnrm / bn / hgr[bn / … / bd]
6. t / s¹ḥmhwm / ḥrg / m[cbd / … / t]
7. lb / ḡnmrm / ws²ym / wf \{yhmrm \ldots \}
8. hhmw / bny / ḡmdn / ws²[cbd / …]
9. hhmw / wwl / ḡmmrm / w[fs²nmm / …]

According to the parallel CIH 349 (cf. the note, below), the text may be restored as follows:

1. \([w]h(bl)t / ynʿm / bn \ldots \)
2. ʿm / wkrbʿṭt / yfr[cbd / bn / … / wbnyh(m)m[cbd / …]
3. s³ḥrn / ḡmym / b[cbd / … / hqnyw / ws²ymrm / t]
4. lb / r<y>mm / b[cbd / ḡdʿ(t)[n / ḡgmn / ʿknṭ / ḡn / ṣlmn / b]
5. n / mḥhnrm / bn / hgr[bn / … / bd]
6. t / s¹ḥmhwm / ḥrg / m[hrgr / ṣdqm / ṣldn / yzn / t]
7. lb / ḡnmrm / ws²ym / wf \{yhmrm / ws²dhwm / ṣdy / ṣmr \ldots \}
8. hhmw / bny / ḡmdn / ws²[cbd / ṣdlm / …]
9. hhmw / wwl / ḡmmrm / w[fs²nmm / btlb / ṣlmrm]

3.7.2 Translation

1. \([W]hblt Ynʾm, son of […]\)
2. ʿm, and Krbʿṭt Yfr[cbd, son of …, and his/their sons(?)]
3. s³ḥrn and ḡmym […] have dedicated to their patron god
4. Taʾlab Riyāmim, master of Ḥdʿ(t)n of the city of Ukāniṭ, this statue
5. from their war booty from the city [of …, because he]
6. has granted them to kill [in great numbers, and that Taʾlab may con-
tinue]
7. (to give) booty and assure [safety to them and to grant them the favor
of their lords,]
8. the Banū Hamdān, and [their tribe Ḥāshidim …]
9. and (that he may) humiliatetheir foe and [their enemy. By Taʾlab
Riyāmim.]

3.7.3 Comments

Line 1: The reading of hblt is not sure. If correct, it may be restored to Whblt.
Ynʾm is a well-attested name in Sabaic.

Line 2: Krbʿṭt is a well-attested name in Sabaic.
Line 3: This is the first attestation of the name S³ḥryn. For the personal name Ḥmym, which is for example attested in Gl 1636 and in Ḥaḍramitic in RES 4181, cf. Tairan (1992: 103-104).

Line 5: For restoration of the last word, cf. e.g., Fa 75/3, Ja 632/3, Ja 634/4, and CIH 349/4.

3.7.4 Note
The text is restored after CIH 349 (also from Kāniṭ), of which both the wording and palaeography is very similar, although the dedicators are different.

3.8 Kāniṭ Museum 10
The stone is broken from the right and left sides, and possibly the top. Text is incised.
Date: 3rd century BC

3.8.1 Transcription

1. [...hw]fyhw / ḫt / tnḥhw / wrtd / ḥw [...]
2. [...w]b / ḫt / Ḥmym / wb / s³ymhw / t’lb / wb / s²t(b)[...]

3.8.2 Translation

1. [...] he has fulfilled him what he had promised him and he has entrusted [...]  
2. [...] by Ḥmym and by his tutelary deity Ta’lab and by [his / their(?)] tribe ...
3.9 Kāniṭ Museum 11

Dedicatory inscription. The stone is heavily damaged at the top and on the left side, and slightly on the right. Text is incised.

Date: 6th–5th century BC

Figure 25

3.9.1 Transcription

1. [...]qm[...]
2. yʾtt / [...] nw(?)]
3. sʾm / tbt(n) [...] w[hqny / n]
4. (w)sʾm / nʃhw / w(w)[ldhw]
5. wqnyhw / wb / ? [...t]
6. ḥʾlb / wnwsʾm / wb [...]n
7. sʾkkm / wmdrhw / [...]
3.9.2 Translation

1. […]
2. yʿṯt […]
3. Nws²m(?) the sanctuary and [has dedicated to]
4. Nws²m his self and [his children]
5. and his possessions and […]
6. Taʾlab and Nws²m and […]
7. S³kk and his/its mḍr.

3.9.3 Comments

Line 2: The name is probably either Lḥyʿṯtor Hḥyʿṯt. Because in lines 3–4, it seems that the missing text is w[hqny N]ws²m, another verb must already have occurred in line 2 (and therefore the conjunction w-).

Line 5: After wqnyhw follows wb. However, when starting the names of gods in an invocation, the first name is preceded by b only. So maybe this wb is the start of another noun (wb_ _ hw). On the other hand, it may be the scribe's mistake and what is meant is a b followed by the name of the first god of the list.

Line 7: S³kk occurs once in a Minaic inscription (as-Sawdā’ 91), see Arbach, Audouin, & Robin (2004: 37). There, it may be part of the epithet of the god S¹mʿ. If this could be the case for the word S³kk in this inscription as well is unclear; the name could fit in the damaged space before it. But was this god venerated in Kāniṭ? There are some inscriptions from Rayda with the mention of S¹mʿ (RES 3144 for example) but all the other instances are from the Jawf. Or could S³kk be the name of a tribe? Some time after my visit to Kāniṭ, I was shown a picture of a broken inscription from an unidentified place in Arḥab. The inscription mentioned bythmw / ḏs³kk at the end of a line. The beginning of the next line was missing, but an m could be expected. In our inscription, there may have been a ḏ before s³kkm on the line before it as well. Then we may initially conclude that s³kkm was the name of a place or possibly tribe somewhere in Arḥab.

The word mḍrhw is attested here for the first time (as far as I can see). It seems to come from the root ḏrr. However, this implies a negative meaning (war, enemy, mischief). Here, the word refers back to s³kkm and whatever comes before it, so it is either something that belongs to a tribe/place or to a god. Maybe what is meant is mdr “territory/ground” (Beeston et al. 1982: 83).

3.10 Kāniṭ Museum 12

Fragment of a (funerary?) stone with the carving of a vase on the right. Letters in relief.

Date: 2nd–3rd century AD
3.10.1 Transcription

1. ġyl [...]
3.11.2 Translation

1. [...]ḏrḥ, son of [...]  
2. [...] and [...]  
3. [...] (by) the power of (his / their) lords [...]  
4. [...]  

3.12 Kāniṭ Museum 14

Fragment. The stone is heavily eroded/damaged on the left. Under the three lines there are the traces of a fourth line, perhaps originating from a former inscription, after which the stone was re-used. The letters on this line are smaller and stand closer together than those in the preceding lines. This may, however, also be explained as lack of space for the remaining text. Letters are incised.

Date: 1st century BC–1st century AD

![Figure 28](image)

3.12.1 Transcription

1. [...]hw [...]  
2. [...] bnyw [...]  
3. [...]ddn / w [...]  
4. [...](g)nbh(my) [...]  

3.12.2 Translation

1. [...]  
2. [...] they built [...]  
3. [...] Ddn and [...]  
4. [...]
3.13 **Kāniṭ Museum 15**

Funerary stone with the image of a human figure and a bull (?) to his left. 
Date: 1st–2nd century AD

![Figure 29](image)

3.13.1 **Transcription**

1. rbbm

3.13.2 **Comments**

The personal name Rbbm (cf. e.g. Hayajneh 1998: 146) is also mentioned in Gr 15 and other Sabaic inscriptions.

3.14 **Kāniṭ Museum 16**

The stone is broken and heavily eroded. Letters are incised. 
Date: 1st–2nd century AD
3.14.1 Transcription

1. […](n) / hqn(yw?) / hq[n]yw[…]
2. […]slmn / ḥmdm [/ bdt] / hwfy(hm)w / b[…]
3. […](r(m) / b(ʿ)br / ṭmrḥmw / ṭmlk / […]
4. […](m) / ḫy(hm)w / bdr / s[…]
5. […](m) / ḡy(hm)w / bḥy(hm)w / bḥy / […]
6. […](n) / ḡm / ḡ[m] / ḡm / ḡ[ḥ][m] / ḡ[ḥ][m] / […]
7. […](n) / ḡ[m] / ḡ[m] / ḡ[m] / ḡ[m] / […]
8. […](l) / (g) / b[…]
9. […](m) / (…) / […]

3.14.2 Translation

1. […] have dedicated […]
2. […] a statue out of praise because he has granted them (or: he has saved them) […]
3. […] a war against [their lords], the kings [of …]
4. […] Ḥmyrm (Ḥimyar) and because he has granted them safety in the war […]
5. […] and because he has protected all ḍm and pastureland […]
6. […] pleasing male [offspring] and healthy fruits […]
7. […] their lords, the Banū Ḥamdān, and their tribe [Ḥāshidum …]
8. […] and that he may protect them against […]
9. […]
3.14.3 Comments

Line 2: Šlmn could be part of the plural form ſlmn, and so it would become 'statues'.

Line 5: The meaning of ḍmr in this context is unclear. Since ʿsḥt means “pastureland”, ḍmr may have a similar meaning, like “grassland” or the like (?). The common meaning of the noun, however, is some kind of financial contract (cf. Beeston et al. 1982: 41).

Line 7: Although the h looks more like a ’, it is expected to read hmdn. For restauration of the passage, cf. e.g. CIH 349/7.

Line 8: The g of ḡybhmw is fairly big. However, the size of this letter corresponds to other broad letters such as r in this inscription.

3.15 Kāniṯ Museum 17

This stone contains three separate texts quite close together, broken at the top (upper left) and right below line 3 of Text C. Since the letters are rather irregularly incised within and outside a couple of frames of lines, this may perhaps be a stone on which a student-mason practiced his skills. On the other hand, it resembles the messy Robin-Kāniṯ 1 and could therefore be some kind of personal graffiti.

3.15.1 Transcription

At the top, inside a frame (text A):

1. […]
2. bn / b[…] 
3. s¹(,.w?) / tʾlb 
4. / r(y)mm / […]

Figure 31
Beneath it, outside a frame (text B):

1. [...h(ḏ) / t

At the bottom, inside a frame (text C):

1. n(s²)ʾ(k)rb
2. ʾk[.]s² / b
3. n / ʾnʾm /

On the right, between the second and third texts, there are two more lines visible with text between them, of which only a t at the end is clear.

3.15.2 Comments

All the texts consist of proper nouns.

Text C: ʾnʾm as a male personal name occurs for instance in Gr 15. As a clan name, it would be the first attestation.

3.16 Kāniṭ Museum 18

![Figure 32](image)

Stone incense-burner, somewhat square in shape, with a dedicatory inscription incised on at least two sides of the upper part, and all around on the lower part. At least one side contains a picture of a crescent and disc, of which the lower part is visible, with some decoration below it. It was not possible to photograph all sides of this item so that no complete interpretation can be given. The transcription shows only what is visible on the extant photograph (Fig. 32).

Date: approx. 3rd–2nd century BC
3.16.1 Transcription

1. [...h / hqny
2. [...dy / byt
3. [...(d?)[..]nh()[...]

3.17 SR 1-Kānīṭ 1

The inscription is incised in a pillar that lies among the ruins of Kharāb ʿĀd (see Fig. 1 for the approximate finding place).

Figure 33

3.17.1 Transcription

1. S¹ḥym /
2. bn / ydm /

3.17.2 Translation

1. S¹ḥym
2. son of Ydm
3.17.3 Comments

The $m$ and $d$ are dextrograde. This may indicate that this inscription is so-called graffiti. Both names are attested although the name $S¹ḥym$ is usually written as $S¹ḥym$. This name represents first of all an important Sabaic clan, while instances for a personal name are rare (see, for example, Ja 616 + 622/2). Ydm is also mentioned in Robin-Kāniṭ 3 and 5 (see Fig. 34 for Robin-Kāniṭ 3).

Figure 34

Address for Correspondence: s.rijziger@openmailbox.org
Sigla

CIH See CIH in bibliography.
Fa 75 Fakhry (1952: 108f., fig. 56); Ryckmans (1952: 49f.)
Gl 1217 = Gr 194, Solá Solé (1964: 18f., pl. 5,2); Bauer & Lundin (1998: 61, foto 175a–b)
Gl 1636 Höfner (1973: 52f., pl. 10,2)
Ja Jamme (1962)
Ja 2140 = Ry 505, Jamme (1970: 121)
Gr 15 Grjaznevič (1978: 22–24, fig. 15)
Gr 75 Bauer & Lundin (1998: 16, foto 81a–b)
Gr 194 = Gl 1217
Nāmī 51 Nāmī (1943: 66f.)
RES See RES in bibliography.
Ry 505 = Ja 2140; Ryckmans (1953: 274-275)
YBC 2425 Renfroe (1990: 156f.)
YM 2402 Shu‘lān (2005)
Robin-Kāniṭ Robin (1982)

References


S. RIJZIGER


