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QUEEN OF SHEBA AND BIBLICAL SCHOLARSHIP

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Professional archaeology in the Holy Land dates from the 1920s and has been characterized by Jewish and Christian attempts to substantiate the Biblical record. While evidence has been unearthed that supports the account of the post-Babylonian captivity, renown archaeologists such as Kenyon, Pritchard, Thompson, Glock, Hertzog, Silberman, and Finkelstein have concluded that the *Old Testament* is either a fantasy or highly exaggerated. Joshua's invasion of Canaan has been reinterpreted as a peaceful migration and no traces have been found of the massive public works allegedly contracted in Jerusalem by Solomon or in Samaria by Omri. If these monarchs existed, they would have been little more than petty village headmen with imaginative publicists. This so-called *minimalist* outlook is fiercely challenged by others who believe that the evidence to support the *Old Testament* has literally yet to be uncovered.



MAP EXTRACT

The marked area is the region that contains the "Hebrew-isms" recorded by Chaim Rabin in *Ancient West Arabian*, the *Old Testament* place names noted by Kamal Salibi, iron deposits, and an ancient Ark culture. It also straddles the lucrative incense, gold, precious stones, and luxury goods trade routes from Sabaea (Sheba). This area was temporarily abandoned by Egyptian and Assyrian imperial control ca. 1000-920 BCE, the same years as the zenith of the Israelite states under David and Solomon

This book examines evidence connected with the life of Queen of Sheba, including Sabaeen inscriptions on the Ethiopian plateau, aspects of the Ancient West Arabian language, and geographical references in Ge'ez *Kebra Nagast* to offer a third alternative. It argues that the *Old Testament* is an accurate account but its events prior to 586 BCE took place not in Palestine but in *West Arabia*, and to a lesser extent in Ethiopia and Eritrea. It suggests that scholars are unwilling to consider such a strong possibility because, if true, it would not only completely undermine the *raison d'être* of the State of Israel but also force a total reassessment of Biblical, Arabian, and North East African history.

By accepting African traditions in providing a solution to the bitter division in Biblical scholarship, this book ranks with Martin Bernal's *Black Athena* in its degree of controversy and presenting evidence that most scholars should address.

The Author

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