

Why Yemen Matters

The Heritage of a Land in Crisis

February 19, 2020

Institute for Advanced Study, Princeton

Welcome and Introductory Remarks

Sabine Schmidtke

Institute for Advanced Study

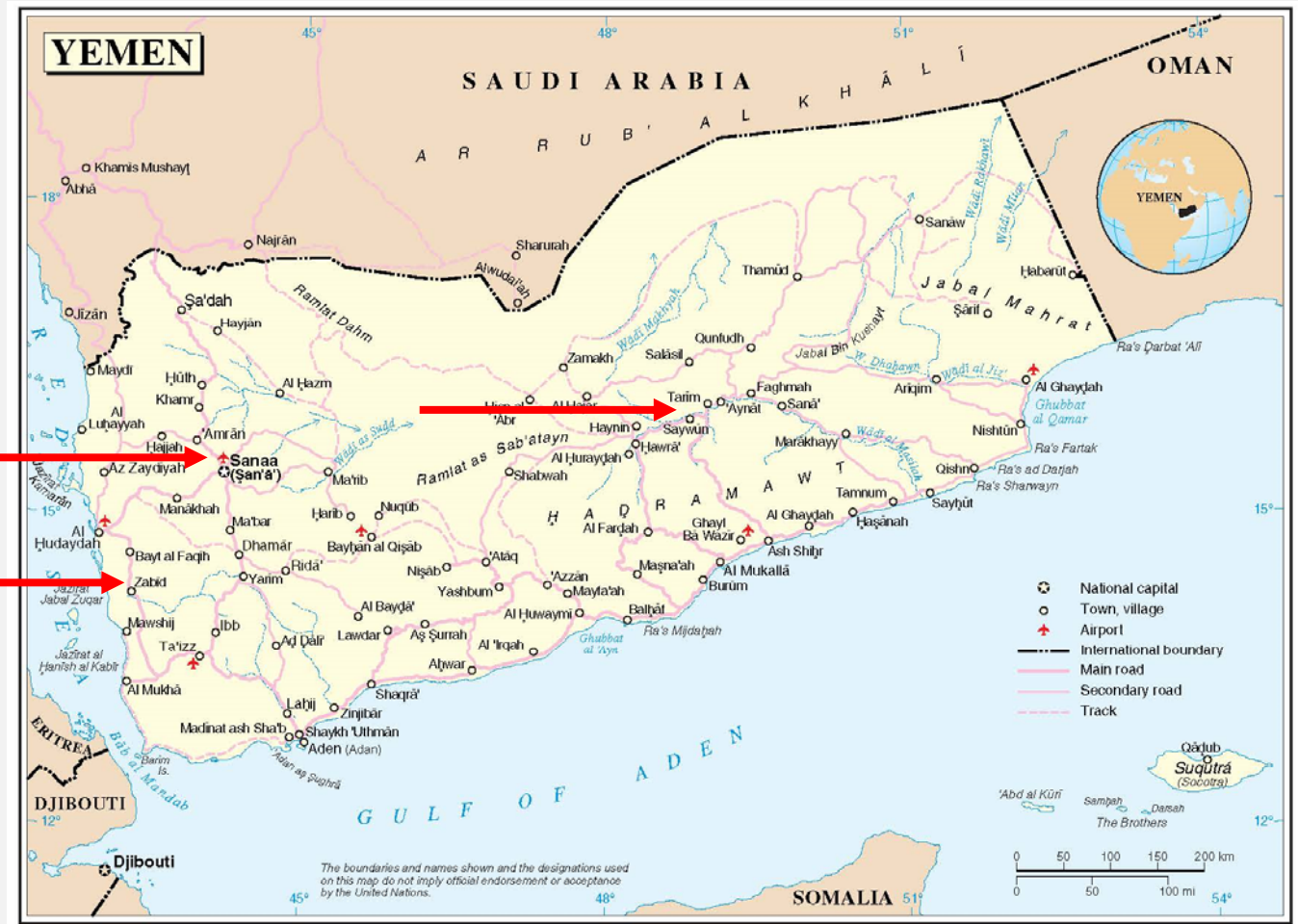


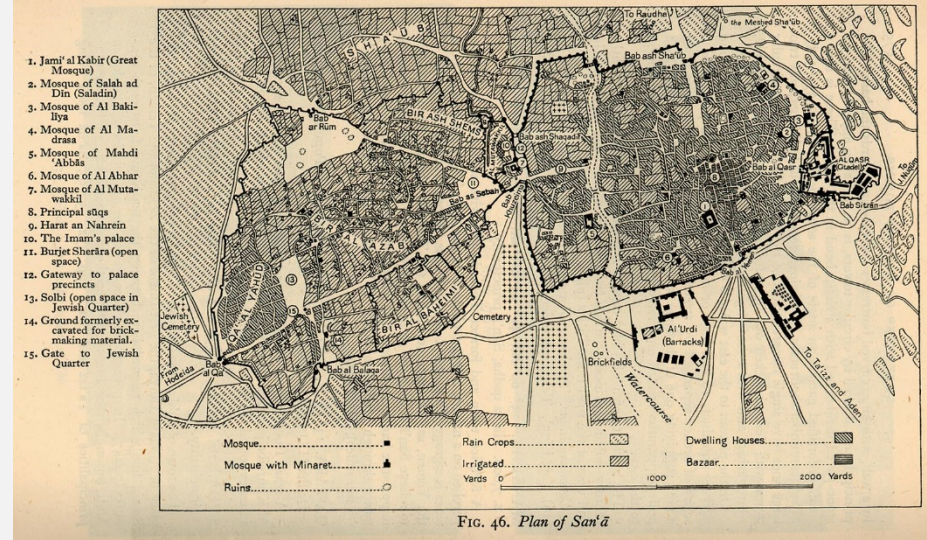
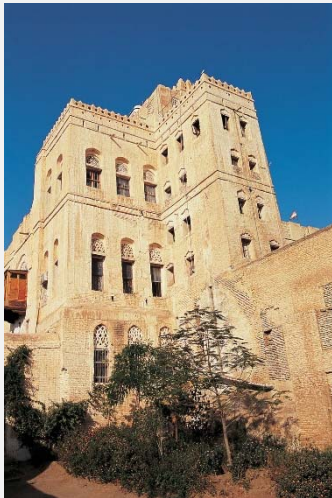
Girls attend a class at their school damaged by a Saudi-led air strike, in the Red Sea port city of Hodeida (Oct 24, 2017) (source: Reuters)



Yemeni children attend the first day of class in a school that was damaged by an air strike (Oct 4, 2019) (Getty Images)





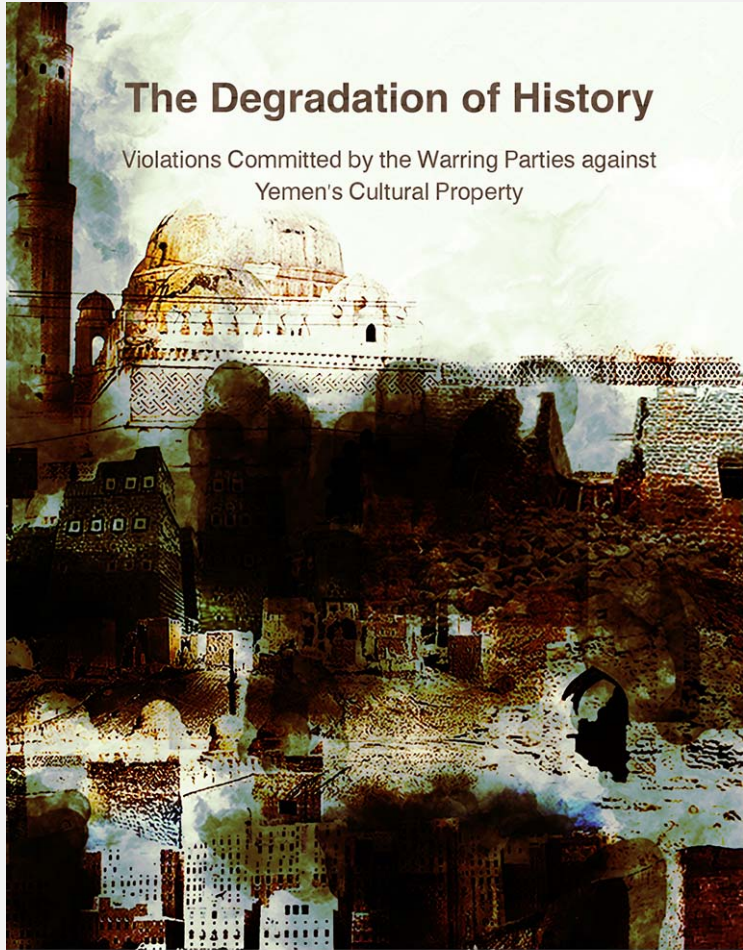




The fortified Yemeni town of **Kawkabān** in 1978, home to several important manuscript libraries, including the library of the Madrasat Šaraf al-Dīn (Photo courtesy Daniel Martin Varisco)



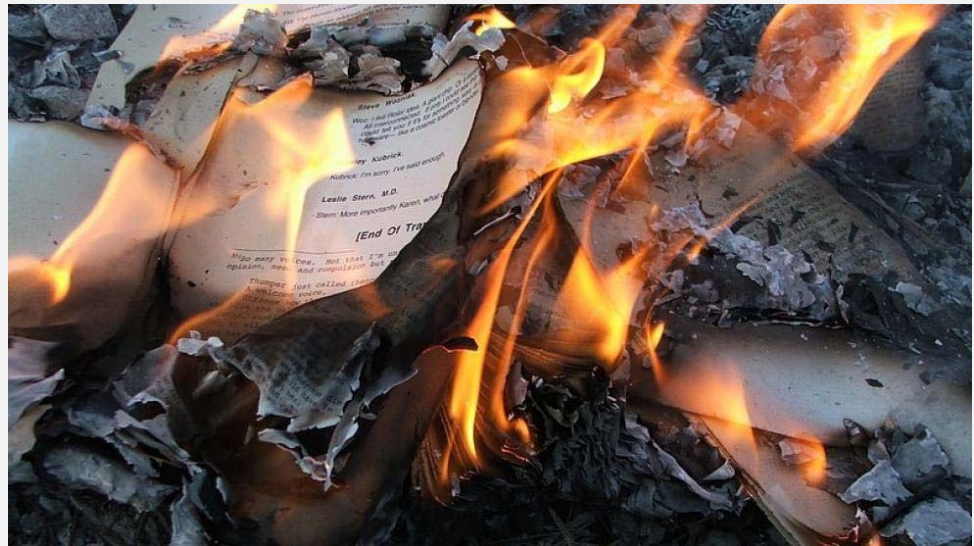
Kawkabān, after an attack by an U.S. backed Saudi coalition aircraft in February 2016 (photo: Twitter)



The Degradation of History

Violations Committed by the Warring Parties against
Yemen's Cultural Property

November 2018-Yemen
www.mwatana.org





Private Library in Şan'ā', with manuscripts stored in the lower shelf (2011; anonymous photographer)



Scholars cataloguing manuscripts in the Dār al-maḥṭūṭāt, Şan'ā' (2009, photo: Sabine Schmidtke)



Yemeni operators in Ṣan‘ā’ digitizing a manuscript from a private collection (2009, photo: Sabine Schmidtke)



Inside the Maktabat al-awqāf, Ṣan‘ā’ (2010, photo: Sabine Schmidtke)



Thwarting attempt to smuggle m x +

debriefer.net/en/news-14553.html

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LATEST UN calls to form a comprehensive gov't in Yemen through transitional process

HOME / News / Politics / Thwarting attempt to smuggle manuscripts and antiquities from National Museum in Yemen's Taiz

Thwarting attempt to smuggle manuscripts and antiquities from National Museum in Yemen's Taiz

Yemen (Debriefer) 2020-01-26 | Since 3 Week



A picture of a section of the National Museum in Taiz, after being bombed

اضغط هنا لقراءة الخبر بالعربية

The military police arrested on Sunday a gang while trying to smuggle manuscripts and antiquities of the National Museum in the city of Taiz, southwest of Yemen.

The military police said in a statement that they, in coordination with the security services, were able to "arrest a gang of smuggling manuscripts and antiquities at the al-Hangar Checkpoint , at the southwestern entrance to the city of Taiz."

It is noteworthy that many historical sites and monuments in the city of Taiz have been subjected to destruction and looting during the war years, in the forefront of which is the National Museum in al-Ordhi area of Sala district.

<https://debriefer.net/en/news-14553.html>

Yemen proves it: in western eyes, not all 'Notre Dames' are created equal


Lamya Khalidi

Opinion
Archaeology

Fri 26 Apr 2019
04:30 EDT

2725

As an archaeologist, I've seen Yemen's rich heritage. But for too many world leaders, only arms sales really matter



▲ The old city of Sana'a on June 12, 2015 following an overnight Saudi-led air strike. 'Every day I watch Yemen burn, and every day I hear only silence.' Photograph: Mohammed Huwais/AFP/Getty Images

Like everyone else the world over, I watched in horror last week as **Notre Dame** burned and its spire fell. I saw the stunned reactions of onlookers on the news, on social media and in front of television sets and phone screens on the streets of Nice, where I live. A part of France's national identity and an international symbol of Paris was collapsing before our eyes.

This accidental burning of one of the most important French cultural and religious monuments struck a painful chord in just about everyone I know: I was getting messages of grief from friends in Sudan, Yemen, the US and South America. The unthinkable sight of **Notre Dame** burning evoked photographs of burning buildings during wartime, and nostalgia for all the valuable historical objects within them that had been turned to ash. One could not look at this sight without feeling grief.

And yet my mind couldn't stop questioning why the horrified reaction to the destruction of Notre

<https://www.theguardian.com/commentisfree/2019/apr/26/yemen-notre-dames-bombs-heritage-arms-sales>





theguardian.com/global-development/2016/may/23/all-roads-djibouti-refugees-flee-yemen-civil-war-migrants-head-there

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Migration and development

All roads lead to Djibouti as refugees flee Yemen even as migrants head there

Refugees sailing across the Bab-el-Mandeb strait to escape Yemen's civil war are passing migrants heading in the opposite direction in search of a better life

Global development is supported by
BILL & MELINDA GATES foundation
About this content
Rachel Savage and Mohammed Ali Kalfood for Irin, part of the Guardian development network
Mon 23 May 2016 06.09 EDT



▲ Ashwaq, 12, at the Markaze refugee camp in Obock, northern Djibouti. Photograph: Mosa'ab Elshamy/AP

Newcomers do not want to stay long in Obock. In the summer, 50C temperatures and ferocious sandstorms sear this dusty port in Djibouti's underdeveloped north. And yet the small town has become a haven for two very different groups. Travelling south are refugees fleeing the war in Yemen, 25 kilometres away across the Bab-el-Mandeb strait. Heading in the opposite direction are Ethiopian migrants taking smugglers' vessels towards the very same conflict.

Nearly 35,000 people have made the journey southwards across the strait (which translates as Gate of Tears) to the tiny authoritarian state of Djibouti since March 2015, when Houthi Shia rebels overthrew the Yemeni government and Saudi Arabia responded with a relentless bombing campaign. Just over half are Yemeni. According to the regional mixed migration secretariat (RMMS), which monitors movements between the

<https://www.theguardian.com/global-development/2016/may/23/all-roads-djibouti-refugees-flee-yemen-civil-war-migrants-head-there>

trtworld.com/middle-east/nearly-150-000-migrants-arrived-in-war-torn-yemen-in-2018-un-says-22185

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NEWS / MIDDLE-EAST

Nearly 150,000 migrants arrived in war-torn Yemen in 2018, UN says

4 DEC 2018

Yemen remains a major stop on the route for migrants from Africa to wealthy Gulf states, and smugglers are taking advantage of the chaos of the war to evade security checks, the International Organization for Migration said.



A Yemeni man walks past cars destroyed during fighting in the city of Zinjibar, Yemen, Thursday, June 14, 2012. (AP)

A growing number of migrants are flocking to Yemen, even as its dire humanitarian crisis deepens, with nearly 150,000 expected to arrive in the war-ravaged country in 2018, the UN said Tuesday.

International Organization for Migration forecast that migrant arrivals to Yemen would swell 50 percent this year compared to some 100,000 people who arrived in the devastated country in 2017.

"We are confident in forecasting migration arrivals to Yemen, a country at war, will reach about 150,000 people this year," IOM spokesman Joel Millman told reporters in Geneva.

He described it as "extraordinary and alarming" that so many people were "crossing a dangerous war zone."

What would you like to learn more about?

Topics

- Yemen
- Houthi
- Asia
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- Social Issues

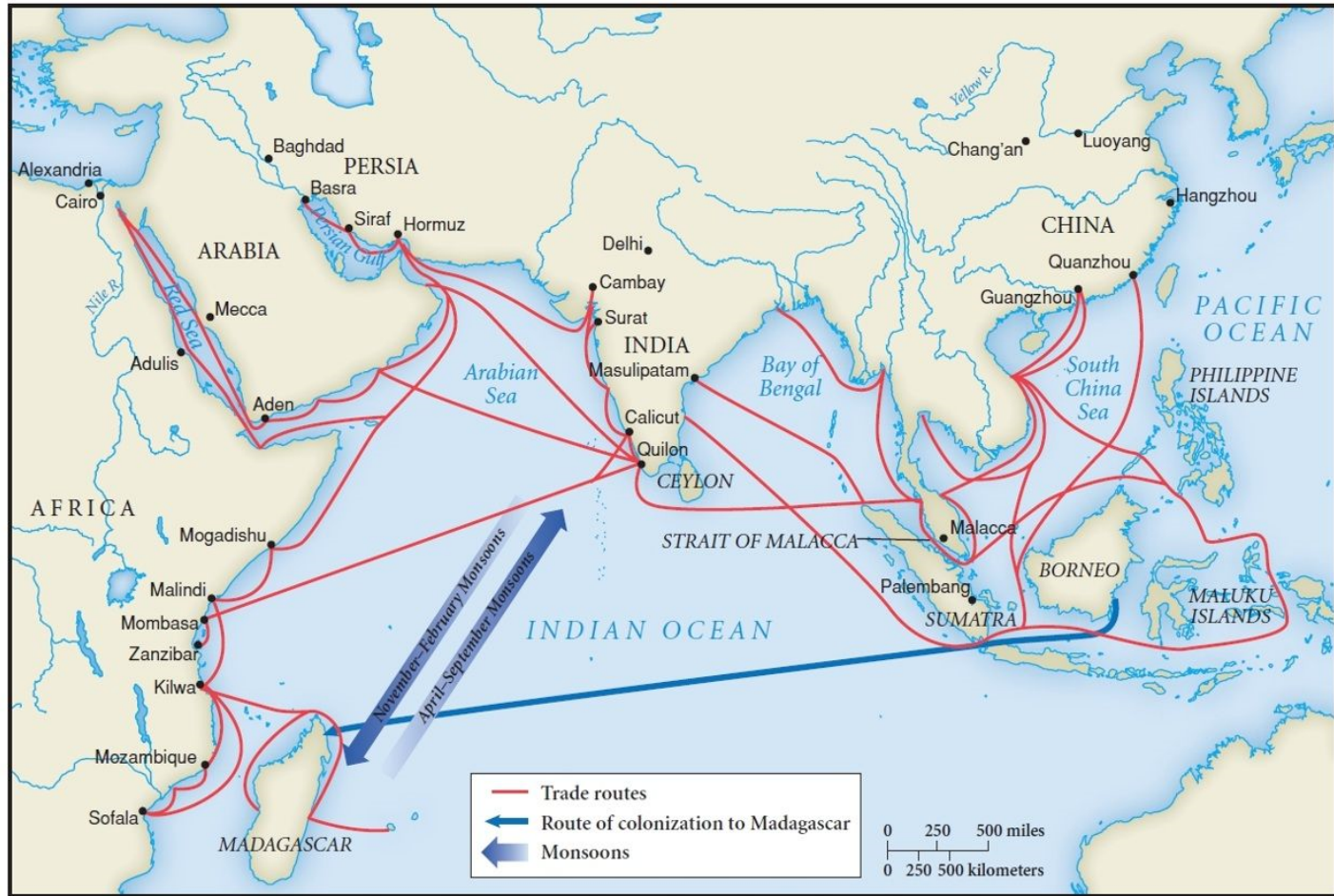
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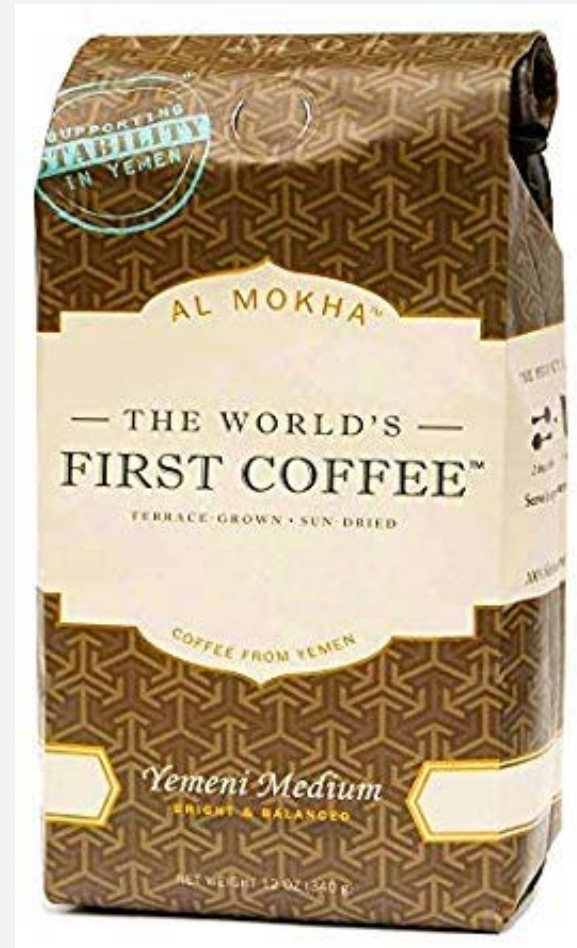
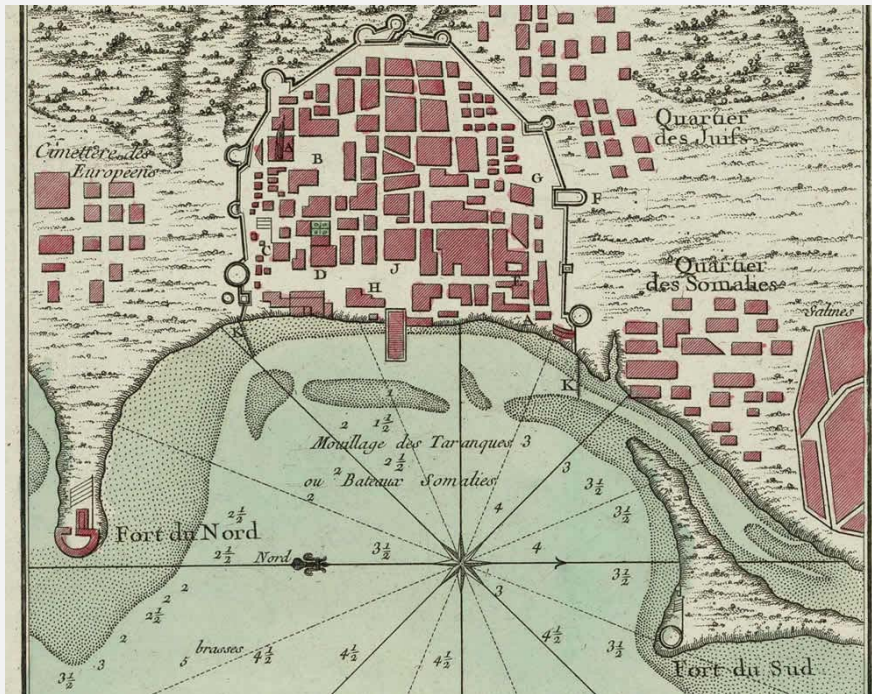
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- Saudi-led coalition kills seven children in Yemen attack - UNICEF
- By recognising a Houthi as Yemeni ambassador- Has Iran outmanoeuvred Saudi?
- Yemen rebels claim attacks on Saudi oil facilities
- Yemen government ready for peace talks as Houthis halt missile strikes

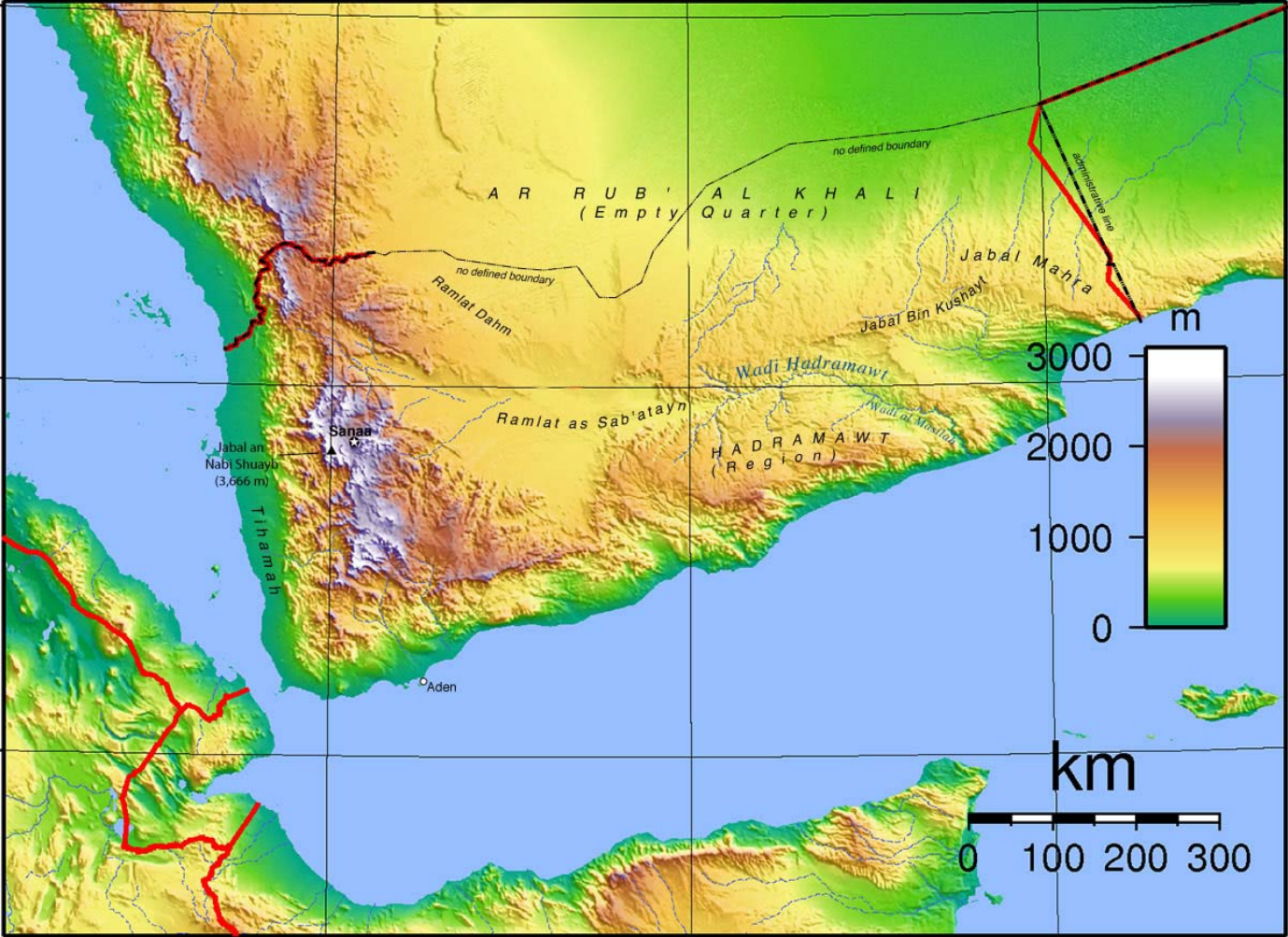
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<https://www.trtworld.com/middle-east/nearly-150-000-migrants-arrived-in-war-torn-yemen-in-2018-un-says-22185>





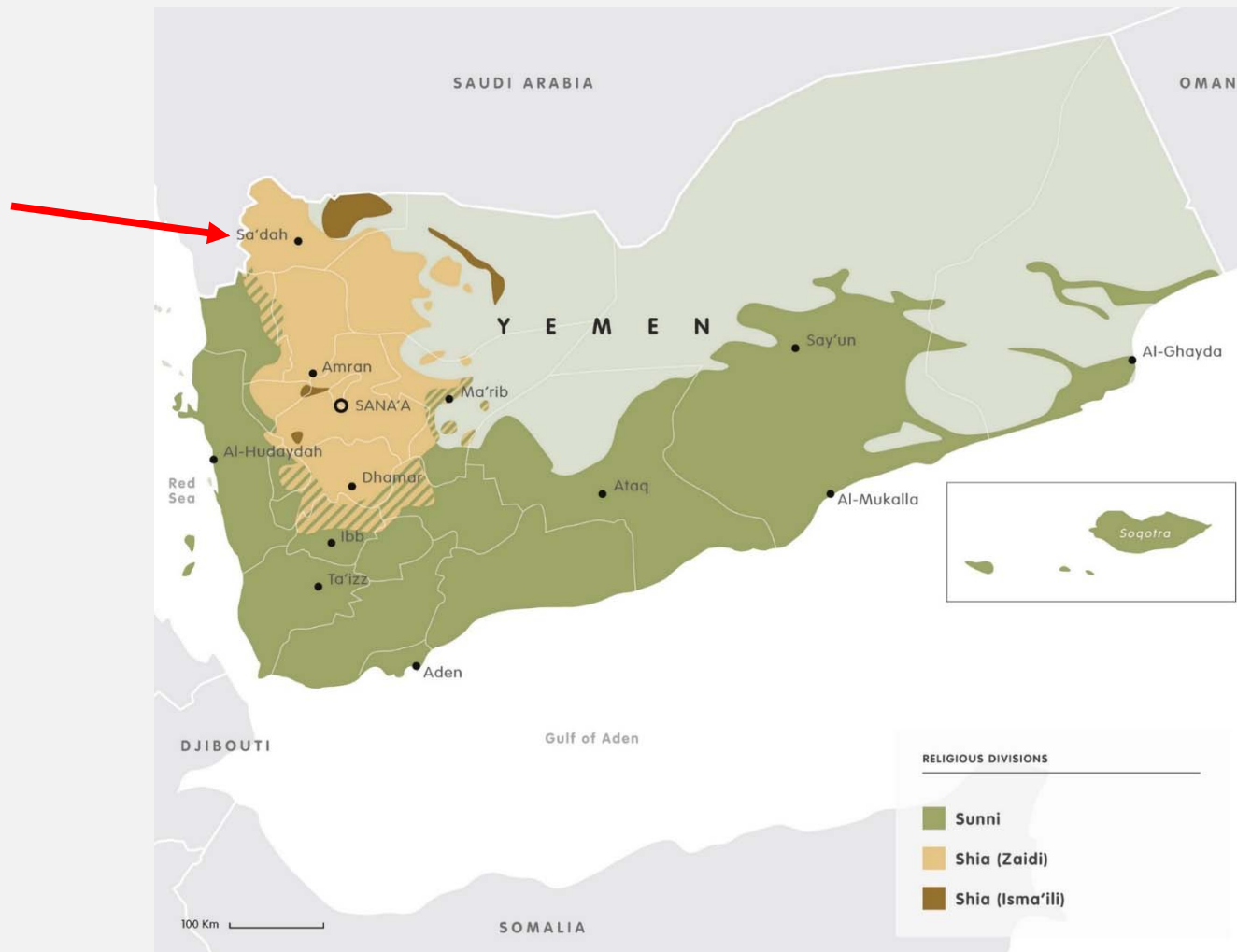






Map No. 3847 Rev. 3 UNITED NATIONS
January 2004

Department of Peacekeeping Operations
Cartographic Section





Map No. 3847 Rev. 3 UNITED NATIONS
January 2004

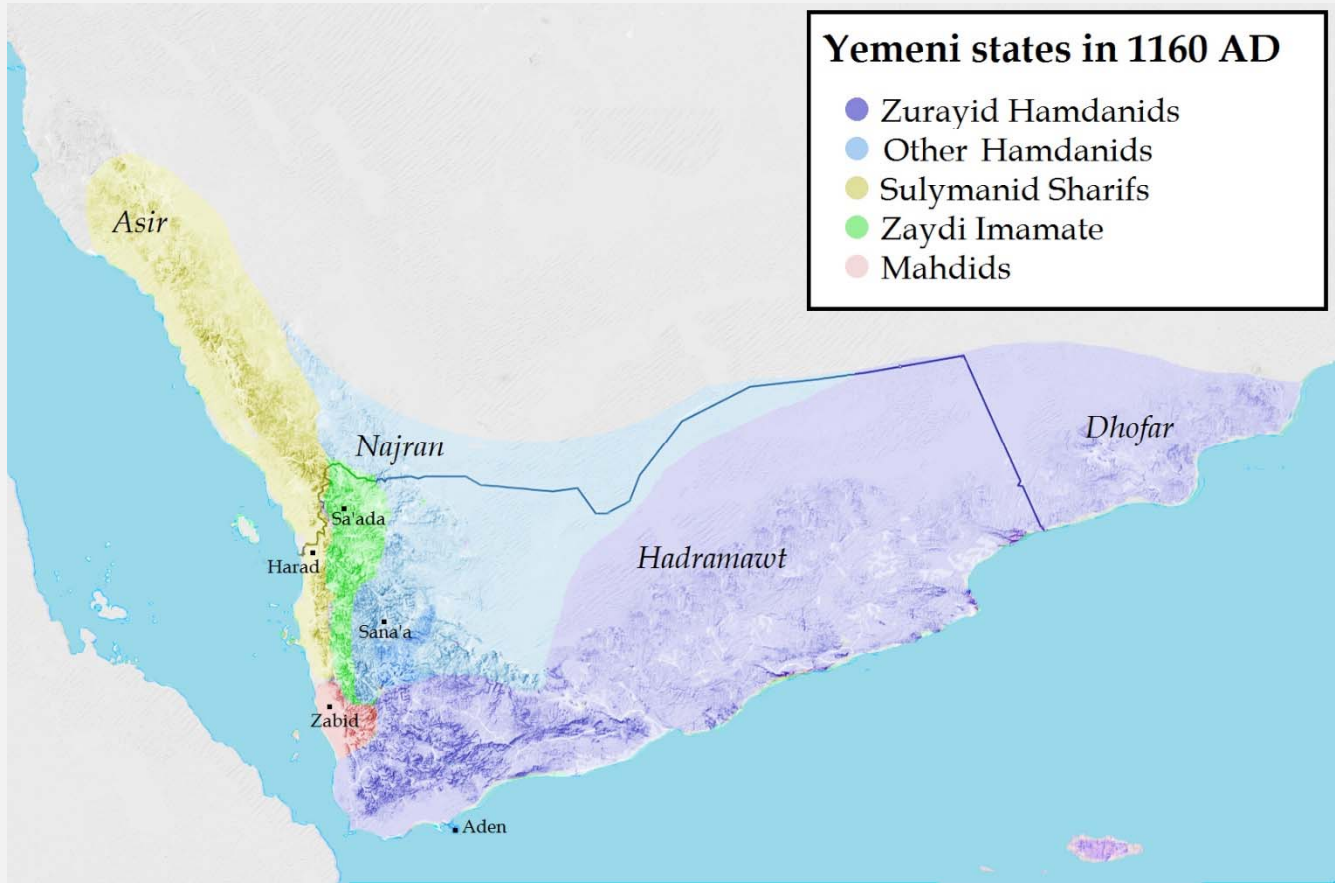


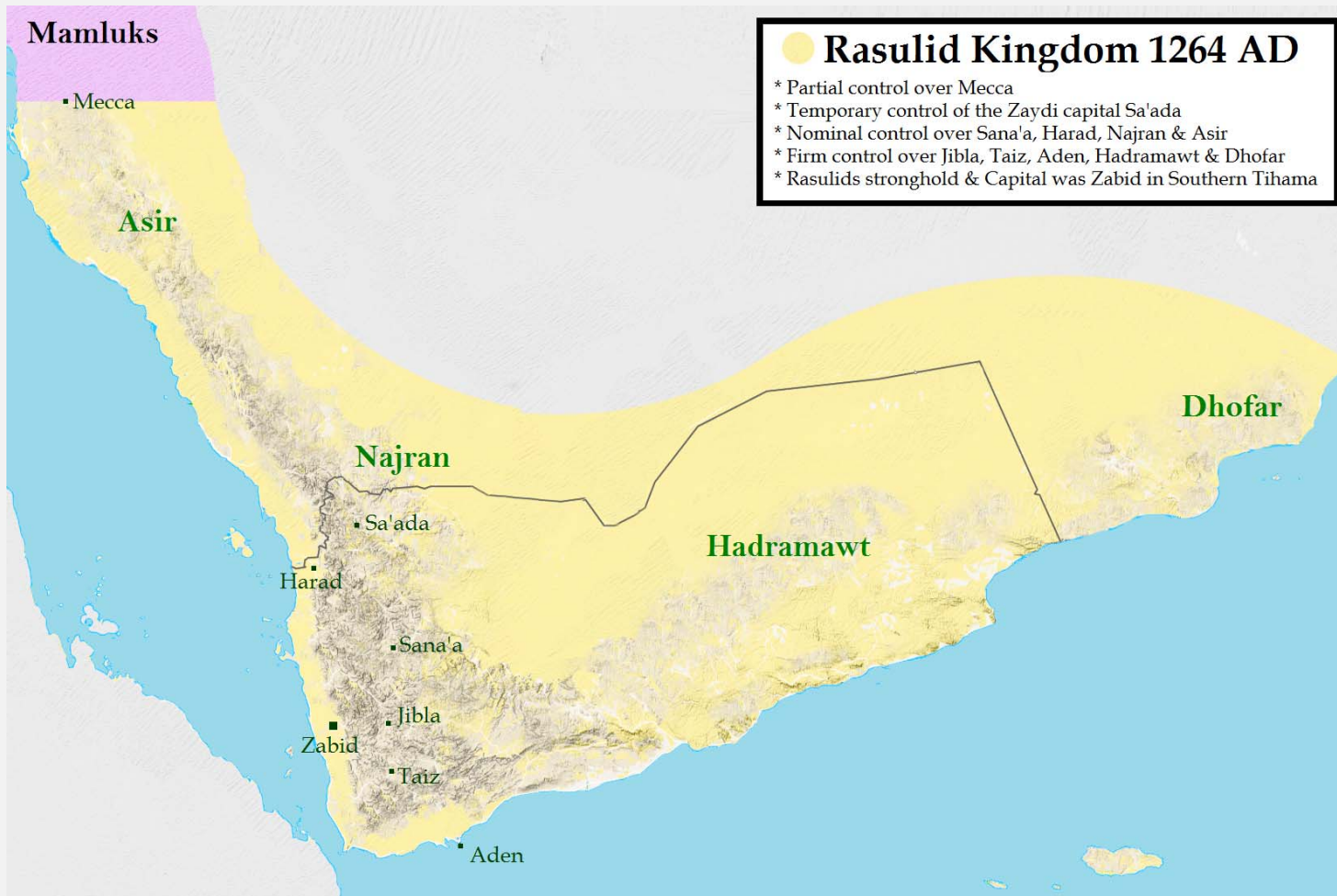
Map No. 3847 Rev. 3 UNITED NATIONS
January 2004

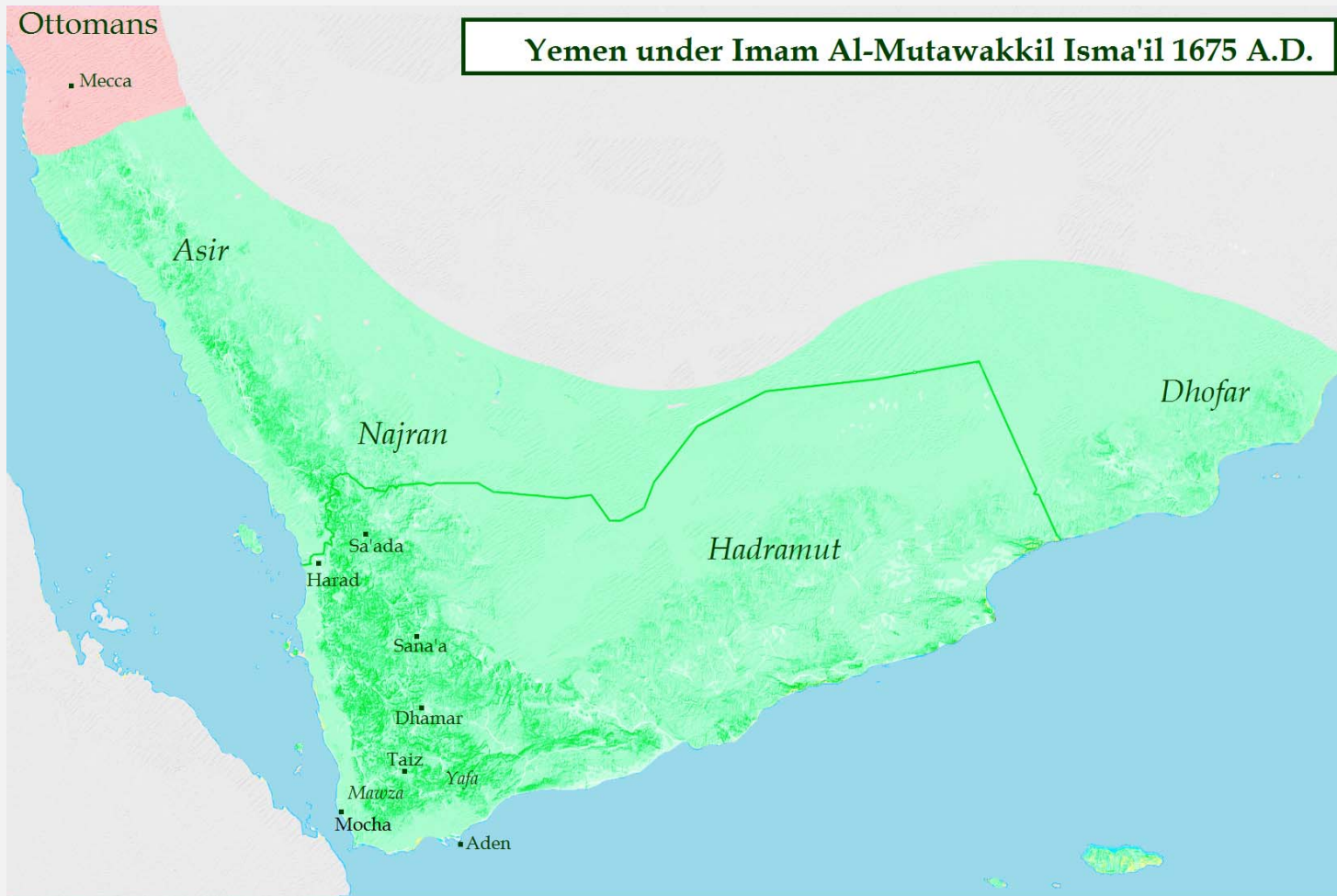


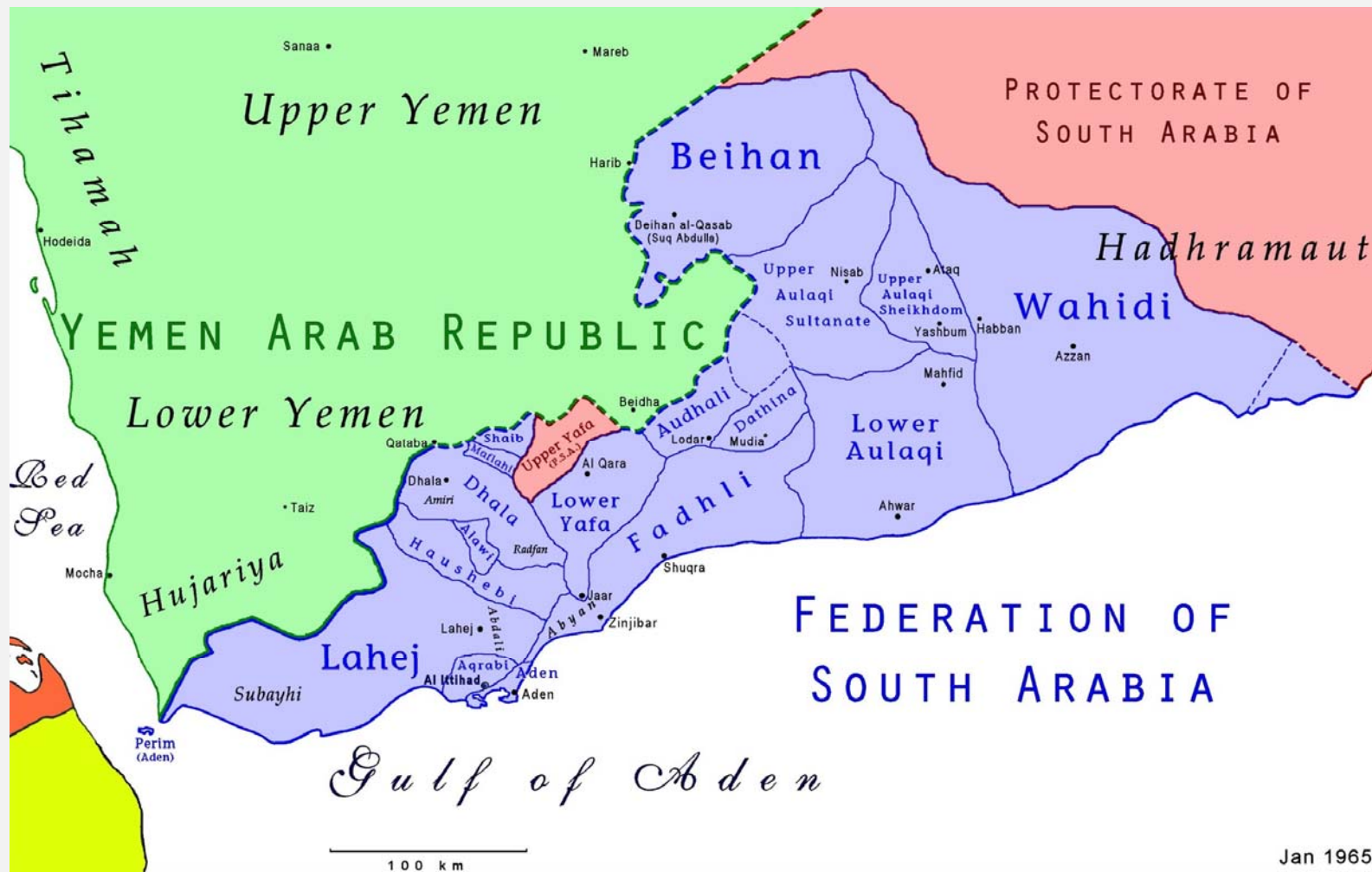
Yemeni states in 1160 AD

- Zurayid Hamdanids
- Other Hamdanids
- Sulymanid Sharifs
- Zaydi Imamate
- Mahdids









Jan 1965

Today's Speakers



Yemen in Antiquity

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Institute for Advanced Study

Christian Robin

Institute for Advanced Study and
Centre National de la Recherche
Scientifique, Paris



Why Yemen matters ?



Institute for Advanced Study, Princeton
February 19, 2020

Frankincense and myrrh

Frankincense and myrrh in Arabia



Frakincense
tree (Ṣafār)



Resin of frankincense



Incense altar with names of parfumes (*lbny, ḏrw, rnd, qst*)



Myrrh tree (Barāqish)



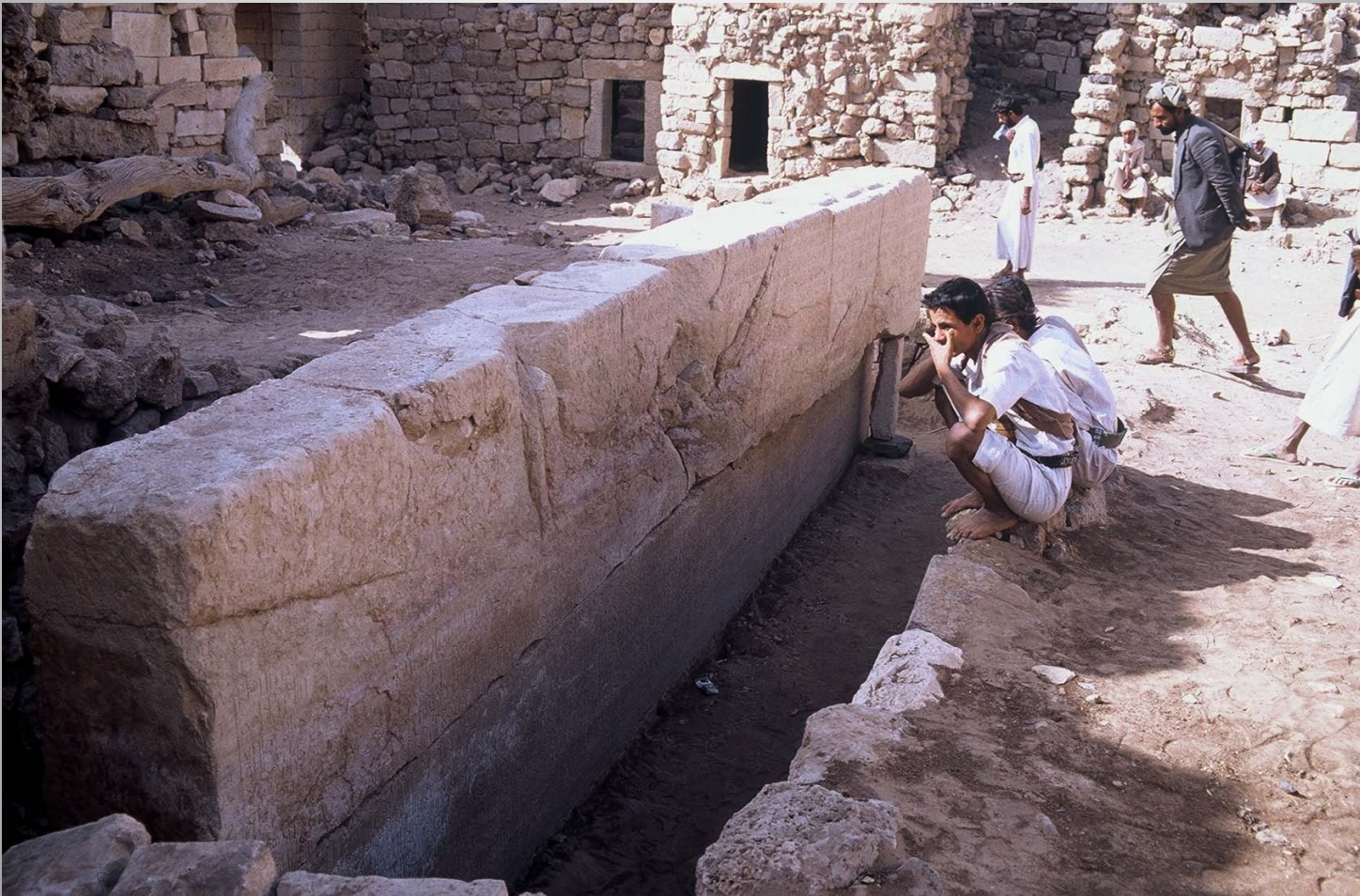
The Kingdom of Sheba

The kingdom of Sheba around 700 B.C.

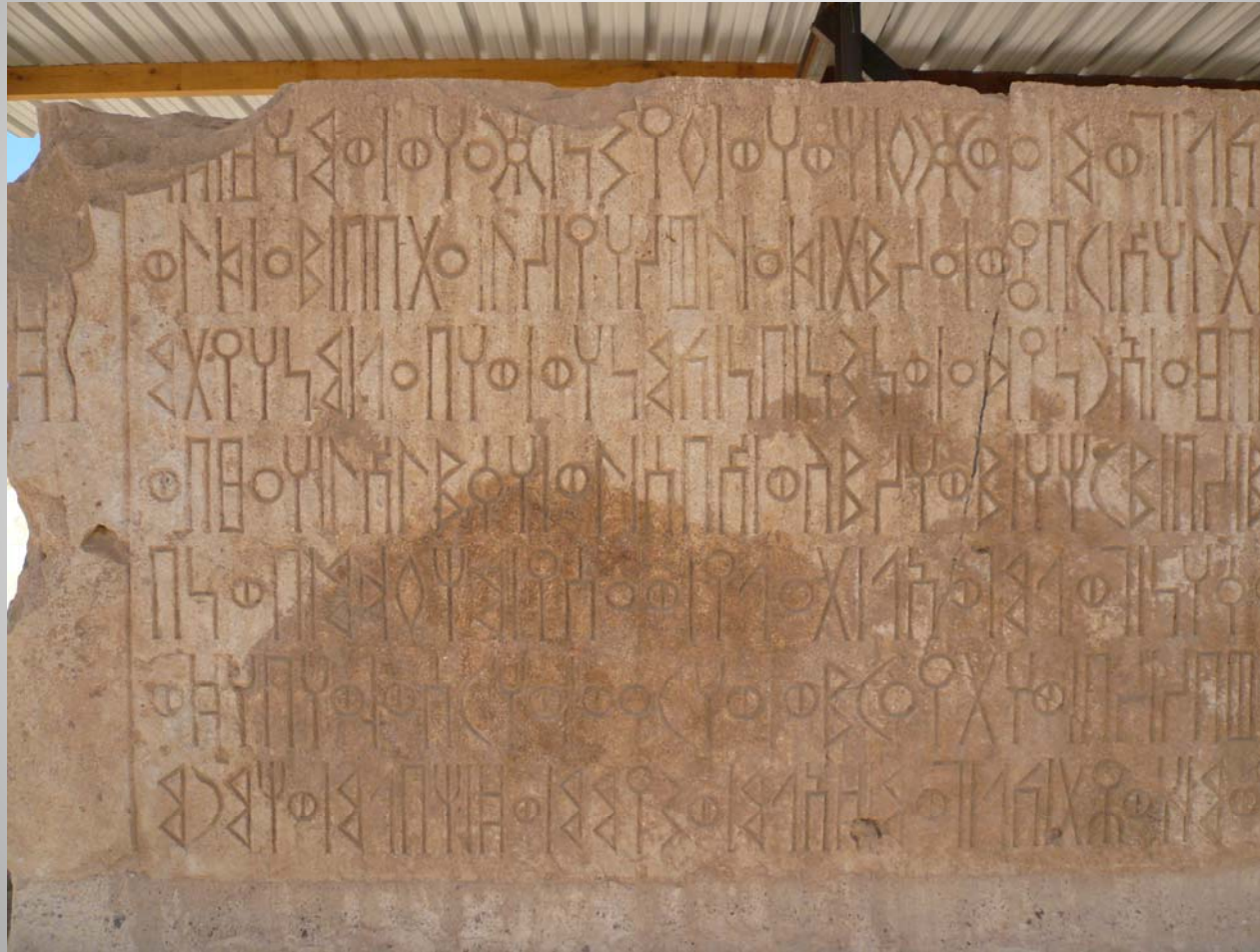


Şirwāḥ (Yemen)

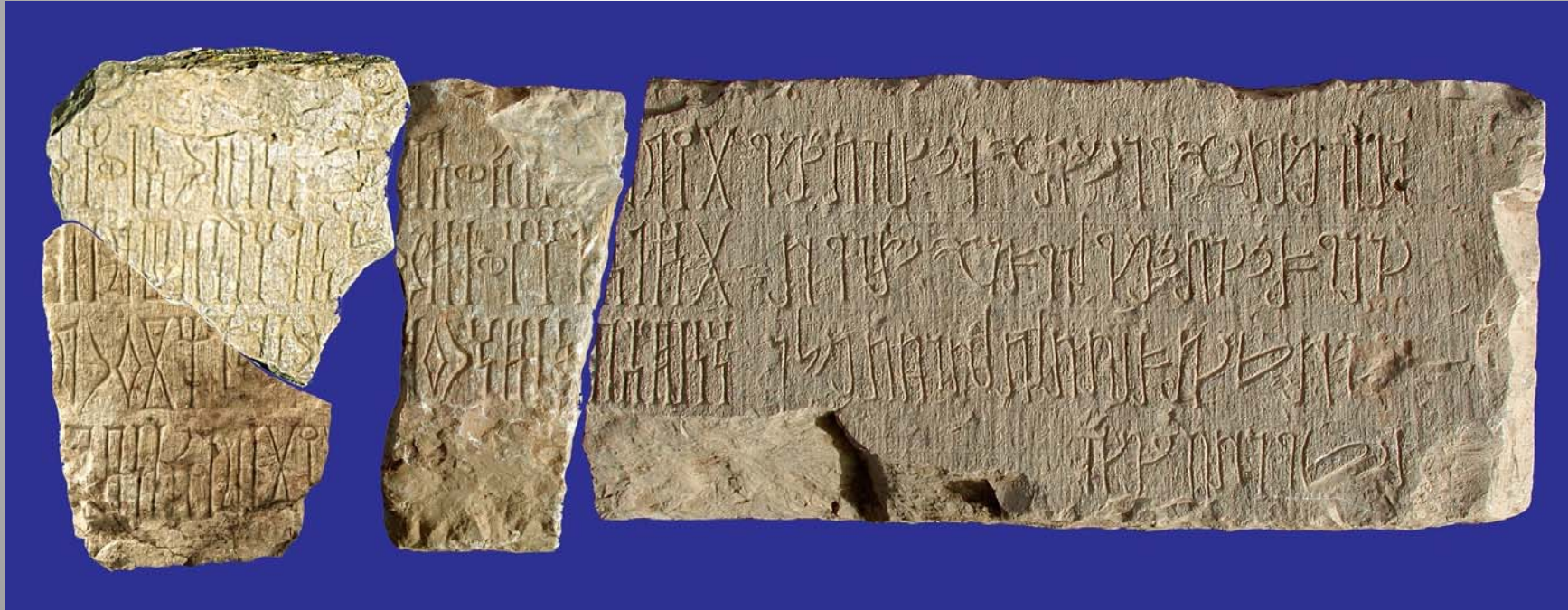
The famous Karib'īl (the *Karibilu* of the Assyrians)
inscription (years 680 BC)



Text of Yatha'amar (c. 716 BC) : detail



A Nabatean in Şirwāḥ (Yemen) (end of the 1st c. BC)



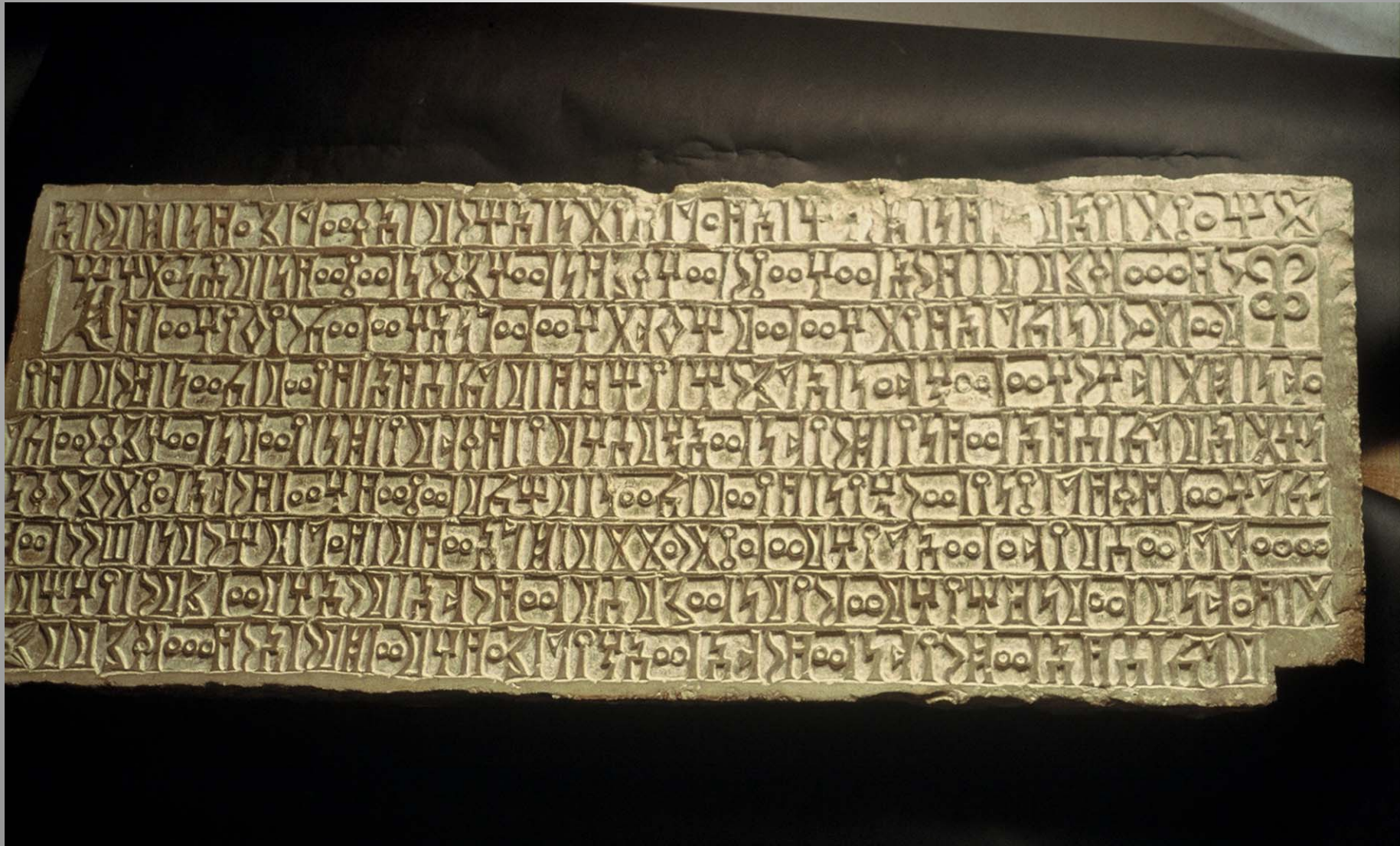
Sabaean coinage with an Augustaeian head (Rv)



The Greek and Latin bilinguis from Barāqish



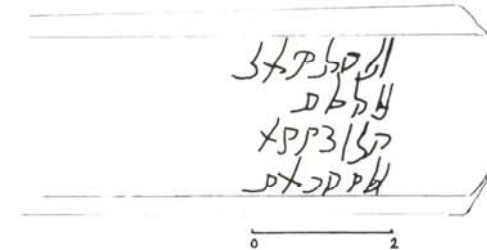
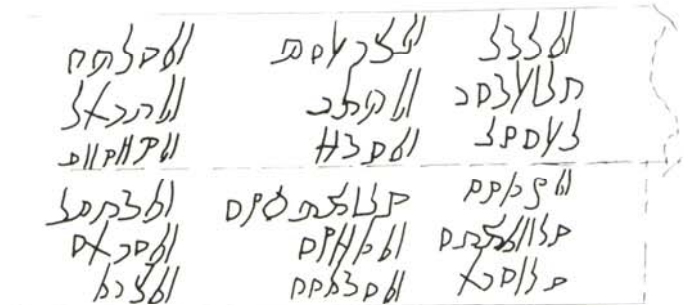
Himyaritic inscription commemorating the reconstruction of a castle destroyed by the Sabaeans (c. 240)



Document from personal archives, inscribed on a piece of wood



2 cm



0 1 2

The Great Dam of Marib : the northern Sluice and the main channel

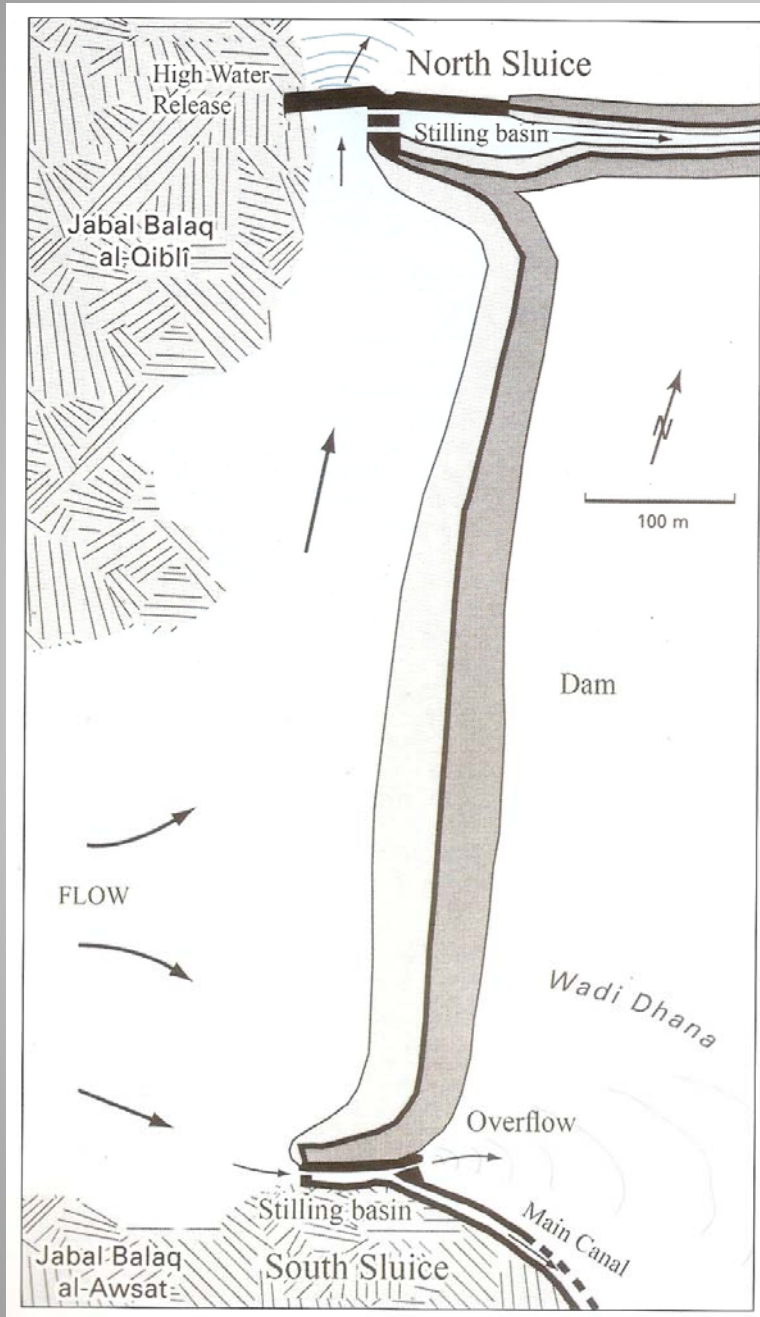


The Great Dam of Marib :
the northern Sluice seen from the southern
sluice



The Great Dam of Marib at the arrival of Wādī Dhana in the plain de Ma'rib





Ma'rib Dam

Sketch of the final state (VIth c. AD.)



Marib:
a small sluice
buried in silt

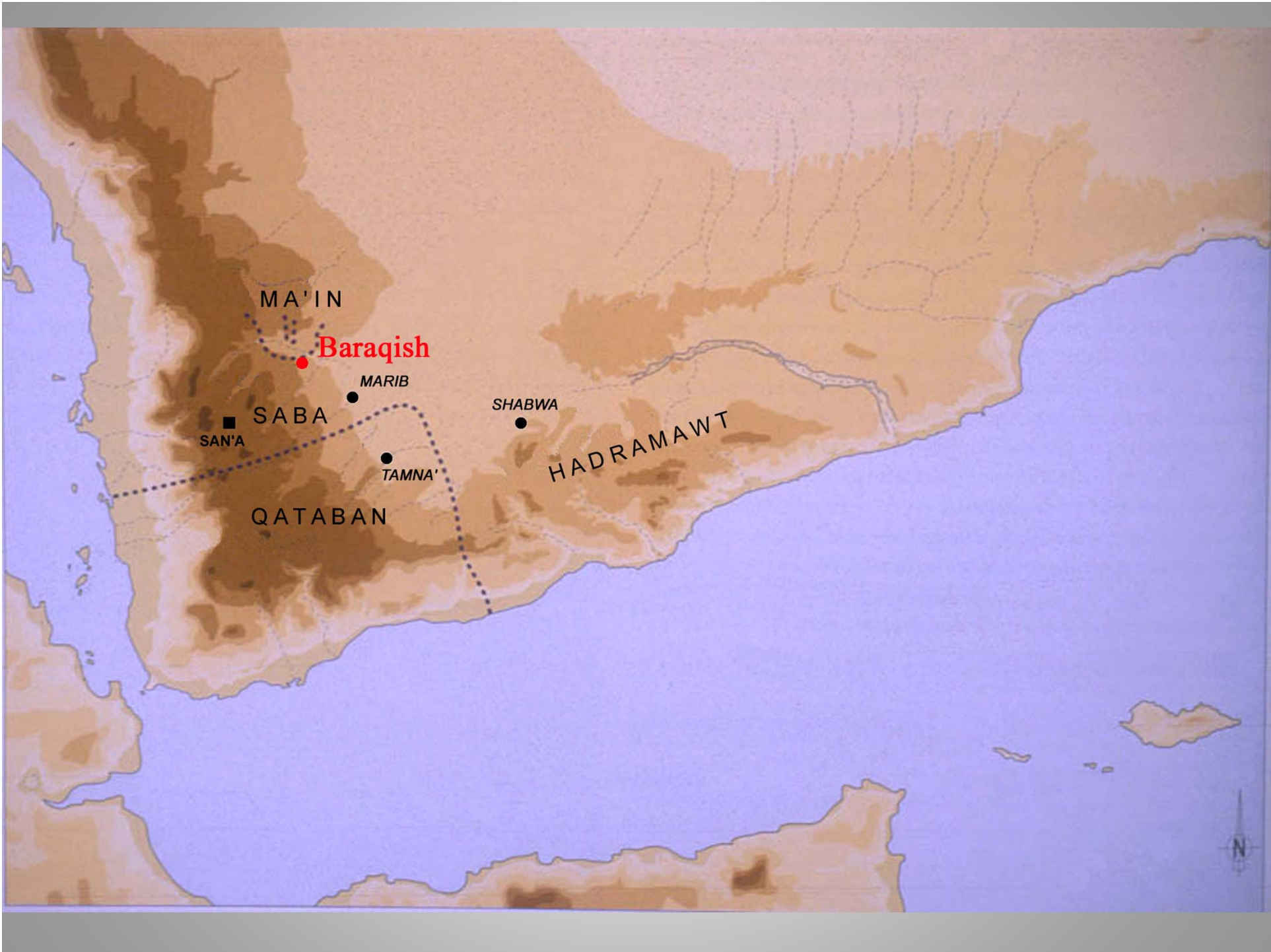
Marib: the Great Temple of the god Almaqah

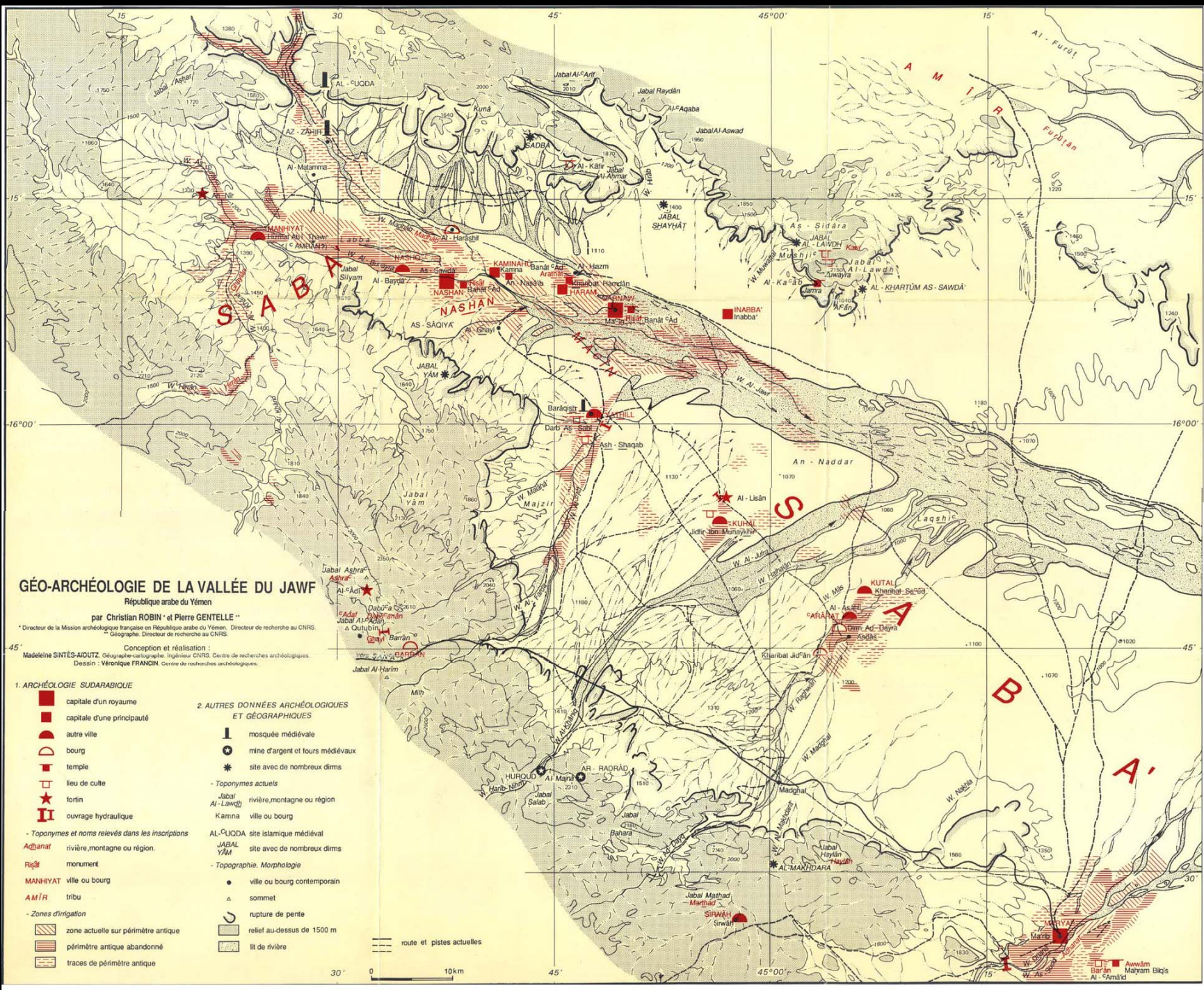


The kingdom of Ma'in

The city of Yathill (today Barāqish)







GÉO-ARCHÉOLOGIE DE LA VALLÉE DU JAWF
République arabe du Yémen

par Christian ROBIN et Pierre GENTELLE
* Directeur de la Mission archéologique française en République arabe du Yémen. Directeur de recherche au CNRS.
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Dessin : Véronique FRANCOIS. Centre de recherches archéologiques.

1. ARCHÉOLOGIE SUDARABIQUE

- capitale d'un royaume
- capitale d'une principauté
- autre ville
- bourg
- temple
- lieu de culte
- ★ fortin
- ▬ ouvrage hydraulique

- Toponymes et noms relevés dans les inscriptions

Adnanat rivière, montagne ou région.

Riqāf monument

MANHIYAT ville ou bourg

AMIR tribu

- Zones d'irrigation

- ▨ zone actuelle sur périmètre antique
- ▨ périmètre antique abandonné
- ▨ traces de périmètre antique

2. AUTRES DONNÉES ARCHÉOLOGIQUES ET GÉOGRAPHIQUES

- ▬ mosquée médiévale
- ⊛ mine d'argent et fours médiévaux
- ★ site avec de nombreux dirms
- Toponymes actuels
- Jabal rivière, montagne ou région
- Kamna ville ou bourg
- AL-QUODA site islamique médiéval
- JABAL site avec de nombreux dirms
- Topographie, Morphologie
- ville ou bourg contemporain
- △ sommet
- ▬ rupture de pente
- ▨ relief au-dessus de 1500 m
- ▨ lit de rivière



The city of Yathill (today Barāqish) The Italian excavations



The city of Yathill (today Barāqish) : the temple of Nakrah





The temple of Ma'in (January 1978)



The temple of Ma'in (December 2003)



Temple of
'Athtar
Ma'in,
December
2003



The short text
written in hebrew
in the inscription
of Yahūda'

ktb Yhw dh |
zkwr l-ṭwb |
'mn šlwm |
'mn

« Yehūdah wrote to
be remembered for
good ;
amen, shalom ;
amen »



The great Abraha inscription



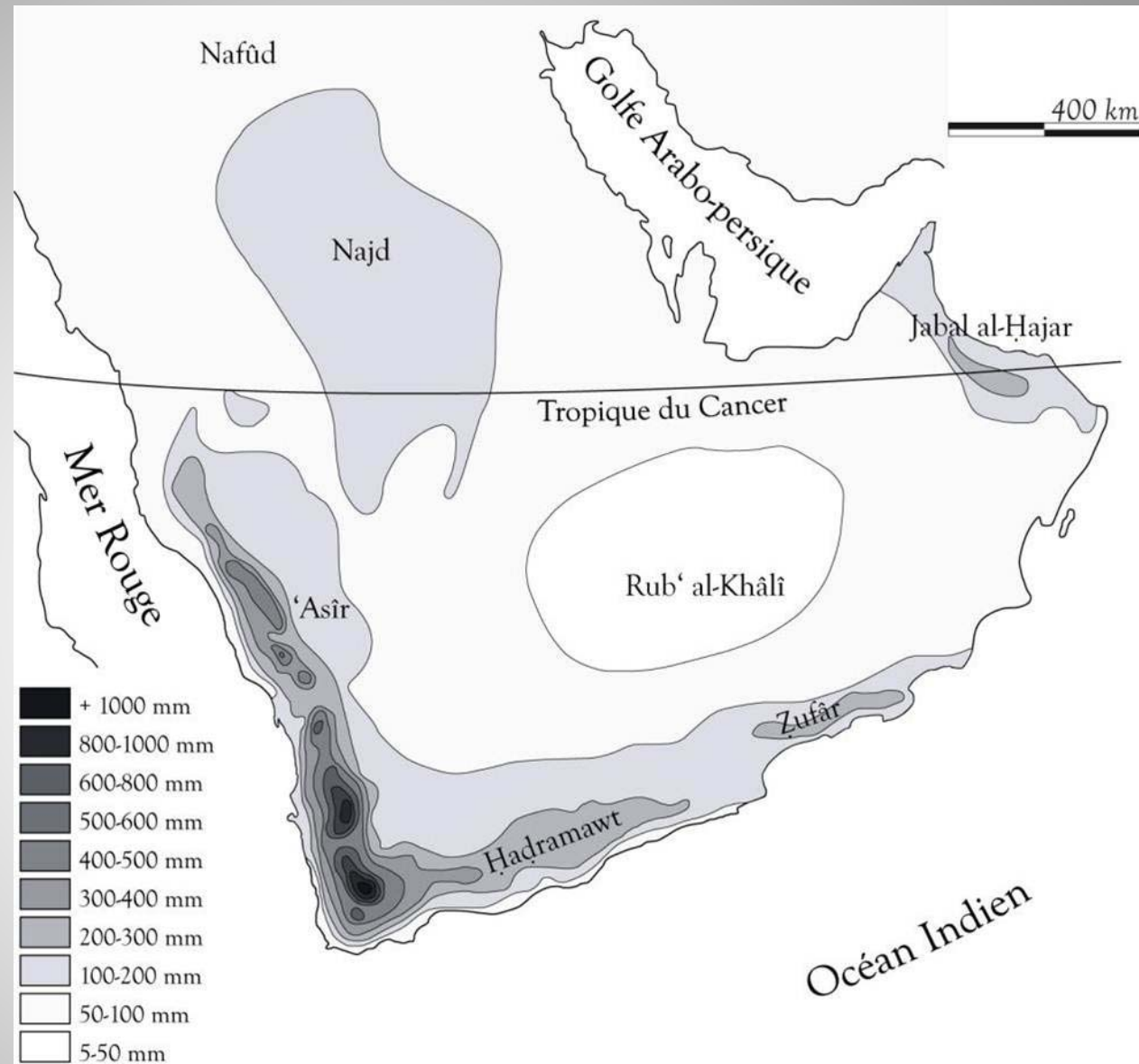
Greek fragment from Ḳafār





A Christian king ?

The main climates in Arabia



Tihāma



Mountain



A village near Şan'ā'



Şan‘ā’



Shibām Ḥaḍramawt



Wādī Masīla



The Yemen and Suqutra



Suqutra



The Diversity of Islam in Yemen

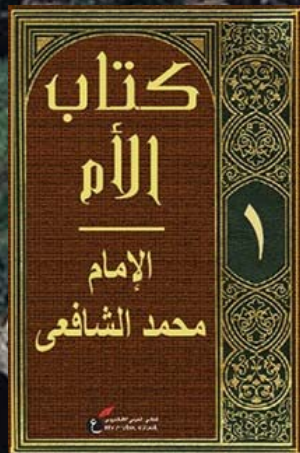
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Islam in Yemen



Ali ibn Abi Talib



Shafi'i Sunni
School



Zaydi Shi'a
School

Isma'ili Shi'a in Yemen



Sulayhids (1047-1138)



Queen Arwa (1086-1138)



Tomb of Sayedna Hatim

Dawoodi Bohras

Sufism in Yemen



destruction of Sufi shrine in al-Mukalla



destruction of shrine in Ta'izz



mosque of Ahmad b. 'Alwan (d. 665/1266) in Yifris, Yemen



Rasulid Dynasty (626/1229 to 858/1454)



Mamluks

• Mecca

Asir

Najran

• Sa'ada

Harad

Hadramawt

Dhofar



● Rasulid Kingdom 1264 AD

- * Partial control over Mecca
- * Temporary control of the Zaydi capital Sa'ada
- * Nominal control over Sana'a, Harad, Najran & Asir
- * Firm control over Jibla, Taiz, Aden, Hadramawt & Dhofar
- * Rasulids stronghold & Capital was Zabid in Southern Tihama

• Sana'a

• Jibla

• Zabid

• Taiz

• Aden

Ashrafiyya mosque
Ta'izz

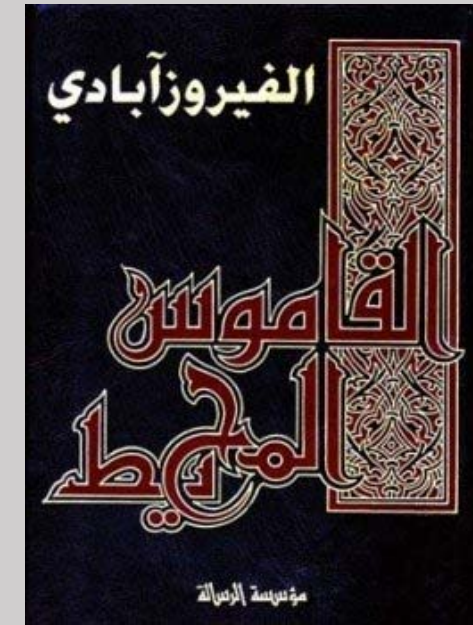


Books by Rasulid Sultans

- agriculture
- astronomy/astrology
- genealogy
- grammar
- herbals
- horses
- medicine
- poetry
- protocol
- veterinary medicine



Astrolabe for **al-Ashraf** in 1291



al-Firuzabadi's
(d. 1414) Dictionary

Chief Judge of
Yemen (1395)

Rasulid Agriculture

- 2 major books
- 8 almanacs
- tax records
- archival documents



*“As for the date palms of Najrān and Ḥaḍramawt, most of their date palms are the **qaṣab** variety. It is said that they make a porridge from the white [dates], grinding it and making use of it like the porridge of barley, sorghum and the like. This is because of its intense hardness and dryness.”*

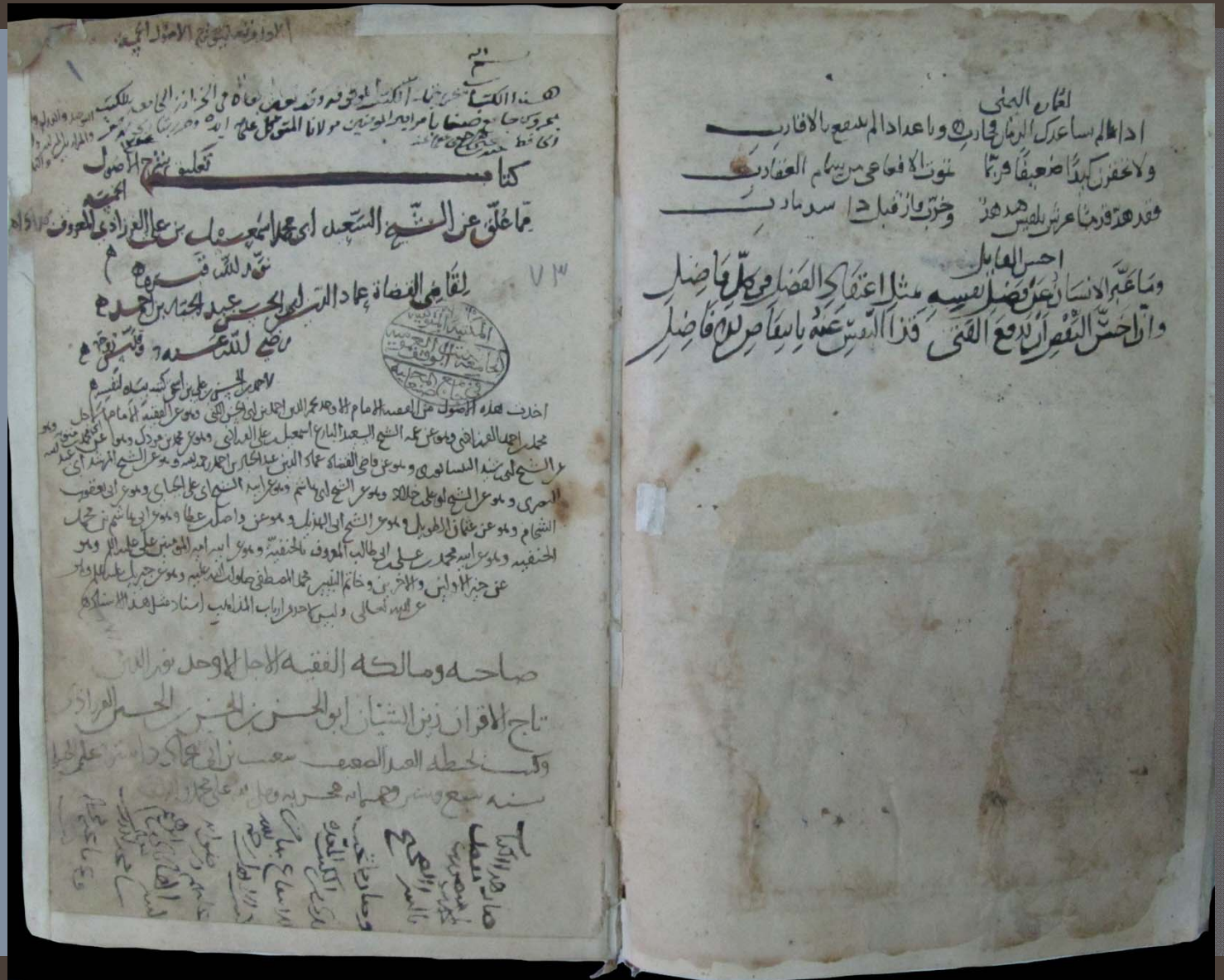
Bughyat al-fallāḥīn
Al-Malik al-Afḍal al-‘Abbās (d. 778/1376)

Yemen: Heritage, Diversity, and Conflicts

Hassan Ansari

Institute for Advanced Study

Ta'liq on the *Šarḥ al-Uṣūl al-ḥamsa* of 'Abd al-Ġabbār by Abū Muḥammad Ismā'īl b. 'Alī al-Farrazādī (fl. late eleventh and early twelfth centuries), MS al-Ġāmi' al-kabīr, n. 73.



ان يكون الوجهان ايضا حياض من اذ الفاعل و احباب المعنات و بدأ سجادة كذا
ما لا يفعله في حياض عليه و انه ان قال المبرقع و سجع و سجع و سجع و سجع و سجع
الله الله و ان كان الامر انما لا يذرى من الطرفين و ذوى الفاعل سجع و سجع و سجع و سجع
مومن و ذوى الفاعل سجع و سجع و سجع و سجع و سجع و سجع و سجع و سجع و سجع و سجع
ان الوجدان عيانه عن اذا الطاقات و الحنايات و المعنات و مما سجعنا الكلام في ذلك من قبل
فلا والله لا غافله و امه **الكلام** في انما هزل في العلم الواحد من انما سجع في القوم
و العباد امه لا كفا صفة الوجود ما سجع في القوم و سجع و سجع و سجع و سجع و سجع
من غير العلم ما لا يفعله في القوم و سجع في القوم كالاشياء و المالك صلاته و سجع
و ذلك من احب الرسول في العلم عليه ما لا يفعله في القوم و سجع في القوم كالعلم المومنين
على علم السلام و قاطب و الجرس و الجرس على السلام و العترة و العترة و نزلت ما في سجع
الجرس و لو وقع من سجع في القوم سجع في القوم و سجع في القوم و سجع في القوم
و لا خلاف في ذلك من انما سجع في القوم و سجع في القوم و سجع في القوم
قد اذى جميع الواجب في القوم سجع في القوم و سجع في القوم و سجع في القوم
انه قد اذى جميع ما كلف في القوم و سجع في القوم و سجع في القوم و سجع في القوم
سجع في القوم و سجع في القوم و سجع في القوم و سجع في القوم و سجع في القوم
كاف فلا يفعله في القوم و سجع في القوم و سجع في القوم و سجع في القوم
الوقت ذلك و اما انما سجع في القوم و سجع في القوم و سجع في القوم
و احتب جميع القوم و سجع في القوم و سجع في القوم و سجع في القوم
هذه الفعالية في القوم و سجع في القوم و سجع في القوم و سجع في القوم
انه قد اذى جميع ما كلف في القوم و سجع في القوم و سجع في القوم
سجع في القوم و سجع في القوم و سجع في القوم و سجع في القوم
سجع في القوم و سجع في القوم و سجع في القوم و سجع في القوم
سجع في القوم و سجع في القوم و سجع في القوم و سجع في القوم

يعتد و عتق انما عتق من سجاله و لانه اذا لم يعلم انه سجع في القوم
فاذا قال انما عتق و قطعا في قولنا انما عتق من سجاله هذا الجزاء يكون
كذلك باق الوجدان سجالا و انما عتق من سجاله انما عتق من سجاله
اطلاقه و يجب ان يعتد به بل سجاله و يكون انما عتق من سجاله
و كما يجوز ان يقول المومنين و كذا يجوز ان يقول كذا و سجع في القوم
و كذا يجوز ان يقول كذا و سجع في القوم و سجع في القوم و سجع في القوم
السيرة و الوجدان و اما **الكلام** في سجع في القوم و سجع في القوم
قال انما عتق من سجاله انما عتق من سجاله و سجع في القوم و سجع في القوم
و كذا عتق من سجاله انما عتق من سجاله و سجع في القوم و سجع في القوم
شع الكلام من القوم عن جهة العترة و سجع في القوم و سجع في القوم

مسألة في القوم و سجع في القوم و سجع في القوم
لا مانع من سجع في القوم و سجع في القوم
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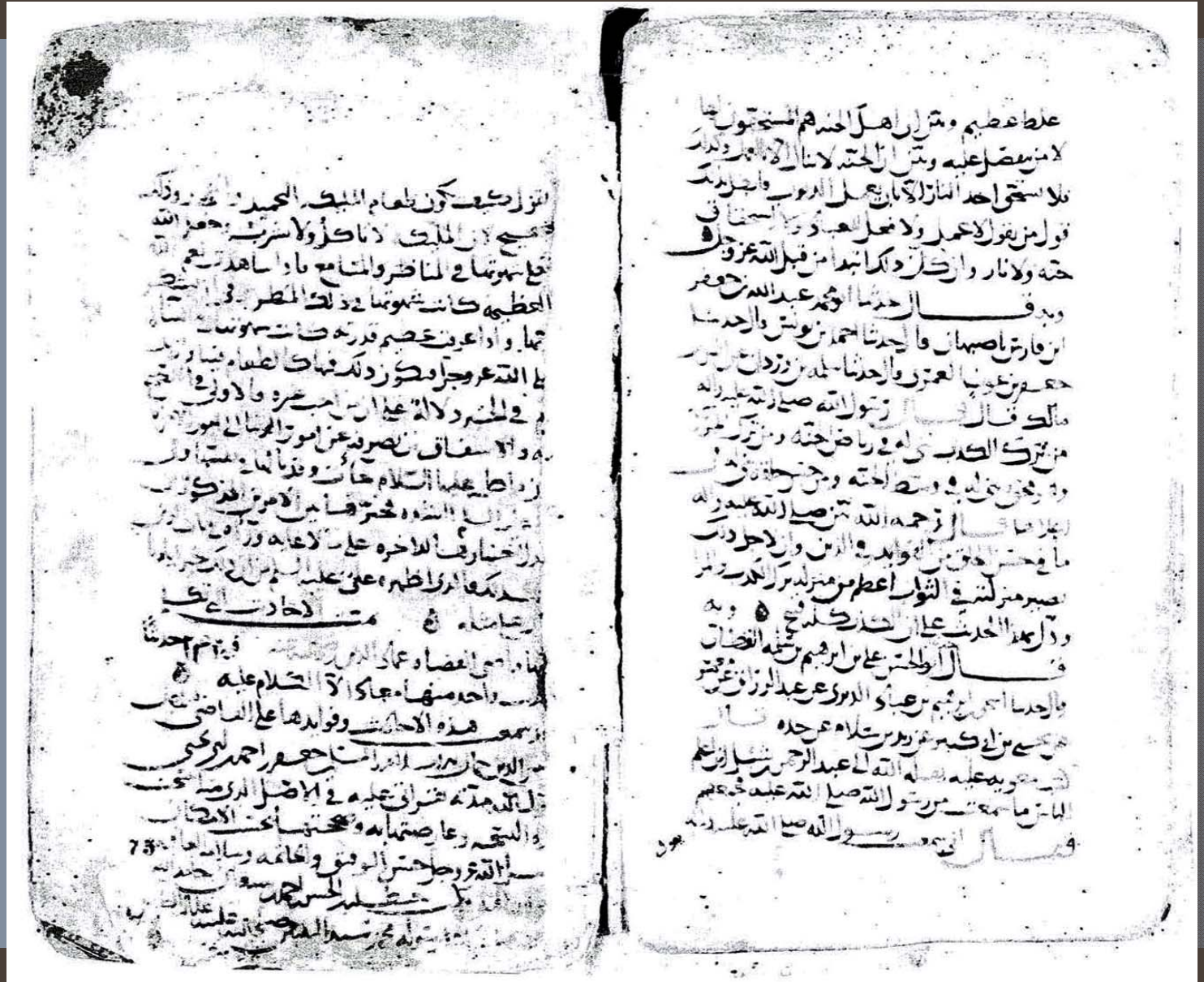
Ta'liq on the Šarḥ al-Uṣūl al-ḥamsa of 'Abd al-Ġabbār by Abū Muḥammad Ismā'īl b. 'Alī al-Farrazādī (fl. late eleventh and early twelfth centuries), MS al-Ġāmi' al-kabīr, n. 73.

Aḥmad b. al-Ḥasan b. ʿAlī al-Farrazādī and Qāḍī Šams al-Dīn
Ğaʿfar b. Aḥmad b. ʿAbd al-Salām al-Buhlūlī al-Abnāwī (d. 1177–
78) → Abū l-ʿAbbās Aḥmad b. Abī l-Ḥasan b. ʿAlī al-Kanī al-
Ardastānī (d. ca. 1169–70) (Rayy) → Muḥammad b. Aḥmad al-
Farrazādī → Ismāʿīl b. ʿAlī al-Farrazādī → Muḥammad b. Mazdak
→ Ibn Mattawayh → Abū Rašīd al-Nīsābūrī → ʿAbd al-Ğabbār

al-Amālī by Qādī l-
quḍāt ‘Abd al-
Ġabbār al-
Hamadānī (d.1025),
MS. Vatican AR
1105



al-Amālī by Qādī
l-quḍāt 'Abd al-
Ġabbār al-
Hamadānī
(d.1025), MS.
Vatican AR 1105



عظا عظيم وبترا اصل الخدم المستعملين
لان بعضا عليه وبترا الختم لانا لا نعلم ولا ندر
فلا نسحق احد النازل الا بان جعل الديوين واجل يدته
قول من يقول لا عمل ولا نعمل العبد والسخاق
حته ولا نادر وان كل ذلك انما من قبل الله عز وجل
وبدق **قال** حدثنا ابو محمد عبد الله بن جعفر
ابن فارس باصهبان قال حدثنا احمد بن يوسف والحدثنا
جعفر بن عويان العمري والحدثنا محمد بن زردان بن
مالك **قال** **قال** زوت الله صيا لته بغيره
من ترك الكتاب في له في راض حته ومن ترك
وهو في له في وسط حته ومن تركه في
ابن ماجه **قال** ترجمه الله من صيا لته بغيره
ما في حشره من توبه الدين وان لا حرد
يصير من لته في التوار اعظم من منزلته بر التور
و**قال** احمد بن محمد بن عيسى والدي عن عبد البر بن
عن محمد بن ابي كعب بن زهير عن سلام بن رجاء
عن جعفر بن محمد بن عيسى عن الله لعبد الرحمن بن ابي
المنصور ما سمعت من رسول الله صيا لته بغيره
قال **قال** رسول الله صيا لته بغيره

انزل كيف كان طعام النبي المحمد
فمنع ان الملك لا تاكل ولا شرب جعفر الله
تبع شهواته لما خسر ولسامع ما ساهد
العظيمه كانت شهواته ذلك المظرف
تجا واد اعين عظيم قدره كانت شهواته
بما الله عز وجل وصور ذلك في كتاب الطهارة
في الخبر دلالة على ان ارب عشره والاول
والاسفاق تصريف عن امور الرمان
ر اطيعه ان سلام حان وقد انما
ال الله وخرها من الامور
در اخباره في الاخره على لاعابه
بما في الاظهره عن عبد البر بن
بما في الاحدثه
بما في انفسا وعمار الدين
واحد منها مما كمال السلام عليه
بما في هذه الاحداث وقوله ما على الناصب
بما في الاصل لروى احمد
والتيه وعاصمتها به وختها تحت الاصل
بما في الله عز وجل حشر الوفق وخالقه رساله
بما في عظيمه المسعودي
بما في توبه محمد بن عبد الله بن عيسى

Yemen's Diverse Intangible Cultural Heritage (ICH)

Najwa Adra

Institute for Advanced Study

Examples of Yemen's famed architectural heritage "tangible heritage"



Dance as Intangible Cultural Heritage (ICH)
Bar'a, a men's group dance in al-Ahjur 1979



Dance as Intangible Cultural Heritage (ICH)
Bar'a, a men's group dance in al-Ahjur 1979



Classical dance of Sanaa and surrounding communities.
This is a couple dance with either a man or woman, two
men or two women.

Yemen TV



Sharḥ, also known as Laḥjī, a couple dance that is also performed by two men or a woman and a man
Yemen TV



Yemen's Biotic, Linguistic, and Cultural Heritage

Nathalie Peutz

Institute for Advanced Study and New
York University Abu Dhabi



Diversity and Interconnectivity
NATHALIE PEUTZ, NYUAD



Adenium obesum



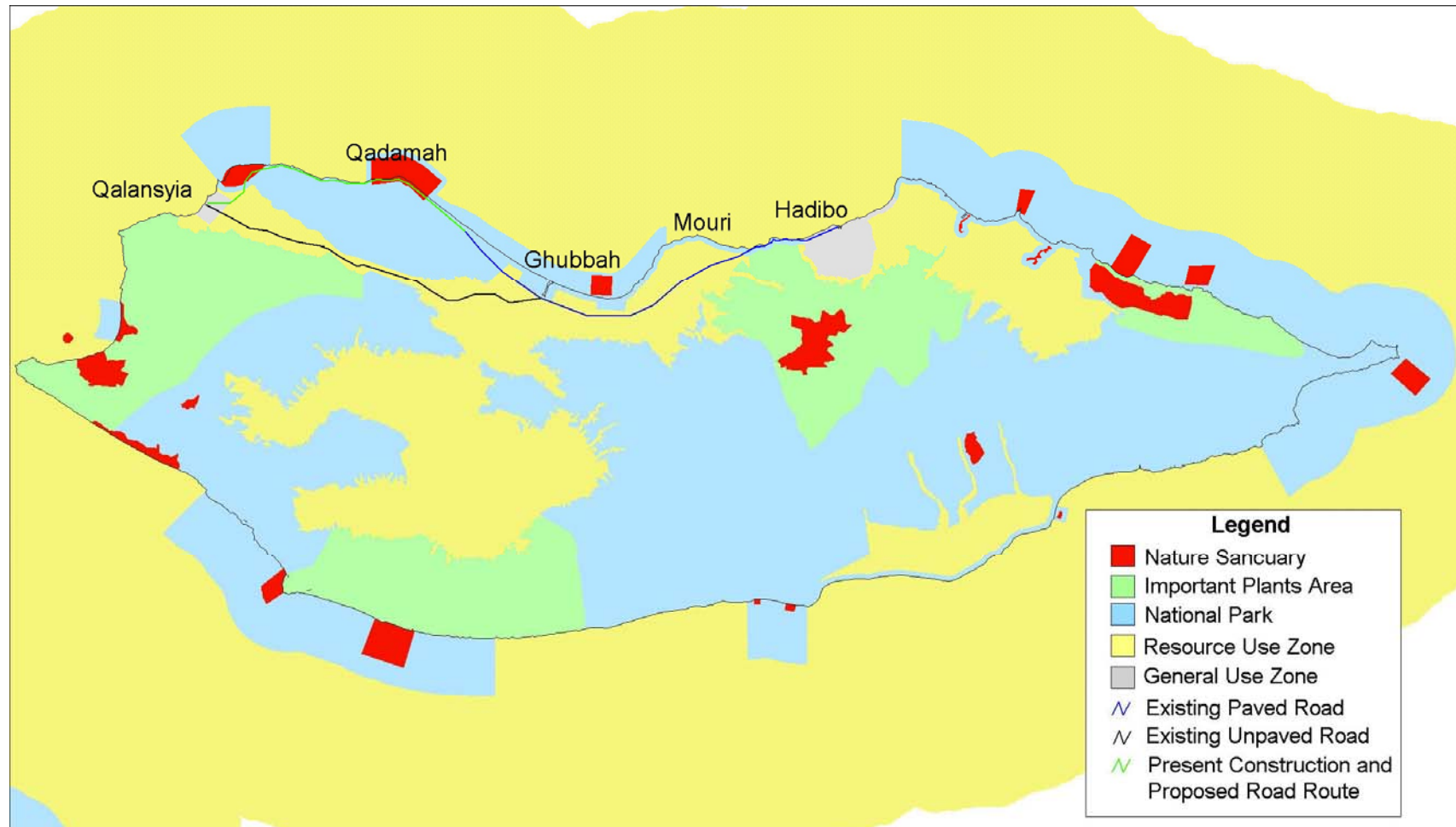
Dracaena cinnabari



Boswellia socotrana



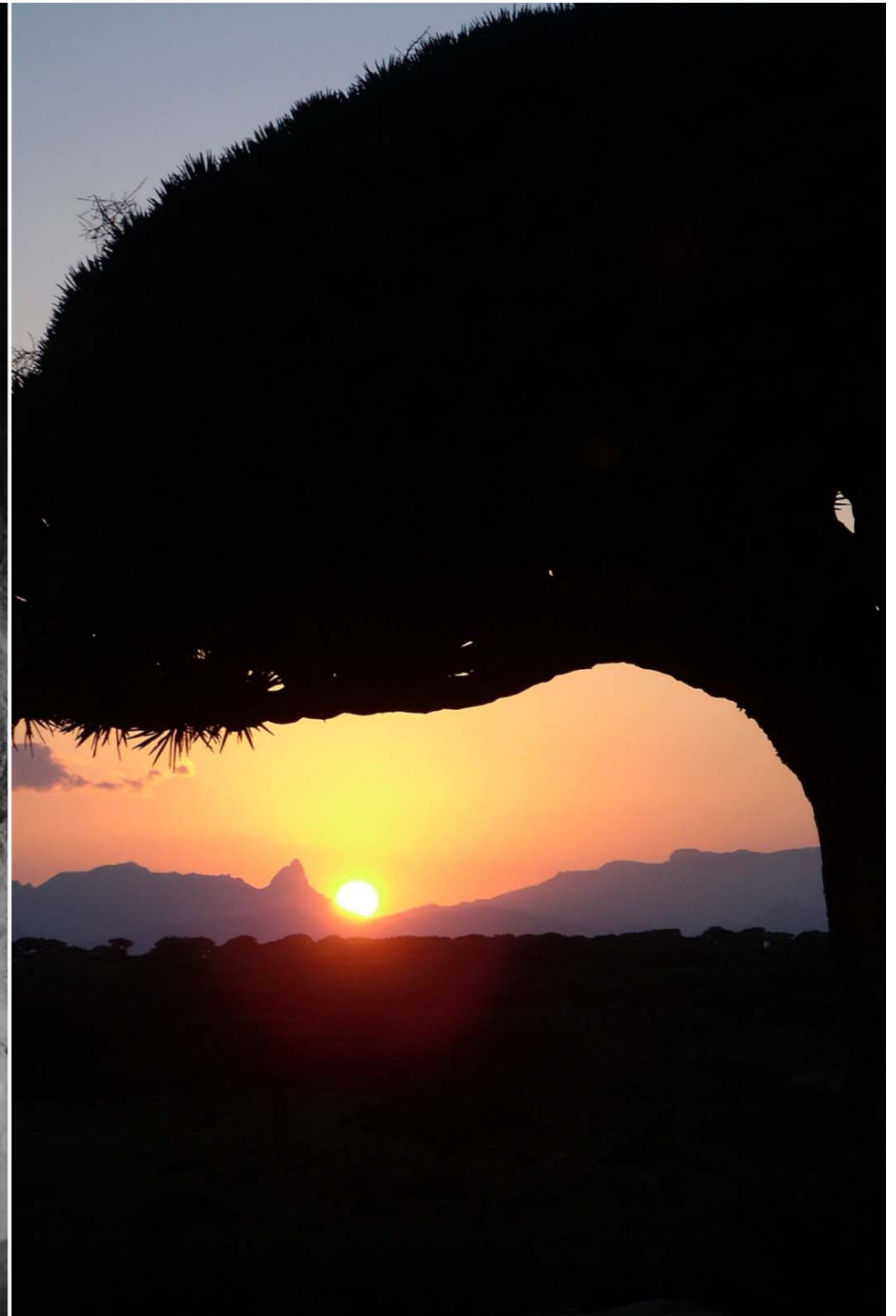
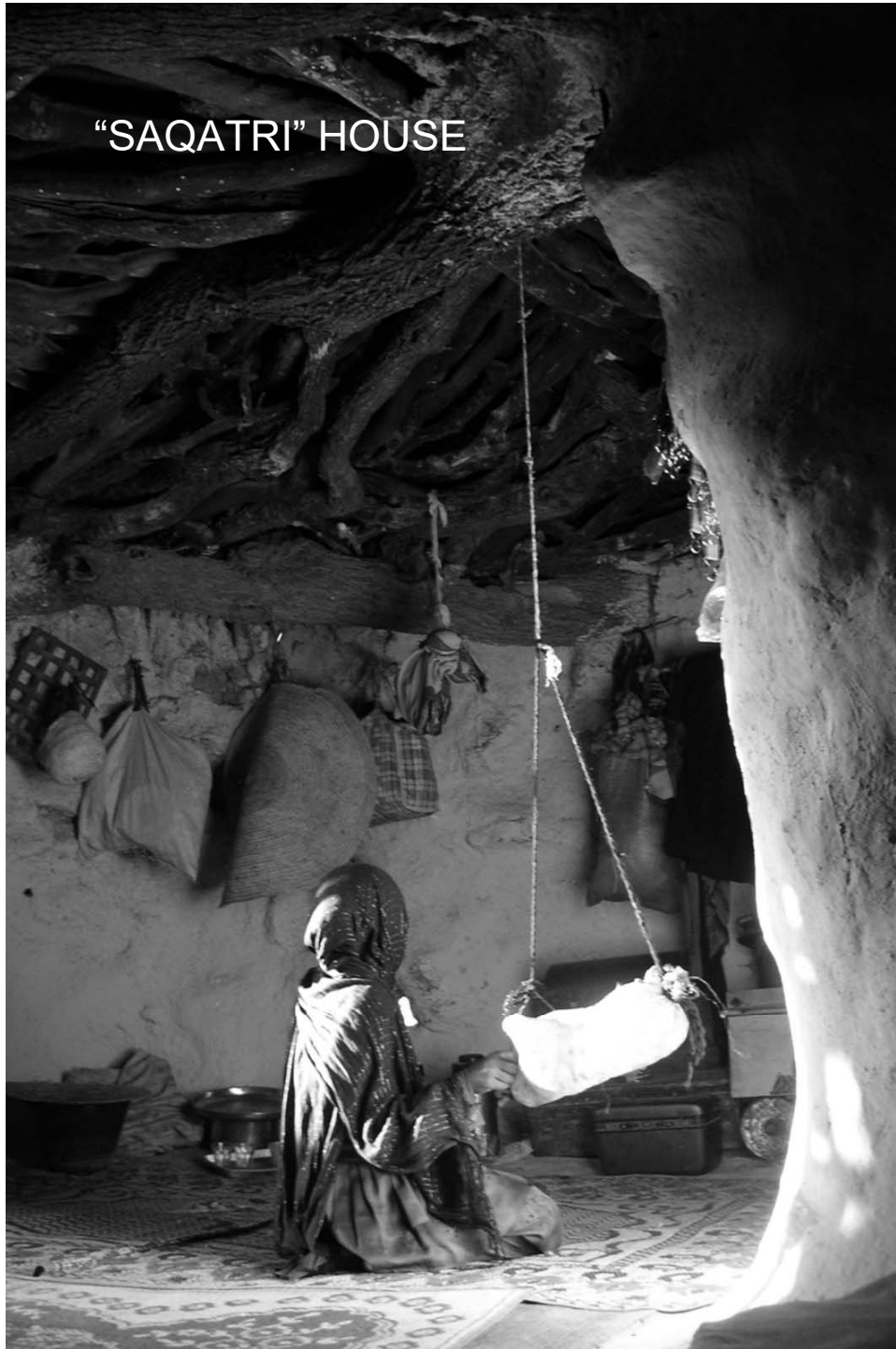
CONSERVATION ZONING PLAN



SOCOTRA BIODIVERSITY PROJECT, RATIFIED IN 2000

COPYRIGHT SCDP (SOCOTRA CONSERVATION AND DEVELOPMENT PROGRAM)

“SAQATRI” HOUSE



THE SOQOTRA FOLK MUSEUM
EST. BY AHMAD SAAD TAHKI AL-SOQOTRI
2008





FESTIVAL OF THE SOQOTRAN POET 2010
PHOTOGRAPH BY B. RAMBOUSKOVA

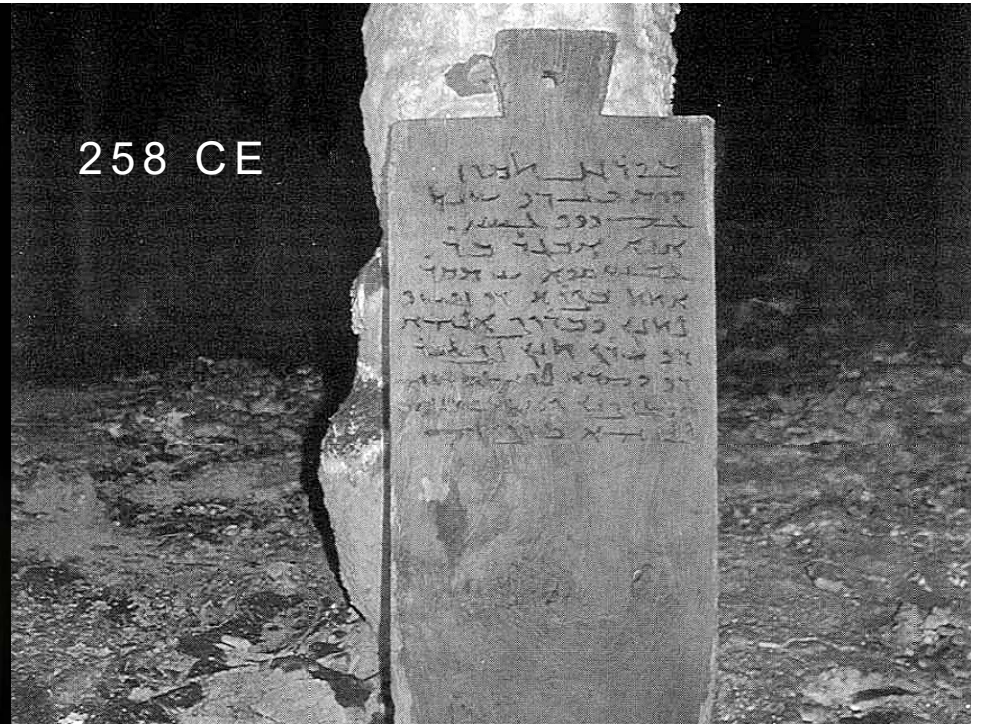
HADIBOH DANCE TROOP
MIXED-GENDER DANCING AND DRUMMING
DECEMBER 2013



HOQ CAVE, SOCOTRA



258 CE



2ND C. CE





SOQOTRAN HERITAGE TEAM

INTEGRATING CULTURAL HERITAGE INTO THE PROTECTION PLAN

Yemen's Diverse Intangible Cultural Heritage (ICH)

Najwa Adra

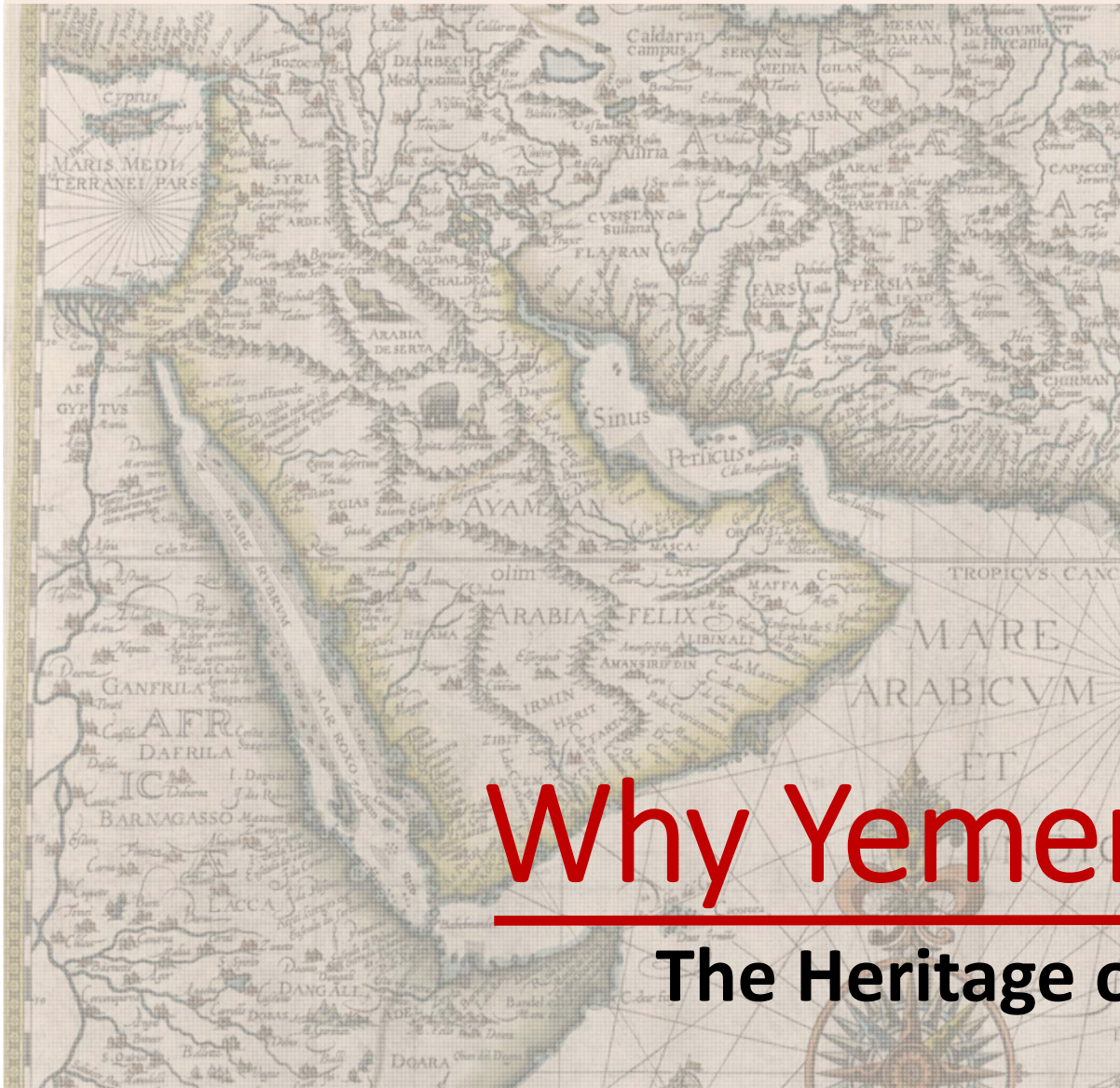
Institute for Advanced Study

The shrine of the Prophet Hud in Hadramawt. Visitation, which had dwindled over the years, increased to massive proportions as resistance to occupation by Al-Qaida forces, which strongly disapproved.



Preparing a camel for racing during saints' day festivities





Why Yemen Matters

The Heritage of a Land in Crisis

February 19, 2020

Institute for Advanced Study, Princeton