

YEMEN UPDATE

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CONTENTS

pg.01

Membership Infomation

pg.02

AIYS President's Statement

pg.05

Resident Director's Statement

pg.06

AIYS History

pg.19

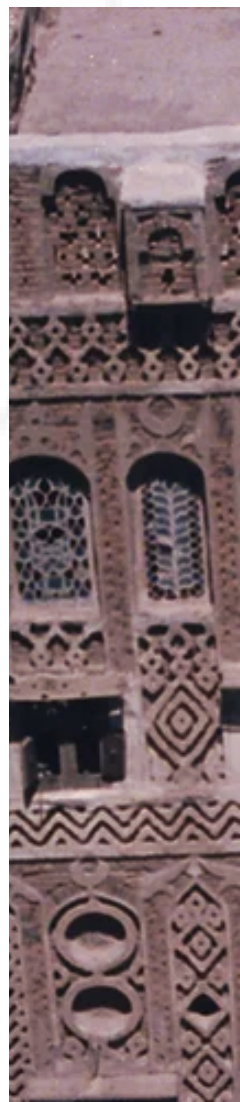
In Memoriam

pg.27

Reflections

pg.41

Archive



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Statement by the AIYS President

Flagg Miller



“Behind every great weakness is greatness (warā kullu ḍaīfin ‘aẓīmin al-‘aẓīm.)” This quote from Mohatma Ghandi, reiterated by Dr. Mohamed al-Haj in our inaugural webinar on April 26th entitled “Teaching Yemen, in American Universities and Under Blockade,” remains a valuable reminder of so much that is often left out in accounts of Yemen in this perilous time marked 2023. According to a March report by the United Nation’s Economic and Social Commission for Western Asia (ESCWA), Yemen ranks almost last of 159 countries in having the wherewithal to confront challenges and inequalities in development and presently shows little signs of comparative resilience.

As scholars of Yemen, we know too well of the war costs, chronic poverty, displacement, food insecurity, and daily exposure to systematic violence that so many Yemenis both inside and outside their country now face. 80% of Yemenis, or 24 million people, are now in need of humanitarian aid, according to a late United Nations report. We also have the extraordinary privilege of knowing, far better than many non-specialists, what Yemen’s culture and history offers in the way of strategies for grappling with these desperate circumstances. To our knowledge, moreover, we bring experience. As non-Yemeni allies, Yemeni citizens or descendants of them – some of us possibly all these at once – we bring who we are and how we live to scholarly and pedagogical work on behalf of Yemen in ways that can extend and deepen what we offer. What would well-informed activism look like without being continuously faced with feelings of doubt and confusion? Our precarities and vulnerabilities, individual and collective, remind us of what we share through time and space. In the wake of the Festival of Breaking the Fast and with the publication of this new issue of the Yemen Update, I find it helpful to recall how many ritual endeavors, small though they may be, contain seeds for greater awareness and solidarity.

This special issue of the Yemen Update offers a reflection on AIYS’s founding and development from 1977 through to today. Tremendous gratitude goes to Vice-President Sam Liebhaber for spearheading the conceptual development of the issue and the two Middlebury College undergraduates who designed and edited it: Sonam Choedon and Mehr Sonal. The issue has been planned in coordination with work to update our website and expand outreach.

In a recent interview about Yemen with student podcasters at my home institution, the University of California, Davis, I answered questions that began with: “What is the history of sectarian differences between Sunnis and Shi’a?” and “What are some of the differences between the United States and the Middle East when it comes to the role that religion plays in government?” In answering these questions

with special attention given to Yemen, I sought to downplay potentially essentializing rote-responses by reminding the students and their listeners of just how much Americans share with Muslims even on such basic issues as religious history, governance and identity formation.

Behind Sunni-Shi'a distinctions lay entire histories of religious pluralism and co-existence, examples of which could be found in 13th-century Zabid's world-famous Rasulid university or in the leadership of such contemporary figures as Abdallah Sayf Hashed, an independent Sunni parliamentarian who has chosen to work with the Houthi-led government in the interests of national resistance to imperialism and foreign intervention. As for the politics of religion in California and its relation to the Arabian Peninsula, I reminded students of the history of the California-Arabian Standard Oil Company, established by our region's brightest businessmen, scientists and entrepreneurs in the 1930s and key not only to Saudi Arabia's incredible growth through the twentieth-century but also to the ways religion took shape in the kingdom as power was concentrated in the hands of a conservative scholarly establishment, sometimes at the expense of alternative avenues to political expression and dissent. In much the same way that Union Oil of California under Lyman and Bill Stewart had bankrolled religious fundamentalism in the United States – for example, through the Bible Institute of Los Angeles and “The Fundamentals” pamphlets that it issued during the 1910s – or that John and Nelson Rockefeller, entrepreneurial chiefs of Standard Oil, supported strains of social Darwinism from such bases as the Baptist Union Theological Seminary, founded through their support in 1866 and later part of the University of Chicago, Americans later working for these same companies found productive roles in establishing relationships with allies across the Middle East in ways that sewed the seeds for religious and political connectedness for generations to come. Much of the mischief in this history lay, of course, in the unprecedented scale and reach of militarization that facilitated it. To these troubled legacies we must add, of course, brighter stories about what our interconnectedness has fostered and the many, positive pathways and institutions that East-West exchange has availed us. Today and in the past, insights into these affairs from the vantage of Yemen's global diaspora offer countless advantages when explaining the complexities of society, history and culture in a globalized and ever-changing world.

As we confront the sometimes overwhelming effects of fake news, social-media algorithms, dwindling literacies and eroding support for public education, the American Institute for Yemeni Studies remains vital to supporting so many deserving scholars and projects. Fortunately, our membership continues to grow and our financial partners are strong. This year, applications for AIYS fellowships from Yemeni scholars across the country jumped to roughly 89, up a third from last year, and are presently being reviewed by a fellowship committee. Our Abdulaziz al-Maqaleh Book Award has just been announced for a manuscript entitled “From the Yemeni Dialects: A Grammar of the Al-Ma'āfir Dialect and Its Heritage” (من اللهجات اليمنية: معجم لغوي في لهجة المعافر وتراثها). Written by Dr. Ahmad Sharf Sa'id al-Hakimi, the 1500-page linguistic dictionary will be an invaluable contribution to studies of Yemeni literature, history and the verbal arts, especially in the Al-Ma'āfir region near Ta'izz. As for U.S. fellowships this year, we have just announced three winners: Adam Bailey, for his project entitled "A History of Yemeni Trade and Culinary Identity", Lily Filson, for work on "Sixteenth-Century Yemen

through the Early Modern European Kens(es) at the Biblioteca Casanatense, Rome,” and Matei Tichindelean, for research on “Nomads, Metals, and Yemeni-Northeast African Cultural Contact in the Bronze Age.”

Finally, we have continued to organize and host a range of panels at the annual Middle East Studies Association meetings. In Denver, this past December, our primary panel was entitled “Yemeni Poetry in Perspective”; this November 2-5, in Montreal, we will be running two panels: “Mobility and Agency in Contemporary Yemeni Diaspora” and “Revoicing Resistance in Yemen.” And in case you haven’t heard, the MESA 2024 meeting will be, for the first time in its history, entirely virtual! We look forward to keeping you updated on how to get involved from wherever you are.



Statement by the AIYS Resident Director, Sana'a

Salwa Dammaj

I assumed the management of AIYS at a very difficult stage in which all the official state's institutions have collapsed. The embassies and international organizations left Sana'a. There were really very difficult moments for me when I learned from the AIYS administration that I needed to make a decision about either continuing to operate or to close AIYS completely. We decided to keep on operating within the possible limits in line with the surrounding circumstances.

It is very important that AIYS has become the only international institute which remains operating in Sana'a after all other organizations had left. It was really very challenging for me personally to keep the program of the fellowships for the Yemeni researchers in operation until now, it has never stopped during the eight years of the war.

AIYS has continued to provide researchers and academics with the assistance they need. Moreover, it has managed to offer the Yemeni authors one more favor and announced the Dr. al-Maqaleh Award. We have already managed to print several books of paramount importance during five successive years.

The major challenge however was that we worked on providing the museums and historical sites which suffered damages due to the war with the urgently needed assistance. AIYS has worked on supervising the emergency grants which are offered by the Kaplan and ALIPH organizations. AIYS has helped to support Yemeni museums in different Yemeni regions in the north and south of the country.



THE FOUNDING OF AIYS & SUBSEQUENT TIMES IN YEMEN

by McGuire Gibson, Oriental Institute University of Chicago

The American Institute for Yemeni Studies came into being because the late Selma al-Radi had taken a job as an advisor to the Department of Antiquities, as part of Dutch aid. In 1977, I was in Riyadh, working on some finds from the survey that the Oriental Institute had done in the Eastern Province of Saudi Arabia. All the foreigners I met insisted that, since I was so close, I should go to visit Yemen, which was “marvelous.” Finishing my work a couple of weeks early, I sent a wire to Selma, asking if it would be possible to visit. A week later, I arrived at the Sanaa airport, paid \$12 for a visa, and was driven into the city by Selma in her Suzuki, Flosi. Within two hours, we were having lunch at the top of the American

ambassador’s house, one of the finest tall houses in the city. Tom Scotese, the ambassador, and his wife had also invited Dr. Abdul Karim el-Eryani and Marjorie Ransom, the Public Affairs officer of the embassy. Much of the conversation was an attempt to convince me to start archaeological work in Yemen. Being already fully engaged in Iraq, with a small remaining commitment to the Saudi project, it looked unrealistic to begin research on a country I knew nothing about, except for the snippets learned in Arabian Seminar meetings in Britain. (Although there were serious academic talks based on inscriptions, real archaeology had barely begun at that time, and the presentations were more often than not: “When I was leading the X rifles in Aden, we chanced on a dam and some buildings in Y valley.”)



Dr. Abdul Karim stated that he had previously been the Minister of Planning, but had decided that you could not plan anything without basic data, and therefore he had become Minister of Education and had pushed for the admission of foreign researchers to help in the gathering of information on which to develop the country. I had already been told by Selma about the dozens of American researchers in Yemen, studying development projects, doing medical research, and carrying out dissertation projects in anthropology. I told the group at the table that what was really needed was an American Institute, similar to the one in Egypt, Turkey, and Jordan, which would foster more research, make it easier for scholars to find cheaper housing and a library, and would become a center for the exchange of ideas. By the time we got up from the table, the ambassador, Dr. Abdul Karim, and I had signed a note of intent to form an institute, and the ambassador promised \$40,000 as a seed grant while Dr. Abdul Karim promised either a house or land at the new University of Sana'a, on which to build. And I promised that I would try to mount an archaeological project, even if I did not carry it out myself.

On my return to Chicago, I phoned a couple of people who, I knew, had an interest in Yemen, and, in a few days, I had the names of about 20 scholars across the U.S. I sent out a letter inviting them to Chicago for a one-day planning meeting, without funding to cover their costs. Yemen was enough of a draw that more than 15 people attended at their own expense. The disciplines of the participants included pre-Islamic and Islamic inscriptions, architecture, archaeology, anthropology, political science, history, and geography. I agreed to be the president of the organization and we formed a small committee to draft by-laws and incorporate the institute.



A lawyer friend of mine in Chicago, Jack Beam, fine-tuned the by-laws and did the incorporation, pro bono. Another friend, Howard Hallengren, an international banker, took on the position of Treasurer, and in three years he quadrupled our small amount of non-governmental funding (dues and a couple of donations) by clever shifting of money to various investments.

John Mandaville agreed to be the first Resident Director, and in the fall of 1978, he was in place in Sanaa. He rented an apartment with funding from the Yemeni government. As it happened, Dr. Abdul Karim could not deliver on the promised house or land, and due to a shift in power relations in Yemen, he had to leave the country for a couple of years, going to work for the Kuwait Fund. Before he left, however, he had installed the Institute under the aegis of the Yemen Center for Research and Studies and had arranged for the payment of rent. (The rental payments became a problem after a couple of years, so we did not press for it after a bit.)

Very important during the year in which the Institute was born was the work of Marjorie Ransom, who pushed papers, reminded officials to sign agreements, and generally midwived the operation. What she did not push through, Selma did.

On my first visit to Yemen, I watched Selma work to re-install objects in the national museum in what had been a palace of the Imam (later to become the Folklore Museum). I was struck by how interested Yemenis of all classes were in their history, some even being able to read the Sabean and Himyarite inscriptions in the displays. One Friday, Selma and I joined Dr. Yusuf Abdullah, a professor at Sanaa, on a trip to inspect an inscription on a dam. We drove as far up the wadi as we could, and then began to walk, talking the whole way. Coming down the wadi toward us was a Yemeni with his AK 47 across his shoulders. When he got within a hundred feet, he shouted: "Hey, man, what's happening?" This guy had just returned from Detroit, where he worked on the Ford assembly line. Like many Yemenis, during re-tooling periods, he would return to Yemen to work on his house. When we reached the dam, we found that, like all high ancient dams in Yemen, it had failed during a flash flood. The inscription, high up on a rock face, was a long one that had been seen, as far as anyone knew, by only one other scholar, a German, who could not get close enough to it to copy it or photograph it. Dr. Yusuf intended to return with a ladder.

My second visit to Sanaa was in the summer of 1978. On the morning of 24 June, Selma and I were standing in the museum room she used for registration, when we heard a loud noise. A bit later, one of the museum employees came in to say that there had been a bomb. We looked out into the street and saw trucks with soldiers patrolling. We had witnessed the sound of the assassination of President Al-Ghashmi and the beginning of the rule of Ali Abdullah Saleh. From what I saw, the transfer of power seemed to be relatively easy.

By the fall of 1978, I was back in Yemen with a field crew to begin a survey of the Dhamar Plain. I had a prior commitment to dig in Iraq, so the leader of the group was Raymond Tindel, with Dr. Stephen Lintner, a geomorphologist, as a key member of the team. We chose Dhamar because it was the most thoroughly studied physical environment in Yemen. As the largest parcel of agricultural land in the mountains, it was viewed by Dutch agronomists as the best candidate for modern agricultural techniques. The Dutch had prepared a set of technical reports on water, soil, and other aspects of the area, which we were able to buy and make use of. We were also allowed to buy air photographs of the entire area, as well as very good, modern, detailed maps, all of which made survey possible. One of the first objectives of the project was to try to create a history of the terraces in the area, trying to determine when they had begun. We decided to start the survey in Zafar, the Himyarite capital, which we knew was surrounded by important ancient water-control features. But we also chose it because Selma wanted to re-do the small museum on the site, which we could also use as a base. Having established the team at Zafar, I went back to Sanaa and flew to Baghdad. The team at Zafar got bogged down on the site of Zafar itself, which was essentially a quarry for local villagers and very difficult to make sense of. Out of this effort came a dissertation by Tindel.

We did not return to resume the Dhamar Survey until the early 1990s, when Tony Wilkinson came with me to do the kind of magic he could do even in a landscape as difficult as the Yemeni highlands. During the 1990s, we not only gained detailed information on the collapse of high dams but also an appreciation for the millennia-long use of low-lying dams and diversion

devices in some areas, as well as the continuity of place names and tribal designations that appear in early Muslim sources and are still in use today. We excavated at a number of sites, and we recorded dozens of inscriptions. We also determined, through C-14 samples, the earliest terraces, at about 3,000 BC, when the Neolithic began in Yemen. We owed a lot of our success to the local Antiquities head, Ali Sanabani, who knew the area intimately and was so respected that we were allowed to go into areas in which tribes were at war. He could arrange a truce so that we could see a few sites. At one, there was a Himyarite house (c. 300 BC?) that was still being lived in, as well as an obvious temple that had its upright supports sticking out of the ground by more than a meter. At the edge of the village was a howitzer.

One year, we were given permission to stay at the Potato Seed project in Dhamar in the spring of 1994. The unification of Yemen (1990) and the first elections (1993) had resulted in odd arrangements of politics and the military, which were reflected in Dhamar. There was a northern army camp at the north of the city and a southern camp at the south. There were some reports of tension within the government, but nothing major. One night, we had gone to bed at about 9 PM, and were not quite asleep when we heard gunfire. Assuming it was a wedding, we lay back down. But the firing increased in volume, and when we went outside, we became aware that there was firing of artillery from each of the camps to the other. The director of the Potato Project came and asked us to join everyone in a large room, where we were told that it looked like war. But when they turned on the radio, there was no report of anything going on in the country. A phone call to Sanaa also yielded no news.

Our team went back to our room and packed, assuming we were leaving in the morning. When Ali Sanabani came with our car and driver at the usual time, he told us that nothing was happening and we could go out to continue our work to the southeast of the city. As we passed by the southern camp, it looked as it normally did, with soldiers coming out and crossing the road to buy bread.

We continued to work for a few days more and finished the areas we had scheduled. The last night we were in Dhamar, we once again heard gunfire. Thinking the fighting was on again, we went out and found that the sound was from only one direction. This time, it was a wedding. The next morning, we drove to Sanaa to find the city in an uproar. That morning, the southern troops had gotten into their vehicles and had swung around to the west and north, knocking out the electrical substation at Ma'bar and continuing to the east and then south, to return to South Yemen. This was the start of the civil war. We flew out the next morning, on schedule.

I served as president of AIYS for a couple of terms, and returned for another term in the 1990s. Over the years, each time I went to Sanaa, I found AIYS in yet another house. I don't know if anyone can trace the succession of buildings, but the final success in gaining permission to buy a property and even to build a second building marked a real turning point. I have discrete memories from various trips in to see how things were going. I was with Selma, once again, in the museum, when the first pickup truck full of gunny sacks with inscribed twigs was brought in by a man from the Jawf. The museum bought that truckload, but others found their way outside the country.

I went with Selma and Remy Audouin (French Institute) to visit the site of Sawda, where the twigs had been found. Remy was digging at that time at Marib, at a place where a machine had hit a building below the surface in the middle of a field. For some reason, the Jawf was accessible at that time, and we visited several sites besides Sawda. The most impressive was Barraqish, with its high walls and the alabaster roof of a temple sticking out of the ground about a meter.

One of the most vivid memories I have of Yemen was the election process of 1993. I arrived in Sana'a about five days before the election. The AIYS house was full of scholars coming to witness the elections. Within hours of my arrival, Sheila Carapico, Selma and I went to a gathering in a very large room on the ground floor of a grand house belonging to a major supporter of the Congress party. I was just taking off my shoes, when Dr. Abdul Karim came running down the length of the room to greet me and take me to the platform at the head of the room. Dr. Abdul Karim was obviously the chair of this discussion. Later, I was told that there were the spokesmen/chairmen of about six political parties, including one that consisted entirely of a man, his wife, and brother. There were also about a dozen journalists and several young Americans with no Arabic at all, but sent by the Republican and Democratic parties to observe the elections. Sitting on my feet between two government ministers, I was soon aware of aches in my legs and back. But then, the minister on my right passed me some qat, which I had avoided trying until then. But when a minister offers it, you don't refuse. My reaction was to think "This is doing nothing. It tastes sort of like hedge, but that that is all." But then, I noticed that I was no longer aching, and that I was understanding much more of the Arabic than I normally do.

I was actually following the arguments. What became apparent was that this meeting was meant to gain from the heads of all the parties there a pledge to accept the results of the elections. And they gave the promises.


The next day, a group of us went to another gathering, this time at the headquarters of the Baath party. We were in a mafraj of a modest building. We sat and drank soft drinks, waiting for about half an hour. The host was there, and representatives of several other parties, including Islah. The puzzling wait was explained when Dr. Abdul Karim came rushing in apologizing for being late. He sat and was once again the chair of the session. Qat was passed and discussion began. And once again the four parties represented there promised to abide by the election results.

The next day, I think it was the one before the election day, we attended a session at the Socialist headquarters. This one was much smaller, just the leaders of the party, and there was no appearance of Dr. Abdul Karim. The group, assuming that they would lose badly in the election, discussed whether to go into opposition or join a grand coalition. During one of those days leading up to the election, we went to a political rally in a tent in the old city, where a female candidate was trying to gain votes. She did not win, but she was one of a group of women running for election.

On election day, we went out to see what was happening. Of course, the US embassy had sent warnings about being out in the streets, but we ignored them. The city was absolutely calm. Hundreds of men stood in one line and hundreds of women stood in another line at each polling station, entering through different doors, but

knowing that their votes would be counted. This was as honest an election as any I have ever seen. Of course, there was some horse-trading (“We will not put up someone against you in X if you will not put up someone against our guy in Y. “), but there was no violence except in one village in the north, and that was minor. And all the parties accepted the results.





By Edward Keall
Curator Emeritus Royal
Ontario Museum

EXCAVATING ZABID ROYAL ONTARIO MUSEUM

PROJECT OVERVIEW: FORMAL START OF THE PROJECT IN 1982

In 1979, the Iranian Revolution snuffed out the previously very active Royal Ontario Museum's archaeological program in Iran. Ed Keall chose to shift his research focus to the study of Islamic cities - ironically with the expectation at that time that no modern state upheaval would ever again terminate his fieldwork. Expediently, what was then the Yemen Arab Republic (North Yemen) had opened its doors to foreign researchers and businesses, after centuries of closed-door positioning under the Zaydi Imams. In 1981 Keall seized the opportunity to explore North Yemen for a prospective new ROM program. Qadi Ismail al-Akwa graciously accepted Keall's exploration proposal. The trip included Zafar Dhibin, al-Ganad, Taizz, al-Mukha, and Zabid. Of those, Zabid offered the most potential.

It had interesting vernacular architecture - a study worthy of focus in its own right - along with its known medieval past, which offered archaeological potential for exploration. The charm of Zabid's traditional brick architecture was largely due to the use of baked bricks recycled from medieval buildings. The mining activity was extremely destructive to the archaeological record. However, understanding the process is very revealing in term of the city's dynamic; and use of the bricks, along with many broken pieces set with lime mortar (noura), led to the development of intricately decorated house facades. In its heritage conservation program, the Canadian Mission used local builders and the traditional building techniques. The work led to a better understanding of the traces of excavated medieval buildings.



Other important considerations for the choice of Zabid for study was that there are a number of Islamic era writers who described the city (like Umarah al-Yamani and Ibn al-Dayba), meaning that potentially archaeological work can be meshed with textual records. The seasonal spate of the Wadi Zabid is also still used for farmland irrigation, allowing for an understanding of how the system operated in medieval times, which helps furnish a sense of the source of the city's former prosperous economy.

In 1982, in the YAR, excavation permits were not easily obtained, due to the long-standing bitterness about American Wendell Phillips' behaviour when excavating at Marib in 1952. By contrast, non-destructive surface and monument study were highly approved. The proposed ROM study region was centered on Zabid on the Red Sea Tihamah coastal plain, measuring 100 km north-south (between Bayt al-Faqih and Hays) and 50 km east-west (between the Sarat foothills and the Red Sea). Surface reconnaissance of archaeological sites and documentation of standing architectural remains were conducted in and around Zabid in 1982 and 1983. A significant part of that field survey included the identification of ephemeral sites along the Red Sea coast that could be associated with al-Ghulayfiqah and al-Fazzah, ports of entry for goods shipped during the monsoon season from the Indian Ocean. Cemeteries proved to be a useful source of pottery, because graves were often dug into the ground of abandoned settlements, churning up old pottery as a result. The many small shrines of the region helped us advance our knowledge of dome construction techniques and changing styles.

Image

A & B: Across the rooftops of Zabid, looking towards the wadi irrigated farmland in the 1980s

C: Modern cemetery surmounting a potsherd covered, derelict medieval settlement

D: Vitrine of pottery (12th century to pre-modern) inside the Zabid Citadel Granary Museum

AIYS HISTORY

In 1987, extensive repairs were conducted on the structures of the Zabid Citadel barracks, primarily aimed at furnishing an operational base for a long-term Canadian operation. In the 1990s, this morphed into a formal cultural heritage program, with a museum, visitor facility and irrigated garden. The Governor of Zabid agreed to have the old granary building adapted to create a museum. Some citizens of Zabid donated family heirloom pieces to be included in the displays. Other sections of the museum were used for the presentation of excavated artifacts. Another building of the old Citadel barracks was dedicated to the display of information about the Canadian Mission's work. Also a two-fold initiative was made in the open space in the heart of the Citadel – firstly, to create some shade for visitors; secondly, to impart to school children the idea that traditional plants (like indigo and perennial cotton) could be grown without the need for massive amounts of water. (Tube-well irrigation of banana plantations has drastically lowered the level of the water table in the Tihamah in recent times).

Despite the current chaos in the country, the Zabid Citadel Visitor Centre is still open to visitors. Sadly, however, the initiative to establish a bee colony inside the Citadel – to generate income to support the Visitor Centre – was thwarted when the bee colony being shipped from Taizz was blown up by a Saudi rocket.

Image

E: Pioneering a watered garden in the Zabid Citadel

F: Mixed school group looking down into the deep trench

G: A class of university students viewing the deep excavation trench inside the Citadel

H: Display of information panels about the Canadian program, inside the Zabid Citadel Visitor Centre





Remy Crassard and Nassr Al-Aliy at Manayzah Rockshelter in Wadi Sana

Roots of Agriculture in Southern Arabia

by Joy McCorriston, Ohio State
University

The RASA (Roots of Agriculture in Southern Arabia) Project is an interdisciplinary archaeology-paleoecology research effort exploring early human occupation and activities in the southern mountains of Yemen (Hadramawt Governate) during the early through middle-late Holocene (9000-2500 years ago). During this time, climate change caused regional environmental changes, the local effects of which would have significantly affected human decisions about foraging, farming, and herding. The team has sought data on the timing, processes, and influences on the adoption of domesticated plants and animals into indigenous foraging systems in southern Arabia.

The RASA Project

ROOTS OF AGRICULTURE IN SOUTHERN ARABIA

McCorrison, Joy and Michael J. Harrower, eds. 2020 *A Landscape History of Hadramawt: The Roots of Agriculture in Southern Arabia (RASA) Project 1998-2008*. Los Angeles: Cotsen Institute of Archaeology Press.

“News travels fast and far over the desert: word of our arrival had preceded us.” So opens the first chapter and the narrative stitch of a new, comprehensive, and final publication of the twelve-year archaeological-paleoecological fieldwork by an AIYS-sponsored American-Yemeni(-French) team in Hadramawt. Director Joy McCorrison first arrived in Yemen (1986) with Edward Keall’s ROM-Zabid Project. She well remembers sleeping in a stooped alcove in Selma Radi’s Qa’ home; a first maghreb prayer in the Old City with Dan Varisco; and a first bowl of boiling fūl served in wire-wrapped soapstone. Vignettes of her team’s experience in Yemen pepper this scientific account of the research project and its results.

In the 1990’s southern Yemen became more accessible for archaeological researchers. McCorrison’s team partnered early with Yemeni scholars trained by the Soviet-Yemen expedition (Wadi Daw’an) and collaborated with French prehistorians. Their collective perspectives and efforts are reflected in a volume that includes their voices and draws upon the rich experience of living among and depending on bedouin herders in Wādī Sanā and the petroleum producers at Nexen’s Central Processing Facility.

This is not ethnography. A full and conclusive scientific report on the RASA Project, this volume in 19 chapters lays out the broader problematics, methods, results, and research conclusions. A first section describes the methods, including the patient incredulity of French and Yemenis watching Americans doggedly plod where there should be no sites and the shared exuberance in finding the unexpected. Among the results are French contributions of exquisite stone tool drawings and analyses that define prehistoric cultures of Southern Arabia. Yemeni ethnographer ‘Abd al-‘Aziz Bin ‘Aqil contributed a forward and co-authored a chapter on the graffiti he documented in the field.



‘Abd al-‘Aziz Bin ‘Aqil and Joy McCorrison conferring in Wadi Sana

The volume reports on the earliest Arabian site with domesticated animals; the extraordinary find of a 6500-year-old massive sacrifice and feast; the first water management technologies; a landscape in which tombs, statuettes, and carved stelae networked mobile people through imagery and ancestors; and a final section that contributes a solid chronological framework for future research. A final chapter returns to narrative, with the dramatic story that closed off further fieldwork and a summary of the major conclusions. The RASA Project upended some ideas about Arabian prehistory. RASA showed

pollen with paleoecologist Sarah Ivory who is pioneering the search for Arabian hyrax middens in adjacent Dhofar. Tara Steimer is now a world expert on stone monuments, and Kimberly Williams channeled a season in Yemen to a bioarchaeology career in Oman. Jennifer Everhart received a PhD in faunal analysis and runs a training laboratory. Although she never visited Yemen, Abigail Buffington completed a (2019) PhD dissertation on Wādī Sanā phytoliths and authored a startling discovery (another manuscript in review). And not least, Michael Harrower co-authored the RASA report while



foreground to rear: Ramzy Ladeh, Mohammed Sinnah, excavating the Kheshiya Cattle Skull Ring (Chapter 10-11), Abdulla Saram in rear and a woman from the Al-Aliy bedouin group herding distant goats



foreground to rear: Ramzy Ladeh, Mohammed Sinnah, excavating the Kheshiya Cattle Skull Ring (Chapter 10-11), Abdulla Saram in rear and a woman from the Al-Aliy bedouin group herding distant goats

that local people adopted some domesticates but not others, and they invented technologies and practices to sustain a culturally distinct mobile lifestyle even as they maintained broad external networks. Although the RASA Project culminates with this publication, its influence continues. In 2020, team member Rémy Crassard authored a high-profile paper in PLOS 1 on the unique Neolithic tool-making techniques in Wādī Sanā and Dhofar, Oman. Kenneth Cole of the RASA team co-authored a manuscript (in review) on Wādī Sanā

directing two field projects in Oman and Ethiopia, following the path he charted as a graduate student in Yemen.

Project funding:

- 1996: Council for American Overseas Research Centers, the University of Minnesota;
- 1998: AIYS, the University of Minnesota, and the National Science Foundation;
- 2000: the National Science Foundation, the Ohio State University, Foundation for Exploration and Research on Cultural Origins;

- 2002-2006: AIYS, the National Science Foundation, and the Wenner-Gren Foundation for Anthropological Research
- Generous logistical support in Hadramawt provided by Nexen Inc.

Major earlier publications:

- McCorrison, J., E. Oches, D. Walter, & K. Cole (forthcoming) "Holocene Paleoecology and Prehistory in Highland Southern Arabia." *Paléorient* Vol. 28, No. 1 (2002), pp. 61-88.
- Harrower, M., J. McCorrison & E. Oches, 2002. "Mapping the Roots of Agriculture in Southern Arabia: The Application of Remote Sensing (RS), Global Positioning System." *Prospection* 9: 35-42.
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Ubaid Al-Aliy of the Humum bedouin



IN MEMORIAM

IN MEMORIAM

IN MEMORIAM

Honoring the Memories of Past Members and
Yemeni Scholars



Abbas Hamdani

AIYS is saddened to hear of the passing of Prof. Abbas Hamdani, who made substantial contributions to the study of the Ismaili community in Yemen, on December 23, 2019.

Dr. Hamdani was Professor Emeritus at the University of Wisconsin-Milwaukee. He was born in Surat, India in 1926, received his B.A. (Hons.) and L.L.B. degrees from Bombay University in 1945 and 1947 and his Ph.D. from the University of London (School of Oriental and African Studies) in 1950, in Arabic and Islamic Studies. He taught Islamic History at the University of Karachi from 1951-62; at the American University in Cairo from 1962-69; and at the University of Wisconsin-Milwaukee until his retirement in 2001.

Dr. Hamdani published widely on medieval Islamic philosophical thought. His academic honors include a Fellowship from the Fulbright Commission and the American Research Centre in Egypt, and an award for distinction in Teaching, Service, and the promotion of Peace from the University of Wisconsin-Milwaukee. He spoke several languages (English, Arabic, French, Urdu, Gujarati) and travelled widely, attending and speaking at conferences in Europe, the Americas, the Middle East, North Africa, Australia, and Asia. He recently donated around 300 manuscripts inherited through seven generations of his family to the Institute of Ismaili Studies, which has been catalogued in the IIS publication *Arabic, Persian and Gujarati Manuscripts: The Hamdani Collection*.



A full obituary is published by the Institute for Ismaili Studies.

Dr. Jon Mandaville



The Middle East Studies Center extends our deepest condolences to the family of Dr. Jon Mandaville, who passed away on August 5, 2019. We honor Dr. Mandaville for his 54 years of continuous scholarly service at Portland State University. Jon Mandaville grew up in an Aramco family complex in Dhahran, Saudi Arabia. After finishing high school in Beirut, Lebanon, he obtained his B.A. in History from Dartmouth College in 1959. He studied Arabic at the University of Edinburgh and under Philip Hitti at Princeton University, and pursued graduate studies at the University of Edinburgh where he received an M.A. in Islamic Studies in 1961. He earned his Ph.D. in History and Near Eastern Studies from Princeton University, NJ in 1969.

Professor Mandaville joined the History Department of Portland State College in 1965 before it became Portland State University in 1969. His contributions to the Middle East Studies Center were invaluable. He served as the Director of the Middle East Studies Center between 1996 and 2004.

He was Professor Emeritus at Portland State University in the History Department and Middle East Studies Center. He traveled throughout the Middle East, and served as the first director of the American Institute for Yemeni Studies in Sanaa, Yemen.

He thought of history as "more than facts alone", and liked to explore the background of historical events in "live narrative." As an Ottomanist, his research and publications focused on the social and legal history of the Middle East since 1500 with special emphasis on the Ottoman Empire and the Middle East. He wrote multiple publications on Islamic and Middle Eastern history, both near and dear to his heart.

Dr. Mandaville and his family also hosted and befriended numerous local and Middle Eastern students during his tenure. Many went on to become leaders, scholars, and a few pursued government service. His generous spirit and 54-year commitment to academic excellence has well served by his students and our community.

(from Portland State University)

Mutahhar bin Ali Al-Iryani

The much-respected historian, linguistic and poet Mutahhar bin Ali Al-Iryani passed away at 83 years. The Ministry of Culture announced his death on Tuesday, 9 February, 2016. On this sad occasion the American Institute for Yemeni Studies (AIYS) extends its heartfelt condolences to his family members. The late scholar was one of the most celebrated historians and intellectuals in Yemen. He was really a man of great intellect and ingenuity. He had distinguished himself as a pioneer researcher and accomplished historian by his creative work on Yemen's ancient inscriptions. He made great efforts to decipher dozens of ancient inscriptions about Yemen's history and civilization. He also made substantial contribution to Yemen's literature. He authored several books most important of all: "Musnad Inscriptions and Comments", in which he decoded old inscriptions written in Yemen's old alphabetical letters known as Al-Musnad.

His second significant book is: "The Yemeni Linguistic Lexicon", which included thousands of vocabulary of different Yemeni dialects that can't be found in other Arab dictionaries.

Al-Iryani also contributed along with the two professional historians Dr Yusuf Mohammed Abdullah and Dr Husayn Al-Amri to verifying two famous Yemeni books. " Shams Al-'Ulum" by Nashwan ibn Sa'id Al-Himyari and "Feature of Yemen throughout ages, from 7th B.C. to 19th A.D".

The late, Mutahhar Al-Irayni has been very famous as a creative poet as well as a historian. He had composed dozens of poems and lyrics considered to be of first-class Yemeni modern poetry. A number of his patriotic and emotional lyrics were put into music by Yemen's most popular singers. These include " Love and Coffee", "Al-Balah" and " He Stood up and Bid Farewell ".

Contributed by Dr. Salwa Dammaj



Peggy Crawford

The American photographer Peggy Crawford passed away in Santa Fe, New Mexico on April 18, 2015. There is an exhibition of her photographic work in Yemen archived on Archnet. Below is the description provided on that site:

"Peggy Crawford (1917-2015) was an American photographer, writer, and educator. Between 1985 and 2004 she made nine trips to Yemen, photographing its people, architecture, and landscapes. In 2005, she published *An American in Yemen: Travel Notes of a Photographer* in English and French. The Peggy Crawford collection of slides is held in the Fine Arts Library, Harvard University. This collection on Archnet highlights a selection from the complete collection held by Harvard University."



Dr. Abdulkarim al-Eryani

It is with sadness that we at AIYS have learned the news that Dr. Abdulkarim al-Eryani, a guiding force for the creation of AIYS and a constant friend of the institute, passed away on November 8, 2015 while undergoing medical treatment in Germany. Born in 1935, he went on to receive a doctorate in 1968 at Yale University.

He served in many different offices in the Yemeni government during the periods of several North Yemen presidents and after the unification. For an account of his biography, click [here](#):

In honor of Dr. Al-Eryani, AIYS created a special fellowship fund for Yemeni scholars. This fund is only used to support scholars in Yemen for their research in any field. Those wishing to honor Dr. Al-Eryani's memory can find information on this fund [here](#).



Ahmed Qasim Dammaj

by Salwa Dammaj, his daughter

The genius poet and much respected activist Ahmed Qasim Dammaj died aged 77 on Tuesday morning January 4, 2017 in the Military Hospital in the capital Sanaa. His body was laid down in his final rest in the graveyard of the "Friday Dignity Martyrs" in Sanaa. In a huge funeral held Wednesday hundreds of mourners paid tribute. The mourners included high rank Yemeni officials, writers, authors, journalists, academics, politicians, activists, social dignitaries and ordinary people. Yemen's great poet and intellectual Dr Abdulaziz Al-Maqaleh took part in the funeral. Dr Al-Maqaleh was Dammaj's intimate friend and long standing fellow. He described Dammaj's death as "a grave lose for creativity during these circumstances". He had been a veteran freedom fighter who participated in the revolution of the 26 of September and 14 of October", said Dr Al-Maqaleh.

Official authorities, political parties and trade unions all paid tributes to the late Ahmed Qasim Dammaj. Both the incumbent president Abd Rabu Hadi and the former president Ali Saleh mourned him in cables of condolences in which they highly praised the role Dammaj played in building up the political and trade union organizations in the country. Hadi's statement read: "Ahmed Qasim Dammaj was a great patriotic figure, with noble values, virtues and very good track record. Our thoughts with his family". For his part, the former president Saleh considered Dammaj a man of principles. "Few Yemeni intellectuals, like Ahmed Qasim Dammaj, had really held unalterable national convictions and principles. Dammaj had already set a good example as a patriotic activist and NGO leader. Our sympathy with his family", Saleh said in his statement.



The poet Ahmed Qasim Dammaj (center) with Dr. Abd al-Aziz al-Maqaleh (right)

The Union of Yemeni Writers and Authors gave high praise to the departed Dammaj. A mourning statement issued by the union read: "With the death of the great poet and veteran freedom fighter, Ahmed Qasim Dammaj, Yemen has missed one of the most influential patriotic persons who had actively and effectively contributed toward establishing the NGO's, on top of all the Union of the Yemeni Writers and Authors." The Union's mourning statement went on saying: "Dammaj was one of the founders who played a key role in promoting Civil Society organizations and he had heralded the notion of the country's reunion." The statement added: "It is a grave loss to miss the wisdom of this great man and it is saddening to miss his patriotic voice at this critical moment." The Ministry of Culture paid Dammaj tributes in a press release describing Dammaj as a genius poet and pioneer activist. The statement read: "The late Ahmed Qasim Dammaj had led a colorful patriotic career and played an enlightening cultural role. Dammaj had made significant contribution to Yemen's modern culture and literature". The Ministry of Culture's statement continued: "Ahmed Qasim's ordeal during his detention as a hostage had inspired the genius novelist Zaid Moti'ea Dammaj, Ahmed's cousin, to compose his magnificent novel titled: "Al-Rahinah", which means hostage." Al-Rahina was translated into several languages and described as one of the best 100 novels in the 20th century. The late Ahmed Qasim was frequently referred to as the character hero of Al-Rahina.

The Ministry of Culture also held a mourning session in the Yemeni embassy in Cairo. The Minister of Culture, Marwan Dammaj, the son of the late Ahmed Qasim, received condolences from Arab diplomats, Egyptian and Arab writers and authors. The president of Arab Writers and

Authors, Dr Ali Aoqla Arsan, extended his own condolences and on behalf of Arab writers and intellectuals to Mr Marwan and Yemeni people on the death of Ahmed Qasim.

The highly respected poet Ahmed Qasim had led a terribly troubled life. He was born in 1939 in the village of Dhi el-Mahasin of al-Naqilain district of Asyani area in Ibb governorate. Five years later, 1944 he had been ruthlessly pulled out from his mother and family to be taken as a hostage by the official authority. He was held as a hostage along with 12 more boys of his family by the Imamate despotic regime that used to hold young boys of the prominent and influential sheikhs as hostages to ensure their loyalty. Ahmed's Qasim uncle, sheikh Moti'ea Dammaj had been a leading figure of the opposition movement against the regime of Imam Yahya Hameed al-Din. At that time Moti'ea moved to Aden to act against the Imamate's oppressive and theocratic ruling. The unfortunate boy Ahmed Qasim had to suffer for seven years as a hostage in Al-Qahira castle in the city of Taiz. Two boys out of the dozen who were held hostages had survived, Dammaj was one of them. At the meantime 16 men of the Dammaj family had been imprisoned in the Imamate regime's jails in Hajjah governorate, among them Ahmed's father, Sheikh Qasim Dammaj.

After Ahmed had been released as one of the youngest hostages, his uncle Moti'ea was able to commit him to a very strict teaching program aimed to enable him to compensate for the years he spent out of schooling. As a bright young man, Ahmed Qasim had early come to realize that the Imamate theocratic ruling was the grassroots of Yemen's problems and Yemen's long standing ordeal; therefore he desperately sought for political change. To this end, he engaged in political activities and trade unions.

In 1959 Ahmed Qasim Dammaj joined the Pan-Arab Nationalist Movement in Yemen in which he had been one of its prominent founders and outstanding leaders. Later on, he contributed to establishing the Revolutionary Democratic Party. As a zealous leftist young man, Dammaj was a member of a patriotic group that plotted a failed assassination attempt against the Imam Ahmed in the area of Al-Sokhnah of the Hodeida governorate. As a result Dammaj and his colleagues were subjected to a crackdown campaign by the Imamate authorities. Ahmed Qasim Dammaj contributed to creating the first clandestine trade union of the workers in the northern part of Yemen at that time. This was the Association of the Fourth Point where he had worked.

When the 26 September revolution broke out in 1962, he contributed actively and enthusiastically to the revolutionary change in different fields. He contributed along with Abdullah Al-Wusabi, Malik Al-Iryani and others to the establishment of the journal Al-Thawrah in the city of Taiz. He also contributed toward creating the national guards and his was among the first patriotic battalions that had managed to destroy the royalist forces' barracks in the city of Sa'ada. He was involved in fierce battles and injured for the first time in the area of Harf Sufyan. Dammaj was appointed as Secretary General of the premiership, to be the first person to hold this posit in Yemen in the post-revolution era. However, he decided to resign in protest against the government participation in the conference of Haradh that brought the revolutionists and royalists together to explore political reconciliation.

In the wake of the political coup on November 5, 1967 he was detained, then he was released and

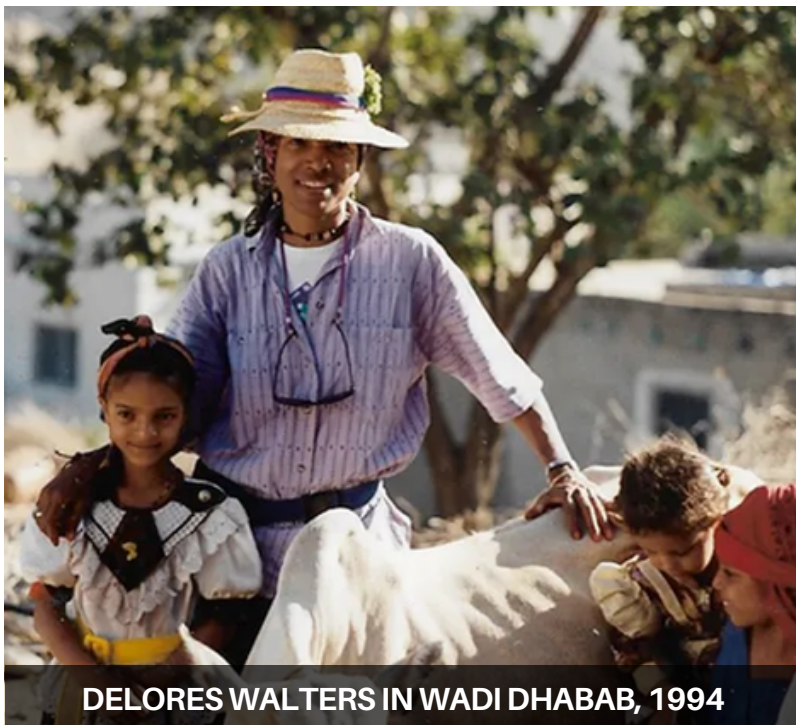
contributed to create the popular resistance that helped to ease the siege on Sanaa. Later on, he moved to Ibb governorate in order to lead the popular resistance. He was wounded for the second time in the region of Kuhlun Yarim. After that he was arrested and imprisoned for a long time by the authorities that carried out a coup in August 1968. Dammaj had contributed actively toward creating the Yemeni Journalist Syndicate, where he acted as the chairman of the preparatory committee. Most importantly, he contributed to the establishment of the Union of the Yemeni Writers and Authors, which was the first united organization to be created in the country prior to the Yemeni reunion in 1990. He became the second president of the union following Yemen's great poet, Abdullah Al-Baradduni. He would retain that post for three consecutive times due to his good performance and as he proved a consensus man enjoying the trust of all writers and authors.

Ahmed Qasim Dammaj had proved to be a creative poet by all accounts. His original poetical talent enabled him to pen dozens of poems that are classified as first class in modern Yemeni poetry. Regretfully, Dammaj's deep involvement in politics and his engagement in the trade unions' activities did not give enough time to be a prolific poet.

AIYS AFTER 40

REFLECTIONS ON THE HISTORY OF AIYS

The American Institute for Yemeni Studies (AIYS) celebrated its 40th anniversary in 2018. Founded in 1977, the first office in Ṣan‘ā’ was opened in 1978 under the directorship of Dr. Jon Mandaville. During its 40 years AIYS has supported American, other foreign and Yemeni researchers with fellowships and assistance for research permission through its Yemeni counterpart, the Center for Research and Studies.



DELORES WALTERS IN WADI DHABAB, 1994



DELORES WALTERS

FEBRUARY 13, 2018

I first went to Yemen in the summer of 1981 on a FLAS (Foreign Language and Area Studies) Fellowship to study spoken Arabic, having minored in Modern Standard Newspaper Arabic at NYU. My Arabic language study was in preparation for a doctoral dissertation fellowship in cultural anthropology funded by SSRC and Fulbright between 1982-84. Steven Caton, who was director of the Peace Corps in Sanaa, headed the language-training program, which included several Yemeni teachers. Peace Corps residents in Sanaa that year included American, Dutch, British and German volunteers. Steve introduced me to Leigh Douglas who was resident director of AIYS at the time.

It was quite a shock to learn later that Leigh Douglas was one of three men, including two British citizens, killed in Beirut in 1986 in retaliation for the U.S. bombing of Libya. Leigh had taken genuine interest in my research and was particularly helpful in insuring that Lee Maher, my partner at the time, would be able to accompany me when I returned to Yemen in 1982 to begin my field research.

He had made the introductions at the Yemen Center for Research & Studies (YCRS) to begin the process of obtaining residency and research clearance. AIYS and the resident directors were chiefly responsible for connecting Americans to the Yemeni research center and were especially helpful in that regard. Once introduced, the staff and director of YCRS, Dr. Abdul Aziz al-Maqalih, (also a literary scholar and poet) were remarkably helpful, kind and attentive. Lealan Swanson became resident director of AIYS early during our stay. Occasionally, Lee filled in for Lealan when the latter was away for short periods.



AIYS provided a wonderful venue for meeting and networking with other researchers, Americans -- early "pioneers" in Yemen, including, Najwa Adra and Dan Varisco, Sheila Carapico, Jon Swanson, Shelagh Weir, Cynthia Myntti, Huda Seif, and Barbara Croken. Some of these fellow researchers helped prior to our arrival in the country or afterwards during our transition. Among the other foreign nationals I met were Ursula Dreibold, Fr. Etienne Renaud

and the French researchers such as Jean J Lambert, all of whom were especially warm and welcoming.

One of those supportive pioneers was Tomas Gerholm, a Swedish anthropologist who wrote one of the earliest analyses of Yemeni hierarchical society in the modern era -- Market, Mosque and Mafraj. His untimely death in 1995 was also a sad memory. As my work would similarly focus on social hierarchy, particularly at the bottom of Yemen's intricate ranking system, Tomas and I spent many hours in the early days of my field research in discussion that proved extremely beneficial to my understanding of social relations. Yemeni sociologists we met initially -- Hamud al Oudi and particularly Abdo Ali Othman provided an invaluable understanding of Yemen's social hierarchy from an essential and indispensable Yemeni perspective.



When I finally found a place to carry out my 18 month-long research, I remember the young lads who I encountered in the Suq ad Dhabab, just south of Taizz, being highly amused upon reading in my research permission letter that my work would focus on the akhdam, an outcaste, African-identified group who lived in separate enclaves in

the region. I had already concluded that while I could have arranged daily visits to the akhdam shantytown in Sanaa without venturing farther afield, it was not the setting with multiple group interactions that I had envisioned. The shantytown had invariably been described as a heap of garbage making, resident participant-observation nearly impossible.

In Yemen, I was almost never taken for an American. Invariably, Yemenis wherever we traveled in the country presumed that because I must be of African descent and spoke Arabic that precluded my being a citizen of the United States. They also perceived an appropriate age difference between my partner Lee and myself therefore presumed that she was my mother despite the fact that Lee was fair skinned and I, especially in the sunny environs of Yemen, was very brown. Another assumption was that I was the sister of the boxer Muhammad Ali as Yemeni experience of African Americans was limited to such notables as the internationally renowned boxer. Thus Yemenis constructed our identities on their own cultural terms and according to their exposure to others via television most often powered by village generators.

We were a known and protected entity in the village of Wadi Dhabab, and that continued after we relocated in the town of 'Abs in the northern Tihama to complete our research agenda. The town, unlike the village, was more open and accessible to both 'Absi and non-'Absi residents. We attached ourselves to the clinic (mustashfa), which during the 1980s was operated by an international team of doctors and nurses, notably from Ethiopia and England. In that environment, we again achieved the status

of protected and highly regarded guests among our Yemeni neighbors.

AIYS was a major support financially and logistically through several subsequent research trips to Yemen, between 1994-1998. In the 1990s, the clinic facility in 'Abs, now the Maternal & Child Health Center, was run by the murshidat (literally health guides) who had been trained as midwives and as the primary care givers for mothers and children. Sudanese midwives were their teachers. My video, *Murshidat: Female Primary Health Care Workers Transforming Society in Yemen* (1999) focuses on these women. In addition to delivering babies and treating illnesses such as malaria, many of them routinely conducted home health visits in the market area (suq) where the social outcastes lived. These murshidat activists were thereby breaking down social barriers that would have rendered African-identified akhdam and formerly enslaved 'abid outside the delivery of health services, despite the official abolition of such stigmatized and marginalized status.

The screening debut of *Murshidat* took place in the AIYS mufraj in December 1998 with an audience that included AIYS hostel residents who were members of an ICD



(International Cooperation for Development) team from London, Namibia, Somalia and Zimbabwe. Others such as Basma al Qubayti, director of a non-profit training facility for girls in Sana'a, had assisted in research pertaining to the murshidat. Similarly, the murshidat, and their clients -- mothers and some fathers -- also viewed the completed video in the 'Abs clinic in December 1998. Ra'ufa Hassan, one of the first female journalists in Yemen, showed it to her Women's Studies class at Sanaa University. It was also presented to the American Embassy in Yemen's capital. The Murshidat video was well received and can be seen on YouTube. Steven Caton, professor and former director of the Center for Middle East Studies at Harvard, facilitated the acquisition of the video for one of the university's libraries.

AIYS has promoted the work of researchers in Yemen, providing financial, logistical and residential support (through its hostel) for four decades. In my experience, visiting scholars form a community thereby creating an invaluable resource for scholarly endeavors. It is crucial that AIYS continues to provide such a haven for researchers as their work will especially matter in the recovering environment beyond the current crisis.

NOHA SADEK SEPTEMBER 13, 2018

Since I landed in Sanaa for the first time on a brisk early morning with Ed Keall and four other members of the Canadian Mission of the Royal Ontario Museum in Zabīd, Yemen became the main focus of my research and AIYS played an important role in providing a reassuring base, administrative support as well as contacts with fellow researchers. Located near the Tourism office on Taḥrīr Square, AIYS in 1982 was a small house whose director, Leigh Douglas, gave us spartan but reassuring headquarters. Gazing then at AIYS's colourful qamariyas, I had little inkling that I would return to Yemen three years later for my Ph.D. thesis research on Rasulid architecture.

Thus, I deemed myself lucky to have been awarded the AIYS doctoral fellowship for 1985-86. I shrugged off objections voiced over the fellowship being given to a Canadian, and I spent most of my six-month research period in Ta'izz studying its magnificent Rasulid monuments. By then, AIYS had moved to a house on 26 September street but I did not reside there during my trips to Sanaa as I lived in Selma Al-Radi's house in ḥārat al-'Ajāmī, an alley named after the family that owned most of



the buildings in it, and whose major landmark was the French Centre for Yemeni Studies (CFEY). I subsequently returned to Yemen to continue work on Zabīd with the CAMROM, and with the help of local historian ‘Abd al-Raḥmān al-Ḥaḍramī I succeeded in mapping the town’s 86 mosques. Our common interest in Yemeni architecture made Selma and I decide to embark on a survey of Yemen’s painted mosques, for which we received an AIYS grant in 1993 that allowed us to hire a car and a driver that made travel to remote mountainous regions, where several of these incredible buildings were located, a lot easier.

Once more, my non-US citizen status was overlooked when I returned to Sanaa in January 1995 as Resident Director. By then, AIYS was located in the imposing Bayt al-A‘raj house in Ṣāfiyah, but unfortunately, the building’s great need for repair and a steep rent hike forced us to move AIYS to yet another location. The house of former waqf minister, ‘Alī al-Sammān, on al-Bawnīyah Street provided another temporary base until it was relocated afterwards to the nearby Bayt Hāshim.

Following its unification in 1990, Yemen attracted a new generation of scholars with outstanding research projects in different regions in addition to Sanaa, in the Tihama, Yāfi‘, Ḥaḍramawt, etc. The growth of AIYS’s erstwhile shoestring funding through different US bodies (largely USIA & CAORC) meant an increase in the number of fellowship grants to Americans as well as to Yemeni scholars. Liaison with Yemeni institutions (primarily GOAMM and YCRS), overseeing the AIYS translation series, holding lectures by resident and visiting



NOHA SADEK IN AIYS OFFICE IN BAYT-AL-SAMMAN, DECEMBER 1997



NOHA SADEK ON THE MOSQUE TRAIL IN ZABID (PHOTO BY ED KEALL)

scholars, coordinating fellowship applications for Yemeni researchers, co-preparing the setup of the Arabic language training with YLC, answering queries, the running of the hostel and the library: these were some of the many tasks that occupied my three-year tenure. Moreover, AIYS signed in 1995 an agreement with the government of the Netherlands to administer Dutch funding allotted for the restoration of the 16th century madrasa al-‘Āmirīyah in Radā’. Undertaken by the tireless Selma Al-Radi, this colossal project received an Aga Khan award in 2007.

I must add that it was also thrilling to witness the introduction of internet in Yemen in 1996, which needless to say, made communications more rapid despite its early glitches. I will conclude these random thoughts by stating that my administrative tasks, and no doubt those of my successors, were considerably facilitated by the great skills and good humour of Ria Ellis who was appointed Executive Director in the US in the same year I became Resident Director in Sanaa.

STEVE CATON MARCH 14, 2018



STEVE CATON (RIGHT) AND NAJWA ADRA IN AL-AHJUR, FEBRUARY, 1979



In its early days, AIYS seemed to operate on a shoe-string budget. (Perhaps its officers would maintain that it still does so today.) And so its first resident director Jon Mandaville had to be entrepreneurial to make ends meet, and one of his money-making schemes was to sell t-shirts that had an image and “American Institute for Yemeni Studies” printed on the front. I believe this was sometime in 1980. I bought one. I only could afford to buy one because I too had a hard time making ends meet on my meager fellowship. I imagine my student colleagues in AIYS were not much better off financially, and so I wonder how big a money-maker the t-shirts were in the end.

I've kept t-shirts over the years which I associate with different places I've been to, and this has amounted to quite a collection. When I rummage through my drawers to retrieve one, I pick a t-shirt that seems to fit my mood on that day. Even after they've gotten torn or faded, I continue to wear them, until I reluctantly consign their tatters to the scrap heap, where they have second lives as cleaning rags.



Until Dan Varisco put out the call for memories of AIYS on the anniversary of its founding. I asked myself whether that t-shirt from so long ago was still in my possession. I was relieved that it was, and not the worse for wear either because of the precautions I had taken with it. It is a Hanes cotton-polyester mix made in the USA, size XL46-48. (Why so large, I wonder?) It's gray (I don't recall whether this was the only color it came in or just the one I chose because of its elegance). On its front is the image Jon had chosen to symbolize AIYS, a qamariyyah or stained glass Yemeni window, ringed at the top with a half-inch black line and edged at the bottom with a slightly narrower one. The window design is white, simulating the white-plaster of the original,

though the panes of glass are not colored but gray, no doubt to keep the cost low. Underneath the window, on the side where the heart is, is clearly written in Arabic the title that can also be found on the left, American Institute for Yemeni Studies.

The choice of window design leaves me a bit puzzled now. The Star of David is on prominent display in the middle. As we all know, this is not an uncommon sight in Yemeni windows, and yet to be displayed on a t-shirt promoting an American research institute: did this not seem politically provocative? Or were these rhetorically more "innocent" times? The white on the window is also peeling off (it's an appliqué) which is no doubt another reason I stopped wearing it. Every time I washed it, the appliqué was more degraded until the window looked to be in ruins.

I don't want to make too much of the metaphor (or perhaps the synecdoche), but that t-shirt stands in for AIYS more than I could have imagined when I first bought it. A little worn. A little faded. Still provocative (perhaps more so than before). Retired to the bottom for safe-keeping until the day when it can function at full-strength again. Certainly not ready for the scrap heap. Its name emblazoned over the heart.

Note: Charles Schmitz has noted that the star on the AIYS t-shirt is actually 5-sided and not the star of David.

Steven C. Caton is Professor of Anthropology at Harvard University. His first book was Peaks of Yemen I Summon: Poetry as Cultural Practice in a North Yemeni Tribe (1993) and he has also written Yemen Chronicle: An Anthropology of War and Mediation (2006).

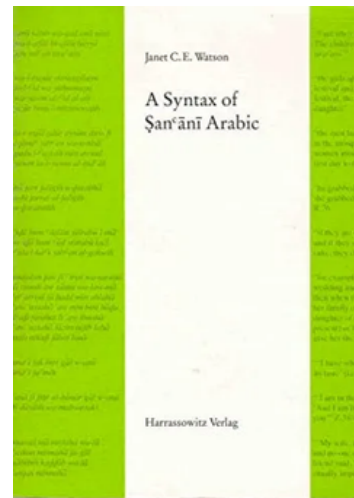
JANET WATSON

MARCH 3, 2018

Editor's Note: Dr. Janet Watson is Leadership Chair for Language at Leeds University. Her main research interests lie in the documentation of Modern South Arabian languages and modern Arabic dialects, with particular focus on theoretical phonological and morphological approaches to language varieties spoken within the south-western Arabian Peninsula. Since 2006, she has been documenting dialects of Mehri, one of six endangered Modern South Arabian languages spoken in the far south of the Arabian Peninsula. She has written three books on Ṣan'ānī dialect.



I was at AIYS between November 1985 and February 1987. The resident director at the time was Paul Martin, who lived in the AIYS building near the hospital with his wife Leila.



Later he was replaced by Jeff Meissner. I tried to get AIYS sponsorship in 2008 when I began to work on the Mehri spoken in al-Mahra, but research sponsorship was becoming difficult to obtain at that time.

I remember taking a taxi from the airport with the Hungarian Ambassador. I had flown with Aeroflot. The building was clean and traditional, and everything I needed was supplied. Once the AIYS building moved to a more traditional building near al-Gā', I remember wishing I had arrived later to Yemen. I loved that building.

I remember thinking years before I went to Yemen that I had travelled widely, but that what I would really like to do would be travel into the past. For me, going to Yemen in the 1980s was like travelling into the past. Working in Raymah at a time when there was no electricity and water had to be fetched, I remember looking up into the sky at night and seeing stars ripe for picking, like apples. I will never forget that sense of awe, and will always hope that the sight of a black, black sky with sharp, huge stars may return.



JANET WATSON AT A BOOK LAUNCH IN YEMEN IN JULY, 2002

I remember meeting Jean Lambert and talking about music in Yemen. I had recorded women singing in the mountains by al-Jabin in Raymah and he was interested in the material. I went to the YCRS with Noha Sadek, who was also staying at AIYS. I visited her at the mosque in Taizz several months later. Tim Mackintosh-Smith first introduced me to AIYS when I wrote to him from SOAS in London. He was instrumental in my research then and continued to be for all the time I worked on Yemeni Arabic, and later on Yemeni Mehri. Selma al-Radi I met in 1986.

It is essential to show our Yemeni colleagues, both academic and non-academic, that we care and that we have not forgotten them or the country that helped our careers. I have colleagues in al-Mahrah and Ibb now who have not received salaries

for almost 2 years. I receive whatsapp messages saying they have had to sell their gold, or their wife's gold, in order to buy food. The world and its media have erected an iron shield between it and what is happening in Yemen. We cannot do the same.



DAN VARISCO APRIL 26, 2018

In early 1978 I arrived in Yemen to conduct ethnographic fieldwork on water allocation and springfed irrigation in the Yemen Arab Republic. Najwa Adra, my wife, would also be carrying out her dissertation research on the semiotics of Yemeni dance. I had a Fulbright-Hayes dissertation grant and Najwa had a National Science Foundation grant, so between the two of us we managed to support ourselves for a year and a half in the field. On the way to Yemen we had an unintended stop over in Egypt when our connecting Yemenia flight decided to leave three hours early from Cairo. When we finally arrived in Sanaa, we were met at the airport by a family friend who had an apartment overlooking Tahrir Square. Soon

we found a temporary place to stay with a Yemeni family, while waiting for clearance and looking for an appropriate field site.



DAN VARISCO IN AL-AHJUR, 1978

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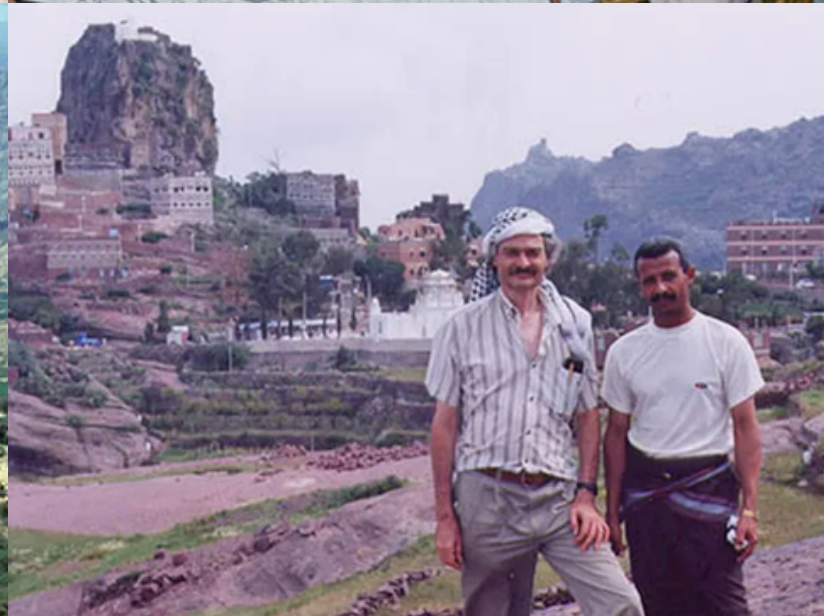
three hours early from Cairo. When we finally arrived in Sanaa, we were met at the airport by a family friend who had an apartment overlooking Tahrir Square. Soon we found a temporary place to stay with a Yemeni family, while waiting for clearance and looking for an appropriate field site.

This was before AIYS had officially started, but the U.S. Embassy Cultural Affairs Officer Marjorie Ransom helped us through the process of getting permission to do our research and we were put under the umbrella of the Yemen Center for Studies and Research. On the way to Yemen we had stopped over in London and had a chance to visit Prof. R. B. Serjeant at Cambridge, where we also saw Martha Mundy at work on her thesis about irrigation in Wadi Dhahr. In Sanaa we were privileged to meet Qadi Ismail al-Akwa', one of Yemen's most prolific modern scholars. One of our dearest friends was Père Etienne Renaud, who had a great love for Yemen and contributed to the study of Zaydi law.

In a couple of months we found our site, the breathtakingly beautiful valley of al-Ahjur, a headwater of Wadi Surdud. This had a spring line with allocation from cisterns into an extensive terrace network of agricultural plots. We settled in a room in the country house of our host, Abdullah 'Abd al-Qadir, and were within easy walking distance of several villages. I spent many afternoons in Abdullah's afternoon qat chew, where local matters were discussed, an anthropologist dream time. Najwa and I can never repay the kindness of the people we met in al-Ahjur; they treated us as guests and were very patient with our questions.

We met Jon Mandaville and his family when he started as the first resident director of AIYS in Sanaa. Jon invited Najwa and myself on a vacation trip to the Tihāma, where I have vivid memories of a night spent on the beach under the palms, hearing the gently lapping waves, at Khawkha. In the 1980s I returned to Yemen many times as a development consultant and to do manuscript research in the Western Library of the Great Mosque. The small library room (the manuscripts were kept elsewhere) was run by two elderly gentleman, one of whom was almost deaf. His conversations on the telephone were at times quite hilarious. It was here that I first met the Yemeni historian Muhammad Jazm and we soon became close friends.

On my trips to Yemen I always stopped by AIYS, which changed buildings regularly, and was pleased to meet each new director and wave of researchers. In 1983, while I was starting an ARCE Fellowship in Cairo, I came to Yemen to write up the final draft of the USAID Social and Institutional Profile of Yemen. The AIYS President at the time, Manfred “Kurt” Wenner, had solicited articles from a number of scholars, but these had to be merged and edited into the kind of document that USAID needed. The anthropologist Barbara Pillsbury joined me for a marathon writing session and the result was a thorough analysis of the development context of Yemen as of 1983.



CHARLES SCHMITZ

APRIL 2, 2018

I was lucky to arrive in Yemen during the optimistic period that followed unification. By 1993, Ali Salem al-Baydh had already absconded in Aden and the expulsion of Yemeni laborers from Saudi Arabia took a toll on the economy, but there was still a euphoria for the new liberal era.

At the time, AIYS in Safiya Shimaliya hosted a score of prominent researchers headed by Sheila Carapico. Sheila was hard at work on Civil Society composed on a laptop with no screen—as I remember, someone had rigged a big dusty desktop monitor to make do. Iris Glosemeyer meticulously collected newspaper articles on every prominent Yemeni political family and could recite the names of the mothers of the Members of Parliament, as well as their sons and granddaughters, by heart. Anna Wuerth was a regular fixture in family court and the court of AIYS's mafraj gatherings. Eng Seng Ho appeared occasionally in from the Hadhramawt to boil lobsters (it took a long time in Sanaa's high altitude) or fix a laptop. Resident Director David Warburton somehow managed to keep the place running. These scholars' guidance and support were critical to my research in Yemen, and my gratitude to them and to AIYS led me to later serve AIYS in the hopes of providing a new generation of researchers the same supportive experience in Yemen.

I took up residence in al-Hawta, Lahj, to observe the reestablishment of property rights in agricultural land. Though completely rudderless, the Yemeni Socialist Party still controlled the south.

Those with foresight in Lahj at the time were the Islahi activists in the rebuilt Ministry of Religious Endowments who were well prepared for their post-war reign of terror in al-Hauta. For comic relief, I would join the resident Abdali clan members whose stories of the socialist years in al-Hawta resembled Garcia Marquez's surrealism. One of the Sultan's relatives spent four years locked inside his house before finally emerging to join the socialist experiment in progress. My days in al-Hauta were interrupted by the Seventy Days War of 1994. Though we all had hoped the daily peace demonstrations would prevail, deployment of forces along the former border foreshadowed a different outcome. I flew out of Yemen seated on the rear door of a C-130.

By the time I returned to Yemen in 2001, AIYS had grown significantly thanks to Sheila Carapico and Mac Gibson's work in the early nineties. AIYS indeed had operated on a shoestring for its early history (see Steve Caton's t-shirts), but tired of running AIYS with student help from her office at the University of Richmond, Sheila applied for new grants that allowed AIYS to hire professional staff. In 1996 AIYS under Mac



CHARLES SCHMITZ IN SANAA

under Mac Gibson hired its first executive director, Ria Ellis, who ran AIYS from her palatial home office in Ardmore, PA. Ria and her assistant, Joan Reilly, not only administered an expanded AIYS but also produced a spree of new publications, including much of the translations series by Lucine Taminian and Noha Sadek and Sam Leibhaber's *Diwan of Hajj Dakon*. In the early 2000s under Tom Stevenson's watch, AIYS landed a Middle East Partnership Initiative grant for a permanent residence. Hired as resident director in 2000, Chris Edens undertook the arduous task of finding a permanent building. Chris not only found a well located and suitable building, but also oversaw its substantial reconstruction and the relocation of AIYS from the Bayt al-Hashem location.

By the time Mac Gibson asked if I would consider leading AIYS in late 2004, AIYS was set to enjoy its most expansive period. The Council of American Overseas Research Centers (CAORC), of which AIYS is a member, ran the Critical Languages Program and assigned AIYS the task of creating a program for Arabic students. In the mid-2000s, AIYS built a successful language program and had plans to expand the footprint of the new building to include additional space for students. The foundation for the new hostel was built and AIYS readied for increasing numbers of new students of Arabic, when al-Qaeda's attack on the US Embassy in September 2008 abruptly ended AIYS' expansion plans. In the new era of security restrictions, no students or researchers could come to Yemen on Federal grants; Federal money could be used only outside of the U.S. and Yemen. Though implausible, some AIYS grantees came up with ingenious ways to work on Yemen without setting foot in the country. Nancy Um spent time in Europe looking at colonial archives that addressed trade in Mokha, and Sam Leibhaber set up camp in Salala, Oman to study Yemen's Mahran language. The new restrictions closed AIYS' language program and severely reduced the number of researchers arriving in Sanaa.

Stephen Steinbeiser arrived in 2009 to relieve Chris Edens and stabilize AIYS under the new security restrictions. Stephen managed to rework the foundation in the back of AIYS designed for student rooms into a beautiful addition to the main building. Stephen also succeeded in cultivating a vibrant research environment despite the restrictions. He added a series of lectures by Yemeni fellows of AIYS grants



and worked with Yemeni officials on the sticks project (translation of Himyaritic inscriptions on wood sticks) as well as plans for rebuilding the tower at Sanaa Military Museum for a new children's museum.

Stephen was just feeling settled in Sanaa when the protests of the Arab Spring erupted. The AIYS building was close to the battle lines separating Ali Muhsin's troops from Ali Abdallah Saleh's, and Stephen had to use a rear exit to stay out of the line of fire. Nevertheless, the Institute remained open and several journalists arrived to cover the historic events. There were even Yemeni scholars who used the library throughout the tumultuous summer of 2010.

The installation of the Hadi government seemed to open a route to a new renaissance. Yemen's mediated approach contrasted with the devastating wars in Libya and Syria, so the National Dialogue Conference attracted attention from across the globe. However, by my last visit to Yemen in the summer of 2013, underlying tensions were clear. The security situation deteriorated as well as the economy, and the Hadi government proved incapable of managing any of the new challenges facing Yemen.

Meanwhile, AIYS saw the retirement of Ria Ellis and a quick move for our main office to Boston University before landing in Washington DC under CAORC's care. When Dan Varisco relieved me in 2014, his first task was to find a new resident director who was not a US citizen. AIYS was very fortunate to find Dr. Salwa Dammaj.

AIYS still runs a small grant competition for Yemeni scholars, keeping a window open for future research in Yemen. Over seventy Yemeni researchers completed applications for the 2018 grant cycle. Sadly, only a fraction will receive support, but donations to enhance Yemen's future research can be made to the Abdulkarim Al-Eryani Scholarship Fund on the AIYS website.



Research Institute in Yemen
 Steering Committee Meeting
 August 8, 1977

AGENDA

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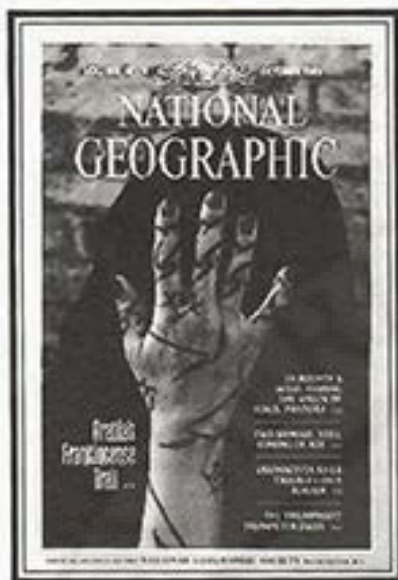
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FROM THE ARCHIVES

A Trip Down Memory Lane

Exploring the Rich History and Culture of Yemen

The American Institute for Yemeni Studies works to advance Yemeni Studies and encourage a new generation of scholars, but also to preserve the work of previous researchers, authors, and leaders in the field. Over the years, AIYS, has produced literature and saved texts regarding Yemen, its culture, and documents related to the creation of the institute and we believe it is our responsibility to continue to preserve and share them with our readers. Please enjoy a look into our archives.



NATIONAL GEOGRAPHIC AND YEMEN

Over the years one of the most accessible ways to travel to foreign places and areas close to home has been **National Geographic**, published by the National Geographic Society in Washington since the beginning of the century. There have been many articles on the Middle East, including more than a handful on Yemen and Southern Arabia. Below is a sampling of some of the article with abstracts of what you can expect to find. For each article basic information is provided on the (1) author, (2) circumstances and date of trip, (3) maps, (4) photographs, and a (5) quotable quote. While the descriptive content is usually on a popular level, it can nevertheless provide useful information (especially in earlier issues). Yet, no doubt the most important documentation is the photographic record for which the society has long been justly famed.

Most libraries have back copies of **National Geographic** and it can be most rewarding to take a day looking at Yemen through the eyes of travelers who have made the trip before.

△Abercrombie, Thomas J. (1964) "Behind the Veil in Troubled Yemen," 125 (3): 403-445.

- (1) The author is a **National Geographic** staff writer.
- (2) The author visited North Yemen not

long after the 1962 revolution and also made a film about his trip.

- (3) On p. 406 there is a map of Yemen.
- (4) Photographs of people in Şan'ā', Ma'rib, qā'chewing, President Sallāl, Wadi Dāhr, well near Dhamār, clepsydra, Ta'izz, Mocha and Hodeida.

(5) "A man's dagger belt is a status symbol. Sultan Fadhl's belt, I noted, served him as a cosmetic kit, lunch box, hip pocket, and briefcase as well." (pp. 417,421)

△Abercrombie, Thomas J. (1985) "Arabia's Frankincense Trail," 168 (4):475-513.

(2) The author retraces the route of the frankincense trail, beginning in Oman, traveling through Yemen, and then up the Red Sea coast of Saudi Arabia to Jordan.

(3) On p. 484 there is a historical map of the frankincense trade route around A.D. 100 and a regional geographic map of the Arabian Peninsula.

(4) Photographs by Lynn Abercrombie include shots of the following: mud-brick architecture, myrrh and frankincense trees, hamlets, native people and costumes, a Nabataean mausoleum, camel caravans along the Frankincense trail.

(5) "Across the Roman world incense perfumed cremation rites. Nero, it was said, lavished the equivalent of a year's Arabian production on the funeral of his consort Poppaea. To the Magi who bore gifts to the Christ child, frankincense symbolized divinity, an offering on a par with gold and myrrh, another Arabian incense also prized for medicine. A darker, richer aromatic, myrrh perfumed the royal mummies of Egypt and was a main ingredient specified by the Old Testament in the sacred anointing oil of

the Jews." (p.483).

△Eilts, Hermann F. (1957) "Along the Storied Incense Roads of Aden," 111:230-254.

(1) Hermann F. Eilts was a United States Consul at Aden 1951-1953.

(2) Traveled along what the British called "the Great Circuit" along the 1,500-mile journey from Aden up to Veshbum, northwestward to Beihan Qasb, across to the Wadi Ḥaḍramaut, south to Mukallā, and back down the coast to the colony. (p.235).

(3) On pp.234-235 there are maps of the author's route through the Aden Protectorate.

(4) Photos by Brian Brake, Magnum, include shots of the following: Bedouin cameleer, Mukallā boatman with U-shaped scabbard, date farmers, Sultan of Lahj, Kathīri Palace in Sa'yūn, Shibām City with its gleaming whitewashed mud walls.

(5) "Yet, after all, I had just been journeying in a long circuit through a land itself still half asleep, destined to wake soon from the slumber of centuries, but today still somnolent. As a tribesman, holding in his hands a fragment from the ruins of Qohlan, once said to his Western friend: 'We Arabs live in an ancient house, and it has fallen on us. Now we lie helpless under the weight of its stones. You must tunnel down to us and open a door for us, so that we may pass out into the daylight and build our house anew.'"

△Grove, Noel (1979) "North Yemen," 156 (2):244-269.

- (1) Noel Grove is a staff writer.
- (2) Traveled throughout the north, including a trip to Şa'da.
- (3) General map on p. 250 with histori-

Bulletin of the American Institute for Yemeni Studies

cal maps of South Arabia for 950 BC, AD 630 and AD 1904 on p. 251.

(4) Photographs by Steve Raymer. Most of the photographs are of people, but there are general scenes near Dhamār, Ma'rib and Wadi Ḍahr.

(5) "With Jon Mandaville [Editor's Note: Jon was AIYS Resident director at the time] I headed north again. Two hundred kilometers from Sana on an open stretch of highway, a gray pickup ahead of us suddenly turned sideways and stopped. Two of the three young men inside jumped out and leveled the familiar AK-47's at us... They wanted our car, a rugged new four-wheel drive vehicle, but we refused to get out... Clearly confused by our stubbornness, they grabbed for a cooler of food from the rear seat, but Jon held onto it, while protesting in Arabic: 'Who are you? These things belong to us.'" (p.260)

♣Moser, Charles (1917) "The Flower of Paradise": The Part Which Khat Plays in the Life of the Yemen Arab," 32:173-186.

(1) Charles Moser was formerly an American Consul in Aden.

(2) Aden and a trip up to Ṣan'a'.

(3) Mapp. 181 "Outline Map of Arabia": Map of the entire Arabian Peninsula.

(4) Ten photographs by Moser: *q ā t* auction, *q ā t* chewers, caravans, marketplace.

(5) "When the European is weary he calls for alcohol to revive him; when he is joyful he takes wine, that he may have more joy. In like manner the Chinese woosh his "white lady," the poppy flower, the Indian chews bhang, and the West African seeds surcease in Kola. Khat is more to the Yemen Arab than any of these to its devotees. It is no narcotic wooing sleep, but a stimulant, like alcohol. Unlike alcohol, it conceals no demon, but a fairy. The khat eater will tell you that when he follows this fairy it takes him into regions overlooking paradise. He calls the plant the "flower of paradise"." (p.173).

♣Swayne, H.G.C. (1935) "The Rock of Aden: The Volcanic Mountain Fortress, on the Sea Route from the Suez to India, Assumes New Importance," 68:723-742.

(1) H.G.C. Swayne, travel-writer and British resident of Aden, and officer in British armed forces.

(2) Swayne traveled around the "Rock of Aden", including the Aden Peninsula.

(3) On p. 726 is a map of the Aden Protectorate: Gulf of Aden, Little Aden, Aden Peninsula and Volcanic Aden.

(4) Photographs by Walter Bosshard, Herford Tynes Cowling, Charles K. Moser, Alex Stocker, Merl La Voy, Addison E. Southard, Maynard Owen Williams, and Col. H.G.C. Swayne include shots of the following: Gulf of Aden, market with coffee shops and pottery stores, shipping, a seven-man power roller smooths Aden's streets with statue of Queen Victoria in the background, volcanic peaks, camels pulling salt trains and reservoir tanks for rain-water.

(5) "Well enough does the rock deserve the description given it by Kipling:

*"Be 'old, acrowd upon the beam
And 'umped above the sea, appears
Old Aden, like a barrick stove
That no-one's lit, for years an' years"*

The sun-saturated barren rock seems to suck the life and moisture from the human bodies. In 20 square miles of brown precipices and patches of sandy plain grow only a few trees, no grass, and one important flower, the Aden lily, found in remote rock crevices." (p.723).

♣van der Meulen, D. (1932) "Into Burning Hadhramaut: The Arab Land of Frankincense and Myrrh, Ever a Lode-stone of Western Exploration," 62:387-429.

(1) David van der Meulen was a former charge d'affaires for the Netherlands at Jidda. In April 1931, with Dr. H. von Wissmann, he traveled to the Ḥaḍramaut at the behest of the government of the

Netherlands to report on the political and economic conditions of the region and to contribute to the scientific knowledge of the land.

(2) They sailed from Aden to Mukallā, and then by caravan to the interior.

(3) Large map of Arabia and the Wadi Ḥaḍramaut on p.389.

(4) 32 photos from D. van der Meulen and H. von Wissmann, mainly architecture and landscape. Includes photo by Charles K. Moser of a frankincense tree and aerial photos by the Royal Air Force.

(5) "Finally the last wadi bank was scaled and we came out onto the jol. The endless plateau of rock, stands out against the far horizon. Here there was practically no vegetation and no water at all; the plain is covered with sharp metallic stones, through which the camel-path runs like a shining ribbon. For centuries the calloused pads of tens of thousands of camels have been set down on this same narrow path, so that its gleaming, polished strip affords more striking evidence of the land's antiquity than is found in its partly buried ruins." (p.397)

♣Villiers, Alan (1948) "Sailing with Sinbad's Sons," 94:675-688.

(1) Alan Villiers was an Australian journalist and during the war a commander in the Royal Navy.

(2) Sailed in a dhow around the Arabian Peninsula from the Red Sea to Aden, Mukallā, Oman, Muscat, the Persian Gulf and finally Kuwait. The journey also includes a trip along the East Coast of Africa to Zanzibar.

(3) On p.678 a large map of East Africa and the Arabian Sea display the sailing route of the author.

(4) All photos by the author: dhow, lateen sail, crew members at work and rest.

(5) "Though I suffered injury, hunger, dysentery, and malaria during my years in dhows, I would not trade the experience for a berth in the *Queen Elizabeth*." (p.688).

♣Compiled by D. Robbins

THANK YOU TO OUR READERS

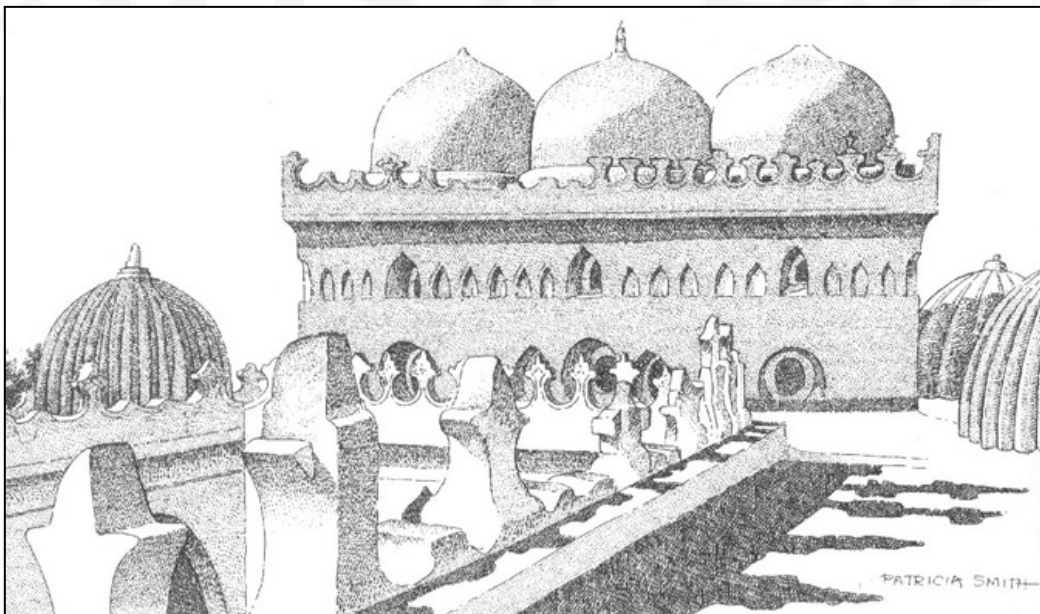
As this is our retrospective edition, we've reflected on those who support us, and we wanted to say thank you.

The American Institute for Yemeni Studies is an institution which has worked hard to promote and share Yemeni Studies with as many people as possible and worked to keep information as accessible as possible. The Yemen Update has gone through many changes over the years and looks very different from the original print newsletter that was started in 1979, which we are lucky to have some copies of in our archive. Over the years and under different editors, the Yemen Update has evolved, changed formats, and made improvements.

We appreciate all those who have encouraged us through the years and those who are just joining us. Our goal was, and will continue to be, to promote research on Yemeni Studies and to share the information that we have to everyone who wants it. We are thankful to be able to share so much information on our website for free and to have the opportunity to engage with so many of you.

We've begun to add more benefits to our membership as another way to say thank you, which includes our members-only webinars, which began in April of 2023, and we continue to work to add more benefits for members and non-members to take advantage of.

We hope that you continue to enjoy what we share with you and that you take advantage of our resources and our fellowships. As we move forward, we have many exciting plans that we are working on and are excited to bring to you. Here's to another renovation of the Yemen Update and a huge thank you to our members, both individual and institutional. If you'd like to become a member, please visit our [website](#) or contact the [AIYS Director](#) if you have any questions.



Artwork created by Patricia Smith