**The Aramaic Translation in the Yemenite Synagogue**

**Professor Aharon Gaimani**

**Bar Ilan University**

The purpose of this presentation is to examine the place of Aramaic translation in the synagogue in ancient times, the process of ceasing its reading in Eastern Jewish communities, and its preservation among Yemenite Jews, and the factors that led to this. These processes will be shown and supported by historical and halakhic sources.

In our time, Yemenite Jews are the only community which continues this tradition lasting thousands of years, of keeping Targum Onkelos, the Aramaic translation of the Torah, in the synagogue. The presentation will be accompanied by three short films demonstrating the Yemenite reading at a Bar Mitzvah celebration.

**Similarities and Differences between Jewish and Muslim Yemenite Women in their Folk Songs**

**Benny Gamlieli**

**Senior Tour Guide and Lecturer**

Yemenite women’s songs dating from this period are based on early traditions in the Yemen, long before the advent of Islam.

The songs were passed down from mother to daughter, and from generation to generation as an oral tradition. The songs are simple, easily absorbed and suit to everyone, unlike written poetry Neither the Jewish nor the Arab women were literate.

The songs are common to all women, both Jewish and Arab, and rise over and above religious and ethnic differences. Jewish and Arab women sang and created the same types of songs, in the same language, and this indicates their solidarity as women, irrespective of their religion.

Despite their religious divide, they shared celebrations and pain and cried in each other’s arms. Indeed, in mixed communities, Arab motifs entered Jewish songs, and vice-versa.

**The Collector of my Culture: Professor Michael M. Cernea’s Collection of Yemenite Jewelry and Metalworks**

**Dr. Carmella Abdar**

**Achva Academic College**

Professor Cernea, a Romanian Jew who immigrated to the United States in 1974, worked for the World Bank as a senior sociologist and advisor to international organizations. As part of this work, he spent much time in Yemen between 1998 and 2004. His collection of some 500 pieces of jewelry is of considerable importance, both because it contains multiple versions of the same types of object, and because it contains objects made by Jewish jewelers for both Jews and Muslims. The items in his collection provide subject matter for research in many different directions, including cross-sections of time, place or craftspeople, and styles unique to specific areas or specific jewelers, as well as permitting a comparison between works created for Jews and those created for Muslims. In this lecture I will present examples of all of these variants.

**The Jewish Remnant of Yemen (1962–2017) – a Community on the Verge of Assimilation**

**Dr. Danny Bar-Ma’oz**

**Author and Historian**

With the establishment of the State of Israel, the Jewish Diaspora of Yemen came to an end, except for a few hundred souls who chose to remain in their land of exile. Those who remained lived in the villages of northern Yemen, conducted a peaceful life, enjoyed freedom of religion, suffered no discrimination and enjoyed personal safety by virtue of their status as protected persons of the state. Many made a livelihood as skilled craftsmen and, as in the past, their work as silversmiths, blacksmiths, and leather workers gained a reputation among Muslims.

However, the threat of assimilation hovered over the Jewish remnant, and especially over the Jewish women. The interconnected Jewish society of the past became small fragments of scattered communities, dispersed among the greater Muslim masses.

These circumstances brought about the unexpected phenomenon of voluntary Islamization. Some twenty cases of Jewish women who converted to Islam were recorded at the end of the 1970s and during the 1980s. Another interesting phenomenon is connected to this disturbing trend, whereby many of those who made-up the Jewish remnant began to develop bonds of love for the land of their birth and chose to remain living there – some even to this very day.

This lecture will deal with the nature of relations between members of the Jewish minority and their Muslim neighbors, shedding light on the severity of the phenomenon described above.

**Integrating Yemenite Culture and Customs into Judaic Studies**

**Dr. Dawn Drora Arussy**

**Stern College, Yeshiva University**

Much of the focus in Jewish schools across the US and Canada is on Ashkenazi laws, customs and cultures often neglecting any other Jewish heritage. Because it is important for today’s global student to appreciate the rich and colorful diversity that exists within Jewish life, media-based curricular supplements will be presented to highlight some unique customs of Yemenite Jews as they pertain to particular holidays or life cycle events. Each short media clip is supported by a teacher’s guide and suggested activities.

**Diarna as a Research Tool**

**Ezra (Eddie) Ashkenazie and Jason Guberman**

**American Sephardi Federation**

Diarna (דיארנא ديارنا “Our homes” in Judeo-Arabic), The Geo-Museum of North African and Middle Eastern Jewish Life, is working to digitally preserve the physical remnants of Jewish history throughout the region. We are in a race against time to capture site data and record place-based oral histories before even the memories of these communities are lost. Diarna pioneers the synthesis of digital-mapping technology, traditional scholarship, and field research, as well as a trove of multimedia documentation. This synthesis allows us to provide a virtual presence and guarantee untrammeled access to Jewish historical sites lest they be forgotten or erased. This presentation will highlight a number of digital geo-exhibits.

**Analysis of Tombstones from Al-Ma'ala Cemetery found in the Diarna Photographic Archive**

**Ezra (Eddie) Ashkenazie**

**Yeshiva University**

Historically, there were four cemeteries in the port city of Aden. In the photographic database of the Diarna Geo-Museum of North African and Middle Eastern Jewish Life there is a collection of photos from a 2014 research expedition to Aden. Included in this collection are about two dozen photographs of tombstones from the Al-Ma’ala cemetery. These tombstones have yet to be analyzed for their content in a thorough and comprehensive way. It is my contention that a thorough analysis of the tombstones found in the Diarna photographic collection, while perhaps not sufficient to form a representative sample, will offer insights that can be used to learn more about Aden’s Jewish community, Yemeni Jewish communities more generally, and about Jewish communities in other British colonies.

**Customs accompanying a Woman after Childbirth in Yemen in Jewish and Muslim Society**

**Ester Muchawsky-Schnapper**

**Senior Curator Emerita, The Israel Museum**

Special care accompanied women after childbirth in Yemen, in Jewish as well as Muslim society. This was expressed in the physical care given to the new mother, as well as in the customs surrounding her in the weeks following the birth. It included hosting guests in her honor and appreciation and decorating the house with symbolically meaningful objects. Reasons for these elaborate customs will be given.

A comparative study based mainly on oral information received through ethnographic fieldwork, but also on the analysis of written texts on the subject, will show the similarities and differences in the customs of both societies in the 20th century, and what concerns Jewish-Yemenite society: their disappearance in Israel.

**Ethnic Burlesque in Yemeni Arabic Humorous Poetry**

**Dr. Mark S. Wagner**

**Louisiana State University**

A sizeable corpus of humorous Arabic poetry, much of it written in dialect rather than classical Arabic, spans the period from the 18th-century to the present. Much belongs to a genre called “*mujun*” (licentious poetry), a style marked by obscenity and an irreverent attitude that fell out of favor during the Nahda (the nineteenth century Arab “Renaissance”).

As Yemen’s ethnic minority *par excellence*, Jews seem to have been an intrinsically funny topic for such poems. In my presentation I will contextualize the figure of the Jew in humorous Arabic poetry from Yemen within two broader frameworks. First, I view the newfound attention to different and competing groups of people in 18th-century Yemen as a product of rapid historical changes during what art historian Nancy Um calls Yemen’s “Age of Coffee.” I will also situate this material within the context of ethnic humor, broadly defined. The question of whether, and to what extent, jokes made at the expense of an inferior either reinforce or subvert social norms, has been widely discussed in Classics, Medieval and Renaissance studies, and early modern European intellectual history.

**Kaab al-Habâr: Early Contribution to the Construction of Islam**

**Dr. Hamid Alawadhi**

**Point Park University**

Several writings have dealt with Kaab al-Habâr, and he has received a great deal of interest from Arab and Jewish researchers alike.

This presentation provides additional information to the biography of this important scholar and a new analysis. It also tries to make Kaab’s early contributions a way to consider the relationship between religions and the extent of their mutual influences at different points of time. By also approaching the extent of his added value to Islam in terms of interpretation, it may help to close some gaps in the knowledge about that personality as presented by previous studies.

The study also aims at exploring a new track to understand this relationship and how to build on it rationally to establish an objective dialogue between religions on the basis of positive historical acquis.

**Imam al-Nasir and the Jews of Yemen, 1837-1840**

**Dr. Menashe Anzi**

**Ben-Gurion University**

This presentation focuses on the relationship between the Imam Al-Nasir, who ruled Yemen in 1837-1840, and the Jews of Yemen, by means of a comparative study of Muslim and Jewish sources. Re-examination of the chronicles and documents of the period, both those published and those still in manuscript form, will permit a more accurate understanding of Al-Nasir’s kingdom, his murder and the intertwined history of Muslims and Jews in Yemen.

This paper is based on the arguments of Yosef Tobi and Ahmad Dallal, and proposes a more detailed description of the murder of the Imam Al-Nasir according to Judeo-Arabic letters. The description is similar to what appears in the chronicle on the history of Yemen in the nineteenth century (حوليات اليمنية) and adds some important details.

On the other hand, the relationship between the Imam and the Jews will be reexamined in light of the Muslim chronicles and the broad political context of the struggle between various groups in Yemen, as described by Bernard Haykel.

***Dhimma Space -* The Protection Relationship as a Socio-political ‘Field’**

**Kerstin Hünefeld**

**Freie Universität Berlin**

The relationship between Imam Yaḥyā Ḥamīd al-Dīn and the Jews of Ṣanʿāʾ was determined by the rule of law and the practical application of Sharia law, which includes Dhimma law and constitutes the theoretical foundation of legitimate Islamic rule.

Conceptualizing the protection relationship (Dhimma) as a socio-political ‘space’ produced (Lefebvre) by the actions of the players (Jews and Muslims) involved, and as a ‘field’ that reproduces itself with a ‘structuring structure’ (Bourdieu) helps detect aspects hidden in a bilateral vision of the protection relationship that focuses merely on the ‘good’ or ‘bad’ treatment of the protected minority by the ruler.

I suggest that this socio-political and legal construct in which Dhimmis were expected to take a subordinate, albeit legally secure, position, was steadily reproduced by the actors concerned, to affirm the postulated political order and the legitimacy of the Imam. I explain the concept of *Dhimma Space*, a concept that not only visualizes power relations but also the interplay of theory and practice and provide some insight into the shared cultural values or socio-political game rules that are applied and embodied by both Muslims and Jews to successfully navigate this space.

**Women’s Status and the Yemenite Jewish Community in Light of the Rabbinical Court Records of Sana'a in the 18th-Century**

**Dr. Liliane Vana**

**Free University of Brussels**

The registers of the rabbinic courts (*pinqesey beyt din* = PBD) of any Jewish community are an important and valuable source for researchers and constitute one of the multiple windows that allow them to penetrate into the life of the said community. The Rabbinical Court *Records of Sana'a, Yemen, Jewish Community in the 18th-Century* are a particularly interesting example that provides rich information on the Jewish life of this city and on the women of the community. Here, women are involved in religious and economic life, in real estate and commercial transactions of all kinds, and they are sometimes in contact with the Muslim society. Women carry out various types of work, in addition to so-called "feminine" work such as weaving, embroidery and handicraft. Their work is paid for; hence, they can enjoy a certain financial autonomy. Other women can do so thanks to their own inheritance (we are dealing here on the small scale of the 18th century Yemenite community).

Examining the place of women in the community of Sana'a, their status and their daily life as they emerge from the PBD, has allowed us to understand the realities of this community, its relationship with the surrounding Muslim society, and to integrate women’s history into the wider history of Yemen's Jews.

**The Silversmiths of Yemen**

**Marjorie Ransom**

**Silver Treasures from the Land of Sheba**

In this presentation, I will show examples of the large beads, *qahhat*, made by Jewish silversmiths before leaving Yemen in 1949 and 1950, and those made by Muslim silversmiths in Sana’a who began working at that time to meet the continuing demand for silver jewelry. I will include material on other Muslim silversmiths in the north and south of Yemen. I will also show a few of the remote areas where Yemeni Jewish silversmiths worked for hundreds of years making jewelry to meet the needs of special clientele, along with examples of their extraordinary work.

**On Arabness and the Cultural Identity of Yemeni Jews**

**Dr. Shoshana Madmoni-Gerber**

**Suffolk University**

In this presentation, I explore the complexity of Arab-Jewish identity politics in its historical context as well as its effects on contemporary public discourse in Israel. The politics of Mizrahi and Arab identity have always been a site of struggle in the Israeli public sphere. But while the discussion about Mizrahi identity has gained some legitimacy in the past two decades, the discussion about the politics of Arabness as an integral part of Mizrahi and particularly Yemenite cultural identity has remained taboo. I examine the Arabness of Yemenite Jews as perceived by Zionists upon their first meeting in Palestine in 1881, through the mass immigration to Israel in 1949. I argue that while the cultural commonalities between Muslims and Jews in Yemen were a fact of life, a “natural” state if you will, labeling Yemenite Jews as Arabs by Zionist leaders led to the rejection of their culture. I use Stuart Hall’s (1996) notion of cultural identity to examine the cultural identity of Yemenite Jews as a process affected by a specific historical context, especially by narratives that continue to be denied. I discuss historical narratives as well as visual representation of Arabness as part of Yemeni and Arab identity.

**The Historical Origin of Yemenite Jewry**

**Professor Ephraim Isaac**

**Institute of Semitic Studies, Princeton**

The historical origin *of* Yemenite Jewry is shrouded in legends, some going back to the story of the Queen of Sheba. In the Bible there is no direct mention of Jews in Yemen, but from references to the merchants of Sheba and King Solomon’s ships (ca. 960-920 BCE), we can conjecture that Jews had been coming here since he built Etzion Geber and developed shipping operations in the Red Sea. Sabaean inscriptions on statues, columns and walls found all over Yemen corroborate the picture we get from biblical and Greco-Roman sources. The earliest graffiti found in the ancient kingdom of Qataban by the American Foundation for the Study of Man in 1950 contained three names found in the Hebrew Bible: *Yagur* (a place in Judah); *Nabat* (Jeroboam's father), *Eli* (the high priest. While these names do not prove the presence of Jews in South Arabia so early, they bear out close ties between Yemen and Israel from very early dates. Many inscriptions refer to *Rahman* and the "Lord of Heaven and Earth". One bilingual inscription from a building erected by a man whose name was Judah reads: "With the help and love of his Lord, the Creator of his soul, the Lord of the living and the dead, the Lord of heaven and earth, who created everything and with the support of his people Israel and by the authority of the king of Sheba”. This building is thought to be one of the earliest references to a home synagogue. Equally interesting discoveries have been made in the Land of Israel.

**The Place of Jewish Women in Yemen in the Family and the Community and their Influence as Social Agents in Modern Times**

**Rina Hubara Starik**

**Bar Ilan University**

The present study examines the status of Jewish women in Yemen and their impact on society and family. Families in Yemen had a patriarchal structure in which men operated in the public sphere. The women managed the private sphere, ran the household and took care of their husband's and children's needs. Conservative Jewish traditions established social and familial norms that created a clear distinction between what was permitted and what was forbidden. Community leaders condemned unusual behavior to prevent negative influences. Expressions of initiative, independence or rebelliousness by women were few, and women's activity in the public sphere was almost nonexistent.

The study examines the extent to which women could act as social agents and considers the possibility of changes in the distribution of gender roles in both the family and community. It includes a comparative analysis of the functioning of rural versus urban women and women of different socioeconomic backgrounds. In this discussion, a comparison is made with the status of Muslim woman living in territorial proximity, and the mutual influence between the two cultures.

The study is based on primary and secondary sources such as Responsa, letters, biographies, poetry, lamentations and personal interviews with women living in Israel, who spent a significant portion of their lives in Yemen.

**The Spiritual World and Habitual Way of Life of Jewish Yemenite Women as Reflected by their Poetry**

**Dr. Sharona Tam Amosi**

**Moreshet Ya’akov**

Those wishing to learn about the spiritual world of Jewish Yemenite women should begin with their poetry, which encompasses all areas of life, and enriches the spectator with enticing visions, tastes, and fragrances. In this presentation I will explore chants of faith and chants of protest.

Jewish Yemenite women were the architects of poetry. They cleverly used poetry as a tool for passing message, those that they wished to last for eternity: manners, becoming conduct, modesty, and a deterrence from attraction to temptations; living a life of dignity.

Jewish Yemenite women did not merit a formal education, but were endowed with natural emotional intelligence, and a deep psychological understanding of human nature and its weaknesses and faults. They knew how to heal body and soul through relaxed conversations. Their grasp and healthy attitude to life helped them through difficult periods. Through their developed senses they discerned the minute nuances in aberrational behavior and preempted it. Although unlearned, they were skilled and versed in the daily Jewish laws such as blessings, dietary laws, defilement and purity. They were familiar with the Biblical stories. Women arriving from Yemen said that they learned literacy from the Rabbis in Yemen just like their brothers as their mothers had insisted on it.

**Zechariah Aldāhirī’s Hebrew Maqāma from Sixteenth-Century Yemen**

**Dr. Adena Tanenbaum**

**The Ohio State University**

Zechariah Aldāhirī was one of Yemenite Jewry’s two outstanding poets in the late medieval period. He was also a respected religious scholar and Bible commentator, a traveler, and a bibliophile. More than half his surviving 250 poems and *piyyutim* appear in his engaging book of *maqāmāt* entitled *Sefer ha-musar* (“Book of Moral Instruction”). A literary *maqāma*, *Sefer ha-musar* interweaves travel accounts, folktales, and preposterous stories of quackery and fraud, with philosophical and mystical themes, pious admonitions and messianic speculations.

This paper highlights the shared cultural values evident in Aldāhirī’s creative adaptation of the picaresque Arabic *maqāma* to produce a distinctively Yemenite Jewish text. It discusses shared literary elements and techniques; portrayals of Jewish-Muslim contacts in the fictional narrative; settings and realia of everyday life; and references to historical events and political circumstances in Yemen, all of which conjure up the unique world of sixteenth-century Yemenite Jewry in its broader context.

**Political vs. Religious Motivations behind Imam Ahmad’s decision to permit Jewish Emigration in 1949**

**Tuvia Sulami**

**House of the Jews of Yemen**

For many years, one of the unresolved mysteries was what exactly prompted Imam Ahmad, who ruled over Yemen in 1949, to permit his Jewish subjects to emigrate to Israel. This decision stood in direct defiance of the stand taken by Muslim countries, especially the Arab League, and in blatant defiance of the position held by public leaders throughout the Arab world. This was also contrary to Yemen's declared policy for many years of forbidding Jewish immigration to Palestine.

The Imam was not merely a king, but a religious leader who headed the Shiite Zaidi movement that ruled Yemen for hundreds of years.

By analyzing the relationship between the Jews and the Imam's autocratic rule in Yemen, based on the principle of *dhimma*– the protection accorded to the Jews by the prophet of Islam, Muhammad – we may understand that the Imam's decision to permit a Jewish exodus from Yemen stemmed from purely religious motives. As the person entrusted with implementing *dhimma* in Yemen, he decided to absolve himself and the state, which regarded them as wards of the state who had been entrusted to its care, from responsibility towards the Jews.

**Islamic Resonances in Yemenite Commentaries on Maimonides’ *Guide for the Perplexed***

**Professor Tzvi Langerman**

**Bar Ilan University**

A commentator will always bring to his or her commentary ideas, values, and language from the culture(s) in which they were educated. This universal insight is especially true when speaking of the commentaries to Maimonides’ *Guide for the Perplexed*, a book characterized by subtle and elusive arguments; these features force the commentator to reach deeply into the philosophical and literary resources at their disposal. The medieval Yemenite commentators worked in an Islamicate culture and consumed many products of Islamic philosophy. Hence many Islamic resonances are to be found in their commentaries, from quotations or paraphrases of Qur’anic verse, to citations and allusions to a variety of Islamic philosophical writing.

**Contacts between South Arabia and Israel Throughout History**

**Dr. Uzi Avner**

**Dead-Sea & Arava Science Center**

Despite some difficulties in the biblical tradition regarding the Queen of Sheba, several archaeological finds do indicate commercial contacts between the two countries, which are more than 2000 km apart. Commercial connections between the two countries may have motivated Judaeans to seek refuge in South ‘Arabia following the Babylonian conquest of Judah and Jerusalem in 586 BCE. This was most likely the beginning of the establishment of Jewish communities in South ‘Arabia (today Yemen). The many archeological indicators of Jewish life in South ‘Arabia actually create an almost complete historical sequence, bringing to light economic and cultural connections between these two remote countries, which eventually developed into a large Jewish community in Yemen, until their emigration to Israel, first in the late 19th century and then mainly in the 1950s, following the establishment of the State of Israel.

**The Affinity between Shared Religious Values and their Artistic Expression in the Islamic and Jewish art of Yemen and the Islamic Regions, with Ongoing Influence in the Land of Israel**

**Yigal Tamir**

**Artist**

Ever since Abraham, the ancient forefather of both Judaism and Islam, broke his father's idols, Monotheism has expressed rejection and disdain for icons, and has prohibited the creation of icons or images of humans or animals, as well as for the projection of a semblance of transcendent qualities to heavenly bodies in the manner of the pagan polytheists.

In this lecture we present the development of alternative art that complies with the limits of the aforesaid prohibitions. I will discuss the motifs found in calligraphy, micrography, jewelry, embroidery and other Yemenite Jewish arts, and the self-perception of the Jewish and Muslim artist as a servant of the Divine / the idea in houses of worship, as a symbol of submission and the diminution of the ego. Also, the Muslim artist's insertion of flaws into the perfection of his creation as a symbolic expression of disavowing any "competitive" stance towards the Divine.

**The Souk as Market Place for Metal Art: the Cultural Heritage of Jewish-Yemenite Jewelry**

**Dr. Michael M. Cernea**

**Formerly of The World Bank**

From 1995 until 2004 the author of this paper had the rare chance to travel to and visit Yemen every year, making some ten visits to Yemen as a sociologist-anthropologist working on development programs. My personal ethnographic interest and serendipity combined felicitously in enabling me to discover and observe the marvels of Yemenite Jewish-made silver jewelry.

Esthetic value. The use of the Jewish-made jewelry satisfied the decorative, esthetic, and spiritual needs of – primarily - Yemen’s Muslim population. Yet in my long talks with older Souk dealers of jewelry, some referred to Jews as “the people of the Jewish Bible”. A bridge existed between creators and users: the traffic on this bridge was constant. Some jewelry items were invested with symbolic values, others were associated life rituals, or curing ability. Esthetic commonalities between populations of different religions were manifest.

Social Interaction. Intrinsically, the general use and abundance of silver jewelry documents two essential domains of communication and interaction between the Muslim and Jewish populations, economic and culture.

I think we can and must define and describe “Jewish Yemenite Jewelry” as a distinct chapter in the history of Jewish Metal Art.

**The Decline of Feminine Religion in Modern Society: The Case of Jewish-Yemenite Wailing Culture in Israel**

**Professor Tova Gamliel**

**Bar Ilan University**

Although research has focused on the complex characteristics of wailing performance in death events, it has paid scant attention to questions related to the sincerity of the performer and the audience. This presentation tackles these questions by applying Hochschild’s perspective on emotion management and performance theories to the case study of Yemenite-Jewish wailing culture. My findings, gathered by participant observation and in-depth interviews among Yemenite-Jewish communities in Israel, show that the concept of wailing performance is an emotional technique that exhibits five successive phases: preparation, “warm-up,” unique situation, “cooling off,” and aftermath. The phases are mainly distinguished in accordance with complex surface-acting strategies that the wailer uses to manage the emotions of the audience. By analyzing differences in the emotional states of participants in the performance, the article sheds light on sincerity as a social value and the ideal of authenticity and offers an explanation for the decline of the wailing culture in recent years.

**Jewish Midwifery among the Yemenites in the Mid-Twentieth Century**

**Bracha Gal**

**Tel Aviv University**

In traditional Jewish communities, “wise women”, midwives, exercised professional independence and benefited from rabbinic and communal trust. However, little is known about their symbolic and clinical practice. In this talk, we present research in oral history and primary documents relating to two groups of Jewish midwives conducted over two decades: traditional midwives from Yemen who immigrated to Israel in the 1950s, and those who came in the second (much smaller) wave of immigration (Aliya) in the 1990s.

We will discuss the changes in the perception of midwifery which developed in parallel to the modernization of Yemen following the 1962 Republican Revolution. In addition, we look at the meeting points between the traditional ethos of care and feminine spiritual support on the one hand (including rituals and magical means of protection), and clinical knowledge and practice on the other. We will also highlight some defining characteristics of Jewish and Muslim midwives by comparing their different professional practices and characteristics.

**A newly-discovered Muslim Yemenite Work dealing with Jews: Ifâdat al-umma bi-ahkâm ahl al-dhimma (‘Instruction of the [Muslim] Nation in the Laws pertaining to Dhimmis’), by Muhammad b. Isma’îl al-Amîr al-Sanâ’nî (1688-1769)**

**Professor Paul B. Fenton**

**Paris-Sorbonne University**

This paper presents a hitherto unknown Yemenite work dealing with Muslim laws pertaining to Jews, which I recently discovered in an Istanbul library. The treatise, called Ifâdat al-umma bi-ahkâm ahl al-dhimma (‘Instruction of the [Muslim] Nation in the Laws pertaining to Dhimmis’), was composed by one of the foremost Yemenite scholars Muhammad b. Isma’îl al-Amîr al-Sanâ‘nî (1688-1769). The work is described as « an epistle composed of chapters dealing with the manner in which Muslims are to treat the ‘People of the Book’ and other infidel sects ». Among the themes discussed are payment of the poll-tax, the Jews of Khaybar, restriction of residence imposed upon Jews, status of synagogues, judgement of dhimmis, ritual status of dhimmi food, intermarriage with dhimmis, greeting a dhimmi, punishment of dhimmis for breaking the covenant of ‘Umar, and the status of children. The work was written at a time when Yemenite scholars were debating the legitimacy of Jewish presence in the Yemen and the existence of synagogues and whether Yemen was included in the ban prohibiting non-Muslims from residing in Arabia. Basing himself on the classical 14th-Century sources by Ibn Taymiyya and his disciple Ibn Qayyim al-Jawziyya, al-Sanâ‘nî specifies the rulings according to the Hadawiyya school of Islamic law followed by the Zaydi dynasty in Yemen. Given al-Sanâ‘nî’s great authority, the present composition, so far the only one of its kind by a Zaydi Yemenite jurist, undoubtedly contributed to the shaping of attitudes towards Jews in Yemen and is therefore of prime significance.

**Yemen Stamp and Letter Collection from 1926-1969**

**Dr. Avinoam Tzabari**

**Yoseftal Hospital**

Collecting stamps was a childhood hobby of mine. Following my father’s passing in Israel in 1989, I joined the Israel Philatelic Organization and collected Yemen stamps, from the first issue in 1926 until the fall of the Zaydi Mutawakkilite Kingdom in 1969, and in addition, letters and envelopes sent by Yemenite Jews to Palestine.

I have exhibited my private collection in international philatelic exhibitions, dedicating them to the memory of my father, Yahya Tzabari. He was born in Yemen in 1909, during the rule of the Zaydi Mutawakkilite Kingdom, and left Yemen in 1949 to immigrate to Israel thanks to Operation “Magic Carpet”. Yemen’s stamps illustrate their fascinating culture, history, agriculture and wartime events. Stationery from the Yemen in this award-winning private collection also sheds light on contacts between Yemenite Jews, oppressed by the regime under which they lived, reaching out to correspond with their families in the Land of Israel.

**Presentation of the Museum of Jewish Yemenite Heritage and Communities in Israel**

**Hananya Koresh**

**Museum of Jewish Yemenite Heritage and Communities in Israel**

It all began in 2002, when the vision to build a Yemenite Jewish Heritage Center, for one of the oldest of Israel's communities, fell to me by virtue of my position in the Rehovot Municipality as Deputy Director-General of Property and Insurance. The exhibits include: Yihye Haybi, Zion Ozeri and Naftali Hilger’s photographic exhibitions of Yemen.

Painters displayed in the museum include Itamar Siani. In his paintings, Itamar gives expression to the mass immigration of Yemenite Jews to Israel during Operation Magic Carpet. In her paintings, Rachel Poles-Damti who was born in Rehovot, expresses the status of women, who in addition to their housework also worked in handicrafts such as pottery and basketry.

Several artists and collectors who dealt with Yemenite Jewry's artwork through jewelry, are also represented.

So as not to give the impression that the world of Yemenite Jewry only revolves around the material world, we have, through the good agencies of the Academic Steering Committee, built an interactive table of six touchscreens from which one may learn about the history of the Yemenite Jews, their world of spiritual creativity, prayer-rites, and women’s poetic songs, the relationship between Yemenite Jews and the Land of Israel, the connection between the Jews of Yemen and Maimonides, and also an archaeological discovery in the form of a stone-inscription which lists fourteen of the twenty-four priestly divisions that once served in the Temple, a discovery dating back to the 6th century CE, which was found near the city of Tan'am.