

THE ETHNOLOGY OF MODERN MIDIAN.

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PART I.

Notices of the Tribes of Midian, viz. :—

(I.) Huwaytát ; (II.) Beni 'Ukbah ; (III.) Magáni or Maknáwis ;
(IV.) Ma 'ázah ; (V.) Baliyy, and (VI.) Hutaym.

THE land of "Madyan" (Proper) as the Arabs universally call it, or "North Midian," as I have proposed to term it, is the region extending from Fort El-'Akabah, at the head of the gulf of the same name (N. lat. 29° 28'), to Fort El-Muwaylah, (N. lat. 27° 40'). This tract, measuring a latitudinal length of 108 miles (dir. geog.), contains three distinct tribes of Bedawin, viz. :—

Huwaytat
Maknáwi
Beni 'Ukbah } bounded east by the Ma'ázah.

They have been called Egypto-Arabs ; but it must be noted that while the Beni 'Ukbah, like the Ma'ázah, have spread from Arabia to Egypt, the Huwaytát and most of the Maknáwi have migrated out of Egypt into Arabia ; all have in fact trodden, during past centuries, in inverse directions, that great nomadic highway, the Isthmus of Suez. As

a rule, those who settled in the Nile Valley, extended their branches over Northern Africa, and some reached even to utmost Morocco.

The district of about the same latitudinal extent, from El-Muwaylah to the great Wady Hamz (N. lat. $25^{\circ} 55' 15''$), where Egypt ends, and where the Hejaz, the Holy Land of the Moslems, begins, I propose to call "South Midian," in lieu of the confused terms locally used. This district, measuring 105 miles (dir. geog.), contains two chief tribes:—

Huwaytát } bounded east by the 'Anezah, and
Baliyy } south by the Juhaynah.

We may fitly compare these tribes with the Semitic families scattered over North-western Arabia in the days of the Hebrews, such as the Moabites and Ammonites, the Amalekites, the Kenites, and a host of others. But I would observe, *in limine*, that none of the peoples now inhabiting the land of Midian represent that gallant race, the Midianites of old. From the earliest times of El-Islam they have been held a "mixed (or impure) multitude (*Khaltun min el-Nás*); in fact, *oi ἕξω*.

Yet they cannot be called modern; two of them have *la charme des origines*, dating from at least as far back as the days of the Byzantine Empire. These two, the Beni 'Ukbah and the Baliyy, claim, as will be seen, noble blood, Himyaritic and Kahtaníyah (Joktanite). The Huwaytát and the Maknawis are called Nuttát El-Hayt ("Wall-jumpers"), an opprobrious term applied by the Bedawi, *pur sang*, to villagers or settled Arabs. The Nejdi 'Anezah and the Hejázi Juhaynah will not be noticed, as they live beyond the limits of "Midian," in its most

extended sense; but I must not neglect the Pariah or out-cast Hutaym, the fishing race of the coast and the pastors of the interior.

These four chief families, Beni 'Ukbah and Baliyy, Huwaytát and Maknáwi, not including the Ma'ázah and the Hutaym, much resemble one another in physical characteristics, in dress, in diet, and in mode of life. With the exception, perhaps, of the Baliyy, all speak without difference of vocabulary or accent Bedawi Arabic, resembling that of the Sinai Peninsula, tainted with the Fellah-Egyptian jargon. The six have been described with more or less correctness of detail by Burckhardt (pp. 412, 437, "Travels in Syria." London: Murray, 1822), and in a later day by Wallin, who after his pilgrimage was known to the Arabs as Haji Walí (el-Dín);¹ he travelled from El-Muwaylah to Meshhed Ali, thus nearly traversing Arabia. He did not, however, remain long enough in Midian to separate false reports from true; and his valuable notices tend only to perpetuate the gross exaggerations of the Bedawin. The sole object of the latter is to impose upon the pilgrim-caravans, and to frighten the Governments of Egypt and Syria into granting the greatest possible amount of black-mail. The Huwaytát, for instance, assured me on my first journey that they number, like the Ma'ázah, 5,000 males.² I do not believe that those

¹ This learned Swede, Dr. George Augustus Wallin, after returning from Arabia, was made Arabic Professor at the University of Helsingfors, where he died shortly afterwards. His work alluded to in these pages is *Notes taken during a Journey through part of Northern Arabia in 1848*. Read April 22nd, 1850. Art. xxi., Journ. Roy. Geog. Soc., pp. 293-339. The journey took place in 1847-48.

² I published the statement in (p. 150), "The Gold Mines of Midian,"

dwelling in Midian can muster 500. During our second march the Ma'ázah declared that they could put 2,000 matchlocks into the field, which may be reduced, in the case of the section holding the east of this province, to about the same proportion. Lastly, the Baliyy, have succeeded in establishing the greatest amount of exaggeration. "*Aus dieser Küste zählen sie gegenwärtig, 37,000 waffenfähige Männer,*" says my learned friend Sprenger.³ I think that under 1,000 would be nearer the mark; and, during our progress through their country we certainly did not see 100 souls.

The immense division and subdivision of the tribes into clans and septs, which must often consist of single families; and the exaggerated number of chiefs, subserve the same purpose. The last Expedition which I had the honour to lead never numbered less than three Shaykhs, each of whom received for suit and service the usual honorarium of \$1 per diem. If I summoned a Shaykh, he was sure to come escorted by three to five other "Shaykhs," brothers and cousins, who all had an eye upon "Bakhshish." In fact, every naked-footed fellow a little above the common "cateran" would dub himself "Shaykh,"⁴ and claim his "Musháharah" or monthly pay, showing immense indignation at,

&c. London: C. Kegan Paul and Co., 1878. The second Expedition gave me an excellent opportunity of correcting the mistakes of the first. For instance, Beni (Sons of) was erroneously applied to the Huwaytát, to the Ma'ázah, and to the Baliyy; when, throughout Midian, it is confined to the (Beni) 'Ukbal.

³ P. 28, *Die alte Geographie Arabien's*. Bern. Huber u. Comp, 1875.

⁴ Thus our guide, 'Abd el-Nabi, of the Huwaytát, persuaded me during the first Expedition that he was a chief, when he was a mere clansman; and, of course, it was no one's business to correct me.

and affecting to hold himself dishonoured by, my refusal.

But this multiplication of "Shaykhs" has its compensating advantage. It will be useful in disciplining the 'Orbán,'⁵ as the citizens call their wild neighbours. The claimant to chieftainship is always a man of more substance than the common herd; and there is a hold upon him when he is engaged to hire labour. Thus I expect scant difficulty in persuading the tribesmen to do a fair day's work for a fair and moderate wage. The Bedawin flocked to the Suez Canal, took an active part in the diggings, and left there a good name. They will become as valuable to the mines of Midian; and so shall the venerable old land escape the mortification of the "red-flannel-shirted Jove and his golden shower," as the "rough" of Europe is called by a contemporary reviewer.

The first tribe to be noticed is the Huwaytát, of whom a short description was given in my book on "The Gold Mines." The name occurs (p. 541) in the Jehan-numá (*Speculum mundi*),⁶ the work of Háji Khalífah, commonly called Kátib Chelebi (the "elegant writer") who died in A.H. 1068 (=A.D. 1658). Of El-'Akabah, the station of the pilgrim caravan, we read, "the Arabs settled there are of the tribe of Huwaytát." The 'Alawíyyin' Huwaytát, who now claim the place and receive government pay, ignore that they are a mere clan or branch; and Shaykh Mohammed ibn Jád, who styles himself

⁵ Or 'Urbán, the plural of 'Arab. It is prefixed to the tribal and septal name, as 'Orbán Huwaytát, 'Orbán Tagaygát, and so forth.

⁶ See Appendix, vol. ii., Wellsted, "Travels in Arabia," &c. London: Murray, 1838.

⁷ Prof. Palmer (p. 431) calls them "'Alawín."

lord of El-'Akabah, speaks of the connection as an old and obsolete story.

My principal authority upon the subject of the Huwaytát and the tribes of North Midian, was Shaykh Furayj bin Raff'a, the 'Agíd or military leader and cousin of the head Chief 'Aláyán el-Tugaygi. According to this oral genealogist, a man thoroughly to be trusted, the eponymus, or first ancestor of the "people belonging to the little walls," was a lad named 'Aláyán. Travelling over the Cairo-Suez line, afterwards occupied by the tribe, in company with certain Shurafá, or descendants of the Apostle, and, *ergo*, held by his descendants to have been also a Sheríf, he fell sick on the way. At El-'Akabah the stranger was taken in by 'Atiyah, Shaykh of the then powerful Ma'ázah tribe, who owned the land upon which Sultan Selim's fort now stands. Being able to read and write, he made himself useful to his adopted father in superintending the amount of stores and provisions supplied to the Hajj. The Arabs, who before his coming peculated and embezzled at discretion, called him by the nickname El-Huwayti (حويطي), the "Man of the Little Wall," *Huwayt* being the diminutive of *Hayt*, a wall or a house, opposed to *Bayt*, a tent. They considered, in fact, his learning a fence against their frauds. He was subsequently sent for by his Egyptian friends, who were baulked by a report of his death; he married his benefactor's daughter, and he became Shaykh after the demise of his father-in-law. As time increased his power he drove the Ma'ázah from El-'Akabah, and he left four sons, who are the progenitors of the Midianite Huwaytát. Their names were:—

'Alwán (علوان),
 'Imrán (عمران),⁸
 Suway'id (سويد), and
 Sa'id (سعيد).

1. From the eldest son came the 'Alwáni-Huwaytát clan, whose chief septs are:—

Diyáb or 'Atish (عطيش) who hold the Edomite Sherá' range (the Mount Seir of the Hebrews) between Forts 'Akabah and Ma'án, where they meet Mohammed ibn Jázi and his Beni Sakr.⁹ Both chiefs receive pay for protecting the Hajj about El-'Akabah.

The narrow slip of Edom Proper is bounded north by Kerak, the southern outpost of Moab; south by El-'Akabah of Midian; east by the road of the Damascus pilgrimage; and west by the Wady el-'Arabah. It is divided into two parts. The northern is called El-Jibál (the "Mountains"), answering to the Gebal of the Hebrews and the Gebalene of the Romans. The southern is known as El-Sherá', containing the ancient capital, Sela (Heb., the Rock), now Petra. Both, together with Midian and the Northern Hejáz, were included in the classical Nabathæa.

Nijád (نجد) also called Nijád Mihimmid. They extend, like the former, from El-'Akabah to the Sherá'. Their Shaykh, Hasan ibn Rashíd, has lately

⁸ Burckhardt (p. 512, "Travels in Syria," &c., London: Murray, 1822) calls them the "Omran," and assigns to them the whole tract from El-'Akabah to El-Muwaylah. Wellsted (vol. ii., p. 120, and *passim*) also terms the clan "Omran."

⁹ According to the Rev. Mr. H. B. Tristram ("The Land of Moab," Murray, 1878), the Beni Sakr are "true Midianites."

denied that he is an 'Alwáni, and has gone over to Mujalli, chief of El-Kerak, an alien family.

2. The descendants of Imrán, whom Rüppell (p. 21) calls *die Emradi*, suspecting them of being Jews, and telling the queerest tales about them, form the following four septs :—

Hamfát (حميدات),
 Raba'iyín (ربعيين),
 'Abádilah (عبادله) and
 Siyáhah (سياحه).

These Bedawin are all subject to one Shaykh, Khizr ibn Makbúl, assisted by his brother 'Brahim; the former usually camps in the Hismá, the latter in the Wady el-Hakl—*vulgo*, Hagul, the Ancále of Ptolemy (vi., 7).

The following two septs, also 'Imránis, are under Saláwat ibn Helayyil, who camps in the hilly and plain ground to the east of the station El-'Akabah :—

Hawámidah (حوامدة),¹⁰
 Asábín (اصابين).

3. The descendants of Suway'id are numerous. The list of 19 names, which I gave in my first volume, contains only the posterity of the third son: my informants, being of the Tugaygát-Huwaytát subdivision, politely ignored all the three brothers who had not the honour of being their ancestors. The list has been carefully corrected by the genealogists,¹¹ who have added to it three septs :—

¹⁰ Not to be confounded with the Moabitic Beni Hamfáh or the Hamaidah—the latter the owners and breakers of the celebrated "Moabite Stone."

¹¹ The errors and the misprints are numerous. Amongst the former is

20. Fahámín (فحامين),
21. Shawámín (شوامين) and
22. Muwayja'át (مويجات).

In my list the Masá'id (sing. Mas'údi) has been made No. 2 of the Suway'id-Huwaytát descent. According to Wallin¹² (p. 303) they represent themselves as having originally come from a water-course in Yemen, named Wady Lif. Of this province I could hear nothing. But the genealogists agree in representing that this decayed and spiritless clan, now perforce affiliated to the Tugaygát-Huwaytát for protection against the 'Imrán, is at least as old as the Beni 'Ukbah. Ruppell, indeed, suspects (*loc. cit.*) that the *die Musaiti* are *ein Judenstamm*, but this is distinctly denied. The clan, expelled in 1877 from Magháir Shu'áyb, its old possession, is confined (1877-1878) to the parts about 'Aynúnah, which is safer for it than Makná. In former days it extended to Egypt; and it still has congeners at El-Ghazzah (Gaza), and the Ras el-Wady, near the

(p. 152) "Maghárat" (for *Magháir*) Shu'áyb: "Makhsab" (for *Mukhsasib*) in p. 153, and in the same "Jebel" (for *Wady*) El-Jimm. The misprints (p. 153) are "Suwayyah" (for *El-Suwayyid*, the Suweyid of Wallin), "El-Ulayyát" (for *'Ubeyyát*); "El-Zamahrah" (for *El-Zamahrah*); and "Surhaylát" (with that intelligent compositor's vile British "r") for *Suhaylát*.

¹² Wallin (p. 302) in his list of septs mentions the "Dakikát" and the "Tahikát"—"the last regarded by some as the noblest clan of the tribe, by others as a separate tribe." Thus he makes it evident that he means the "Tugaygát," whose name will presently be explained; whilst his "Dakikát" must be the Tagátkah of the Wady Dámah, the No. 7 in my list. As regards his "'Ureinát" (for *'Araynát*) they are counted as Hutaym, and live under the protection of the Huwaytát. His "Sharmán" is a small sept of the 'Amírat clan, which Wallin miscalls 'Umrát; and of his "Sughaytn" I could learn nothing.

Egyptian Tell el-Kebír. The Masá'id (مساعديد) clan is divided into two septs:—

Faráhn (فراحين).

Masá'id Ahl el-Badá; that is, the families who formerly camped at Magháir Shu'ayb, the Madiáma of Ptolemy (vi., 7).

The Shaykh of the Masá'id is dead; and one Agíl, a greedy, foolish kind of fellow, who visited and dunned me during my first journey, aspires to the dignity and the profits of chieftainship.

4. The posterity of Sa'id, the fourth brother, numbers, I am told, only one great clan, the Sa'diyín, under their Shaykh ibn Negayz (نغيز); they camp in the Wady 'Arabah and in the Tíh or wilderness to the west and the north-west of Midian.

The Huwaytát tribe is not only an intruder; it is also the aggressive element in the Midianite family of Bedawin. Of late years it has made large additions to its territory. Thus the Jehan-Numá, written before the middle of our seventeenth century, declares that "the permanent abode of the Beni-Lám" lies between the Hajj stations, El-Sharaf and Magháir Shu'ayb. In these days the Lám tribe, which still musters strong in Mesopotamia, especially about Kurneh (Goorna), at the confluence of the Tigris and the Euphrates, has disappeared from Midian; indeed, Kat'at Beni-Lám (the "cutting off of the sons of Lám") is a local saying to denote a thing clean gone, that leaves not a trace behind it. Again, the Beni 'Ukbah, as will be seen, once occupied the whole of Midian Proper, and extended through South Midian as far as the Wady Dámah. This

great valley is held to be a Hadúdah ("frontier-divider") which, in ancient days, separated the 'Ukbíyyah ("'Ukbah-land") to the north, from the Balawíyyah ("Baliyy-land") south of it. In our times the intrusive Huwaytát have absorbed almost all the 'Ukbíyyah, and are fast encroaching upon the northern Balawíyyah. At such a rate the modern and adventitious tribe will, after a few generations, either "eat up," as the Cape-Kafirs say, all the other races; or, by a more peaceful process, assimilate them to their own body. Statistics are impossible in the present condition of Midian; but it will be most interesting to investigate the birth-rate and the death-rate among the Huwaytát and their neighbours.

I also consulted Shaykh Hasan el-'Ukbi and his cousin, Ahmed, popularly known as "Abú Khar-túm," concerning the origin of their tribe, the Beni 'Ukbah, whom Wellsted (ii., p. 120) calls "Ugboot."¹⁸ According to Shaykh Furayj, the name means "Sons of the Heel" ('Akab). During the early wars and conquests of El-Islám, they fought by day on the Moslems' side; and at night, when going over to the Nazarenes, they lost the "spoor," by wearing their sandals heel foremost, and by shoeing their horses the wrong way. All this they indignantly deny. They declare that the tribal name is derived from their ancestor 'Ukbah, and they are borne out by the literary genealogists. El-Hamdáni says "they are the sons of 'Ukbah, son of Maghrabah,

¹⁸ In my vol. i., p. 117, I have given a few details concerning the Beni 'Ukbah, and a fanciful derivation of the tribal name, which need not here be repeated.

son of Herám"; and El-Kalkashendi in the fifteenth century makes them "descendants of Gudhám of the Kahtaniyyah" (Jocitanite Arabs), some of the noblest of Bedawi blood. They also assert that they came to Midian from the south: that is, they are of Hejázi descent; and they look upon the Huwaytát as mere *parvenus*, men of yesterday. At first called "El-Musálimah," they were lords of all the broad lands extending southward between Shámah (Syria) to the Wady Dámah, below the port of Zibá; and this fine valley still retains, I have said, under its Huwayti occupants, the title of 'Ukbíyyah—Ukbah-land. The author of "El-'Ibar," Ibn Khaldún, makes their land "extend from El-Kerak to El-Azlam in El-Hejaz; and they are bound to secure the road (for pilgrims) between Egypt (Cairo?) and El-Medinah, and as far as El-Ghazzah (Gaza) in Syria." Consequently they claim as "Milk," or unalienable property, the Wadys Ghurr, Sharmá, 'Aynúnah and others; whilst their right as "Ghu-fará ("protectors") to the ground upon which Fort El-Muwayláh is built has never been questioned.

The first notable event in the history of the Beni 'Ukbah was a quarrel that arose, about the beginning of El Islam, between them and their brother tribes the Beni 'Amr¹⁴ ('Amrú). The 'Ayn el-Tabbákhah,

¹⁴ Wallin (p. 300), who erroneously makes the Beni 'Ukbah extend from Bada' to Zibá, has evidently heard part, and part only, of this story. He terms the two large divisions, Musálimah and Beni 'Amrú (pronounced 'Amr), and derives them from a common ancestor, named Ma'rúf. He also speaks of the domestic feuds between the Shaykhs, which ended in the expulsion of the Beni 'Amr, by the Musálimah from the neighbourhood of El-Muwaylah. Finally, he notices their taking "refuge with the Hejáyá tribe, about Tafilah, near Ma'an, with whom

the fine water of Wady Madyan, now called Wady Makná, was discovered by a Hutaymi shepherd of the Beni 'Ali clan, while tending his flocks; others say that the lucky man was a hunter following a gazelle. However that may be, the find was reported to the Shaykh of the Musálimah (Beni 'Ukbah) who had married 'Ayayfah, the sister of the Beni 'Amr chief, Ali ibn el-Nejdí, whilst the latter had also taken his brother-in-law's sister to wife. The discoverer was promised a Jínu or Sabátah¹⁸ (date-bunch) from each palm-tree, and the rival claimants waxed hot upon the subject. The Musálimah declared that they would never yield their rights, a certain ancestor, 'Asaylah, having first pitched tent upon the Rughámat Makná or white "horse" of Makná. A furious quarrel ensued, and, as usual in Arabia, both claimants prepared to fight it out.

To repeat the words of our genealogist, Furayj: "Now when the wife of the Shaykh of the Musálimah had heard and understood what Satan was tempting her husband to do against her tribe, she rose up and sent a secret message to her brother of the Beni 'Amr, warning him that a certain person (*fulán*) was about to lay violent hands on the Valley. Hearing this, the Beni 'Amr mustered their young men, and mounted their horses and dromedaries, and rode forth with jingling arms; and at midnight they found their opponents asleep in El-

they have ever since formed one tribe; but they still retain their animosity towards their kindred clan" (the Musálimah).

¹⁸ Janá-a, in classical Arabic, would be "gathered fruit"; Subátah: rubbish, sweepings.

Khabt (a region to the north-west of 'Aynúnah), with their beasts tied up by their sides. So they cut the cords of the camels, and having gagged the hunter who guided the attack, they threatened him with death, and they carried him away with them towards Makná.

"When the Musálimah awoke, they discovered the deceit, and securing their camels they hastened after the enemy, following his track like 'Azrafl. Both met at Makná, where a battle took place, and Allah inclined the balance towards the Beni 'Amr. The Musálimah therefore became exiles, and took refuge in Egypt. And in the flow of days it so happened that the Shaykh of the Beni 'Amr awoke suddenly at midnight and heard his wife, as she sat grinding at the quern, sing this

Quatrain.

"If the hand-mill (of Fate) grind down our tribe
We will bear it, O Thou (Allah) that aidest to bear!
But if the hand-mill grind down the foeman tribe
We will pound and pound them as thin as flour."

"Whereupon the Shaykh, in his wrath, took up a stone and cast it at his wife and knocked out one of her front teeth. She said nothing, but took the tooth and wrapped it in a rag, and sent it with a message to her brother, the Shaykh of the Musálimah. But this chief was unable to revenge his sister single-handed, so he travelled to Syria and threw himself at the feet of the Great Shaykh of the Wuhaydi tribe, who was a Sherif.

"The Wuhaydi despatched his host together with the warriors of Musálimah, and both went off

to battle with the Beni 'Amr. The latter being camped in a valley near 'Aynúnah, tethered their dogs, and some say left behind their old people,¹⁶ and lit huge bonfires : whence the name of the place is Wady Urum Nírán (the "Mother of Fires") to this day. Before early dawn they had reached in flight the Wady 'Arawwah of the Jibál el-Tehámah. In the morning the Musálimah and the Wuhaydi, finding that a trick had been practised upon them, followed the foe and beat him in the Wady 'Arawwah, killing the Shaykh ; and the Chief of the Musálimah gave his widowed sister as wife to the Wuhaydi, and settled with his people in their old homes. The Beni 'Amr fled to the Hismá, and exiled themselves to Kerak in Syria, where they still dwell, owning the plain called Ganán Shabíb."¹⁷

The second event in the history of the tribe, the tale of Abú Rísh, shall also be told in the words of Furayj : "After the course of time the Beni 'Ukbah, aided by the Ma'ázah, made war against the Shurafá (descendants of the Apostle), and plundered them, and drove them from their lands. The victors were headed by one Salámah, a Huwayti, who dwelt at El-Akabah, and who had become their guest."¹⁸

"In those ages the daughters of the tribe were wont to ride before the host in their Hawádig

¹⁶ This act would disgrace an Arab tribe, and of course it is denied by the Beni 'Ukbah.

¹⁷ There is now peace between the Beni 'Ukbah and the Beni 'Amrú ; at least, so I was assured by the Shaykhs, although Wallin (p. 300) heard the reverse. The remnant of the tribe has never heard of its settlements, reported by books, in Western Tripoli, or in the far West of North Africa.

¹⁸ The modern Beni 'Ukbah ignore the story of Abú Rísh, not wishing to confess their obligations to the Huwaytát.

(camel-litters), singing the war-song to make the warriors brave. As Salámah was the chief Mubáriz ("champion" in single combat), the girls begged him to wear a white ostrich feather in his turban when fighting, that they might note his deeds and sing his name; hence his surname "Abú Rísh"—the Father of a Feather.¹⁹ The Shérifs being beaten, made peace, taking the lands (South Midian) between Wady Dámah and El-Hejáz, whilst the Beni 'Ukbah occupied North Midian (Madyan Proper), between Dámah and Shámah (Syria).

"Abú Rísh, who was a friend to both victor and vanquished, settled among the Shérifs, and in the Sirr country, south of Wady Dámah. He had received to wife, as a reward for his bravery, the daughter of the Shaykh of the Beni 'Ukbah, and she bare him a son, 'Id, whose tomb is in the Wady Ghál, between Zibá and El-Muwaylah. On the seventh day after its birth, the mother of 'Id followed the custom of the Arabs, and presented the babe to her father, who made over in free gift Wady 'Aynúnah to his first-born grandson. 'Id used to lead caravans to Cairo, for the purpose of buying provisions; and he was often plundered by the Ma'ázah, who had occupied in force the Wadys Sharmá, Tiryam, and Surr of El-Muwaylah.

This 'Id ibn Salámah left, by a Huwayti woman, a son 'Alayán, surnamed Abú Takíkah²⁰ (Father of a

¹⁹ Thus, probably we must explain Wallin (p. 303):—"The Huweitat give the name of Reishy to the ancestor of their tribe, but in the Arab genealogies which I had an opportunity of seeing, I could not find any notice, at least any direct notice, either of him or of his descendants."

²⁰ In classical Arabic طَقَّ (Takh) means a rattle, a clatter, like our "tick-tack."

Scar), from a sabre cut in the forehead; he was the founder of the Tugaygát-Huwaytát clan, and his descendants still swear by his name. Once upon a time, when leading the caravan, he reached the Wady 'Afál, and he learned that his hereditary enemies, the Ma'ázah, and the black slaves who garrisoned El-Muwaylah, were lurking in the Wady Marayr;²¹ so he left his loads under a strong guard, and he hastened with the Huwaytát to the Hismá, where the Ma'ázah had left their camels undefended. These he drove off and rejoined his caravan rejoicing. The Ma'ázah, hearing of their disaster, hurried inland to find out the extent of the loss, leaving the black slaves who were still determined to plunder the Káfilah. 'Alayán was apprised of their project; and, reaching the Wady Umm Gehaylah, he left his caravan under a guard, and secretly posted fifty matchlock men in the Wady el-Suwayrah, east of the walls of El-Muwaylah; he then (behold the cunning!) tethered between the two hosts, at a place called Zil'ah (ذليل), east of the tomb of Shaykh Abdullah,²² ten camel-colts without their dams. Roused by their bleating the negro slaves followed the sound and fell into the ambush, and were all slain.

"'Alayán returned to the Sirr country, when his tribe, the Huwaytát said to him 'Hayyu! (up!) to battle with these Ma'ázah and Beni 'Ukbah: either they uproot us, or we uproot them!' So he

²¹ Or, more correctly, from a plant, *Centaurea calcitrapa*. Forskál (Descriptiones, etc., p. lxviii) also translates "Marayr," *Hieracium uniflorum*. The valley lies north of El-Muwaylah.

²² The tomb on a hillock north of El-Muwaylah.

gathered the clan, and marched to a place called El-Bayzá (south east of El-Muwayláh), where he found the foe in his front. On the next day the battle began, and it was fought out from Friday to Friday. A truce was then made, and it covenanted to last between evening and morning; but at midnight the enemy arose, left their tents, and fled to the Hismá. 'Alayán followed them, came up with them in the Wady Sadr, and broke them to pieces. Upon this they fled to Egypt and Syria.

"After a time the Beni 'Ukbah returned, and obtained pardon from 'Alayán, the Huwayti, who imposed upon them six conditions. Firstly, having lost all right to the land, they thus became Akhwán ("brothers," *i.e.*, serviles); secondly, they must give up the privilege of escorting the Hajj-caravan; thirdly, if a Huwayti were proved to have plundered a pilgrim, his tribe must make good the loss; but if the thief escaped detection, the Beni 'Ukbah should be liable to pay the value of the stolen goods, either in coin or in kind; fourthly, they were bound not to receive as guests any tribe (enumerating a score or so) at enmity with the Huwaytát; fifthly, if a Shaykh of Huwaytát fancied a dromedary belonging to one of the Beni 'Ukbah, the latter was bound to sell it under cost; and sixthly, the Beni 'Ukbah were not allowed to wear the 'Abá or Arab cloak."²³

The Beni 'Ukbah were again attacked and worsted in the days of Sultan Selim, by their hereditary foe, the Ma'ázah. They complained at Cairo, and the

²³ These hard conditions were actually renewed some 25 years ago; now they are forgotten.

Mamlúk Beys sent down an army which beat the enemy in the Wady Surr of El-Muwaylah. They had many quarrels with their southern neighbours, the Baliyy. At last peace was made, and the land was divided; the Beni 'Ukbah taking the tract between Wadys Dámah and Muzayrib.²⁴ Since that time the tribe has been much encroached upon by the Huwaytát. It still claims, however, as has been said, all the lands between El-Muwaylah and Makná, where they have settlements, and the Jebel Harb where they feed their camels. They number some 25 to 30 tents,²⁵ boasting that they have hundreds. And, as will appear, their Shaykh, Hasan El-'Ukbí, amuses himself by occasionally attacking and plundering the Maknáwi or people of Makná, a tribe weaker than his own.

I also made inquiries concerning the Beni Wásil el-'Ukbah, children of Wásil, son of 'Ukbah, whom Ibn Khaldún, the author of *El-'Ibar*, makes "a branch of the Sons of 'Ukbah, son of Maghrabah, son of Gudhám (Juzám), brother of Lakhm, of the Kah-taníyah, dwelling in Egypt." El Hamdání says that part of them occupy "Ajá and Selmá, the two celebrated granitic ranges of Tayy" (part of the Jebel Shammar); and the author of the *Mesálik el-Absár* ("Ways of Sight"), speaks of them in the Héjaz. Wallin, who gives these details, adds: "The only place in which I met with the Beni Wásil was at Sharm, of the Síná Peninsula, where two of the (Muzáynah) fishermen I have mentioned, said they

²⁴ I presume this place is "Mezáríb," the pilgrim-station of the Damascus caravan in the Haurán Valley.

²⁵ In 1848, Wallin numbered them at 40-50 about El-Muwayláh.

belonged to that tribe, and used to entertain me with stories of the former grandeur of their ancestors. In the mountains of Tay, in Gabal Shammar, I did not happen to hear of them." The oral genealogists of Midian assured me that the Beni Wásil are still to be found in the mountains behind Tur harbour, and there only. Prof. Palmer (*loc. cit.*, 339) also mentions the Beni Wásil as a branch of the Tawarah or Turi Arabs. He thus repeats Burckhardt (p. 556, "Travels in Syria"), who speaks of some 16 families living with the Muzaynah near Sharm, ranking as Tawarah, but claiming to have come from Barbary and to have brethren in Upper Egypt.

During a week's halt at Makná (Jan. 25—Feb. 2, 1878), I had an opportunity of collecting details concerning its peculiar tribe: it is described in my first volume (p. 341), with various inaccuracies. These men are *not* of ancient race nor of noble blood; and their speech differs in nothing from the Arabs around them. There can be no greater mistake than to suppose that they represent in any way the ancient Nabathæan Midianites. In features, complexion, and dress they resemble the half-settled Bedawin. The Magáni,²⁶ to whom only the southern clump of huts at Makná belongs, call themselves Fawá'idah, Zubá'idah, and Ramázáni, after noble families of Juhayni blood; and the Fawá'idah have, by descent, some title to the name. They are, however, considered to be Khaddámín ("serviles"), like the Hutaym, by their neighbours, who gave the following account of their origin. An Egyptian silk-seller, who accompanied the Hajj-caravan, happened to fall asleep at Kubázah,

²⁶ The singular is Maknáwi, pronounced Magnáwi.

between the stations of 'Aynúnah and Magháir Shu'ayb. His companions went on, and he, fearing to follow them alone, made his way to Makná, where he married and settled. Admiring the fertility of the soil he sent to his native country for Fellahin—*cultivateurs* and peasants—who were collected from every part of Egypt. The new comers were compelled to pay one-half of their harvest by way of Akháwah (or “brother-tax”), a sign of subjugation to the Beni 'Ukbah, the owners of the soil. Hence Wallin (p. 303) calls them a “tribe of nomadic Felláhs who, in the same manner as the Gabaliyé (Jebelfyyah) in the Siná Mountains (Sinai), associate themselves with the Bedoin owners of the plantations, and receive for their labour and care in cultivating them a certain proportion of the dates annually produced.”

The Magáni have gradually acquired Milk (“title”) to the ground. According to some they first settled at Makná during the days of the Beni 'Amr, whom they subsequently accompanied to the Hismá, when flying from the victorious Musálimah. After peace was made they were compelled to pay one-fourth of the date-harvest by way of brother-tax to the 'Imrán-Huwaytát and to the Ma'ázah, whilst the Tagaygát-Huwaytát claimed a Bursh, or “mat of fine reeds,” as a poll-tax upon every head of man. Under these hard conditions they were left unmolested; and everything taken from them was restored by the chiefs who received their tribute. They have no Shaykh, although one Sálím ibn Juwayfilí claims the title.

Before 1866 the Magáni numbered about a

hundred tents; the Wady Makná was then a garden, and its cultivators were remarkable for their goodness and hospitality to strangers. But in that year a feud with the Beni 'Ukbah broke out, caused, as often happens in Midian and elsewhere, by the *belli teterrima causa*. The women quarrelled with one another, saying: "Thy husband is a slave to my husband," and so forth. The little tribe hoisted two flags of red and white calico, with green palm-fronds for staves; and dared the foe to attack it. But after a loss of four killed and sundry wounded, the survivors ran away, leaving their goods at the mercy of the victors. Shaykh Hasen el-'Ukbi was assisted by the Ma'ázah in looting their huts, and in carrying off their camels; while Shaykh Furayj vainly attempted conciliation. Shortly afterwards the Maknáwis went in a body to beg aid from Hammád el-Sofi, Shaykh of the Turábín tribe, which extends from El-Ghazzah (Gaza) westwards to Egypt. Marching with a host of armed followers he took possession of the palm-huts belonging to the Beni 'Ukbah, when the owners fled, leaving behind their women and children. Furayj hastened from 'Aynúnah to settle the quarrel, and at last the Sofi said to him, "Whilst I protect the Magáni, do thou protect the Beni 'Ukbah." Thereupon the latter returned from their mountain refuge to El-Muwaylah. The Magáni, at the present time, are mostly camped about 'Aynúnah, and only some fifteen old men and women and boys, who did not take part in the fight, and who live by fishing, remain under the protection of the Beni 'Ukbah at Makná. Hence the waters are waste and the fields are mostly unhoed.

Such is the normal condition of Arabia and the Arabs. What one does, the other undoes; what this creates, that destroys. Professor Palmer tells us ("Desert of the Exodus," p. 79): "Another misconception is that all Arabs are habitual thieves and murderers." But he was speaking of the Tawarah, or Sinaitic Bedawin, a race which, bad as bad could be in the early quarter of the present century, has been thoroughly tamed and cowed by the "fear of Allah and the Consul." It is only by building forts, and by holding the land militarily, that we can hope to tame this vermin. Yet I repeat my conviction that the charming Makná Valley is fated to see happy days; and that the Wild Man who, when ruled by an iron hand, is ever ready to do a fair day's work for a fair wage (especially victuals), will presently sit under the shadow of his own secular vines and fig-trees.

The next tribe which comes under our notice are the turbulent Ma'ázah (sing. Ma'ázi), who dwell inland of those before mentioned. It is another race which has extended high up the Nile Valley, and it is still found in the Wady Músá (of Suez) and on the Gallála Mountains or Za'afaránah Block. It is the chief tribe in the Eastern Desert between the Nile and the Gulf of Suez, and the Abábdah call it Atauní (sing. Atwení). It extends far to the north. These were the "very unprepossessing gang of half-naked savages" who on Mount Hor accused Prof. Palmer (p. 435) of having visited the "Prophet Aaron" by stealth; swore that they would confiscate one of his camels, and otherwise made themselves objectionable. Combining with the Arabs of

Ghazzah (Gaza) they have invaded the southern borders of Palestine for the sake of the pasturage; and have fought bloody battles with the rightful owners of the soil. Even in Egypt the Ma'ázah are troublesome and dangerous; the men are professional robbers, and their treachery is uncontrolled by the Bedawi law of honour: they will eat bread and salt with the traveller whom they intend to rob or slay. For many years it was unsafe to visit their camps within sight of Suez walls, until a compulsory residence at head-quarters taught the Shaykhs better manners.

The habitat of the Ma'ázah in Arabia stretches north from the Wady Musá of Petra, where they are kinsmen of the Tiyáhah, or Bedawin of the Tih-desert, and through Fort Ma'án, as far as the Birkat el-Mu'azzamah, south of Tabúk. Between the two latter stations is their Madrak, or "district of escorting pilgrims." They trade chiefly with Mezáríb, in the Haurán Valley; I have heard of their caravans going to Ghazzah (Gaza), where they buy the Syrian cereals, which are held to be harder and of superior quality. During the annual passage to and fro of the "Damascus Pilgrimage," the Shaykhs await it at Tabúk; whose site they claim, and threaten to cut off the road unless liberally supplied with pensions and presents of rations and raiment. The Murátibah ("honorarium") contributed by El-Sham (Syria) would be about \$100 in ready money to the head man, diminishing with the recipient's degree to \$1 per annum: this would not include "free gifts" by frightened pilgrims.

Finally, the Ma'ázah occupy the greater part of

the Hismá, where they are mixed with the Huwaytát in the north; and of the Harrah, where the Ruwalá meet them on the east, and the Baliyy to the south-east. The Hismá is that long thin line of New Red Sandstone extending from a little south of Fort Ma'án to the parallel of El-Muwaylah: a length of 170 direct geographical miles; in breadth, it varies from one to three days' march. Running along the two great chains which form the submarine region, it probably represents a remnant of the old terrace, the westernmost edge of the great plateau of Central Arabia, El-Nejd (the "Highlands") opposed to El-Tihámah (the "Lowlands"). It has been torn to pieces, by the plutonic upheavals to the west and by the volcanic outbreaks to the east. The latter are called "El-Harrah": they are of far more importance than has hitherto been suspected. Wallin's map shows a small parallelogram, diagonally disposed from north-west to south-east, and not exceeding in length 60 miles (north lat. 28° — 27°). I have seen it as far south as El-Haurá (Leukè Kóme) in north lat. $25^{\circ} 6'$; and I am assured that under various names it stretches inland to El-Medinah, and even to Yambu' ($24^{\circ} 6'$).

The bandit Ma'ázah claim the bluest of blue blood. According to one of their chiefs, Mohammed bin 'Atíyyah, whom we named El-Kalb ("the Hound"), their forefather, Wáíl (وائل), left by his descendants two great tribes. The first and eldest took a name from their *Ma'áz* (he-goats), while the junior called themselves after the *'Annáz* (she-goats). From the latter sprang the great 'Anezah family, which occupies the largest and the choicest provinces of the Arabian

peninsula.²⁷ Meanwhile professional Arab genealogists wholly ignore the Ma'ázah, who are, probably, ignoble Syrians.

Wallin (p. 310) would divide the tribe into two, the Ma'ázah and the "'Atiyá." Of the latter in this region I could hear nothing, except that the 'Atiyát (عطيات) here represent the kinsmen of the Shaykh Mohammed bin 'Atiyyah. Further north the clan is separate and distinct. We find "Benoo Ateeyah" in maps like that of Crichton's ("Hist. of Arabia," 1834); the Ma'ázah being placed south of it. The Beni 'Atiyyah are powerful on the borders of Moab, where their *razzias* are greatly dreaded. The Rev. Mr. Tristram, whose ornithology is better than his ethnology, ignores (*loc. cit.*) the fact that "the dreaded Beni 'Atiyeh, a new tribe from Arabia," are kinsmen of the "Ma'áz, a tribe of similar habits." My informants declare that their number of fighting men may be 2,000 (200?), and that they are separated only by allegiance to two rival Shaykhs. The greater half, under Ibn Hermás, is distributed into the five following clans:—

1. Khumaysah, who consist of two septs, the Zuyúfiyyah (ضموفيه) and the Tugará (Tujará). Wallin (*loc. cit.*), who also gives a total of ten clans, including the Beni 'Atiyyah, makes the two latter distinct, but he omits the first name:—

²⁷ The 'Anezah descending (Pococke, Spec., pp. 46-47) from Asad bin Rabf', b. Nazár, b. Ma'd, b. 'Adnán of the posterity of Ismá'il (Ishmael), claim to be 'Adnáníyyah or Ismáílfiyyah. They originally held the whole of north-western Arabia, till it was conquered from them by the intrusive Kahtáníyyah (Joktanites), the Juhaynah, Baliyy, and Beni 'Ukbah, who migrated from the south. And now the Ishmaelitic Adnáníyyah-'Anezah are in their turn driving their old conquerors into the mountains, and skirts of the desert.

2. Rubaylát,
3. Shimálah (not in Wallin),
4. Jimá'át (do.),
5. Agaylát (عاجيات, do.).

Under Shaykh Mohammed ibn 'Atiyyah (El-Kalb) are also five clans, viz. :—

1. Sulaymát,
2. Khuzará (خضرأ),
3. Sa'dániyyín,
4. Hayáyinah (not in Wallin),
5. The Subút (سبوت) or Beni Sabt.

Wallin remarks that the latter, whose name would signify "Sabbaths" or "Sons of the Sabbath," that is, Saturday, have been supposed to be of Jewish origin. At the same time he found that the clan uniformly derives its name from an ancestor called Subaytán,²⁸—a common Bedawi P.N. We noticed nothing to distinguish them from their neighbours, save the ringing of the large bell, suspended to the middle tent-pole of the Shaykhs and wealthier clansmen, at sunset, to "hail the return of the camels and the mystic hour of returning night." I was assured that this old custom is still maintained because it confers a *Barakat* ("blessing") upon the flocks and herds. Certainly there is nothing of the Bedawi in this practice, and it is distinctly opposed to the tradition of El-Islam; yet many such survivals hold their ground. Of

²⁸ He states that the only clan mentioned in the Arabian genealogies is the Subút, "which may probably be the same as the Subút stated by El-Kalkashendi to be 'derived from Lebíd of Sulaym, of the Adnáníyah dwelling in the land of El-Burkah.'"

Wallin's 'Aliyyín and 'Amriyyín I could learn nothing.

The Ma'ázah of the Hismá' used formerly to visit El-Muwaylah. In 1848, according to Wallin, one of its chief clans was supplied by the steward of the Castle, on account of the Egyptian Government, with rice and corn on credit, to the amount of 1,500 Spanish dollars. For the last ten to twelve years not a tribesman has appeared on the seaboard of Midian. They are under the sham rule of miserable Syria: that is, under no rule at all. They are supposed to be tributary to, when in reality they demand tribute from, the Porte. Nothing can be more pronounced than the contrast of the Bedawin who are subject to the Egyptian, and those who are governed by the Ottoman. As Wallin himself—like Burckhardt, an amateur Bedawi—very mildly puts it (p. 300), “the Bedooins here at El-Muwaylah, as in other places under the Egyptian Government, although the rightful Arabian inhabitants of the town (?) have no share in the administration of its affairs; while in the towns (?) on the Syrian road their full rights have been preserved to them. There, also, as throughout the greater part of Arabia, the primitive and time-sanctioned nomadic laws and customs of the desert are observed; but here the system of Islam jurisprudence is established and administered by Turkish officers.”

The Mines of Midian, I am convinced, cannot be worked until this den of thieves is cleared out. It is an asylum for every murderer and bandit who can make his way there; a centre of turbulence which spreads trouble all around it. Happily for their

neighbours, there will be no difficulty in dealing with this tribe: it is surrounded by enemies, and it has lately been compelled to pay "brother-tax" to the Ruwalá-'Anezah, as a defence against being plundered. On the north, as far as Fort Ma'án, the Ma'ázah meet the hostile Beni Sakr, under their chief Mohammed ibn Jázi. Eastward are the 'Anezah and the warlike Sharárát-Hutaym, who ever covet their 2,000 camels. South-eastwards the Baliyy, commanded by Shaykh Mohammed 'Afnán, are on terms of "blood" with them. Westward lie their hereditary foes, the Huwaytát, whose tacticians have often proposed a general onslaught of their tribesmen by a simultaneous movement up the Wadys Surr, Sadr, 'Urnub and 'Afál. Finally, a small disciplined force, marching along the Damascus-Medinah line, and co-operating with the Huwaytát on the west, would place this plague between two fires.

The whole of our third or southern journey lay through the lands of the Baliyy; and a few words concerning this ancient and noble tribe may here be given. It is called *die Balyy* by Sprenger (p. 28); by Wellsted, Bili; by Wallin, Beni Bely; and by others Billi and Billee; and the patril name is Balawiy. Although they apparently retain no traditions of their origin, they are well known to genealogists as Kahtaníyyah or Joktanites, like the Beni 'Ukbah. This branch of the Beni Kudá'h (Qodhá'a)²⁹ some fifteen centuries ago emi-

²⁹ El-Kudá'h was son of Himyar bin Sabá, b. Yashhab, b. Ya'rab, b. Kahtán (Joktan), b. 'Aábar (Eber), b. Sálíh or Shálíh, b. Arfakhshad, b. Sám (Shem), bin Núh (Noah).—(Pococke, Spec., p. 42.)

grated from Southern Arabia, and eventually exterminated the Thamudites. They thus date from the early days of the Byzantine Empire, to which they made over part of their seaboard. Their "Eponymus" was Baliyy, son of 'Amr ('Amrú), son of El-Háris, son of Kudá'h. Wellsted (ii., 185) makes their principal Shaykh, Ámir, command a tract of six days' journey inland and coast-wise from Shaykh "Morábt" (Muraybat) to the southward as far as "Hasáni" (Hassáni) and El-Haurá. If this was true in 1833, they have now been driven some 50 miles north to the Wady Hamz, north lat. $25^{\circ} 55'$: the line where the Juhaynah begin. They still, however, claim the ground as far north as the Wady Dámah, a little south of the parallel of Zibá in north lat. $27^{\circ} 20'$. I have noted their northern and southern frontiers. To the north-east they are bounded by the vicious Ma'ázah and the Ruwalá-'Anezahs, and to the south-east by the Alaydán-'Anezah, under Shaykh Mutlak. Like their northern nomadic neighbours they have passed over to Egypt, says the Masálik el-Absár; and even the guide-books speak of the Billi or Billee in the Valley of the Nile and about "Cosseir."

The Baliyy modestly rate their numbers at 4,000 muskets—Wellsted says upwards of 7,000—by which understand 1,000 is in South Midian. Yet they divide themselves into a multitude of clans. Our companion, the Wakíl Mohammed Shahádah, could enumerate them by the score; and I wrote down the 23 principal, which are common both to South Midian and to Egypt. These are :—

1. Buraykát,
'Aradát (Wallin's 'Aradát),
Wábisah (وابسه),
Fawázlah (فواضله),
5. Hurúf,
Jawá'in (جواعين),
Sahamah (ساحمه),
Mawáhíb (Wallin's Muwáhíb),
Zubbálah,
10. Humrán (حمران),
Humur (حمر),
Rumút,
Wahashah (وحشه),
Furay'át (فريعات),
15. Hilbán,
Ma'ákilah (معاقله), (Wallin's Mu'ákilah),
Makábilah (مقابله),
Mutárifah (مطارفه),
Siba'át (سبعات),
20. Rawáshidah,
Ahámidah (احامده),
Nawájihah (نواجاهه), and
Jimaydah.²⁰

It is curious, but all assert as a fact, that each of these clans is divided into at least four, and some into six septs.

The chief Shaykh, Mohammed 'Afnán ibn 'Ammár, can reckon backwards seven generations, beginning

²⁰ I could hear nothing of the Beni-Lút, whom Wallin locates near the Wady Fera', between El-Wijh and the Wady Azlam.

from a certain Shaykh Sultán. Beyond that he knows nothing. The tribe has a modern as well as an ancient history. In 1833 the Fort Garrison and the Bedawin were on bad terms ; and, without being accompanied by the Shaykh, no traveller could proceed into the interior, or even a few hundred yards from the seaboard. About ten years ago 'Afnán allowed his "merry men" to indulge in such dangerous amusements as "cutting the road," and plundering merchants. It is even asserted privily (by themselves) that they captured the Fort of El-Wijh, by bribing the Turkish Topji or head-gunner to fire high, like the half-caste artilleryman who commanded the Talpúr cannoners at Sir Charles Napier's battle of "Meeanee." A regiment of 800 bayonets was sent from Egypt, and the Shaykh was secured by a "Hilah" or stratagem : that is, by a gross act of treachery. He was promised safe conduct ; he trusted himself like a fool ; he was seized, clapped in irons, and sent to gaol in the citadel of Cairo. Here he remained seven months *in carcere duro*, daily expecting death, when Fate suddenly turned in his favour ; he was summoned by the authorities, pardoned for the past, cautioned for the future, and restored to his home with a "Murattibah" (regular pension) of 800 piastres per mensem, besides rations and raiment. The remedy was, like cutting off the nose of a wicked Hindú wife, sharp but effective. Shaykh 'Afnán and his tribe are now models of courtesy to strangers ; and the traveller must devoutly wish that every Shaykh in Arabia should be subjected to the same discipline.

The Baliyy are a good study of an Arab tribe in

the rough. The Huwaytát, for instance, know their way to Suez and to Cairo. They have seen civilisation; they have learned, after a fashion, the outlandish ways of the Frank, the Fellah, and the Turk. The Baliyy have to be taught all the rudiments of such useful knowledge. Cunning, tricky, and "dodgy" like all the Wild-man race, they lie like children. It is enough to look in their faces: they are such bad actors that they cannot conceal thought; and yet they keep up the game, deceiving nobody. For instance, hours and miles are of course unknown to them; but they began with us by affecting an extreme ignorance of comparative distances: they could not, or rather they would not, adopt as a standard the two short hours' march between the Port and the inland Fort of El-Wijh. But when the trick was pointed out to them they marvelled at our sagacity; instantly threw aside as useless the old trick, and tried another. No pretext was too flimsy to shorten a stage, or to cause a halt; the Northerners did the same, but with them we had Shaykh Furayj.

Like the citizens, they hate our manner of travelling; they love to sit up and chat through half the night; and to rise before dawn is an abomination to them. The Arab ever prefers to march during the hours of darkness, thus enabling his half-starved camels to graze through the day, and to avoid hard work in the sun. Hence they have their own stages and halting-places, the "Mahattát el-'Urbán" which, being determined, as in Africa, by the water supply, vary between four and five hours of "dawdling" work; but I was determined not to humour their

preferences, however venerable, at the average rate of £6 per diem.

At first their manners, gentle and pliable, contrast pleasantly with the roughness of the half-breeds Huwaytát and Maknáwi, who have many of the demerits of the Felláh, without acquiring the merits of the Bedawi. As camel-men they were not difficult to deal with. They have been praised for "that profuse hospitality which distinguishes the Bedawin of the interior from their neighbours on the outskirts of the desert"; and for the "vivacity and lightness of mind so common among the northern Arabs, but so foreign to the custom and rigid manners of the Wahhábiyyah." Presently they turned out to be "poor devils," badly armed and not trained, like the Bawáridah ("gunners") of the North, to the use of the match-lock. Their want of energy, to quote one instance, in beating the bushes and in providing forage for their camels, compared with that of the Northerners, struck us strongly. On the other hand, they seem to preserve a flavour of ancient civilisation, which is not easy to describe; and they certainly have inherited the instincts and tastes of the old metal-workers, their ancestors or their predecessors; they are, in fact, born miners. That sharpest of tests, the experience of travel, at last suggested to us that the Baliyy is too old a breed, and that its blue blood wants a "racial baptism"; a large infusion of something newer and stronger.

According to Wallin, the chief family of the Baliyy is the Muwáhíb (Mawáhíb), who supply the Shaykh: in his day the latter was Ibn Dámah. He

assigns to them a far too extensive habitat. They hold the high cool Jaww, "where, without their especial permission no other Bedouins have a right to encamp, hence their lighter skins"; and they may hold one of its drains, the Wady 'Aurish, "where they have long possessed date-plantations, and in rainy years cultivate oats (?), barley (?), and maize" (? holcus, ? millet). But they certainly do *not* "claim the exclusive possession of the whole of the land of El-Harrāh," even in the confined sense of the word. Their district may be "advantageously situated between the shore of the Red Sea, the Hejaz and the Nejd, and easily communicating with El-Wijh and Tabúk and Taymá (south east of Tabúk), and El-Medinah," but they move out of it *not* seldom. Like other Bedawin, as summer approaches they near the shore. He reports that droughts have compelled them to seek water and pasture about the neighbourhood of Damascus and Aleppo, where, for instance, they passed the spring of 1846."²¹ This migration, if it ever took place, is now clean forgotten. They *do* claim to be a very numerous tribe, and they had plenty of horses and cattle (camels) before 1847; in that year the Beni-Sakr²² from Wady Musá, under the Shaykh ibn Jázi, stole upon their pasture lands unawares, and managed to drive off almost all their property. They are still without horses, but they plunder their neighbours

²¹ So, according to Wallin, who borrows from the Ansáb ("genealogies") of El-Sam'áni, the powerful tribe, El-Sulaym, the former occupiers of El-Harrāh, used to migrate north as far as Hums (Hemess or Emesa).

²² Wallin (p. 323) says a "large party of the Huwaytát of the clan of Ibn al-Gáz."

the Sharárát, the 'Anezah, the Juhaynah and others, of whatever comes handy. Shortly before 1848, when the aggressive Wahhábís were still powerful, the Baliyy voluntarily joined the Puritan Confederacy, by paying the Zakát ("obligatory legal alms"); they have long since lapsed from grace. They still arrogate the right of levying Akháhawah ("brother-tribute") from Taymá, although its people, originally Shammar Arabs, are well able to resist them. They have the same pretensions in the case of Aylá, south of El-Hijr, whereas it is now in the hands of the 'Anezah, and it is protected by the Turkish Governors of El-Medinah. Their claim to the site of El-Wijh is still admitted, and their Madrak (or "beat") for protecting pilgrims is on both lines. At Zibá they relieve the Beni-'Ukbah, and travel as far as El-Wijh. The Syrian caravan is, or rather was, protected by them between the Birkat el-Mu'azzamah and El-Hijr.

Wallin notices their Arabic as follows: "The Bely is the first tribe in this part whose dialect assimilates to that of the inhabitants of Nejd, and the 'Anezahs, which differs principally from that current in the towns, and among Arabs of a less unmixed race, by its frequent use of Tanwín ('nunation'), and by certain grammatical forms and idiomatic expressions from the ancient language; and still more strikingly by the peculiar pronunciation of the letters *k* (káf) and *k* (káf), called *Kashkashéh*, by the Arabian grammarians." This peculiarity he describes as "pronouncing these letters when final, in certain cases, as if written 'kash' and 'kash'" — which has no meaning.

The language of the Baliyy has less of the Egyptian and Sinaitic-Bedawi than that of the tribes to the north; but it is by no means so pure as that of the Juhaynah. As regards the classical "nunnation," I never yet met, although I have often heard of, an Arab race that habitually uses it. With respect to the articulation of the guttural *k* (as in "kappa)," and the still more bronchial *k*, to Europe unknown, the Baliyy follow the Bedawi rule. The first is pronounced like *ch* ("church"), *e.g.*, *Kuffár* ("infidels") becomes *Chuffár*. The second represents a hard *g* ("go"), *e.g.*, *Kaum* (a *razzia*) sounds like *Gaum*, but deeper in the throat.

The last tribe upon my list, the Hutaym or Hitaym, though unnamed by Sprenger, is peculiarly interesting to us. It is known to travellers, Burckhardt, for instance,³³ only as a low caste, chiefly of fishermen. Wellsted (ii., 263), who seems to have studied them well both in Africa and Western Arabia, makes the barbarian "Huteimí" (= Hutaymi, sing. of Hutaym), derive from the Ichthyophagi, described by Diodorus Siculus, and other classical geographers. He adds: "Several Arabian authors notice them; in one, the *Kítáb el-Mush Serif*,³⁴ they are styled Hootein, the descendants of Hooter, a servant of Moses." He also relates (p. 259) a Bedawi legend that the Apostle of Allah pronounced them polluted, and forbade his followers to associate or to intermarry with them, because when traveling along the seashore he entered one of their camps, and was shocked and offended to see a dog

³³ "Notes on the Bedouins," vol. ii., p. 386.

³⁴ The name of the book is probably "El-Musharrif."

served up as food. A similar story of canine diet, by-the-by, is told of the Egyptian Berábarah (Berbers), who are not, however, regarded with contempt and aversion. Others declare that they opposed Mohammed when he was rebuilding the Ka'bah of Meccah ; and thus drew down upon themselves the curse that they should be considered the basest of the Arabs. These fables serve to prove one thing : the antiquity of the race.

The Hutaym, meaning the "broken" (race), hold in Egypt and Arabia the position of Pariahs, like the Akhdám ("helots" or "serviles") of 'Omán and Yemen. Evidently we must here suspect an older family, subjugated and partially assimilated by intruders. Even to the present day the Arabs consider treating a Hutaymi as unmanly as to strike a woman. When a Felláh says to another, "Tat'hattim" (= 'Tat'maskin, or Tat'zallí), he means "Thou cringest, thou makest thyself contemptible (as a Hutaymi)."

Hence the Hutaym must pay the tributary "Akháwat" to all the Bedawin tribes upon whose lands they are allowed to settle, the annual sum averaging per head \$2, in coin or in kind ; besides which they supply their patrons, who have no boats of their own, with fish. Formerly, large quantities of this salted provision were sent for sale to the Eastern interior ; now the Ma'ázah have stopped the market.

The Hutaym are as scattered as they are numerous ; they are found in Upper Egypt, and they occupy many parts of Nubia. About Ras Siyál, south of Berenike, and around Sawákin (Souakim), they form an important item in the population. Wellsted

(p. 262) describes meeting a Hutaymi family on the Nubian shore, near the Sharm called Mirza Helayb. It consisted of an old man, a woman, and a young girl: the former entirely nude, and the two latter with clothing barely sufficient for decency. At first they threw themselves at his feet, begging that their lives might be spared; presently they were persuaded to accompany him on board. Their boat had left the week before to catch turtle; and for three days they had lived only on raw shell-fish gathered from the shore. They devoured with the utmost voracity everything set before them, eating the rice raw. Their finger-nails were almost destroyed by digging the sands in search of food.

The Hutaym number few about the so-called Sinaitic Peninsula and in Midian, using the latter word in its extended sense. Wallin (p. 297) mentions them in the "Peninsula of Pharan," and tells us that some families who have boats had passed over in 1847 to the opposite island of Tíran—in 1878 I did not find a soul there. The 'Araynát, as has been seen, are found among the northern Huwaytát; they also dwell to the south of 'Aynúnah Bay, near the tidal islet Umm Maksúr. Wellsted (p. 161) visited on the coast opposite "Reïman" islet, between Ras Fartak (Shaykh Hámid) and 'Aynúnah, a fishing village of these outcasts, who by paying tribute to the lords of the soil were allowed to cultivate a few date-trees. There are settlements about the hollow called Istabl 'Antar. Sharm Dumayghah and the barren lands around Sharm Jazái (not Jezzah; Wellsted, p. 183) also support a few families whilst the fishing lasts. The Karaizah-Hutaym of Jebel Libn

or Libin, claim as their kinsman the legendary hero and poet 'Antar, who was probably a negro of the noble or Semitico-Berber blood. A few are settled in huts and tattered tents, near the quarantine-town, El-Wijh, at the base of the overhanging cliff on the northern side. These were the only sites where I had any opportunity of seeing the poor Pariahs.

The Hutaym extend deep into the heart of Arabia. The Sharárát clan inhabits the lands bordering on the great Wady Sirhán, east of the Dead Sea. The Sulabá are found in the mountains of Shammar, extending towards Meshhed 'Ali. Further south of Midian they become an important item of the population. About the village of Tuwál in the Hejaz, south of Rábigh, the pilgrim station, they assist the inhabitants in fishing for pearls. They are found in various parts of the (Moslem) Holy Land, and have some large encampments near Lays (Leyt), immediately south of Jeddah. The poorest classes wander half naked about the shore, fishing and picking up on the beach or amidst the rocks a scanty and precarious meal of shell-fish. The wealthier, who have rude boats, rove from place to place, also living like ichthyophagi, but at times obtaining better cheer by what they receive in barter for pearls. Their tents are awnings always open on the side next the sun, and composed of black cloth woven by the women from goats'-hair. The supports are six or seven sticks; the stuff, generally tattered and torn, being fastened with small wooden skewers to the rope which connects them. A bit of similar rag, hung down the middle, divides the men from the women, children,

and beasts. The wretched comfortless "shanties" are pitched in some out-of-the-way place, for concealment as well as for shelter; they contain little beyond fishing-tackle and the merest necessities of furniture, such as pots and grinding-stones. These restless beings are necessarily meagre, squalid, and pusillanimous.

In the Eastern regions the Hutaym form large and powerful bodies. The chief clans, according to my informants, are the Sharárát, whose number and gallantry secure for them the respect of their fighting neighbours the equestrian Ruwalá-'Anezah; yet Wallin (p. 317), when at Tabúk, speaks of the "poor and despised branch of the Hutaym clan of El-Sharárát, called El-Suwayfilah." In p. 319 he extends the title "wide-spread and much-despised tribe" to all the Sharárát; and he makes (p. 328) the latter extend to El-Jauf, in the very heart of Arabia, 5° to the N.N.E. A similar account was given to me of their neighbours, the Nawá-misah; and I cannot help suspecting this clan of being in some way connected with the stone-huts and tombs, which the Arabs, in the so-called Sinaitic Peninsula, call *Nawámís* (sing. *Námús*), or "mosquito-houses." The modern tradition is that the children of Israel built these dwarf dwellings as a shelter from the swarming plague sent by heaven to punish their sins of rebellion.⁴⁶

Like other Arabs, the Hutaym tribe is divided into a multitude of clans, septs, and even single households, each under its own Shaykh. The Bedawin recognise them by their look, by their peculiar

⁴⁶ See the "Desert of the Exodus" (*passim*).

accent, and by the use of certain words, as "Harr!" when donkey-driving. Wellsted (p. 260) generally knew them by the remarkable breadth of chin; and by the hair which, exposed to sun and salt-water, changes its original black to a light red-yellow—the latter, however, is characteristic of all the coast fishermen.³⁸ But there is little resemblance between the Bedawin and the maritime Hutaym. The features of the latter are more sharpened, the cheeks more hollow, and the eyes seated deeper in the head; the nose is long, thin, and beak-like; and the expression of the countenance is heavy and dull. Some of the boys are remarkably pretty, but after twenty their faces become wrinkled, and they show signs of premature decay. The spare but vigorous form of the Bedawi is quite distinct from the lean, unshapely, and squalid figure of the Helot. This is the combined result, perhaps, of racial difference; certainly of a poor fish diet, the cramped position of canoe-men, and exceeding uncleanliness of person and clothing. Their rags are never washed, and they are not changed till they fall to pieces. Consequently, they suffer severely from cutaneous disease, which is aggravated by exposure to weather, and by an ungrateful mode of life. The women, who go about unveiled, either through fear or old custom, never refuse themselves to Arabs of higher blood.

The Bedawin and the citizens of Midian always compare their Hutaym with that family of the Gypsy race known to the Egyptians as the "Ghagar" (*Ghajar*). It will be interesting to inquire whether

³⁸ I noticed this change of hue at El-Zibá and elsewhere. ("The Gold Mines of Midian," i., p. 151).

these outcasts are a survival of the Indian and Central Asian immigrants who, like many on the banks of the Nile, have lost their Aryan tongue. In such case they would descend from the wandering tribes that worked the old *ateliers*, scattered in such numbers over the surface of Midian; and they would be congeners of the men of the Bronze Age—the earliest wave of Gypsy immigration into Europe.

The Hutaym clans of which I collected notices are :—

'Araynát, living under the protection of the Huwaytát, in North Midian.

Beni 'Ali, mentioned in connection with the Beni 'Ukbah.

The Sharárát, a pugnacious and powerful people, dwelling east of the Hismá, and at war with the Ma'ázah. One of these septs, the Sufayfilah, is mentioned by Wallin. Amongst the numerous subdivisions of the Sharárát in Wady Sirhán and in El-Jauf, he met with one called "Al-Da'giicon" (Da'kí-yún), after the Shaykh's family "Al-Da'gé" (Da'kah). El-Kalkashendi declares that these are a branch of the tribe of Tay, holding the country between Taymá, Khaybar, and Syria.

The Sulabá, according to Wallin, "the most despised clan of the Hutaym, occupy in summer the lands about Bir 'Tayim, north-east of El-Háil, the capital of the Shammar country.

The Nawámisah, among the Ruwalá.

The Karáizah, about and on Jebel Libn.

My notes will not extend to the great Juhaynah tribe, the Beni Kalb ("Dog's Sons") of the Apostle's day. Although they form on the coast of Midian

a comparatively large floating population, especially during the season of pearl-fishing, their habitat is wholly beyond the limits of the province. For full information concerning these Kahtaniyyah (Joktaniti) kinsmen of the Baliyy—both being of Kudá'h (Qodhá'a), or South Arabian blood—the reader will consult Sprenger's "Alte Geographie" (pp. 29-35). Wellsted (ii., 197-207), says that this, "one of the most celebrated Arab tribes, is little spoken of at the present day." About Yambú', he remarks, the Juhaynah "may be safely trusted," but I should not advise the traveller to do so. The only thing to be said in their praise is that they are not so bad as the Harb tribe to the south.

PART II.

Manners and Customs of the Midianite Bedawin.

We will begin our "agriological" notes by following the Bedawi from his birth-hour to that which restores him to Mother Earth.

In Midian, like in ancient Europe, the babe is still swaddled, from the knees to the loins, with rags of cotton or linen, shifted night and morning. It is then placed in a cradle, or rather a bag. As in

many parts of India, the head is pressed into proper shape. The eyes are painted with lamp-black or with "Kohl," here meaning either antimony or impure iron ; and tinsel ornaments and talismans of brass ; silver and copper coins, stones, and bits of brass are hung round the neck, arms, and legs.

The first feast is held, as usual among Moslems, on the seventh day after birth. The mother, having purified herself and her babe, presents it to her parents, relatives, and friends. A feast is made if it be a boy—girls "don't count"—and the grandfather is expected on these occasions to be liberal. There is no fixed time for what some English travellers call "the absurd and barbarous custom of tattooing." It has always some object, although it was originally suggested among nude races by the necessity of hardening the skin. Thus the north-western Arabs guard against cold by making incisions, almost to the "quick," in the live leather forming their foot-soles, and by exposing the latter to a broiling fire. The Masháli of the Meccan citizens, three perpendicular stripes about an inch wide, cut down both cheeks, mark their birth-place ; and though forbidden by El-Islam, they serve to prevent the "holy children" being kidnapped by pious but mistaken pilgrims. Others, again, suppose that gashing the face prevents the gathering of noxious humours about the eyes. The "beauty spots" with which the Huwaytát men mark their cheeks are probably derived from Egypt.

The next great feast is that of circumcision. When the appointed day comes, a tent is pitched, with as many carpets and decorations as possible. Each one of the relatives brings a lamb or some other item

of the picnic; and these form the preliminary banquet. At noon the 'Ajírah (*i.e.* hamstrung) sheep is duly sacrificed, the tendons of the right hind-leg having previously been cut. Meanwhile the small patients are seated in a circle; and a curtain hanging before the tent-door defends them from the Evil Eye; care is also taken that their feet do not touch the bare ground till the operation is over. The mothers wash their bairns with the *Ghusl*, or total ablution, and dress them with beads and metal trinkets. They are then carried out upon the men's shoulders; a procession is headed by youths, holding pans of smoking incense, firing guns and, beating sticks together; it is also joined by the mothers, after washing their own feet in the water used by the boys. When the noisy crowd has thrice circumambulated the tent, the patients are rearranged inside, and the operator asks formal permission of each father, so as not to incur pains and penalties in case of accidents. He performs the rite in the usual Moslem way—the barbarous *Salkh* (*scarification*) of the Asír, and other southern tribes is here unknown. The sufferers are expected to bear the pain without crying or even shrinking. A fee is paid for each child; and the day ends with a jollification. The boy is now a man, and may no longer enter the harem.

Marriage customs differ among the tribes. The wildest have a peculiar practice thus noticed by Wellsted (ii., 122): "The father in the presence of the daughter (a scandalous proceeding!) demands if the suitor is willing to receive her as his wife, and his answer in the affirmative is sufficiently binding; a

small piece of wood is sometimes presented by the father, and worn by the bridegroom for several weeks after his marriage." Among the Sinaitic Muzaynah, the girl is bound to run away from her father's tent, and to hide in the mountains for three days. As the sexes often meet in Bedawi-land, youths and maidens have frequent opportunities of making acquaintance; and the mothers often connive at it, whilst the fathers are kept, or affect to be kept, in ignorance. As I have noted in my Pilgrimage, the sentimental form of love is not unknown to the Bedawi; and girls have suicided themselves rather than marry men whom they disliked.

Usually, Cœlebs, attended by five or six friends, calls upon his intended father-in-law, who, if "agreeable," sets before them food and coffee. Then, the demand having been duly made, takes place the debate concerning the dowry; this weighty matter is often not settled until influential friends lend a hand. When the bargain ends, the usual jollifications begin; and the young men of the tribe amuse themselves with displays of marksmanship and with sword play, of which they have a rude system. If the clan boast of a Khatfb ("notary"), he publicly and officially demands, three several times, the consent of the father and of the bridegroom, warning the latter that the sin will be "on his own neck" if he beat or starve his wife. This concludes the betrothal.

The girl, meanwhile, is supposed not to know anything of the transaction; yet it can hardly escape her notice. In the evening when she returns with the sheep and goats—the camels being in charge of the males—she is surreptitiously fumigated with

incense, in order to defend her from El-'Ayn (the "Evil Eye"). The bridegroom's 'Abú (cameline or cloak) is then thrown over her head by the Khatíb, or some friend, who creeps up from behind exclaiming, "Allah be with thee, O daughter (girl)! none shall have thee but such a one"—naming the "happy man." Then a scene ensues. The bride elect, in token of virgin modesty, shrieks for aid, calls upon her father and mother, and tries to disentangle herself and to escape. But as she is seized by the women who collect around her, *lulliloo'ing* shrilly (*Zaghárfí*), and repeating the words in chorus, Miss Prude is at last persuaded to be pacified. She is then led to a tent, pitched for the purpose near her father's, and sprinkled with the blood of a sheep sacrificed in her honour. At the end of the third day, during which due attention has been paid to her personal decorations, she is bathed by the matrons in procession, and is led to the bridegroom's quarters. Sheep are also sacrificed by kinsmen and friends as a contribution to the feast, and they, together with the women who have assisted at the ceremony, expect small gifts from the bride's father. The Bedawin preserve the ancient Jewish practice, to which Isabel of Castile submitted on her marriage, and which is still kept up by the English Gypsies.

If the bride be found unsatisfactory she is either divorced at once, which may cause trouble, or she is quietly put away to avoid scandal. The laws of repudiation are those of the Koran, modified according to Rásm, or tribal custom, by the officer called Kazi el-'Orbán ("Judge of the Arabs"). The punishment of adultery varies. The low caste

tribes accept damages in money or camels, the sum being assessed by an arbitrator. The higher races put the women to death, and shoot the man; this is done by the "injured husband," as in the Sár or blood-revenge for homicide, whenever he has an opportunity. Of course it gives rise to a fresh feud.

Young girls are very scantily dressed even in the wintry cold. Many of them have no other covering but a single piece of tattered cloth thrown over the body. The children are mostly nude, or furnished with a strip of 'Abá, or a goat's skin turned whichever way the wind blows. The general feminine dress is that of the Tawarah, a loose amorphous garment of dark, indigo-dyed cotton, covered in winter with an outer cloak of the same material. All the tribes, even the distant Baliyy, wear this true Egyptian blue. The decorations are tattooed chins and lips; and the ornaments are silver bands, necklaces, and bracelets, bangles, and anklets of beads and bright cheap metal. Few wear the "nose-bag"; but all, except the very oldest, religiously cover, in the presence of strangers, the mouth, the lower part of the face, and the back of the head. The men do not appear to be jealous, except where they have learned from strangers that it is "respectable."

After death the body is taken out of the tent, washed with the Ghysl el-Mayyit (the "general ablution of the defunct"), and shrouded. The women relatives also leave their homes, strip the cloths off their heads in token of despair, and wail loudly throughout the day. The Naddábah, "keener" or hired mourner, is not known, but a noted amateur

“ wailer ” is in demand. The exercise is varied by tearing hair, striking the face, and shrieking, “ O such a one, where shall I meet thee ! ” The graveyards are often distant, in which case the corpse, escorted by the family, is carried upon a camel ; the favourite site is a hill-top, or the side of a slope, and the Bedawin affect places which preserve signs of the Mutakaddimín (the “ Ancients ”). Throughout Midian the grave is left hollow, and not filled up with earth, after the fashion of El-Islam ; it is covered over merely with a slab : a favourable disposition for hyænas and skull-collectors. The earth is heaped up, and two stones, rude or worked, denote the position of the head and feet. The Wali (“ Santon ”) has a covered tomb, built either of rude masonry or a hut of palm-fronds, reeds, and mats. The interior may contain a broken inscription or two, but rarely the heterogeneous offerings of the more civilised Arabs. Poles are also planted to be hung with rags near the graves of the commonalty.

The Moslem prayers for the dead, consisting of 72 prostrations, are never recited. I could not find out if the Midianitish preserve the peculiar custom of the Sinaitic Bedawin.³⁷ The latter tap with a small pick-axe at the head of the grave, and thus address the deceased : “ When the two green Angels (Munkir and Nakír) shall question thee (the Questioning of the Tomb), then reply thou, ‘ The feaster makes merry, the wolf prowls, and man’s lot is still the same (weal and woe) ; but I have done with all these things.’ The Sidr-tree (Jujube) is thy aunt, and the Palm-tree is thy mother.” Such a reply,

³⁷ See the “ Desert of the Exodus,” p. 94.

according to Moslem ideas, would ensure a severe application of the dreadful mace. The Walfmah, or funeral feast in honour of the deceased, concludes the ceremonies. The property is then divided, and another entertainment takes place *in memoriam* after the fourth month.

The Midianite Arabs resemble in physique those of the Sinaitic Peninsula and the Nile Valley. The tribes in the uplands are fairer and stouter, fleshier and more muscular, by reason of a superior climate and sweeter, or rather less brackish water, than those of the Tihámah or lowlands. The latter, mostly fishermen, and a few cultivators, are darker and slenderer. Some of the higher classes are decidedly handsome, with lithe, erect, muscular figures, and straight features; lamp-black hair, and olive-coloured skins; their fine eyes restless and piercing as the eagle's, with regular brows and the thickest lashes; their high noses and shapely lips, despite the copper-coloured skin and cobweb beard, would be admired in any part of the world. Our friend Sayyid 'Abd el-Rahím, of El-Muwaylah, though built upon a small scale, is perfectly well made; every limb might be modelled for a statue, and his feet and hands are those of a Hindu. Longevity is rare; incessant fatigue and indifferent nourishment, not to speak of wounds, want of cleanliness, and sickness, must soon undermine health and vigour.

The inner (Arab) man is not so easily described. The chief characteristics seem to be strong social affections, eternal suspiciousness, an ultra-Hibernian pugnacity, and a proportional revengefulness. Pa-

rental love is strong, and discipline even stronger. As in the days of Sully, the boy will not eat, or even sit, before his father ; but the youth, when old enough to provide for himself, treats his "governor" as lightly as an American lad, considering himself, if not better, at any rate the equal to his sire. Sociability is pushed to the extreme ; and the Bedawin are capable of making great sacrifices for one another. Thus, when a man is attacked by the small-pox, which in modern days has taken the place of the horrible plague, he is always interned in a solitary little hut, and cautiously supplied with daily food and water ; in many cases, his friends, and even his women, have voluntarily joined with his quarantine. Murder being, as amongst all primitive peoples, a private, not a public wrong, is avenged by the nearest male relative of the slain ; and the softer sex has been known to undertake the *Kisás* ("Lex Talionis"). The *Diyat*, *blut-geld*, or blood-money, may still be offered and accepted under certain circumstances, but \$800 is a large sum. They are marvelously ready, without the excuse of "cups," to quarrel and fight, yet not to kill—at least any but strangers. Excessively ceremonious and sensitive among one another, they bear the petulance and ill-temper of foreigners with a kindly good-humour. Like most barbarians, they are formal when they meet. Relatives and near kinsmen salute by kissing on either cheek, repeating *Tayyibin* ("Are you well?") to which the answer is, *Al-hamdu li-Ulah, Tayyibin!* ("Praise be to Allah, we are well!") Friends and acquaintances place the right hands on the opposite left breasts ; this is not done when there is "bad blood"

—touching foreheads, and simultaneously ejaculating the *Pax tecum*, “*Salám.*”

The Shaykhs affect courteous and gentle, mild and placid manners, which, however, do not withstand the temptation of excitement. The Caterans, with their noisy and violent gestures, and their furious clamour, seem to live in a chronic storm of quarrel or fierce debate. The same thing is remarked of Italians by Englishmen visiting them for the first time. Both chief and clansman will draw the sword and load the matchlock without the least intention of coming to blows.

These people love a joke ; but the stranger must beware how he “chaffs” them ; on some points they are tetchy as the English sailor. The higher classes respect old age, and the white beard always commands an attentive audience. There is little bigotry amongst them, and, if they hate the Christians, it is rather theoretically and nominally, than the result of experience.²⁸ Nature has put it out of their power to practise the precepts of the Koran. Like all nomads, they act upon the old saying—“We do not fast the Ramazán, because we are half-starved all the year round ; we never perform the Ghúsl or Wuzú

²⁸ I note a general error in the English press. When discussing the relative position of Christians and Moslems, throughout the Ottoman Empire, it is almost universally assumed that a professed hatred separates the creeds. My experience teaches me the reverse. The bad feeling is simply the effect of Turkish, that is to say, of bad government. The rulers model their rule upon the old saying, *divide et impera* ; and govern by exciting and sedulously maintaining envy, hatred, and malice. During the Massacres of Damascus and Syria, caused, in 1860, by the selfish intrigues of the late Fuád Pasha, the outlying villages of Moslems often mustered in arms to defend their Christian neighbours from the bands of murderers sent by the capital.

(greater and lesser ceremonial ablutions), because we want the water to drink ; and we never make the Hajj (pilgrimage), because Allah is everywhere."

Yet they are not irreligious ; they do not show the savage atheism of the African negro, while the *sensus numinis* is strongly implanted in the race. I never saw but one Bedawi, Shaykh Furayj, who said his prayers regularly ; and when asking a clansman, "Art thou a Moslem or a Huwayti ?" (= Englishman or Christian ?), the invariable reply was, "A Huwayti !" But this is the merest ignorance, which might perhaps be matched amongst our city Arabs. And they have a devotion after their own fashion ; they often make simple ejaculations which seem to come from the heart. Towards evening they will become silent and contemplative ; and you may hear them say—"I ask pardon of the great Rabb (Lord) ; I ask pardon at the sunset, when every sinner turns to Him !" They will exclaim, "O Allah, provide for me even as thou providest for the blind hyæna !" And, ignoring the Koran, they yet use such Koranic ejaculations as "I seek refuge with Allah from Satan the pelted" (*i.e.*, with stones by the angels) ; "I seek guidance from Allah" ; and so forth. Moreover, their profound belief in charms and philters, and their endless superstitious legends, denote that the race is not irreverent. The Huwaytât boast of Fakîhs ("clerks") who have studied theology in Egypt, but I was not fortunate enough to see a specimen.

The difficulty of securing their confidence is immense. It is almost impossible to allay their suspicions without the experience of years. Like the Druzes they will try your sincerity by asking a

question, and by repeating it weeks or months afterwards, carefully comparing the results. Englishmen can manage them, Ottomans never. The latter are always attempting to overreach the Wild Man, and their finessing never deceives him.

The Arab's sentiment of nationality is strong. The Bedawin hate the Turks and the Egyptians as much as the latter despise them. "Shun the Arab and the itch," says the Felláh. "All are traitors in the land of 'Ajam" (Egypt) retorts the Wild Man. In the matter of *meum* and *tuum* they still belong to the days when the Greek was not offended by being asked if he was a thief or a pirate. They are plunderers, but they plunder sword in hand, despising petty larceny. Burckhardt ("Notes" &c., vol. i., pp. 137-157) clearly distinguishes the Bedawi difference between taking and stealing clandestinely. If they appropriate some of the traveller's small gear which may be useful to them, as a leather belt or a blanket, they hardly take the trouble to hide it. The distinction of "mine" and "thine," in such trifles as these, is not thoroughly recognised; and they will say with much truth in jest that as Sayyidná (our Lord) Adam left no will, so all things belong to all (Arab) men. A good sign is that they will leave their slender gear inside the huts, without fear of being plundered during the absence of the owners. They are wreckers; but so we were in the outlying parts of Great Britain during the early parts of the present century. And between their hospitality and their insatiable Semitic greed of gain, there is little interval; the great virtues overlapping the great vices.

Each tribe, moreover, has moral characteristics of its

own. The Huwaytát are considered a strong and by no means a quiet tribe ; ill-conditioned, quarrelsome, and on bad terms with all their neighbours. Má yahibbún el-Nás (“They do not love mankind”), is the verdict of the settled Arabs. Formerly they pushed their razzias deep into El-Nejd ; and their warriors, bold and expert, defended, moreover, by their mountain fastnesses, had no fear of retaliation. They even ventured upon plundering pilgrim caravans, till the great Mohammed Ali’s victorious campaigns in the Hejaz ; and Ibrahim Pasha’s successful invasion of Wahhábi-land, struck them with terror. Prof. Palmer (*loc. cit.*, p. 419) found among the mountains of the ’Azázimah in the far north a heap of stones with the tribal mark of the Huwaytát, the record of some border fray ; and about El-Sherá’ he describes them as a “powerful but very lawless tribe.” In conjunction with the Liyásinah, they have seized Wady Musá, and have ejected its former owners, the ’Ammárin. Ruppell, who judges their morals harshly, mentions (p. 223) that shortly before his visit to El-Muwaylah (1826) the Huwaytát had driven off all the cattle belonging to the fort garrison ; and when hotly pursued had cut the throats of the sheep and goats. Wellsted (ii., 109) speaks in 1833 of the “indifferent characters of the Bedawins who inhabit the barren and inhospitable shores of the sea of ’Akabah.” He found them a “wild intractable race, much addicted to pilfering.” On one occasion, when his ship was in danger, they manned the towering crags in great numbers “so as to be ready for the wreck.” Then their chief, Shaykh “’Aláyán of the Omrán ” (Imráni-Huwaytát), after

receiving him hospitably at Makná, seized one of his men and, knave-like, demanded a ransom of \$200. The sum was paid, there being "no towns nor any boats on which we (the Europeans) could retaliate"; while more than once it appears both officers and crew ran the risk of being taken prisoners and held to ransom. Such were the Huwaytát, and such, without the strong hand of Egypt, they would be again. It is only fair to note that the Northerners, who ever dwell in the presence of hereditary enemies, are more turbulent than the southern Huwaytát, whose neighbours are comparatively peaceful. Yet even amongst the latter the young girls always ran away from our caravans. As has been shown, the Ma'ázah are the villains of the Bedawi drama, while the Maknáwis and Hutaym are the "poor devils"; and the Beni 'Ukbah and Baliyy are noble but old and decayed breeds that greatly want crossing with strong new blood.

The only cultivators, as well as fishermen, are the coast peoples: I saw but a single attempt at a grain-plot in the interior where the Jerafin-Huwaytát dwell. The chief sites are at the Wady-mouths and near the Forts, water being the cause in both cases. The Mazári' or little fields, either open or hedged with matting and bundles of bound palm-frond, or with a snake fence of dry timber, and watered by a raised course now almost always made of earth, carry luxuriant crops of barley, holcus, and Dukhn. The fruits are figs, pomegranates, melons, limes, and the jujube (*Rhamnus nebk*) which is here common, and grapes, which are equally rare.

The vegetables are radishes, mallows (*Mulukhiyyah*), purslain (*oleracea*), and corchorus (*trilocularis*?); tobacco is of course a favourite. The date-palm is the great stand-by. The trees are not thinned, because, when in clumps, they are defended, and they defend the flocks, from the biting cold north wind. For the same reason they are never trimmed, although it is hard to see how, with the *chevaux-de-frise* of drooping dead boughs, the cultivator can get at the fruit. The dates when gathered are placed in circular enclosures of mud and palm-frond, about six feet high, perfectly sun-dried, packed in skins, and sold. The stones, pounded in truncated oven-like cones of swish, are given to the animals as food. I have not yet been able to assist at the celebrated date fair of Makná, held in summer when the fruit is ripe. Formerly this merry-making was celebrated for the hospitality of the Magáni, who supplied the stranger with provisions during his stay. The 200 huts were crowded; and a promiscuous multitude of some 4,000 souls (they say) met to do business, and to settle their quarrels and disputes. The latter were either decided on the spot, or referred to the Shaykhs, the right of appeal to the elders of the tribes being always retained. This annual gathering has greatly fallen off since the wars began. When water fails, the wretched coast people must retire to the mountains of the interior, where the more abundant rains produce better pasture, and gather for sale the poor gum of the Samur-mimosa (*Inga unguis*) or make charcoal of the Siyál (*Acacia seyal*).

Another great industry is fishing; the maritime

tribes are all equally expert with nets and lines. The tackle is poor enough ; their hooks are generally home-made, and their lines are bartered or bought from passing boatmen. Farther down south they dive for Yusr ("black coral") which, ugly as it is, fetches a high price when turned into cigarette-holders.³⁹ Along the seaboard of Midian a regular pearl-fishery opens with the fine season ; its chief object is the *nacre*,⁴⁰ sold for furniture and fancy-work in Egypt and Syria. At times pearls come to hand ; they mostly have the fault of being slightly yellow, yet I have heard of them costing £20 and even £30. The merchants buy the shells by the hundred, and take their chance of finding the precious stone. Of late years Europeans have taught these people the trick of inserting a grain of sand into the oyster.

The trade is by no means so precarious and ill-paid as it was in the days of Wellsted (ii., 236) ; the market is regular and the prices range high. The merchants of Yambú' and Jeddah sometimes send up their Sambúks ; but the task of collecting is mostly left to the Hutaym and the Juhaynah. The fishermen await calm weather, when they pull along the outer edges of the reefs until they discover the oysters in three or four fathoms. During the warm season the youngsters undergo a complete course of training ; and they work till blood starts from eyes, ears, and nose : the people report that

³⁹ Wellsted (ii., 238) calls it "a species of *neophite* (*sic* !) found near Jiddah," &c.

⁴⁰ It is always from the pearl-oyster ; never, as in the Balearic Islands from the *Pinna Magna* or Giant Mussel.

they are not considered adepts until the drum of the ear is actually ruptured (?). They dive with the aid of a stone fastened to a rope; the first is placed on the former, and the latter is "payed down" as fast as possible after the plunger; a tug on the line is the signal for hauling once more to the surface.

Wellsted, who studied this subject, gives some curious details concerning the extraordinary depths which these Arabs reach; it is regrettable that he says nothing about the maximum of time. Personal observation in the Persian Gulf enabled him to assert that there the fishermen rarely descend beyond 11 or 12 fathoms, and even then they always show signs of great exhaustion. But in the Red Sea, old Serúr, his pilot, dived repeatedly to 25 fathoms, without the slightest symptoms of inconvenience. He remained long enough under water to saw off the copper bolts projecting from the timbers of a ship sunk in 19 fathoms amongst the outer shoals of Jeddah. Wellsted saw him often plunge to 30 fathoms; and heard that for a heavy wager he had brought mud from the bottom at 35 fathoms. As the English sailor remarks, "How immense must have been the pressure of the fluid by which he was surrounded!"

Neither Serúr nor his sons, fair "chips of the old block," appeared to fear the sharks: they asserted that the dingy-coloured skin prevents the Arabs being attacked by the "sea-lawyer"; whilst the paleness of the European epidermis "usually proves an irresistible bait to their epicurean palates." Yet the old man bore on his arm a large scar which he got in battle with the "sea-dog," and the latter does

not, as Forskål observed, confine itself to muddy bottoms. When it was necessary for him to clear the anchor, Serúr armed himself with a knife, which was slung by a loop to his wrist, and "precipitated himself fearlessly to the bottom." Wellsted does not "attach implicit credence to all we hear respecting men killing sharks single-handed in the water." The monsters have prodigious strength and quickness of sight : amongst the reefs they were so numerous and voracious that they often bit in two the large Coral-fish which had been hooked at the bottom, and yet this *Sciæna*, when caught, "flies out and plunges to the end of the line with much violence." Shark-meat is eaten in Midian ; but it is not such a favourite food as at Maskat and Zanzibar, where, moreover, it is considered aphrodisiac by the Arabs.⁴¹

The Midianite tribes dwell both in tents and huts ; the latter, mere succedanea for the former, are used only in the hot season when the Bedawin affect the coast. Both are more wretched than the meanest clachan described,

"With roof-span flattened and with timbers thin,
Cheerless without and comfortless within."

They are all built much in the same way. Passing through an enclosure of palm-fronds, where the animals are kept, you enter, under a verandah, *atrium* or porch, propped on date-trunks, a dirty hovel built of mats and reeds. The interior is divided into two by a screen of cotton cloth, concealing the women on the right from the men to the

⁴¹ For the flavour of sharks' meat in these seas, see "The Land of Midian (Revisited)," chap. viii.

left.⁴² The home,⁴³ the true abode of the Bedawi, is the tent, pitched as usual in some sheltered valley, or where a tree-clump defends it from the cold winds. These abodes greatly vary, from the tattered cloth thrown over a few peeled sticks, which shelters the family and the few belongings of the poor Hutaymi, to the large awnings of the Shaykhs, which are always on the western side of the encampment (?),⁴⁴ and which are known by the upright lance planted alongside. Usually they are the combinations of the poles, some ten feet long, and the cloths of sheep and goats'-hair forming roof and walls, familiar to every traveller in Syria and Bedawi-land. Here, however, the colour is more often striped brown and white than the classical black of Arab and Hebrew poetry. The furniture is simple as the abode: tables, chairs, and beds there are none. The Shaykh sits on a camel-saddle whilst the Cateran squats before him upon the ground. The former sleeps on a rug or Persian carpet; the latter on a mat, or that failing, on the bare floor. The articles of furniture are hand-mills and rub-stones, metal pots (*Gidr*), wooden milk-bowls (*Kadah*), and butter-jars (bought, not made), mortars and pestles

⁴² I have described them at full length in my three volumes, "The Gold Mines, &c.," and "The Land of Midian (Revisited)."

⁴³ Professor Palmer ("Desert of the Exodus," p. 75) says: "Arabic, indeed, is almost the only language besides our own, in which the word 'home,' *watan*, can be expressed." Professor Vámbery somewhere says the same of "votan," the barbarized Turkish corruption. I must differ from both these scholars. "Watan" is used simply as "birth-place," without a shade of the sentiment attached by the English to their "home."

⁴⁴ So says Wellsted (ii., 200). I neglected to make inquiries on the subject.

for coffee, water-skins, tobacco, *blagues* of kid-skin, canvas or mat bags for salt-fish and dates, camel-gear, arms, and similar necessaries. In fact, the old-fashioned Gypsy-tent of the English "tinkler" was a good specimen of the Arab's abode. In Midian the camps are not converted into *Dawdr* by pitching the tents in a circle fenced in with a low wall of dry stones, or with an impenetrable hedge of the sharp-thorned acacia and mimosa. These Kraals are the biblical Hazeroth, the "fenced enclosures" of the pastoral tribes.

The picture of an evening scene at the Wild Man's home is peculiarly characteristic of his life. As sunset approaches the young men and boys drive in from the hill pastures the tardy camels and asses browsing by the way, while the flocks of sheep and goats troop with tinkling bells and more discipline under the charge of blue-robed matron and maiden. They are received by the lambs and kids which, skipping and bleating their joy, rush from the tents and single out their respective dams. Whilst the younger milk their charges into large wooden bowls, the elder prepare the 'Ashá or supper, this being the principal meal of the day. Amongst the wealthy, menial work is mostly consigned to the negro and the negress. These slaves, who are less numerous than in the south, are not looked upon as inferior beings; nor are they excluded from the right of intermarriage with the free-born.⁴⁵ It usually consists, in wealthy tents, of rice swamped with melted butter (*Samn*), and high-

⁴⁵ The *Muwallid*, or house-born slave, has become an important element of society. See "The Gold Mines of Midian," p. 124.

piled in round platters ; the only form of bread is an unleavened cake of holcus, either eaten simple or mashed with onions and steeped with the water in which meat has been boiled. The men first take their seats round the food ; eat their fill, and leave the remainder to the women and children. It is a busy scene before nightfall, and the encampment resounds with the bellowing of camels, the bleating of the flocks, the baying of the dogs, and the shouts of the herdsmen ; the birds carol their last song, and already the cry of the jackal is heard in the wilds. The evening is spent in Kayf, squatting either in the moonlight outside, or round the fires inside, the tents ; and the Samrah or chat, aided by an occasional cup of coffee and by perpetual pipes, is kept up till a late hour. The bed-chamber is mostly *à la belle étoile*.

Altogether it is a strange survival of those patriarchal days which a curious freak of faith has made familiar, through the writings of the Hebrew bards and seers, to Europe in the nineteenth century ; where (marvellous anachronism !) Shem still dwells in the house of Japhet.

The oft-described abstemiousness of the Bedawi rests upon a slender foundation of fact. He *can* live upon what we should call "half-nothing," and he often does live upon it. The dromedary-man will start on a journey of ten to twelve days with his water-skin and a bag of small cakes made of flour kneaded with milk ; two of these morsels, or a few boiled beans, form his daily bread ; and water is drunk only twice during the 24 hours. Cases are quoted of Arabs who for three years have not tasted

water nor solid food. The high-caste Nejdi will boast that he can live for months, day by day, upon a handful of dates and the milk of a single she-camel. But, like the Spaniard and other peoples of Southern Europe, the Arab never refuses good cheer; and it is "a caution" to see him feed *alle spalle altrui*. His dietary is of course limited in these beefless lands; he prefers antelope to mutton, because he hopes to sell the latter, or to barter it for corn in Egypt; and his meat is chiefly confined to game,—ibex, gazelle, hares, and rarely birds. He ignores poultry; the tame gallinaceæ being confined, as far as I know, to lands that bear the cereals. His grain must be imported, as it is not grown; the same is the case with his coffee; and his vegetables, like his simples, are mostly gathered in the Desert. On the other hand, at certain seasons, dates, fish, and milk are abundant, and he can afford to sell the surplus of his clarified or liquified butter, the great luxury of the East. Spirits of course are unknown, and such intoxicants as opium and hashish (*Cannabis indica*) are confined to the neighbourhood of the Forts. The Bedawin here and there grow their own tobacco; but they delight in a stronger article, and cigars are in the highest repute. Cigarettes must be made for them, as they cannot make them for themselves. The pipe-bowl is made of steatite, and those of Makná are the most celebrated; the shape of the bowl is a long cylinder, and the cost may be \$5 (=£1). The stick is long and hung with various instruments, iron pincers, prickers, and so forth.

In the matter of cookery the modern Midianites are

exceedingly unclean. They eat the entrails of animals after drawing them through their fingers by way of purification. Heads and "trotters" are prepared by partially scraping off the hair, and broiling on the embers—the utmost luxury would be boiling "in two waters." The favourite style of roasting or rather baking is primitive but effectual. A grave-like hole is dug in the sand; the sole and sides are lined with stones, upon which a fire is kindled, and when the oven is heated the embers and ashes are removed. The meat, often a whole lamb or kid, is placed inside, and the hole is filled with sand heaped up as over a corpse. The "bake" takes from half an hour to two hours. At a feast the Shaykh and honoured guests sit apart before one or more dishes containing the more delicate morsels from this "barbecue"; the rest is eaten by the commoners with a huge pile of boiled beans, rice, and flour, mixed together and deluged with Ghi. The repast is sometimes washed down with milk flavoured with Desert herbs. The poorer classes pound their coffee between two stones, instead of the wooden pestle and mortar. Some use for the purpose an earthenware pipkin. The apparatus is a bag to hold the beans; a round Tábah ("iron plate") for roasting and a "Bukraj" or tin pot for boiling—also bought, not made. As water is precious the infusion is black and strong, and consequently drunk out of Finjans or small cups. The people delight in sugar, which is rare; but mixing milk or cream with coffee would be considered the act of a very madman. A few mouthfuls of this stimulant, even after excessive fatigue, will enable the Bedawin to sit up chatting

about all kinds of tribal and trivial topics, camels and flocks, the affairs of their neighbours, the events of the past, and their plans and projects for the future, till Lucifer appears in the Eastern sky. The women are sent to sleep earlier; they are the working bees of the social hive, who must grind the corn, cook the meal, clean the tent, and convert goats' hair to cloth. The coast tribes live chiefly on fish and shell-fish, milk and dates; grain and meat being reserved for festivals. The guest is received with coffee, milk, and dates. Like all nomads the Arabs never use fresh milk, wisely preferring to "turn" it in the pot rather than in the stomach.

The Bedawi is not without a certain dignity of bearing which is enhanced by his broad and flowing raiment. The dress varies, like his abode, with his ways and means. The Shaykh is often a gorgeous creature. A Kúfiyah⁴⁶ ("head kerchief") of silk and cotton, made in Syria, or the Hejaz, is various in colours, but usually striped with marigold-yellow on a brick-dust ground; it is always supplied with tasselled fringe-cords to keep off the flies. This is the best defence from heat and cold—many Europeans have been wise enough to adopt it on the desert road. It is worn without 'Arakfiyyah ("white cotton *calotte*"), over the Kurún (small "pig-tails") and the greasy locks which fall in plaits to the waist. The Wahhábis, when in power, opposed this old custom and compelled the Bedawin to curtail their

⁴⁶ Wellsted (ii., 210) writes the word "Keifiyet," and marvellously mistranslates it "convenience, comfort." He thus confuses Kúfiyah with Kayf—different and distinct roots.

love-locks ; but these "croppies" presently returned to the habits of their forefathers. The kerchief is kept in place by an A'kál, or "fillet," and the fashions of the latter, which in some cases distinguish the tribe, are innumerable, ranging between a bit of rope and a complicated affair of silk and gold, wood, and mother-of-pearl. The body-dress is a pair of Sarwál ("loose drawers");⁴⁷ and a large shirt of unbleached cotton, extending to the knees, is secured at the waist by a leathern girdle carrying the dagger, ammunition, and apparatus for striking fire. The rich add a striped Egyptian caftan with open sleeves. The outer garment is the inevitable 'Abá, or cloak, in India called "camaline."⁴⁸ The material preferred by the highest classes is broadcloth, English if possible, and red is ever the favourite colour. The black come from the Hejaz, and are therefore worn only by the rich ; the common article is home-made of goats' hair, vertically striped white and brown, and passably waterproof. The feet are protected either by parti-coloured sandals or by Khuff ("riding boots") of red morocco leather. The latter is also the favourite cover for the sabre-sheath. The poor must content themselves with an old headkerchief and a dirty shirt, whose long open sleeves act, when knotted, like schoolboy's pockets ; a greasy leather girdle or baldrick, and a coarse tattooed 'Abá. None are so poor as to walk about without weapons ; even a quarter-staff (Nebút) is better than nothing. In the Hismá, where the wintry cold

⁴⁷ Strictly speaking, these "bags," so general throughout the East, are not Arab, and the true Bedawi looks upon them as effeminate.

⁴⁸ Probably derived from the Hindostani word, Kamli ("blanket").

is severe, the outer cloak is often lined with sheepskin.

The even tenour of the Bedawi's life is varied by an occasional journey for trading purposes; by a campaign, or its imitation, the hunt; and by attending such festivals as the transit of the Hajj caravan. As a rule, the Wild Men are not travellers; each tribe is confined within the strictest limits; and many live and die, like French peasants, without ever having wandered twenty miles from their homes. But increased facility of intercourse has induced several of them to visit the grain-markets of Egypt, Syria, the Nejd, and the Hejáz, with the object of bettering their condition. Success has not often rewarded exertion. The Bedawi, like all barbarians, is cunning and "dodgy" to excess; but he wants capital; he must borrow from the citizen, who is wiler than himself; and his labour often ends in finding himself a hopeless debtor to the extent of several hundred dollars. Once on the wrong side of the merchant's books he can never expect to set himself right. Where money is concerned, the Arab trader never hesitates to lie and to cheat by every means within his reach; in fact, honesty, in the confined sense of the word, is unknown to him. When the bargain is made the Bedawi's word may be taken as his bond, unless he has travelled to Egypt, or has had much to do with strangers at home. And the Bedawi who has not "seen the world" retains the noble prerogative of truth-telling; he disdains and abhors a lie.

The Bedawi camel-man, hired by strangers, is as noisy, insolent, and troublesome before setting out,

as he is civil and willing, patient and docile, after the start. He instinctively wrangles and clamours over the distribution of loads, wishing to spare his own beast at the expense of his neighbour's. His favourite marching time is ever at night, when the animals escape the sun, and can feed freely during the day. Compelled by foreigners to travel at hours which he considers ridiculous, he submits with a grumble to their rude un-Arab ways; but he will not proceed on foot. "The 'Orbán can't walk," was the invariable reply whenever our Bedawin, after loudly complaining that the escort mounted their overloaded camels, were found riding on the line of march. During the heat of the day they wrap themselves in their ragged cloaks, cross their legs beneath them, and sleep soundly, reckless of sun-stroke; whilst the animal, here and there pausing to browse, keeps up its monotonous tramp over the lonely melancholy wilds.

Arrived at the camping-ground the beasts are driven off to feed. An indispensable part of the Bedawi's travelling kit is the coarse round mat (*El-Khasaf*), which is spread under the thorn-trees, acacias, and mimosas, for the operation known as *El-Rama'*. This is a severe and branch-breaking "bashing" with the long stick (*El-Murmár* or *El-Makhbat*), which brings down the flowers and the young leaves. In Sinai the boughs are lopped off; and in all cases the vegetation is seriously injured. The camels on the march should be fed with beans; but this refection is generally reserved for the men, who eat a few handfuls twice a day, washing them down with sparing draughts of water. Those who

can or who will afford better cheer, unbag at the halting-place a little meal of barley ; knead it into dough, thrust it into the fire, pull it out, and "break bread." This copious meal is followed by a thimbleful of coffee, and by unlimited pipes of hay-like tobacco. During the evening they sit round the camp-fire, matchlock between knees, with an apparently immovable gravity, which any disputed question at once converts into a scene of violent excitement. For the night, when the cold is unusual, they clear away the embers from the fireplace, scrape up a few inches of soil, and lie in the heated hollow, which must have suggested the warming-pan of civilisation. Under such privations it is not to be wondered at if the travelling Bedawi at times suffers from sickness.

The Wild Man is born hale, sound, and hearty, otherwise he dies in earliest infancy ; and, if deformed, he is usually disposed of by some form of "euthanasia." A native of a dry land, he is not subject to the *petite santé* which afflicts his race—for instance, the Arabs of Zanzibar—in the reeking heats of the tropics. I never saw a case of the ophthalmia, almost universal in Egypt ; nor of the guinea-worm, so common down coast ; as he rarely, if ever, washes in fresh water, the *Vena Medinensis* has no chance. Equally unknown are leg ulcers and the terrible *helcoma* of El-Yemen, especially Aden. But he has nothing, save his sound constitution, to defend him from the fierce alternations of heat and cold. Hence come agues and fevers, asthma and neuralgia, pleurisy and dysentery, not to speak of such imported pests as the "yellow wind" (plague) and small-pox, while

extreme personal uncleanliness induces a cohort of cutaneous diseases. His pharmacopœia consists of a multitude of simples gathered in the wilds; coffee with spices and pepper, and even 'Raki and Cognac are recognised as potent remedies. He practises fumigation and, above all things, counter-irritation by the actual cautery; one of his sayings is, "The end of all physic is fire." The cure in highest repute for rheumatism is extensive scarification of the body and limbs with a red-hot iron; animals are also treated in the same way. A deep incision counteracts the bites of venomous snakes. Almost all the men after a certain age bear signs of wounds, more or less honourable; in such cases simple life in the open air is a certain cure.

The Bedawi is an excellent sportsman. His sharp eyes follow the spoor over the stoniest ground, and, as with his forefathers, El-Kiyáfah ("tracking") is still an instinct. He has endless, indefatigable patience; and, an acute observer of small details, he is perfectly acquainted with the habits and the haunts of his game. When a hare or a partridge takes to the bush he walks round it for some time, well knowing that the frightened animal will rather watch him than rise. Each tribe has a few Sulúki, bastard greyhounds, with feathery tails. I never saw these animals in a state of training like the fine shepherd-dogs; they seem good only to start, and vainly pursue the ibex, the gazelle, and the little long-eared hare. The Midianite kills his small deer, coneys, ducks and partridges by splitting the bullet into four; and, although the big slugs nearly blow the little body to pieces, the meat is

not less fit to eat. The "queen of weapons," as we used to call "Brown Bess," is with him the long-barrelled matchlock; and for a good specimen he will pay \$70, or £14, fully equal to 60 guineas in our country. Double-barrels are not wholly unknown, but guns and pistols are confined to the chiefs. The short spear, some eight feet long and pointed at both ends, is not used by the Midianite, though common in the south. The favourite weapon is the sword, a single-edged sabre, kept sharp as a razor; even the boys are armed with blades almost as long as themselves, and on one good old specimen I read the favourite legend, *Pro Deo et Patria*. The chiefs affect what we call the Damascus blade. The crooked jambíyyah or poniard, that serviceable dudgeon which serves equally well to slay a foe or to flay a sheep, is not universally used, as in other parts of Arabia.

Where every man is weaponed, and where every member of a strange tribe is looked upon as a possible Dushmán (enemy),⁴⁹ "personal affairs" are by no means rare; and these often end in a kind of battle-royal. As Europe has now fully adopted the national army and the *levée en masse*, which Robespierre revived, if he did not invent it, we might do worse than to borrow a wrinkle from the Bedawin, even as we have copied the Chinese Mandarins in the important matter of competitive examinations. At the end of a campaign in Arabia, both belligerents count the sum total of their dead; and the side which has lost most receives blood-money for the excess. Thus the battles are a series of skirmishes,

⁴⁹ The Rev. Mr. Tristram's "Tischmans" ("Moab," p. 278).

and the object is to place men *hors de combat* rather than to slaughter. During the Great Festival there is generally an 'Atwah ("truce") between the combatant tribes, however violent. This armistice serves for the better plundering of the pilgrims.

Besides family and private feasts the Midianites have not a few public festivals. The date gathering at Makná, already alluded to, is one of them; but the grand occasion of the twelve months, the "year-market," as the Germans call it, is the arrival of the Hajj. At such times the tribes pitch near the forts and hold a regular fair. The chiefs attend to receive their annual stipends of coin, clothes, and corn, in return for which they guarantee free passage to the caravan, and safe-conduct for the supplies conveyed to and from the depôts. The poorer classes assemble from all quarters, bringing sheep and goats, milk and butter, forage and firewood, and, sometimes, the aromatic honey found in the hollows of the rocks. These they sell or barter for grain, chiefly holcus, cloth, sulphur, gunpowder, and articles of luxury which they cannot make for themselves. Minor festivals consist chiefly of gatherings at the tombs of their Santons, each of whom has his day; for instance, Shaykh Bákir, near El-Akabah, and Skaykh 'Abdullah, near El-Muwayláh. Here they still practise the rite of sacrifice, which the Koran would limit to pilgrimage-season at Mecca. The animals, whose blood has been sprinkled on the door-posts, are boiled and eaten in public; lamps are then lit; Bukhúr ("incense") is burnt; there is much chatting and chaffing, and the evening ends with a Musámirah, the whole

assembly singing in chorus some such poetry as this :—

“ O Shaykh Sálìh, we seek thy protection ;
Save the brave, and we will visit thee every year ! ”

I never heard in Midian the Rabábah or native lute, and yet the songs of our negro escort, and the excruciating blasts of the bugler, seemed to afford unmitigated satisfaction. Elsewhere I have given my reasons for believing that the rite is old ; and even that the sites of these visitations belong to pagan times and races whose very names are utterly forgotten.⁵⁰

The passing stranger is apt to suppose that the “leonine society” of the Bedawin ignores or rather despises every form of government ; and that the Arab is free as the wind that blows over him. But a longer experience shows that the Shaykhs have considerable power, especially over the poor ; and that “public opinion” is strong enough to compel obedience to the law by banishing the refractory one from the society of his fellows. The principal officers of each tribe number three ; and the privilege and profits descend in direct line from sire to son. The Shaykh is the ruler in civil matters, and he administers the criminal code, such as it is. He is the agent who represents his followers in all dealings with the Government ; he is the arbitrator of disputes amongst fellow-clansmen ; and, as his decisions are usually just and impartial, they are readily accepted. He also stipulates for and collects the hire of camels, receiving in return a small commission ; but as a rule he must not hire out his own animals. In cases

⁵⁰ “ The Gold Mines of Midian,” p. 133.

of theft, which is considered a civil rather than a criminal matter, he inquires the value assigned to the stolen goods by their owner ; lays down a fair compensation, and, in case of the thief refusing to pay, authorises the plaintiff to seize and sell the defendant's possessions, not exceeding, however, the amount fixed upon.

The 'Agíd ('Akíd) is the military officer, the African "captain of war," who during campaigns conducts the fighting men. Among the Sinaitic Tawarah this hereditary commander-in-chief has authority over the whole race. In Midian he merely commands the tribe, unless others accept him of their own free will ; he lays down the lines of the attack, whose principal object is plunder ; and, besides being a brave warrior, a swordsman of repute, and a dead shot, he must be great at surprises, ambuscades, and what is generically called Hílah, "arts and stratagems," some of them unjustifiable enough. Hence cattle wantonly slaughtered, and date-trees roasted to death by fire. His authority extends only to military operations as long as they last : in time of peace he becomes a mere Shaykh, respected or not according to merit or demerit, success or failure.

The third is the Kázi el-'Orbán ("Judge of the Arabs"). He is generally a sharp-witted greybeard, who has at his fingers' ends the traditions, the precedents, and the immemorial Rasm ("custom") of the tribe ; usually he is a man of good repute, but not a few Kázis are freely charged, like their more civilized brethren, with "eating bribes." His principal and most troublesome duty is that of recovering debts ; disputes upon this subject cause

an infinite amount of bad blood. The mode of procedure is as follows :—When payment is refused, and the defendant as well as the plaintiff agree to contest the matter, the claimant appears before the judge, and deposits a pledge equal in amount to the sum demanded ; the recusant does the same, and the cause is pleaded freely and fully by both parties. When the Kázi has decided, appeal may be made to the elders of the tribe, but a fresh pledge must be deposited ; and, if the defendant finally refuse to pay, the plaintiff is authorised by the general voice to levy execution by force or fraud.

The superstitions of the Bedawi are simply innumerable, many of them are of course connected with beasts and birds. Forskál, the naturalist, gives the names of half-a-dozen animals which appear to be partly the creation of a lively fancy.⁶¹ The Nimr (leopard) is a man translated. The same is the case with the Wabr (*feli similis, sine caudá, herbiphagus, monticola; caro incolis edulis*) ; they call this coney “man’s brother,” and point in proof of its transformation to the shape of the hands and feet. The Tawarah of Sinai refuse its flesh, declaring that if a man were to do so he would never look upon his parents again. The Midianites set the rabbit-like incisors, by way of ornament, in the stocks of their matchlocks. The hyæna’s brain is secretly administered as a sedative to jealous husbands, and the boiled flesh of the “Zaba’” is a specific for various diseases.

⁶¹ For instance, El-'Arj (a hyæna) ; El-Ya'ár, resembling an ass in ears and stature ; El-Shansur, a cat-like animal that eats poultry and makes a noise when walking.

There are many stories concerning Abú'l-Husayn (the "Father of the Fortlet"), as they call the fox; the latter catches hares by tickling them with its brush, and fastening upon their throats. The Hudhud or Hoopoe (*Upupa epops*), is respected on account of its connection with Solomon. The owl is a bird of many tales: its burnt feathers are used for charms, and its death-signifying cry "Fát, fát," near a sick man's tent, is interpreted "He's gone, he's gone." In Sinai a favourite charm is made from the Rakham (*percnopter*, vulture), "tinted by the hand of the Prophet's daughter," that is, when the breast is variegated. After the body has been buried for 40 days, the remains are boiled, and the white bone, which sticks up the highest in the pot, is taken to a retired spot, far from men and dogs. The wicked Jinns—spirits created of pure smokeless fire, not of red clayey earth like men—then appear and frighten the adept; if he be stout of heart they make way for the good Jinns, whose revelations are as marvellous as any recounted by ancient or modern spiritualism. This bone is also an efficacious love-charm; rubbed against a girl's dress it is as efficacious as kissing the "Blarney-stone."⁵² Snakes are sometimes seen fighting for a bead or a gem; this valuable protects the wearer from the bites and stings of all poisonous animals. There are no professional serpent-charmers, but each tribe will have one or more Háwi ("snakers") who, besides being venom-proof, can staunch wounds and cure hurts by breathing upon them. In Sinai the Cross is a potent charm worn by the Bedawin in their turbans, carrying

⁵² See "The Desert of the Exodus," p. 98.

it in their religious processions, and sometimes placing it at their tomb-heads. In Midian I found the emblem used only in the Wusúm or tribal marks.

The Bedawin are deficient, like all barbarians, in the generalizing faculty, and, consequently, in its expression; for instance, they have no term for the Red Sea, or the Western Gháts. Yet every natural object, mountain or rock, ravine or valley, has at least one name, and the nomenclature should carefully be preserved; it is well-sounding and singularly pertinent in describing physical aspects. As is the case with most races in the same stage of civilization, the people are unwilling to retain expressions which they themselves cannot understand; and these are modified to make them intelligible. There are, however, many terms that have no sense, or whose original meaning has been forgotten, *e.g.*, no Arab could explain to me why the little quarantine port is called El-Wijh el-Bahr or, "The Face of the Sea." Yet, as I have before remarked, when they do retain a name, pure or corrupted, as El-Khaulán for Hawilah and Es-Sabá for Sheba, we may safely rely upon it.

I do not believe, with the Archbishop of Dublin, that Arab tradition, *fossilised* in their nomenclature, "often furnishes undying testimony to the truth of Scripture." In Egypt and Sinai the traditions of Moses, for instance, are clearly derived from the early Christians, and consequently are of no value. The "Saturday Review" (May 25th, 1878), in a notice of my first volume on Midian, remarks: "The Arabs talk of some (?) Nazarenes, and a 'King of the Franks' having built the stone huts and the

tombs in a neighbouring cemetery ('Aynúnah). But there can be no local tradition worth repeating in this instance." Here we differ completely, and those will agree with me who know how immutable, and in some cases imperishable, Arab tradition is. What strengthens the Christian legend is that it is known to man, woman, and child throughout the length and breadth of the land of Midian. The Bedawin, who regard themselves as immigrant conquerors from Arabia Proper, generally apply this term to the former inhabitants. But in this case the term "Nasará" was absolutely correct. We know from history that Mohammed visiting (A.H. 9=A.D. 630) Tabúk, a large station on the eastern road, preached a sermon of conversion to its Christian and Jewish population. Finally, our discoveries of coins and inscriptions determined that these Nazarenes of Midian were Nabathæans.

The Bedawin are unalphabetic; consequently they have no literature. Their only attempt at writing is the Wasm (plural, Wusúm) or tribal marks, straight lines, rings and crosses, either simple or compound, laboriously scraped upon hard stones. I made a collection of these figures, which have been described as "ancient astronomical signs": they are sometimes historically interesting. For instance, the sign of the 'Anezah is mostly a circle, the primitive form of the letter Ayn in Arabic, Oin in Hebrew, which begins the racial name. At present it would be unintelligible to a learned Moslem. We were often led far out of our way to inspect "writings" that turned out to be nothing but Wasm: this suggests that the art, which survives in Sinai, is here dying out.

At the same time the common marks are still known to the chiefs. Like the Gypsies of Southern Europe, they can give notice of the road which they have taken by drawing a line, called El-Jarrah, and printing the naked foot upon it, with the toes pointing in the required direction.

The Midianites are still in the social state where prose is unknown. All their compositions are in verse, invariably rhymed; and the *improvisatore* is not unknown. They consign to song everything which strikes them by its novelty. For instance, my fur pelisse procured me the honour of being addressed as follows:—

“O Shaykh, O wearer of the costly fur,
Whither thou leadest us, thither we go!”

They have love-songs, and especially war-songs: of the latter I will offer these specimens:—

1.

“Loose thy locks with a loosing (*i.e.*, like a lion’s mane),
And advance thy breast, all of it (*i.e.*, *opposite pectora*).

2.

“O man of small mouth (*i.e.*, *un miserable*),
If we fail, who shall win?”

3.

“By thy eyes (I swear) O she-camel, if we go
(to the fray) and gird (the sword),
“We will make it a sorrowful day to them and
avert from ourselves every ill.”

Such, then, is the Bedawi of Midian, who resembles in so many points his congeners in other parts of Arabia. He is not an Ishmaelite; but he has inherited all the turbulence and the rapacity which

the ancient Hebrews (Genesis xvi., 12) attributed to their elder brethren. The reformed doctrines of the Wahhabís are not likely, in these days, to travel so far westward, and the only hope for the country, *quamdiu Arabes sua bona ignorant*, is, I repeat, an extension of the strong-handed rule of Egypt. This comparatively civilised form of government suits the condition of the actual races. It is the first step in the path of progress, and it will lead, when the rich metalliferous deposits shall be worked, to the conditions which the French have introduced into Algeria.