NOTES

TAKEN DURING A JOURNEY THROUGH

PART OF

NORTHERN ARABIA,

IN 1848.

By DR. GEORGE AUG. WALLIN,

OF FINLAND.

[*Read before the Royal Geographical Society of London on the 22nd of April*, 1850.]

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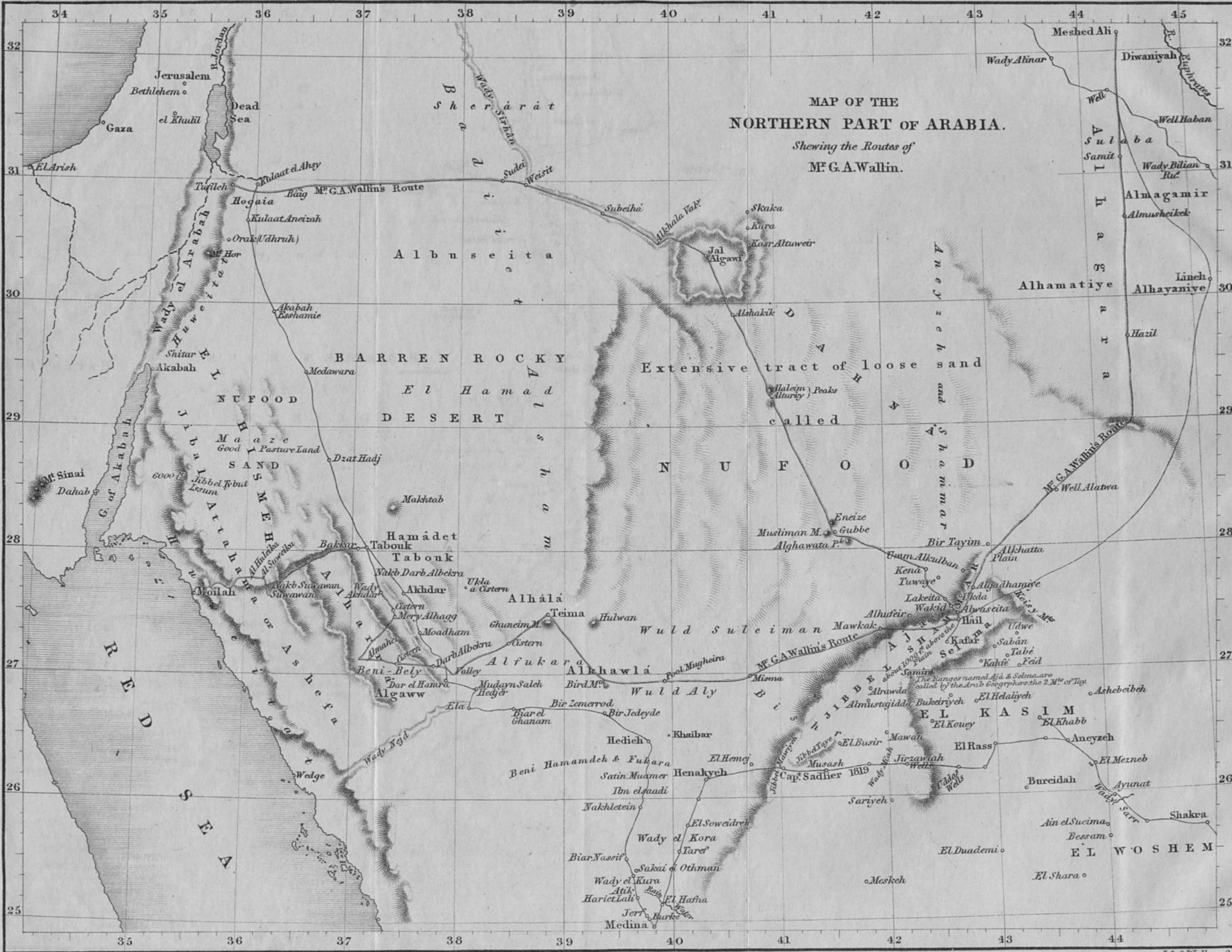

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J. & C. Walker Sc.

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ROUTE IN NORTHERN ARABIA.*

[Dr. Wallin's orthography of Arabic words, as offering some facilities for marking the distinctive sounds peculiar to certain letters and terminal syllables in the Arabic, has been retained in the transcription of such words throughout this paper, and that usually adopted by the Society is added for each word in brackets. This has been done at the request of the Publication Committee. It will be seen that Dr. Wallin is enabled very successfully to indicate the distinction in the pronunciation of all the letters, and of the terminating syllable of words ending with a silent *tei*, according as it is to be sounded *á*, or *é*, which letters are to be pronounced nearly as in Italian, or a little broader than in French, with an acute accent; and also of a terminal *yei*, preceded by fath, by *à*, which is to be pronounced light, and though broader, yet more open than the preceding *á*. This *à* and *á* are again distinguished from the hamzá, which frequently terminates words, and which Dr. Wallin had expressed by its own mark, but which is here indicated by *à*. The sound of hamzá (which is a symbol for alif, when it occurs, in the grammatical construction of a word, with the function of a consonant), is like the initial part of the sound of *a* in father, but without the full intonation being continued, just as if a person should begin to sound the *a*, as it is to be sounded in father, and then stop the vocal effort by compressing the larynx, so as to produce a sort of catch in the throat. This initial sound is sometimes carried on, but always so as to distinguish it, by continuing the breathing after the catch into the sound of the vowel which succeeds hamzá. A person who has been accustomed to hear Arabic spoken will not fail to appreciate the ready clue which Dr. Wallin's system affords to these and other shades of difference with which the Arabic orthoepy abounds. It is, of course, impossible to convey to a person who has no practical idea from experience of the peculiar vocal scheme of a language a correct idea of its pronunciation in the letters of another language. The letters of one language in order to express sounds of another must have a new conventional value first assigned to them, suitable to the new language they are to be used for; and all the systems of transcription hitherto proposed, when it has been left to the student or traveller himself to make out the scheme of pronunciation, by putting his own vernacular value upon the letters used, have utterly failed. Analytically, for literary purposes only, it may be all very well; the letters of the alphabet of one language or of another may then be constituted symbols for the same thing; but half the genius of language is in sound; and it must be satisfactory to all who take an interest in the ethnological aspects under which language presents

* The notes to this paper, marked W., are by the author; those marked R. by the Rev. G. C. Renouard; and those marked A. by Mr. F. Ayrton.

itself, to acquire a correct knowledge of its living oral form, as spoken, as well as of its silent symbols of words, as written; but whoever will be at the trouble of asking a Frenchman who does not know English to read English, or a native of Egypt or of Turkey to read English written in the Arabic character, will be convinced of the justness of the preceding observations. Yet in some works, where orthoepy as well as correct orthography in transcription is aimed at, we are told that the consonants in Arabic, with two or three exceptions, have exactly the same sound as in English, *e. g.*, in 'Sailing Directions for the Red Sea, 1841,' p. 224. The reverse of this proposition is exactly true. This book has, of course, special reference to the names of the Arabian ports in the Red Sea, and it was important to enable navigators and travellers to call them rightly. It is stated in the scheme of pronunciation, p. 225, that the ṣád, ḍhád, and ṭá are merely to be considered as *ss*, *dd*, and *tt*; *s*, *d*, and *t* standing as the representatives of sín, dál, and tá, respectively. The two sets of sounds are quite distinct with the Arabs, although they may be confounded by the Turks and Persians. Sín, dál, and tá, are pronounced on the palate, close to the teeth, while their kindred cerebrals ṣád, &c., are pronounced quite at the back of the palate; and the difference in many cases is very marked in pronunciation. (See on these points, and on the hamzá, the Grammars of Caussin de Perceval, Paris, 1833; and of Herbin, Paris, 1803; of Lee, and of De Sacy.) Generally speaking, so great is the confusion and inconvenience, for purposes of critical reference, of a mere roman transcription of eastern names and words, that although that mode of transcription alone, from want of typographical facilities, finds a place here, geographical travellers cannot be too sedulous and attentive in procuring of all such names and words as they may have to record, the right and vernacular transcript in the characters of the language to which they belong.

Dr. Wallin's system is as follows. For the Society's vol. vi. p. 51 (1836), may be referred to:—

Taking the usual order of the Arabic alphabet,—A, B, T, Th, G, Ḥ Kh, D, Dh, R, Z, S, Sh, Ṣ, Ḍ, Ṭ, Ḍh, ', Gh, F, Ḳ, K, L, M, N, W, H, Y.

á = hamzá.

â = alif with maddé; or = alif preceded by fatḥ.

à = yei preceded by fatḥ.

á or é = hei, or silent tei; preceded by fatḥ in the feminine termination; if the *tei* is to be pronounced, the sign ' is preserved, in order to distinguish it from *tei*, the third letter of the alphabet.

aw = wâw preceded by fatḥ; and which may be pronounced as *ow* in cr*ow*d, according to the old pronunciation; or as *aw* in cr*aw*l, according to the modern. (See, but qu. whether not rather as *ow* in *ow*n?)

oo = wâw preceded by ḍammá, pronounced exactly as *oo* in f*oo*l.

ei = yei preceded by fatḥ, pronounced as *i* in p*i*ke, or according to the modern pronunciation, as *ei* in *ei*ght.

î = yei preceded by kisr, pronounced as *i* in mach*i*ne.
y = yei with shaddá' *i. e.* doubled.
a and e = fatḥ.
u = ḍammá, pronounced as *u* in p*u*t.
i = kisr, pronounced as *i* in m*i*ss; but = *y* as in *y*et, if preceded by another *i*, or by an *â*, or if followed by an *a* or an *â*.]—A.

I left Ḳâhirá (Káhirah) towards the close of the year 1847, and following the road which leads a little above the town of Suweis* (Súweïs), across the tidal flats* at the extreme head of the Gulf of Suweis, and thence along the western shore of the Sînâ (Síná) peninsula, after a journey of 8 days I arrived at al-Ṭoor (Túr). As al-Ṭoor (Ṭúr) is a port at which vessels navigating this gulf of the Red Sea seldom fail to touch, I had calculated upon readily procuring a passage across from it to some point on the neighbouring coast of Arabia;† but it happened to be the period of return of the Egyptian ḥâgg‡ (hájj) from Mekká (Mekkah), and I found, in consequence, that any of the usual trading vessels between Egypt and al-Ḥigâz (Ḥijáz) which would arrive at al-Ṭoor (Ṭúr) were expected from the south, and that several weeks might elapse before one would leave Suweis bound for the Arabian coast; I therefore determined, after some days' fruitless stay in al-Ṭoor (Ṭúr), to proceed by land along the southern shore of the peninsula, as far as al-Sharm, between which place and Arabia I had been assured by the Bedouins of the neighbourhood of al-Ṭoor that there was a constant communication by sea. I reached al-Sharm in 2½ days, and was then told by the fishermen living there that the Egyptian pilgrim-karawân having been reported to have reached Muweilaḥ on its way home, all the boats belonging to the Bedooins of this coast were on that side of the gulf, excepting one expected from the Egyptian shore, with provisions for the pilgrims. Towards midnight this boat came in; but its master, being afraid of reaching Muweilaḥ too late for the karawân, landed here for a few minutes only, and continued his voyage without my hearing of his arrival before the following morning. Thus, again disappointed, and not feeling inclined to make the long circuit of the Gulf of 'Aḳabá ('Aḳabah), I had no other alternative than to wait for the first returning boat; so resigning myself to necessity, I took up my abode with two Bedouin fishermen of the Muzeiné (Muzeineh) Arabs, on the

* See notes on Suweis and head of the Red Sea at the end of the paper.—A.

† The Sînâ peninsula is not considered properly a part of Arabia although a land of the Arabs. Niebuhr says (Description de l'Arabie, p. 344), "The Arabian name of the country situated towards the north of the Hegâz, between the two arms of the Arabian Gulf, is called, I believe, 'Barr al-Ṭoor Sînâ,' the desert of Mount Sinai (or perhaps, more correctly, 'the land of Mount Sinai'")."—A.

‡ Pilgrim karawân.—A.

open plain, without even the shelter of a house or tent. The Arabs here give the name of al-Sharm (in the plural al-Shuroom, Shurúm) to the whole tract of coast extending from Râs Muhammed to a point, not very well determined, to the N. of Wâdî Murârî (Wádí Murárí), nearly in the latitude of Gabal Moosà * (Jebel Músa), in allusion, possibly, to the frequent indentations of the shore line, as Sharm signifies a fissure, and thence a bay or creek in the sea shore. In a stricter sense, they confine the use of the term to a small barren plain of saline crusty sand (Arab, Sabkh, or Sabâkh, Sabákh), contiguous to the two harbours† which chiefly mark the place. This plain is shut in to the N. by a low range of sandstone hills, and bounded on the S. by the rocky shore. At the foot of the hills there is a well of brackish water. The harbours are formed by the sea shooting up through narrow entrances into two land-locked basins. Of these harbours the western affords good and safe accommodation for the larger class of Arab vessels, and the eastern for the smaller boats of the Bedouins. On the E. side of the former there is a building dedicated to a Muslim saint (Waly), and higher up on the plain, a solitary small stone house, in which, I was told, a man from al-Toor (Túr) occasionally takes up his residence for the purpose of trading with vessels touching here. Nearly in the centre of the plain, between the two harbours, grows a solitary date-tree, under the scanty shade of which small parties of Bedooins or of Arab boatmen may be sometimes seen preparing their frugal meal, or indulging in a short repose during the noonday heat. On account of its fresh water, and the security of its harbours, al-Sharm is much frequented, and vessels usually endeavour to make it their place of night-anchorage, especially when bound northwards.

As soon as a vessel is descried in the offing, one of the fishermen established here carries the news to his brethren of the Muzeiné (Muzeïneh) tribe, who are generally encamped in the Wâdî al 'Aâṭ (Wádí-l-'Aáṭ), at a distance of about 5 h. from the coast. On receipt of the intelligence, some of the tribe forthwith repair on their camels to al-Sharm, in order, as they say, to "go down and see what God has sent them." Besides a small contribution exacted from every vessel anchoring here, and generally paid in grain or rice, the Bedooins hope to find on board pilgrims or other passengers, who, tired of a sea voyage which may have lasted 40 or 50 days, can be induced to hire their camels and

* According to a memorandum by Captain Moresby (whose hydrographical labours in the Red Sea are an honour to this country), in the traveller's book at the convent of Mount Sinai, under date the 14th of February, 1830, the latitude of the summit of Mount Sinai (Gabal Moosà) is 28° 32′ 50″ N.—A.

† For a further account of these harbours see "Wellsted's Observations, Journal of the Royal Geographical Society," vol. vi. (1836), p. 51.—A.

continue the journey to Suweis (Suweïs) or to Ḳâhirá (Ḳáhireh) by land. The fishermen inhabiting the port are poor men, of Bedooin origin, who, having lost their flocks and camels by some of the various accidents to which the nomadic life exposes them, have been obliged to give up the desert and resort to the sea for subsistence. They depend almost exclusively upon fish for their sustenance; and their only chances of varying their fare are when they are rewarded for their trips to Wâdî-al-'Aâṭ (Wádí-l-'Aṭ) with corn or flour by their Muzeiné (Muzeinah) kindred, or when they can exchange their fish with the people of the boats visiting them, for bread and rice. Their fishing apparatus is the hook and line. They manufacture their hooks themselves out of a nail or other scrap of iron they may happen to possess, and obtain their lines by barter from the passing boatmen; but the abundance of fish in the adjacent sea, and their own skill in catching them, make up in a great measure for their want of better tackle.

Many of their nomadic brethren of the Sînâ (Sínâ) Mountains and of the Ḥeteim (Ḥeteïm)* tribe, some families of which had this year passed over to the opposite island of Teirân (Teïrán), also possess boats, in which they carry on a small trade between the peninsula and the coasts of Arabia and Egypt; the latter shore they know only as the Barr-al-'Agam† ('Agam), a name probably applied by the Arabs to Egypt, from their considering it as the land of a people not of Arabian origin, and therefore barbarous as compared with themselves. From the Egyptian shore they bring wheat and millet, dhoorá‡ (dhúrah), partly for satisfying the wants of their own families, but principally for supplying the small towns and the Bedooins along the Arabian coast as far down as Al-Wegh (Wejh), beyond which they seldom pass southwards.

At the season of the Egyptian karawâns to and from Mekká (Mekkah), their trade becomes very active in the places where the karawân is accustomed to halt for the night, or for a few days; they then attend at such places with provisions of all kinds, and take in exchange for them coffee, spices, clothing, weapons, or whatever else the pilgrims may have to part with. It was with a view of profiting by this sort of traffic that the Bedooins of the Peninsula had now gone over in their boats, as I have already mentioned, to meet the returning karawân at Muweilaḥ.

Six days had I tarried here in the company of the ten Bedooin fishermen—some quite naked, others in rags—forming the whole

* Hetym in Burckhardt. Notes on the Bedouins, vol. ii. p. 386 (14).—A.

† That is, the foreign land; 'Agam has the signification of the Latin word "barbarus," and in a collective sense "foreigners, or whoever are not Arabs."—A.

‡ Sorghum saccharatum, or vulgare.—R.

population of Al-Sharm, when the first boat returned from the Arabian side; it belonged to a Bedooin of the Benî 'Uḳbá (Benî 'Uḳbah), who, for some years, had been living with the Muzeiné (Muzeïneh) Arabs in the Sînâ mountains. As soon as he landed he drew up his small bark on the beach and began to dismantle it, with the intention of leaving it in the care of the fishermen, and going himself to visit his family in the Wâdî-al-'Aâṭ (Wádí-l-'Aáṭ). After much persuasion, and the offer of a comparatively large fare, I prevailed on him to launch his boat again, and return with me to Muweilaḥ (Muweïlaḥ), which he had just left. We set sail on the same evening, and passed the island of Teirân during the night. On the following morning we were overtaken at sea by a heavy squall from the west, which compelled us to seek shelter under the island of Shooshwé (Shúshweh), in an unsafe anchorage between coral reefs, where we remained for some hours, when the wind suddenly veered round to N.N.W., and partially laid the heavy sea. We then left our place of refuge and fetched the island of Barakân, where we passed the night. On the following day we continued our voyage by the small island of Yaboo'a (Yabú'a) and arrived at Muweilaḥ about noon.

Muweilaḥ is dependent upon the Egyptian government, and is one of the more important of the places on the road of the Egyptian pilgrims to Al-Ḥigaz (Ḥijaz). Like other principal stations on the pilgrim karawân routes, it contains a castle (arab.-ḳal'a) and a few stone houses. The castle of Muweilaḥ is garrisoned by Egyptian troops, and the houses are tenanted by the officers and dependents of the garrison. The remaining inhabitants, who are small traders and members of reduced Bedooin (Bedowin) families, content themselves with temporary huts called bakkâr (bakkár)—pl. bakâkîr (bakákír), made of the branches and covered with the leaves of the date-palm. The garrison may be estimated at forty persons, and the other inhabitants at from seventy to eighty families.

The castles on this and the Syrian pilgrim-route are nearly all similar in construction, although differing in size; they were probably built by the Turkish Sulṭáns for the protection and supply of the pilgrims, and to guard the wells which they generally inclose, and also to defend the inhabitants of the town around their walls against the incursions of predatory parties of Bedooins. But the spirit and boldness of the Arabs having been much repressed by the late Páshás, the Turkish government in its indolence has neglected to repair these castles, and although originally strong and easily defensible, they are now falling rapidly into decay.

The Bedooins, who only resort to Muweilaḥ as a place of longer or shorter provisional abode, and dwell in the before-mentioned

huts or bakâkîr, or in their own tents brought with them, are poor individuals and families whom unprosperous circumstances have forced to leave, for a time, the desert, to which they generally return as soon as they can. A few of them, however, become so far attached to living in a town as to settle here permanently; those who can command the means, then compete with the people of the castle, and others from Egypt, and with passing merchants, in the trade they all carry on with the Bedooins of the surrounding country, and with the nearer places on both sides of the Red Sea. Thus Muweilaḥ is of considerable importance to the neighbouring Bedooins, as being the nearest, and often the only place where they can obtain their supplies in exchange for their flocks and milk; or, these last failing, sometimes on credit, as happened in the case of one of the chief clans of the Ma'âzé (Ma'ázeh) tribe, which, during my stay here, was supplied by the steward of the castle, on account of the Egyptian government, with rice and corn on credit, to the amount of 1500 Spanish dollars.

There is no anchorage at Muweilaḥ, except in an insecure roadstead, behind coral reefs, which are at some distance from the shore; and it is consequently seldom visited by larger vessels than those sent by the Egyptian government with the provisions for the castle from Ḳoṣeir, and supplies generally are much dearer here than at al-Wegh (Wejh); on account of this, and from a fancied superiority in the hardness and quality of the Syrian grain, the Bedooins prefer getting their supplies from Ghazzé (Gaza), if the state of warfare in the desert and the difficulty of finding pasturage do not prevent them from going so far. Many of the inhabitants of Muweilaḥ have gardens and plantations of date-trees, larger and better cultivated than those in other places along this road to Mekká (Mekkah). Water at Muweilaḥ, though not always good, is abundantly supplied by numerous shallow wells in and around the town. Springs, yielding a tepid and brackish water, occur along the whole of this coast, at a slight depth below the surface of the ground, even close to the high watermark. At Muweilaḥ, and, to some extent, throughout the north-western part of Arabia, rain falls at intervals from October to April. During the remaining months the weather is hot and dry.

As every village and town in Arabia is considered by the Arabs as belonging to some particular tribe, Muweilaḥ is claimed by the Benî 'Uḳbá ('Uḳbah), who are usually encamped in its neighbourhood; they are called the sentinels * of the place, and claim a right of preference to other tribes for the escort and conveyance of the pilgrims between Bedâ (Beda), some hours south of 'Aḳabá, and Ḍhobâ (Ḍhoba), known also by the name of Bîr Sulṭân,

* Ghufarâ, or more correctly Khufarâ.—W. Protectors?—R.

(Bíru-l-Sulṭán), which two places are considered as marking the boundaries of the land of the Benî 'Uḳbá (Benî 'Uḳbah).

The Bedooins here, as in the 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.

Finding no mention made of Muweileḥ † in the Arabic manuscripts which I have been able to consult, nor any traces or traditions among the existing generation in the land, pointing to a high antiquity, I am inclined to consider it as a town of modern origin, owing its existence to the circumstance of its site being on the route of the Egyptian pilgrim karawâns.

The Benî 'Ukbá pretend to have been, in ancient times, a great and powerful tribe, possessing all the land from Shâmâ (Shámá) to Dâmâ (Dámá), the former of which names signifies the Syrian desert, and the latter a valley, still so called, lying between Dhobá and Iṣṭabl 'Antar. At the commencement of Islâm (Islám) they say the tribe was divided into two large subdivisions, the Musâlimé (Musálimeh) and the Benî 'Amr ('Amru), both derived from a common ancestor, named Ma'roof (Ma'rúf). Domestic feuds between the sheikh of the Benî, 'Amr ('Amru), and his wife 'Ayeifá ('Ayeifah), sister of 'Aly, the son of al-Negdî (Nejdi), the chief of the other clan, arose, which terminated in the expulsion of the Benî 'Amr (Benî Amru) by the Musâlimé (Musálimeh) from the neighbourhood of Muweilah, and their being compelled to seek refuge with the Hegâiâ (Hejáyá) tribe, about Ṭafilé (Ṭafileh), with whom they have ever since formed one tribe; but they still retain their animosity towards their kindred clan of al-Musâlimé (Musálimeh). Other clans and families of this formerly numerous tribe have passed over into the north of Africa; others, again, have mixed with the Egyptian fellâhs, till the Benî 'Ukbá of the present day have dwindled down to about forty or fifty tents in the neighbourhood of Muweilah. The more distant and northerly parts of the country, originally occupied by them, have been appropriated by the modern and adventitious but ever increasing tribe of Ḥuweiṭât.

In the book of al-Ḳalḳashendy ‡ I find the following notice given

* See Appendix, p. 54.—A.

† Muweilah is the Phœnicum Oppidum of Ptolemy, l. 4, c. 5 (D'Anville).—A.

‡ (Al-Ḳalḳashendy): his book is entitled Nihâyatu-l-Arab fî ma'rifet ḳabâili-l-'Arab). The scope of what is necessary for a knowledge of the Arab tribes.—No. 7353 of the Brit. Mus. MSS. A.

of this tribe: "Benoo 'Ukbá (Benú 'Ukbah) are descendants of Gudhâm of the Ḳahṭâniyé (Ḳahṭániyeh)." Al-Hamdâny (Hamdání) says: "they are the sons of 'Uḳbá ('Uḳbah), son of Maghrabé, son of Ḥerâm (Ḥerám)." The author of Al-'Ibar says: "their land extends from al-Karak to al-Azlam, in al-Ḥigâz (Ḥijáz), and they are bound to secure the road between Egypt and Medînâ (Medínah), and as far as Ghazzé (Ghazzeh), in Syria." The author of Al-Mesâliku-l-Abṣâr* says: "it is incumbent upon them to conduct the Egyptian pilgrims from al-'Aḳabá ('Aḳabah) to Al-Dâmâ (al-Dámá)." The same author continues, "and of them are the Benoo Wâṣil al-'Uḳbá, *i. e.* the children of Wâṣil, son of 'Uḳbá in al-Ḥigâz (Ḥijáz)." The author of al-'Ibar says likewise, "and in Afrîkiyâ (Afrikíyah), in the west (al-maghrib), there are (some) of them, as well as in the neighbourhood of Ṭerâbloos (Ṭerabulús, Tripoli, in Africa)." The same author mentions "the Benî Wâṣil (Benî Wáṣil), whose abodes are in Egypt, as a branch of the Benoo 'Ukbá,† son of Maghrabé, son of Gudhâm, of the Ḳahṭâniyé;" and al-Ḥamdâni is reported to say, that a "part of them live in Agâ (Ajá) and Selmà (Selmạ), the two mountains of Ṭay. The only place in which I met with the Benî Wâsil was in al-Sharm of the Sînâ peninsula, where two of the fishermen I have mentioned said that they belonged to that tribe, and used to entertain me with stories of the former grandeur of their ancestors. In the mountains of Ṭay, in Gabal (Jabal) Shammar, I did not happen to hear of them.

The land in this part of Arabia, between the sea and the chain of granitic mountains which runs parallel with the coast, at an average distance of 8 hours on foot (24 miles) from the beach, is known by the general name of Al-Sâḥil (Sâḥil—the shore), and, excepting on the mere beach, the whole is intersected by valleys running down from the main chain in a south-westerly direction. One of the largest of these valleys is named Wâdî Surr (Wádî Súrr), and extends from Gabal Shâr (Jabal Shár) of the main range, to Muweilaḥ. It contains a copious well from which the inhabitants derive their supply of drinking water. Another of these valleys, about 6 hours (18 miles) N. of Muweilaḥ, is called Wâdî Tiriam (Wádí Tiryam); in it are situated the wells known as al-'Uyoon (al-'Uyún—*i. e.*, the Springs), where the pilgrims pass their first night after leaving Muweilaḥ, on their way to Egypt. To the S., between Ḍhobâ (Ḍhoba) and Iṣṭabl 'Antar,‡ is Wâdî Dâmâ (Wádí Dámá); and, nearer (query to the S. of Iṣṭabl 'Antar?) to Wegh (Wejh), Wâdî Ferâ' (Wádí Feráʾ), and Wâdî Azlam. All these valleys, however, as well as the smaller ones contiguous to the foot of the chain, are rather open

* The ways of sight.—A. † Benî 'Ukbah.—R.
‡ The stable of 'Antar.—R.

undulating plains of soft sand, than narrow, well-defined depressions, separated by distinct lines of hills. The mountain chain, which I have described as shutting in as-Sâḥil (as-Sáḥil) on its eastern side, is called, in its course from opposite to al-Wegh (Wejh) to Wâdî Lithm, a cross valley opening through the chain at about 8 hours (24 miles) N. of 'Aḳabá ('Aḳabah), by the general name of Gibâl al-Shafâá (Jibálu-sa-Shefá) or Gibâl al-Tahamá (Jibálu-t-tahamah). Its continuation N. of Wâdî Lithm until it joins the mountains of Syria, takes the name of Gibâl al-Sherâá * (Gibálu-sh-shirá). The highest peaks of the chain about Muweilaḥ are Gabal Shâr (Jabal Shár), already mentioned, and, N. of it, Umm Gudeilé (Judeïleh), and Gimm (Jimm), and Ṣadr, and Ḥarb. The soil of as-Sâḥil is generally poor, affording only a scanty pasture, but it produces in abundance the acacias called Samur † and Seyâl.‡ The former yields a gum inferior in quality to that of al-Ḥigâz (Hijáz), and the latter plenty of wood for burning into charcoal. The Bedooins dispose of these articles at Muweilaḥ, or at Suweis, and sometimes even in Ḳâhirá (Ḳáhirah).

Besides the Benî 'Uḳbá (Benî 'Uḳbah) Bedooins in the immediate neighbourhood of Muweilaḥ, this land is almost everywhere inhabited by the Ḥuweiṭât Arabs, one of the largest tribes of the day, and spreading from above Petra, or Wâdî Moosà (Wádí Músạ), along the coast to al-Wegh (Wejh), and partly into the mountains on the E., and occupying also many districts in Egypt. They are looked down upon by other tribes as mixed Bedooins sprung from fellâḥs (husbandmen), not of pure nomadic origin, and are held as on a par with the despised tribe of Ḥeteim, nicknamed Nuṭaṭ-al-ḥeit) (Nutatu-l-ḥeit)—or "the Wall-climbers." The principal Ḥuweiṭât clans dwelling in this land are, Daḳîḳât (Daḳíḳát), 'Umrât (Umrát), 'Umrân, and Tahîkât (Tahíkát), —the last regarded by some as the noblest clan of the tribe, by others as a separate tribe—and who usually rove in and about Wâdî Tiriam (Wádí Tiryam), and up as far as 'Aḳabá ('Aḳabah); 'Ubeyât ('Ubeyát), Gerâfîn (Jeráfín), Suleimîn (Suleïmín), Musàlimé (Musálimeh), 'Ureinât ('Ureïnát), Ṣughayîn (Ṣughayín), and Sharmân, who frequent the districts S. of Muweilaḥ and towards Iṣṭabl 'Antar; and Meshâhîr (Meshâhír), and Ḳor'ân (Ḳor'án), who confine themselves to Wâdî Azlam, at the base of Gabal

* I have given the orthography and pronunciation of these names as exclusively prevailing among the present Bedouins; but Arabian geographical writers sometimes designate the whole of the chain by the name of al-Sharâá.—W. Also Sarâḥ.—A.

† Inga Unguis. Forskâl. Flor. Arab. p. cxxiii.—R.

‡ Acacia Seyal. Cailland, Voyage à Meröe, vol. iv. p. 310; Descrip. de l'Eg., tom. xviii. p. 111, No. 965; Forskâl Fl. Arab., p. cxxiv. The wood of this tree affords the best kind of charcoal for fuel.—A.

Suweyid, and the district about al-Wegh (Wejh). The Ḥuweiṭat give the name of Reishy (Reïshí) 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.

Besides the Ḥuweiṭât, there is also a small tribe called al-Messâ'îd (al-Messá'íd), who represent themselves as having originally come from a valley named Wâdî Lîf, in al-Yaman: they usually reside in the vicinity of Maḳnâ,* a place consisting of an assemblage, as I was told, of date-tree huts (bakkâr) two days S. of Aḳabá ('Aḳabah).

Extensive date plantations, belonging to the Benî 'Uḳbá (Benî 'Uḳbah), and other Bedooins of the surrounding country, are cultivated at Maḳnâ, along a stream of running water, by a tribe of nomadic fellâḥs, called al-Fawâidé (Fawáydeh), who, in the same manner as the Gabaliyé (Jabaliyeh) in the Sînâ mountains, associate themselves with the Bedooin owners of the plantations, and receive for their labour and care in cultivating them a certain proportion of the dates annually produced. At the season when the fruit is ripe the owners assemble here to gather their respective crops; and, as at the same time a sort of fair is going on, the prospect of trading and bargaining seldom fails to attract from remoter districts many Arabs who have no interest in the plantations.

On the 20th of February, 1848, I left Muweilaḥ in company with a man of the Benî 'Uḳbá tribe. Our way lay over the sterile, sandy plain of the shore, nearly along the pilgrim road, for one hour, when we entered a flat valley bearing slight vegetation, called al-Ḳâmirá (Ḳámirah). Half an hour afterwards low sandstone hills, or rather irregular hillocks, and masses of conglomerate, such as are usually found at the foot of a chain of mountains, commenced. We continued our course towards the N.E., through gently ascending valleys between hills of similar character, but somewhat darker in colour, and becoming gradually higher, until we arrived at the tents of my guide and his clan, after a journey of 6 hours from Muweilaḥ. 1848. Feb. 20.

On the 21st we resumed our journey in the company of the whole clan, the members of which had decided upon moving from the place they occupied on the previous day. Passing through a small valley called Weiwî (Weiwí), we entered a larger one, the Wâdî Ṣadr, which, formed by the accession of various ravines and smaller valleys running down from between the peaks of the main chain, gradually expands into an open plain along its foot. The ravines in the mountains are steep and rugged, but afford plenty of water and contain some date-trees, which belong to the Feb. 21.

* Spelt Maḳu'a in Captain Moresby's Chart of the Red Sea.—A.

Benî 'Ukbá. The soil of the plain is that clean, soft sand called nufood (nufúdh), and which an Arab never ceases to look upon with predilection, from its constituting, in his idea, the proper element of his own and his forefathers' land. Wâdî Ṣadr, being also one of the most fertile spots in as-Sâḥil, is a favourite dwelling-place with the Arabs here; and, as soon as we came in sight of its yellow plain, all the women of the clan exclaimed with evident delight, "God be praised that we see the nufood again." We crossed the plain of Ṣadr in a N.N.E. direction, towards the peak of Gabal Ḥarb; but, as we readily accepted the friendly invitations proffered to us from the tents we continually passed on our way, we were a good deal delayed, and the sun had set upon us before we reached the mountain, after an actual time of march from Weiwî of 3 hours. We were welcomed with coffee and supper by the Ḥuweitî branch of the 'Umeirát ('Umeïrát), although, only two days before, they had been plundered by a hostile clan of the Ma'âzé (Ma'ázeh). As is often the case, in the spring, with the poorer Bedouins in Arabia, our hosts had no tents to shelter us from a strong and cold S.E. wind which swept with violence down Gabal Ḥarb. This wind, I was told, blows here at regular intervals of about seven days. It rises after sunset, and continues during the night, but is succeeded in the day-time by a southerly breeze. It is quite a local wind, seldom extending beyond the land at the foot of the chain, and rarely reaching the sea.

1848. Feb. 22. On the 22nd we continued our way for a short distance through Wâdî Ṣadr, along the foot of Gabal Ḥarb, the high and steep flank of which turns here at an oblique angle to the E.N.E., and gives rise to a wide opening through the main chain. After a march of 1 h. 10 m. we began to penetrate the rugged defiles of the interior of the chain. The first valley we entered was called al-Kahalé (Kahaleh), and took 1 h. 20 m. to pass. Its further continuation to the N.E. assumes the name of al-Ḥuleiḳá. It led us, after another 2 h. 20 m., to a defile called Naḳb* al-Ḥuleiḳá (Naḳbu-l-Ḥuleïḳah). In 1 h. 20 m. more we had passed the summit of the defile and descended into an open, circular plain called al-Suweiḳá (Suweïḳah).

Feb. 25. On the 25th we crossed the Wâdî Suweiká in ¾ h. to a lower range of hills on its S.S.E. border, and entered another valley called al-Mureiḥá (Mureïḥah), which we traversed in 1 h. 45 m. From that place a march of 1 h. 10 m. through a pass called Ḍeiḳát† al-Sa'lool (Ḍhaiḳatu-s-Sa'lúl) brought us to Wâdî Sawâwîn (Sawáwín), a more regularly defined valley sloping rapidly to the W.S.W. Our course to-day had been invariably S.S.E.,

* Anglicè, a mountain path.—A. † Anglicè, a narrow pass or strait.—A.

but, from this place, we turned again to the N.E., and following a difficult track along the bottom of the valley, which is much encumbered with huge stones and detritus from the adjacent rocks, passed the night in the tents of the Tugarâ (Tujará) Bedooins of the Ma'âzé (Ma'ázeh) tribe.

On the 26th we continued our way for 2½ h. up this valley to its head, at Naḳb al-Sawâwîn (Naḳbu-s-Sawáwín), a very steep defile, which we were 1 h. in ascending. 1848. Feb. 26.

As the summit level we had now reached is on the ridge which separates the valleys and winter torrents running towards the Red Sea from those taking the opposite direction towards the interior of the desert, these heights form the natural barrier between two distinct portions of Arabia; I will therefore here make a few observations on the tract we had lately traversed.

Being in the interior part of a mountain range, it consists of precipitous hills and valleys irregularly succeeding each other, having sometimes a surface of naked rock, at others of loose sand; with a vegetation similar to that of the Sâḥil, but in which trees abound more than shrubs and herbage. The valleys are covered with stones and rubbish derived from the disintegrating rocks of the range; and the whole presents a gloomy, desolate aspect of ruin and devastation. The mountains of the chain on the coast side are exclusively granitic; but further eastward, in the interior of the chain, dark brown sandstone succeeds. Excepting a few date and almond trees in certain parts of the mountains, the tree most generally seen is the acacia.

All this land, commencing at the brow of the mountains towards the shore, and extending over the hilly tract of the interior of the chain, is called al-Tăhămá.* I have not found any direct notice of the tract in Arabic works, except in the Ḳâmoos (Ḳámús) of Firôzabâdî, where al-Tăhămá is stated to signify "the land sloping towards the sea," and is distinguished from the low land called al-Tihâmá (Tihámah), which, by most of the Arabian geographers, is assumed to be the southern part of al-Ḥigâz. It is well known that the lines of demarcation, by which the Arabian geographers define the limits of the different portions of Arabia, are discrepant and vague, and in many instances at variance with the boundaries assigned to them at the present day. Thus, for instance, according to the opinion of al-Madâiny (adopted also by M. Caussin de Perceval, in his late excellent work, 'Essai sur l'Histoire des Arabes avant l'Islamisme), al-Ḥigâz (Ḥigáz) is a general name for the whole of the mountain chain which extends from Yaman (Yemen), along the coast of the Red Sea, up to Syria; and, according to al-Wâḳidy (Wáḳidí), only for the

* Invariably so spelt and pronounced by the present inhabitants.—W.

land between al-Medînâ (Medînah) and Tebook (Tebúk). Ibn Ayâs gives to the chain the name of Sherâ (Sherá) through its whole extent; and I was myself told by a Bedooin from Ṭâif (Táyif), that the inhabitants of that town call Tihâmâ (Tihámah) what other Arabs call Ḥigâz (Ḥijáz).

The present inhabitants of al-Tăhămá divide the chain and the mountainous land connected with it into three distinct districts, namely, al-Ḥigâz (Ḥijáz),* al-Tăhămá (Tahamah), and al-Sherâà (Sherá). A line drawn from Ṭâif (Táyif) to Medînâ (Medínah) (both of which towns the Arabian geographers generally are agreed upon excluding from al-Ḥigâz (Ḥijáz)), and thence to Ḥigr (Ḥijr), may be regarded as the eastern boundary of al-Ḥigâz (Ḥijáz); and from al-Ḥigr, if the line be continued northwards, along the course of the eastern parts of the Shefâ chain, as far as Wâdî Lithm, it will mark the eastern limit of the land to which the Bedooins now give the name of al-Tăhămá (al-Tahamah) —probably in allusion, from the original signification of the word, to the unhealthy and oppressive atmosphere of a low country enclosed by mountains, in opposition to the salubrious air of the open region of Negd* (Nejd). Whether the sea, or the western verge of the mountain chain, is to be considered as the western boundary of the Tăhămá (Tahamah), is of little consequence; but in the present day, in and about Muweilaḥ, the land along the sea-shore is known by no other name than that of al-Sâḥil. From Wâdî Lithm to Syria I have never heard the mountains called otherwise than already mentioned,† namely, Gibâl al-Sherâà (Jibálu sh-Shiráh).

Comparing the statements by the Arabian authors with the division of the region by its present inhabitants, I think that al-Ḥigâz (Ḥijáz), which divides the upper country from the sea,* al-Tihâmâ (Tihámah), which I would identify with al-Tăhămá*), and al-Sherâ—were originally specific names for different parts of this region, and that they have been extended by different authors to the whole of it. Two observations regarding the physical characteristics of Negd (Nejd), and of al-Tihâmâ (Tihámah), and al-Ḥigâz (Ḥijaz), which some of the Arabian authors have made, seem to me to support this opinion: the one is, that "the valleys of al-Tihâmâ (Tihámah) descend westward towards the sea, and those of Negd (Nejd) eastwards towards the interior;" and the other, which has reference to the flora, that "the land which produces Samur,‡ Ṭalh,§ and Asal ‖ trees, is

* See note *, p. 17.—A. † See p. 12. ‡ Inga Unguis.—R.

§ Acacia gummifera. Caillaud, Voy. à Meroë. vol. iv. p. 311; Forskål, Flor. Arab., p. cxxiv.; Descrip. de l'Eg., tom. xix. p. 111, No. 966.—A.

‖ Species of Acacia.—A.

Tihâmá (Tihámah), and that where the shrub called Ghaḍâ grows is Negd (Nejd)." These two assertions, the correctness of which, with a very few exceptions, my own observation of the country, so far as it extended, confirmed, would, in respect of topographical features and vegetation, identify the Sâḥil or coast land with al-Ḥigâz (Ḥijaz) and al-Tăhămá, in contradistinction to Negd.*

* *Tehâma et Tihâmam.*—Hæc Arabiæ regio ab occasu Mare Rubrum spectat; partibus cæteris regiones Hegiaz et Yemen: à Mecca usque Aden excurrens. *Tăhăm* autem æstus vehementia dicitur, unde regioni huic nomen: quia parte potiore depressior solis fervori patet. Dicuntur etiam loca quædam esse *fy Neydi âw tihâmâti-l-Higaz âw al-Yaman, in Negd vel Tehâma regionum Higiaz vel Yemen:* sive generali eorundem vocum usu, hoc est, altiore vel humiliore parte: sive quòd Tihama et Negd parte quâdam aliis regionibus inseruntur.—Golii, notæ in Alfragano, p. 95.

[*Tehâma and Tihâma.*—This region of Arabia on the west faces the Red Sea; on its remaining sides the regions of Higâz and Yaman; and extends from Mekká as far as 'Aden; *Tăhăm*, however, signifies intense heat, whence this region has its name; since for the greater part lying low it is exposed to the burning heat of the sun. It is also said of certain places that they are *fy Negdi âw Tihâmati-l-Higâzi âw al-Yaman, in the Negd or in the Tihâmá of al-Higâz or* (in the Negd or in the Tihâmá) *of al-Yaman;* whether it be from the general use of the same words (Negd and Tehâmá), that is, in the higher or in the lower part (of al-Higâz or of al-Yaman); or because Tihâmá and Negd to a certain extent are placed within other regions.]

Niebuhr says, speaking of the Arḍhu-l-Yaman:—"This country is surrounded by the Arabian Gulf, by al-Ḥaḍramawt, by al-Negd, and by al-Higâz. *That part of it which is contiguous to the gulf, and which extends from al-Bâbu-l-mandab northwards as far as Ḥalî,* is low, and is called Tehâmá. The other part is considerably elevated above the level of the sea, and is called by the Arabs Gibâl, that is to say, mountainous."—Description de l'Arabie, p. 160.

And of al-Higâz: this province is bounded on the east by al-Negd, *on the north by the Arabian Gulf and by the desert of Syria, on the west by the Arabian Gulf,* and on the south by al-Yaman, p. 202: and at p. 324, that the town of Halî on the common boundary of Ḥigâz and Yaman is mentioned as in that position by Abu-l-Feidâ (circâ 1330 A.D.).

Thus Niebuhr asserts the low tract of al-Yaman adjacent to the sea to be called Tehâmá; Golius, the corresponding part of al-Ḥigâz; and Dr. Wallin, the low district from the northern boundary of al-Ḥigâz as far as the head of the gulf of 'Aḳabá: it is also shown that Tihâmá in its generic sense means low land as opposed to high land: the word, therefore, is applicable to the whole extent of the low part of Arabia bordering the Red Sea, and beyond that Sea, on the S.E. coast of Yemen, bordering the gulf of 'Adan; at the same time it has, from usage, a more specific and restricted signification in the sense of the low part of each of the provinces into which Arabia is divided along the shore of the seas mentioned. As-Sâḥil merely denotes proximity to the sea—the sea-shore, and therefore may or may not by usage be applicable to the whole breadth of land designated as Tihâmá; but the latter must, as is indeed evident from the provinces of al-Hegâz and al-Yaman being said to extend to the sea, include the former.

With respect to the forms of Tăhămá and Tihâmá, from the root tahama, their grammatical significations coalesce, and they both mean "the lying low and hot." Dr. Wallin has suggested that Tăhămá may be the old word Tahmá varied by the modern pronunciation only. For he says that where formerly a guttural was gezmated, the modern Arabs lighten the suspension of the voice due to gezm, and pronounce the guttural letter as if it were affected by a faṭhá.

As the notes by Golius on al-Yaman, al-Higâz, and al-Negd, in the book cited, will tend to the clearer understanding of what has been just stated, and the book is rather scarce, they are subjoined:—

"(*Arḍhu-l-Yaman*)—*Regionem Yemen.*—Arabia, strictè sumpta, dividitur ab ipsâ gente in regiones quinque (*al-Yaman, al-Higâz, al-Tihâmá, al-Negd,* et *al-*

Al-Tăhămá, in that part of it which lies between Muweilah and 'Akabá, is inhabited by various clans of Huweitat and Ma'âzé; the former occupying the lower districts near al-Sâhil, and the latter the more elevated, whence they occasionally pass over to the plains of the interior.

I now resume the course of my route, in which we paused upon the summit of Nakb al-Sawâwîn (Nakbu-s-Sawáwín). From the summit of this pass the land slopes towards the interior of the desert; but both in this and the Sherâà chain the eastern descent is as gentle and insensible as the western is abrupt and rapid, and would be scarcely perceptible but for the direction of the winter torrents. We descended first into a valley called Wâdî Rawiân (Wádí Rawiyán), and, following its downward course in an E.S.E. direction for 1 h., turned to our left, and entered the land called al-Hismà (Hisma), a vast plain of the soft and comparatively fertile sand before mentioned,* and of which the Nufood (Nufúdh) desert of Negd (Nejd) for the most part consists. This plain extends, between Ma'ân (Ma'án) on the N. and Tebook (Tebúk) on the S., from al-Tahamá on the W. to the Syrian pilgrim road on the E.; and continues to the N.E. under various names, with partial interruptions from rocky and stony patches, till it joins the Nufood (Nufudh) lands of Wâdî Sirhân (Wádí Sirhán) and the Dahî or Nufood† (Nufudh) desert. The southern boundary of this plain is formed by the steep front of a lateral chain of hills called Gibal al-Harrá, which branches out at an acute angle from the Shefâ chain, opposite to the peak of Gabal Shâr (Jabal Shár), and advances in a north-easterly direction till it gradually sinks

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Yamâmâ sive *'Arood* (*Yemen, Higiaz, Tehamam, Negid*, et *Iemamam*, sive *Aarud*), ad quas plerique addunt (*al-Bahrein*) *Bahrein;* licet nonnulli referre malint ad Iracam, i. e. Babyloniam. Regionem Yemen à septentrione terminat (*Negrân*) *Negiran*, inter montes oppidum, quod regiâ sede et metropoli (*San'â*) *Sanaâ* borealius est x ferè dierum itinere, habens latitudinem graduum xix; item aliud (*Hali*) *Halio*, non longè à Mari Rubro, sub lat. xx grad., et non procul à Mari Persico seu Indico, antiquum emporium Omân, Ptolemæo quoque cognitum."—p. 79.

It should be observed that Hali is not situated near the Persian Gulf, but on the shore of the Red Sea, in 18° 38′ N. lat. by Captain Moresby's chart. San'a also is in about 15° 20′ N. lat.

"(*Al-Higâz*) *Higiaz*.—Arabiæ pars inter Tehamam et Negsdam; ita dicta communi ferè scriptorum consensu (*liânna hagazat beinhoomâ*) *quòd alteram ab alterâ dirimit;* vel, ut alii volunt (*lianna ihtigazat bi-l-Gibâl*) *quòd colligata et constricta montibus;* Hagaza enim duo notat; nempè eadem, quæ (*man'a*) *impedire* et (*shadd*) *validè constringere*. Regionem hanc quoque terminat ad boream Arabia deserta, quam illi (*Bâdietu-l-Shâm*) *desertum* sive *campos Syriæ* vocant."—p. 98.

"(*Al-Negd*) *Nejid* seu *Negd*.—Vox hæc Arabibus terram notat eminentiorem; et peculiariter Arabiæ partem opponi solitam Tihamæ, quæ et (*al-Ghoor*) quasi *cava* dicitur; licet permixta habeat montosa quædam: interjacet autem Negsda inter regiones Iemamam, Iemem Higiaz, et Iracam."—p. 94. A.

* See p. 14.

† *Dahî* is applied to the desert in the sense of its being a place open and exposed to the sun, and, κατ' ἐξοχήν, to its wide central expanse. *Nufood* seems to be used with reference to the comparative fertility of the part so called.—A.

into irregular hillocks in the neighbourhood of Tebook (Tebúk). From the acute angle — named al-Zawiié* (Zawiyeh) — thus formed between the Shefâà chain and its lateral branch of Ḥarrá (Ḥarrah), the land of al-Ḥismà (Ḥisma) gradually opens out into an extensive plain, over which a few isolated hills are scattered, having among themselves a north-westerly course. They are of the same red coloured sandstone as the Ḥarrá (Ḥarrah) range, and look like outlying masses of its substance. The general aspect and productions of the soil resemble those of Negd (Nejd); although that name is now never applied to this land, but exclusively restricted to the Nufood (Nufudh) region of the interior of Arabia.

Al-Ḥismà (Ḥisma) is, by the author of the Ḳâmoos† (Ḳámús), stated to be "a land in the desert, with high mountains, whose elevated crests are generally enveloped in mist." He must mean by these mountains the bluff parts of the northern front of the Ḥarrá (Ḥarrah) range, which borders this land to the S., and the high peaks of the Shefâà (Shefá) chain. As for the mist, there was no appearance of any during the few days I remained here, where we constantly enjoyed that serene and lofty sky so peculiar to the desert. The height of the Ḥarrá (Ḥarrah) hills I cannot estimate at more than 500 feet above the level of the plain; but the difference in temperature of this and of the lower country was very sensible. In al-Tahamá (Tahamah) and al-Sâhil (Sahil) the thermometer, at sunrise, varied from 15° to 11°, centigrade (59° to 52° Fahr.); while here it very often, at the same hour, sunk to 7° and 5° (44⅘° and 41° Fahr.). Dew also fell in the night, which I scarcely ever recollect having observed in Arabia, but only in the deserts near the Nile and on the shore of the Red Sea. It was also, I presume, owing to the partially humid state of the atmosphere, as indicated by the presence of dew, that diseases of the chest, of which I met with instances, sometimes occur here; similar affections being extremely rare in the interior of Arabia.

The nature of the locality and general aspect of al-Ḥismà (Ḥisma) seems to me to answer exactly to the description of those lands which the Arabian geographers designate by the name of Sarwá (pl. Sarâwât), (Sarwah, Saráwát), although it is not included among them. The ranges of the Shefâà (Shefá) chain seen from here appear to be lower than the level of this land, which therefore may be said to be "raised above the Tihâmá‡ (Tihámah)."

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* In Arabic zawiié signifies an angle or corner generally.—A.

† The word the author of the Ḳâmoos uses is *bâdiié* (the) desert, by which he probably means the land called *Badiiet-al-Shâm*, "*the desert of Syria.*"—W.

‡ Mushrifá 'alà al-Tihâmá.—W.

The plain of al-Ḥismà is inhabited almost entirely by the Ma'âzé (Ma'ázeh) and Benî 'Aṭiyá ('Aṭiyah) Bedooins, who possess all the land from Birkét al-Mu'aḍhḍham (Mu'aḍhḍham), the second pilgrim station S. of Tebook (Tebúk), up to Wâdî Moosà (Wádí Músa), where they occasionally descend from the mountains, and mingle with their kindred tribe, the Teiâhâ (Teyáhá.) They claim Birkét al-Mu'aḍhḍham (Birket al-Mu'aḍḥḍham), al-Akhḍar (Akhḍhar), Tebook (Tebúk), Dhât al Ḥâgg (Dhâtu-l-Hâjj), and also in part Ma'ân as belonging to them, and levy upon the inhabitants of those places what may be called a small kindred tax (Khâwé, Kháweh), for the protection they profess to afford them against other tribes. Their district of escort (Madrak) of the pilgrims is between Ma'ân (Ma'án) and Birkét al-Mu'aḍhḍham (Birket al Mu'aḍhḍham). Their features and personal character indicate a Syrian extraction, although I have not found any express notice of them to that effect by the Arabian genealogists. The principal clans of their tribe are al-'Aṭiyât ('Aṭiyát), consisting of the family and relations of the chief Sheikh, Ibn al-'Aṭiyá ('Aṭiyah); Robeilât (Robeïlát); Suboot (Subút), or Benî Sebt; Ḍuioofiyé (Ḍhuyúfiyeh); Tugarâ (Tujará); Soleimât (Soleïmát); 'Aliyîn ('Aliyín); Khaḍarâ (Khaḍhará); 'Amriyîn ('Amríyín); Sa'dâniyîn (Sa'adáníyín). Of these clans, the only one I have found mentioned in the Arabian geanealogies is the Suboot (Subút), which may probably be the same as the Suboot (Subút) stated by al-Ḳalkashendy to be "derived from Lebîd (Lebíd), of Soleim (Soleïm), (perhaps Salîm), of the 'Adnániyé ('Adnániyeh), dwelling in the land of al-Barḳá (Barkah)." Ma'âzé (Ma'ázeh) Arabs are spread over all Egypt, and it may be presumed that thence, following the high way trodden for centuries by nomadic emigrants from Arabia, they passed over into the north of Africa with the view of again taking up their original desert habits, which they must have partially abandoned during a half settled fellâh life in the valley of the Nile.

The Suboot (Subút) have been, on account of their name* and peculiar rites ascribed to them by some European travellers, supposed to be of Jewish origin and to be still attached to Judaism; I therefore particularly observed their customs, and questioned them about their origin. With regard to the name of their clan they uniformly derived it from that of one of their ancestors called Subeitân, a name still much used amongst the Bedooins; and in their mode of life and habits I could find no peculiarity distinguishing them from other neighbouring tribes, except a custom I did not elsewhere see in the desert, of ringing a large bell, sus-

* سبوت (suboot), a plural of سبت (sabt), the sabbath.

pended on the middle pole of the tent at the time of sunset, when the camels and flocks return from pasture. This custom was observed every evening, throughout the tribe, in the tents of the sheikhs and others whose means enabled them to possess a bell; but upon my inquiring its meaning, I could get no other information than that it was an old custom with them thus to hail the return of the camels and the mystic hour of descending night.

There are not, as far as I could learn amongst the nomadic Bedooins, nor in the towns or villages in the interior of Arabia, persons professing any other religion than the Islâm; nor did I ever hear, in those parts of Arabia which I visited, mention made of tribes or of individuals suspected to be attached in secret to another creed. The reason of this does not seem to lie in the bigotry of the inhabitants, whom I have always found to be more tolerant than other Muslims; but, probably, in the exact conformity of the Islâm to the circumstances of the country in which it originated, and in the absolute poverty of the desert tending to discourage immigration, and, perhaps also, in the extreme simplicity of life among the Bedooins disinclining the more refined inhabitants of the surrounding countries to seek intercourse with them.

Like most of the tribes which were not forced to adopt the reformed doctrines of the Wahhâbiyé (Wahábiyeh) sect during the period of its ascendant power in Arabia, the Ma'âzé (Ma'ázeh) are, in general, grossly ignorant in the religion they profess, and I scarcely remember ever meeting with a single individual of the tribe who observed any of the rites of Islâm whatever, or possessed the least notion of its fundamental and leading dogmas; while the reverse might, to a certain degree, be said of those Bedooins who are, or formerly were, Wahhâbiyé (Wahhabiyeh).

After passing some days in the tent of the chief sheikh, Ibn 'Aṭiyá ('Aṭiyah), I left the tribe in company with two Bedooins. We started from al-Zâwüé (Zawiyeh), where, after an almost daily change of ground since I had been with them, their tents were then pitched, and following the side of the Harrá (Harrah) range, with a N.N.E. course, arrived, in 8 h., at Wâdî 'Uweïnid (Wádi 'Uweïnid), a ravine resembling the dry bed of a torrent, and descending from the higher part of the range, in a N.N.W. direction, between hillocks and ridges covered with loose sand, upon the plain of al-Hismà (Ḥisma). This ravine has a well of tolerably good water, and much herbage and brushwood. On its northern border is the burying place of the Ma'âzé (Ma'ázeh) tribe, where, from ancient times, their sheikhs and other persons of consideration have been customarily buried. Its entrance towards al-Hismà (Ḥisma) is filled with immense stones, which appear to

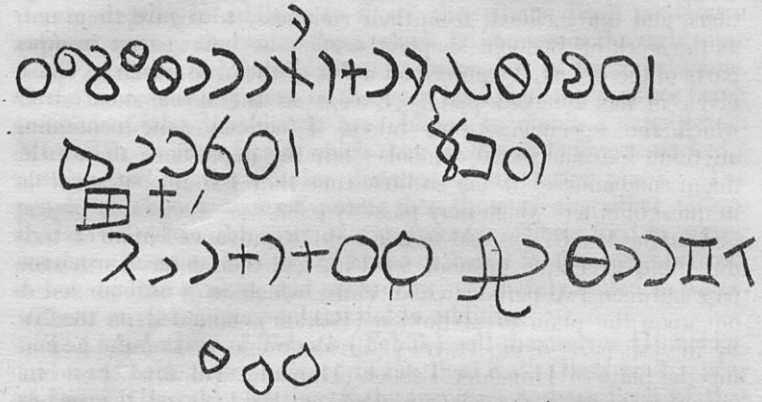
have been detached and rolled down from the overhanging mountains. Upon some of these stones are graven clumsy representations of various animals, such as camels, sheep, and dogs, and on others, inscriptions in ill-formed characters, now nearly all effaced by the action of the weather on this crumbling sandstone. Although I am unable to form a decisive opinion upon these inscriptions, and am inclined, from their rudeness, to regard them only as the work of Bedooin shepherds, such as I have seen in other parts of the desert, I transcribed a few of them, of which a copy is given in the annexed plate. Except on the three stones from which the specimens were taken, I noticed none containing anything like connected symbols; but the impatience of my Bedooin companions left me so little time that I could not stroll far in quest of others which may possibly exist.

Leaving Wâdî 'Uweinid to our right, we advanced in an easterly direction, over hilly ground, for 1 h., and then entered a narrow pass between two perpendicular cliffs, which in ½ an hour led us out upon the plain of al-Baḳḳâr (Baḳḳár), bounded on the W. by the last parts of the Harrá (Harrah) range, and on the E. joining the plain of Hamâdét Tebook (Hamádet Tebúk). From the commencement of the plain al-Baḳḳâr (Baḳḳár), at the eastern end of the pass, to Tebook (Tebúk), I reckoned 5 h. over a complete unbroken level. The distance between Muweilaḥ and Tebook (Tebúk) is generally accounted 4 days' journey with laden camels, which agrees with the time I took. But were it not for the windings and badness of the road in al-Tahamá (Tahamah), the direct distance pointed out to me as E. by N. would not exceed 3 days.

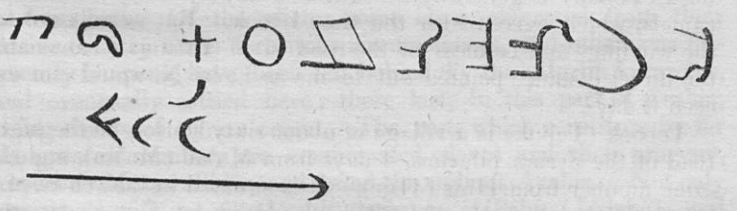
Tebook (Tebúk) is a village of about sixty houses, on the high-road of the Syrian pilgrims, 4 days from Ma'ân (Ma'án), and the same number from Ḥigr (Ḥîjr). It is situated in the centre of a large plain, called Hamâdet Tebook (Hamádet Tebúk), in the tract of Arabia lying between the Shefâà chain and its northerly continuation Sheràà, on the west, and the ranges of the Nufood (Nufûḍh) high lands of Negd (Nejd), on the east. The Arabian geographers differ much as to the region of Arabia to which this tract belongs, some referring it to Syria, others to al-Ḥigâz (Ḥijaz), and others to Negd (Nejd). Its present inhabitants, however, indisposed as they are by mental habit to generalise, neither give to the whole tract a generic name, nor consider it as part of any one of the three regions mentioned, but denote by a specific name each separate part of it. That part of it forming the plain of Hamâdét Tebook (Hamádet Tebúk) extends about 5 h. on every side of the village; but, from its great expanse and the absence of any considerable hills, its boundaries are uncertain,

Plate.*

1.



2.



3.

* These characters, which bear little resemblance to those of Jebelu-l-Mokattab in the peninsula of Mount Sinai, so successfully deciphered by Beer (in his *Studia Asiatica*), or to the Ḥimyarí alphabet, anciently used in Yemen and Ḥaḍhramaut (Journal Asiatique, Sept. 1845), seem to correspond, in some degree, with the ancient Phœnician character; but no satisfactory conclusion can be formed from such short inscriptions, copied, probably, in great haste.—R.

and not clearly marked. Its soil is the hard gravelly ground called by the Bedooins "gălădé" (jaladeh), and is for the most part quite barren. It is watered, according to the report of the Bedooins, by ninety streams, descending in winter from al-Ḥismà (Ḥisma) through as many valleys. Around the slight eminence upon which the village is built there are a number of wells, of moderate depth; in addition to these, the village itself contains a copious spring, the water from which is conveyed through some small gardens and date-plantations belonging to the inhabitants. Grain is occasionally sown on the open land, but the produce being insufficient, the inhabitants are obliged to obtain a supply from Muweilaḥ, or from Syria, which they prefer, as before remarked,* notwithstanding the greater distance of the latter place. The people of Tebook seemed poorer than those of any other village that I visited in this part of my journey. Their food in spring consists almost exclusively of herbs gathered in the neighbouring desert by the women, and eaten raw, or merely boiled in water, without anything more substantial in addition.

The inhabitants of Tebook (Tebúk) call themselves Ḥumeidât, and trace back their pedigree to the Benî Ka'b (Bení Ka'b), near al-Baṣrá (Baṣrah); stating their ancestors to have been of that tribe, and the first possessors of the spring of Tebook (Tebúk). They are, however, like the people of most of the desert villages, a mixed race, derived from aliens as well as from a nomade stock, or from both. Of the aliens, some have emigrated from their native country under fortuitous circumstances, and others, as frequently happens, have been left behind by the pilgrim karawâns, and eventually settled here; these last, in this part of Arabia, being chiefly of Syrian origin. The rest, which constitute by far the greatest number, are emancipated slaves and their progeny, known as Mutawallidîn, and found throughout Arabia. Not only are whole villages filled with them, as al-Rîḥâ (Jericho), and many parts of al-Gawf (Jauf), and Sooḳ al-Sheikh (Súḳu l-Sheikh), &c.; but they even form large clans among the nomadic Arabs, leading the same pastoral and predatory life as their former masters, to whom, although freed, they generally remain attached from a feeling of respect and gratitude. Amongst the Bedooins they are only allowed to intermarry with their own race, for a genuine Arab will seldom, if ever, condescend to take a black, or Ḥabashîye (Abessinian) woman for a wife: and the race of these Mutawallidîn in the nomade tents remains unaltered through generations. But with the people settled in fixed abodes the feeling in favour of propagating a pure race is not so strong, and the Mutawallidîn in the towns and villages mix and intermarry with

* See p. 7.

Arabs, and children are produced in whose features it is often quite impossible to recognize the African type. In al-Gawf (Jaúf), for instance, I knew an old woman of genuine negro blood, who, by a husband of her own race, had borne perfect negro children, while by another, a native Arab, she had a family who were fair, with true Arab features.

The Mutawallidîn may be said generally to be more industrious than the Bedooins; or, at least, their pride is not so great as to make an agricultural or a laborious life humiliating to them: for that reason, and from their want of the strength and courage of the Arabs to undergo the hardships of the desert, they prefer a residence in the villages, where they arrange with the Bedooins for the care of their date-plantations, or contrive to gain a livelihood in some other way. As, however, they are subjected to heavy exactions by their masters, who despise them, and are perhaps unthrifty themselves, they seldom attain wealth and prosperity. The price of slaves being very low in al-Ḥigâz (Hijáz), the towns and villages there are full of them; and I was told that the greater part of the large and fruitful date-plantations in Kheîbar, belonging principally to the Fuḳarâ (Fuḳará) Bedooins of the 'Enezé ('Anezeh) tribe, are kept and cultivated by Mutawallidîn. In Tebook (Tebúk) nearly a third part of the population consists of them; and their general employment there, as well as that of the other inhabitants, is the cultivation of gardens and trading with the Bedooins and pilgrims, who usually halt there for one or two days on their road to and from Mekká.

Tebook, like most Arab communities, is governed more by traditional laws and customs than by the regular Mohammedan Code;* and though the people generally show great reverence for the rites and precepts of their religion, and are better acquainted with its doctrines than the Bedooins, they prefer the more liberal law of the latter, as better suited to their way of life. The posts of sheikh and 'aḳîd, invested with the highest civil and military authority in every tribe, are here, as among the Bedooins, hereditary. These chiefs in free consultation with the oldest and wisest, or, as it frequently happens, with the whole of the population, regulate the affairs of the village, and settle all disputes and disagreements between its inhabitants and the neighbouring Bedooins. The people of this place are not, as in those dependent on the Egyptian government, subjected, in the management of their concerns, to the interference of the Turks quartered in the small castle in their village. The castle, although having the outward appearance of a stronghold meant to ward off sudden attacks of hostile tribes, may rather be considered as a storehouse for the

* See Appendix, p. 54.

accommodation of the pilgrims and the soldiers escorting them, than as a fortified place for maintaining the Sulṭan's authority over the village and adjacent country. It is, as well as the others on this road, subject to the Pasha of Damascus, who commits the charge of them to an officer styled Amîr al-Ḳal'á (Amíru l-Ḳal'ah), always of Arab origin, and chosen from among the family or tribe of al-Kosheiriié (Ḳosheïríyeh). The Ḳosheiriié are descended from the extinct tribe of Beni Ḳosheir, "of the family of 'Amir, the son of Sa'sa'á (Sa'sa'ah), the son of Hewâzin of the 'Adnâniyé ('Adnániyeh)," according to al-Ḳalḳashendy. They state that they were appointed to this office by Sulṭân Selîm* (Sulṭán Selím), when he first opened this route for pilgrims to Mekká (Mekkah), and have ever since claimed the privilege of commanding the castles. The Amîr (Amír) has nine or ten followers armed, as is usual with almost every individual in Arabia, with sword and firelock. They are scarcely intended for a garrison, and such is the contempt that the Bedooins evince for them, that they continually rob them in their excursions into the adjacent desert for fuel, and strip them of their clothes under the very walls of their stronghold. The Amîr of each of the castles is summoned with his men to Damascus once every year to render an account of his command and expenditure, and then replaced in the castle he has quitted by another member of the same family. After remaining for a year at Damascus, he is again despatched, some months before the departure of the pilgrim karawân, with the annual supply of provisions granted for the castles, but is appointed to a new station, so that the small body of the Ḳosheiriié are kept in continual rotation of service and place.

The present town of Tebook (Tebúk) is said by the inhabitants not to be on the same site as the ancient town, so often mentioned in the history of Arabia by that name. An old building of hewn stone, now in ruins, called Ḳoṣeir (little castle), and, also, Tebook al 'Aṭîḳá (Tebúku-l-'Aṭíḳah), or Old Tebook, at the foot of a low range of sandstone hills projecting from the Ḥarrá (Ḥarrah) mountains, and about 4 hours distant, W.S.W. from the present village, is believed to mark that site. This change in position for the modern town is, probably, to be attributed to the adoption of the present karawân route, and the abandonment of that, to the westward, by the ruin al-Ḳoṣeir, which the pilgrims in early times followed in their pious journeys to Mekká (Mekkah). I have, likewise, noticed in many parts of Arabia, that, while the ancient inhabitants seem to have chosen the sides of hills for their residence, the modern people prefer the open plain. Thus, along

* Probably Selîm I., who died, after a reign of 9 years and 8 months, in 926 A.H. (1520 A.D.).—A.

the eastern slopes of the Sherâà (Sherá) mountains, towards the desert, throughout the distance between Ma'ân (Ma'án) and Ṭafîlé (Ṭafíleh), scattered ruins and vestiges of ancient cultivation on plots of ground which are even now occasionally tilled and sown by Bedooin fellâhs (husbandmen), may be seen. Among the few remains of ancient buildings now to be found in the neighbourhood of Tebook (Tebúk), the most remarkable, the inhabitants told me, are at a village called al-Ḳarayá * (Ḳarayah), some hours west of Dhât al-Ḥâgg (Dhatu-l-Ḥájj), the first pilgrim station to the north of Tebook (Tebúk). I was also assured by persons who asserted that they had visited the place, that scattered ruins of a large walled town, with buildings and caverns similar to those in Wâdî Moosà (Wádí Músạ), are still extant on the side of a hill, from the brow of which the water of a plentiful spring is supposed to have been led through plantations and fields in the plain below. This spring has ceased to flow, and the only traces of its having existed are in nearly obliterated channels through which it once spread life and fertility over a now desolate waste. A black dog, which is sometimes imagined by visitors to appear to them, is said, by the Arabs, to haunt the place and to be the guardian of its concealed treasures. Though prevented during my stay at Tebook (Tebúk) from visiting al-Ḳarayá (Ḳarayah), I see no reason to doubt the correctness of the account of it I received, which agrees in character with what I saw of some other ancient ruins in Arabia, such as at Udhruh, near Ma'ân (Ma'án), and at Gubbe † (Jubbeh), where the alleged ancient site of al-Ferîry, in the mountain of Keteify, is likewise said to have had a copious spring, now dried up.

Among the high peaks which rise above the hills skirting the plain of Hamâdét Tebook (Hamâdet Tebúk) is Gabal Mukhṭab,‡ so called from Khaṭab (he preached), because from its summit the prophet is said to have preached a sermon to the Jewish and Christian inhabitants of the land, in order to convert them to his new creed. It is situated 5 h. N.N.E. of the present town of Tebook (Tebúk), and is supposed to be the furthest point northwards to which Mohammed advanced in person when carrying on his religious wars, in virtue of his alleged divine mission, against the unbelievers.§ From that place the prophet sent 'Aly ('Alí)

* The town or village.—R. † Ḳubbeh?—R.

‡ The place of preaching:—the noun of place from the leading person of the present tense.—A.

§ The expedition against Tebook (written Tabuc by Sale and others), which then belonged to the Greeks, was undertaken by Muhammed with an army of 20,000 foot and 10,000 horse, in the summer of the 9th year of the hijrâ, which corresponds with the 30th year of the reign of the Greek Emperor Heraclius, and the 630th of the Christian æra. Sale's Koran, notes, pp. 125, 154, 165, edit. 4to., 1734: Boulainvilliers, Life of Mahommed, London, 1731, p. 393; and Gibbon, Ch. L., note, 147.– A.

and 'Umar to make war against Ḳeidar* in al-Gawf (Jauf), and himself returned to Medînâ (Medînah).†

Tebook (Tebúk) is under the special protection of the Benî 'Aṭiyá (Benî 'Aṭîyah). The principal sheikhs and 'aḳîds ('aḳîd), with other leading persons of that tribe, levy from the inhabitants the khâwá (kháwah) tribute, which is usually moderate and paid in articles of clothing, or, if provisions are short in the tents, in supplies of that kind. In return for this the Bedooin chiefs are bound to protect the inhabitants against exactions from other tribes, to which they are variously exposed, and the more so from being able to oppose but a very small force to their enemies. Thus, while the people of Ma'ân (Ma'án) can raise about 200 matchlockmen, the inhabitants of Tebook (Tebúk) can scarcely muster 40, and those ill equipped. Tebook being situated on a much frequented road, in a large open plain, across which flying parties of Bedouins, on plundering or warlike expeditions against hostile tribes, are continually passing, and where single adventurers, urged by poverty, are very frequently on the watch for purposes of marauding, its people are in consequence much exposed to depredation and robbery. When such cases occur, the kindred protectors are bound to interfere, and, if possible, procure the restoration to the protected of the goods or animals which have been taken or stolen‡ from them. Hence the surrounding plain is considered to be one of the most insecure parts of the desert, and scarcely any one ever quits or approaches Tebook (Tebúk) except by stealth under cover of the night. This grievously obstructs the intercourse with the place, and when the Bedooins of the protecting tribe move higher up into the Ḥarrá (Ḥarrah) mountains, or into the land of al-Ḥismà (Ḥisma), as was the case this spring, weeks sometimes pass away without their venturing to bring down their milk and sheep to the market of Tebook (Tebúk). So apprehensive, indeed, are the inhabitants, that, during the whole of the 20 days I stayed there, I could never persuade one of them to accompany me as a guide to al-Ḳarayá (Ḳarayah), or even to the old ruin of al-Ḳoṣeir. The little intercourse which does take place between Tebook (Tebúk) and the nearest villages is principally carried on by a poor and despised branch of the Ḥeteim clan of al-Sherârât,

* The present name, but anciently Ukeidar.—W.

† This statement of the present inhabitants does not quite agree with the Arabian histories.—W.

‡ There is a clear distinction, according to Bedouin notions, between taking and stealing. To steal is to abstract clandestinely. Whereas to take, in the sense of depriving another of his property, generally implies to take from him openly, by right of superior force. The last is plundering, the first is robbing; for the rules and consequences of which see Burckhardt, Notes on the Bedouins, vol. i. pp. 137, 157.—A.

called al-Suweifilé (Seweïfileh), whom the amîr of the castle and the inhabitants of the village occasionally employ for this and other purposes.

Muhammed al-Sepâhî * (Sepáhí), in his geographical compendium, entitled Awḍah al-Mesâlik (Auḍhah al-Mesálik), gives the following notice of Tebook (Tebúk):—"Tebook (Tebúk) is a town between al-Ḥigâz (Ḥijáz) and Syria; it contains a spring and date plantations. In it are said to have lived the men of Eiké † (Eikeh), unto whom God sent Sho'aeib; but Sho'aeib ‡ was not of them, but a native of Madían.§ The author of 'Al-Ḳânoon' (Ḳánún) says that Tebook (Tebúk) is in the desert opposite Madían; I (al-Sepâhî) say that Tebook (Tebúk) is to the E., and Madían to the W." ‖ From this last observation, taken with the passage immediately preceding it from al-Ḳanoon (Ḳanún), I can draw no other conclusion than that both these geographers place Tebook (Tebúk) towards the E., in the interior of the desert, and Madían westwards, on or near the coast, and in about the same latitude with Tebook (Tebúk). It is also stated by the author of 'Awḍah' (Aúḍhah), in another part of the work, that "Madían is a ruined town on the Ḥigâz (Ḥijáz) shore of the Red Sea, where the bay of 'Aḳabá ('Aḳabah) has only the breadth of a channel (Migrâ), opposite Tebook (Tebúk), at about 6 days' distance. It contains, in addition to a spring of running water, that same well from which in former times our Lord Moosà (Moses) gave to the herds of Sho'aeib (Jethro) to drink." These descriptions of Madían would seem to indicate its site to

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* No. 7505 of Rich's collection in the Brit. Mus.—W.

† See Muracci, Al-Korân Soorat Al-Sha'arâ (xxvi.), ayá 175, and note, where Al-Eiké is stated to be a wood in the land of Madian, where Sho'aeib, or Jethro, prophesied to the Madianites, or, according to our version of the Scriptures, Midianites.—A.

‡ Sho'aeib is supposed to be the same with Jethro (Arabicè Gâthar, sometimes Ghâthar) and Reuel of our version of the Scriptures. See Exodus ii. 18, and iii. 1; also Muracci, Korân, note to Ayá 85, Sooratu-l-A'râf (vii.); S. Hood (xi.) ayá 83 et seq.; S. 'Ankuboot (xxix.), ayá 36; and Sale, ch. vii. note e, p. 126.—A.

§ See Muracci, Al-Korân S. Al-A'aráf (vii.) ayá 85; and Sale, note d, ch. vii. p. 126.—A.

‖ و تبوك بين الحاز و بين الشام و بها عين و نخيل و يقال ان بها كان اصحاب الايكة الذين بعث الله شعيبا اليهم و لم يكن شعيب منهم و انما كان من اهل مدين قال ض القافون و تبرك ض البر على محاذاة مدين اقول و تبوك ض الشرق و مدين ض الغرب

Wa Tebook bein Al-Hegâz wa bein As-Shâm; wa bihâ, 'aein wa nakhil. Wa yuḳâl, an bihâ kân aṣḥâb Al-Eike, elaḍhîn, bâth Allah Sho'aeiban ileihîm; wa lum yakoon Sho'aeib minhoom, wa innmâ kân min âhli Madian. Kâl fi-l-Ḳanoon wa Tebook fi-l-burr 'alà maḥâdhât Madian; aḳool, wa Tebook fi-l-sharaḳ, wa Mudian fi-l-gharab.—W.

be that of the present Maḳnâ,* and I am not aware of any other place on the coast to which they would be applicable. If it be suggested, notwithstanding what is stated in 'Awḍah,' that the author of 'Al-Ḳânoon' might have intended to place Madian on the Sînâ peninsula, which would be compatible with "Tebook being in the desert opposite to it," I reply, that the distance of Tebook from the coast seems to render such an interpretation improbable. Aḥmed al-Dimashḳy relates, in his work of 'Akhbâr al-Duwal,' † that Sulṭan Suleimân Khân ‡ built the castle in Tebook, and placed in it a garrison of twenty janisaries to guard the spring against the Bedooins. Ibn Ayâs, in the 'Nashḳ al-Azhâr,' § states "Tebook to be a pleasant village, with date-gardens and corn fields, and with a strong castle. . . . . The prophet," continues the author, "undertook a warlike expedition against the inhabitants of Tebook, ‖ and vanquished them; and this was one of the celebrated expeditions in which the prophet himself was present, and in which he personally assisted in the slaughter. Various events took place in that war. To Tebook are assigned the tribes of Lakhm, Guheiné (Juheïneh), Gudhâm (Judham), and other Bedooins." The same tribes are by Ibn al-Athîr, in the 'Tuḥfát al-'Agâib,' ¶ stated to dwell in the land between "Tebook (Tebúk) and Wâdî al-Ḳurà (Wádí al-Ḳura) and Eilé (Eïleh)." There is not, so far as I know, at the present day any Bedooin tribe bearing the name of Lakhm; but I think that the present wide spread and much despised tribe of al-Sherârât are to be regarded as descendants of Lakhm. Amongst the numerous clans of the Sherârât in Wâdî Sirḥân (Wádí Sirḥán), and in the neighbourhood of al Gawf (al Jaúf), I met with one called al-Da'giioon, after the name of the family of its sheikh, Ibn Da'gé; and that clan is, in 'Al-Ḳalḳashendy,' stated to be a branch of the Benî Ṣakhar, of the tribe of Ṭay, living in the land between Teimá (Teïmah), Kheibar, and Syria. Other Bedooins

* Much uncertainty has prevailed regarding the site of the ancient Madian. D'Anville (Compend., &c., London, 1810) says: "The position of Madian (called by Ptolemy Modiana, l. iv. c. 5) not far from the sea, is called by the Arabs Megar-el-Shuaib, or the grotto of Shuaib." I think that this should be Mugheir-al-Sho'aeib, as in Mr. Walker's last map upon the authority of Dr. Wallin: it will then rather mean the garden of Sho'aeib. Mr. Forster, in his late interesting work on the geography of Arabia (vol. ii. p. 116) merely says, without fixing the site of Madian, "that the Modiana of Ptolemy identifies itself with the Madian of Abú-l-Fedâ and the Midian of Scripture, at the mid-coast, on the Arabian side of the gulf of 'Aḳabá." Niebuhr, without examining the question, assumes Muweilah to be the ancient Madian. (Descrip. de l'Ar. p. 325.) Maḳnâ, so spelt by Dr. Wallin, is written Maḳn'a on Captain Moresby's chart.—A.

† Anglicè, Tidings of changes of fortune.—A.

‡ Suleiman I. ascended the throne in 1520, and died in 1566 A. D.—A.

§ Anglicè, Smelling of flowers.—A.

‖ Tebook was then subject to the Greek Emperor Heraclius. (See note § p. 28.)

¶ Anglicè, Precious gift of wonders.—A.

of the name of Benî Ṣakhar, descended from the Ḳaḥṭâniyé, are by the same author stated to reside about al-Karak, where they are still to be found in great numbers, living in amicable and brotherly relation with the Ḥegâiâ (Ḥejáyá) and Sherârât (Sherárát). The Guheiné (Juheïneh) are yet a large tribe in the mountains of al-Ḥigâz (Ḥijáz); the Benî 'Uḳbá ('Uḳbah) and Benî Bely (Belí) are scattered members of the posterity of Gudhâm, the brother of Lakhm. All these tribes are descended from the same original stock of the Ḳaḥṭâniyé (Ḳaḥtániyeh) Arabs, who, after their emigration from al-Yaman (Yemen), seem to have gradually displaced the 'Adnâniyé (Ismâ'îliyé 'Adnániyeh Ismá'ílíyeh), who were the first occupants of this land. Now the Ḳaḥṭâniyé are, in their turn, being driven out into the mountains and into the outskirts of the desert by 'Enezé ('Anezeh) tribes descended from the 'Adnâniyé ('Adnániyeh), or if, like most of the Ḥeteïm clans, they prefer paying tribute to more powerful tribes, they are allowed to live as they can in the interior among Bedooins, by whom they are little respected.

1848. April 5. On the 5th of April, I left Tebook (Tebúk) accompanied by two Bedooins of the Bely tribe. Favoured by a thick mist, which concealed us from observation and saved us from unpleasant encounters with strangers, we struck across the plain, in a direction S. by E., leaving the pilgrim road, which runs S. E., on our left, close to Tebook. The soil near the town is quite barren; but streaks and patches of a plant called rawd* (raudh) soon begin to enliven the plain, and increase in extent up to the first hills of the Ḥarrá (Ḥarrah) range, when open level valleys with bushes succeed. After marching for 5¾ h. over the plain, we entered among these hills and halted for the night.

On the 6th, our way lay over broad open valleys, between the Ḥarrá (Ḥarrah) mountains on the right and ranges of lower hills on the left. As we advanced, the valleys gradually diminished in width, and in about 2 h. we were in a regular ravine, running S. E., parallel with the pilgrim road, at a distance of about 3 h., being separated from it by intermediate hills. After travelling for 7¾ h. from the place where we had passed the night, we came to a defile called Naḳb Darb al Bekrá† (Darbu-l-Bekrah). In the valley below there are many large detached stones, on some of which I observed, in passing, inscriptions in the same character as those found in Wâdî 'Uweinid and Wâdî Gubbé (Wádí Jubbeh); but I was unable to copy any of them, as my companions were afraid of being surprised by enemies, and robbed of the packages of clothes with which they had loaded their camels at Tebook (Tebúk), and could not be prevailed upon to stop.

* Plur., Riyâḍ (riyáḍh).—W. † The Bekrá road defile.—A.

We proceeded for 3 h. more in the same defile, and then lay down for the night.

On the 7th, we passed through a still narrower part of the valley or defile, called Wâdî Akhḍar* (Akhḍhar), by the Bedooins usually pronounced Wâdî Khaḍar (Khaḍhar), 3 h. to the W. of the castle and station of the same name, at which the pilgrims pass their first night from Tebook (Tebúk). This valley is likewise strewed with large stones and fragments of rock, some of which bear inscriptions like those previously noticed, with clumsily-cut figures of different desert animals. In 3¼ h. from the entrance of this valley we reached a natural cistern in the rock, called Ghaḍîr al-Râshidé† (Ghadhiru-l-Ráshideh), where we filled our emptied skins with a fresh supply of good rain-water. Up to this place we had passed through valleys more or less regular, bearing the general name of Darb al Bekrá (Darbu-l-Bekrah); but here the mountains began. After ascending for ½ h. we came to a small circular rocky plain, of a dark brown hue, called Menzil al Ḥâgg‡ (Menzilu-l-Ḥájj), because in former days, as my companions told me, when the pilgrims in their holy journey used the Darb al Bekrá road this ground was a halting-place, and tradition says the whole karawân once perished on it from thirst; and the fatal spot has ever since been called "the Pilgrimage Station." 1848. April 7.

The journey was then performed with mules; but these animals, being ill suited to the desert, were soon replaced by camels, and the present route selected in preference to that by Darb al Bekra (Darbu-l-Bekrah), which was considered impracticable, from its want of water. The valley of Darb al Bekrá (Darbu-l-Bekrah begins about 6 h. S. of Tebook (Tebúk), and runs with a slight bend towards the E., nearly parallel with the other road as far as al-Ḥigr (Ḥijr), where it opens into a larger valley, called Wâdî Negd (Wâdî Nejd), which, continuing in a south-easterly direction, descends towards the interior of Arabia.

From Menzil al Hâgg (Menzil-al-Ḥájj) we turned to the right, gradually ascending the mountains of al-Ḥarrá (Harrah), and crossing level tracts of a dark stony soil, broken here and there by conical or pyramidal masses of rock. At the base of these masses the ground is thickly strewn with black porous stones of peculiar lightness. The mountains themselves here consist of red sandstone, not unlike that near Heidelberg; but their sides and ridges are so covered with these black fragments that the red colour of the rock beneath can only be perceived on a close examination.§

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* Green—el-Akhḍar. Burckhardt, Syria and Holy Land, p. 659.—R.

† Pool of Rashidé.—A. ‡ Pilgrimage station.—A.

§ It is possible that the rock of these hills is ferruginous sandstone; the red

Our course across these mountains was W. S. W. for 8¼ h., when we began to descend towards the lower land of al-Gaww (Jauu), inclosed on all sides by branches of the Ḥarrá range. Winding down the mountain side by a circuitous and rugged path for ½ h., we reached one of those plains the Arabs call Manḳa'. They denote by this name sterile spots with a hard sandy bottom, upon which the waters of the streams caused by the winter rains collect together into a shallow lake, which lasts, according to its depth, until the water is absorbed by the thirsty sand or evaporated by the sun, when the ground becoming parched breaks up into detached clods, separated by deep chinks, and never produces any vegetation. Similar places are often met with in Arabia, and always known by the same name of Manḳa'. Having crossed this manḳa' in the direction of its length, S. by E., in 1½ h., we entered a plain of soft sand, called al-Maḥîr (Maḥír), which was as exuberant of pasture as the other was barren. It lay before us one sheet of verdure, being covered with a plant called al-ḥârrá (hárrah), of a bitter but very pleasant taste, something like our cresses. This is a pasture of which the camel is very fond. When dried it is also used as a stomachic by the Arabs of the towns, who then call it rishâd (rishád). For 5½ h. we continued to cross similar fields and sandy hillocks covered with a variegated and abundant vegetation, which formed a striking contrast to the black, dreary declivities of the mountains by which they are inclosed. We traced in the soft sand the footsteps of the herds lately pastured here, and, by following them, soon found the tents of the tribe to which my companion belonged.

The land of al-Ḥarrá (Ḥarrah), of which al-Gaww (Jaww) forms the southern and almost only inhabitable part, is an extensive plain of sand, of the same character as al-Ḥismà (Ḥisma) and the Negd Nufood (Nejd Nufúdh), and is bounded on the W. by the Tehamá or Shefâä (Tehamah or Shefá) chain throughout its extent, between Muweilaḥ and Wegh (Wejh); on the N. by the land of al-Ḥismà (Ḥisma) and that portion of the Ḥarrá (Ḥarrah) mountains which extends from el-Zâwüé (Záwiyeh) north-eastwards, along the edge of al-Ḥismà (Ḥisma) and by Wadî 'Uweinid, as far as the plain of Tebook (Tebúk), where the hills turn round at an acute angle to the S.; on the E. by the irregular ridges of these mountains, which run down, from the angle just mentioned, parallel to the Shefâä chain, along the valley of Darb al-Bekrá to Ḥigr (Ḥijr); and on the S. by a cross branch of

colour being due to the presence of oxide of iron, which becomes a black peroxide after having imbibed more oxygen from the atmosphere; and thus small fragments become externally quite black, and from the action upon their surface, have very much the appearance of cinders. The same thing may be observed in the valley of Ḳoṣeir, about 12 miles W. of the town of Ḳoṣeîr on the road to Ḳeuné, in Egypt.—A.

the same mountains, parallel with the portion of them forming the northern boundary, and running from al-Tehamá to al-Ḥigr, where it meets the part of the range forming the eastern boundary at an obtuse angle; so that the land of al-Ḥarrá (Ḥarrah) may be considered as a rhomboid, with its angles facing the four cardinal points. The width of this land, from Darb al-Bekrá (Darbu-l-Bekrah) to the Shefâà chain, is reckoned at 2 days, and its length from al-Hismà to Wâdî Negd (Wádí Nejd) at 5 days' journey with a camel. Wâdî Negd (Wádí Nejd) was described to me by the Bedouins here as a valley running along the southern side of the Harrá mountains, and descending in one direction to Wegh (Wejh), and in another towards Medînà; but not having visited that part myself, I cannot accurately define its course. The Ḥurrá mountains on the side of Wâdî Negd (Wádí Nejd) I have reason to suppose to be very irregular, and intersected by sandy valleys running in a south-east direction from the Nufood, land of al-Gaww (Jaúu). Of these valleys the most considerable is the Wâdî 'Awrish ('Aúrish), where the Bely tribe have long possessed date plantations, and in rainy years cultivate oats and maize.*

The Bely tribe claim the exclusive possession of the whole of the land of Al-Ḥarrá. The tribe generally dwell in Al-Gaww (Jaúu), where, without their especial permission, no other Bedouins have a right to encamp. Notwithstanding the advantageous situation of their district between the shore of the Red Sea, Al-Ḥigâz (Ḥijáz), and Negd (Nejd), and its easy means of communication with Wegh (Wejh), Tebook (Tebúk), Teimâ (Teïmá), and Medînà (Medínah), they seldom move out of it. But, as the land has no wells nor water, except what remains after rains in pools and cavities among the rocks, which form natural cisterns (gabw—jabw), the Belys are sometimes, in years of drought, compelled to go in search of water and pasture for their cattle into remote districts about the neighbourhood of Damascus and Aleppo, where, for instance, they passed the spring of the year 1846. It was to the same parts of Arabia, and to the country about Ḥams,† that, according to al-Sam'âny (Sem'áni), in his Ansâb (Ansáb), the former occupiers of al-Ḥarrá, the powerful tribe of Suleim, used to migrate.

The Bely, although not a very numerous, were a rich tribe, possessing plenty of horses and cattle till 1847, when they were surprised by a large party of Ḥuweiṭat, of the clan of Ibn al-Gâz, from Wâdî Moosà (Wádí Músa), which stole upon the pasture grounds and managed to carry off all their horses and the greater number of their camels before the owners were aware of the enemy's presence. They had, however, already indemnified

* Probably dhurrah sorghum vulgare; or saccharatum.—R.

† The ancient Emesa (Hemesa).—Plin.—A.

themselves pretty well, for though still without horses, they had secured a considerable number of camels from the Sherârât and other neighbouring tribes, towards whom their relations were such as to justify mutual war and plunder.

Fearing the growing power of the Shammar Arabs, and the increasing authority of their Sheikh, Ibn al-Rashîd, who is of the Wahhâby creed, and, in the name of Ibn Sa'ood (Sa'úd), the so styled Imâm and chief governor of all Negd (Nejd), attacks and subdues those tribes who have not yet yielded to his sway, under the pretence of a holy war against infidels, as the Wahhâby puritans call all other Muhammadans, the Bely tribe lately joined his confederacy by voluntarily paying him the tribute commanded in the Korân under the name of Zikâ.* This membership of the confederacy, however, neither entitles them to any protection from Ibn al-Rashîd against hostile tribes, nor imposes upon them any constraint in their transactions with other Bedooins, whether of the confederacy or not; and the Bely still claim the same right as formerly to levy the Khâwé (Khâweh) tribute from Teïma, although that village belongs to, and is inhabited by, Shammar Arabs. They also levy the same tribute on the town of 'Elâ† ('Elá), which, though belonging to their tribe, is under the protection of the Turkish pâshâ of Medînâ (Medìnà), and by him assessed for the Zikâ. The Bely likewise claim Wegh (Wejh) on their own account; but its inhabitants are secured by the Egyptian government from all extortions except its own. The last-named place generally supplies the Bely tribe with grain, brought at a low price from Ḳoseir, on the Egyptian shore of the Red Sea; Wâdî 'Awrish (Wádí 'Aúrish), Teïmâ, and Elâ ('Elá), with dates; and the pilgrims with coffee brought from al-Ḥigâz (Ḥijáz), and with clothes from Syria or Egypt.

The territory through which they should escort the Karawâns extends, on the Egyptian road, from Ḍhobà (Ḍhobạ) to Wegh (Wejh), and, on the Syrian, from Birket al-Mu'aḍhḍham‡ (Mu'aḍhḍham) to Higr (Hijr). At Ḍhobà (Ḍhobạ), the Benî 'Uḳbá ('Uḳbah) are relieved in guarding the Egyptian karawân by the Bely clans of Mu'âḳilé (Mu'áḳileh), Arâdât (Arádát), and

* The Zikâ, or legal alms, although made obligatory, are not defined by the Ḳorân. They are fixed by the Ḥadîth, or traditions of the Prophet, collected in four works of orthodox authority, and respectively named Ṣaḥîḥ Bokhâry, Ṣaḥîḥ Muslim, Ṣaḥîḥ Turmady, and Ṣaḥîḥ Râwandy. The first is the most esteemed. Sale says that Zikâ, or the legal alms, according to the prescriptions of the Mohammedan law, are to be given of five things:—1st, of cattle, *i. e.* of camels, kine, and sheep; 2nd, of money; 3rd, of corn; 4th, of fruits, *viz.* dates and raisins; and, 5th, of wares sold. Of each of these a certain portion is to be given in alms, being usually 1 part in 40 (Sale, Prelim. Disc., p. 110). See also, for full information on the subject of alms, D'Ohsson's View of the Othoman Customs, Laws, and Ceremonies, wherein, under the religious code, alms, eleemosynary and legal, are treated at length. There is an English translation of the religious code in 1 vol. 4to., Philadelphia, 1788.—A.

† Also 'Elà. ‡ The great pool or lake.—A.

Benî Looṭ (Lúṭ), who dwell in and near Wâdî Ferâ'; and the escort of the Syrian pilgrims on their way is continued by the Muwâhîbs (Muwáhíbs), the principal clan of the Benî Bely, to which the family of their chief, Sheikh Ibn Dâmâ (Dámá), also belongs.

The Bely is the first tribe in this part whose dialect assimilates to that spoken in by the inhabitants of Negd (Nejd), and the 'Enezé Bedouins, which differs principally from that current in the towns, and among Arabs of a less unmixed race, by its frequent use of the tanwîn, and by certain grammatical forms and idiomatic expressions from the ancient language; and still more strikingly by the peculiar pronunciation of the letters ḳ (ḳâf) and k (kâf), called *kashkashé*,* by the Arabian grammarians.

The Benî Bely profess themselves to have adopted the reformed creed of the Wahhâbiyé (Wahhábiyeh), and as a proof of their sincerity, pay the Zikâ tribute, and regularly observe the daily prayers and the rites and ceremonies prescribed to that sect; but, saving these matters, they are as ignorant of the fundamental doctrines of Islâm and evince as much indifference to the scholastic subtlety of its jurisprudence as the other Bedooins.

Although said to be a branch of the Ḳaḥṭâniyé (Ḳaḥṭániyeh) of Yemen, I thought I could trace in their features a closer resemblance to those of the 'Enezé and other Syrian tribes descended from the 'Adnâniyé ('Adnániyeh), than in the case of the Ḥuweiṭât (Ḥuweiṭát) and the Bedooins of western Arabia and Egypt. Many of the Benî Bely were of a fair complexion, which is very rarely seen in the desert, never, I think, amongst any but the northern tribes.† It was not only their features and language which reminded me of the 'Enezé, but their character seemed to be marked by much of that profuse hospitality which distinguishes the Bedooins of the interior from their neighbours on the outskirts of the desert; they have likewise a great deal of the vivacity and lightness of mind so common among the northern Arabs, but so foreign to the austere and rigid manners of the Wahhâbiyé.

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* *i. e.* pronouncing these letters when final, in certain cases, as if written ḳash and kash.

† Though this may be generally true, men of a fair complexion are certainly found in the hills of Yaman, and near 'Adan. A principal sheikh from the neighbourhood of Laḥg—so named after Laḥg, the son of Ghawth (Wâil in al-Ḳâmos), the son of Ḳuṭn, the son of 'Arîb, the son of Zuheir, the son of Ayman, the son of al-Hameisa', the son of Hamiar, of the Ḳaḥṭaniyé (Mūagamu-l-Buldan, in voce Laḥg)—18 miles N.N.W. of 'Adan, whom I saw in 1841, was decidedly fair, with a beard inclining to a reddish tinge. I also recollect having seen an Albino boy at 'Adan, but such a case was a phenomenon. The view taken by Dr. Wallin seems to go no further than that fair skins among the present Arabs are more peculiar to the northern and their kindred tribes of the 'Adnâniyé. It may be mentioned, in corroboration of this, that the Jews in Yaman, and particularly at 'Aden, as compared with the majority of the inhabitants, are a fair race—those who may be considered in better circumstances especially so. It has been surmised that these Jews migrated to Yaman upon the final destruction of the temple of Jerusalem by Hadrian.—A.

In the book of Al-Ḳalḳaskendy, so often quoted by me, it is stated that "the Benoo Bely are of the race of Kuḍâ'á of the Ḳaḥṭâniyé. The patrial noun from their name is Belawy. They are of the posterity of Bely, son of Amroo (Amrú), son of Al-Ḥârith (Ḥárith), son of Ḳuḍâ'a (Ḳuḍhâ'ah).* The author of Mesâlik Al-Abṣâr says:—"Their abodes are now in Dâmâ, which is the land between 'Uioon Al-Ḳasab and Akrà (Akra), at the mouth of the defile (fumm Al-Maḍîk); and the escort of the pilgrims through this land devolves upon them. Part of them dwell in Upper Egypt." Al-Ḥamdâny (Ḥamdàní) says, "their dwelling places are in Akhmîm, (Akhmím), and in the land south of that town." The 'Uioon Al-Ḳaṣab and Al-Akrá (Akra) are by Ibn Ayâs, in his book entitled Nashḳ Al-Azhar, described to be "pilgrim stations on the shore of the Red Sea." He continues—"In the 'Uioon Al-Ḳaṣab there are springs of running water, around which grows the Persian reed. It is a resting place for the pilgrims, who pitch their tents on the bank and bathe themselves and wash their clothes in the springs. This is the spot of which the poet speaks when saying—

"My friends, do not forget your vows to the homeless youth,
Whose companion is sorrow, and whose eyes are wet with tears:
He remembered his vows to you on the way to Al-Ḥigâz,
And neither in Al-'Uioon nor in Akrà did he taste of slumber."

In a list of the pilgrim-stations on the Egyptian road given by an author named Ḥâfiḍh Aḥmad, in a 'Historical Compendium of Egypt,'† the 'Uioon Al-Ḳaṣab is mentioned as the first station north of Muweilah. That station at the present day is only known under the abbreviated form of its name, Al-'Uioon, as the Arabian poet quoted also calls it, but there can be no doubt about its identity with the 'Uioon Al-Ḳaṣab of the geographers. Akrà (Akra) (in the list of Aḥmed erroneously written Akrá, Akrah), which is the first station south of al-Wegh (Wejh) is placed on the map of Arabia by Berghaus in the mouth of a mountain defile (fumm Al-Maḍîk). 'Uioon Al-Ḳaṣab and Akrà are the limits assigned to Wâdî Dâmâ, and to the possessions of the Bely tribe in former times. The present boundaries of the district, through which, as belonging to them, the Benî Bely are bound to escort the Egyptian pilgrims, are, as before mentioned, Ḍhobà (Ḍhoba) and Wegh (Wejh), and of this that part only lying between Ḍhobà and Iṣṭabl 'Antar, which is now called Wâdî Dâmâ.

The first inhabitants of Al-Ḥarrá were, as I have noticed,

* The Benî Bely are of the Hamyaric stock of Ḳodâ'á, the son of Ḥamyar, the son of Sabâ, the son of Yashḥab, the son of Ya'rab, the son of Ḳaḥṭan (Joktan), the son of 'Aâbar [Eber], the son of Ṣâliḥ, or Shâliḥ [Salaḳ], the son of Arfaḥshadh [Arphaxad], the son of Sâm [Shem], the son of Nooaḥ [Noah]. Poc. Spec. 42; and Aboo-l-Fedâ, ad calcem, Poc. 471, 423.—A.

† No. 9972 of the Brit. Mus. MSS.—W.

according to still current traditions, the once powerful tribe of Benî Suleim, who, besides this land, are said to have occupied the towns of Teimâ and Kheibar. Of this now vanished tribe Al-Ḳalḳashendy gives the following account: the Benî Suleim are a powerful tribe of Ḳeis; the patrial noun from their name is Sulamy; they are of the posterity of Suleim, son of Mansoor (Manṣûr), son of 'Akramá ('Akramah), son of Khaṣafá (Khaṣafah), son of Ḳeis. Suleim had a son Buhtá (Buhtáh), through whom his whole race is descended. The author of Al-'Ibar says, "their abodes were in the land called 'Aliiét Negd (Aliyat Negd), that is, the higher parts of Negd, near Kheibar, and that, besides other lands, they possessed Ḥarrát Benî Suleim, and Ḥarrát Al-Nar, lying between Wâdî Al-Ḳurà and Teimâ. The same author adds—"In the present day there are no traces of them in their original land, but numbers of them are to be found in Afrîkîyá," &c. The author of the Kitâb Al-Buldân states, the lands known by the name of Al-Ḥarrá (Ḥarrah) in Arabia to be eight, to two of which he gives the above-mentioned names of Ḥarrat Benî Suleim and Ḥarrát Al-Nâr, without further determining their situation. Although the present Ḥarrá of the Benî Bely, which I have endeavoured to describe, is not situated precisely between Teimâ and Wâdî Al-Ḳurá (Wádi-l-Ḳúrah), as stated by the author of Al-'Ibar, I can only regard it as identical with the Ḥarrá of the Benî Suleim.

With regard to Wâdî Al-Ḳurà (Wádí-l-Ḳúrah) the author of the Nashḳ Al-Azhâr describes it to be a valley in the land between Medînâ and Syria, and possessing a castle built amidst mountains, in which are excavated grotto habitations. The soil of this valley, he continues, is called Al-Athâlib, which signifies tracts covered with stones and rubbish; and here dwelt the people of Themood, whose well, from which they drank by turns with the camels of Ṣâliḥ, is still to be seen. The description by Ibn Al-'Athîr, in his book of Tuḥfát Al-'Agâib, amounts to the same thing. The author of the Awḍah Al-Mesâlik contradicts Ibn Ḥawḳal, who places the town of Ḥigr in the mountains of Al-Ḥigâz at a distance of one day's journey from Wâdî Al-Ḳurà, and himself determines the distance between the two places to amount to more than five days. Al-Sam'âny, in the Kitâb Al-Ansâb, gives the distance between Ḥigr and Wâdî Al-Kurà 18 miles. Other geographers in specifying the limits of the Arabian Peninsula state the Red Sea to extend along the coast from Eilé, by Mudian, Wâdî Al-Kurà, and Yambu', &c., down to Al-Yaman. Upon weighing the discrepancies between these statements, by the Arabian authors, of the situation of Wâdî Al-Ḳurà, I conceive that the mouth of that valley ought to be sought for on the coast between Mudian and Yambu', probably at Wegh, and its head at Ḥigr, where old excavations of the same

character as those in Wâdî Moosà, and a mountain bearing the name of Gabal Al-Nâḳá, still attest the abodes of the men of Themood and the miraculous she-camel of Ṣaliḥ.* On the map of Arabia by Berghaus, a valley close by Medîna is marked with the name of Wâdî Al-Kurà. The author of Awḍah, when stating the above-mentioned distance of 5 days' journey between Ḥigr and Wâdî Al-Ḳurà, does not explain whether the situation of that valley is by Al-Wegh, to the W. of Ḥigr, or by Mediná, to the S. of it. In either case, he would be nearly right in the distance, which, from Higr to Wegh in the one direction, or to Medina in the other, is now reckoned at about 4 days' journey. The difference of 1 day may, I think, be attributed to the author's over estimating the length of the two roads—a sort of error into which I find him liable to fall in most of his computations. Although the name of Wâdî Al-Ḳurà seems to be unknown to the present Bedooins, I cannot, after the inquiries I made, hesitate to identify it with the present Wâdî Negd (Wádí Nejd), which extends, as before stated, along the southern side of the Ḥarrá mountains, from the neighbourhood of al-Gaww (Jaúu) towards Wegh (Wejh) on one side, and towards the interior of the desert, by a south-easterly course, on the other.

While I was living among the Benî Bely they had been almost daily moving from place to place till they had again approached the plain of al-Manḳa', whence I first entered the nufooḍ land of al-Gaww (Jaúu).

1848. Apr. 16. On the 16th of April, I left my hospitable friends, accompanied by a party of 8 men, who, under the conduct of my guide, the 'Aḳîd of the tribe, after having taken me to Teimâ, intended to proceed on a plundering expedition (ma'îrá, pl. ma'âir) (ma'îrah, pl. ma'áir) against the Sherârât (Sherárát) Bedooins, in the neighbourhood of al-Gawf (Jaúf). Our way lay over the dark, broken ground of al-Ḥarrá, past several black looking peaks,† with al-Manḳa' to our left: after travelling 5 hours in an E. S. E. direction, we reached a natural cistern in a hill, where we found good rain-water; and this being the appointed rendezvous for other adventurers who were expected to make up their mind to join the expedition, when we left the tribe, we made a halt for the night.

Apr. 17. On the 17th, we were awakened early by the arrival of new volunteers, or, as they were called, partners, in the expedition.

* For an account of the mission of the prophet Ṣaliḥ to the people of Themood, and the miracle of causing, at their request, the she-camel (Nâḳá) to issue from the rock, for converting them to the faith of the only true God, see Isma'aîl Ibn 'Aly (apud Muracci), Koran, ch. vii. ayá 73, note. Ṣaliḥ is supposed to have lived between the time of Hud and of Abraham, and by Bochart to have been the same with Peleg, Gen. xi. 16. Salah of Gen. xi. 12, was the grandfather of Peleg. D'Herbelot, however, considers Ṣaliḥ to be the same with the last-mentioned patriarch, Salah. See Sale, Prel. Disc., pp. 6, 7; and Koran, pp. 123, 124.—A.

† Dr. Wallin says, "of volcanic appearance;" but see note at p. 33, and also text, p. 41.—A.

We rose immediately and continued our journey, which for 4¼ h. was over the same kind of dark, mountainous ground, and in the same direction of E. S. E. as yesterday, when we reached the valley of Darb al-Bekrá (Darbu-l-Bekrah), which has here a rocky, uneven surface, and a much greater expanse than where I had crossed it higher up to the N.; so much so, as to lose the appearance of a valley. We then passed over irregular ranges of lofty hills, and in 2 h. 20 m. came to the high road of the Syrian pilgrims, at a spot about 3 hours' journey N. of Dâr al-Ḥamrâ (Dáru-l-Ḥamráh), which is the third station south of Tebook (Tebúk). The pilgrim road here takes for a considerable distance a south-eastern course, through a broad and extensive valley, bordered on its north-eastern side by higher and more regular ranges of hills than those we had just crossed, but which are probably an eastern branch of the same system, although the volcanic* aspect and the layer of black fragments by which the natural red colour of the sandstone is hid in other parts of the Ḥarrá mountains, is now no longer observable. We crossed this valley in a S. S. E. direction in 1 h. 20 m., and then began to ascend the hills on the opposite side, through a defile called Aboo Guneib (Abú Guneïb). The view from the top of the defile, as far as the eye could reach, discovered a succession of undulating sandstone hills, becoming gradually lower towards the E., and crossed by winding valleys, opening into a larger one called Wâdî Marṭà (Wádi Marṭa), which runs parallel with the pilgrim road, and gradually widens with a south-east descent.

On the 18th, our way continued through the same defile for 40 m., when, turning to our left, we entered a lateral valley, in which we proceeded in a N. E. direction for 1 h., and afterwards with a course due E. for 1 h. 10 m. The mountains had now decreased to undulating stony table-land; and instead of sandy valleys with arṭâ bushes, through which we had lately passed, we had shallow rocky ravines. After a march of 7¾ h., in an easterly direction, over much rough ground, we arrived at a cistern formed in the side of a hill, on the edge of a large plain which commences here, under the name of al-Ḥâlá (Hálah), and extends, with few interruptions, as far as al-Ḳasîm (Ḳasîm). We filled our water-skins in great haste from the cistern, which was well supplied, and immediately continued our journey; for my companions, though on a plundering expedition, were afraid of encountering any hostile party of Bedouins stronger than their own on a similar mission, and did not consider us safe before we had the cistern 1½ h. behind us. During this day's march we made continual circuits to avoid our footsteps on the soft sand being tracked by

1848. Apr. 18.

* See note, p. 33.—A.

others who might happen to pass the same way; but on reaching the hard ground of some dried-up pools, or manḳa's, which crossed the plain, we resumed an easterly course, until we made a halt for the night.

1848. Apr. 19. On the 19th we continued our journey by a rather tortuous course across manḳa's and along the bottoms of low flat valleys, and in 6 hours and 10 minutes arrived at Teimâ (Teimá), our march having been somewhat lengthened by the detours we had made.

Teima is allowed by all the Arabs of the present day to belong to Negd (Nejd), and may be regarded as one of the frontier towns on the western side of that region. The reason why the country west of Teimâ is not considered to be a constituent part of Negd (Nejd), is, I believe, that this western tract, taken in its whole extent, forms the bottom of a gently sloping valley, from which a person on having passed to the higher nufoo̱d land of Negd (Nejd) has ascended (ingâd).*

The region of Negd (Nejd) commences on the vast plain of northern Arabia lying between the Syrian mountains and the river Euphrates, and extends, with the Sherâà and Shefâà chain for its western boundary, and the sand hillocks of Wâdî Sirhân (Wádí Sirhán) which begin about two days S. of Damascus and continue as ranges of the nufood (nufúḍh) land of Negd as far as the granite mountain of Agâ, for its eastern boundary, down to the neighbourhood of Teimâ, where it opens with the land of al-Ḥalá (Ḥálah) into another considerable plain corresponding in its general features with the northern part, and stretching from Medînâ (Medínah) and Tâif (Ṭáif) along the chain of Gabal al 'Ariḍ (Jabal al 'Ariḍh), which is the southern limit of Negd, to the Persian Gulph. The first of these tracts, though regarded as a plain, I think, would be more properly considered as an extensive valley gradually diminishing in width between the boundaries mentioned above, and descending towards al-Ḥâlá (Ḥálah), whence the slope is imperceptibly continued to the Persian Gulph. Taken in the aggregate, Nejd presents an undulating and rocky surface, intersected, on the west, by offshoots of the hilly ranges which run out from the western chains, and, in other places, varied by the occurrence of broken groups, and of isolated hills and peaks, apparently unconnected with each other. The plains among these hills are of greater or less expanse; and consist sometimes of soft nufood sand, producing a scanty desert vegetation, and, sometimes, of a hard and barren soil, totally destitute of verdure and life. In the

* *Inḳâd*, which signifies *he ascended*, and more particularly up to high land, such as Negd, is on the 4th or causative form of the verb from the root negd, meaning as a verb *overcame*, and, as a noun, the region here referred to, and also high land in general, as contradistinguished from lower land.—See *Negd* in n. at p. 51.—A.

western parts sandstone exclusively predominates; blocks of limestone are occasionally seen in the nufood (nufúḍh) and adjacent lands; but granite, as far as I could ascertain, is never met with, except in the Ṭay (Ṭaï) mountains. On account of its rocky soil, Nejd has scarcely any water, and may be characterised as one of the most sterile and desolate parts of Arabia. In the year 1845 I crossed this country from near al-Tafilé (Tafileh) to Wâdî Sirhân (Wádí Sirhán), on a fast camel, in 52 hours (260 miles?), and on that line I estimated the distance from the Syrian pilgrim road above Dâr al-Hamrâ by Teimâ, to the nearest nufood tract in Negd, at about 24 hours journey only.

The population of Teimâ may be estimated at one hundred families, all of the tribe of Shammar. They are of two clans, the one called 'Aly ('Alí), the other Ḥamdé (Ḥamdeh). The Benî Shammar differ considerably in the characteristics of race from the 'Enezé ('Anezeh) tribes* of the surrounding desert. In the features of the 'Enezé ('Anezeh), a Syrian, and occasionally a perfectly Jewish cast is plainly perceptible; in those of the Shammar an expression predominates which reminds us of their being kindred to the Arabs of Yaman. This community of race, I fancied, I could always trace in the tribes descended from the Ḳahṭâniyê, although, certainly, more or less distinctly, according to the time which may have elapsed since the respective tribes migrated from their original abodes; and under indications of greater or less purity of descent according to their subsequent intermixture with the inhabitants whom they found in the lands in which they settled. The Benî Shammar being, according to their own tradition, one of the tribes who emigrated latest from Southern Arabia, retain the Yamany features of their ancestors in a greater degree, perhaps, than any other tribe from that country; and so remarkable is the peculiar cast of their countenance, that it can hardly fail to strike any one who sees them, at least after having recently been among the 'Enezé Bedouins.

The Benî Shammar are under the authority of Ibn al-Rashîd, the chief Sheikh of all the Shammar in Negd. In their government, like other Wahhâbiyé, they follow the Islâm jurisprudence,† more than the traditional law of the desert. In causes of importance, the parties are summoned to Ḥâil (Ḥáïl), to appear before Ibn al-Raschîd (Ibnu-l-Rashíd), who, after consulting his Ḳâdî, gives his decision according to the doctrines of the orthodox sect of Aḥmad al-Ḥanbaly, to which the Wahhâbiyé have adhered from the beginning of their reformatory career. Some modern authors have alleged that the Wahhâbiyé adopt the Ḥanafy creed; others,

* The 'Enezé are the descendants of Asad, the son of Rabî', the son of Nazâr, the son of Ma'd, the son of 'Adnan of the posterity of Isma'îl.—Poc. Spec., pp. 46, 47.

† See Appendix, p. 54.

that they have established a creed of their own and constitute a distinct sect. Both assertions are equally unfounded.* The Wahhâbiyé are merely reformers, and follow the rite of al-Ḥanbaly.

Teïma stands on a mass of crystalline limestone, very slightly raised above the surrounding level. Patches of sand, which have encroached upon the rock, are the only spots which can be cultivated. The inhabitants, however, have considerable date plantations which yield a great variety of the fruit, of which one kind, called al-ḥulwá (ḥulwah), *the sweet*, is esteemed the best flavoured in all Arabia. Grain is also cultivated, especially oats of a remarkably good quality, but the produce is never sufficient for the wants of the inhabitants. The greater portion of the gardens are watered from a copious well, called bîr al-haddâg (bir-al-haddáj), in the middle of the village; but more distant plantations are irrigated from wells near them. The hydraulic contrivance, by which water is raised for distribution through channels among the plantations, is the same as is used throughout Mesopotamia as well as in Negd, viz. a bucket of camel-skin hung to the end of a long lever, moving upon an upright pole fixed in the ground.† The revolving sâḳiié,‡ or water-wheel of Egypt, seen occasionally in the towns on the coast, is never found here. This, as well as the style of the houses, and the cultivation of the gardens, and many other peculiarities, reminded me that I had now entered Negd (Nejd). In the villages on the coast the influence of Egyptian customs is very manifest; in those along the Sherâà chain, and in the interior of the desert, as far as al-Gawf (Jaúf), Syrian usages predominate. Teïmâ shows the first indications of a different sort of civilization brought, as it appears to me, from Mesopotamia into the adjacent part of Arabia, and gradually adopted throughout Negd (Nejd).

The distance from Teimâ to 'Elâh ('Elâh)§ is estimated at

* This is confirmed by Burckhardt, who says that "to describe the Wahaby religion would be to recapitulate the Muselman faith," and that "the 'Olemas (of Cairo) declared that they could find no heresy in the Wahabys."—'Notes on the Bedouins,' vol. ii. p. 112, 113; and see 'Materials for a History of the Wahabys,' p. 95, *et seq.*—A.

† The lever at the other end is furnished with a counterweight which nearly balances the weight of the bucket full of water. The water-drawer stands at the edge of the well with the rope sustaining the bucket in his hands, and alternately pulls the lever down by it until the bucket descends into the well, and jerks the bucket, when full, up again to the brink of the well, whence it is emptied into a trough from which the water is conducted by a channel to its destination.—A. This contrivance is the same as that represented by Norden (Travels, pl. liii.), and Niebuhr (Travels in Arabia, Tab. xv. No. iv.). It is also very characteristically represented in some of Mr. Bonomi's beautiful illustrations of his tracts on Egypt and Africa.—R.

‡ The Persian wheel, called pitcher-wheel (roue à godets) by the French. The same principle is applied in the dredging machines stationed in the Thames near Woolwich.—R.

§ Also 'Elà ['Ela], W.—'Elà is pronounced 'Alà in most parts of Asia and Africa.—R. Niebuhr spells and pronounces the same word, 'ölà (Descrip. de l'Ar., p. 325).—A.

2 days and a half in a south-westerly direction. There is no water along the road, except, after rain, in pools and cisterns. The inhabitants of 'Elâh, I was told, are about 300 families, including a great many Mutawallidîn; they chiefly occupy themselves in a small trade which they carry on with the Bedooins of the adjacent desert and with the towns of Yanbu', Wegh, and Medînâ.

The only Arabian author by whom I have found 'Elâh mentioned, is Aḥmed al-Dimashḳy, who, in his Akhbâr al-Duwâl, states it to be "a village on the Syrian pilgrim road, at a distance of 5 days' journey from Al-Medînâ, and situated in a valley possessing date plantations and a spring of running water." It is, however, out of the pilgrim's road, about 6 hours to the S.W. of Ḥigr (Hijr), the fourth station from Tebook (Tebúk). The distance from Teimâ (Teïmá) to Tebook (Tebúk) is reckoned at 4 days' easy journey; half way there is a reservoir called 'Uḳlá ('Uḳlah), where water seldom fails to be found. From Teïmâ to Al-Ġawf is 5 days in a north-north-easterly direction; and to Kheïbar, 3 long days' journey.

The notices, I have been fortunate enough to find in Arabic works, of Teimâ, are few and meagre, and all amount to the same thing, viz., that "Teima is a town in the Syrian (sic!) desert belonging to the tribe of Ṭay, more fruitful in date-trees, and in a more prosperous state than Tebook; and that the castle of Ablak, attributed to Sam'ool (Sam'úl), the son of 'Adiyá ('Adiyah), stood here." There are no remains extant of this castle; nor does even its name live in the memory of the present inhabitants. A small ruined building, constructed of hewn stone and half buried in sand and rubbish, appeared to me to be too inconsiderable to admit of its being identified with the celebrated old castle.

The Bedooins dwelling in the neighbourhood of Teïma are principally of the 'Eneze ('Anezeh) tribe. The most powerful clans of them here are the Fuḳarâ, the Wuld 'Aly ('Alí), the Wuld Soleimân, and the Bishr. The Fuḳarâ occupy the country between Ḥigr (Ḥijr), Tebook (Tebúk), Khaibar, and Teimâ: their chief subdivision is the Benî Wahab. The Wuld 'Aly ('Alí) and the Wuld Soleimân generally live in the southern parts of the Nufood (Nufúḍh), to the E. of Teimâ. And the Bishr, of whom the leading sub-division is called 'Awâgy ('Awájí), are spread from these parts of the Nufood, which is here succeeded by a gravelly soil, as far eastward as Al-Ḳasîm. The Benî Shammar usually prefer the eastern parts of the Nufood, and the tracts near to 'Iraḳ, whither during the last century they have been emigrating, clan after clan, and family after family. As, however, all these clans live in friendly intercourse, frequently encamping in the same place and mixing together, it is difficult to determine

the boundaries of their territories. Towards the close of spring, when water and pasture are scarce in the Nufood (Nufúdh), every tribe draws nearer to its own town or village, and in the time of the date-harvest they generally pitch their tents close to the walls of their respective towns.

1848. Apr. 26. On the 26th of April I left Teimâ with an 'Awâgy Bedooin of the Bishr clan, who, having travelled from Ḥâil (Ḥáil) to Egypt as a guide to a party of men sent in charge of twenty horses for 'Abbâs Pâshâ, was now returning to his home. At the distance of 1 h. S. of Teimâ we passed the solitary peak of Ghuneim, and leaving it on our right hand entered on an open tract called Sanâniyé (Sanániyeh). After travelling without any halt for 15 hours over this tract, and a continuation of it called al-Khawlá (Khaúlah), we came to an encampment of the Fuḳarâ Bedooins, consisting of more than 200 tents pitched at the foot of a solitary sandstone hill named Gabal Bird.* As far as the darkness would allow me to observe, for the greater part of this journey was made in the night, our way passed over an unbroken plain bounded on the N.E. by Nufood ranges, and extending to the S.W. without visible limit. The Nufood was, as well as I could guess, about 5 hours from our route, and had the appearance of the declivity of a sandstone range of hills rising above the western low land, and running from N. to S.

Apr. 27. We spent the whole of the following day in the tents of the Fuḳarâ Bedooins. In the evening we were joined by a party of men from Egypt, where they had been sent at the end of the preceding year by Ibn Sa'ood with horses for 'Abbâs Pâshâ; they were now on their return to Riiâḍ (Riyáḍ), the residence of their chief, and had with them a slave sent by the Pâshâ to make further purchases of Negdî horses.

Apr. 28. On the 28th we all joined company, and started from the tents escorted by one of the Fuḳarâ sheikhs and a party of Bedooins. Our road continued through the land of Khawlá (Khaúlah) in an E.S.E. direction, over plains of soft sand intersected by low hills and outlying masses of sandstone. The general aspect resembled that of Al-Ḥismà, but a gradually increasing undulation of surface marks the transition to the Nufood. We were travelling this day only for 7 h. and 10 m.

Apr. 29. On the 29th, after proceeding for 1 h., we reached a pool of water, called Mugheirá (Mugheirah), and in 3½ h. more came to the southern declivity of the Nufood land. Our road was now a constant succession of ups and downs over undulations of soft and loose sand. 2¼ h. further on, we reached an isolated sandstone-hill called 'Irnân ('Irnán), which contains a reservoir of water

* Bird, *cold.*—R.

named 'Enz. After travelling for 6 h. more we made a halt for the night.

On the 30th our course was, for 1 h., S.S.E. along the side of another detached sandstone-hill called Mismà. Beyond it commences a comparatively level low land, gently sloping into the extensive valley of Warîk (Warík) or Ghawṭá (Ghaúṭah),* the generic name for this kind of land. We travelled along this valley with a course due E. for 14¼ h. 1848. Apr. 30.

On the 1st of May we came in sight of the two celebrated granite ranges of Tay† Agâ (Ajá) and Selmà (Selmạ), the most remarkable in this part of Arabia. Our course lay towards the former; and, after a march of 9 h. and 40 m. we reached the town of Mawḳaḳ (Maúḳaḳ) at its foot. We had gradually passed from the soft and loose land to the before-mentioned hard gravelly soil peculiar to the land of Gabal (Jebel) Shammar and the southern parts of Negd (Nejd). May 1.

On the 2nd our way lay in a valley running E.S.E., and passing through the entire breadth of the chain of Âgâ (Ajá). We travelled through this valley in 9 h. 20 m., and then entered the plain, which, under the general name of al-Baṭîn‡ (al-Baṭín), extends between the two mountains of Ṭay, and, properly speaking, constitutes the land of Gabal Shammar. We rested here for the night, near Ḳafâr (Ḳafár), the largest town in the land, and one of the chief abodes of the remaining descendants of the ancient Benî Temîm (Temím).§ May 2.

On the 3rd, after a journey of 3 h. in an easterly direction, we reached Hâil, the residence of the chief sheïkh of the Benî Shammar, and a sort of metropolis of their country. May 3.

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* That is, a deep, well-watered valley, receiving streams from all the enclosing hills. Such receptacles, originally perhaps lakes, are peculiarly fertile and delightful in hot countries: hence the celebrity of the Ghaúṭah of Damascus.—R.

† The second family of the children of Kahlân are the tribe of Ṭay. At the dispersion from Yaman, caused by the inundation of 'Aram, Ṭay (the father of the tribe) went unto the high parts of al-Ḥigâz [bi Negdi al Ḥigâza], in the mountains Agâà and Selmà; and they are known as the two mountains of Tay even to this day. And as to Tay, he is 'Udad, the son of Zeid, the son of Kahlân the son of Sabâ, the son of Yashhab, the son of Ya'rab, the son of Ḳaḥtan.—Aboo-l-Fedâ ad cal. Poc. Spec., pp. 475–555.—A.

‡ Baṭîn, dimin. of Baṭn, and meaning, like it, a belly, *i.e.* in the present instance, the land which forms a belly between the two ranges.—A.

§ The Benî Temîm are for the greater part husbandmen in Negd; their principal place of abode is al Ḥawtá, a village five days journey from Derayé, southerly, in the direction of Wâdî Dowâsîr, and the birth-place of Abdu-l-Wahhâb, the founder of the Wahhâbiyé. Another colony of the Temîm inhabit the town of Ḳafâr (mentioned in the text), and are the descendants of families who fled from Ḥawta to escape the consequences of the blood revenge. A third colony are husbandmen in the villages between Haly and Mashad 'Aly. The Benî Temîm are noted for their lofty stature, broad heads, and thick beards; characteristics which distinguish them from other Bedouins. Abdu-l-Wahhâb is of the Temîm clan, called al-Wahhâbé.—'Burckhardt, Notes on the Bedouins,' vol. ii p. 97.—A.

Our course in going from Teimâ to Ḥâil had been very circuitous in consequence of our having taken a direction too much to the S. on starting from Teimâ. The usual route to Ḥâil is nearly E.S.E., past the high hill of Ḥulwân on the border of the Núfood, about 8 h. from Teimâ; and the distance between the two places is commonly estimated at 5 days' journey by a camel.

Reports of disturbances in the territories of Ibn Sa'ood (Sa'úd), coupled with other considerations, made me give up for the present an intention I had formed of visiting the eastern parts of Negd as far as the Persian Gulf, and I decided on taking the road to Baghdâd (Baghdád).

The communication between Gabal Shammar and 'Irâḳ is by two different routes; the more direct has a N.N.E. by N. course, and though ill-supplied with water, and more fatiguing, is generally preferred, as being more secure, by small parties and the peaceable karawâns who resort to 'Irâḳ for purchasing corn and rice. The other road at first has a more easterly direction, but is afterwards nearly parallel with the former. It is well supplied with water at almost every station, and, in consequence, much frequented by Bedooins, which makes it less safe, and it is seldom followed except by large karawâns and strong parties proceeding on warlike expeditions.

The Mesopotamian pilgrims of the Koofá (Kúfah) karawân take this road in their journey from Mashad 'Aly to Mekká (Mekkah), and its length, at their rate of travelling, is estimated at 11 days. The wells on both roads, as well as all ancient villages and buildings in this land, are ascribed by the 'Arabs to Suleimân ibn Dawood (Solomon the son of David), who is supposed to have built them, with the aid of the Gân (Genii), placed by the Almighty, according to Muhammedan belief, under his power. In more modern times, the Lady Zubeidé, the celebrated consort of Haroon al-Rashîd, is said to have rebuilt the wells on the Koofá (Kúfah) karawán road, and also to have erected kârawânserâis, but of the latter no vestiges are now to be seen.

As the party with which I was to travel consisted only of five Bedooins, proceeding to Mashhad 'Aly ('Alí) in order to purchase rice, of which their tribe was much in want, we decided on taking the more secure, but more difficult route, and started on the 7th of June from the small village of al-Gadhamiyé (Jadhámíyeh), distant about 6 h. N.N.E. of Ḥâil (Ḥáïl). Our course, for 5¼ h., was N.N.E., over a plain of nufood, called Dakky. This plain is bordered on the N.E. by Gabal Ḳeisy (Jebel Ḳeïsí), a low sandstone ridge stretching from N.W. to S.E. On our left, or to the W., was the terminating part of the granitic chain of Âgâ (Âjâ), which here ends in irregular descents, at some hours distance W. of Gabal Ḳeisy; and almost in the horizon, behind

us we saw the high single peak of al-Gidádiyé (Jidádiyeh). Beyond the Ḳeisy ridge begins the plain of al-Khaṭṭá (Khaṭṭah), situated, as the Bedooins say, between two nufood lands. We crossed al-Khaṭṭa (Khaṭṭah), in a N.E. direction, in 7 h., during which we passed, nearly in the centre of the plain, a very deep well, called Bîr Tayim (Bír Tayyem). In summer this land is inhabited by the Ṣulabá, the most despised clan of the Ḥeteïm.

On the 8th we again crossed a tract of nufood, but much less undulating than usual. After passing through it for 9½ h. we came to a well called al-Aṭwà (Aṭwa), about 50 fathoms deep, as my companions said, built of hewn stone, of good, and evidently very ancient, workmanship. Having continued our way for 4 h. more, we stopped to rest for the night. In the course of to-day's journey we passed some hillocks which appeared to be mere mounds of loose sand, known by the general name of Ṭa'oos (Ṭa'ús).*

On the 9th we passed by low ranges of sandstone hills called Ṣeilá (Ṣeïlah), the first, with the exception of the mounds of sand of yesterday, we had seen since leaving Gabal Ḳeisy. At the distance of 3 h. from Gabal Ṣeilá we reached the boundary of the nufood, and gradually descended to a tract of firmer sand; and, 4 h. further on, entered the land of al-Ḥamâṭiye, where we found a little water in cavities in the limestone rock. On our left, or to the W., we had now the land of al-Ḥayâniyé (Ḥayániyeh), where water is also found, my companions told me, in similar receptacles; and on the right, at a distance of one day's journey, due E., is the land of Leïná (Leïnah), through which the Koofá pilgrims pass. It is much frequented as a place of encampment by the surrounding Bedooins, as water is found abundantly in wells† at a small depth from the surface. After a march of 3¼ h. more, we stopped for the night.

On the 10th, 3 h. and 20 m. brought us to a ridge of sand called al-Dăhănà (Dahanah), which is considered as the parent stock and as constituting the N.E. boundary of the nufood. This ridge extends from near al-Gawf, from which town we were distant nearly 4 days eastward,‡ without interruption, as far as 'Amood al-Kheimá§ ('Amúdu-l-Khaïmah), on the shore of the Persian Gulf. The other ridges and spurs of the nufood all gradually diminish in height as they descend towards that sea, and are more or less broken by intermediate tracts of a different soil, and terminate before they reach the shore. On the other side of al-Dăhănà,

* Ta'oos—peacock.—R.

† These wells are even mentioned by the author of the Ḳamoos [Ḳamús] as having been made by Sulemân ibn Dawood.—W.

‡ Sic: but *qu.* about S.E. by S.?—A.

§ Or Rásu-l-Khaïmah, Cape Tent, well known by the defeat of the Jawáthimah pirates stationed there in 1809.—R.

towards the Persian Gulf, however, tracts of the soft nufood sand occasionally occur; but have no longer the peculiar character of the higher levels which occupy the centre of the northern desert lying between Syria and Mesopotamia.

We crossed al-Dahaná* in half an hour to the land of al-Ḥăgărá (Hajarah), extending from al-Dahaná to 'Irâḳ. This is, as its name implies, a hard stony tract; its surface presents an unvarying succession of broad ridges, like waves, alternating with gravelly plains, without a single hill or other prominent object above the undulating level to relieve to the eye the dreary monotony of the desert-sea, or serve as a land-mark to the traveller on his way. Our general course from Gabal Shammar had been nearly N.E., but from this place "we took the pole star between our eye-brows," to use the Bedouin phrase, and struck a course due N. After a journey of 7½ h. we halted for the night.

On the 11th we reached, after travelling 9½ h., some wells, called Ḥazil, about 20 fathoms deep. They were all lined with hewn stone, similarly to that of al-Aṭwà. We proceeded for 1 h. 40 m. more, and then lay down for the night.

On the 12th our journey was continued for 13½ h. We passed on this day various low ranges, either of limestone or conglomerate sandstone.

On the 13th, after a march of 2½ h., we descended into the low plain of al-Magâmir (Majámir). Its sandy level was studded over with hummocks of agglutinated sand, rising to the height of the adjoining land above. 5½ h. more brought us to the district of al-Musheïḳîḳ (Musheiḳíḳ), where we expected to find water, but as the summer was so far advanced that the cisterns were empty, we were obliged to continue our journey through the whole day without a drop of water to relieve our thirst. After travelling on for 7 h. 20 m. we stopped for the night.

On the 14th, at the end of 5 h., we reached the cisterns of Ṣamît (Ṣamt), filled our water-skins, and continued our journey for 8¼ h. before we rested for the night.

On the 15th we reached the northern limit of the land of

* Dahnâ signifies, according to the author of 'Al-Ḳâmoos,' "desert, in general" (falât): it is also the name of "a land belonging to Benî Temîm in Negd," which land may be taken, I think, to be the ridge of sand we here crossed. The present inhabitants use dahnâ, or, after their pronunciation, dăhăna, in the same sense as they do the word baṭhâ, in certain phrases in the signification of sand, but which properly means a place with a gravelly sandy surface somewhat depressed, so that water from higher ground occasionally collects upon it; I cannot, however, remember having heard dăhăna given by them as a name for the whole of the vast desert of Nufood, as it sometimes seems to be, by the Arabian geographers, and by M. Caussin de Perceval. The general and almost only name in use at the present day for this extensive tract, is Nufood, which word is also used for expressing the idea of a soft, sandy soil in general; although, I must allow, that I have found no authority in the old literature for this last signification.—W.

al-Ḥagará (Ḥajarah), and entered an open valley, where we found some verdure in the small acacias, called in Arabic Sidr. We crossed this valley in 4¼ h., and came to the plain of Gufrát al-'Irâḳ (Jufratu al-'Iraḳ), near the small village of Ḳaṣr al Ruheímy (Ḳaṣru-l-Ruhaimí), whence our course was directed to the gilt cupola of the mausoleum of the Imâm 'Aly ('Alí), which was visible on the horizon. In our road over a crisp sandy soil, we crossed the dry bed of the old canal of Shâpoor (Shápúr);* we then passed through a defile in the insulated hill of Gabal Sanâm (Jebel Sanám), and after a forced march of 12 h. without stopping during the night, reached Mashad 'Aly,† the end of our journey.

APPENDIX TO DR. WALLIN'S PAPER.

Note.—*Sweis*, p. 5.

In a foot-note to Wellsted's account of Arabia, at p. 51 of vol. 6 of this Journal, 1836, *Suweis* is stated to signify "a little moth," as if the word, in consequence of its being of the diminutive form of "*sús*," a moth, or, more properly, a weevil, had been adopted for the name of this town. It is not mentioned upon what authority so casual an etymology is suggested; nor has a reference to the various memoirs in the 'Description de l'Egypte,' and to the classical and some Arabian geographers, and other writers, resulted in satisfactory information upon the origin of the present town, or the reason of its being called Suweis.

Amid the general obscurity which surrounds the comparative geography of the places which have succeeded each other as commercial ports to lower Egypt at the head of this arm of the Red Sea, all that can be adduced within the compass of a note is as follows.

Pithom (Ex. i. 11), Patoumos (Herod., ii. 158), and Heroopolis (Strabo, Geog., lib. 16, p. 768, &c.), are the earliest names with which history acquaints us; but whether of the same town, or of different towns, and whether situated near the present head of the gulf or towards the head of the Bitter Lakes, are questions that have been much discussed, but not settled, by the learned. A useful indication, with authorities, to what has been written on the subject, will be found in Malte-Brun (Geogr., Transl., London, 1823, vol. iv. p. 50). The Daneon Portus and Charandra Sinus of Pliny (Hist. Nat., lib. vi. c. 29) were, as the terms imply, names for bays or anchorages, and are supposed to have been near the present Suweis. The next names in the series of towns are the Heroopolis of Ptolemy (lib. iv. c. 5)—if in reality, as Malte-Brun supposes, it be a second town of that name;—Arsinoë or Cleopatris (Strabo, lib. xvii. p. 804, ed. 1707. Plin. ut suprà, &c.); Clysma (Ptol., lib. iv. c. 5); Ḳúlzúm (Yaḳútu-l-Ḥamawy; Ḳamús, &c.); and Suweis. These last mentioned towns, whose joint æra extends back through a period of 2300 years, are supposed to have been situated very close to each other. Arsinoë, built by Ptolemy Philadelphus in the third century B.C., is mentioned by Ptolemy the geographer, in the second century A.D., or upwards of 400 years after its foundation, as then still a town, and as situated 20 miles to the N. of Clysma (lib. iv. c. 5); and this last place, Bochart (Plaleg, col. 107, sub v. Clysma) supposes to have sent a bishop to the Council of Chalcedon in 451 A.D. Dean Vincent ('Commerce, &c. of the Antients,' vol. i. p. 522) considers Ḳúlzúm to be an Arabic corruption of κλύσμα, which seems to imply a place by the sea-shore; although Bochart (ut supra) had suggested that it ought to be written κλίσμα, or κλίσμα, from κλίω, to

* Shah-Poor—the son of the king.—A.

† The place of 'Ali's martyrdom.—R.

shut, in reference to its assumed position as a port at the entrance of the famed canal across the isthmus. The author of the Ḳamús and other writers, however, derive the name of Ḳúlzúm to this town and the adjacent sea from its Arabic signification, "to swallow up," in allusion to Pharaoh's host having been swallowed up by the waves near the same spot (Abu-l-Fedâ, in 'Descrip. de l'Eg.,' tom. xi. p. 366; Ben Ayás, idem, p. 367; Ḳamús, in v. Ḳúlzúm; Golius, in notis ad Alferg., p 88). In 997 A.D. (Al Mesiḥhy, in 'Descrip. de l'Eg.,' tom. xi. p. 387) Ḳúlzúm appears to have been the place where the dues on vessels were levied; but Yáḳútu-l-Ḥamawy, in his book 'Mu'agamu-l-Buldán,' written in the beginning of the thirteenth century, or 230 years later (sub v. Ḳúlzúm), states that "it was (then) a ruin, with a gate, and that a place near to it, called Suweis, had become the port, and that it also was like a ruin, and had not many inhabitants."

In the Ḳamús, and in the European lexicons, with the exception of Meninski's, where Golius, in notis ad Alferganum, is cited, the word Suweis does not occur. All that Golius says in the above work (pp. 88, 184) is, that Suweis succeeded Ḳúlzúm as a port to lower Egypt. In the notice of Suweis by M. J. M. Le Père (Descr. de l'Eg., tom. xi. p. 170) is a passage, of which the translation is,—

"The town of *Suweis* has succeeded to that of *Ḳúlzúm*, of which the ruins exist a little to the north. Under the Ptolemies it bore the name of *Arsinoë*, or *Cleopatris;* and under the Arabs took that of *Ḳúlzúm*, as may be seen in Maḳrízy and Ben Ayás; and, since, that of Suweis. We are ignorant of the etymology of the word *Suweis*. May not the Arabs, who have given this name to the present town, have considered the district of Ḳúlzúm as an *oasis*, a word which they pronounce *Souyeh*, and which Europeans have rendered by *Suweis*. Nevertheless, various Arabian authors, and particularly the geographer 'Abdu-l-Rashíd al-Baḳúy (in 1412) expressly distinguish Suweis from Ḳúlzúm." In a foot-note it is added, that "Maḳrízy, in speaking of the oasis of Ammon, expresses himself thus:—"Santaryeh is at the present day a very small district, which is called Sywâh, and which the Arabs pronounce Súyeh:" and that, according to the learned orientalist M. Langlès ('Voyage de Hornemann,' tom. ii. p. 343), the etymology of the word *Sywâh* is to be sought for in the Egyptian word *wâhe*, which signifies an inhabited place in the desert, and which the Greeks have hellenized into *oasis*.

According to al-Baḳúy (idem, tom. ii. p. 369), Suweis was surnamed al-Ḥagar, or the stony, or rocky, from the aspect of its locality. D'Herbelot (Bibl. Orient. in v. Sous) states the word to be either Sous or Souis. If he is right, and if al-Ḥagar may be taken as a distinguishing appellative, the name, after all, may be the same with that of the towns of this name in Khuzistán, Morocco, Tunis, and other places, and the diminutive noun Suweis would then signify "Little Sús." Stephanus (in v. Σουσα, ccccelvi., vol. ii.) associates the etymology of this word, as the name of the antient Susa in Khuzistán, with the Greek word σουσον, a lily, which he states to be of Phœnician or Phrygian origin; and Súsan, Susân, and Shúsan signify a lily in Turkish, Arabic, and Hebrew, respectively. The antient city is likewise supposed to have been named from the old Persian word Shús, pleasant (Col. Kinneir's 'Geogr. Memoir of the Persian Empire,' p. 100, et seq.). Beyond these vague suggestions, I have been unable to find anything illustrative of the origin or of the name of the present town of Suweis.

The inhabitants of Suweis have a tradition, that in the early ages of Christianity the site of Suweis was occupied by some Arabs only, who lived by fishing and smuggling (Descr. de l'Eg., t. xi. p. 171).—A.

Note.—*Tidal Flats*, p. 5.—The Gulph of Suweis extends in a N.N.E. direction for some distance above the town. There is a considerable variation as to the actual limits of the gulph on the maps. The latest map, and that which should be the most authentic, namely, that embodying the results of the surveys of the Red Sea executed between 1830 and 1833, terminates the gulph in a confused line at Suweis itself; and the supplemental sheet of the northern harbours exhibits the head of the gulph at about 2000 yards, or a nautical mile, to the N. of the town. The map accompanying the report of the engineers who examined the Isthmus in 1847, with a view to the re-establishment of a canal, affords no certain view of the head of the gulph. The French plan of the port of Suweis (Descrip. de l'Eg. E. M., vol. i. pl. II.), which is on a larger and more detailed scale than the others, places the

extreme limit of extraordinary tides at about 10,000 yards, or 5 nautical miles, and of ordinary high tides at 3¼ nautical miles to the N.N.W. of the town. The ruins of Kúlzúm are about half a mile to the N. of Suweis, on the same or western shore of the gulph; and a little above these ruins, or about a mile northward of Suweis, the gulph is fordable at low-water; and at that state of the tide this route is generally taken by the Arabs and travellers passing to the opposite shore. At other times the route is round the head of the gulph, joining the way from Ageriid, which passes at about 4 miles to the N. of the town, and then by the head of the gulph between the line of ordinary and extraordinary tides, and therefore across the flat sands which are occasionally overflowed.

A great geographical question has been raised as to whether the Red Sea did, or did not, formerly, flow up beyond its present line of demarcation into the depression or basin known as the bitter lakes, and which is separated from the northern extremity of the sea by a bank about 7 miles wide, rising in no place more than 2½ feet above the mean high tides, and scarcely at all above the highest tides. (Société d'Etudes de l'Isthme de Suez, Rapport de l'Ingénieur, 1847, p. 48, and Descrip. de l'Eg. tom. xviii. p. 344.) This basin extends north-westerly about 22 miles (nautical), with a breadth varying from 1 to 6 miles, and is, in the deepest part, as much as 57·86 feet Eng. below the level of high-water at Suweis according to the French levellings of 1799 (Descrip, de l'Eg. tom. xi. p. 326, station 119), or 34·71 feet Eng. by those of 1847 (viz. 2·27+8·31 inches = 10·58 metres—Société d'Etudes de l'Isthme de Suez, Rapport de l'Ingénieur, 1847, pp. 25, 27-8).

The affirmative of this question is strongly maintained by M. du Bois Aymé (Descrip. de l'Eg. tom. xi. p. 371, and tom. xviii. p. 341), who is supported by M. Le Père (tom. xi. p. 316 n., and pp. 326, 323) and by D'Anville. M. du Bois Aymé bases his view upon the appearance presented by the lakes; the coincidence between the level of their former water line and that of the Red Sea; and the physical construction of the Isthmus, and particularly of the barrier between the lakes and the Red Sea (tom. xi. p. 372, and tom. xviii. p. 354-61); and upon the historic evidence of the distance of the head of the Red Sea from the Mediterranean, and of the position of the towns near it, as estimated from the ancient authors (tom. ii. p. 372, tom. xviii. p. 362); he even thinks that the sea may have covered these lakes so late as the reign of Hadrian, and possibly at the conquest of Egypt in 640 A.D. under the Khalifát of 'Umar, but certainly as late as the time of Herodotus.

The negative of the same question in all its details is maintained with equal force and more elaborate argument by M. Rozière (tom. vi. pp. 258, 273, 275, 285), and, after him, by Malte-Brun (Geog. Eng. Transl. vol. iv. p. 49-57), and by the engineers who examined the Isthmus in 1847 (Rapport, pp. 46-9, 75, 79). These authorities hold that there has been no material change in the Isthmus of Suweis within the historic period, and that although the lakes may have been filled with sea water, their now being cut off from the sea is due to a geological disturbance. The levellings, if correct, effected by the engineers of 1847, prove the northern barrier of the lakes, near Múkfar, to be about 5 feet higher than the operations of 1799 made them (Rapport, p. 28), and, consequently, as much above mean high water at Suweis, so that the northern would be at least as sufficient as the southern barrier, which, as has been mentioned, is not more than 2½ feet above ordinary high tides (Rapport, p. 48, and Descrip. de l'Eg. tom. xviii. p. 344), for preventing the flow of the sea beyond it. A main point on the negative side of the argument, before the results of 1847 were known, was, that if the Red Sea had ever filled the bitter lakes, it would have overflowed the barrier at their northern end, and found its own way to the Mediterranean; but now, consequent upon those results, the late engineers lay more stress upon the opinion that the formation of both the northern and southern barrier (the last, be it recollected, separating the basin of the lakes from the Red Sea) are geologically similar to, and contemporaneous with the lower tertiary formations which compose the Isthmus and the flanks of the adjoining hills (Rapport, p. 47).

If such really be the case, how came, it may be asked, the bitter lakes to acquire their present shaped basin? That they have at some former time been filled by the sea, all who have examined them appear to be agreed upon; and, further, that at an early epoch they constituted, in the form of a long narrow inlet contracted at its mouth, near Suweis, the head of the Red Sea. Now, on the latter part of this hypothesis, it will necessarily follow that the formation of the southern barrier, which

at present cuts them off from the Red Sea, must have been subsequent to that of the northern, and not contemporaneous with it: that argument therefore fails. On the former part of the hypothesis, if the Red Sea once joined the Mediterranean, and the lakes were formed by a sudden and contemporaneous upheaving of their northern and southern barriers, how is it that no similar trace of a once water covered surface is found to the N. or rather N.W. of the present northern barrier?

These last considerations show that the question is not determined; and, considering the importance to commerce of a way across the Isthmus of Suweis—an importance scarcely second to that connected with the Isthmus of Panama,—and of the various points in the historical geography of the Isthmus dependent upon a right ascertainment of its ancient limits, a great service would undoubtedly be rendered by some future traveller properly qualified, devoting himself to a thorough examination of the head of the Gulph of Suweis and its adjacent inland basin. It does not appear in any of the accounts consulted in the course of this note, that the shells found along the ancient water line of the lakes, and about their bottom, have ever yet been compared with those in the adjacent sea.—A.

The various memoirs in the 'Description de l'Egypte,' bearing upon the comparative geography of the Isthmus of Suez, are, 'Des Antiquités dans l'Isthme de Soueys,' par M. Devilliers, tom. v. p. 135, with texts of Greek and Latin authors cited, pp. 325 and 381; 'De la Géographie Comparée et de l'Ancien Etat des côtes de la Mer Rouge,' par M. Rozière, tom. vi. p. 251; 'Sur la Communication de la Mer des Indes à la Méditerranée par la Mer Rouge et l'Isthme de Souyes,' par Mr. J. M. Le Père, tom. xi. p. 37 (in which is an interesting notice of Suweis, p. 169; and extracts, with translations, from various antient and modern authors on the subject of the canal, &c., p. 362); 'Sur les Anciennes Limites de la Mer Rouge,' par M. du Bois Aymé, tom. xi. p. 371, with Appendix, tom. xviii. p. 341, and map, tom. viii. p. 76. M. du Bois Aymé maintains, in opposition to M. Rozière, that the waters of the Gulf of Suweis extended to the head of the lacustrine basins immediately beyond the present northern limit of the gulf within the historic period.—A.

Islam Jurisprudence, p 10.—The Islâm Code, upon which rests the whole body of Muhammedan legislation prevailing in the Turkish empire and other Sunnî states, has been founded by later doctors upon the statutes of the rites of the four Imâms, Aboo Ḥanîfé, Malék ibn Ans, al-Shâfi'y, and Aḥmad al-Ḥanbaly, who, though differing in some points respecting the modes of external worship, morality, and the civil and political administration, are completely of the same opinion with regard to the dogmas and all the articles of faith. This code is considered as a collection of religious laws all derived from four books, viz. 1, the Ḳorân; 2, the Ḥadith or Sunnî, *i. e.* oral law or precedent; 3, a collection of explications and decisions of the apostles and principal disciples of the prophet, particularly the four first Khalîfés; and 4, the Kiâs or collection of canonical decisions by the Imâms' interpreters in the first ages of Islamism.—A.

List of Arabic Authors and Books quoted in the foregoing Paper.

Aboo-l-Fedâ.—*Isma'il bin 'Aly bin al-Sulṭân al-Muḍhaffar bin al-Sulṭân al-Manṣoor bin al-Sulṭan al Muḍhaffar Taḳḳà al-din 'Amroo ben Shâhinshâh bin Ayoob ben Shâhdy*, Lord of Ḥamâh, known as Aboo-l-Fedâ, was descended from the same ancestor as Ṣalaḥ al-dîn, who was the son of Ayoob above mentioned. Aboo-l-Fedâ reigned for three years as Sulṭan or Prince of Ḥamâh in Syria, after his brother, who was deposed in the year 743 of the Higrá. Upon assuming his government he took the title of *Maleku-l-ṣaliḥ* (*the Upright King*). He is said by some historians to have been born in the year 672 (1273 A.D.), and to have died in 732 (1331 A.D.), but there is doubt about the precise period when he lived. He is the author of two considerable works; the first, entitled *Taḳwimu-l-Buldân—a Table of Countries*, is a geography disposed by tables according to the order of the climates, with the degrees of latitude and longitude: the second is an abridgment of universal history to his own time, and entitled *Al Mukhtaṣar fy akhbâri-l-bashari —An Epitome of the History of Mankind.* It is from this last work that the excerpta at the end of Pococke, ed. 1806, are taken.

Ahmad al Dimashky.—*Ahmed bin Yoosuf bin Ahmad Aboo-l-'Abbâs*, surnamed *al-Dimashky*, wrote a universal history entitled *Akhbâr al duwâl—The History of the Changes of Fortune* (divided into fifty-five sections, with a long preface), which was finished in the year 1008 of the Higrá (1599 A.D.).

Alferganus.—The author known to Europeans by this name is *Muhammad bin Kathîr al-Farghâny*, called al-Farghâny (Alferganus) from his being a native of the province of Farghân, on the N.E. of the Oxus. He flourished about the year 184 A.H. (800 A.D.), and wrote a work on astronomy, which has been several times printed in Europe; but the most valuable edition of it is that by Golius, with geographical notes on all the places mentioned by the author, published at Amsterdam, in small 4to, in 1669.

Ibn al Athîr.—There were two brothers of this name, both authors of great learning and repute. The one quoted by Dr. Wallin I presume to be *Aboo-l-Hasan 'Aly ibn Abi-l-karam Muhammed ibn 'Abdi-l-Karîm al-Sheibâny*, known as *Ibn al-Athîr al Gazary*, from his being a native of a place called *Gazirát ibn 'Umar*, on the W. bank of the Tigris, in Mesopotamia, and surnamed *'Azu-l-dîn*. His greatest work is entitled *al-Kâmil, i. e.* "The Perfect" or "The Universal [History]," which begins with the creation and extends to the 628th year of the Higrá (1231 A.D.). He was born on the 4th of Jomâdhy al awal, of the 555th year of the Higrá (May 12th, 1160 A.D.), and died in the month Sha'bân of the year 630 (May, 1233 A.D.). The brother's name was *Aboo Sa'âdât al-Mubârak ibn Muhammed al-Sheibâny*, also known as *Ibn al-Athîr al Gazary*, but surnamed *Magdu-l-dîn*.

Ibn Ayâs (*Aboo 'Abd Allá*).—The name of this writer is *Mohammed bin Ahmad bin Ayâs*. He received the surnames of Al-Ḥanafy and of Al-Gerkasy from his being of the orthodox sect of Aboo Hanifá and a native of Circassia. His work is entitled *Nash. al Azhâr fi 'Agâyb al a.tar—Smelling of Flowers in Wonders of Countries*, and was finished, according to the author's own statement, on Friday the 14th of the month Sha'bân of the 922nd year of the Higrá (12th September, 1516 A.D.). It comprises a historical and geographical description of various countries, including a detailed notice of Egypt; the whole drawn from more ancient annals.

Al-Ḳalkashendy.—*Abi-l-'Abbâs Ahmed ibn 'Abd Allá al Ḳalkashendy al Nisâbé* died in 821 of the Higrá (1418 A.D.). His book quoted by Dr. Wallin is called *Nihâyetu-l-adab fy ma'rafêti-l-ansabi-l-'Arab—The end of Learning in a knowledge of the Genealogies of the Arabs*. Dr. Wallin, however, gives the title as *Nihâyetu-l-Arab fy ma'rafêti-l-Ḳobâili-l-'Arab—The end of what is necessary in a knowledge of the Arab Tribes*.

Ḳamoos.—*Muhammed Ibn Ya'koob Ibn Muhammed al-Sherâzy al-Firawzabâdy*, the author of this well-known dictionary, called *Ḳamoos* and *Bahru-l-Muhit—The Ocean* (*of the Arabic Language*), was born 729 A.H. (1328 A.D.), at Kârzîn, in the southern part of the province of Fars, and died at Zabîd, formerly the capital of the Tehâma of Yaman, in 817 (1414 A.D.). He was by birth a Persian, but lived mostly at Ṣana'â, in Yaman, and finished his dictionary—which is principally formed upon an earlier work, in sixty-five volumes, and upon the dictionary of Al-Goohary—at Mekká.

Kitâb al Buldân—Book of Countries. The author of this work is *Ahmad ibn Yahia al-Shâ'ir* (the Poet). It consists of cosmography and history, and is much esteemed.

Al-Meidâiny.—*Aboo-l-Faḍli Ahmed ibn Muhammed al-Meidâiny al-Nishâboory*, so called from Meidân, a town in the district of Nishâboor (Nay-Shah-Poor), in Khawrasân. He died in the year of the Higrá 518 (1124 A.D.).

Masâlik al Abṣâr fy Mamâlik al Amṣâr—The Ways of Sight in Territorial Dominions, is the title of a historical and geographical work by *Aboo-l-'Abbâs Shehâbu-l-din Ahmed ibn Yahia*, who was born in the year 700, and died in 749 of the Higrá. There are also other books by him.

Muhammed al Sipâhi.—*Al-'Abdu-l-Fakir Muhammedu-l-Shahîr bi-ibn al-Sipâhi—The Poor Slave Muhammed known as the Son of the Soldier*, died in 980 A.H. (1572 A.D.). His book here quoted is entitled *Awdahu-l-Mesalik ilà Ma'rafêti-l-buldâni wa al-Memâlik—Light for the Road to a knowledge of Towns and Countries*, and is merely the geography of Abu-l-Fedâ reduced to alphabetical order, with a few alterations and additions.

Al-Sama'âny.—*Aboo Sa'd 'Abd al-Kerîm ibn Abî Bakr Muhammed al-Sama'âny*

al-Marwazy, so called from his being a native of the town of Merwa, in Khorasân, and descended from the Arab tribe of Sama'ân. He is the author of a book of Arabian genealogies, in eighty-volumes, entitled *Ansâb—Races*, which contains all the genealogies that he could collect up to 562 of the Higrá (1166 A.D.). This book has been augmented to one hundred volumes by Ibn Athîr ('Az al-dîn). Al-Sama'âny was born in 506, and died in 562 A.H.

Al-Wâkidy.—He was called *Aboo Kâsim 'Aly ibn Ḥasan ibn Khalaf*, and wrote among other works a history of the conquests of Syria by the Muslims, under the title of *Futooḥâtu-l-Shâm;* also of Egypt, under that of *Futooḥâtu-l-Misr*. His works are much esteemed by subsequent writers. He was born in the year 131, and died, aged seventy-four lunar years, a Ḳaḍy of Bagdâd, under the Khalîfé al-Mâámoon, on the 11th of the month Dhu-l-ḥaggé, in the year 307 of the Higrá (May 26th, 823 A.D.).

Yaḳootu-l-Ḥamawy.—*Aboo 'Abd Allá Ya ̣oot bin 'Abd Allá al Ḥamawy*, a citizen of *Baghdâd*, surnamed *Shihâbu-l-Dîn*, was born in Asia Minor (Bilâdu-l-Room) in the year 574 or 575 of the Higrá (1178–80 A.D.), and died in 626 (1228, 29 A.D.). His book, *Mu'agamu-l-Buldân—What is known of Countries*—is a geographical dictionary alphabetically arranged.—A.

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