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GLEANINGS

FROM THE

DESERT OF ARABIA

GLEANINGS

FROM THE

DESERT OF ARABIA

BY THE LATE

MAJOR R. D. UPTON

AUTHOR OF "NEWMARKET AND ARABIA"

LONDON

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PREFACE.

THE following work had only the advantage of the author's corrections as far as page 80, when, shortly after the New Year, he was carried off by a sad and sudden illness. From that point onwards the sheets have been revised by a friend, with the exception of the Arabic words and quotations. These latter have all passed under the kind and careful supervision of the well-known Semitic scholar, the Rev. W. H. Lowe, of Christ's College, Cambridge.

W. H.

Easter, 1881.

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PART I.

GLEANINGS

FROM THE

DESERT OF ARABIA.

CHAPTER I.

BOUND TO THE EAST.

ON a bright day in the middle of October, after a stormy night, we steamed out of the port of Marseilles, bound for the East.

Storms are not unfrequent in the Mediterranean, and one was ahead of us. We had a *dirty night*, during which we made but little way. In the morning the ship was put about; we ran for Hyères Roads, and dropped anchor at noon. After a delay of twenty-four hours we resumed our course. A run of twelve hours brought us off Ajaccio, and at dawn the serrated outline of the Corsican mountains was seen through the haze. We passed through, on this occasion, the Straits of Bonifacio by the Middle Passage. The "Bear Mountain" passage is a feature of interest, and subsequently I had

more than one opportunity of seeing the very singular appearance of a gigantic bear on the top of the lofty rocky shore. A high and conical-shaped group of rocks on the coast of Sardinia is surmounted by some rocks of great size, which present an extraordinary and most striking resemblance to a colossal bear.

After having coasted the fine seaboard of Sardinia, on which island a considerable number of horses, small in size, but of strong make, run wild, the little island of Ustica is sighted, and shortly afterwards the Sicilian shores, that part known as Conch d'Or (the Golden Shell). Rounding a promontory of fine abrupt cliffs of a red colour, Palermo was made in a heavy storm of rain and thunder.

On account of the storm which had swept over the Tyrrhœnian Sea, and because we were some hours behind our time, the ship had been anxiously expected, and on her arrival was speedily surrounded by boats containing the friends of the numerous second-class passengers; as question and reply were rapidly exchanged in different languages by a multitude of people, there was much confusion of sound. The expectant friends in the boats, with hands clasped, said they had feared the ship had foundered. Those on board replied that they had indeed met death face to face, and had wellnigh given themselves up for lost! The storm was still over us, and heavy rain was falling; but an amusing scene occurred between a young priest and a boatman who had brought the former from the shore.

The Sicilian mariner demanded more money. The

priest, who thought he had paid enough, but wishing to stop the clamour of the boatman, was running to and fro along the thwarts of the numerous boats collected round the ship, stepping with vigorous bound from boat to boat, disturbing their equilibrium, to the no small discomfort of the fair occupants, and at the momentary risk of falling into the water; at one instant hurrying forward to gain his ship, just on the point of starting, at the next rushing back to make an increased offer to satisfy the Sicilian mariner, who indignantly refused a compromise, and on bended knees, and with strange gesticulations, urged his claim for the full amount. This Sicilian, with his black beard, hard features, marked eyebrows, and dark brown eyes, of a red and yellow skin, clothed with a coarse blanket, with a cap on his head like those supposed to have been worn by the Phrygians, was a strange-looking object. Was this, we thought, the type of those who first from Troy came with pious Æneas to the Sicilian shores?

The weather cleared before sundown, and we enjoyed for the first time this voyage a true Mediterranean evening. The air was soft and balmy, the atmosphere clear, the moon bright, Venus, if possible, even brighter, and appearing very large. The town, blazing with its many lights reflected in the still water, the mountains in parts lighted up by the moon, and partly buried in deep shade, constituted a most charming scene. The Bay of Palermo, with its surrounding scenery, rivals that of Naples.

Early the next morning we entered the harbour of

Messina. There is a grand façade, which extends the whole length of the quay towards Charybdis. Oxen were employed in drawing heavy loads; donkeys and mules in carrying burdens, and horses were used for carriages of light draught. Soldiers were at target practice; convicts, in gangs, bathing under surveillance.

There are many fine buildings in Messina, both old and new, and a considerable amount of shipping in the harbour. As we were veering to go out, the *Galileo* paddle-boat, with troops on board, and their band playing, was slowly steaming in.

There are fine bold hills rising immediately behind Messina, and from certain points extensive views of the island itself, of the opposite coast, and seaward, can be seen. The scenery at Palermo is grander; but in the hot season Messina enjoys a cooling breeze, owing to the narrow straits, which draw a current of air; whereas Palermo is very hot from June to September. In Sicily the clocks strike twenty-four hours instead of twelve twice.

Beautiful as the Straits of Messina are at all times, they are seen to great advantage as you pass up or down on a still night: the towns of Reggio and Messina, on either side, being distinctly brought out by their numerous lights against the background of hill and mountain, and reflected in the calm waters.

Mount Etna, whose peak and upper slopes are never without snow, often presents a magnificent appearance from the sea, rising grandly up in purple behind a lower line of red rocky cliffs, and, from some positions, seem-

ing to ascend directly from the water's edge. On this occasion the mountain was enveloped in clouds; but waiting my opportunity, pencil in hand, when for a few moments only the mist was partly rolled away, I depicted as best I could his snow-capped head; on several other occasions I have been more fortunate.

It is tolerably hot in October off the south coast of Calabria; the mountains present a barren appearance, and there are some curious and precipitous rocks. Rapid and marked changes in the colour of the sea off this coast were noticed, from beautiful blue to light and bright green, the lines of colour being very abrupt and strongly marked.

The first point of Greece actually sighted I believe to be Cape Gallo, a little south of Navarino; shortly afterwards Cape Matapan is seen and passed at no great distance. Our course is between the mainland and the Island of Cerigo, across the Gulf of Kolokythy, and we run close in shore by Cape Malco, or St. Angelo, a fine headland which forms the eastern point of the gulf.

Here lives a hermit, much resorted to by the natives for advice on certain subjects, who displays a red flag by day and lights a beacon fire by night.

The town of Syra, in the island of the same name, situate nearly midway between the mainland of Greece and the western shore of Asia Minor, is our next port, and is made about forty-eight hours after leaving Messina. As seen from the sea, Syra presents a barren appearance, as do also other of the Greek islands, and

have not the beauty of those of the West Indies. The town, which is on the east coast, and looks towards the south and east, is built in the form of three triangles up the steep slopes of the hills. The houses are for the most part white, with a few of a yellow colour interspersed, and in the full blaze of the mid-day sun, the town looks as if it were composed of toy-houses of packs of cards, or that the houses were cut out of salt. A small island, on which is a lighthouse, opposite the town, in a great measure forms the harbour, and gives a natural protection from the south as a small breakwater does an artificial one from the north-east. There is a good deal of shipping in the harbour. Ship-building is also carried on to a considerable extent, judging from the numbers of vessels on the stocks and of those docked for repairs. Many of the vessels are painted dark and light blue, others blue and green.

Passing Tenos and Khio, Smyrna is made by a run of about twelve hours. The town is situate in a deep and magnificent bay, surrounded by fine scenery and backed by mountains. Quite the leading feature is the fine old castle or citadel, in ruins, on a lofty hill above the city, and commanding the harbour. The Greek church and the numerous mosques with their domes and tall minarets are conspicuous objects. On the northern point of the bay is a district called "Cor-de-lió." The hills on the southern side of the bay are beautiful both in form and colour.

Occupied in sketching since early morning, we had not noticed the arrivals on board, which were numerous

and we found many scores of Turks and Greeks, men, women, and children, scattered over the decks, lying or sitting on their carpets, with their provisions and household goods around them. An Arab of wealth and position from near Baghdad, on his way home from Constantinople, with a numerous retinue, and accompanied by several Turkish officials, a black slave, a Badawee, in desert costume, and an Arab horse, were among the arrivals; also a clergyman of the Church of England. (We were now three Englishmen.) We found his society very pleasant and instructive; he was one of whom we had often heard, but never met till now: once a soldier, now on his way to Jaffa, Bethel, the Great Pyramid, and then to India, on a self-imposed mission.

Deeply interesting hours were passed, listening to him while he expounded the language of the Great Pyramid, and unfolded the mysteries contained in this wonderful structure, hidden through so many ages.

Some of the hidden things of the pyramid may be known to many, yet what the good man told to us he wished to be made known to others. A tithe of them I cannot relate, yet to hold my peace were shame.

The Great Pyramid is placed in the centre of the earth, that is, a line of longitude drawn through the centre of the pyramid leaves as many square miles of the earth's surface to the west as there are to the east of it. It stands four square, and indicates precisely the four cardinal points, north, east, south, and west. It states its own age. It contained an observatory, from

which the eye was directed to the pole star, not the one of our time, but to that in the constellation of Draco, which was the pole star when the pyramid was built, and this corroborates the date indicated by data found within the entrance of the pyramid. The problem that has baffled mathematicians in all ages was solved and practically accomplished when the Great Pyramid was erected. *The circle was squared*—a circle struck with a radius equal to the vertical height of the pyramid has a circumference of the same length as the perimeter of the square base of the pyramid, and has an equal area. The pyramid shows the exact length of the year and the sun's mean distance. There are many other things, among them wonderful arrangements of weights and measures, and several extraordinary coincidences. But take the four grand features: the fixing of the site in exactly the centre of the earth; the position being true to the four cardinal points; the marking the direct ascension of the pole star; the squaring of the circle—and, as our instructor said, let us ask ourselves who was the architect?

Not far from Smyrna is Voulnah Bay, used as a quarantine station. The anchorage is good, and no better water is to be found in the Mediterranean; it was formerly frequented, so we were informed, by English men-of-war to take in supplies of fresh water. There are a few small islands, on which are some buildings, erected, I believe, for the accommodation of those who have to submit to quarantine; and we once saw a pasha who had given up his government at Baghdad, and was

on his way to Constantinople, landed there, with his large retinue and some twenty-five or thirty horses.

I will here recount a remarkable appearance which I witnessed on a subsequent voyage to Smyrna, during a short interval from my work, which I had been obliged to make on pressing business. The weather had been excessively hot, but after leaving the island of Syra, about 1 p.m., 16th June, 1875, on board the steam-ship *Alphée* (Messageries Maritimes), we encountered a fresh breeze from the N.E. At about 7.45 p.m. we were making the island of Khio. The sun had set, but it was quite light; the western sky was crimson near the horizon, above of a peculiar light blue, observable at times after rain; some rather wild-looking clouds were flying across; the moon was up and bright; when walking the deck, in company with the ship's doctor and the only first-class passenger, our attention was suddenly arrested by a most extraordinary, but magnificent, appearance in the heavens, which at the moment we took for a vivid flash of lightning; but the brilliant flash or streak of light, which reached from near the zenith almost to the horizon, was stationary, it did not vanish.

It was opposite to the moon, and in shape was like lightning, forked and zigzagged. The upper part was narrow and pale. About half way down there was a large zigzag, broad, and of a red and yellow colour; the lower part was also thin and pale. The upper part began to disappear about eight minutes after we had first noticed the appearance, and passing very slowly away westward, still retaining some of its original form and

colour; after a considerable lapse of time it was finally absorbed. The centre portion remained intact for half an hour, and looked like a large **Z**.

The captain, the officers, and the Greek pilot, who had known that sea for forty years, all stated they had never seen so strange a sight, nor anything like it before.

One of the ship's officers on duty, and the pilot, who were on the bridge, saw it from the commencement, probably a few seconds before it was seen by us, who were walking the deck. They both stated the flash came suddenly, like a flash of lightning, and they both said there was the appearance of an explosion in the centre, where the big zigzag was. The ship's officer (I think the officer of the watch) stated he heard a report. I sent an account of this most strange appearance to the *Times* by the first homeward mail, hoping that it might elicit some discussion, and that perhaps some explanation might be deduced; but I believe it was not published.

The coast of Asia Minor, from Smyrna to Iskanderoon, is bold, rocky, and in many parts grand, and very interesting from association, as indeed is also the Syrian coast from Iskanderoon to Jaffa. The ruins of Ephesus are only a few hours from Smyrna.

Leaving Smyrna in the afternoon, the beautiful island of Cos is passed early the following morning, the birthplace of Hippocrates, the father of medicine, and who, be it remembered, practised homœopathy as well as allopathy; and of Apelles, the great painter. The outline of the mountains is fine, and the height very con-

siderable. The town of the same name has a pleasant and picturesque appearance: the fort and other buildings along the edge of the still water appeared of dazzling white; behind, green trees and a few slender minarets are seen, and white houses, interspersed among trees, run up the slopes at the foot of the mountains. A few hours' steaming, and Rhodes is made, and from the open roadstead there is a fine view of harbour, town, and the country beyond. The walls of the town are high, with battlements, and of a warm reddish colour. One fine tower on the eastern side of the harbour is still standing, the corresponding one is in ruins. The white houses and minarets, some palms, cypress and other trees in the town, are to be seen above and beyond the walls, and the view is terminated by a gradual rising line of hills. This island must always be of great interest for its truly historical associations, and above all other events in its history for the heroic defence of their stronghold by the Knights of St. John against an overwhelming force of Turks under Solyman. In Rhodes is the site of Schiller's noble poem, "The Fight with the Dragon."

Passing the ruins of Patara, a run of about twenty-four hours brought us off Cape Anamur, which is over against Cyprus. It forms the western point of a wide and beautiful bay, and when the cape is rounded (going from west to east) a ruined city is seen. On the summit of the lofty rock, which forms the cape, stands the ruins of a castle, which defended the town and commanded the bay. Lower and outer walls can be traced

down its steep and rugged sides, and there appears to be a wall running from the castle to the sea, which possibly covered and protected an ascent to the fortress from the bay. On gently rising ground, between the beach and the foot of the mountains, which are grand, rugged, and lofty, stand the roofless houses of the former town, some larger, some smaller, but each seemed to have stood in its own grounds or garden ; a raised roadway appears to have entered the city from the east.

We dropped anchor off Mersyna before sunrise the next day, and went on shore to visit the ruins of Pompeiopolis, about five or six miles distant. It was a glorious morning, and Mount Taurus looked very grand : as the sun rose, his fine line of perpetual snow was turned to rose-colour and gold. Two French gentlemen accompanied us ; we rode on diminutive horses, and our guide was a Toorkoman lad. Our friend the English clergyman, who followed our party, was more fortunate, as a really good horse had been placed at his disposal. The lower plain of Cilicia, over which we rode at a short distance from the sea, appeared to be of a rich soil : shrubs grew luxuriantly, the myrtle was in bloom. Partridges rise before us, and hares cross our path. Pompeiopolis lies to the west of Mersyna, and the plain on our right is bounded by a range of abrupt hills.

We had to ford two rivers during our short journey, and when we first sighted Pompeiopolis, the columns appeared like a clump of dead palm-trees ; but as we approached nearer, we were struck by their beauty and

freshness, and surprised at the extent of the ruins, which are spread over a wide area.

These columns can sometimes be seen from ship-board off Mersyna. There are forty-five or fifty columns standing, and most of them in a good state of preservation. These are the remains of a double line of columns which formed an avenue of about a third of a mile long. At the end near the sea is a very fine group of eight columns, two of which are larger than the others, and one of these is fluted. These larger columns possibly formed part of a portico at the head of the avenue, which enters upon an open circular space, with indications of having been surrounded with walls fortified by towers. On comparing notes with an English clergyman who had travelled over Cilicia and other parts of Asia Minor, visiting the sites of ancient cities in Karamania, and who had a far better opportunity than time allowed us of examining the ruins of Pompeiopolis, we are inclined to adopt his view, that the circular space between the avenue and the sea was formerly the harbour, an artificial one. The columns at Pompeiopolis are reddish-yellow in colour, the other ruins are of bluish stone, and are scattered all over the plain.

I think a visit to these remains would reward those interested in such relics, and a careful examination would enable such to form a good idea of the size and character of the city.

After having made a rapid sketch of the group of columns standing near the sea, we breakfasted at noon on bread and from a bottle of Bordeaux, and rode back

to Mersyna, which is a place of no interest. Tarsus is about twenty-five miles distant, and Adanah a similar distance from Tarsus.

We left Mersyna in the evening, steamed easily across the bay, and arrived at Scanderoon, or Iskanderoon, in six or seven hours. It is situate in a magnificent bay, formed by the junction of the Cilician and Syrian coasts. It is the only good harbour on the coast of Syria; but here the largest navy in the world might ride in safety. It is the natural port of Aleppo: grand hills and mountains clothed with trees and verdure rise abruptly from the sea; but unfortunately there are on one side marshes, which render the dirty town of Iskanderoon a very hotbed of malarious fever. The heat here is greater than at any other port on the coast of Asia Minor or Syria. The climate in the eastern part of the Mediterranean is most enjoyable in the autumn; but the heat during the months of June, July, August, and September is very great, and there is a deadness and want of circulation of air towards the end of the hot season along the south coast of Asia Minor which is very oppressive. The climate changes considerably at a very slight elevation, and is there free from the ill effect of malaria; but it is unwise to sleep on deck even, in the Mediterranean, so great is the evaporation; fever and rheumatism are often the results from persistence in such a course. I have heard it stated, on the authority of engineers, that the marshes at Iskanderoon could, without much difficulty, be drained, and outlets maintained to prevent a fresh deposit, and which

would render this locality as thoroughly healthy as any other on the coast. Now, many people will not go to Iskanderoon, but prolong their journey to Antioch, and embark at Latikiah. There is one thing always to be remembered in Eastern and hot climates, *plenty of grass and water mean fever.*

There can be but very little doubt the fever which hangs over Iskanderoon is of a peculiar character, and from all accounts more pestiferous and deadly than in other places. I have heard it stated that a person who has once been attacked by fever at Iskanderoon is nearly certain to get another attack on revisiting the town. There is also a story current of a whole ship's crew having died on board ship. After some days it was noticed from other vessels in the bay that no one was seen to move on board this ship, and when she was boarded, all her hands were found to be dead. This *extreme* unhealthiness exists only, I believe, during the hot season, from May to the end of September. I have been at Iskanderoon in autumn and spring, and on several occasions during the hot season. I spent one night on board ship in the bay, but never remained at night in the town, but slept either at Beylan or in tents near that place in the mountains. On one occasion, after having left Iskanderoon and ridden to Aleppo, two or three of our servants were laid up with fever on our arrival at that city, and my companion a day or two later was down ; and on revisiting Iskanderoon, in which place we had to spend the whole day, he was again attacked, and the fever returned continually at intervals

for six months; great pain in the head and eyes, also in the region of the liver and the pit of the stomach were leading features. Quinine between attacks should be given, and a hot-water compress round the body over the pit of the stomach afforded much relief, and, I think, was in no small degree curative.

At Iskanderoon we had to disembark. We went on shore at sunrise to make preparations for an early start for Aleppo. Our Arab friend had already landed, and was making his arrangements for departure; and as he had to go to Aleppo on his way to Baghdad, he wished us to join his party; but he could not leave until the following day, whereas our preparations were soon made, and our guide, one Michael Kenefahty, a muscular Syrian Christian of some six feet in height, a son of Aleppo, but by calling a boatman of Iskanderoon, was impatient for a start.

Three American families and a young doctor, who had been fellow passengers, also landed here to go to their respective mission stations, and the doctor to examine the country to report upon a suitable place for an hospital in connection with American missions. Our horses were ready, Michael's saddle-bags stuffed with provisions, and at 3.30 p.m. we commenced our journey. Our friend the English clergyman, who had landed to see us off, as the steam-ship did not start until late in the evening, walked by our side a little way on the road to give us a start. Had he not a nobler duty before him he would have liked to have accompanied us.

Kind old gentleman, well into years, but in full

vigour of mind and body. He had left the comforts of home to obey his Master's command, and to carry His Word throughout the breadth of India, to confront the priests of Buddha and Bhramma, to try to persuade those of *The Truth* and who could not see by Faith, by the hard tangible records taught by the Great Pyramid. An unexpected meeting, a few days of intercourse not likely to be effaced by time, and we part to pursue our different roads—he on his mission, and what a mission! —we also had our work before us: we thought it a mission too, for ours was not a journey of pleasure; its object I care not now to mention, hereafter it may become apparent—if not, let it remain unknown.

CHAPTER II.

FROM ISKANDEROON TO ALEPPO—BEYLAN—"THE SYRIAN GATES."

THE afternoon was cool; some rain fell, but we had a pleasant and rapid ride up Mount Amanus to Beylan, a town some eleven miles from the sea, situate at the pass known as "The Syrian Gates."

The road from Iskanderoon, after the marshes have been crossed, passes over the crest of the hills and attains a height above Beylan, to which you descend rather abruptly. The town, built upon the steep sides of two mountain peaks, has a very picturesque appearance. It contains a Khan, which here means an inn and post-house—the same word is used to express "exchange" or "mart," a place where merchants congregate, and from whence are issued quotations of the money market—a very fair bazaar, and the residence of the Kaimacam, an official equivalent to a lieutenant or sub-governor in the province ruled by a Pasha.

The Khan, which is at the entrance of the pass as you approach from Iskanderoon, is one of some pretension, as we subsequently found from experience: it

is built on two sides of a square, and has an upper storey and wide covered verandah, to which you ascend by a contrivance half ladder, half stairs, into which several good-sized rooms enter; these are quite empty, can be swept out for you, and if you have carpets and cushions you can be made quite comfortable in a few minutes. The yard below, plentifully supplied with good water, was at this time full of horses and caravans, asses and mules; the stabling is partly underground and partly underneath the buildings.

The view is very fine; you look through a deep gorge, the precipitous sides of which are well clothed with trees and verdure, down on to the blue water of the Bay of Iskanderoon, across to the opposite coast of Cilicia, and on to the snow line of Mount Taurus. A stream runs at the bottom of the gorge, hundreds of feet below; rills of sparkling water run along the mountain side close to you, and the murmur of running water is ever in your ears. A pure air, delightful climate, beautiful scenery, mountains, wood and water, render Beylan a charming locality.

We were gazing on this fair scene when the gun was fired from the Turkish man-of-war in the harbour, which announced to all *good Mussulmans* that they might eat; for this was the Ramadan (fast), and such at this season do not eat between sunrise and sundown. Our repast was announced at the same instant. A parting look at the West, as when the "Syrian Gates" are passed the West and the sea, the road to home, are shut out from sight, for our way is to the East, and when the sun shall appear

again we expect to see a far different scene, and that we shall be some six hours on our journey.

Punctually at 11 p.m. we were ready to start, but an hour elapsed before our baggage animals appeared and were packed. We thought the delay vexatious, yet, let me here remark, this was surprising promptitude for Syria ; as a rule, if you get off five or six hours after the appointed time you have not much cause for complaint, especially at the commencement of a journey, and on one occasion, I remember, having arranged to start on a long journey early in the morning, we did not get off until sundown.

It was a beautiful moonlight night, but the gentle breeze blew chilly through "the pass," and it was quite cold as we ascended to the summit of Mount Amanus. That gained, we at once descended the slopes on the opposite side. Diverging from our road to the right runs the way to Antioch, a deep gorge being between the two roads, widening until it finally enters on to the plain of Antioch. We tried in vain to penetrate with our vision the depths, but we fancied now and then we could see telegraph-posts. Lights we certainly saw in the distance, apparently at regular distances ; these we subsequently found were camp-fires of Turkoman shepherds and of caravans. We met one solitary man, armed, followed by a boy, on the mountains; our guide, Michael, charged this man, and explained his conduct by saying "he was a robber—one thief." The *robber*, although driven against the rocky side of the mountain, did not seem to be at all disconcerted. Michael could

speak a little English—"no plenty speak, but little;" we were at a loss to understand his calculation of time, but found out eventually that what he called three o'clock was a distance which it would take us three hours to accomplish.

At the foot of Mount Amanus we stopped at a Khan for breakfast. It was a long earth building, in which some sixty people had passed the previous night; there were still some few asleep, and one sick person moaning—probably he was laid up, poor fellow, with fever contracted at Iskanderoon. We were almost shivering from the cold, and were glad to sit by a wood fire hastily kindled on the floor, although it filled the hut or Khan with smoke.

We arrived about five, and at six, after the horses had eaten their barley, we mounted. Our way was along a sandy, stony, rocky, ill-defined course, through scrub: before us a vast plain; immediately behind us, Mount Amanus, whose purple heights were tinged with rose under the influence of the rising sun.

We were now traversing the upper or northern part of the great plain of Antioch, which, as well as others in the north of Syria, is covered in the spring and summer by numerous families of Kurds and Turkomans, who descend from the highlands to feed their flocks, and is traversed by numerous caravans; and it is a wonderful sight to see, on the western slopes of Mount Amanus, the meeting of many hundreds of camels, going loose in opposite directions, under charge of a very few Arabs, apparently mixed up inextricably, yet

threading their way through the two opposing streams, guided only by the Arab cry, so well known to and understood by the camel, of "*Hohe, Hohe.*"

In Syria the changes of temperature are sudden and very great, and although it was the end of October, the sun was intensely hot. Hour after hour passed, and we were still riding across the plain; after having forded a river twice, with steep banks and muddy bottom, and crossed it again by a causeway of stone and a series of stone bridges, rather narrow and without parapets, and not in the best order, where the water is deep and swells out over the plain into a wide swampy expanse, we approached what we thought had been the boundary of the plain, but a pass through the low hills revealed another, apparently boundless.

There is another Khan for travellers rather more than half way between the foot of Mount Amanus and the Afrine river, under some low hills, and close by one of the most delightful springs of water I have ever seen. This comes out of the rock, forms a large pool of many yards in length and breadth, through which the road, or rather track, runs; it is as clear as crystal, cold and refreshing, and delicious to the palate, and yet devoid of hardness. Horses and other animals delight in it. We did not stop here on this occasion, but hastened on for the Afrine, some three or four hours distant, and passed a Hamman, or bath, a medicinal one in a large rock, where a sick man was bathing, while another anointed him with what looked like mud. After a slight rise, a sudden descent to the left brought us to

the Afrine, a broad but, at this time of the year, shallow river of clear and sparkling water, but after the winter rains, and in early spring, it is often impassable, and caravans are often detained for many days.

The Khan is on the opposite or right bank of the Afrine; it is surrounded by a wall, which encloses a large extent of ground. We dismounted, and mats of bamboo were spread for us under some willow trees. We had some tea, and Michael recommended sleep, as we were to stay here until 8 p.m., to take advantage of the moon to light us over the mountain pass, some four or five hours distant. He showed the way by stretching himself full length on his back, and soon gave audible indication of sound sleep. We tried to follow his example, but without success. The tinkling of bells was in our ears, and we sat up. Caravan after caravan passed to or from Iskanderoon, the sound of the bells on the baggage animals being heard a long way off. We looked at the Turkish officer, who was sitting on a chair smoking a Narghileh and listening to an irregular horseman seated opposite to him, their knees almost touching. After awhile the officer rose and mounted, saluting us courteously before he rode away. After this the irregular horseman mounted, and patrolled once or twice to a distance of about two hundred yards; having finished this duty, if such it was, as a compromise, he dismounted, fastened up his horse, and sang, accompanying his voice by playing on a small kind of guitar, for the amusement of those who keep the Khan. Michael was still asleep; the sun was getting low. Now and then a mounted traveller

rode in; one, a tall, respectable, sedate Mussulman, tied up his horse, looked him over, took his pistols from his saddle, fed his horse, washed his hands and face, said his prayers, and prepared to eat.

We also arose, and for the place and under the circumstances made rather an elaborate toilet, and dined in the Khan on a roast chicken and two boiled eggs. There were several persons in the Khan; one of those in attendance could speak French, and another Italian. Grapes we brought with us; at this time of the year, from Smyrna to the Euphrates, you may, and people do, feast upon grapes morning, noon, and night —thin-skinned, luscious, delicious grapes.

All day we had been meeting caravans carrying wheat from Aleppo to Iskanderoon. Some of these are composed entirely of camels, which are smaller and higher-bred-looking animals than those generally in use in India. Each animal goes loose, and not confined in a string by a cord from the nostril of one animal to the tail of the preceding one, as is the custom in India. Other caravans are made up of horses, or asses and mules. These are also all loose, and, except where the track may be narrow or difficult, spread over the ground, often showing a wide front, each animal selecting his own path, twenty or more abreast, or in any way they please. These horse and mule caravans perform the journey in much less time than do those composed of camels. Nearly every animal is decorated with bells: in some cases there is a large bell and a smaller one suspended from the neck; the harness and trappings of

others are studded all over with small round ones. The sound from all these many bells is rather pleasing than otherwise, and after a weary ride throughout a darksome night, the first tinkling of these bells about dawn is welcome music to your ears.

Many of the horses in these caravans show some blood; and we remarked, after many months' experience of these caravans, that the legs and feet of the horses were in better order than those of either the asses or mules!

We mounted and left the Afrine at 8 p.m., and after having ridden for more than two hours in the dark, up a gradual ascent, we entered a narrow gorge, with lofty and precipitous cliffs on both sides, and skirted by what appeared to be the deep, rocky bed of a mountain torrent. But in the deep bed are immense rocks, and deep chasms where water might be still and deep—vast caverns and precipitous walls of rock, looking white and startling by the light from the moon, which now had appeared in full glory above the rocky heights.

Now and then narrow strips of sand about two feet wide intervene between the masses of rock on the banks of the *torrent*, along which we canter until we come to rocks again. Up, up we go: the cliffs or precipices are higher, glistening white in the dazzling moonlight; caverns yawn in the waterless *river*. Here our way is over great blocks or large slabs of white stone, white above, white on every side; on a sudden a chasm with perpendicular walls is seen on our right, the moun-

tain having been abruptly rent in twain. An angry torrent would seem at some time to have torn down the gorge at right angles to the dry *river*, but instead of entering it, it ended in what appeared to be a frightful abyss. Here, thought we, must have been a whirlpool; the torrent, suddenly checked, would whirl round and round, and finally dash over the barrier of rock which separated the pool from the river-course. At times large rocks and slabs of stone are surrounded by sand, as on the seashore when the tide is out. Our way is still upwards, through a maze of mountains, chasms, and precipices, until we grow almost bewildered. As we near the summit of the mountain, the narrow gorge ceases; the deep channel of the now dry river-course opens out into a wide expanse, resembling a glacier, but of white rocks. We wind round to our left, leaving that which had appeared the summit of the mountain on our right, and proceed up the course of the *glacier* of stone. The summit is almost gained, the *glacier* widens, we appear to be in the midst of a sea of white stone; our way is tortuous and wonderful in the extreme, and we glide round the white rocks like eels. A sigh of relief from man and horse escape when the summit is gained.

A sandy track leads to a village called Termaneen, situated on the northern end of a plain, formerly called "Imhal," but now "Halkar" (a ring), from its circular shape, the plain being completely enclosed by a zone of rocky hills. It is said that here Zenobia, Queen of Palmyra, had drawn up her forces to dispute the progress of the Emperor Aurelian; but the passes were gained or

forced, and on this plain was fought the battle which proved so disastrous to Zenobia.

We entered a village, partly in ruins, near to Termaneen, and stopped at the house of a Mussulman friend of our guide, who was also the Imaum. We dismounted in a large court, and our horses soon had their noses into their bags of barley. How they grind this hard and nutritious grain! how they seem to enjoy it! how they thrive! and what an amount of work do these little horses do! It is a pleasure to see them feed.

It was now past midnight, but our host arose, turned out his four wives and his children; their apartment was swept and re-carpeted, and we had tea while the horses were feeding.

On leaving the village our way was over a maze of crags, and up and down abrupt ridges and descents on to a wide plateau, over which rocks are scattered in all directions. On the left, going to Aleppo, is seen Jabal Simaan (the mountain of Simon), the highest point in the immediate neighbourhood; it stands up distinctly and alone.

On the summit was the pillar upon which the hermit lived, and from which he preached. It was erected on the site of a pagan altar, steps up to which were cut in the solid rock; a drain or duct had been constructed to carry off the blood of the victims sacrificed, and may still be seen. Subsequently a convent was erected in commemoration of the hermit, an octagon of columns was built round the hermit's pillar, and a church erected on the opposite side to the convent. The octagon still

stands, I believe. The pillar was thrown down by the earthquake in the reign of Justinian. John Stylites died A.D. 430.

A monk from the convent of Jabal Simaan proceeded every year to preach to the people of Aleppo, arriving there on the Monday before Ash-Wednesday.

For several hours we rode over a rocky plain, a high tableland, sometimes going down long swelling waves of land to ascend similar ones. It was quite cold, and we found great difficulty in keeping awake; indeed, we dropped asleep occasionally. The sun rose at six o'clock, and found us still struggling over these waves of land and rocks, and a keen wind from the east in our faces was something more than refreshing. We heard the musical tinkling of many bells, and presently met a caravan, then another and another. A deep purple hill was before us, apparently quite close; it took us a good hour to gain the summit: between that crest and ourselves were a succession of undulations merged into one by the purple shade. Nearly two hours more passed on before Aleppo was in view—we had missed seeing the light from the minaret in the citadel (the minaret is visible from some point about twelve miles distant)—when, on reaching the crest of the last rock-topped eminence, down whose eastern slope we wound, Aleppo burst upon our delighted eyes. A vast city of stone houses, with numerous larger buildings, and tall minarets sparkling in the sunlight, was spread out before us, set in a zone of beautiful green, formed by the fresh-looking gardens on the outskirts, the grand old citadel in the midst of the city standing up proudly on its lofty mount.

Crossing the river Khalus by a stone bridge and passing through Azizieh, we called at the English Consulate. Her Majesty's representative being absent for a few days on business, our guide conducted us into the town, to the house of a Syrian, Dragoman to the Consulate. This gentleman very kindly offered to put us up, and entertained us most courteously until the return of the Consul. We dismounted in a narrow street, and proceeded through a long narrow passage, and under a very low doorway through a dark passage, and entered a small court with a tank and fountain in the centre.

We were refreshed with coffee and a cigarette, and after a substantial meal at noon our host conducted us to his stable to show us his horses.

In the afternoon we went to the Consulate, situate in the Azizieh on the banks of the Khalus. The house suffered considerably by the earthquake in 1872, and many of the rooms were in ruins. There is a rock some thirty feet high or more above the river at this point, which on fine evenings is crowded with women in white enjoying the breeze off the water. We returned to the city (which is lighted up during Ramadan) for dinner, and during the repast heard the Imaums singing as they walked through the streets, inviting all good Mohammedans to prayers.

On the return of the English Consul we were transferred to his house, receiving the greatest hospitality and never-failing kindness from our host and hostess And here, my friends at Aleppo, let me express our warmest thanks.

CHAPTER III.

HALAB, OR ALEPPO.

WHEN Sultan Selim passed through Aleppo on his way to the conquest of Egypt, he remarked how well the city was adapted, by situation, for commerce, and felt assured it ought to take the place of Tadmor.

Selim assembled the principal men of Aleppo, and thus addressed them: "Your city is well placed for commerce, but you are all soldiers and know nothing of mercantile affairs. The Jews are a people who thoroughly understand trade; see to it, let Jews be collected. On my return from Egypt, if I do not find a colony of Jews, and commerce fairly established, I will cut off your heads." Jews were accordingly invited to settle at Aleppo. Some came from Spain, more from Italy, and from that date Aleppo became a commercial city; and even now, as then, the greater part of the trade is in the hands of the Jews, who now number six thousand souls. Most of these have foreign protection, and if a Jew can give proof that his father or his paternal grandfather came from India, Gibraltar, Malta, or any

English possession, he can claim the right of citizenship by English statutory law.

It is stated that among the Jewish population is a family of the name of Dayan, now very poor and obscure, but known to be lineally descended from King David.

The best view of Aleppo is obtained as you approach it by the Iskanderoon or the new Kelis road: from the former you have a more extensive view, but from both a charming picture. Some maintain that the city is seen to the greatest advantage as it is approached from the desert, but after having looked at it from all sides I adhere to the opinion I have expressed.

Aleppo is some ninety-five miles from Iskanderoon, or Alexandretta, its port, by the direct road, considerably more by way of Antioch. It is situate on a high tableland, and only a few hours from the desert on the east and south; it is built upon several hills, and surrounded by rocky and steep eminences at a radius of about one or two miles from the city. A line of hills or cliffs about four or five miles from Aleppo runs across the desert in an easterly direction, and terminates at Messkene, the ancient Balis, on the Euphrates. On the north-west, at a distance of from sixty to eighty miles, the fine range of Mount Amanus is to be seen, which in winter is covered with snow.

Aleppo is built entirely of stone. The ancient city, in which is the citadel, is surrounded by walls, gates, and partly by a moat, but the walls are not now perfect.

Outside this, a younger town also built of stones and enclosed by walls and gates, has sprung up, and is called "Jedaidé" (or New Town), and beyond this are suburbs, which somewhat detract from the appearance of the city. About half a mile from the gate by which you enter to the Christian quarter of the Jedaidé, a new suburb has been formed within the last few years, consisting, with one exception, of large detached and handsome stone houses. It is called Azizieh, in honour of Sultan Abd-ul-Aziz, and there some of the consuls have their residences.

The streets in Aleppo are narrow, but are better in that and other respects than most Eastern towns. They are all paved, but are very slippery. The bazaars in Jedaidé are roofed with lattice-work; in the city they are more lofty, and have permanent arched roofs with air-holes or apertures for light, but which also admit the rain. The shops in the *city* are supplied with better commodities than those of the Jedaidé. Very many of the private houses are good and spacious. You enter them usually by a very small door, so low that you have to stoop, and pass along a narrow dark passage to another door, which opens into a court, more or less spacious, with a cistern or fountain in the centre and adorned with shrubs and sometimes trees. Around the court, which is open to the sky, are the various apartments of the family, and many of the houses have an upper storey and pretty balconies with shutters built out from the sides of the houses and protruding over the roadway beneath. Those that are on the town wall add considerably to the picturesque effect and give colour.

The Serai, where is the residence of the Pasha (the Governor-General), is in the centre of the city and just outside the old fort or citadel; it surrounds a large court-yard. Here also merchants congregate as on the Royal Exchange in London; here also are the post and telegraph offices. The old citadel, the marked and leading feature in Aleppo, is built on the summit of a very high large mound; the slopes are partly faced with stone; the whole is surrounded by a broad and very deep ditch. There is a lofty minaret within the walls of the citadel, which can be seen at a distance of twelve miles. This ancient fort is the most prominent feature in Aleppo; it frowns down from its lofty situation upon the city at its base; seen at a distance it towers high up far above the city, of which it is the centre.

When the Arabs attacked Aleppo, under the command of Obeidah, a few years after the death of Mohammed, and after the city had been taken, this old citadel offered a stout resistance, and was at length captured by surprise. Dames, an Arab of extraordinary stature and strength, clothed to resemble a bear, climbed the steep slopes by night, accompanied by a few followers, and then scaled the walls by getting on the shoulders of his companions, who made a pyramid of themselves for that purpose.

There are numerous mosques in Aleppo; many of the larger ones stand in their own gardens, and all have tanks within their precincts for ablutions. We were told

of the following legend :—When Aleppo was taken by the Arabs under Obeidah and Khaled, the sword of God (a few years after the death of Mohammed), a Muezzin was sent to the top of the tower of the Church of Zacharias to call Mussulmans to prayer. He fell down and was killed ; the following day or night another met the same fate ; a third was ordered to ascend the tower on the following evening, but before making the attempt, he entered the body of the church and prayed that his life might be spared for the sake of his family. The legend says that one in the form of an aged man with a white beard appeared to the Mussulman supplicant and said, "I am Zacharias," and told him his prayer had been heard, and that if he would save the church from desecration, and would recite from the top of the tower certain sentences from the Greek Liturgy, his life would be spared." The Muezzin consented, and learned from the apparition a certain formula. We were told that the custom is still kept up ; that a Muezzin repeats every twenty-four hours, at midnight, from the minaret at the former Church of Zacharias, certain words in Arabic which convey the meaning of those taught by the apparition.

The Church of Zacharias is now the principal mosque in Aleppo.

The burial-grounds are very numerous, and may be said to surround Aleppo, through which you must pass to go to or from the city ; others are even beyond the river Khalus, which at some places runs at a considerable distance from the city. The Latin (Roman

Catholic) cemetery is the only one enclosed by walls; it is situate between the Jedaidé gate and Azizieh. There are large gardens on all sides, and the olive is abundantly cultivated.

The barracks are on the summit of a rock overlooking the town, and form a large quadrangle, in which 6000 troops have paraded.

Aleppo has been visited by earthquakes at an interval of fifty years; the last occurred in 1872, but, as it happened in the daytime, fortunately very few lives were lost. In 1822 the earthquake was very severe; it took place during the night, and a thousand people were killed. The city suffered much. The *débris* was carried outside the walls and thrown up in large heaps, in many places leaving only a roadway of twenty or thirty feet; this gives the appearance of earthworks thrown up hastily during a siege.

Before the earthquake of 1822 it is stated there was a Hebrew inscription in the citadel, showing that Joab the son of Zeruiah had taken the town from Hadarezer, king of Zobah.* After the earthquake, we were informed, the Russian Government sent a Rabbi, a great savant, to seek for the stone on which was the Hebrew inscription. Notwithstanding the site was known, the stone has not been recovered.

In one of the gateways of the old city is a highly polished piece of marble, about five feet long, two to three feet wide, and about one foot in thickness, and which has been built into one of the walls without

* See 2 Sam. viii. 3–9; also 1 Chron. xviii.

reference to the position in which the stone was originally intended to be placed. It is said that this is the only Greek relic in Aleppo.

The Saracenic remains are fine. Among such are the city walls, towers, and gates, gateways into many of the Khans, and some other buildings. But by far the finest specimen is the grand entrance tower to the citadel on the walls. This is a magnificent building, with several fine gateways, and a beautiful window, which, it is said, was added by Malek-ed-Dahar the Arab, who was the adopted son of Saladeen the Kurd. The window still bears the name of Malek-ed-Dahar; it is said it was his favourite seat, from whence he could look down into the heart of the city.

The moat, which is of a great depth, is spanned by a bridge of several elegant arches springing from high piers; there is also another tower at the head of the bridge, on the exterior side of the ditch.

Aleppo is a very ancient city. Tradition says it was visited by Abram when on his way from Ur of the Chaldees to Canaan, and that on the mound or hill on which the citadel is built, he caused a cow to be milked daily for the benefit of the poor inhabitants. Halab, its Arabic and proper name, signifies "milk," and is thought to have been derived from this event. It is most probable that the Hebrew patriarch did pass this spot, which is now, as it must have always been, in the regular route from the Euphrates to Syria.

Arabic is essentially the language of Aleppo. The population amounts to about 100,000 souls, perhaps

rather fewer now—formerly, it is said, there were more than double that number—and is composed of Jews, Turks, Armenians, Greeks and Syrians, both Christian and Mussulman, some Arabs, and a few Europeans, and offers a tempting opportunity for the study of ethnology. The elements of the ancient Syrian or Aramaic stock, and of the Greek, Arab, and Tartar invasions, are tolerably well defined by physical appearance and character, and to some extent by habits and occupation. Among the mass of the people there is a strong Arabian feeling: many, both of high and low degree, pride themselves on their Arab descent; some, whose settled life is of more recent date, whose grandfathers may have been Badaween, yearn with affection towards their brethren of the desert, and ancestral pride sparkles from their eyes when they speak, maybe, of their Anazah origin. The Arab would naturally assimilate better with the ancient and kindred Semitic stock of Syria than would either Greek or Turkoman. Many of the Armenians find employment in domestic service, which to the Syrian is very distasteful.

Aleppo is a clean city. The vegetable refuse is carried out daily in panniers by caravans of asses, and is put upon the land and the gardens around and in the neighbourhood of the city. Dogs here, as they have done in Eastern cities from time immemorial, follow their native avocation of scavengers, and consume the animal remains both within and without the city walls, and then stretch themselves for repose in the centre of the streets, and many interesting families of tawny-

coloured puppies are to be seen basking in the sun, or snugly huddled together in warm corners. Dogs consume in an incredibly short space of time the carcases of such dead animals as have either died outside the city, or have been dragged thither from within. These dogs are always healthy, for they are allowed to follow their instincts, roam about at will, and to eat raw flesh, which is, I believe, necessary to perfect health in the dog. I have been informed that hydrophobia is not known.

Let us reflect upon our modern sanitary law and edicts for dog-slaughtering.

The climate of Aleppo is fine, dry, and healthy; the air pure, strong, and bracing, but sometimes too piercing for those who are not strong. The temperature is high and the sun hot from the end of May until the end of September; the autumns very enjoyable; the winters quite cold enough, with frosts at night. In January there are heavy rains and frequent floods, which sometimes continue until late in the spring. The winds, which not unfrequently in the early part of the year sweep across this high tableland with great fierceness, are sometimes very keen.

The *Aleppo Button* is a very curious form of disease which is almost endemic; it begins by a red pimple, which increases in size with inflammation, develops into an ulcer, lasts twelve months, and leaves a pitted scar, varying in size from that of a fourpenny piece to a shilling. I believe all born in Aleppo, without any exception, have it, and invariably on the face or head.

It is generally supposed that strangers who reside a certain time in the city—three months, I believe—are attacked by it, but it comes frequently on their limbs, instead of on their faces. The dogs have it, and usually on the tip of the nose. It is known at Baghdad, where the climate is essentially different, and at some other places—at least, so I have been informed. Some attribute the "button" to the absence of certain properties in the only salt with which Aleppo is supplied from the Lake of Jebbul, "*the Valley of Salt.*"

There are two events of comparatively recent date in connection with Aleppo worthy of remembrance.

Some Badaween who had come to Aleppo reported they had seen wonderful and magnificent ruins in the desert at Tadmor, distant some six days' journey; and from their persistent statement, towards the close of the seventeenth century some English merchants residing at Aleppo were eventually induced to undertake the journey to ascertain the truth of the report, when they found it to be even as the Badaween had stated. Thus was the ancient Tadmor in the wilderness brought to remembrance, and the ruins of the more modern Palmyra were made known to the civilized world. The report made by these gentlemen of that which they had seen in the desert at Tadmor, gained but little credence in Europe, so like did it seem to a tale from fairyland, until it was more than confirmed in 1751 by the results of the expedition under Messrs. Woods and Dawkins and M. Bouverie.

The Arabian horse known as Darley's Arabian was

sent to England from Aleppo, not later than quite the beginning of the eighteenth century. He was obtained by Mr. Darley, a merchant of Aleppo, and either brought home by him, or sent home to his brothers in Yorkshire.

This was an event of considerable importance. This undoubted Arabian was the sire of Flying Childers and his brother Bartlet's Childers, and his blood prevails not only in every English racer, but to some extent in every horse of English descent with any pretension to breeding; and by him was the supremacy of the Arabian horse tardily but finally acknowledged.

The history of this horse has been handed down by tradition at the English Consulate at Aleppo. I was told that an account of him was among the archives of the Consulate, which, however, I never saw; but if access could be had to these, a search for so interesting a document might be rewarded by a find. It says that he was a desert-born Arabian, and obtained from some Anazah Badaween who happened to be at or near Tadmor; but it by no means follows that the horse necessarily was bred at or near Tadmor, which is frequently stated by writers. He was, as has been stated in a former work, of the strain of blood called Ras-al-Fadawi.*

It is very probable that the visit of the English merchants to the ruins at Tadmor and the opportunity which enabled Mr. Darley to obtain this horse were closely connected, and that the second event resulted from the

* See "Newmarket and Arabia."

first. I expect the Badaween who reported the ruins were of the Anazah, for it would be about that time that certain tribes of the Anazah race first visited that part of the desert; as strangers, they would naturally be astonished at such vast ruins, and would hardly fail to speak of them on a first visit to Aleppo. Whereas the Badaween who occupied the neighbouring desert would not allude to what had been known to their tribes for many generations.

It was at Aleppo that Dr. Edward Pocock, the great Orientalist, passed six years of his life as chaplain to the English community of merchants. Here he perfected himself in Arabic, until, as it has been said by an Arab, he spoke it with the facility and purity of an Arab. Here he collected a great number of most valuable parchments and manuscripts, and compiled from these and the works of the best Arabian authors a volume called "Specimen Historiæ Arabum," without doubt the most complete work we possess regarding the wonderful history of this most remarkable people.

At Aleppo, also, Mr. Lewis Burckhardt studied Arabic for three years before he commenced his travels in Arabia.

The following little incident will give some idea of Badaween life. A party of Anazah had come in to escort us and to be our safeguard through the desert to their tribe, and although our guests at that time, they were lodged by an Arab Agha, or gentleman, a resident in Aleppo. One evening, after the great heat of the

day, we were seated in the open court of the house, by the river Khalus, about half a mile from the city, waiting the announcement of dinner, with our Effendi and a German doctor who was a perfect Arabic scholar, and just before our Badaween guests took their departure for the night, when the doctor—who had been looking hard at one of the Anazah who sat quietly opposite, but with his eyes fixed upon those of the doctor—after rubbing his eyes, suddenly exclaimed, "That man is one of the party which attacked and robbed me some years ago, between Tadmor and Damascus." "It cannot be," said our Effendi; "the people who attacked you were of another tribe, and were far away at that time." "I am sure he was there," said the doctor, who in plain language put the question to the Badaween Shaykh whether he was not one of them. The Anazah, whose name I will not mention, replied at once, without any equivocation or betrayal of any emotion beyond a very slight smile, "Yes, I was there." Our Effendi was astonished. The doctor was pleased; he had not been mistaken, and that was the end of the matter.

The doctor's adventure with the Badaween was as follows. The doctor, who was an historian and antiquary, was examining with his companion some interesting remains, when they became suddenly aware of a rapid approach. Aroused and starting to their feet, they saw a party of a few mounted Badaween, with their long lances high above their heads, coming on like a whirlwind: one in advance continued his course; the others, or most of them, flew upon the spoil. The doctor and

his friend seized their rifles, and, regardless of their own safety, took up positions opposite to each other, to fire on the horse from both sides. The doctor said, "I did not want to kill the mare—she was a magnificent creature—but only to wound her and to bring her rider to the ground." But, unfortunately, either his friend was less considerate, or by accident his shot brought the mare to the ground, from which she never rose again. The fierce son of the desert, on rising to his feet, lifted his mare's head in his arms, while his tears fell fast, forgetting all about the doctor and his friend. "He wept," says the doctor, "like a child."

From Aleppo roads or tracks radiate by the most direct routes across the open country to the outlying villages, on the verge of the desert; and these are not connected by cross roads, although tracks may be made as occasion requires. But the principal roads are—the post-road to Irak or Turkish Arabia, beyond the Euphrates, known generally as the Baghdad Road, which goes a long way round up to Diarbekr in the north, and as far east as Mosul (near the ancient Nineveh); the Adanah road into Asia Minor or Anatolia; the Damascus road through Hums; the road to Iskanderoon; and the Antioch road, which diverges in a southerly direction from the road to Iskanderoon at Termaneen across the plain of Halkar, where, as has been related, Zenobia is said to have been defeated by the Roman troops, passes through a gorge in the mountains, over frightful rocks, in places where horsemen could only

move singly and with difficulty in a narrow deep channel blocked up by enormous boulders, and emerges on to the plain of Antioch.

The high land in the neighbourhood of Aleppo is very fertile, as is the soil generally throughout Syria, but the face of the country is covered with stones. Some are square with sharp edges, others round, from the size of an eighteen-pounder shot downwards to grape or canister, besides others of greater magnitude. These are scattered about so thickly, and often on the top of large masses or slabs of rock imbedded in and on a level with the surrounding soil, it seems almost impossible for your horse to avoid them, yet over this rocky ground and loose stones do horses gallop, oxen plough, caravans travel.

The heights and hills in the neighbourhood of Aleppo, as well as the more detached summits or peaks of the undulating ground, of which small peaks there are many, and which rise like small mountains from their chain of hills, are generally of solid rock, often with chalk underneath, and on these you may continually see eagles sunning themselves, which are seldom disturbed at your approach, and you may sometimes ride for hours without meeting any one.

Ploughing is performed, as it has been from time immemorial in the East, with a curved instrument of wood, which, I have no doubt, is identical, or almost so, with the original plough. Two oxen are sometimes used, also a horse and an ox, or an ox and a mule. I do not

remember to have seen two horses yoked to one plough; I have seen two yokes in one plat, and a horse and an ox in each, and two mules are commonly yoked. The ploughman does not use reins, nor are his animals led or guided by any one else, but he speaks to, abjures, or curses his four-footed servants by turns, as he may think the occasion requires. We have heard a man, with much gesticulation, express the fervent wish to a white mule, "that his father's grave might be defiled." "May your Harcem be childless," is another favourite malediction.

The seed is sown broadcast, and the stony ground spoken of by our Lord in His parable is well exemplified in this country by the huge blocks and slabs of rock, partly buried, and sometimes just visible only, or on a level with the surrounding ground. That over which loose stones are thickly scattered, where apparently there is as much stone as earth, is very good ground, and very productive; the stones are considered very beneficial, as affording shelter to the tender blade from the fierce sun when it first appears above the surface of the earth.

It struck us as very strange to see animals unequally yoked together—a horse and an ox, or an ox and a mule —although in these instances not as exactly forbidden by the command, "Thou shalt not plough with an *ox* and an *ass* together," until we remembered that in England our fields are sometimes sown with *mingled seed*, in spite of a similar prohibition, and the more marked from the reason given why it should not be done, "Lest the

fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." *

Although the Khalus, which runs by Aleppo, and is lost in the desert at the distance of some thirty-five or forty miles, is not to be compared to the waters of Damascus, I am inclined to think Aleppo is the finest city in the Semitic peninsula. We first saw it after a ride of a day and a night, looking bright and dazzling in the early morning sun, surrounded by its diadem of fresh green foliage ; our last look was when, on our homeward journey, we turned our horses on an eminence to take a farewell glance as the sun was sinking, and we were obliged to confess we had seldom seen a fairer scene, and in respect to situation and aspect it would be difficult to find a grander city than old Halab.

* Deut. xxii. 9.

CHAPTER IV.

GLIMPSES OF ALEPPINE LIFE.

A DAY or two after our arrival at Aleppo we were shown over part of the city, and visited the Syriac and Greek churches in Jedaidé—fine lofty buildings, rather plentifully adorned with paintings. We were also taken to call at the house of a Christian Syrian gentleman, whose family consisted of five sons and two daughters. One of the former, a young gentleman about five years of age, smoked his cigarette. The two young ladies are tall, bright, cheerful, handsome girls, dressed, as the expression is, *à l'Afranji*, i.e. *like Europeans*—a great mistake, by the way. We were told one is like an English and the other like a French girl. Their father was evidently very proud of them, and with good reason. After a few minutes these both left the room. One soon reappeared, bringing in a glass dish with very small silver forks on a salver. The dish contained some dark-looking balls about the size of walnuts; politeness demands that we should each take one, although it is not always wise to partake of a dish of the ingredients of which you are ignorant. These balls were very dry,

and seemed to be a compound of spices: they were a great trouble to us. To our great relief the second young lady appeared with coffee; we bolted the balls, and received the refreshing beverage with much satisfaction. They all seemed pleased with our visit, and we experienced civility and politeness wherever we went in Aleppo.

We were well horsed when at Aleppo, for, besides two good horses of our own, we had free use of more than we could at times ride; but we scoured the country for miles round. Our favourite ride was across the country towards the desert to the east, good galloping ground being there, and the air from the desert came so sweet and refreshing to us. On one occasion, only a few days after our arrival, towards evening, we missed our way. We had passed beyond some of the gardens which surround Aleppo, and crossed the river, thinking to be able, by following the line of gardens, to recross at some point and return by a different route. The sun had set, and it would soon be dark, and the garden seemed to be without an end. On one side of us was the interminable garden, with the river running between it and our road at the depth of some twenty or thirty feet; and on our left were barren, rocky hills. It goes against one to have to turn back, and in the present instance we should have had to repass a very nasty bit of road, of which I at least had had enough; for when passing along a narrow ledge of rock, with a precipice on our right hand, at the bottom of which ran the river,

and on our left an upright wall of rock, the colt I was riding turned suddenly to the right, which brought us with our faces looking over the precipice. I had ascertained that the colt always resisted turning to the left: had I insisted, under existing circumstances, in all probability we should have both gone over the edge and fallen down the precipice into the rocky bed of the river; but the colt turned to the right-about, with his legs drawn under him like a goat, which brought us with our backs to the precipice and our faces to the rock. Without a moment's hesitation or warning, he sprang up, catching the ledge of the rock above us with his forefeet. For an instant we were hanging against the face of the rock; the next, with a struggle, we were on the top. The strength and agility to have accomplished such a feat must be sufficiently apparent, and need no further comment. We were still in some difficulty: above us on the left were still higher rocks; before, a descent of large boulders, and the way we had come up. Selecting the middle course, by scrambling over the boulders, we regained the former road at some distance further on. Still the garden was not rounded; the last point, as we had thought more than once or twice, when gained revealed another, and we only knew we were going further from home. We gallop when we can, trot and scramble when rocks prevent galloping. We see at last an entrance into the gardens; we cross the river, enter them, and ride along a causeway of stone shut in with trees on both sides. We begin to doubt whether we are much better off. We catch a glimpse of

light before us, which increases in width: it is from the twilight sky; we are in the open again, and have cut off the last angle of the gardens. We turn sharply to the right and see the evening star in our front: it will soon be down, and it is almost dark; we might still lose our way, for we are strangers. We set our horses going a bit; these drop their heads to the hand, and stretch themselves out like true Arabs. At last we see a faint reddish light. Can it be a star setting in the mist? No, it is the light from the minaret, and then the old citadel is seen looming up from the gloom. We get back in the dark, but in time for dinner.

We had been invited, with the Consul and his family, to an Armenian wedding, which was fixed for the very evening of the day on which the incident just recounted had occurred. After dinner, about 8 o'clock, we started for the marriage, which was to be celebrated at the house of the bridegroom's father (the bride, I believe, was an orphan). We proceed thus: two Kavasses (attendants on the Consulate, men who generally have been soldiers), armed, in front—one of these was dressed in blue; the other, a richer man, sparkled in silver; both were girded with swords—then followed domestic servants, two of whom (men) carried lamps, not merely lanterns, but larger than street lamps; next went the lady with the little boy, who could not be left at home; our host, with ourselves, bringing up the rear. We proceed with rather solemn steps, the Kavasses *out of step;* pass through the burying-grounds, which appear like plantations of tombstones, up to the Jedaidé Gate, at which we

knock, for the gates are closed at night; it is opened, after some delay, by a sleepy porter. The shops, for the most part, have been closed for some time, but a few people work late—a shoemaker we especially notice. The dogs lie asleep in the middle of the streets, and are not easily disturbed, or are curled up on heaps of rubbish by the walls. It seems a long way to the house of Butros; at last we turn into a street where women are seen standing at the open door. The sound of music is heard. Butros and numerous attendants come out to us, among them a tall stalwart man, girded with a sword and staff in hand; he is dressed in a petticoat garment of red and white stripes, he is red himself, his face is red, his brawny powerful arms are red, his general appearance is inflammatory: we heard afterwards he is the Armenian prize-fighter and is good against *ten* ordinary men. We enter through a crooked passage into a spacious court; water or some other fluid is showered over us. There is a large square room to the right, full of the women kind, but some few lords of creation are there too. The rooms are crowded; we miss our friend, but follow the lady and modestly stand aloof when she enters the ladies' apartments. Presently our host Butros appears and conducts us to a room open to the court on one side, where we find our friend already installed on the Divan, with two grave-looking Turks and some five Armenian Khawájahs; these all rise to salute us as we enter; Narghillies and cigarettes are brought in. The clergy now arrive and are ushered into our Divan, which appeared to be full already; we all rise, and some of the

priests shake hands with us, and place is found somehow for them. In England a clergyman is often *assisted* by one other in the trying duty of performing the marriage service, but here are seven ecclesiastics! They are all in black, and wear high caps or hats; they are all superior-looking men, and one is certainly handsome, another looks like a Jew, and another has the longest thumb I have perhaps ever seen: the first joint or articulation is nearly where the second is to be found in most people's hands. What a study that hand would be! what secrets might it not reveal! They all take cigarettes, and the Divan is hazy with smoke. After some little time we are conducted into another room on the opposite side of the house to where the women kind are assembled, looking directly across the court into it. A table is brought in, a bundle wrapped in a coloured cloth, carried on a tray, is placed upon the table, a lighted candle is also put at each corner, incense is burnt. While in the other Divan the bridegroom entered and kissed our hands. Now we are joined by the seven priests, and after a time they all begin to sing. The approach of the bride is now announced by peculiar sounds of wailing outside the house. It is, as I am told, the Zagaleet, the same tune that was performed at marriage festivals in the days of Isaac and Rebecca. It takes a long time to get her into the house, and when she does make an entrance she goes upstairs—we are aware of the fact, although we do not see the bride—a number of boys join the priests in singing, and when the bride has got upstairs the priests sit down. The bridegroom enters, supported by two dingy-looking

friends or best men: the former kisses the hand of the senior priest, who appears to bless him; he salutes the others with his hand. Now the mysterious-looking bundle is opened by one of the ecclesiastics; the dresses of the bridegroom are disclosed. The dingy friends next proceed to undress the bridegroom: he is stripped of his upper garments, and a clean white shirt is put on, but it is too small in the neck, and they try in vain to fasten it then a beautiful petticoat of blue, white, and chocolate coloured stripes is put on, followed by a short blue jacket; and lastly a dark-coloured long coat, a new bright-red Fez, and a clean pocket-handkerchief of a full size are given to the bridegroom, who looks tired and jaded, but this may be part of the performance. His friends support him by an arm on each side, and he is now ready for the ceremony.

The bride has appeared in the chamber of women; we can see a little creature with a long white veil bespangled with gold; a female attendant stands on her right and a little behind, holding her right arm. The priests proceed to this chamber and arrange themselves three on a side; the aged priest stands on the left of the bride, holding aloft a silver crucifix; they all uncover their heads. We had followed the priests, and room is at once made for us. The bridegroom is led up an avenue formed by friends and spectators; he bows his head until it touches the veiled forehead of the bride, and thus they stand. Butros, father of the bridegroom, holds a large gold or gilt crucifix over their heads; it rests upon the heads of bride and bridegroom; I notice that

Butros holds the lower limb of the cross with a handkerchief. The priests sing and recite; the aged priest appears to pronounce a benediction from time to time: it is a very long ceremony, and we wonder at the strength and endurance of the bride, for we are ready to drop from fatigue and the heat of the room. There is a pause; the bride is short of stature, and a cushion is brought for her to stand upon, as stooping so low is too much for the bridegroom, who is of fair height.

We retire to our former divan, thankful to get into a cooler atmosphere and have the opportunity of looking around us, all the company being in the one room where the marriage ceremony is being performed. Over the centre of the court an awning has been spread and a lantern suspended from the middle; the large basin of the fountain is covered with a Persian carpet, and is occupied by a band of Arab musicians with stringed instruments, some of which are played upon by sticks; there are also cymbals, a flageolet, two little kettledrums, one about six and the other four inches in diameter, and some tambourines. There is another band called *European;* it has an enormous drum and brass instruments. These bands had already played alternately for hours.

At last the marriage ceremony is over; the rooms begin to fill again, the bride retires to change her dress. The bridegroom enters the court supported by his two dingy friends (purposely dingy, I presume, for the sake of contrast); he has not yet seen his bride unveiled. The priests return to the Divan, wipe the perspiration

from their brows, and regale themselves with cigarettes. Coffee, refreshments, and sweets of various kinds are handed round, but we have no appetite and can only drink the coffee. Chairs are placed before us loaded with cakes and sweets by way of encouragement. The European band strikes up and plays vigorously; the big drum performs a very important part. This is succeeded by the Arab band, which is less noisy, and the musicians sing as well as play. Boys begin to dance, accompanied by the loud clapping of many pairs of hands in time to the music.

The bride is a long time absent, but her reappearance is at last announced by the same peculiar wailing—the Zagaleet—we had heard when she first came to the house, and she takes up the position in the same room she formerly occupied. Now the bridegroom has to play his part: he is assisted towards the chamber by his two dingy friends; the progress is very slow and very tedious. The Arab band plays its liveliest strains; friends and attendants dance before him and sing and clap their hands to encourage him on his way. It is of little avail; he looks sad and dejected, and turns his head from side to side to see if there be any way of escape, and he appears to need all the support his best men can give him to keep him on his legs. He might have been a Mexican victim for sacrifice, who, after a year of unchecked gratification, was on his way to the sacrificial mountain, rather than a gallant bridegroom. His friends renew their encouragement; at last, with a kind of a run, he is brought up to his bride.

At this juncture he seems to be himself again: he *audaciously* attempts to raise the veil of his bride with his sword, but which is warded off by one of her attendants, and the bride's charms remain undiscovered. He renews his attempts and is again unsuccessful, but the sword becomes entangled; another attendant disengages the veil. Fired by expectation, the bridegroom makes another attempt, and this time is successful, for by a quick movement of his sword the veil is lifted up. The bride sinks upon the ground, hiding her face with her hands, and conceals her beauty with the hem of her attendant's garment; but she is raised up, the veil is readjusted, this time leaving her face uncovered and hanging down her back, and bride and bridegroom are seated side by side.

We are brought up for introduction. Both rise, and we bow and express our best wishes for their happiness and welfare; the bride kisses our hands, as does the bridegroom also.

Now we may depart, although we are pressed to stay, but it is past midnight. We make a hurried circuit of the house, we bow to such Turks and Armenians to whom we had been specially introduced, one of the priests comes forward to shake us by the hand. Butros and some friends accompany us not only to the door but to the corner of the street; we beg him to return, and take our leave of him, but certain of his guests and attendants insist upon going with us, among these the gladiator. As we wend our way through the narrow streets we see the shoemaker still at work. At the city

gate we express the desire that those who had come with us so far should return, but they insist upon going on, and leave us only at our house in the Azizieh. Upon taking leave the red Armenian athlete bows to the very ground before England's Representative.

Besides feasts and fasts, there are many holidays: every saint's day in the large calendar of the Syriac, Greek, and Latin churches is a Christian holiday; then there are the Christian Sunday, the Hebrew Sabbath, and the Mussulman day of religious observance on Fridays, and as business can be only partially conducted on these days, one element of the three communities being shut out on each day, and if the weather be fine, it often results in a holiday.

I give the following extract from my diary during the first week of Lent, which I spent at Aleppo:—Sunday, as usual, a holiday. Monday was a holiday, and the Christian population was abroad, dressed in its best. I inquired the cause. It had gone forth "to meet the priest." Formerly there was no Christian instructor at Aleppo, and a monk or priest was despatched from the convent on Jabal Simaan to that city once every year, to teach and to preach to the people; he arrived on the Monday before Ash-Wednesday, and the people went out to meet him and to bring him in. Although a thousand years have passed since the last priest came, the custom is still kept up; the people "go out to meet the priest" every year. The Tuesday, a fine day, the populace was abroad again; it is a general holiday.

Ash Wednesday, being a *fast*, was kept as a holiday. Thursday, a cold gloomy day, hardly a person to be seen outside the city walls. Friday, the Mussulman's day of religious observance, a holiday. Saturday, another holiday. Sunday again; but, alas! it is a cold, rainy day, and only a few are abroad.

On these holidays, when the weather is fine, horsemen go out to play Jireed. This game, in which courage, dexterity, and horsemanship are exhibited, is perhaps not what it was formerly: it is played now generally by a different class of men and horses, and riding-sticks are more often used than the Jireed. Serious accidents have occurred; men have even been mortally wounded—with so much force can some hurl this weapon of pastime—in consequence of which the Government has discouraged the game. The Jireed properly is a rod or staff, four feet long, made from the branches of palms or of oak, and about five pounds in weight. The ground where Jireed is usually played at Aleppo might be made a very good one; it is a large square, with the corners rounded, outside Jedaidé and close to Azizieh, and on three sides is surrounded with high banks, which might afford room for thousands of spectators, but one part of the area is spoilt by pits and holes, which have been digged to extract gravel and stone. When the game is properly played, there are sides; a horseman goes forward from one party, and either menaces the opposite force, or hurls his Jireed. If he hurls his Jireed, he turns his horse and gallops off at full speed. He is chased by one or more, and, if opportunity offers, Jireeds are

hurled at him; but they have often to turn and fly themselves from horsemen who ride out to cover the retreat of the first assailant from their own party: and the *mêlée* becomes general, and every one gallops as he is moved, and the game goes on until most of the players, or all, are fairly tired out.

Large parties of youths may also be seen practising the game in ploughed fields by the roadside, within a mile of the town. There can be no doubt that it is the favourite amusement.

The Christian women walk, or rather crawl about, for, no matter how cold the weather may be, they never get beyond a saunter; some ride on horses or mules or donkeys, but always *astride*. Large white donkeys, with very large heads and very long ears, are much used by the Khawájahs of Aleppo. Khawájah is really "gentleman," but it is used to express any respectable man. These generally have crimson saddles or pads, the cloth being continued to the setting on of the tail of the animal. The women all wear white or black sheets, brought over their heads and covering their dresses; these latter are of very brilliant colours, but blue of various shades would appear to be the favourite in Northern Syria. White sheets are more usually worn than black, but the latter are considered more fashionable and distinguished; there are also some of a dark blue colour. The face is exposed, and the sheet is held by one hand under the chin, but if they should meet any one, the mouth is very generally concealed by the sheet being brought across it with the other hand. The women are

good-looking, and very many have a bright complexion; their eyebrows and hair are generally dark, but I have seen light-coloured eyes and brown hair, and sometimes auburn and red. Their eyes seem to improve with age, gaining transparency and expression, which in youth they rather lack: but this kind of eye is to be seen principally among those of Greek extraction; the Syrians proper have a bright and sparkling eye. Many of these women are tall, comely, and of a commanding presence, but those who are shorter appear rather dumpy and roundabout wrapped in their sheets; but, nevertheless, it is a decent, modest-looking garment.

The men are of a good medium height and well formed, and decidedly tall men are not uncommon; those who wear loose Arab trousers, with a jacket, look very well, as it is a becoming dress, but a petticoat of silk or coloured cotton, generally of two colours, in stripes, and which is but too often worn over trousers and under the jacket, has a very bad and unmanly appearance. These long petticoats are not made with skirts, like a frock-coat, but have little slits a short way up only on each side, which allow very little freedom, and the garment gives a stiff awkward appearance to the wearer, especially when he is in motion, and seems to impede and cramp his movements. Cloaks of white, or of white ground with a small flower pattern, are worn by Muslim gentlemen, and in the winter overcoats or cloaks trimmed with fur are worn by Christians and Muslims. A sash is worn round the waist. Some men, and these are the dandies, wear a handsome embroidered waist-

coat, and a still handsomer jacket, which is left open, and the sleeves hang down unused. The jackets are made of every shade of blue cloth, embroidered with gold or silver lace or braid. A Tarboosh or Fez is the general head-dress, with a black tassel, which appears to be more fashionable than the blue. The Fez is conical in shape, with a small portion of the cone cut off. Many wind a coloured handkerchief round the Tarboosh, which makes a turban, if necessary, and at all times adds greatly to the appearance. On holidays these are often of a material interwoven or adorned with gold. The costume is very generally spoilt by the adoption of the cheap, ready-made French spring-side boots, with small high heels set very forward, and the disuse of the scarlet slipper or the Arab boot of red or yellow goat-skin with a bright blue tassel. Many of the women also wear these detestable spring-side boots; but some have Oxford shoes, and these look much neater.

The Christian Khawájah very generally affects European costume, more French than English in style and make, and presents a very unfavourable appearance in comparison with those who retain their Eastern costume. He has a surtout, or short walking or lounging coat, as I believe it is called, according to the age of the wearer, trousers ill cut and spreading over the foot, and a Fez. He does not wear a handkerchief round his Fez. He is shod with patent leather spring-side boots, generally very thin, and wears clogs in wet weather, which he leaves outside the door upon entering a room. I conclude patent leather is so generally used as boot-cleaning is an art but little practised in Aleppo.

Many fortunes have been made in Aleppo, and there are many rich people, but still enterprise does not seem to be an especial attribute of the Aleppines: even those who are engaged in mercantile affairs appear to be more interested in preventing their neighbours' business than in prosecuting their own.

If one man has a matter of business which demands a call upon a European representative, half a dozen will immediately follow, not because they have any business, but to try to find out what the first man wanted.

The ordinary comforts of life and many things of domestic use the Aleppines would rather want than take any trouble to acquire. They will walk through sloughs and roads ankle-deep in water rather than put down stones, though these are lying in abundance by the way-side, and only require to be spread; the mounds of *débris* from the earthquake of 1872 would mend the roads for a long time. Butter is only to be had in the spring, and is procured from neighbouring villages. I asked an intelligent Syrian if he liked butter. "Yes, very much in *spring*." "And would you not like to have it all the year round?" "Yes." "Then why don't you take the means of acquiring it?" "It is *impossible;* it is not the *custom*."

We were asked to attend a theatrical performance by the scholars of the Jewish school or college at Aleppo; it was in French, and "La Malade imaginaire" was well rendered.

During the absence from home of an Arab gentleman who had accompanied us on our journey into the desert, one of his slaves, a Nubian lad, or perhaps a negro lad

from Nubia, had run away. Our friend mounted his mare to go in pursuit; he was greatly incensed, and he had to go unarmed, for his wife, he told us afterwards, had purposely hidden his sword and pistols. The lady's conduct speaks for itself. The slave was caught at Antioch, chastised, and mounted behind his master. The weather was bad: it was cold, and with incessant heavy rains; there were swollen fords to be crossed, and our friend caught a shocking cold. Whenever he was painfully reminded on the road, by the inconvenience and trouble he was suffering, of the bad conduct of his slave, he administered a back-hander upon the Nubian with his stick. At night the slave was shackled to the mare. "Now," said our friend, "I want to sell my slave, for I will not be troubled with him any longer;" but he had only received an offer of sixteen pounds, whereas he had given twenty-one for him.

The kind heart of our hostess was moved with pity; she offered to buy the slave, to make him free, and to employ him as a gardener, his usual occupation, with wages. This was on Sunday—a deed worthy of the day. The slave was brought up. Although he had had a taste of the rod of correction, and had been shackled to a horse, I may remark that I do not suppose he had been starved; he looked in better case than his master, at all events. The kind intention of the lady was explained to him. He received the proposal very coldly; he did not approve of the arrangement—in fact, he wanted to remain with his master. He was allowed twenty-four hours for reflection, and was to come up

to give his decision on the following day. He did not appear.

We subsequently heard this was why the Nubian lad did not return and accept his freedom. The slave fell at his master's feet, and implored him not to part with him. He rushed to the door of the Harcem, and intreated the lady to intercede with her husband on his behalf, and finally made such interest with his master's wife's uncle, that he induced that kind old gentleman to plead his cause. The master relented, once more inflicted a chastisement, and consented to let his slave remain on his promise of being a good boy in future.

Black slaves, I believe, are treated with much kindness by both Christians and Mussulmans. They are often great tyrants in their master's families as they grow old; the children of the house, so we were informed, being sometimes expelled at the instance of a slave.

There are few men of more importance, none of so much *consequence*, as the negro slave in a great man's establishment, and to see a bulky black dressed in black European clothes among his master's family, friends and retainers, all in Oriental costume, appears as incongruous as his assumptive airs are ridiculous.

The Pasha or Governor at Aleppo, when we first visited that city, was a civilian, a fine elderly man, full of vigour and kind in his manner. His successor, who was a soldier in the prime of life and had served in the Crimean War, was an educated and enlightened man.

Although there were some who took exception at his measures and objected to the reforms which he made, I believe, eventually, the unanimous voice of Aleppo pronounced him to be an upright judge.

He set himself to work manfully to rule in justice and to put down abuses; he allotted his daily time, gave audience at separate hours to different orders of the community: every one, from the highest to the lowest in the streets, could have access to him and free speech in his presence. He was strict in his religious observance, impartial in his administration and decisions, and the husband of one wife. He was friendly and affable in his manner. He was much pleased at receiving from the Christian schools two samplers, such as may be often seen in English cottages; they were hung up on the walls of his Divan. He did not fail to tell you they were the children of Christians who had given them to him, and as he did so his eye beamed with kindness and pleasure.

His term of rule was but too short; well would it have been, I believe, for Aleppo had it been longer. He was recalled to another government in Europe.

CHAPTER V.

ANTIOCH.

CIRCUMSTANCES compelled me to visit other parts of Syria, and on a wet raw day, towards the end of March, I started for Antioch. My son and a Mussulman, a citizen of Antioch, but of *East Indian* ancestry, accompanied me a few miles on the way, which as far as Termaneen, on the plain of Halkar, is the same by which we had gone from Iskanderoon to Aleppo, and on the rocky eminence which overlooks Aleppo we parted, my boy to return to Aleppo, in the middle of a tremendous storm of hail, driven with relentless fury by a strong westerly gale which blew right in our teeth during our eight hours' ride over rocks and stones to Termaneen, until the horses' eyes were bloodshot, and the men looked like famished wolves. After a hasty supper and a few hours' rest, we started about half-past three the next morning, riding across the plain of Halkar in a southerly direction, the Iskanderoon road running to the west, passed over and descended the rocky hills which form a girdle round the plain of Halkar, threading

our way round the large blocks of rock and winding through deep gorges, the rugged and almost perpendicular sides of the mountain looking dark and gloomy. On the summits of these are the remains of castles and, I think, towers: one which appeared to have been a large fortified position was seen a long way off, and commanded every gorge or opening in the mountains. On the road we were riding, at one place and for some distance, the track along which we went was nothing but the dry rocky bed of a mountain torrent, not more than, I should say, six feet wide, shut in by high walls of red stone, the channel or bed being blocked up with enormous boulders and rocks. I understood there was no other road, and by this route must the troops of Aurelian have passed before meeting those of Zenobia on the plain of Halkar above. About halfway through this peculiarly narrow pass, on a large slab of perpendicular rock, there is an old inscription to be seen, and just beyond, as the pass widens and you gain the right bank of the gorge or gullet, you are somewhat startled by the appearance of a magnificent ruin on a small plateau at this point, between the mountains and the water-course, one part of which had certainly been a Christian church, and a very beautiful one; the buildings were of fine reddish stone beautifully squared into blocks of about four feet by two, and apparently fitted without cement. In front was an encampment of Turkoman shepherds; about half a mile further on, and principally on the other side of the water-course, are the remains of what appears to have been a town of some

considerable size. The gorge is wider here, and you catch sight of the plain of Antioch.

We stopped for a few minutes for breakfast by the side of a river, the water of which was perfectly warm, and which retained its heat for a considerable time, after even a small quantity has been dipped out from the river. It is most unpleasant to drink.

It came on to rain, and we decided to ride on and to leave the baggage animals to follow, so as to enable us to reach Antioch before nightfall. Owing to incessant heavy rains the plain of Antioch was impassable, and a great part under water; so, turning to the left shortly before the gorge though which we had been riding opened upon the plain, we rode over the spurs of the hills skirting its edge. There are several small rivers or streams running down from the hills, which were difficult to cross from the great overflow of water. Dotted about this great plain are large mounds, which were now for the most part islands, to which cattle escape from the water. The road or track became very bad, nearly knee-deep in mire, after passing Hiram, a village pleasantly situate by the side of a river, at the point where it runs out of a narrow pass in the mountain and enters into the plain. At last we were brought up by a wide expanse of water, the overflow of a river of originally some width, and now a rapid current which ran round the greater part of a conical mound some fifty or sixty feet high. This looked like the last piece of land, a waste of water being beyond. By reconnoitring we discovered at some distance a few huts on a small piece

of ground but very slightly elevated above the water; after shouting for a long while, a man made his appearance, and pointed out to us a fordable place, marked by sticks and bushes, doubtless to secure a way of escape should their position become altogether untenable. There appeared to be some fifty or sixty people in these huts, and one was induced, for some considerable reward, to conduct us over the waste of waters, and thus to not only guide our way, but to avert the danger of falling into the deep channels of the various water-courses, or rivers, to where the course of the Orontes ran, which was not far distant. At one place only, as far as I could see, was any vestige of banks to be seen, and here was a ferry-boat. My colt jumped nimbly over the high sides into the clumsy barge, but the old horse which my attendant rode made a mistake and fell backwards into the river out of his depth, and got underneath the boat, but he was got in at last. The Orontes, after running north through Syria, enters at this point into the plain of Antioch, and, after a short course in a westerly direction, turns to the left and runs in a southerly or south-easterly direction on the opposite side of the mountains to which it had run up north, and only at a few miles' distance.

After getting out of the ferry-boat, we skirted the left bank of the Orontes, going up the stream, and arrived at a Turkoman village, the headman of which, who was well known to the English Consul at Aleppo, pressed us to stay, as it was getting late and the road was bad. He found

some difficulty in providing us with a guide, a sturdy youth who trotted on by our side. We shortly met a merchant with a caravan of horses and mules, laden with merchandise from Antioch—the first which had attempted the road since the rains—who reported the road as very bad, and pointed to the state of some of his baggage animals, which showed signs of having been completely bogged, and we noticed that the mules had suffered more than the horses. After a few miles, we had to leave the low ground and ascend the hills which bound the plain of Antioch, over which we had to ascend and descend; they were high and very steep: as soon as the top of one was gained, we had to descend the other side, to rise again immediately. The greater part of the way was knee-deep, and we were bogged several times; it was a most fatiguing and trying journey for the horses. There is a mountain in our front, behind which lies Antioch, and which has to be turned. Just before sundown we make the last descent and come upon the Orontes; we turn to the left round the foot of the high mountain, and proceed along the road of rock and loose stones which runs south, the way we are going, between the mountains and the Orontes, the river on our right hand. Before reaching Antioch, we come upon an old causeway, probably Roman; the mountain on our left is perpendicular, and crowned by the remains of magnificent military works, a wall running along the whole length, the deep intervening chasms being bridged across. Just outside the city we find a hut, the occupier being a vendor of coffee; we halt and regale ourselves

with a small cup of that refreshing beverage, and enter by *Paul's Gate*, where, tradition says, the Apostle gave his farewell address on leaving Antioch. It is a stone gateway; the Orontes runs quite close on the right hand, and beyond, on the right bank, is a line of lofty mountains clothed with woods and crowned with snow. The sun had set, it was cold and fresh, but the air was very pure and bracing, and there was a glorious clear sky of deep violet.

We enter Antioch. It contains several parallel narrow streets, and appears to be wedged closely in between the Orontes and the perpendicular mountains. It has a very curious appearance: the streets are only a few feet wide; in the centre is a deep channel, just wide enough for a single horse to pass, which serves for the double purpose of a horse road and drain; on each side, at an elevation of some two and a half feet, is a paved footway, sufficiently wide for one person to walk. We have to traverse the whole length of the city before the residence of the English Vice-Consul is reached. The house is built on piles by the side of the river, but owing to incessant heavy rains and a succession of floods, it is now an island in the river, the splendid waters of the Orontes running all round it and under it, and almost reaching to the floors of the upper storey. We halt in the roadway; our host who was to be, a Jew by religion, but I fancy an Edomite by blood, came out into a little verandah over the river to speak to us, and to direct his servants to construct a floating bridge by which we might enter the house; his voice was drowned by the roar of rushing,

tumbling, rolling, sparkling water. A number of empty packing-cases were set afloat, each being ballasted by some large stone, and a plank was placed from the stairs leading up to the verandah, to one of the floating cases, then another and another, from case to case, until the last reached the half-open door which admitted you from the raised roadway, now partly under water, to the house. Giving up my horse to my attendant, who took himself and the horses to the bazaar, I essayed to cross the novel swaying and unstable bridge, and had well-nigh reached the stairs, when ill fortune attended me—the last case slewed over, down went the plank, and I was in the water, but grasping the stairs. This was not pleasant; for I was cold enough before, and, beyond a brass pan with lighted charcoal, there was no fire in the house, and I was without a change, my baggage being hours and hours in the rear. It was now past seven o'clock in the evening, and we had been riding since half-past three in the morning, but my three-year-old colt, a little over fourteen hands, had carried me well, and was quite fresh the next morning. My baggage did not arrive until late on the following afternoon.

Although I stayed but one day in Antioch to await the arrival of my baggage, a few words devoted to a description of a place of great historical interest, and where the followers of our Lord were first called Christians, cannot be out of place. Before I could go abroad I had to provide myself with a pair of Turkoman boots of red goatskin, for my own riding-boots of Russian leather were so saturated by the mire of the bogs of the preceding

day's journey, and the immersion in the Orontes, that it was impossible to get them on, and I presented, as the Kaimakam of the city wittily remarked, a twofold appearance—European above, Turkish below. It was a beautiful bright day, and the city and its fine surrounding scenery were seen to advantage. The son of my host—a fair young man, with a fresh complexion, light hair, and blue eyes—and a young Christian Armenian, with black eyes and hair, were my companions. The streets I have already described. We visited the Christian church, a sufficiently commodious building, but of no architectural beauty, situate in an obscure part of the city. The priest who showed us the edifice was a muscular Christian, a ruddy Armenian of almost gigantic proportions. The Orontes is crossed by a good stone bridge, called an "iron bridge," which means a permanent bridge; the parapets have vanished, and occasionally things miss their way and find themselves in the water: only a short time before, the animals carrying the mail all went in and were lost.

The change of horses on the arrival of the mail was formerly an event of great interest in every town and village of England, and so it is here, and we, as well as others, hurried forth to see the arrival of the mail from Iskanderoon. It is announced by the cracking of whips: a Tartar gallops in front, cracking his whip to clear the way; the mail, in leather cases or boxes, was carried on this occasion on the backs of some half-dozen horses and mules, which gallop along after the leading Tartar, while a second brings up the rear, cracking his whip to keep

them up, and the whole escorted by a party of Zaptieh (armed mounted horsemen). It is a pretty sight; the mails are delivered at the post-office, the horsemen water their horses in the Orontes, and retire to the bazaar to refresh themselves with pipes and coffee.

The Mussulman burying-ground is nicely placed outside the city, on the slope of a hill looking south down the valley, and the view is closed by a detached and bold mountain, while one of a similar form is seen as you look in a northerly direction; some gigantic water-wheels of about eighty feet in diameter, used to fill an aqueduct with water from the river, to supply irrigation to the land between the Orontes and the mountains, on the west. The bridge was defended by two large towers of stone. The water of the river is very good and is much esteemed; morning and evening, numbers of women from the surrounding country come in and fill their large jars and pitchers. The stream rushes by in long, rolling, tumbling waves; the water is transparent, but of a brownish green colour. The only water I have seen similar to it is that of the Abana, near Damascus. The city suffered very much by the earthquake of 1872, as it always has by preceding ones, and a great part of it was in ruins. The climate is said to be very healthy, and it appeared to be most enjoyable, for the air was pure, sweet, and bracing; but the city invariably suffers from cholera, and did not escape the visitation of that scourge later in the summer of 1875.

The road to Beylan, "The Syrian Gates," is across the river by the stone bridge before mentioned, and it runs

under the mountains on the west with the Lake of Antioch on the east, to the right going to Beylan, and for some miles there is a causeway about eight feet wide, but now in wretched condition. The Turks seldom, if ever, repair anything. The stones which form the causeway are pyramidal, and, for the most part, at the present time, the apexes of these stones are uppermost, turned completely topsy-turvy; so broken up is the road, and the boggy soil so completely poached that the horses frequently sink up to their girth between these stones, and at times we had to dismount, and, following the manner of the Zaptieh who was our guide, we had to step from apex to apex while our horses were floundering in the mire. These Zaptieh, from the knowledge they have of the route by escorting the post and patrolling the country, are the best of guides—merry, cheerful, obliging fellows we generally found them. Along the plain of Antioch, under the mountains, there were the ruins of what I imagine had been villas and country houses of the former wealthy inhabitants of Antioch. As you ascend Mount Amanus from the Antioch side, you come upon the causeway again, running in places quite straight, and it is of a very steep incline and is in a, comparatively speaking, tolerably good state of repair. It looked to me like Roman work. On a detached peak, in the centre of a ravine between two large spurs of Mount Amanus, are the fine and apparently very perfect remains of a castle of the time of the Crusaders.

Until shortly before I was at Antioch, a school had

been maintained at the expense of an Englishman, in which instruction in the Christian religion—I believe according to the principles of the Church of England—formed part of each day's work. Since the death of its supporter the school has been closed. The young Armenian who accompanied me over the town and neighbourhood was very anxious to have the school reopened and to be appointed master, and he thought his sister could manage a girls' school. He, and his sister too, had been educated at Beirut. This young man told me that he thought, in spite of the bigotry of the population of Antioch, which is proverbial, many of the children of the Mussulman population would attend the school, and that the whole Jewish community would gladly send their children; and my host, the English Vice-Consul, himself a Jew, corroborated this statement, and, without any reservation, said all the Jewish children would attend and receive the religious instruction.

Smith, of Antioch, was an Englishman who had never learned his father's language, but spoke in Arabic. He was a tall, powerful man, about thirty or thirty-five years of age, broad shouldered, and with a ruddy complexion; he was of the build and stamp to be seen frequently among brewers' men. Although a native of Antioch, he lived principally at Aleppo, and it was there that I saw the Englishman who could not speak English. He was once brought up before the Pasha for fighting in the streets, his opponent or opponents charging him with having dealt unfairly towards them by using his *fists.*

CHAPTER VI.

BEIRUT—VALLEY OF BAKKAH—LEBANON AND HERMON.

BEIRUT, washed by the blue waters of the Mediterranean, backed by snow-topped Lebanon, with Tripoli to the north and Tyre to the south, as seen from the sea, forms a charming picture, bright, sparkling, and glorious in the sun; calm and peaceful at eventide, surpassing the Bay of Naples. Nor are you disappointed on landing. It is clean; there are fine houses, many of which are enclosed by gardens, two good hotels, one kept by an Arab, a tall fine man, who was Dragoman to Eliott Warburton. There is one part of Beirut but little visited, I fancy, by Europeans; it is inhabited by well-to-do native artificers; there are some good houses of a medium class. It stands on an eminence shut out from the port and the rest of the town, and commands a beautiful view south towards Sidon. A deep blue sea, a long slightly curved line of golden sand, dark green foliage, and a clear blue sky, these simple elements formed a gorgeous picture; at least, so thought we, as in midsummer we gazed on the tranquil waters reaching

down to Sidon. Although the heat was very great, here the breeze was fresh and the air pure and lively. We were told that sickness was almost unknown in this district — that when Beirut itself was unhealthy and cholera was raging, this place was always healthy. It is a charming spot.

Between Lebanon and Anti-Lebanon lies the beautiful wide valley called Bakkah, across which the high-road from Beirut to Damascus runs. This high-road, formed by a French company, is a first-rate work, and is kept in good order. The nights in Lebanon, even in the height of summer, are more than cool, and in riding through the night we did not find our greatcoats sufficient to keep us comfortable.

At the time of which I am writing cholera was in Damascus. Rumour had spoken of it for some time at Beirut; people were flocking to the mountains; all conveyance by carriages had been engaged for many days. Numbers were also rushing from Damascus. As we approached that city, caravans of people were leaving for various places in the mountains or for Beirut; dismay was plainly marked upon the countenances of most.

There is a fine view of Mount Hermon on the right hand as you descend Anti-Lebanon to Damascus, topped with snow at midsummer, and perhaps a finer one as you are leaving; but the fresh sparkling waters of the Abana, tumbling and rolling in long, large waves as they rush along by the side of the road, at times under arches formed by the overhanging branches of trees, through the interstices of which is to be seen the

rolling water glancing bright in the sunbeams, give a charm to Damascus. There are fine detached houses some little way from the city; one, a large white one looking on to the river, we particularly noticed. It belonged to a wealthy Jew, and as we passed early in the morning the windows and doors were all open, and we could see into the house. There, in a principal room, seemed to be assembled the whole family, and perhaps friends and neighbours. All were sitting motionless: it was now the house of mourning; cholera had already taken one victim. I shall probably never forget that household; calm sorrow and resignation sat on each countenance. Although they did not seem to hold conversation among themselves, one came out at once to give us some direction and information. Here let me say a word of tribute of a race but too often unjustly spoken of. When neither love nor money could procure the means of flight from Damascus, it was a Hebrew merchant who sent, in his own carriage, an Englishman and his young wife on their way to a place of safety, although he did not go himself.

CHAPTER VII.

SHEM, HAM, AND JAPHETH.

IN Syria are to be seen, in distinct groups, the descendants of the postdiluvian fathers of mankind, occupying the precise positions and showing the characteristics described briefly, but so distinctly, in the tenth chapter of Genesis. In the towns you see varied examples of the Japhethic race: the Turkoman, as a conqueror, and who has enlarged himself by conquest, sitting or resting indolently and comparatively unmoved by the stirring events of the times, until aroused by war's alarms, indolent and apparently apathetic, careless of others, bold and capable of much exertion when aroused, enduring and patient under reverses; the dark, sinister, and wily descendants of Javan, having their avocations in localities in which anything is to be made, often holding high positions, but in all cases tending to general enlargement by individual efforts to enlarge themselves. The glorious Shemite, full of noble qualities, beautiful in form, full of poetry and imagination, with inherent good taste and appreciation of the good and the beautiful, free, open-handed and generous,

courteous to strangers, lively and vivacious with his own people, but free from and incapable of vulgarity, quiet in demeanour before strangers, of innate pride, or rather a consciousness of natural superiority; not naturally a fighting race for the sake of conquest, but tenacious in the extreme to retain, and capable of exhibiting heroic courage.

Children of Ham are seen here, but not in great numbers. As a servant of servants to Shem and Japheth, the son of Canaan is happy, contented, self-important, and often a very important member of the establishment of which he may form a part, and, so far as I have seen, invariably treated with kindness. You see him at times as a kind of *major-domo* in the house of some great man or high official, dressed in a black frock-coat, with the Turkish fez, and in this guise looking ludicrous enough, but almost ordering his superiors by birth, nature, and position, as if he were their lord. In many instances the black women become perfect tyrants in the household of those who have fed and kept them all their lives, and to such an extent that the daughters of the house have had to leave their homes and turn out of doors instead of the slave. As the servant of servants to the Arab Shaykhs in the desert, he is an obedient and willing attendant, knowing and keeping his place, trusted and well cared for.

In the plains at certain seasons of the year, when the Turkomans descend from the mountains to feed their flocks, are to be seen specimens of this family of the Japhethic race with Shem's descendants, the

Arab Badaween; these latter, for the most part, are of such tribes as are engaged with their camels as carriers.

In appearance and manners there is a decided difference. The Turkoman, broad-faced, often with prominent cheekbones, broad-shouldered, and large of limb, frequently with bandy legs, of a stolid countenance, often indicative of good nature, but generally without betraying any feeling for others. These often, or generally, live in hastily constructed huts. Their sheep-dogs rush out at you as you approach, almost to the verge of assailing you. You must drive them back yourself, for the Turkoman will come out and stare at you stolidly or stupidly, or maybe in good humour, but he does not think of calling back his dogs. Pass on a few hundred yards to where a party of Badaween are seated under an awning from the midday sun, and ask for a drink of water. A dog may bark or rush out, but he is instantly recalled and rebuked; there is emulation among them who shall be the first to give you water. Mark the kind smile of welcome. By his natural courtesy, expressive countenance, and often fine features, the Shemite, long of limb and of graceful bearing, forms a strong contrast to those sons of Japheth you have just left.

These are only notes made from what I have seen in the nineteenth century; I am not stating any views or principles. The words which gave the characteristics of the people and foretold their future history and destiny were pronounced four thousand years ago:

"Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. ix. 26, 27).

PART II.

CHAPTER I.

ARABIA.

ARABIA forms the largest part of the Semitic peninsula.

The natural boundaries of Arabia are—on the west, the Red Sea, Palestine, and Syria; on the south the Arabian Sea; on the east the Persian Gulf; and on the north-east and north the river Euphrates, extending as far north as to where the confines of Syria reach to the Euphrates.

Arabs have had from a very early period settlements beyond these natural boundaries, and have been established in every part of the Semitic peninsula, from the mountains of Armenia to the Arabian Sea, in Syria, and the country between the Euphrates and the Tigris; and at present a very large proportion of that vast district between the two rivers is occupied by Arab tribes.

A chain of mountains, at a comparatively short distance from the sea on the west, runs from Mount Amanus in the north, through Syria, Al-Hijaz, and Yaman, and prolonged along the southern coast past Aden to Oman, of which province Muscat is the capital; for the mountains in Yaman are nothing more than a

prolongation of the Lebanon, or perhaps, more precisely, the Anti-Lebanon range. Inwards from this chain or circuit of mountains lies the desert, within which again, between Al-Hijaz and Al-Hasa on the Persian Gulf, the provinces of the Najd and Jabal Shammar are situate.

The name of Arabia is said to have been derived from Arabah, a place of Tehama, a region the limits of which are differently considered by various people in Arabia. Arabah was situate between the mountains and the Red Sea. The word "Tehama" means vehement heat, and as an expression has been applied to a far greater extent of country than that around Arabah, and sometimes to denote the whole of the southern half of Arabia in opposition to the northern portion. The Arabians derive their name from Arabah. "Diverse are the opinions concerning the denomination of the Arabs, but the most certain of all is that which draws it from Arabah, which is part of the region of Tehama, which their father Ismail afterwards inhabited." *

From Arabah the whole peninsula of the Arabs was called Arabia, and the people acquired the name of Arabs. Aram and the Land of Uz were probably the names given to the two earliest divisions of the whole peninsula—Aram to Syria, and the Land of Uz to the rest of the peninsula, or perhaps, excluding the deserts, to the habitable parts thereof.

Al-Hijaz and Al-Yaman were names anciently used to denote two separate countries and kingdoms in the southern portion of the peninsula of the Arabs. These

* "Notæ Spec. Hist. Arab.," Pocock.

two countries may be more definitely defined as lying between the deserts and the Red Sea; but in early days I think the whole country lying between the Red Sea and the Persian Gulf was divided into two parts, called Al-Hijaz and Al-Yaman—the former in the north, and the latter in the south. Afterwards this portion of the peninsula of the Arabs became divided into several provinces, under the names of Al-Hijaz, Najd including the regions and districts of Khaibar, Kasym Yamamah, etc., and Jabal Shammar, Yaman, Kahtan, Najran, Hadramaut, Shihir, Oman, and the lesser provinces, now included in Oman, Bahrein, and Al-Hasa on the Persian Gulf.

The inhabitants were Semitic with very few exceptions, such as the Canaanitish families who had seized upon part of Aram and Palestine. Such foreign elements are not reckoned by the Arabs to have any part in them, and were principally families passing through this land, and, if settled, seemed to have been expelled at an early period. Aram peopled the north and gave his name to the country now known as Syria. The remaining portion of the peninsula was peopled by Uz (written Auz in Arabic), the son of Aram, the son of Shem, by families of Arphaxad and Lud, sons of Shem, and by one of the sons of Eber. Elam and Asshur were settled on the banks of the Tigris, in the south and north respectively.

It is probable that Aram, with his family or posterity, proceeded along the left bank of the Euphrates, which river they would cross at or near Birijek, to pass into and

settle in Syria, on the west side of the desert, and which country has gone by his name, Aram.

From Uz or Auz came Ad and the Adites, which people spread themselves abroad shortly after the Flood, over the southern half of the Arabian peninsula, as did also Thamud and the Thamudites. Thamud was the son of Gether, the son of Aram. Ad and the Adites would appear to have spread over the more southern districts, including Hadramaut, and to Aden, while Thamud occupied the more northern portion of the Land of Uz. A family from Lud proceeded to the neighbourhood of what was afterwards named Sanaa in Yaman; and about the same time, or shortly afterwards, Joktan, the son of Eber, penetrated into Arabia, whose descendants were contemporary for a considerable period with the other Semitic families in the peninsula of the Arabs.

Arphaxad, the grandfather of Eber, was in Ur of the Chaldees, and from Peleg, the other son of Eber, some time later, came Abram, who when called to leave the land of his nativity for Canaan, I have no doubt, proceeded also up the course of Euphrates and crossed at Birijek—for it is not consistent to suppose he travelled straight across the desert—and stopped at Haran, which I consider to have been the Hauroun, near Damascus, until the death of his father, when he entered the Land of Canaan.

The Arabians, although of Semitic race, were of three kinds: the old or lost Arabians, the indigenous Arabians, and the instituted Arabians.

There were several families or tribes of the old or

lost Arabians. The names of the principal families which have come down to us are those of Ad, Thamud, Tasm, and Jadis. They were called old or lost Arabians, because they perished or were exterminated, any small remnants becoming absorbed among the indigenous Arabians.

The indigenous Arabians were those descended from Joktan, the son of Eber.

The instituted Arabs were those who came from Ishmael, the son of Abraham, or from the union of Ishmael with the Jorhamites, who were the indigenous or Joktanic Arabs in Hijaz, and were so called because the Arabs say that as Ishmael by birth was a Hebrew and adopted the language, customs, and manners of the indigenous Arabs, he became instituted.

It is to be noticed that the old or lost Arabians were of the same race and of identical origin with the original Semitic inhabitants of Aram or Syria; that the indigenous Arabs were not only of the same race, but were also of the same family, as the children of Israel, both having sprung from one common ancestor, Eber, through his two sons Joktan and Peleg; and the instituted Arabs were either direct from Abraham, or were formed by the ingrafting of the stock of Abraham upon the collateral line with his own from Eber, who "was the father of all the children of Eber."

Arabian history is divided into two epochs—that which was before the time of Mohammed, and that from him until now, which has been called "times of ignorance" and the "times of Islam." But that the times

before Mohammed were not those of ignorance is well ascertained. Dr. Pocock, in his "Spec. Hist. Arab.,"* says, "But the state of the Arabs in the *times of ignorance* was celebrated by strength and power." A recent writer, Dr. Emanuel Deutsch, in speaking of the Arabic language, says, "This language must have an age equal at least to that of the other two sister dialects (Hebrew and Aramaic)." There are phenomena in it which prove its early and most independent existence (with reference to other Semitic dialects); and, further, in the earliest historical times the Arabs had great renown for wisdom, which we should now call literary proficiency. "Two things," says the same author, "must be borne in mind to explain how little or nothing should have survived of that literature which certainly must have been prodigal among them (the Arabs), viz. that it was oral, and that it was in verse, or at least rhythmical sayings and poems of which a vague Arabic tradition still speaks; and Mohammed, for reasons of his own, discouraged, nay condemned poetry, the sole vehicle of all science, all tradition, all religion before him, in *the times of ignorance;*" and further, says the same author, "The last century before Mohammed has left us a few traces of pre-Islamic literature. It embraced wellnigh all the branches of human knowledge and research."

Of the Old or Lost Arabians.

The Adites came from Ad, the son of Uz or Auz, the son of Aram, the son of Shem. They were a very warlike and mighty people, and left behind many monu-

* Page 3.

ments of their power. Sheddad, the son of Ad, was their first king, and was succeeded by many of his posterity.

The Adites would seem to have been the most powerful of all the surrounding nations. Tradition speaks of their conquests; their armies were composed of immense numbers of horsemen, clothed in shirts of mail. They inhabited Al-Ahkaf, a region in Hadramaut, lying between Yaman and Oman. Their conquests, it is said, extended over almost the whole of the southern half of the peninsula. This proud, haughty, and rebellious people speedily forgetting their allegiance to the Almighty, and turning away from His worship, the prophet Hud, supposed by some to have been the same as Eber, was sent by Jehovah to reclaim them; refusing for the most part to listen to the warnings of the prophet, they were destroyed by a storm and an irruption of sand which lasted eight nights and seven days, and which destroyed them and overwhelmed their cities, with the exception of a small believing remnant which had followed Hud to a place of safety. "Al-Ahkaf" means tortuous or winding sands, a name given to the region probably to mark the event in history. This catastrophe devastated a country which, it must be presumed, was formerly rich and fertile, burying vestiges of the past, and not improbably concealing treasure for the future.

THAMUD.

Thamud was the son of Gether, the son of Aram, son of Shem. The Thamudites were called the people

of Saleh, because that patriarch * was sent to invite them to return to the worship of the one true, only God. A few listened to the admonition and were saved; the rest, requiring a sign, were destroyed by a direct judgment from heaven.

The people of Thamud were located in the region about Hejr, lying between Hijaz, Najd, and Syria, to the east and north of Madina, formerly Yatribah, and on the western confines of Najd—a very important position; a junction of several routes to Syria, the Euphrates, Najd from Mekka, and in going south from the Euphrates and Syria to Yaman. Certain of the Thamudites who dwelt in Yaman were expelled by Hamyar. It is probable that the Thamudites were settled throughout the whole extent of the peninsula, from the Lower Euphrates to the Mount Sinai peninsula, north of the Adites, but not perhaps at one and the same time. It is said they lived in houses cut out of the rocks. Mr. Lewis Burckhardt records that on the west side of Hejr some low mountains bound the plain, in which are large caves, or habitations, cut out of the rock, with sculptured figures of men and various animals, and small pillars on both sides of the entrance, and that the Badaween say numerous inscriptions are over the doors.† Similar habitations are found in the Najd and in the Sinai district.

* Bochart and others think Phaleg and not Saleh.

† See "Travels in Arabia," Appendix, page 457, by J. Lewis Burckhardt.

The Tribes Tasm and Jadis.

Both of these tribes utterly perished. A law of so intolerant a nature was instituted by the ruler of the Tasm (in whom was vested the government of both peoples) against the Jadis, that the latter rose against the Tasm on the occasion of a festival, and put the greater part of the Tasm to the sword. The aid of the reigning Tobaa of Yaman was sought by the ruler of the Tasm, which was obtained, and the Jadis were exterminated by an unconditional slaughter, since which time the memory of both has passed away. These peoples seem to have been smaller tribes located in or near Yaman, and to have been subject to the Hamyarite dynasty of Yaman.

Of the Amalekites.

The Arab historian, Abulfeda, says the Amalekites were the descendants of Amalek, the son of Lud, the son of Shem. After the confusion of tongues they dwelt at Sanaa, in the dominion of Yaman, from whence they transferred their settlement to Mekka, and exterminated by a total slaughter those nations which had provoked them to war. A certain part of the Amalekites settled in Syria. These are those whom Moses fought against, and under him Joshua. From these the Pharaohs of Egypt had their origin; also from these some possessed Yatribah and Khaibar and the neighbouring region of that country. And another author says that Moses sent

an army against the Amalekites who dwelt in Khaibar, Yatribah, and in other places of Hijaz, and commanded that the Amalekites should be utterly destroyed. Moses may have been a clerical error; for in the margin of the manuscript is written "not Moses, but in fact Samuel." *

There can be no doubt these are the Amalekites who attacked the children of Israel on their way from Egypt to Canaan, who were overcome by Joshua *in person under the direction of Moses*, and against whom unremitting war was to be waged, generation after generation, by the divine command, whose final doom was pronounced by Balaam, and the same to whom reference is made in Genesis xiv. in the time of Abraham and Chederlaomer, and not the descendants of Amalek, the grandson of Esau.

Amalek, their ancestor, being the son of Lud and grandson of Shem, was one generation nearer to Shem than the Adites, and two nearer than the Joktanic Arabs, and having apparently preceded the Adites and Joktanic Arabs in the occupation of the peninsula of the Arabs, by their early occupation of Sanaa in Yaman, would fully account for the expression of Balaam in his parable, when he says, "Amalek was the first of the nations."

The Amalekites were smitten by Moses and Joshua in Rephidim (Exodus xvii.: "Then came Amalek, and fought with Israel in Rephidim"), and this battle took place, I expect, after the death of Miriam in Kadesh,

* "Excerpta ex Abulfeda," by I. Silvestre de Sacy.

and not immediately after the exodus from Egypt, probably just before the death of Aaron at Mount Hor, and perhaps after Edom had refused the Israelites a passage through his country.

Saul, by direction given by Samuel the seer, "smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt," which district, wherever it may have been, is apparently the same as that inhabited by the sons of Ishmael; and the rest of the Amalekites who had escaped were smitten in Mount Seir by the sons of Simeon in the days of Hezekiah.*

We must consider that there were at least two places called Havilah, the one mentioned in Genesis ii., encompassed by the river Pison, as different and far removed from the other, which probably had its name from Havilah, one of the sons of Joktan. The former presumedly situate between the Caspian and the Black Seas, and celebrated for its gold, from which may have been derived the legend of the Golden Fleece. (The tradition of the *good* gold of that district may have been carried to Greece by the Phœnician colonists.) For the second Havilah we should look, I think, to the east of Shur, and probably also considerably south, which might also be inferred from the expression "from Havilah to Shur as thou goest towards Assyria," if Shur be regarded as a landmark on the way from one country to the other, unless indeed the description has reference only to Shur as being on the way from Egypt to Assyria. The sacred history does not state how long Saul was

* 1 Chron. iv. 43.

absent on his expedition, nor where Havilah was; it is possible Saul did not smite the Amalekites in one place only, but probably in several places between the two given points.

The Arab version would imply several places between Hijaz and Syria.

The Amalekites were probably expelled from Mekka and the neighbourhood by Jorham, and, proceeding north through Hijaz, left settlements in different districts. Some settled in Syria, says Abulfeda—the country of the Amalekites is mentioned in Scripture in the days of Abraham and of Chederlaomer (in the south of Syria or north of Hijaz)*—others proceeding into Egypt, there founded the dynasty of the Pharaohs. The order of succession of events is very correct and in accordance with chronology. The Amalekites seize upon Mekka and slaughter the former inhabitants, and then are expelled by the grandson of Eber. Besides the tribes already mentioned, a former Jorham tribe (not to be mistaken for that in Hijaz, which people settled there under Jorham, the son of Joktan), and those of Amtem, Hâshem, Abyl, and Bar, are mentioned as having been in Arabia. Of this Jorham tribe nothing further need be said than that the Arabs say they were descendants of Ad, that they utterly perished, and their memory was obliterated.

Nothing is known of the others; it is not even said, so far as I am aware, that they were of Semitic origin, and it is possible they may have been families of Ham's

* Gen. xiv. 7.

posterity on their way to Africa. I have met with some ground for supposition that the people called Bar did proceed to that continent, or were driven there from Arabia.

Ad, Thamud, Tasm, Jadis, and the Amalekites are accounted for, and the former Jorham. It is, I think, very probable that the other peoples may have been those spoken of in the history of the Amalekites; that they were in the country of Mekka (Hijaz) at the time of the invasion of the Amalekites, after they had left Sanaa, and were those who provoked the Amalekites to war, and were utterly exterminated, with perhaps the exception of some from Bar, who may have escaped into Africa.

Of these former Arabian families, Ad and Thamud may be considered lost and not destroyed; for there is sufficient reason for the supposition that a believing remnant from these two great peoples became absorbed among the Joktanic Arabs. I expect that the Adites were the principal nation in Arabia until their overthrow, when the power and consequence of the Joktanic Arabs became greatly increased.

Of the Joktanic Arabs.

Two kingdoms were established by the Joktanic Arabs. It is said that Kahtan of the Arabs, the same with Joktan of Scripture, the son of Eber, the son of Salah, the son of Arphaxad, the son of Shem, the son of Noah, himself first wore the diadem in Yaman. One

of his sons, Yaarab or Jareb, succeeded him in Yaman, while Jorham, another son, founded a dynasty in Hijaz.

It will be seen by reference to Genesis x. that Joktan had thirteen sons, whereas certain Arab authors state he had thirty-one sons, born of one mother, but that the rest set out from Arabia and occupied regions in India.

Without attempting to account for the discrepancy between the two accounts of the number of Joktan's sons, and that Yaarab and Jorham are not among those names mentioned in sacred history, there are certain things well worthy of remark. The thirty-one sons may have been a clerical error in transcribing manuscripts in later days, or one that may have very easily occurred by oral tradition. Hazarmaveth, the name of one of Joktan's sons given in Genesis x. and Chronicles, has been identified, says Dean Alford, with Hadramaut, a province situate between Yaman and Oman, forming part of Yaman in the larger acceptance of the term, and the region occupied by the Adites. Sanaa, the capital of Yaman, a very ancient city, was in former times called Azal, and Uzal was the name of one of the sons of Joktan given in Genesis x. *Jerah* was the name of another son, and Yaarab, the son of Joktan, who succeeded his father in Yaman, was also called Jareb. Jareb or Yaarab was the father of the Arabs in Yaman, and called the father of Arabic, because he was the first who changed his dialect from primitive Hebrew or Syriac, or the original Semitic language; it is possible at that time his name was changed from Jareb to

Yaarab, and if the same with Jerah in Genesis x., that in the change of dialect which took place in the days of Yaarab the final H became a B. And might not Jorham, or as some would write it Djorham, the son of Joktan, who founded the dynasty in Hijaz, be the same, in the new or Arabic dialect of his brother Yaarab, as Hadoram* in the primitive Hebrew or original Semitic tongue, who was one of the sons of Joktan mentioned in Genesis x.?

And I think it is quite possible that Havilah and the other names in Genesis may be yet identified with names in Arabia. Havilah in the Scriptures is a landmark in history and geography, as Hejr (حجر) is in Arabic history.

It must be borne in mind that the Joktanic Arabs were not merely the successors to the lost tribes of Arabians, but were also their contemporaries; their importance increased (without doubt) after the others had been swept away. The kings of Yaman held sway over Yaman in its greatest extent, and continued, almost without interruption, until the time of Mohammed.

After the Joktanic rule had been established in Yaman and Hijaz by Yaarab and Jorham, and maintained for some descents, a third Semitic and kindred element is brought into Arabian history by Ishmael, the son of Abraham and Hagar, who became connected and naturalized with the Jorhamites. This forms a very important epoch in the history of the Arabs. There

* Compare 2 Sam. viii. 10 with 1 Chron. xviii. 10, where the son of Toi or Tou is called in Samuel Joram, and in Chronicles Hadoram.

can be but little doubt this event has been the cause of their wonderful history and uninterrupted possession of this country; there are even some among Arab authors who assert that there are now no other than Ishmaelitish Arabs to be found.

But, according to the generally received opinion, the Arabs trace a twofold origin from Joktan and Adnan, the descendant of Ismail. This is the accepted opinion among historians: from Joktan are descended the pure, *genuine* Arabs (العرب العاربة); from Adnan the instituted or made Arabs (العرب المستعربة). The Arabs trace their descent up to Adnân instead of to Ismail, because up to Adnan there is an uninterrupted line of ascent; whereas there is some controversy concerning those who come in succession between Ismail and Adnan, all not being agreed as to the exact number of descents, and some maintaining that certain names were replications. But there are some who hold that the descendants from both Joktan and Ismail are instituted Arabs, with this difference, that they call those from Joktan المتعربة (Mota-Arabs); those from Adnan, as further removed, المستعربة (Most-Arabs); and reckon neither one nor the other as pure Arabs. They consider the pure Arabs to have been those only of Ad, Thamud, Tasm, Jadis, and Jorham, with the addition of three other tribes, Amalek, Amtem, and Hashem, and some say Abyl and Bar, of which tribes mention has been made. But Dr. Pocock

expects that this is an error made by a scribe. These tribes perished, except certain remains mixed up with the remaining or existing tribes, and it is supposed that there are not any who can be reckoned by the name of pure Arabs. There are some who reckon Kahtan himself, whom the Arabs place as the father of their principal tribes, to have been of the posterity of Ismail, and that there are not any other than Ismailitish Arabs to be found now, by which very same name they are spoken of by the Chaldean and Arab paraphrasers, Genesis xxxvii. But, as has been said before, the general opinion, which Dr. Pocock seems to follow, is that the Arabs who remain are of a double origin—that it is conceded that those from Kahtan are pure, and those from Ismail *Most-*, or instituted Arabs. This reason is assigned for the name, because their father Ismail in origin and by language was not Arab, but Hebrew; after he had contracted a relationship with the Jorhamites, he accustomed himself to their dialect, manner, and institution of life, and his descendants grew together with them, *i.e.* the Jorhamites, into one nation.

"Kahtan was the same as Joktan, the son of Eber. So Scholiates Epist. of Ibn Abdun, the poet: يقطان هو قحطان (Yoktan, who is Kahtan); which being allowed, R. Sadias has substituted for יקטן قحطان (Kahtan) in his Arabic version of the Pentateuch, and Georgius ibn 'al Amid al-Maka, in the first part of his history, calls Joktan the father of the Arabs." *

* Pocock's "Spec. Hist. Arabum."

Of the Joktanic Arabs in Yaman, and of Tribes and Families descended from them.

Joktan, or Kahtan, was the first of this family who reigned in Yaman, from whom descended princes, rulers, and Tobaa. This last title seems to have denoted imperial rule extending beyond the limits of the original kingdom, over smaller principalities and provinces; it is said no prince was distinguished by the title of Tobaa unless he was possessed of Saba, Hamyar, and Hadramaut. The title had its counterpart in that of Khalif.

Yaarab, or Jareb, the son of Kahtan, succeeded his father. He was called the father of Arabic, because in his time some change took place in the language — the first divergence from the primitive Hebrew or Syriac, probably the original Semitic language spoken up to that time by the Joktanic Arabs, in common with all the descendants of Shem.

Yashhab, the son of Yaarab, succeeded his father. *Abd Shems* (the servant of the sun), also surnamed Saba, succeeded his father Yashhab. It is said that all the tribes and kings of the Arabs of Yaman, trace their origin from Saba. Truly, his sons were very numerous, from among the number of which Hamyar, Kahlan, Amru, and Ashar are specially mentioned.

From Hamyar, besides the ruling families, came many families of Hamyarites, which soon became so well established that the term Hamyarite was used to

express generally the Arabs of Yaman, the dialect, and most things in Yaman.

A certain Hamyarite, Kodâah by name, was the father of many Hamyaritic tribes, but which were called after his name, Kodâah. From these came—(1.) Kalb, and from him the Banu Kalb, his sons, who afterwards migrated to and occupied Dumat al-Jandal, Tabuk, and the furthest boundaries of Syria Damascus. (2.) Bahra. (3.) Jahainah, which was a great tribe, and subdivided into several tributary families. This people dwelt in the eastern parts of Hijaz, near the sea-coast at Jeddah. "Among the Jahainahites truth is spoken" * was a proverb in frequent use among the Arabs. (4.) Baly. (5.) Tanuk, which tribe was ennobled by having given birth to the celebrated poet Abul'ola almoari. (6.) Salih and Banu Salih, which people migrated from Yaman, and settled in Syria, but when conquered and dispossessed by the kings of Ghassan (Arabs), dwelt in the neighbouring desert. (7.) Banu Adhrah. (8.) Banu Nahd. (9.) Shaaban.

The Posterity of Kahlan, the Son of Abd Shems.

Among the different tribes from Kahlan, seven are to be mentioned: (1.) Al-Azd. (2.) Tay. (3.) Madhej. (4.) Hamdan. (5.) Kendah. (6.) Morad. (7.) Anmar. These separate tribes contained various families.

i. The chief families from the tribe Azd were—(1.) Gassan, who dispossessed Banu Salih, and reigned

* Literally, "With the Jahainah report is positive knowledge."

in Syria Damascus in their stead. (2.) Al-Aus. (3.) Al-Khazaraj, who dwelt at Yathirah (Madina), from which tribe it is said were those who assisted Mohammed in his flight. (4.) Khozaah; which tribe, having been obliged to depart from Yaman on account of the inundation of Arem, betook themselves to the valley of Marrah, near Mekka, and held the chief power and custody of the keys of the Kaaba, until at length a certain Abu Gahshan, when drunk, sold them to Kosaih, of the Koraish tribe. (5.) Barek, which people derived their name from the place near which they settled. (6.) Daus, who occupied a kingdom on the confines of Erack. (7.) Atik. (8.) Gafek. Also Banu'l-Jalandah, who were kings of Oman, each one of whom was styled Al-Jalandah.

Of the Tay Tribe.

ii. Tay or Tai, the same as Odad, was the son of Zeid, the son of Kahlan, and ancestor of all the families of Tay.

The Tay, formerly settled in Yaman, were obliged to seek fresh settlements on account of the great inundation of Arem, and settled in Najd (a province of Hijaz), near the mountains Aja and Salma, and which in consequence are called the Tay Mountains. The families of the Tay were—(1.) Jadilah. (2.) Nabhan. (3.) Baulan. (4.) Salaman: from the Salaman came Banu Bahtar. (5.) Hana: from Hana came Aiyas, the son of Kabisah, who, after the Christian era, succeeded Noaman in the kingdom of Hira. (6.) Sodus,

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which is a distinct family from that Sodus which came from the posterity of Rabiah, and, according to Al-Jauhari, is also distinguished from the family of Shaiban. (7.) Banu Thal, or Thoal, are reckoned as descendants from Sodus: the sons of Thal, or Thoal, who (says Al-Jauhari) was the father of a tribe among the Tay, from which was Amru ibn al-Masihy, who was most skilful in the use of the bow.

Hatem brought renown to the Tay, celebrated in song among the Arabs as the most generous of men, to such an extent, that when they wish to mark a man of distinguished beneficence, they say, "Liberal as Hatem."

iii. There were many families derived from Madhej, from among these (1.) Khawlan. (2.) Janb. (3.) Aud. (4.) Banu Saad. It would appear that Saad during his lifetime had a band of three hundred men, descended from him, who followed him on horseback; he called these his own begotten to keep off the glance of the envious eye; they were known by the name of "Saad al-Ashirah," the Saad family. From these came Jafy and Zabaid (Al-Matanabhi, the celebrated poet, was a descendant of Jafy). (5.) Al-Nakhaa. (6.) Ans.

iv. Hamdan: the tribes from Hamdan were celebrated both before and after the time of Mohammed.

v. Kendah was the name given to Thaur because he repudiated or disowned his ancestors: *quod Patris erga se beneficentiam inficiatus est.* From Kendah were derived the following families: Sakasek and Sakun.

vi. The descendants of Morad were settled in the mountains of Yaman, near Zabid.

vii. From Anmar were two families, Bajilah and Khathaam. From the Bajilah family was descended a certain Jarir, one of the companions of Mohammed, who was called Joseph on account of his wonderful beauty, and perhaps also from his excellence; for a poet has said—

> "If it were not for Jarir, Bajilah would perish.
> How good a boy! how bad a tribe!"

Concerning these two tribes, Bajilah and Khathaam, it is doubted now if they were by origin from Yaman, or whether they came from Maad and settled in Yaman.

These are the principal families descended from Kahlan, the son of Abd Shems, surnamed Saba.

Amru and Ashaar, sons of Abd Shems.

The tribes derived from Amru, the son of Saba, were—(1.) Lakhem, from whom came Mumdur, that celebrated family of kings of Hira, and also Banu'l-Dar, whose father, Abdu'l-Dar, derived his name from the Arab idol Dar. (2.) Jotham, but which tribe Al-Jauhari and others reckon as from Maad, and not of Yaman, and which was settled in the mountains of Hesmai. Jotham, however, had two sons, Josham and Joram, who were the ancestors of all the Jothamites.

From Ashaar, the son of Saba, came Banu'l-Ashaar, and called Al-Ashaaraiween. Al-Jauhari places Ashaar as the son of Saba, the son of Yashhab, but Al-Firauzabad states he was Nabt, a son of Od, and was called Ashaar because he was hairy when he was born.

The Banu Ameleh are also accounted of the pos-

terity of Ameleh, a son of Saba, and are one of those eight tribes which departed from Yaman, on account of the inundation of Arem, for Syria Damascus, and settled near Damascus in a mountain called by them Mount Ameleh. Concerning the people of Ameleh, Al-Jauhari informs us that they were truly Yamanites of the posterity of Saba, but maintains—and so does certainly Al-Firauzabad—that they had their origin from Kosed.

OF THE KINGS AND TOBAA OF YAMAN.

1. Kahtan, that is Joktan, the son of Eber, was the first who reigned in Yaman and assumed the diadem.

2. Yaarab, the son of Joktan, succeeded his father. Yaarab was the first who spoke Arabic—in his time a dialect diverging from the former mother Semitic tongue had its origin.

3. Yashhab succeeded his father Yaarab.

4. Abd Shems (servant of the sun), son of Yashhab, succeeded his father; he was surnamed Saba. He was a powerful prince, successful in war, and built that celebrated reservoir in the neighbourhood of Saba, or Mareb, which city he also built. As it would appear the former name of the city was Mareb, it is possible Abd Shems may have added to the city, for the name seems to have been changed from Mareb to Madinah Saba, the city of Saba.

Some maintain that Mareb was the name of the citadel, and Saba the name of the city; others that Mareb was the surname of a king who reigned in Yaman.

5. Hamyar, the son of Abd Shems, succeeded his father. He was so named because he generally appeared in red clothes. He drove out Thamud from Yaman into Hijaz; and Al-Jannabi and Ahmed, the son of Joseph, relate that he was the first of the *Hamyaritic* kings who placed a diadem of gold upon his head.

6. Wayel, the son of Hamyar, succeeded, so relates Abulfeda; but some maintain that Kahlan succeeded to his brother Hamyar, and for Wayel have Wathel.

7. Al-Saksak succeeded his father Wayel. Al-Jauhari calls Saksak the son of *Wayel.*

8. Yaafar succeeded his father Saksak.

9. Thu Ryash, or Dhu Riyash, whose name was Aamer, was of the posterity Aufaus, a son of Hamyar.

10. Al-Naman, or Al Noaman, the son of Yaafar, called Al-Maafer, who having collected forces, put Aamer to flight and took the kingdom.

11. Asmah, the son of Noaman, succeeded his father.

12. Shaddad, the son of Ad, the son of Al-Matatah, a son of Saba (Abd Shems). He extended his relations or conquests to the remote west, and left many remains of his power.

13. Lakman, the brother of Shaddad, succeeded to the throne. But Al-Jannabi has placed Morthed (who was surnamed Thu Aud) after Shaddad (whom Al-Firauzabad relates reigned six hundred years), then Amru, the son of Morthed.

14. Then Sadad succeeded his brother (Lakman).

15. Al-Hareth, the son of Thu Sadad, succeeded, who was called Al-Hareth al-Rayesh, *i.e.* "Al-Hareth of

the feathers or plume," because he enriched the people of Yaman by the spoils he brought back, feathers by metaphor denoting wealth. This is he who was styled the first Tobaa.

16. Thu'l or Dhu'l Karnaim Assaab, the son of Al-Rayesh, succeeded. He was that *two-horned one* mentioned in Alkoran; not Alexander of Macedon, as they believe who follow the opinion of Ebn Abbas.

17. Thul or Dhu'l Manar Abrahah succeeded his father Dhu'l-Karnain, so named because he first put up beacons in the way, when he invaded an enemy's country, as directing posts, at intervals on the road to be retraced.

Probably he was the first of the Hamyaritic kings who resorted to such a practice; for such, it is presumed, were among the number of great works performed by the Adites, the lost Arabians, if not certainly for the direction of armies, for the guiding of travellers.*

18. Afriks, or Afrikus, the son of Abrahah, succeeded, from whom Africa was named, as narrated by Al-Jannabi, by Ahmed the son of Joseph, and by the teaching of Ibn Ibdun; and the Bar-Bar, the remains of the people driven by Joshua out of Palestine, Egypt, etc., were transported into those settlements they now occupy.†

By this, I think, is intended the Bar-Bar, who were driven out of Palestine by Joshua, and were subse-

* See note in "Excerpta ex Abulfeda," by Silvestre de Sacy.

† Pocock, "Spec. Hist. Arab."

quently transported by Afriks, possibly and probably, to the north coast of Africa; and this event may have caused his name to have been given to that continent, or perhaps, in the first instance, to a small portion of it, such as the Romans called "Africa Propria." It is possible the old lost tribe of Bar may have preceded the Bar-Bar in Africa, unless indeed they were one and the same people, which, upon being driven out of Southern Arabia, may have settled in Palestine. From these may have come the Berbers in Northern Africa.

19. Thu'l-Athaar Amru, or Dhu'l-Adhaar Amru, brother of Afriks, succeeded. He was surnamed "the lord of Terrors, or of dreadful things," because a certain race of monstrous men, or (as others say) of monkeys or of satyrs, invaded Yaman, against which he (Thu'l Athaar Amru) waged war. These being seen then for the first time caused terror and dismay.

20. Sharhabil was of the posterity of Saksak, the seventh king of Yaman, whom the Hamyarites set up when Dhu'l-Adhaar was driven from the kingdom.

21. Al-Hodhâd succeeded his father Sharhabil.

22. Balkis, a daughter of Hodhâd, is reported to have reigned twenty years, and the Arabs consider her to have been that Queen of Saba who visited Solomon and was married to him.

23. Nashar al-Neam, "the scatterer of benefits," so called on account of his eminent liberality. With some his name was Malek. He appears to have been the son of Sharhabil. Malek, when he had lost his army which he had led to the west, and which was

overwhelmed by the sand, caused a statue constructed of brass to be erected; on the breast of which he took care to have these words engraved in antique characters:—

"*There is no access behind me:*
Nothing beyond.
THE SON OF SHARHABIL."

24. Shamar or Shamar Yaraash—that is, "Shamar the Trembling"—so called from tremor which had taken possession of him, succeeded Nashar, whose son he is supposed to have been, but according to others the son of Afriks. They say Samarkand derived its name from him.

25. Abu Malek, the son of Shamar, succeeded his father.

26. Amran, the son of Amar, of the posterity of Kahlan, was the twenty-sixth king; then the empire was transferred from the descendants of Hamyar to the posterity of his brother Kahlan. This was that Amran the soothsayer.

27. Amru bin Amar succeeded his brother Amran the soothsayer. He was surnamed Mazikia, "the tearer," because he tore in twain in the evening the garments he had worn by day, disdaining to either wear them again himself, or to permit that they should be put on by others.

28. Al-Akran succeeded, who was the son of Abimalek. (If the same as Abu Malek (25) the kingdom was restored to the line of Hamyar.)

29. Thu'l or Dhu'l Habshân, the son of Akran, suc-

ceeded his father; and this is he who, as they relate, destroyed Tasm and Jadis.

The destruction of these two tribes has been narrated before.

30. Tobbaa, who succeeded, was the son of Al-Akran (Thu'l Habshân's brother).

31. Kalaikarb, or, according to Al-Jannabi and Ahmed ibn Yusef, Molaik Yakrah, was the son of Tobbaa.

32. Abu Karb Asaad, who was called Al-Awsat Tobbaa, the middle Tobbaa, of whom mention is made in Alkoran, succeeded. They relate that he flourished seven hundred years before Mohammed, and was the first who enclosed the Kaaba with a curtain. He introduced the ordeal by fire, which in doubtful matters they consulted: him who pretended that which was false, it (the fire) was accustomed to consume; him who spoke truth, it left untouched. The Hamyarites were converted from the worship of idols to Judaism, and this was the origin of Judaism among the Arabs of Yaman. He was killed by his own relations.

33. Hassân succeeded his brother Tobbaa. He was cut off in the midst of his days, with those who had killed his father; he himself was killed by a brother.

34. Amru, the son of Tobbaa, succeeded. He had the surname of Thu'l-Awâd, or "the lord of wood," because, suffering from an incurable disease, he could not move without being carried in a chair.

35. Abd Kalâl, the son of Thu'l-Awâd, succeeded.

36. Tobbaa Hassan; but, according to Abulfeda,

Tobbaa, the son of Hassan, the son of Kalaikarb, called Tobbaa Alasaght, "Tobbaa the less" or younger (or perhaps the youngest).

37. Al-Hareth, the son of Amru, who embraced Judaism. It is not stated that he was the son of that Amru, surnamed "lord of the wood," and could hardly have been the son of the Amru who tore up his clothes (see No. 27).

38. Morthed, the son of Kalâl, succeeded. After him the empire of the Hamyarites was divided. Nevertheless it is related that after him reigned the following :—

39. Wakiah, the son of Morthed.

40. Abrahah, the son of Al-Sabah, who was surnamed Shaibat al-Hamed.

41. Sahban succeeded, according to Abulfeda, but in his stead Al-Jannabi and Ahmed place Ibn Dakikan, who was the possessor of that celebrated sword of Amru ibn Maad Carb, called Samsamah or Samsam, which, when afterwards it had come into the hands of the Khalif Rashid and the emperor of the Greeks had sent certain extraordinary or superior swords to him, he (the Khalif), in the presence of the ambassadors, taking Samsam in his hand, cut all the others in twain, as if they had been cabbages, without the least vestige of damage to the edge of Samsam.

42. Thu or Dhu Shanater, so called, writes Al-Firauzabad, because he had a superfluous finger; but Al-Jauhari writes that Al-Shanater, as spoken by the Arabs of Yaman, meant earrings or pendants, and hence the surname of this king, whose name was Lakhtiah. A

most impure man; but I conjecture the shameful character of the man is expressed in the surname Shanater.

43. Thu or Dhu Nowâs, so called from his long curling hair, which hung down his back. With others his name was Yusef. He threw all who refused to openly profess Judaism into a kindled pit of fire (a burning fiery furnace), and whence his name of Sahib al-Akhudud, as if he was called "the lord of the pit." He flourished seventy years before Mohammed.

44. Thu or Dhu Jadan; that is, "endowed with a pleasant voice." Abulfeda places him as the last king of the Hamyarites; their empire, according to him, had lasted 2020, but according to Al-Jannabi and Ahmed, beyond 3000 years.

The oppression of the Christians by Dhu Jadan caused the king of the Ethiopians to invade Yaman with all his forces. Dhu Jadan, reduced to extremities by the Abyssinians, putting his horse to speed, rushed into the sea and perished. Nevertheless, under him, Al-Jannabi relates, the inhabitants of Najran embraced Christianity.

Yaman was governed by four Ethiopian kings in succession. During the reign of the fourth, or at its commencement, the government was restored to the line of Hamyar.

49. Saif Ibn Di Yazan, with the forces he had sought from the Persian king Anusherwan, snatched the kingdom of his ancestors out of the hands of the Ethiopians; yet he was himself killed by Ethiopians,

with whom he was on intimate or friendly terms (or perhaps they were his slaves or house-servants).

After the death of Saif, no others ruled over Yaman than those set over it by Kefra or the Persian king, and instead of Saif, he substituted Maady Karb for his son Ahmed ibn Yusef, who had died in Persia before the forces had been obtained from Kefra. Maady Karb being killed by the Ethiopians, the kingdom passed entirely from the descendants of Saba (Abd Shems), and præfects were appointed by the Persian king. The fifth and last was Bazan, to whom the name of Mohammed was given. The government of Yaman devolved to the Mohammedans, a share of which Shahr, the son of Bazan, accepted from Mohammed.*

Of the Joktanic Arabs in Hijaz.

The Dynasty of Jorham.

While Yaarab, the son of Joktan, or Kahtan, succeeded his father and reigned in Yaman, Jorham, his brother, founded a dynasty in Hijaz.

Kings of the Line of Jorham in Hijaz.

1. Jorham, son of Joktan.
2. Abd Yalik, son of Jorham.
3. Jorsham, son of Abd Yalik.
4. Abd al-Madan, (Abd'ol-Madan), son of Jorsham.
5. Nogailah, or Nokailah, or Nofailah, son of Abd al-Modan.

* Pocock's "Spec. Hist. Arabum."

6. Abd Almasih (Abd'ol-Masih), son of Nogailah.
7. Modâd, son of Abd Almasih.
8. Amru, son of Modâd.
9. Alhareth (al-Hareth), his brother.
10. Amru, son of Alhareth.
11. Bashar, his brother.
12. Modâd, son of Amru (8), son of Modâd (7); when they relate Ismail married the daughter of Modâd.

After the reigns of twelve kings, but of a period only of ten descents from Joktan, the rule of Jorhamite princes was brought to an end by the introduction of another but kindred Semitic element, namely, Ismail, the son of Abraham and Hagar, when the kingly rule seems to have ceased, and a patriarchal government to have been set up.

Of the Most-Arabs, or Instituted Arabs.

The instituted Arabs are the descendants of Ismail, and so called because the Arabs say their father Ismail by origin and language was not Arab, but Hebrew; that after he had contracted the relationship with the Jorhamites, he adopted their names, dialect, and institutions, and those which sprung from him grew, together with the Jorhamites, into one nation. But there seems to have been some difference of opinion among historians as to how the government of the country was carried on, and by which of the two families. Some say the Jorhamites were the princes for secular affairs, and the descendants of Ismail were guardians of the

temple, and had charge of religious matters; others say Kidar, Ismail's son, was crowned by his mother's brethren, and that the Jorhamites submitted to his rule, and that the custody of the temple remained in the hands of the Ismailites, until the days of Nabet, the grandson of Kidar, and then reverted to the Jorhamites; but it would appear from Al-Jannabi, as quoted by Dr. Pocock, that the Jorhamites were driven from their country by the posterity of Ismail, and betook themselves to Jahaniah, where, after varied fortunes, they were overwhelmed by a deluge and were destroyed. Jahaniah was that descendant of Hamyar who left Yaman with his tribe, and settled on the sea-coast near Jeddah. If this version be correct, and the Jorhamites as a body were driven out, the Ismailites might be said to have superseded them, rather than to have become one nation with the Jorhamites.

Of the Ishmaelites.

What is said in Holy Scripture about Hagar and Ishmael.

Hagar was Sarai's handmaid, and is called an Egyptian; she was given by Sarai to Abram, to be his wife. When she fled from Sarai (which it is probable was from Mamre), she was found in the wilderness on the way to Shur, by a fountain of water. Hagar called the spring or well Beer-lahai-roi; it was situate between Kadesh and Bered. She was ordered to call

her son, who was to be born, Ishmael. Ishmael was born when Abram was eighty-six years of age. Abraham and his son Ishmael were circumcised on the same day, the father being ninety-nine, and the son thirteen years of age. After the birth of Isaac, Hagar and Ishmael were sent away by the desire of Sarah, apparently from Gerah, and they wandered in the wilderness of Beer-sheba. The affecting narrative of Hagar's despair and Ishmael's cry for water, in Genesis xxi., cannot be retouched without loss. Ishmael afterwards dwelt in the wilderness of Paran and became an archer, and his mother took him a wife out of the land of Egypt. We are also informed that Ishmael had twelve sons; the first Nebajoth, and then "Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah;" and that "they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria." In Chronicles Hadar is called Hadad. Ishmael also had a daughter, "the sister of Nebajoth," called Mahalath in Genesis xxviii., and Bashemath in Genesis xxxvi. There are also two other events recorded Ishmael assisting his brother Isaac to bury their father; and his death at the age of 137 years, and that he died in the presence of all his brethren, as it had been predicted he should dwell in the presence of all his brethren.

Promises of the Almighty concerning Ishmael.

(1.) To Hagar: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."

Renewed to Hagar. "For I will make of him a great nation."

(2.) To Abraham: "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

Renewed to Abraham; Ishmael is to be of a great nation, because he was Abraham's seed: "And also of the son of the bondwoman will I make a nation, because he is thy seed."

What the Arabs say of Ismail and Hagar. *

The writers of descents relate that Mohammed was descended from Ismail, the son of Ibrahim the friend of God, whom Hagar, the handmaid of Sarah his wife, bore unto him.

The most trustworthy opinion among Arab authors is, that the name of Arab and of Arabia is derived from *Arabah*, which is part of the region of Tehama, which *their father Ismail* afterwards inhabited.

The wife Ismail took from the Jorhamites bore him twelve sons, of which number was Kidar; and some assert that the crown and kingdom of the Jorhamites were given to him by his mother's brothers, she being the daughter of Modâd, the last of the Jorhamite kings.

In "Excerpta ex Abulfeda," it is related that Ibrahim set out from Syria with Ismail and his mother, and went with them to Mekka, and settled them in that

* Pocock's "Spec. Hist. Arabum."

part which is called Hijr (Mekka is evidently here used for the whole country of Hijaz), and then returned to Syria; that the Jorhamites were settled at that time in that region, and from them Ismail took a wife, by whom he had twelve sons, one of whom was Kidar; and that both Hagar and Ismail died and were buried at Hijr.

The main difference in the accounts of Hagar and Ismail given respectively by Holy Scripture and by Arab history is that with regard to Ismail's wife. In Holy Scripture we are informed his mother took a wife out of the land of Egypt; and the Arabs say he married a daughter of Modâd, the last Jorhamite prince and ruler. If the accounts cannot be reconciled, then I say at once the former must be accepted, and we must admit some error in the Arabian account—not a very great one, considering it relates to events which happened nearly two thousand years before the Christian era—and that the connection of Ismail with the Jorhamites, and the admittance of his descendants as instituted Arabs, must have had some other origin.

A second marriage has been suggested. A Jewish *tradition* mentions that Ishmael did contract a second marriage; that Abraham, his father, visited his son at least twice; that Ishmael's first wife, during her husband's absence, did not receive Abraham dutifully, or even with hospitality, but that on a subsequent visit to his son Ishmael he was well pleased with his second wife. There is just an inference in Scripture which might support, but not prove, a second marriage; it is this: Mahalath or Bashemath is not simply described as the daughter of

Ishmael, but as being also the sister to Nebajoth, as if she were own sister to Nebajoth but not full sister in blood to the other sons of Ishmael. But the Arab historians do not speak of a second marriage: they say he had twelve sons by his wife whom he took from the Jorhamites, and that one of these, from whom especially the line of descent is traced, was Kidar. There can be no doubt they refer to the same family as is recorded in Scripture; for it is not very probable that Ismail should have had two families of twelve sons in each, and that there should have also been a Kidar in each. Of course, it is possible Nebajoth and his sister may have been children of a first wife, whom his mother took from Egypt, and that the other eleven may have been by a subsequent wife.

There are three things to be considered in attempting to reconcile the two accounts:

1st. Whether it is intended that Hagar, and afterwards the wife she took for her son, were by birth and blood descendants of Misraim or Miser, the son of Ham; or whether the former is called an Egyptian in the same sense as was Moses by the daughters of Reuel, and as Jacob before him was styled a Syrian, because one had come out of Egypt and the other had lived in Syria.

2nd. Similarly, whether the expression, she (Hagar) "took him (Ishmael) a wife out of the land of Egypt," might not refer to the land of her own kindred or nation, as in the event recorded in Genesis xxiv. 4, to which attention is drawn by a marginal reference, where Abra-

ham says to his steward, Eliezer of Damascus, "But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

3rd. Whether the Land of Miser or of Misraim, translated in our authorized version of the Scriptures as Egypt, did not at some period in history include and embrace in its description a country of wider extent, and outside the limits of that known subsequently as Egypt. If such were the case, as a matter of course Mezrith, *i.e.* a woman of the land of Miser or Mitzraim, in our version Misraim, rendered as with regard to Hagar "an Egyptian," might be used to express any woman of or from such a country of a wider extent than that now known as Egypt.

Eastern geographers of a former period made Arabia Petræa belong partly to Egypt (*i.e.*, I presume, the Land of Miser), and partly to Es Sham or Syria; and when Gedor, which would appear to have been a part of the inheritance of Judah, was captured by the sons of Simeon, we are informed it was a rich pasture land; "for they of Ham had dwelt there of old."

Although there may not be any decided account, fixing the exact limits to the Land of Miser, Ham's son, *i.e.* to the country or regions which in old time were for a time possessed by Miser's actual descendants, or, more widely, by the posterity of Ham, there are certain passages which show that a very considerable amount of country was in old time occupied by Ham's posterity, which afterwards came into possession of certain Semitic families, and which eventually became part of the peninsula of the Arabs.

To give a few examples. We find from the Book of Deuteronomy that the people who occupied the country which was afterwards given as a possession to the Ammonites, the descendants of Lot, were called "Zamzummins," and in Genesis xiv. they are spoken of as "the Zuzims in Ham," giants who were destroyed by the Lord before the children of Ammon to whom the latter succeeded. In like manner were the Horims or Horites dispossessed of their land, and destroyed to make room for the children of Esau, who succeeded them. These Horites dwelt in Mount Seir, and occupied the country as far as to "El-paran, which is by the wilderness" (Genesis xiv. 6). And the Enims were formerly the inhabitants of Moab, the land afterwards given to the children of Moab, the descendants of Lot. And it is quite possible that the land occupied at one time by these various families of Ham, some of whom may have been even of the posterity of Miser, may have gone for a long period under the name of the Land of Ham, or the Land of Miser. As to this, we speak even now of the Land of Canaan, formerly possessed by the Canaanites, but which was given to, and was actually possessed by, the children of Israel for many generations. Another instance of calling a person after the former name of a country or of the former inhabitants, instead of by the name of her own people and of the name of the country then in use, is to be found when Miriam and Aaron wickedly spoke against Moses, charging him with having married an Ethiopian woman, or, as in the margin, a Cushite—at all events, I think,

charging him with folly or wickedness in marrying a woman of a forbidden country; for they could not have been ignorant of the fact that, as a Midianite, she was by blood of Semitic descent from Abraham,* but I think they chose rather to stigmatize her by calling her by the name of the people who had in old time occupied the land.

We have also heard, from the short account of the Amalekites, that as they passed up north from the neighbourhood of Sanaa, they destroyed those people who then occupied Mekka; and I think it possible that, in *old* time, the country from Yaman northwards up the coast of the Red Sea, to what is now known as Egypt, including Arabia Petræa, was considered to be the Land of Miser, and was not called Arabia until after Semitic families passed up northwards and had driven out the children of Ham, Cushites or Misraim, or perhaps both. We also learn from history that the Amalekites were in turn driven from Mekka and the neighbourhood; and that part settled in Syria, and part went into Egypt and founded the dynasty known under the name of Pharaoh. It is obvious that if such portion of the country was called the *Land of Miser*, and if Hagar and the wife she took for her son Ishmael were natives of any part of this country, they may have been called of Miser or Egypt, and yet have been by blood of Semitic or Arab race.

The name of Sarah's handmaid, Hagar as spelt in

* The Midianites, descendants from Midian, a son of Abraham and Keturah.

English, and usually pronounced with a hard G, is in Arabic هاجر *i.e.* Hájr or Hájar, and spelled with their second or soft H and J (*jeem*), very soft with the Arabians, especially so among the Badaween of the desert, by whom the purest Arabic is spoken ; but, on the other hand, the Arabic J (*jeem*), is pronounced hard in Egypt.

This name Hagar in our version of the Scriptures, but Hajar in Arabic, with a soft H and soft J, may possibly give some clue to her country and nationality, especially if the Arabic more nearly represents the original Semitic tongue or primitive Hebrew than does the Hebrew of a later period known to us. Hajar in the Arabic means *separation, desertion of country, of friends, absence;* the verb means to *leave*, to *abandon* or *desert, friends* or *country*. Hijrah has the same signification, departure from one's country. "Al hijrah," *i.e.* of Mohammed, is the departure of Mohammed from his native country, the separation from his friends—not the *flight* of Mohammed, as it is usually called, giving, as I believe, to the words Hijrah and Hajar an entirely different and false meaning. The word as written Agar in the New Testament, if the G be pronounced soft as in "gem," would appear to me to be the correct pronunciation.

On the other hand, the names of the country Hijaz, and of that district of it (Hejr) where it is related Hagar and Ismail were settled, are both spelled in Arabic with the first H, which is hard, guttural, and always aspirated,

respectively thus: حِجَاز (Hijaz) and حِجْر (Hejr), and both probably derived from the حَجَر (Hjar), a stone. Alhijaz or Hijaz is applied to Arabia Petræa, or to the country which went under that name, and to the whole of the country between Yaman and Egypt, to Mekka itself as its centre, as likewise Mekka itself, seems often to be used to express the country Hijaz. The name I consider to have been given from the rocky nature of the country, and not, as it has been supposed by some, to denote an intervening region between Tehama and Najd. In the case of Hagar's name there may have been a twofold meaning—first, separation; and, secondly, separation from her native, stony home.

The region of Hejr, where it is stated Hagar and Ismail settled, is quite a landmark or beacon in history. It is described as lying between Hijaz and Syria (here Mekkah might be placed, I think, for Hijaz). Mr. Burckhardt says it is seven days' journey to the north of Madina, near the region of Khaibar, on the borders of Kayseem (part of the Najd). It is on the route from Yaman, Mekka, and Madina to Syria, to Egypt, and to Assyria; the point, too, where the routes to Najd, the Euphrates, and the ancient Arab kingdom and settlements in Erack diverge from the Syrian route. At Hejr the ancient tribe of Thamud was settled, and here it is said their houses, cut out of the rock, are still to be seen.

Through Hejr probably passed any remains of those peoples which the Amalekites destroyed when they had

left Sanaa; through Hejr doubtless passed the Amalekites themselves on their way to Syria and Egypt from Mekka, or when they were in turn expelled from thence by the Jorhamites; and at Hejr would have been the diverging point of that constant flow of emigration of Arab tribes and families from Yaman to the more northern parts of the peninsula of the Arabs, to Syria, to Erack, and to the Euphrates.

To Hejr also came Hajar and Ismail, when driven from Abraham's tent, so the Arabs say.

Close to Hejr is another important district, called Khaibar, where, and at Yatribah (Madina) and in other places of Hijaz, dwelt a certain part of the Amalekite family—so states the Arab historian Abulfeda; and another Arab author mentioned in "Excerpta ex Abulfeda" * states that it was these Amalekites in Hijaz upon whom the Israelites made war by command of *Moses* (or Samuel, as substituted in the margin). Scripture says Saul smote the Amalekites from Havilah to Shur. Scripture also states that the people of Ishmael dwelt from Havilah to Shur; whether that includes more than his own sons and their families, I cannot say. Wherever this district may be, it is evident that the place where Saul smote the Amalekites was the same as that possessed by the families of Ishmael. It is not recorded how long Saul was absent on his expedition against the Amalekites, nor that he smote them only at one particular place, or on one day only. Arab history says the Amalekites dwelt partly in Syria, in

* By Silvestre de Sacy.

Yatribah, in Khaibar, and other adjacent regions, and that these latter were those who were smitten by the Israelites by command, as by marginal reference, "not of Moses, but of Samuel."

Arab historians state that Ismail formed an alliance with the Jorhamites, who lived in Hijaz, and became one nation with them, or probably superseded them; and Abulfeda says Ismail went to Mekka and to that part which is called Hejr, and that both he and his mother were buried at Hejr.

Can Hejr or Khaibar be identified with Havilah?

If Hejr, Khaibar, or the neighbouring regions in Hijaz be the Havilah of Scripture, the Arabian history would be very accurate in detail and substance, because those districts up to the borders of modern Egypt, which in early days may have been called the Land of Miser, were possessed by the Amalekites, and along that route they passed to Egypt, and it would define the territory afterwards held by Ishmaelites from Havilah to Shur. Now, after the expulsion of Hagar and Ishmael, he being then thirteen years of age, they are described as wandering in the wilderness of Beer-sheba—probably the same district as that to which Hagar had formerly gone when she fled from Sarah. We next hear of Ishmael dwelling in the wilderness of Paran, which I think would not have been the way to Egypt; and the next subsequent event recorded is that his mother took him a wife out of the land of *Egypt*. If by the marginal reference to Genesis xxiv. 4 we are to understand "*her own country and her kindred*," and if Hagar has been called

an Egyptian, not on account of her blood, but in the sense in which Jacob was called a Syrian and Moses an Egyptian, and if her kindred were in fact Arab by blood, and the Land of Miser included more than modern Egypt, then, in passing with her son from Beer-sheba to Paran, Hagar might be going to her kindred and the Land of Miser at the same time.

Paran, from the account of it in Deuteronomy, would appear to be east of the Sinai peninsula, the plain or open country through which the route from Madina and Hejr would pass to Palestine and Egypt, as does the Haj route to Syria at the present time.

Hagar, in Genesis xvi. and xxi. 9, is called an Egyptian, but in the Hebrew text Mitsrith or Mezrith, *i.e.* a woman of the Land of Miser. We are apt to assume that Egypt was the same then as now known to us, without considering whether the Land of Miser was not aforetime of much wider extent.

If Hagar has been called Mitsrith, an Egyptian woman, and the woman she took for her son's wife was said to be of the land of Egypt, on the ground that their country had been in old times part of the Land of Miser both Hagar and Ishmael's wife may have been of Semitic, and even of the ancient Arabian stock; likewise may they have been so if both had actually come out of Egypt as it is known to us now, if that part occupied by the Pharaohs in the time of Abraham were held by a Semitic, and perhaps even Arab, people.

The account in Genesis xxi. 21, that Ishmael dwelt in the wilderness of Paran, and his mother took him a

wife out of the land of Egypt—Mitzraim, or the Land of Miser—would hardly indicate that they went down into Egypt as it is known to us; for in journeying to Paran they would be going away from modern Egypt, Paran apparently being east of Mount Seir and east of Jordan —"*This side Jordan*," as Moses wrote when east of Jordan, for the Israelites had not crossed that river to the west.

Paran, indeed, would seem to be the northern part of the desert, which is continued south to Hejr, the northern part of Hijaz, that country of the Jorhamite Arabs to which the Arabs say Hagar and Ismail went, and a daughter of which people they say Ismail married.

With regard to the Hagarites or Hagarenes, which people are also mentioned in Holy Scripture, and by some are supposed to have been descendants of Hagar by a second or subsequent marriage with an Arab (for which assumption I know no grounds), I think with more reason they might be considered as the people or peoples of Hijaz, who may have been driven out and dispersed by the successive migrations of Arabs from the south, the dispersed of the ancient Thamud, the remnant of the peoples destroyed at Mekka by the Amalekites after they had left or had been driven from Yaman, a portion of the Amalekites themselves driven out by the Jorhamites, and even the last named, according to one version, driven out by the descendants of Ismail from Hijaz: it probably may have been the

name given to or assumed by the remnants of all these Arab families. Mention is made of the Hagarites in Scripture in the days of Saul, king of Israel, and they were then associated with the Ishmaelites, but, I think, are not to be identified with them. The Israelitish tribes of Reuben, Gad, and half the tribe of Manasses attacked them: "They made war with the Hagarites, with Jetur, and Nephish, and Nodab"—implying, I think, a *distinction* between the Hagarites and Jetur, Nephish and Nodab, and not identity; the former two names being those of two sons of Ishmael. In the eighty-third Psalm, in which reference is made to both Ishmaelites and Hagarenes, these two peoples or families are not even coupled; the text being, "The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes."

I have a strong feeling that the name of the whole country Hijaz, from Yaman to Egypt, was probably derived from Hijar, "stones," or Hajar, "a stone," and that the term Hagarites or Hagarenes expresses the amalgamated remnants of peoples who had occupied Hijaz or some portion of that country reaching from Yaman to Syria and to Egypt, including the Mount Sinai peninsula, at different periods before and up to the time of the Ishmaelites, scattered about in various districts of the desert. Whether those described in some parts of Scripture as mingled people of the desert are the same, I cannot say, but it is not improbable, and I have a strong impression that certain traces which have been found in the northern part of Hijaz, and which have

been ascribed to the Israelites or Egyptians, are really those of the ancient Thamud, and perhaps other lost Arabs. Among the Tuarick in the Sahara of Africa, it is said there was a distinct people, called Hagara, bearing some resemblance to Arabs in appearance and customs. A traveller of the name of Horneman, who was employed by the African Exploration Society, about the end of the last century, met some of this people in Fezzan, to which place, it would appear, they had gone as itinerant merchants. These may trace their origin from the Hagarenes.

There were two princes of the name of Modâd in the line of Jorham, perhaps named in memory of Almodad, an ancestor, one of the sons of Joktan mentioned in Scripture; the first Modâd was eighth in descent from Eber, the common ancestor of Jorham and of Ismail, and the second Modâd, the twelfth and last prince of the house of Jorham, was the grandson of the former Jorham, and therefore only tenth in descent from Eber, from whom Ismail was seventh, and it has struck me that it may have been a daughter of the former Modâd who was married to Ismail, not the daughter of the grandson, as is generally assumed.

In either case, the marriage of Ismail with a daughter of the ruling family would secure for Hagar and her son a favourable reception at Hejr, if the marriage took place when they were still in Paran, and a good position in either case at Hejr; and, failing male issue to the last prince of the Jorhamites, or from some

political cause, a son of Ismail and a daughter of the house of Jorham would have a very strong claim to succeed.

Some authors say that his maternal uncle crowned Kidar, the son of Ismail, and placed him on the throne.

Had Ismail married a daughter of the second Modâd, and she had a brother or brothers, by right the succession would be to one of them, and it is hardly probable, except from some extraordinary political cause, that a direct male heir to a throne should propose the election, and crown the son of a sister; but, failing male issue of the second Modâd, if Ismail had married the daughter of the first Modâd, the grandfather, possibly Kidar his son was the heir, or, if there were other claimants, it is quite consistent that the brother of Ismail's wife and great-uncle to the last Modâd should put forward or assert the claim of his sister's son.

Such, I think, may have been the events which caused the connection of Ismail with the house of Jorham, which led to the union of the two families in the first instance, and subsequently to the precedence of the former, if not the extinction of the Jorhamites.

Kidar, from whom the Arabs trace their descent, and who they say succeeded the last Modâd, was Ismail's *second* son; and it is from him, not the other sons of Ismail, that the Arabs generally, and especially those of the great desert tribes, have their origin; and if this family has not altogether superseded the other Arab families, it has certainly influenced all other branches of the Arab race.

It will not be out of place here to draw attention to the fact that Ishmael is called a son of Abraham, and twice at least in conjunction with Isaac: "The sons of Abraham, Isaac and Ishmael," and "his sons, Isaac and Ishmael, buried him;" whereas the children born to Abraham by Keturah are called children of Keturah in Genesis, and sons of Keturah in Chronicles; and to remember the prophecies concerning Ishmael, for he had a special blessing from the Almighty, namely, that he should be a great nation and numerous. But, without giving other conjectures as to how the accounts giving by Arab historians of Ismail's marriage may be reconciled with that given in Holy Scripture, we may well accept the fact that a union or connection between Ismail and the house of Jorham did take place, and that from Kidar, his son, through Adnan the Arabs trace their descent; that during the period which elapsed between Kidar and Adnân, or between the connection of Ismail with the Jorhamites, the other sons of Ismail would seem to have dispersed and taken up ground for themselves; for we read in Holy Scripture of Nebajoth and Jetur and Nephish being in more northern districts, on the confines of Syria, Moab, and Palestine, and from Arab history we learn that the Jorhamites were driven out from Hejr and their former country, to the sea-shore at Jeddah, where, after varied fortune, they perished, and thus, apparently, left the country at one time held by the Jorhamites entirely to the descendants of Kidar.

The Line of Descent from Kidar, Son of Ismail, to Adnan.

Kidar, his son Hamal, then Nabt or Nabet, then Salaman the son of Nabet, then Al-Yas the son of Al-Hamaisa, then Odad the son of Al-Yas, then Od, Ad, or Oddo, the son of Odad, then Adnan the son of Oddo. Some authors place Nabet as the son of Kidar, and others as the son of Ismail himself, and this is why the Arabs usually trace descents up to Adnan.

Line of Descent from Adnan.

Adnân had two sons, Akk and Maad. Maad had two sons, Kodaah and Nazar. Nazar had four sons: 1. Modar; 2. Aiyad; 3. Rabiah; 4. Armar. Although shown as the third, it is possible that Rabiah was the fourth, which is, I think, indicated by his name.

Aiyad was born before Modar, but from Modar came Mohammed in direct descent. Aiyad was the father of all the tribes of the Aiyadites, of the posterity of Maad (which Maad was the grandfather of Aiyad). Aiyad, with his family, left his country, Hijaz, and settled on the borders of Erack. From the Aiyadites of the line of Maad came two distinguished men—Kaad, whose extreme hospitality became a proverb, as "More bountiful than Kaad," and Koss, equally celebrated for his eloquence, which was also proverbial—"More eloquent than Koss."

Rabiah, a third son of Nazar, was surnamed ربيعة الفرس (Rabiah al-faras), *i.e.* "Rabiah of the

Horses," because he obtained the horses from his ancestors by hereditary law.

To Rabiah were born Asad and Dobiyah. From Asad was Jadailah, and from his descendants came Wayel, from whom Bekr and Taglah; from the Taglah came Kolaib, king of Bani Wayel, whom a certain Jassus of Bani Shaiban from Bekr killed. The death of Kolaib was the cause of a prolonged war among the Wayel, Bekr, and Taglah tribes.

Such complications arise among tribes and families in the desert at the present time, containing so many issues, that they are not easily understood by foreigners, if not altogether inexplicable to them.

From Bekr came Banu Shaiban, from whom Morrah, whose son Jassus was he who killed Kolaib.

From Bekr were Banu Hanifah, from whom afterwards came the notorious false prophet, Mosailemah.

Kolaib, whose name was Wayel, but called sometimes Kolaib ibn Rabiah, was from Taglah, and both Taglah and Bekr came from Wayel, who was from Jadailah, the son of Asad. This Wayel, or Kolaib, is also described as King Kolaib; he ruled over a people described as Bani Maad (probably some descendants from Maad, the son of Adnân, other than those which have been specially enumerated, and he may also have been the Shaykh of the Wayel tribe). Kolaib is classed among the number of several Arabian kings who seemed to have ruled over other people or districts than their own particular tribes or families. He appears to have been a man of a haughty disposition, and to have

been overbearing in exacting exclusive rights and privileges. It is recorded of him that he would not permit wild game to be hunted in districts in his neighbourhood, nor suffer other camels to be led to water together with his own, nor allow any one to approach his fire.

The death of Kolaib, who was killed by Jassus, which gave rise to the feuds between the Wayel, Bekr, and Taglah tribes, was brought about by the following incident :—Kolaib, seeing a camel feeding in a place which he had forbidden to others, shot at her and wounded her in the udder with the arrow. The camel, which was called Sarab, belonged to a certain lady named Basus, who was a friend of Jassus, and his guest at the time.

Mohalhel ibn Rabiah, who was Kolaib's brother, and would seem to have also been one of the number of separate Arabian kings, collected the families of Taglah, and carried on war against the Bekr tribes, in which he avenged the death of his brother.

Mohalhel slew Bohair, the son of Hareth, of the same tribe as Jassus, *i.e.* of Banu Shaiban from Bekr—Bohair was probably some near relation of Jassus—apparently after a long interval of time, saying, "Die, and be thou the expiation for the shoe latchet of Kalaib!"

Hareth, the father of Bohair, thus laments the death of his son, and excuses himself from having merited such vengeance from the hands of the Taglah, by stating that he had not been of the number of those who had "pronounced judgment against" the chief men of Taglah, in these words: "From what time my

hand held the reins of Noama,* my beard has become grey, and my own relations do not now recognize me. I was not (God is my witness) of that number who joined in judgment against them (the Taglah); yet, nevertheless, I am consumed by their rage until this time."

Notable among the sons of Asad (the son of Rabiah al-Faras) was عنزة (Anazah), from whom Banu Anazah, who were the inhabitants of Khaibar. From the Anazah were the two tanners, whose misfortune, mysterious disappearance, and unknown end gave rise to the following proverb, "I will not return to thee until the two tanners return;" and again, "When the Anazah tanner returns."

The Anazah, then and at the present time, are a great people, and will be more fully discussed in another place.

From Dobiyah, the other son of Rabiah al-faras, the poet Matalammat was descended.

The following tribes also had their origin from Rabiah al-faras:—Nemr, Lahaim, Ajal, and Banu Abdi'l Kais; Sadûs, Al-Lahazem.

The posterity of Armar, the fourth son of Nazar, either during his lifetime or after it had multiplied, migrated to Yaman, became naturalized, and was afterwards reckoned as Arabs of Yaman.

Al-Yas and Kais Ailan were two sons of Modar, the second son of Nazar; from Al-Yas, in direct descent, came Ferh, the founder of the Koreish tribe, and direct

* The name of his mare.

ancestor of Mohammed. Kais Ailan was also called Al-Nas, as in the proverb, "If Al-Nas loses, Al-Yas repays."

Many tribes were descended from Kais Ailan: Hawazen, Banu Kalêb, from whom came the lords or princes of Haleb (Aleppo), of which Saleh ibn Merder was the first; Okaib, which formerly ruled at Musal likewise Banu Amer, Saafaah, and Khafajah, which tribes held the empire of Erack from an ancient period; Bakr, Banu Helal and Thakif, which last inhabited the district called Al-Yayef (some assert that Thakif was from the Aiyadites, and others state that this people were remains of the ancient Thamud, one of the ancient or lost Arabian tribes); also Banu Namair, and Bâhelah, and Mazen, and Gatfan, and Banu Abas. Antarah, a hero whose courage is an oft-repeated theme among the Arabs, was of Banu Abas.

From Gatfân came Asjad and Asjaamites, Salini and Banu Dhobyân, from whom Fazarah and Banu Fazarah, and from the Fazarah the noble Hesn, whose notable generosity has been handed down in poetry—

"As when thou shalt see him to whom thou approachest (seeking aid)
Springing forward with gladness, as if he had received from thee what thou seekest from him."

Between the Dhobyân and Abas families was that celebrated war, which raged for forty years, called "Dahes and Gabraah" after two horses which were the cause of the quarrel. The following is the account of this celebrated horse race and the origin of the war:—

The Dhobyân tribe was from the Gatfân, who were

descended from Kais Ailan, the son of Modar, and brother of Al-Yas. Modar, be it remembered, was brother to Rabiah al-Faras, and the direct ancestor of Mohammed. From the Dhobyân came the Fazarah tribe, of which was Hesn, celebrated for his generosity, and a certain Hadif, the man who made the match with King Kais.

King Kais was the son of Zohair ibn Jadaimah, of the Abas tribe, a family which was also from Kais Ailan.

King Kais, having punished his enemies and revenged the death of ancestors in Hira, returned to or went into Hijaz; and disputed with the Koraish regarding their claim to supremacy and nobility. He, being of the Abas family, from Al-Nas, otherwise Kais Ailan, was equally descended from Modar, as was the Fehr or Koraish tribe through Al-Yas.

King Kais afterwards visited the Fazarah tribe, and settled among the sons of Bedr, residing with a certain Hadif, a son of Bedr. He was the owner of a horse called Dahes, and a mare named Gabraah, which he obtained in Hijaz; but some say he bred, and did not buy, the mare Gabraah, and that she was the daughter of his horse Dahes. Hadif wished to make a match between his two mares, Khattara and Hansa, and Dahes and Gabraah. At first King Kais declined, as he disliked contests of that kind, believing that no good was to be derived therefrom; but Hadif would not take a refusal, and eventually a race was decided upon. The two mares of Hadif were to run against Dahes and

Gabraah for one hundred camels, over a course of the distance of one hundred galwas—that is, one hundred bow-shots in length: literally one hundred times the extreme distance which an arrow could be shot from a bow—at a place called Dhatala Fadus. The horse Dahes took and held a commanding lead, and the eyes of all were fixed on him. But Hadif had appointed certain men in ambush, who were instructed to drive Dahes back, or out of the course, should he show in front. These men, therefore, rushed at Dahes, and struck him on the face, by which means he was driven back. Gabraah, taking up the running, won the race.

Hadif, denying that he had any knowledge of the occurrence, contended that his mares had won the race; whence arose the dispute between the sons of Bedr and the Abas family, which resulted in a war between the Dhobyan tribe and the Abas, lasting forty years.

This celebrated race took place after the commencement of the Christian era, and King Kais subsequently embraced the Christian religion.

From Kais Ailan come also Adwân and the Adwânites, who, it is said, also inhabited the region Al-Tayef.

From Modar came Al-Yas, from whom Madrekah, from whom Khozaimah, from whom Kenanah, from whom Al-Nadr, from whom Malek, from whom Ferh, surnamed Koraish, from which tribe came Mohammed in the following line of descent:—Gâleb, Lowa, Kaab, Morrah, *Kelâb*, *Kosa*, Abd Menaf, Hâshm, Abd al-Motalleb, Abd Allah, Mohammed. Animah, the mother

of Mohammed, was of the Koraish tribe, having been a daughter of a family collateral with Mohammed's, through Zahrah from Kelâb; and Khadijah, the first wife of Mohammed, was also of the Koraish, and of the collateral family through Abd al-Uzza from Kosa, one generation nearer in descent to Mohammed than Kelâb.

History teaches that the peninsula of the Arabs has been inhabited, almost since the Flood, by a succession of Semitic families; that upon the fall of some and the destruction and dispersion of others, the two dynasties of Joktanic Arabs, the one in Yaman and the other in Hijaz, founded by two of the sons of Joktan, rose to greater power. Subsequently the Ismailites, another Semitic family from Abraham, of collateral descent with the Joktanic Arabs from Eber, their common ancestor, appeared, before whom one of the two kingdoms of Joktanic Arabs, that of the Jorhamites in Hijaz, speedily declined; and I am inclined to think this portion of the Joktanic passed away before the descendants of Ismail—that they were superseded rather than amalgamated. The other kingdom, that of the Hamyarites, continued with only very slight interruption until the time of Mohammed, when that also gave way before the influence of the prevailing descendants of Ismail; and when the Arabian conquests commenced, after the death of Mohammed, the amalgamation of the Joktanic with the Ismailitish Arabs, if only partial before in many parts of the whole country, now became general and complete. For although, pre-

vious to this and from an early period, by a reflux of population of both Joktanic and Ismailitic Arabs from Yaman and Hijaz, every part of the peninsula of the Arabs had been occupied by Arabs—the desert between Syria and the Euphrates by the tribes of Badaween; the banks of that river by colonies of Arabs more or less settled, which had penetrated to the Tigris and to Diarbekr in the north—and although there had been in a few cases an interchange of families in Yaman and Hijaz (some tribes from Yaman had settled in Hijaz and another from Hijaz had gone to Yaman and become reckoned among the Hamyarites), yet up to the time of Mohammed the kingdom of Hamyar was a very distinct one, and probably the people of Yaman were as essentially Joktanic as those of Hijaz were Ismailitic; and considering that the families and tribes which had migrated to the districts bordering upon Syria and Erack and beyond the Euphrates were from both Hijaz and Yaman, and of both Ismailitic and Hamyaritic origin, it is probable that the general fusion or amalgamation which commenced in those distant provinces, was more general there than in the parent provinces Yaman and Hijaz—at all events, until the time of Mohammed—and had its final consummation when the Arab kingdoms of Ghassan, on the borders of Damascus, and of Hira in Erack, were swept away by Kalib ibn Walid and Omar the Khalif.

Thus, besides many other migrations which are not mentioned, we have been informed by history of the following:—

From Yaman to Erack was the Daus tribe from Al-Azd tribe, the Lakham from Amru the son of Saba, and the Ayadites of the ancient Tay: and from Hijaz proceeded Aiyad, the second son of Nazar, the grandson of Adnan, and settled with his family within the borders of Erack; Banu Amer, the Soafaah, and Khafajah tribes, and the Okail, which tribe settled at Mosul, and other settlements under a Bekr, a Modar, and Rabiah, after whom at the present time the districts are still called, as for instance Diarbekr.

From Yaman to Syria migrated Banu Kalb, Banu Salih, part of the tribe Al-Azd, and called Ghassan, and Banu Amalah; and from the Kais Ailan of Hijaz, the Banu Kaleb, who were the princes of Aleppo.

The Ghassan, having dispersed the old tribe at Salih, founded an Arab kingdom, extending to Damascus, which lasted for several centuries—according to Abulfeda, 616 years. Several of these kings were named or called Hareth, the same as spoken of in the New Testament under the name of Aretas. The Ghassan were converted to Christianity — probably received teaching from St. Paul himself.

The kingdom of Hira, in Erack or Chaldæa, was also a stronghold of the Christian faith, and was sought as an asylum by such Arabs as became Christians.

Thus on the decline of the Hamyarite kingdom in Yaman, and by the prevailing influence of the Ismailitish Arabs over the whole peninsula, were the premises respecting Ismail, namely, that he should be a numerous people and a great nation, in a marked manner fulfilled.

Two Classes of Arabs, Badaween and Settled Arabs.

From a very early period the Arabs have been divided into two general classes: the Badaween, dwellers in the desert; and the townsmen, settled inhabitants. Whether these two states of society existed originally at the same time I cannot say, but I expect the Badaween was a greatly increased element after the Ismailites had become established. The settled inhabitants dwelt in towns and villages, sowed the land, cultivated palm-trees, tended cattle, and engaged in foreign trade. The Badaween lived in tents in the deserts, changing the districts as their flocks and herds consumed the pasture and as water failed. Many of them betook themselves to the confines of Syria and Erack in winter, and again spread over the desert on the first return of spring.

The Religion of the Arabs.

There can be no doubt that the Arabs very soon lapsed into idolatry. The destruction of the ancient tribes of Ad and Thamud is assigned by their historians to the fact that they forgot the one true God, Jehovah, and refused to return to His worship when warned to do so by the prophets Hud and Salah. Afterwards the Hamyarites worshipped the sun; but separate tribes had their peculiar stars, which they worshipped or held in veneration. Thus Canopus was the star of the ancient Tay.

Fresh light was doubtless brought in by Ismail. Judaism was probably known at an early date; it made great progress among the Hamyarites at a later period. A certain author mentioned in "Excerpta ex Abulfeda" says that the Israelites who defeated the Amalekites in the time of Samuel, having been denounced as rebellious for saving the life of the Amalekite king, left the kingdom of Israel, and returned to Khaibar, Yatribah, and to other parts of Hijaz, to those districts where they had destroyed the Amalekites; others say that Jews began to settle in Arabia after the capture of Jerusalem; but, as the pious Arab author has said, "God knows the truth." It is probable, however, that Jews were to be found among the Arabs before the Babylonian captivity. We read in Jeremiah that "the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in *all the countries*, heard that the king of Babylon had left a remnant of Judah . . . even all the Jews returned out of all the places whither they were driven, and came to the land of Judah."

Christianity made very considerable progress among the Arabs. It is probable that the people of Ghassan received it from the Apostle Paul; it was known among many of the tribes of Rabiah, and such a stronghold of the faith was the Arab kingdom of Hira, that many Christianized Arabs resorted there.

The doctrines of Mohammed took far deeper root among those nations and peoples conquered by his immediate successors, and those who subsequently adopted the religion of Mohammed at their hands, than it did

among the Arabs themselves generally. It is thought that Mohammed's first idea was to turn his countrymen to the worship of the one God, but that he was scandalized at the worship of the Christians which came under his observation at Damascus.

But among the ancient Arabs were some who acknowledged the one true God, and believed in the resurrection of the dead—Job, for example, called by the Lord "a perfect and an upright man," "none like him in all the earth;" and the eloquent and learned Koss of the Ayadites, whose forefather Ayad, the son of Nazar, the son of Maad, the son of Adnân, of the united family of Ismail and Jorham, was that Ayad who settled his family in Erack. Koss believed in the oneness of God and the resurrection of the dead, and pressed this belief continually upon his family.

Job is generally allowed to have been an Arabian. He dwelt in the Land of Uz. The Arab historians say Uz was the same as their Auz, which is only the Arabic mode of spelling Uz, the son of Aram, the son of Shem, whose son Ad was the father of the Adites. It is possible that Job might have been of the Adites, or of Thamud, or of some other of the lost Arabian tribes. The length of years to which his life was prolonged after his calamity, added to those before that event, would class him among the earlier patriarchs and before the time of Abraham, while the description would make him a man of more eminent piety than Shem, Salah, and Eber; or Job may have flourished in that dark period when light was obscured but not wholly extinct, during the sojourn

of Israel in Egypt, some time between Joseph and Moses, although even the length of years of Job's life after his restoration to prosperity—namely, 140 years—was in excess of the length of life which has been recorded during that period, *e.g.* Levi, the son of Jacob, died in Egypt at the age of 137 years; Kohath, his son, at 133 years; and Amram, his son and father of Moses, died at the age of 137 years.

At one time I felt inclined to consider Al-Jawf, the large oasis in the desert, about half-way between Akabah and the head of the Persian Gulf, as the home of Job, but on more mature consideration I think it probable he was an inhabitant of the more northern part of the Land of Uz, *i.e.* the southern half of the peninsula of the Arabs, in Jabal Shammar, or the uplands of Nejd, or perhaps in the neighbourhood of Khaibar, and I think not improbably at or near Hejr, of which mention has been made before, some district occupied by the ancient Thamud.

In the desert, among the Badaween, I have very occasionally seen a copy of the Koran, and some few among them may still be followers of Islam, but not fanatics, as fanatics are to be found among people in Mohammedan countries: among the mass of the Badaween, or dwellers of the desert, what religion they have is, I think, a dim obscured light, or rather a feeling that there is *He who is*—the Lord God, Jehovah.

Of the Language of the Arabs.

Although there may have been dialects slightly differing among a people which, as we have seen, was so widely scattered in families or tribes, there were two great divisions—one called the language of Hamyar, the other the pure or cleansed language.

The former was used by the descendants of Joktan or Kahtan, after the time of Yaarab the son of Joktan, who reigned in Yaman, and was used by the Hamyarites until the time of Mohammed.

The pure or cleansed Arabic was that of the instituted Arabs, those of Ismailitic descent, after the union of Ismail with the Jorhamites.

The original language of the Arabs was, I consider, the general Semitic spoken by the Joktanic Arabs in common with the old or lost Arabians, those of Ad and Thamud and other early descendants of Shem, and the same as the primitive Hebrew and Aramaic (Syriac) (unless indeed the families of Joktan and Peleg, the sons of Eber, had received from their father an especial Semitic dialect), and the same as spoken by Abraham's family, unless during a sojourn of four descents in the land of the Chaldees Abraham's speech had changed or had acquired some modification.

Yaarab or Jarab, the son of Joktan, who succeeded his father in Yaman, was the first whose speech deviated from the original language, or it was in his time that a change took place and the Arabic known subsequently as the language of Hamyar had its commencement, from

which circumstance he was called "Yaarab," literally "O Arab" (or perhaps *the Arab*), the father or author of Arabic. (It is possible he may have been called Jarab before.)

The Jorhamites, the *descendants* of that Jorham, the son of Joktan, who founded a kingdom in Hijaz, spoke a language which had diverged from their original Semitic tongue; it may have been the same dialect as that introduced by Yaarab and adopted, for we do not hear of another having been made, but it is stated that it had departed from the primitive Hebrew at the time of Ismail. It would appear that Ismail, for a time, accepted and learnt the language of the Jorhamites, but after his union with them had taken place he restored their language to a purer state, by correcting it up to the standard of the primitive Hebrew or Syriac, from which their language had far departed. This restored or cleansed language was also called the Arabic of the Koraish, and the clear or perspicuous language. It was spoken by the Koraish, the tribe of Mohammed, in common with other tribes of instituted Arabs, and in that language was Alkoran written. After the time of Mohammed it became the general language of all the Arabs, and is perhaps the purest form known of the Semitic language, and nearer and closer to the original and to the primitive Hebrew and Syriac than any other, although the Hamyaritic dialect, or what is known of it, is generally accounted nearer to the Hebrew than the Ismailitic.

That the language spoken originally by Yaarab was

so can well be believed, *i.e.* that before he changed his language he spoke the original Semitic tongue, identical with primitive Hebrew or Syriac, or with but slight modification; but as the Arabs say Ismail cleansed the language of the Jorhamites in Hijaz, and perhaps restored it to the state of the primitive Hebrew, from which it, as also the language of the Hamyarites, had far departed, the restored cleansed Arabic which has descended to the present day, and is to be found in its purity among the desert tribes, ought to be nearer to the primitive Hebrew than the dialect of the Hamyarites. There is no record that this latter was restored; but in later times, but still before Mohammed, as the Hamyarites inclined to Judaism, and when that religion had been embraced to a very great extent, much of the language of the Jews who settled in Yaman would probably be incorporated in the Hamyarite dialect. Thus that dialect, instead of being cleansed or restored to primitive Hebrew, would be departing from it; for the language spoken by the Jews after their return from Babylon was so changed and debased, that a fresh translation of the Scriptures had to be made, for the Jews could no longer understand the Hebrew even of the days of the Kings.

The following account is a translation from Dr. Pocock's "History of the Arabs":—

"But with the Arabs were several dialects. The language in which Hamyar and the pure Arabs spoke, was different from that which the Koraish used, and in which Alkoran was written. That they call the Arabic of

Hamyar; this the pure or cleansed Arabic, also the dialect of the Koraish, in which they assert Ismail was the first to speak, which cannot otherwise be understood than that after his affinity with the Jorhamites, contracted by the intervention of marriage, he rendered the language *of the Arabs* more pure, and perhaps corrected and polished it to the standard of the primitive Hebrew, from which it had far departed. They narrate by universal consent that he certainly accepted the vernacular from the Jorhamites themselves—did not teach them a *new language* منهم تعلم اسمعيل العربية (Min hum taallam Ismail al arabait)—ab illis didicit Ismail arabismum (inquib Jalabó dainus alsoyutius in L. Mezhar, c. 1). Unless perhaps we embrace the opinion of those who (referring to the same), respecting that, say Ismail was the first who spoke in the Arabic language, who may wish it to be understood thus: he was the first who, unmindful of his native tongue, embraced Arabic. And therefore by some the clear perspicuous Arabic language, in which the heaven-born Alkoran is said to be descended in Alk, is called the language of the Jorhamites; and, on the other hand, it is probable that they contracted something from the Hebrew of Ismail.

"However, that ancient dialect of the Arabs with the Hamyarites seems to be more recently separated from, *or to be more closely related* (propius abesse) than that the other Arabs use, to the Hebrew language, or otherwise Syriac, which they assert Yaarab spoke in the first place (whom they regard as the father of

Arabic, and on that account يعرب, Yaarab, because it is stated he was the first whose speech turned from Syriac to Arabic).

"From an example the thing becomes more clear. Al-Jauhari and Mohammed al-Firauzabad narrate that a certain Arab, when he appeared before the Hamyarite king, was commanded to sit. The king saying to him, ثب (Theb), he jumped down from the high place (namely, a precipice of a mountain, as in the book Mezhar) on which he stood, and miserably paid the penalty of his folly by broken limbs. To the wondering king, who asked the reason of the action, he replied that in the dialect of the Arabs *Theb* sounded the same as *jump*. The king replied accordingly, ليس عندنا عربيت (Lisa anda na arabait)—'That Arabic is not known to us'. من دخل ظفار حمر (Man dakhul Dafar hamra)—'He who enters Dafar' (which city was the residence of the Hamyaritic king) 'should know the Hamyaritic dialect'—which words have become a proverb, by which any one who dwells among them is advised to accommodate himself to their customs. Hence also (as we have said) the Hamyaritic dialect approaches nearer to the Hebrew, or Syriac, or Chaldean in certain respects (and also we have seen in former pages they themselves inclined to Judaism); indeed ثب (Theb) with the Hamyarites is pronounced the same as שׁב with the Hebrews and also the Syrians, and as יתב with the Chaldeans, from which in the imperative

comes יָשַׁב *sedere* (sit); but in the general dialect of the *Arabs* it has an opposite meaning, namely, of 'dancing' or of 'leaping up.' Besides, in the answer of the king, the عربيت (Arabait) is ended with the letter ت (T), which the *Arabs* are accustomed to indicate by ه (the second or soft H); it seems also to savour of Syriac."

These examples, produced by Dr. Pocock to show a closer resemblance between the Hamyaritic dialect and the Hebrew language than between the latter and the cleansed Arabic, indicate, I think, that the resemblance was not to the primitive Semitic, early Hebrew, or Syriac, but rather to the debased Hebrew of a later period. Several customs in practice among the Arabs in Yaman would seem to have been introduced by Jews after the Babylonian captivity; for example, that of throwing people into a furnace of fire, as practised by Thu Nowâs; and in like manner words and phrases may have been interchanged and accepted. The Hamyaritic dialect was used more exclusively in Yaman and by those petty kingdoms who were tributary to the Tobaa, and, it is probable, gradually departed more and more in the course of time from the primitive language originally spoken by Yaarab and Joktan, and latterly became assimilated to Babylonian Hebrew and Chaldean, until it passed away before the sweeping influence of the Koran.

The Arab historian Jellaladi accounts for the greater

eloquence of the cleansed Arabic over the other dialects from the following cause (and here it must be noticed he speaks of dialects as of many, not of the Hamyaritic only. These dialects were probably those spoken by the various families which migrated from Yaman, each or most having some slight modification according to the period at which they departed from their mother country, and varied again as to what intercourse they might have with the Arabs of Hijaz who spoke the cleansed language of Ismail. It would be wrong to suppose that the Koraish tribe alone spoke the cleansed language of Ismail, for all the tribes in Hijaz equally trace their descent from Adnân, the descendant of Kidar, Ismail's son): viz. that the Koraish tribe were the custodians and keepers of the temple at Mekka, and inhabited the centre of Arabia, and thus were not only more removed from other nations, and therefore avoided contracting a vitiated speech, but were able to collect and adopt all the most chaste phrases from those Arabs who were in the habit of flocking to Mekka for religious worship.

But the retention of a pure speech is owing, I think, principally to another element, namely, the desert tribes. The causes would be similar but far more marked. They are really the inhabitants of the centre of Arabia, and are the furthest of all removed from other peoples and the chances of contracting a vitiated speech. To them do the Mekkans and others resort to acquire the Arabic language in its pure form, and to obtain a just pronunciation. To the exclusiveness of the Badaween

is to be attributed the purity of the language, and, I think, also in a great measure its copiousness, for the almost innumerable names for one and the same object might well be derived from a people of very vivid imagination and of great appreciation. Having much time for contemplation, the lively wit and quick perception of the Badaween would readily make apt and appropriate comparisons, and the varied attributes of a subject would speedily be adopted as so many designations. Be this as it may, it is an undisputed fact that the Arabs of the great tribes of the desert, among whom reading and writing is almost unknown, possess and speak the purest and softest Arabic. That they have retained it and not acquired it from others must be apparent. It is acknowledged on all hands that Arabic as spoken by the Badaween is purer, and the pronunciation more precise and softer, than as spoken by the inhabitants of towns. The peculiar flow and softness of the speech of the Badaween cannot fail to strike all who have had the opportunity of hearing them speak. Mr. Lewis Burckhardt, in speaking of the Arabic language in his "Travels in Arabia," says:—"At Mekka in common conversation the original language of the Koraish is retained. Some neighbouring Badaween tribes, especially those of Fahn and Hadheyl, use a dialect still more pure and free from provincialism and grammatical errors. In pronunciation the Mekkans imitate the Badaween purity; every letter has its precise and distinct sound." The same author particularly mentioned the ancient custom being kept up of the sons of the

Sherifs at Mekka (the princely family) being sent to be educated in the desert by the Badaween, *to acquire their pure language and hardy habits and riding.* The custom, he says, is very ancient. "Mohammed was educated among foreigners, in the tribe of Beni Sad, and his example is continually quoted by the Mekkans when speaking of the practice still usual among the Sherifs." The same author states that the advantage of this education is to be seen in after life, by the free noble bearing, truthful and moral habits, and generous character of those who have been so brought up.

Mr. Burckhardt also says, in speaking of the Arabic language generally, that "the pronunciation of the Badaween of Arabia is the best, of the Mekkans and the people of Hijaz next, that of Baghdad and Yaman next in purity."

When it is considered that the Arabs have been preserved as a distinct people for some four thousand years, with an unbroken history extending from the Flood to the present time, it is difficult to believe their preservation should not be for some purpose, and that there should not be a future for this great, free, and, with one single exception (the Israelites), most remarkable people in the world.

General Character of the Arabs.

Kingdoms, kings, princes, lords, and Tobaa have passed away, as also the great empire established by the successors of Mohammed, but the Arab nation still

remains, a great and free people, without a parallel in history.

Love of freedom, independence in thought and action, truthfulness, largeness of heart, generosity, and hospitality seem to have always formed strongly marked features of the national character. The Arabs are also naturally light-hearted, patient and enduring, highly appreciative, and very intelligent.

History and song commemorate the deeds of heroes and poets and celebrate the praises of the generous. A few instances will give some idea of their national character, showing how worthy deeds are done and also how thoroughly they are appreciated.

The generosity of a certain Hesen of Banu Fazarah (which evidently pervaded his whole being), who exults when one comes to him for help or assistance, is thus described: "As when thou shalt see him to whom thou approachest springing forward with gladness, as if he had received from thee what thou seekest from him."

Of another, one Hateem, whose generosity has been handed down as a proverb, "More generous than Hateem." Hateem was himself a poet, whose verses reflect his benevolence and whose actions confirmed his words. The author Al-Maidah thus speaks of Hateem: "He was generous, a poet, brave and all-conquering: when he fought, it was to be triumphant; when he had acquired spoils, he gave to the spoiled; when besought, he gave; if he contested with the powerful, it was to overcome; when he contended in the race, he excelled; when he took captives, he released them."

"More bountiful than Kaab" is another proverb. Of Kaab it has been said, "When he was taking a journey through the desert, and those who were with him were distressed for want of water, that which he had taken for his own use he would divide into equal portions for general distribution; and then again to some unknown one, who looked on him with thirsting eyes, he ordered more to be given (from his own portion), while he himself was dying of thirst."

Of all the titles which have been bestowed upon great men to perpetuate their memory, such as the great, the brave, the heroic, the lion-hearted, the magnificent, the tender and true, I think it would be difficult to find one more noble or which conveys so much as that bestowed on Malek, one of the kings of Yaman, of the family of Saksak, the son of Sharhabil, namely, *Nasheral neam*—"scattering benefits;" blessings flowing from him, benefits showered upon all who came into contact with him as he passed on through life's journey. He it was who caused the brass statue to be put up in the desert to warn others of the danger of proceeding further, and inscribed thereon, "*Nothing behind me.*"

Such attributes are to be found among the Arabs of to-day. There are still Hateems and Kaabs, and heroes like Anterah (a man celebrated among the Banu Abas). These incidents from the history of the Arab nation speak for themselves, and require no comment.

The Arabs are a very pure race, naturally pure in mind and body. In person they are rather tall and well formed, with long limbs and well-developed ex-

tremities, nor did I observe any extreme meagreness, which has been often stated as a leading feature among the Badaween; at the same time a very fat man is not often seen. The women have well-rounded forms, with beautifully turned limbs. I have seen among the Badaween men six feet in height.

CHAPTER II.

THE DESERT OF ARABIA.

THE desert extends from where the borders of Syria touch the Euphrates in the north, to near the coast of Hadramaut in the south; it is continued between Syria and the Euphrates, between Hijaz and Jabal Shammar and the Najd provinces, and between Yaman and Oman, and again on the east between the provinces of Najd and Al-Hasa on the Persian Gulf. Although many parts of these deserts are utterly barren, there are others containing excellent pasturage; and many parts barren during the greater portion of the year yield grass and hold water after the rains.

That great desert south of the provinces of Najd, and stretching from Hijaz and Yaman on the west towards Oman on the east, is called by the Badaween Roba al-Khaly, "the empty or deserted abode;" and although Mr. Burckhardt was assured by Badaween that there are many parts of Roba al-Khaly which have never been explored, owing to the utter absence of vegetation, yet after rains, and in winter, some of the tribes of Hijaz, Najd, and Yaman find pasture for their

herds in those parts bordering respectively on their own countries or districts. Tadmor must have been a large oasis in the desert, such as Al-Jawf is now, north-west of Jabal Shammar. On the borders of the desert there are Badaween more or less settled, some of whom cultivate the soil, and form an intermediate class between the greater nomadic tribes and the settled inhabitants of cultivated districts and townsmen. There are certain parts of these deserts, traversed by caravans, which are perhaps quite barren all the year round, and in which wells are to be found only at an interval of three or perhaps four days, such as the route from Al-Jawf to Jabal Shammar.

Almost every part of the desert—perhaps all parts—have distinctive names; indeed, the several camping grounds which are visited by the tribes of Badaween all have names. Wells and hollows, hills small and great, are also all known by name, and the latter are all styled mountains. That which is wrongly called by Europeans in general the Syrian desert, was the Arabia Deserta of Ptolemy, and has for the greater part the name of Al-Hammad; and the desert, again, in the neighbourhood of or over against Damascus, is called Badijah es Sham, or the desert of Damascus.

The deserts present a different appearance at different seasons of the year; vast plains, at one time apparently barren wastes, in the spring and after the rains are in certain parts plentifully supplied with pasturage and aromatic shrubs, luxuriant grass, and even flowers. The features are also varied: there are rocky

gorges, level plains of sand, tracts strewn with large stones, so thickly scattered that there appears scarcely room to place your foot; in other parts the sandy plains are covered with small stones; there are depressions and also hills of sand and rock; in some places there are long rolling undulations; in other places the undulations are more marked, and appear like a succession of long waves of sand, with deep and wide troughs and abrupt crests.

There is, of course, much monotony in a desert life, but in travelling there is also much interest; and in certain parts of the desert, and at certain seasons, it is quite enjoyable; the peculiarly fresh and pure air, and the calm nights, cool even in the hottest weather after a day under the fiercest sun, are enjoyable, and must be experienced to be appreciated. On the other hand, in summer the heat is excessive; the sun pours down in unopposed fierceness on a ground of sand or stone, interspersed with thoroughly dried grass, if any should remain, for there is not anything to afford the slightest shade; the great heat is often tempered by a high wind, but this raises storms and clouds of sand, borne along in columns like water-spouts at a great velocity. In winter the northern part of the desert is deserted; the rains are often very heavy, and in fine weather strong winds sweep over these vast plains with a piercing coldness, and there are frosts by night.

THE DESERT.

Autumn had passed, the Anazah had returned south, Christmas had come, before we were enabled to cross the desert to the Euphrates, and to visit some of those tribes of Badaween in their tents, who do not, like the Anazah, migrate to any great distance.

Most travellers from Syria to Mosul and Baghdad proceed from Aleppo by the post-road by Bir and Orfah, which probably has been the route pursued by travellers from the banks of the Euphrates and Tigris from the earliest times. Halab or Aleppo, on the verge of the desert, was situate in early days, I doubt not, in an oasis, and was a border settlement of the Land of Aram, from the walls of which, were increased powers of vision granted, in a south-easterly direction might be had an uninterrupted view of deserts for several hundred miles.

It wanted but half an hour to sundown on a December day as we rode past Bab al-Faraj ("the Gate of Gazing") at Halab. We had accepted the invitation of the Shaykh of one of those Badaween tribes or families who had settled, for a time at least, on the borders of the desert, nearer to settled inhabitants, who occupied a village called Spheri, to pass the night at his house. The Shaykh had ridden in to guide and escort us. Night soon closed in upon us, and after having ridden for several hours, and when not more than half an hour from our night's quarters, a fog came suddenly upon us, and I, at least, became convinced that we were wandering

from our course. Our friend and companion, whom for want of a better title I shall style "our Effendi," who was well known to many of the Badaween, and held deservedly in high esteem by them: to him I mentioned my suspicion, and he quietly replied that it did not matter, for as we were going east we should eventually arrive at the Euphrates. The old Shaykh laughed at the idea of his not knowing his way home; yet we owed our arrival at our destination for the night to the following incident.

Our party consisted of our Effendi; two Arab gentlemen, residents of Aleppo; myself and my companion, and a Bagdad groom. We were well mounted, riding three and four-year-old colts; our Effendi on a six-year-old Jelfan,* which carried what ought to have been, but was not, the steadying weight of some sixteen stone, for he jumped about like a goat; and the Arabs were riding mares. Our baggage, provisions, and tent, under charge of our servants, carried by a small caravan of Kadishes (common horses) and mules, had preceded us by a more regular route some hours. The capering Jelfan of our Effendi made a playful snatch at one of the colts, and both horses went up in the air; a hat was knocked or fell off, to search for which one had to dismount, and the whole party halted, which permitted us to hear the barking of dogs at some distance. The welcome sound must come from Spheri, but it comes from our right: we alter our course accordingly, quicken our pace, and eventually, after stumbling down one side of a gully and scrambling

* Jelfan—the name of a particular family or strain of blood.

up the other, we find ourselves tripping over the ropes of tents, which were those belonging to the people of our Shaykh, pitched outside their village, as is quite a common practice with Arabs who live in villages. It was some little time before we were certain it was Spheri; and then there was a difficulty in getting in: we had to make nearly the circuit of the village before an entrance could be effected, for rains which had lately fallen had nearly surrounded Spheri with water.

Such villages consist of a collection of high round huts, with lofty conical roofs, built of sun-dried bricks; and, seen from a distance, appear not unlike a hop-field when the poles are piled after harvest. We were informed that these villages are not erected by Arabs, but that they employ other people to build for them.

The Shaykh's house stood nearly in the centre of the village. Lights are brought, by which we can see that we enter a large court, open to the sky, surrounded by a series of these round huts, each of which forms a separate apartment; of these some are used as sleeping chambers, others for stables and store-houses and granaries, and most of them are entered by a low doorway. Our baggage had not arrived; overtaken by the fog, the caravan had halted: but we were made thoroughly at home. No matter at what hour you may arrive at an Arab camp or settlement, at midnight, early morning, or mid-day, you are never unwelcome; you never seem to put them out, or, at all events, Arab hospitality overcomes all difficulties. Our horses are put into some of

the buildings; we are shown into another on the side of the enclosure opposite to the Shaykh's domestic quarters. Good carpets were soon spread, cushions placed for pillows, and rich thickly-quilted coverlets were brought in to cover us if we wished to seek sleep. We had coffee, and in less than half an hour large Arab cakes, and a mess made from grapes, were served up; after having partaken of which our Effendi was soon sound asleep. It was past midnight when our baggage arrived, after which we had some tea.

Our host the Shaykh sat opposite to where we were lying, talking with an Arab friend, in low tones, to avoid disturbing the slumber of those who might be asleep; they smoked, and drank water, and washed their mouths from time to time, and this went on till near daybreak. Occasionally our host would retire to his own apartments for a few minutes, and once returned with a little child of three or four years of age, who stared at us with astonishment. I have observed that sitting up, or getting up frequently during the night, is a common practice among Arabs, and does not appear to cause them any inconvenience.

Soon after sunrise the yard was nearly filled with Arabs, who had been directed to appear with their mares. The horse of the tribe was a large-framed, big-boned, powerful grey, but did not show very much quality; several of the mares were good, and some few good-looking. A mare of the strain Ras al-Fadawi was of superior class, but having broken down, she appeared to be a sad cripple, with a fair head, beauti-

ful neck, superb shoulders, grand back and quarters and thighs.

After a hasty breakfast, we pursued our journey, our host providing us with a guide to the next Arab encampment.

Lake Jubūl.

After leaving Spheri, which is situate at the foot and almost at the extremity of a range of hills which runs in an easterly direction from Aleppo, you appear to enter upon a boundless plain.

We skirted the lake of Jubūl, leaving it on our right hand, and the village also of the same name. The lake was full of water at this season; in summer its dimensions, so far as the water is concerned, are much diminished: as the waters dry up, a deposit of salt is left. The city of Aleppo and the surrounding country are supplied with salt from this lake, but it is wanting in some properties. The river Daradax, which rises some way to the north, runs into the lake. This district is said to be that where David smote Hadadezer, king of Zobah, "as he went to recover his border at the river Euphrates," or "to stablish his dominion by the river Euphrates," which event would appear to have been just before Abishai smote the Edomites in the Valley of Salt, or perhaps at the same time; and although the gentle valley of the Daradax and Lake Jubūl may have been called, and aptly so, the Valley of Salt, it does not seem to have been the place where Abishai fought with and overcame the Edomites. This northern

Valley of Salt would be just the place where a great battle might take place, and the locality would be just that which, by a victory gained, would lay the whole of Northern Syria at the conqueror's feet, would give him the key to the Euphrates, and finally enable him to establish his dominion from the river of Egypt to the river Euphrates.

Jedaidé is the name given to a house and a settlement forming now the head-quarters of the Hernadi Arabs, who claim to be an offshoot from the Koraish. Their late Shaykh, Hadji Bertran, having been appointed warden of the Syrian border on the desert, was supposed to protect the borders of Syria and the Arabs who had taken to cultivation under the protection of the Turkish Government, from incursions from the Anazah, when they visited that portion of the desert, which some of them do annually; so Hadji Bertran built himself a house in the desert. It was not a bad house, and had an upper storey; there was a very large court, enclosed by a high wall and entered by large gates. It was built on a slight elevation; some trees had been planted, which gave the place an air of comfort, and looked promising for the future. Some buildings of more modest pretensions in the immediate vicinity, and tents pitched among them, made the settlement quite a place of importance.

We arrived there about midday, and were speedily surrounded by tall Arabs, who ran in from all directions. Many of them knew our Effendi, and were eager to

express their pleasure at seeing him again and to make their salutations.

A nice-looking youth of sixteen years of age soon appeared from the house, and with much dignity rebuked the Arabs for crowding around us, welcomed us cordially, and pressed us to enter the house of his father. He was one of Bertran's youngest sons; he did the honours as his two elder brothers were away from home. All the elders of the tribe were present when we were seated, and with them an Abyssinian, a merchant, I believe, who had lately visited the tribe. After having partaken of coffee, and after the youth had replied to the inquiries our Effendi made after his family and people, we rose to depart. The youth implored us to stay, saying it would be a shame if we passed on without resting under his father's roof. He supplied us, however, with a guide to conduct us to a small encampment of the Mowali at Dar Hafar.

There is apparently nothing to mark Dar Hafar from the surrounding desert. We had been ascending for some time, and on the summit of a long swelling hill of sand and small stones were a few black tents pitched by a well, whose rocky mouth was level with the ground. There was also a pool or pond of water formed partly from the overflow from the well. This was Dar Hafar. From a distance we could see an Arab mount and ride towards us. Springing from his mare's back to the ground, he greeted our Effendi with every mark of respect and esteem. This was Shaykh Narhar of the Mowali, not the Shaykh of the tribe, but owner of the tents before us, and the elder of the small camp.

On our arrival at Narhar's tent, Arabs came at once to take care of our horses; this was invariably done at every Badaween camp. The natural politeness of these Arabs is most pleasing. While coffee is being prepared, we will give an account of our Shaykh and his tent. The latter was divided into two parts; that towards the west was occupied by his family, and the other was swept out and recarpeted before we entered.

Narhar was about fifty years of age, tall, and of a large and powerful frame. He had acquired, by constant exposure to sun and wind, a general colour of fine old mahogany. He was a well-known character in the desert, celebrated for his daring and prowess. During his eventful career of active service it is stated that he had made prisoner with his own hand upwards of one hundred men and a like number of mares; and we were told he had only lost one mare himself. At this time, at all events, he was living in retirement and following a pastoral life. Through the night Narhar, with his son, a remarkably fine young man, who looked about twenty years of age, kept watch over our tent and horses.

From Dar Hafar, Narhar became our guide, and continued as such during this journey in the desert. A better one we could scarcely find, for he knew every inch of ground, everybody, and every horse. We were ready for a start by sunrise; leaving his son in charge of his family and tents, Narhar led the way on his low but lengthy little mare, on a cold frosty morning.

At a camping ground called Ain al-Mara we found another camp of the Mowali. It is a well known camp-

ing-ground, but were it not for the tents and water there are no landmarks discernible to a stranger. Here we saw a rather nice horse of the Abu Janub strain: his head, shoulders, back, and quarters were very fine; his neck was rather deficient, but he was in low condition; his forelegs showed signs of hard work.

Descending the eastern slope of a long swelling wave of ground, we enter upon a beautiful wide-spreading valley of the shortest and finest grass, and of elastic turf; no lawn in England could excel it in smoothness. A stream of about ten or twelve feet in width, of clear and sparkling water, runs through the valley from north to south, called "Lallah Mohammed." A large army might be encamped in this valley and completely hidden from view.

In our route going eastwards we crossed successive long sweeping undulations, ascending and descending them rather obliquely. Our view was circumscribed in our front, and our guide, Narhar, cantered on before us continually to reconnoitre from the summit of each undulation. Two horsemen were seen on one occasion, who proved to be travelling black- or shoeing-smiths; such go about the desert visiting different encampments, to perform work that may be required by their craft and to shoe horses, and to the best of my remembrance these were the only ones we met. About half-way from the Daradax, or river Jubūl, to the Euphrates stands an old tower in ruins. Approaching from the west, it is to be sighted at the distance of several hours, and appeared to us, when first seen, to be at the distance of about half an

hour's ride; we were, however, from four to five hours riding before we arrived at it, and during that time it was frequently lost to our sight. The tower is some thirty feet square; it looked much larger from a distance. It had been built of finely squared blocks of stone of a warm colour, which seemed to have been well adjusted, apparently without any cement. There is a gateway in the centre, partly blocked up by stones and *débris;* this was flanked by two buttresses or small towers. The top of the large central tower is finished by a fine stone cornice. On some of the stones certain letters or characters were still visible; to me they were not very distinct: our Effendi, who was a thorough master of Greek, pronounced them to be of that language. There is evidence that it formed part of a larger building, or was connected with others, and was probably a fortress in the desert to protect the borders.

The elevated ground on which the tower stands is crowned with rocks, and slopes away at first rather abruptly, and afterwards in gentle undulations, to the south-east into a magnificent expanse of desert scenery. The ground was thickly covered by small shrubs and grass intervening, of various colour, partly from the effect of the glowing light and deep shadows from the declining sun. An Arab boy at some distance, and some sheep, which he was driving down the slopes towards an encampment lying far away to the south, the tents of which were just visible as dark specks, seemed to be, besides our party, the only living objects.

Many parts of the desert are like Newmarket Heath

on an enormous scale. What a race-course might be here! What ground for autumnal manœuvres! What a field for the cavalry officer!

Riding on a good horse in the desert in fine weather is most enjoyable; the fresh, sweet, pure air is delightful to the senses, health-giving and invigorating to the mind and body. Although not a tree is to be seen, the desert scenery is often varied. As the Euphrates is approached, in the northern part of the desert are bald round-topped hills thickly covered with thyme; these either gradually open out into wide-spreading plains or descend to the river in precipitous cliffs. Going east, the great river, the river Euphrates, is seen through openings among the hills, and from their summits you look upon "Al-Jazirah" of the Arabs, usually called Mesopotamia by others, the bold swelling hills of which, and the abrupt cliffs of limestone which confine the Euphrates to its channel, are painted blue, crimson, and gold, and glistening white by the western sun.

Looking south through the passes of the hills, you can trace the river for miles, and where the stream is not actually to be seen, its course is marked by the limestone cliffs; a long strip of sand and a wide stretch of open desert on the right bank, dotted over with black tents, are closed on the horizon by a line of blue hills.

In riding over these hills on the right of the Euphrates we passed the spot where our Effendi and his son had been taken prisoners a few years before by a party of Shammar horsemen, who had crossed the river. They had been overtaken by a snowstorm, something rather

unusual, and found themselves surrounded by a belt of Arab horsemen, who had issued unperceived round the bases of the hills and gradually narrowed their circle. The young man had been unhorsed and his horse taken away, when other horsemen appeared on the scene. Riding over the top of these hills, they perceived that the others were of the Shammar, and immediately charged and rescued our Effendi and his small party, put the Shammar to flight, and got back the horse and baggage, but not without bloodshed. These horsemen were Mowali, led by the Shaykh of that tribe, Ahmed Bey, a renowned warrior. As the Badaween of the desert have no firearms, in such a country as I have attempted to describe, a great battle might be fought without attracting the notice of any who might be only a short way off.

About four miles from the Euphrates, where it makes a bold sweep round Mount Arudah, a lofty and isolated hill—or it might be called a mountain—on the summit of which is the tomb of a great Shaykh, was an encampment of Weldi Arabs, to which we were wending our way some little time after sundown. This portion of the Weldi, which is a very large tribe, was under Shaykh Mohammed al-Ghanin. Narhar had cantered on to announce our approach—a piece of etiquette which ought *never* to be neglected—and presently we were met by two horsemen. They are Jassim, one of the Shaykh's sons, and Abd-er-Rakhman, a guest. They spring from their mares to receive our Effendi, and appear right glad to see him; we are welcomed as strangers and

guests, and doubly so as friends of our Effendi. We were disappointed to hear from Jassim that his father had gone to Mekka.

It was dark when we arrived in camp, and an escort was at once sent off to bring in our baggage, for we had got considerably in advance of our small caravan.

Arabs swarm out and take our horses: we are conducted to the tent; carpets and cushions are arranged for us on three sides of the fire, more fuel is thrown on, and soon there is a glorious blaze; water is put on to boil, coffee is being got ready. One man opens a bag and takes out what he considers a sufficient supply of berries; these he carefully sifts, picking out every particle of foreign matter and any imperfect berries. The berries are put into a dish or pan with a long handle, and held over the fire, and care is taken that the berries are distributed evenly and are separate; then they are turned over with a large spoon until properly roasted and of a nice nut-brown colour; another man then pounds them in a wooden mortar, breaking or crushing the berries, but not reducing them to powder. The coffee is next put into the water which has been boiled, and is boiled; it is poured into another pot, and again into a third, being boiled up three times and then poured into small cups and handed round. This is the universal custom of preparing coffee in the desert. The townspeople are not nearly so particular in the preparation of coffee, consequently their beverage is not to be compared with the coffee of the Badaween. Coffee must be *boiled* to obtain its full flavour and

aroma. No more of the berries should be roasted than is sufficient for one decoction; by grinding coffee it loses both aroma and flavour; overroasting it, until the berries are of a dark colour or approaching black, destroys the flavour, which is only to be fully obtained by the simple process in a common pot: our complicated coffee machines are ingenious inventions for preventing the preparing of coffee in perfection. A fresh supply is speedily prepared, succeeded by another and another; as long as any one will drink, so long they go on making coffee, the whole routine being gone through on each occasion.

There are numbers of Badaween of the tribe present, who sit or stand opposite to us; two mares are in that portion of the tent devoted for receptions and towards that end which is curtained off as the women's apartment. A sheep was killed, and in a very short time an excellent dish, smoking hot, was placed before us. We use our fingers; forks are not considered necessary in the desert.

This account will give some idea of the usual reception at a Badaween camp, and the universal custom of preparing coffee. Sometimes there may be more ceremony, and it varies according to the wealth of the Shaykh and power and importance of the tribe; but the welcome is as hearty, the hospitality the same, whether the camp be large like that of Al-Ghanin, or small like that of our guide Narhar. The Shaykh's tent is generally about sixty or seventy feet in length, although there are some much larger in the greater

tribes of Anazah. They are made by hand, of black goats' hair, principally by the women of the tribe, and will generally last through three generations—grandfather, father, and son. One front is usually open to the air, and generally one end. The size of the tents of other members of a tribe is dependent upon the wealth of the owner and the numbers in his family, but seldom larger than is absolutely necessary; they are supported—at least, such tents as the Shaykhs'—generally by four large poles towards the centre, with smaller ones at each end, and stretched by long strong ropes of camels' hair. The lance of the Shaykh is seen in front of the tent, or the blade appears above through an opening.

We were pleased and gratified; our reception had been at once respectful and cordial, and the smiling Badaween all looked happy.

We heard from Shaykh Jassim that an Anazah Badaween, with a fine four-year-old colt, had lately been his guest, but had gone for greater security to another camp of the Weldi, on the left bank of the Euphrates. This great tribe was formerly between the two rivers Euphrates and Tigris.

Late as it was, two men were sent off by the Shaykh, with a message from him, and a letter written by his guest Abd-er-Rakhman, who was a learned man, to ask the Anazah to come to his tent with his horse. In the mean time, our luggage had arrived and our tent was pitched. Our Arab friend who had accompanied us was a great favourite in the desert—his house was the resort of many Badaween when they had occasion to

visit Aleppo—and a merry night was spent in the Shaykh's tent, the guest and principal members of the tribe sitting round the blazing fire, talking and singing, and listening to stories and recitations of poetry from Abd-er-Rakhman, while coffee was freely circulated until early hours.

Here we were told of an event, descriptive of Arab or desert life, which had occurred some years before. A party of some five and twenty Anazah had stopped for the night at Al-Ghanin's tent. A lad rushed in and told the Weldi Shaykh that a party of the Shammar had crossed the river and had driven off his flocks. Al-Ghanin at once took steps to pursue; but the Anazah arose and said, "Let that be our duty," and, mounting their mares, which were picketed outside the tent, set off in pursuit, and returned, after some hours, with the sheep they had rescued.

Abd-er-Rakhman had been carefully educated at the Madrasah, the college at Aleppo. He spends several months of the year among the Badaween in the desert, going from tribe to tribe with merchandise and little things likely to be useful to them. His agreeable manners, fund of information, and other good qualities, always make him a welcome guest.

A different man in appearance is Abd-er-Rakhman in the desert to Abd-er-Rakhman in Aleppo, where he has his own house, and spends the hot season. In camp, with a Shaykh's black Aba (cloak), a sombre-coloured Kaffiyeh (head-dress worn by Badaween), he looks swarthy enough; but see him when he comes to call

upon you in the city: dust and smoke removed by the bath, fresh and fair of face and countenance, with clear blue eyes does he appear, simply but elegantly dressed, a small neat turban, white, on which is worked a neat sprig pattern in gold, with cotton breeches and under-coat, over which is thrown a long loose cloak, with a white ground, on which is a small elegant flower pattern, and on his feet Arab slippers of scarlet goatskin.

The wind was cold and in our teeth as we rode towards Shass, where was another camp of the Weldi tribe; but we enjoyed the ride, for it was over fine swelling undulations and round the bases of higher hills, and across wide, level plains of sand, loam, and elastic turf, in places thickly covered with thyme and other small shrubs. We passed Mount Arudah on our right, and after crossing a plain of five or six miles in width from west to east, the view was shut in on the north, south, and west by hills, and in front by the cliffs in Al-Jazirah across the river. Over this plain, I expect, the river had at some time swept. We descended through a narrow gorge to the steep banks of the Euphrates. On each side of the gorge were pitched the tents of the Weldi. The Shaykh's tent was on a small level platform on the bank of the river, where the gorge terminated, sheltered from the north by a lofty cliff of limestone, commanding a view of the Euphrates southwards, and of the opposite bank of the river. The ancient Charchemish is to the north-west, and beyond is Birijik, where the post-road from Syria to Mosul (Nineveh) crosses the Euphrates, and passes through to Orfah and

Diarbekr. At or near Birijik it is, I think, reasonable to believe the Euphrates was crossed by all expeditions, military or otherwise, from Assyria into Syria; and at or near Birijik, I expect, Abram crossed on his way to the land of Canaan.

Hamdan, Shaykh of the camp, and a sub-Shaykh of the Weldi under Mohammed al-Ghanin, received us courteously. Our party had been increased by Shaykh Jassim and Abd-er-Rakhman, and our baggage had been escorted by a party of Jassim's Arabs, which left us free to ride as we pleased. The greeting between Hamdan and our Arab friend was very cordial; they held each other's hands, and looked each other steadfastly in the face, and in good humour joked about the appearance of certain grey hairs in their respective beards.

Hamdan was about forty-five years of age, and I think most would say, as we did to ourselves, "What a thorough gentleman!" His appearance, bearing, the ease and grace of his manner, his kindness, courtesy, and constant thought for the comfort and welfare of his guests, would allow of no other name. He was about middle height, rather slight and spare in form, yet withal square made; speaking eyes, expressing kindness of heart and benevolence; and he was possessed of a quiet dignity which commanded respect and ready obedience.

The Euphrates at Shass is broad and the current rapid. The amount of water in the river, of course, varies very much at different seasons and times of the year. There are two ways of crossing the river: single persons

cross on an inflated goatskin; and it is also crossed by a Killuck, a slight raft supported by inflated goatskins. It is made thus: a few slender spars are placed across others and lashed by yarn, thus forming an open platform, to each angle of which is fastened a goatskin; after these first four, one skin is added for each person the Killuck has to carry.

While we were stopping at Hamdan's camp, we saw one small Killuck repaired, and a large one, capable of carrying over ten or twelve persons, constructed. The men employed in making the Killuck were not of the Weldi camp, and I do not think they were Arabs at all, although they spoke Arabic. It struck us that the Badaween and these people did not very readily understand each other, nor were they understood generally by those of our own party. They were decidedly different in appearance; they were, however, good-looking and well-made men, of middle height, broad-shouldered, and very symmetrical, and of good muscular development, but they had not the length of the Arab, or perhaps Badawee, about them. They were of copper colour, with black hair. My impression is that they belonged to a people located on the banks of the Lower Euphrates, where that river and the Tigris become one, whose occupation is with matters connected with water. I am not certain whether families of this people are settled along the banks of the Euphrates and Tigris, or whether gangs of men travel up and down; my impression is that I was told that they were migratory, and that they paid periodical visits along the rivers in a similar way to the

shoeing-smiths who go from tribe to tribe in the desert. They were thoroughly at home in the water, and, although the weather was cold, they seemed to enjoy it, and the water ran off their smooth and shining skin or stood in globules upon it. Their features were good, and I should be inclined to think they were of Cushite origin. We did not see them when we first arrived at Shass; they appeared, I think, on the second day, when the small raft was repaired. I believe they had been sent for.

Soon after our arrival, Hamdan despatched a messenger across the river, for the owner of the Anazah horse had not responded to Shaykh Jassim's request. An Arab appeared, received his instructions from his Shaykh, Hamdan, and trotted off with what appeared to be a long bladder in his hand, but which was really a goatskin, to the nearest or most appropriate place for crossing, where he inflated his skin, took off his only garment, and, laying his breast upon the skin, committed himself to the river, and by use of his legs and the aid of the current eventually got safe to land in Al-Jazirah.

Shaykh Jassim and Abd-er-Rakhman crossed the following day in the small Killuck to see the Anazah, and did not return until late in the evening. The Anazah had agreed to come down from the hills with his horse the next morning. Frequent voyages were made which all ended in disappointment.

The anticipated arrival of the Anazah and his horse on the bank of the river caused much excitement. The

whole tribe turned out and watched for their arrival through the greater part of the day; gloom sat on Hamdan's brow, on our account, we felt convinced.

We ascertained long afterwards that the man with whom the Anazah was staying, for reasons of his own, had prevailed upon his guest not to remove his horse.

Among the Weldi at Shass was a destitute Anazah Badawee, whose wife had died leaving two young children. Hamdan afforded them an asylum, and the children were brought up by his wife. This poor Anazah wanted to make an arrangement with Abd-er-Rakhman, which is, we were told, not unusual in the desert. It was proposed by the stranger Badawee that he should take one of the two mares which Abd-er-Rakhman had with him, and proceed to the Najd to retrieve his fortunes; at a specified time he was to return, when the owner of the mare would receive one-half of that which the borrower had acquired.

From Shass we proceeded in a southerly direction, to visit other camps spread over the desert at this time. We pass again Mount Arudah, but now quite close, under its almost perpendicular side, not at all unlike the Rock of Gibraltar. I expect the river at one time washed its base, but it is now some two miles distant. The channel of the Euphrates appears to have settled eastwards. Shaykh Jassim and his Arabs left us, with Abd-er-Rakhman; the former to return to his father's camp, the latter to meet us hereafter. We were still on the right bank of the Euphrates; we did not follow its course, but came upon it from time to time. I have

neglected to give a descriptive sketch of Jassim, which I will endeavour to do as he appeared standing on the steep bank of the Euphrates watching the movements on the other side of the river. He was about twenty-five or thirty years of age, about five feet eight inches in height, robust and rather burly in build, with well-turned and powerful limbs. He was quiet and almost passive in his manner, not addicted constitutionally to much superfluous activity, but just such a man as, if well trained, would be a difficult one to beat at most things requiring strength, force, and endurance. When addressed, his answer was always accompanied with a smile indicative of inherent good nature. He was fair of complexion, and his brown beard had a warm ruddy tinge; his eyes were peculiar, in colour somewhat of a ruddy gold, not unlike an eagle's; they were wide open too, and appeared to be the most active features in his body. When he spoke, his voice came full and sonorous, and without any exertion, from his deep wide chest. He seemed to stand as firmly planted on his feet as a rock, and gave one the idea that if any one were to run against him he would rebound, while Jassim would stand unmoved, with a sunny smile on his countenance.

The next encampment we visited was in the plain of Hafsa. It was considerably after sundown and very dark before we arrived at our destination; there was a strong heaving wind, and we found considerable difficulty in keeping our cloaks around us: unless we kept close we could not see each other. There was a long streak of pale light from east to west on the horizon,

which showed up a dark mass in our front which we were told was our destination; frequent flashes of lightning indicated a thunderstorm in the distance; the ground was rough and broken, and hidden in general dark gloom; there were large pools of water which we did not see, or were not aware of until almost into them. Narhar, when he cantered on to announce our approach as usual, was soon lost in the gloom. We held on our course for the dark mass in front, until brought up by a morass. Our Effendi, who had now come up to us, said there was nothing to do but to go straight on. One suggested turning the morass to our right, as after reconnoitring he thought he had discovered a track, which proved to be the right way; and meeting the man whom Narhar had sent out, he conducted us to the summit of the hill on which Ahmed-es-Sahoo, the Shaykh of the whole Weldi tribe, had built himself a house overlooking the plain of Hafsa, and within a short distance from the Euphrates.

We arrived just as the storm began. The house was built somewhat after the plan of an Arab tent. There were two court-yards: in one was the room where guests and people of the tribe were received; in the other a similar building, the apartments of the Shaykh and his family. Ahmed-es-Sahoo was ill with fever, so we were received by his son. The black tents are far preferable.

We stopped here the Sunday. It was cold, with a very high wind, and it rained heavily until the afternoon; we drank tea and coffee alternately to

keep ourselves warm. The tents of the people were spread over a wide area. We doctored several of the people here for minor complaints, and treated our host for fever, and strolled out in the afternoon over some of the hills, and from the steep banks looked down upon the river now running quite a sea. About this spot were indications of former buildings, remains of foundations being visible. We saw several mares among the Weldi, some good animals enough, but none particularly worthy of note.

Further south, from an undulating country we emerge upon a fine plain of fine turf, bounded by the Euphrates. It is called Mellah, and is one of the favourite summer camping-grounds of the Fadan Anazah. It has been called the parade-ground of the Anazah. About six or seven years before we passed over here, six thousand well-mounted Anazah from several tribes paraded on Mellah, before crossing the Euphrates to attack the Shammar Arabs, under the direction of Jadaan ibn Mahaid.

There are a few detached families of Anazah, living in their tents, scattered about this part of the desert among the Weldi; but the Anazah tribes had left for the southern part of the desert, or gone to the Najd.

At Messkene, supposed to be the site of the ancient Balis, which the Turks have taken and made a military station, barracks have been built inclosing a large square. The sentry at the gate presented arms to our

Effendi, but his charger, with utter disregard of courtesy, refused the salute by going about.

We were received by the commandant, and we asked his permission to pitch our tents within the barrack square; he replied we were at liberty to do so, but added that during our stay we must put up in his quarters. Here was stationed a mounted infantry corps of some three hundred men; they rode mules. Soon after our arrival, a bugle sounded, and mules galloped into the square. It was the summons for "mid-day stables;" the mules had been feeding loose on the plain outside the walls.

In the afternoon there was a parade, commanded by a tall and very thin black; the commandant told us he was the best officer he had.

In the evening we messed with the commandant; dishes prepared by our respective cooks were served alternately. We thought the commandant preferred our fare. The Turks eat their food in a lukewarm state; the Badaween eat their food while it is very hot. A young Greek, the surgeon of the corps, was asked to meet us. The band played outside during dinner.

Not far from the military station, and by the side of the river, is a jungle in which, we were informed, were lions, hyenas, and jackals, and that only a few nights before our arrival, a lion had been killed by the soldiers, who, having heard his roar, fired in the direction of the sound from the roof of their quarters, and the next morning the body of the lion was found at a short distance from the walls. We did not see any, but we

could quite dispense with their company and music, for truly here was a howling wilderness, and it did not require their assistance.

An hour or two after dinner, the commandant bade us good-night, leaving us to repose in his Divan, probably the only room of any pretension, to put up himself in some other apartment.

A line of hills, running from about north-west to south-east across the desert, terminates at a short distance from the river, just north of the barracks. Just outside the barrack gate is a very fine ruin, consisting of a large square tower, which had had lower and upper apertures or windows. There are the vestiges of a double wall, which appeared to have surrounded a central tower with towers, and enclosed a large area. Here Balis, or king Balisis, had a palace, gardens, and menagerie. At some distance from the ruin, and nearer the river, is a lofty column, part of which has fallen. It is seen at the distance of several miles from the north of Balis; the other ruins are hidden by the spur of the hills.

In a lonely barrack built of sun-dried bricks, holding soldiers of the Sultan of Stamboul, in now a wilderness, a Greek, a Turk, and three Englishmen sat down to dinner within sight of the ruins once inhabited, perhaps, by Syrian kings!

Further down the river, on the opposite side or left bank, can be seen a mound. It is Kalat Jabar or Castle Jaber.

Following the course of the Euphrates to the south-

east brings you to Deir, and still further south to Anah. The former was, until lately, a small fishing village; it was taken by the Turks and held by them as a military station, nominally as a protection against the Badaween. It has been the cause of many disturbances between the Arabs and Turks. They come into contact here, they meet to discuss political matters, and hostile collisions are not unfrequent. Those who travel from Baghdad into Syria by the desert, after crossing the Euphrates, pass by Anah and Deir.

We visited an encampment of the Abu Hamis; they are an offshoot from the Anazah, and we were informed that this was one of the few instances, if not the only one, of any Anazah having taken to settling. The Abu Hamis are looked down upon and discarded by their aristocratic and patriarchal brethren.

We had left the Euphrates, and were in a more dreary-looking country, with little or no diversity—a succession of barren undulations. Riding obliquely across them, ascending and descending, sometimes hidden from view in the deep wide hollows, we had once or twice, from the tops of these hills or elevations, caught sight of a dark line, which was the encampment of the Abu Hamis, some hours before we arrived there; but they were soon hidden from our view, nor did we see the tents again until we were close upon them.

We found here a few huts which were utilized, and some of the tents were so pitched in connection with these huts as to form a hollow square, and this, so far as I remember, was the only occasion on which we saw

such a formation. It was dark when we arrived, and we left early in the morning, therefore we saw little of the Abu Hamis, but we were less favourably impressed than we had been with others.

Proceeding in rather a north-westerly direction, we visited the camp of Shaykh Faris-es-Shebah of the Lebess tribe, which is a branch of the Mowali. Some portion of this tribe cultivated the land; certain families by turn, we understood, spent some time on or about the land under cultivation. At this place Faris-es-Shebah and some six families were in residence, and he was superintending the sowing of the land. In speaking of cultivated land, my readers must not suppose that there is any very regular system of cultivation or any enclosures; the cultivation is scarcely perceptible in the surrounding desert; small patches of land are lightly ploughed and seed is sown. All around is desert or wilderness, and at this part the landscape is wild and the features bold—high round-topped hills of rock or of sand and shingle, and valleys which wind in and out round the hills. Both hills and valleys were plentifully supplied with large stones. Not a tree or shrub was to be seen here, and no grass, except when we crossed the pretty little stream Lallah Mohammed again, but at a different point, and then there was a narrow strip of verdure on both sides of the clear shallow stream.

With the exception of the Daradax or Jubūl river, which rises in the north and runs into the Lake Jubūl, or the Valley of Salt, in the south, and the river Khalus, which rises in the Aintab hills, and, after running past

Aleppo is lost in a morass in the desert south of that city, towards Tadmor, we neither saw nor heard of any other running water in the desert.

Faris-es-Shebah told us he should be glad when his term of residence was up, for he greatly preferred a nomadic life. There was a house here of sun-dried bricks, in which he was living at this time. When the operation of sowing was completed, as I understood the system, he was to depart and proceed to a warmer latitude, leaving perhaps some in charge, when either he or some other portion of the tribe would return to gather the harvest. Faris-es-Shebah showed us his stallion and some mares. The horse was a very powerful grey of the Hededi strain, with a beautiful head and strong neck, powerful sloping shoulders, a back and loins of extraordinary breadth; was deep in the ribs; quarters dropped a little, but powerful. Faris' horse was housed in a small tent, probably with some human inhabitants. His own two mares, a grey and a chestnut, blood-like animals, were, he said, both Anazah, which he had received from the Anazah in the autumn, when those tribes return to the Najd for winter: both had recently been deeply fired and were very lame; they were stabled in one of the two or three apartments of the house, and had cradles and side-sticks to prevent them blemishing themselves. We saw Faris-es-Shebah in the following summer in the tents of the Anazah, and he was riding one of these mares.

Besides the horses we were riding, we had another, a colt under three years of age, of great promise and

value, which we had been fortunate enough to obtain from a Badaween in the desert, through the help of Abd-er-Rakhman, the learned man, and I think also Shaykh Jassim, before we turned our steps northwards on our return to Aleppo. He was a magnificent colt, and met with enthusiastic reception at every camp at which we stopped. The Anazah horse had never been inside a building, probably had never seen one before, and it was a long time before he could be induced to lower his lofty head and enter the house, but he had eventually allowed the Shaykh to lead him into the apartment where were the two mares. This horse was known by report, we found, at many of the camps we visited. We asked the opinion of every Shaykh at whose tent we stopped: "Mashallah! God has made him very beautiful; he has no fault," was the general verdict.

We saw several mares, and some with foals by their side, which were terribly maimed. One at Shass was going about over the surrounding hills on her near fore fetlock joint; the pasterns and hoofs were turned inwards and slightly upwards, and the hoof had shrunk to half its normal size. On another occasion, after leaving the Lahep, we saw two mares with foals loose and feeding in the neighbourhood of a small camp. We rode up to look at them, as they appeared to be fine mares. They were both fine mares, of good size and shape; both were blemished, and one was going upon her near fetlock joint, but in this instance the pasterns and hoof were fixed out straight to the front; yet both these mares

seemed to get on very well at a walk, and at a little distance it could hardly be noticed that they were lame.

We had hoped at this time to have seen another Anazah with his horse, who had sought refuge among the Labep, when his tribe had departed for the south. Probably some misbehaviour on his part or some quarrel was the cause of his separation. We were informed that his tribe had resolved that he and his horse should return, and if he would not, that at all events the horse should go back; a party of Anazah were despatched for the purpose; and we were told that the owner had been killed and that the horse had been taken away. I do not vouch for the accuracy of the statement; suffice it to say we did not see either man or horse. I can only express the hope the man was not killed; but the event is one not unlikely to have happened, for I believe few Badaween expect or wish to die in their beds. "Would you have me die in my bed like a Khawájah of Jedaidé?" said Ahmed Bey, late Shaykh of the Mowali. Nevertheless there are some very aged men in the desert.

In returning to Aleppo by a more northern route, we passed through the town or village of Tadiff, situate at the summit and extreme eastern point of a range of hills. It appeared to be a place of some size; its situation was imposing. Local tradition gives it historic interest: it is asserted that it was visited by Ezra, and that he wrote some of his books there; it is still a place of pilgrimage of the Jews. It is comparatively only a short distance from Balis, to which the Babylonian empire extended, and where, or in the neighbourhood,

may have been the forest from which timber was ordered to be supplied.

It is quite possible that Ezra did visit Tadiff on his journey from Babylon to Jerusalem; for, unless he took a shorter route across the desert—which it is evident he did not do, for the journey occupied nearly four months—whether he travelled up the left or right bank of the Euphrates, Tadiff would be on the direct road to Syria and Jerusalem.

On the borders of this northern part of the desert are some twenty-six settlements of Arabs, who, in some instances, are living in villages—perhaps not whole tribes, but certain families which, from some cause, have left their original tribes, and have, for a time at all events, become settled. Among these there is one colony of Shammar Arabs from beyond the river, which is, I am informed, the only instance of any of that people having a possession on the right of the Euphrates since they retired across the river before the Anazah.

On leaving one of these Arab settlements, we had to cross a piece of water, some twelve feet in width, by a bridge just wide enough for one horseman, constructed of poles covered with earth. Our colt at this time was being led by two long ropes between two mounted men, as he was unshod, and the ground in great part was thickly covered with square blunt stones, about the size of eighteen-pounder shot. There are, perhaps, no horses so shy as the desert Arabian; he objected to cross the bridge after one of the horses, but putting down his nose to see what the water was, he sprang and skimmed

the water like a swallow, showing promise of a water-jumper.

I have made mention that the horse our Effendi rode, a strong animal of the Jelfi strain, larked about under his sixteen stone. Our Effendi could not understand it, for on former journeys he had proved himself to be the steadiest and most sober of horses, being contented to walk the whole day; and to temper his exuberant spirits, our Effendi had ordered his barley to be cut, and on one day he had only chopped straw. He attributed his spirits to the exhilarating effect of the desert air, which doubtless had something to do with it; but when we first made the acquaintance of the Jelfan and other horses of our Effendi, they had just come from a tedious journey from Antioch, on which the Jelfan had behaved himself so well; they were one and all sober-looking enough, and, although sound, fresh horses, their legs were pilled up to the knees and hocks. Our Effendi having put his stable under our united care, we inquired how much barley the horses had had on their journey, and found, as we expected, that they had had but little, or none at times. We immediately granted a liberal allowance, and by making daily excursions we kept the four horses in exercise, and in a few days were rewarded by clean fine legs and abundant spirits. But so annoyed was our Effendi at the behaviour of his Jelfan, that he declared he would sell him for whatever he could get in the bazaar on his return; and he kept his word.

It so happened at this time that some agents from Egypt were visiting the towns in Syria to buy horses,

and as their price, about £25, was rather higher than that allowed by the Turkish Government, they were enabled to pick up horses of more or less breeding. That our Effendi was going to sell an Arab for whatever he would fetch was soon known, and the Jelfan and two others were disposed of in a few days at the regulation price. These horses would figure in Egypt as valuable Arabians. I mention this occurrence to show how seldom Arab horses, or horses of Arab blood, are obtained. Not that I consider these I have mentioned as specimens of the pure breed of the desert; I expect they were either bred in Syria or in some of the bordering villages; but they were what are usually seen by travellers and considered as high-class Arabs.

The fine weather broke up on the very night of our return, and rain descended for several weeks. A friend whom we met had travelled in haste, on his way to Europe from Baghdad, by the desert route, crossing the Euphrates and passing Anah and Deir; he told us he met with but one solitary man the whole way, and this was an Arab horseman, who spent a few hours of the night by his fire. He offered the Arab food for his mare, of which the Arab said she had been without for five days, but that did not much matter, as on the next day she would have as much as she liked. This seems to be incredible; but I expect the Arab said or meant that the mare had been without barley or any regular food—in fact, had had nothing but what she nibbled off the shrubs at such times as he may have dismounted for rest.

On another occasion, when returning to Aleppo from a journey in the desert from the south, we passed the place where it is said the river Khalus loses itself. In winter it must have been an immense morass, or perhaps a mere; in the hot season it was quite dry, but the ground was very lumpy, broken, and full of large fissures and irregular elevations; these latter were baked hard by the sun. It was dank, damp, and chilly as we rode across this dried-up morass. Beyond, at some distance, we caught sight of what seemed to be a lake of considerable size sparkling in the moonlight, and we wondered whether the waters of the Khalus, after being lost to sight, might not reappear at some distance; we were assured no such lake or piece of water existed, and I had no time then nor a later opportunity of making any examination.

As we approach the verge of the desert, although the country is still entirely open, we are sensible that we are losing the peculiar light pure air of the desert; this becomes more and more perceptible, and, during the last six or eight hours' ride, may be called palpable. Riding over the broken ground near villages, many of which were deserted, and contained ruins of buildings and sites of greater pretensions, and as we wound round the large gardens and cultivated enclosures which almost surround Aleppo, the atmosphere seemed to be thick, heavy, and oppressive to breathe. The smell, too, of the city was an offence in our nostrils. We understood and appreciated the words of Abd-ul-Karim, the Shaykh of the Shammar, when he told the Turkish governor that "he would never set his foot in any of their abominable towns."

We found on our arrival in the Azizieh, outside Aleppo, a few hours before dawn, that the city was stricken with cholera and the swallows gone.*

* We had formerly watched the flight of swallows, for it is reported that swallows will not remain in a district where cholera has established itself.

CHAPTER III.

OF THE BADAWEEN OF ARABIA.

THE account given in the chapter on the Joktanic Arabs in Yaman and Hijaz, of the formation of divers kingdoms and states under Arab princes, and of migrations of families from both Yaman and Hijaz, not only over the more southern part of the peninsula of the Arabs, but also to the borders of Syria, and beyond the Euphrates to the Tigris, will account for the very strong Arab element in Syria and Erack long before the era of Mohammed, and also for the tribes of Badaween (Arabs) to be found in these regions, on the borders of Syria, the banks of the Euphrates, and as far as to the Tigris. The large body of Arabians which attacked Judas when retiring from Joppa, after he destroyed the port and shipping, with whom he made peace and they returned to the tents,* may even have been Banu Salih, who were dispossessed by the Ghassan Arabs, which last migrated from Yaman about the time of Alexander of Macedon ; or Banu Amelah, who were

* These were Badaween, and had five hundred horsemen. 2 Maccabees xii. 10, 11.

also settled near Damascus about that time. Nor should it be forgotten that when Aurelian made his weary march from Syria across the desert to attack the modern Palmyra, his troops were harassed by Badaween horsemen. It will not fail to be seen that the migrations have to a marked degree been northwards and to the north-east, to the borders of Syria, and to the neighbourhood of the Euphrates.

The Badaween of Arabia are neither savages nor barbarians: they are totally unlike the Indians of North America; they are not like the early inhabitants of Greece, who lived in holes in the earth and fed upon roots and garbage; they are not poor, miserable outcasts; and any comparison implied by calling the neglected street boys of London "Arabs" is monstrously ridiculous. The tribes of Badaween are very numerous, some poorer, some very rich and powerful; collectively they are a great, free, rich, pastoral, and at the same time a warlike people, and have no exact parallel in history. The Badaween have laws of their own, a traditional code of morality strictly kept, a policy as between tribe and tribe, and a system of government in each tribe, and alliances, which are faithfully observed. Besides single tribes, small or great, each under the guidance and rule of its own Shaykh, there are confederations of tribes, over which the Shaykh of one particular tribe holds, to a considerable extent, great influence, if not actually supreme authority. Such a Shaykh can summon the others to councils

for deliberation, or collect the tribes of the confederation for war.

There are many families which have become so numerous or important that they constitute tribes within their own parent tribe; some of these have separated from the parent tribe and formed confederations; yet, after the lapse of generations, intercourse and alliances with their ancestral people are kept up.

We were informed that the Shaykhs of these confederations address each other as "cousin," which is not the custom among Shaykhs, who are not thus bound together. But among some tribes and confederations there is perpetual and hereditary hostility; such, for instance, exists not only between the whole race of Anazah and the Shammar Arabs, but between every individual Anazah and Shammar Arab. Some tribes which are less powerful, especially those who are to some extent located in the northern parts of the desert, ally themselves with greater tribes, according to circumstances, to which they pay tribute, calling it "Hoaa," or the fee of brotherhood. By this arrangement the weak tribes have the benefit and right of protection when attacked by tribes hostile to the protecting tribe. The tribute or fee is never paid in money, but in camels and sheep, formally assessed by a tax in proportion to the wealth of the tribe, and levied according to the means or standing of each member of the tributary tribe, by order of the Shaykh. Horses and mares are not given as tribute. The fiscal arrangements are conducted with marked equity, and complaints are never or seldom made.

The Badawee, although free and independent in thought and action, and ill brooking restraint, has great respect for his laws. When the Shaykh enters his tent, where scores of his people may be collected (they look upon the Shaykh's tent as a kind of club), they all rise to receive him, and only sit down again upon being told by him to do so. When he is once seated, he rarely rises to receive any one. I heard that a singular exception to this custom exists, and that the mark of respect of rising is usually shown to the possessor of any celebrated mare, when such a one enters the tent of the Shaykh.

Any one, even an enemy, is safe if he touch but the tent-rope, whether it be that of a tent of a hostile tribe, or of a personal enemy. The owner of the tent then becomes his host, and it is his duty to defend his guest against every foe and to administer to his wants.

Were two personal foes or men of hostile tribes to meet, the conqueror would take the mare of the man who had been wounded, dismounted, overcome, or had surrendered. But touching the tent-rope is not only the guarantee for personal safety, but secures the mare to the owner. An inveterate foe may thus, either when travelling or when pursued, obtain shelter and hospitality, and ride away in safety; and although this does not prevent a renewal of hostilities at any future time, yet it must often tend to soften animosity, and perhaps turn former enemies into friends.

The institution of "Dhoahel," or surrender, is humane; it prevents the shedding of blood, without depriving the

conqueror of the spoils. When a man surrenders, the conqueror unwinds his Akal, *i.e.* the rope, generally of camel's hair, with which the Badaween fasten the Kaffiyeh to their head, and throws it over the head of the surrendered. In a general fight between two tribes there may be many such instances of surrender; and if one who has surrendered himself should be threatened or attacked, his captor protects him, which he can do with his lance; for as firearms are not in use among the Badaween, attacks are personal encounters, and wounds are not inflicted by chance. The real armour of the Badaween horseman, offensive and defensive, is the speed of his mare.

The office of Shaykh is not hereditary—there may be exceptions, such as is the case in the Mowali tribe—but is usually held for life. When a Shaykh dies, his heir may be set aside, and the most worthy or popular man in the tribe appointed his successor; it is generally some member of the late Shaykh's family. The power of the Shaykh is, I believe, absolute, but he may be deposed. He makes war or concludes peace, levies taxes, and administers justice.

A Shaykh is generally a wealthy man, so that he may be able to exercise hospitality to strangers, and help or maintain the poor of his tribe; but there are some notable exceptions. In certain tribes there are persons of acknowledged penetration in legal matters, and such, by common consent, are allowed to act as judges. A case was told us of a powerful Shaykh coming before one of these desert judges, to try a cause against a

member of his own tribe, and the award was given in favour of the latter. It was a question of the right of possession of a mare which had been taken in a fight, the particular strain of blood or family to which the mare belonged being a perquisite of the Shaykh. The judge ruled that such privileges could only be enjoyed by *right of concession;* as the office of Shaykh was held by popular election, he could not maintain his prerogatives when they were opposed by his electors. The Shaykh gave up the mare without a reply.

The Akeed is the military leader of a tribe; he is also elected for life by popular vote. The two chiefs, the Shaykh and Akeed, rule in turn, as their tribe may be at peace or war. But there are instances of both offices being vested in the same person, as in the case of Ahmed, the late Shaykh of the Mowali, and Jadaan ibn Mahaid of the Fadan (Anazah). When war is declared, the Akeed takes command of the tribe; when peace is concluded, the Shaykh resumes his power. It has sometimes happened that a military expedition has been undertaken for the sole purpose of getting rid, for a time, of the rule of a Shaykh who may have made himself obnoxious. This is speedily effected; a party sallying forth to capture flocks or camels from the intended enemy, reprisals are made, and the unpopular Shaykh is obliged to declare war, and hand over his tribe to the Akeed.

Polygamy is rare among the Badaweeen, but divorces are frequent. The Badaweeen are very kind to their children. Although a warlike people, they are not naturally aggressive, but wonderfully tenacious, and,

except under the influence of great excitement—such as was the case after the death of Mohammed, when a series of rapid and brilliant victories enabled the Arabs to establish an empire of almost unrivalled extent—the Badaween are more inclined to hold their own than to become a dominating race, nor does it seem probable that the Badaween could ever be collected and bound together to form a kingdom under one sovereign head. Yet a free, generous people, which have followed the same course of pastoral life for ages, of wealth sufficient for their wants, and strong enough to resist all aggression, is not to be contemned by those who have followed agriculture and commerce, nor can whole tribes and families of a "great nation" be counted as outcasts, or stigmatized as homeless vagabonds. Their intelligence is undeniable, their perception quick, their imagination lively, their wit keen. Without book learning, their Semitic instinct is a substitute for the acquired learning of more civilized peoples, is sufficient to cope with political intrigues, and in difficult and delicate matters of diplomacy is more than a match for those who would entangle them. Such tribes as have either wholly or partially taken to cultivate the soil are not to be compared with their strictly nomadic brethren in prosperity or standing. One who accompanied us on our visit to the Badaween, and had used his influence to induce some to settle, to exchange their mares for ploughs, and had supplied them with money for seed, exclaimed with sorrow, "I question if what I have done has been for their welfare."

In winter small tribes or families of Badaweeh, who are not able to migrate to warmer latitudes and more sheltered districts, approach the border towns of Syria and other districts, and pitch their tents in void places outside the precincts of such towns.

The Badaweeh, for the convenience of description only, may be divided into three classes: those who migrate but little, and are to be found in the desert bordering upon Yaman, Hijaz, Palestine and Syria, and along the right bank of the Euphrates; those who have crossed the Euphrates; and those who migrate or roam all over the deserts. To those who migrate but little must be added the Badaweeh of the Najd and central provinces of Arabia. Mr. Burckhardt states, "Of all the Badaweeh tribes that exist in Arabia, some few families at least may be found in Najd, to whom refugees fly for security against their enemies." This is, I think, quite correct in the main, but it must not be taken as a proof that the Badaweeh all spring from the Najd. After the tide of immigration from both Yaman and Najd had taken place, there may have been a reflux of families from certain tribes to Najd, and in some instances the migration of a tribe can be traced from Yaman to Mosul, from which certain families have been left at different and intermediate points. Take for instance the Tay tribe. But, on the other hand, Mr. Burckhardt says that all the inhabitants of Najd trace their origin to some ancient Badaweeh tribe. The tribes of Badaweeh now located in the northern part of the desert between Syria and the Euphrates, are not so powerful

as they were before the later great migration from Central Arabia took place, some two centuries ago, which has been the means of depriving the former tribes of the greater part of their spring and summer pasture.

Before the migration of the Shammar Arabs from Jabal Shammar, the Mowali were probably the most powerful and most warlike tribe in the northern desert, and offered a most stubborn resistance to the Shammar; finally being worsted, they lost much of their importance, and their migrations became restricted to the desert east of the borders of Syria.

We heard at Aleppo the following account of the Mowali; though at variance with the history of their origin from the Hijaz, there may be some foundation of a romantic character for the tale. It is stated that the Emperor Justinian discovered in a slave the last known descendant of the Abasaide Khalifs; he was made free, and a tribe was formed by collecting scattered families and individuals in the desert, to which he was appointed Shaykh. The ruling Shaykh in the Mowali tribe has the Turkish title of Bey, and we were informed that the office of Shaykh in this tribe is hereditary. The title of Bey was bestowed upon a lineal successor of the first Shaykh, the liberated captive of the house of Abas, by Sultan Amaruth, who induced the Mowali Shaykh to assist him in his expedition to Irak Arabi, which is now called Turkish Arabia, east of the Euphrates, and at the same time presented the Arab Bey with an egret plume studded with a diamond, and

which gave rise to the name still borne by the Shaykh's family—Bąnu Rishi, "*sons of the plume.*"

It was towards the close of the struggle for supremacy between the Mowali and the Shammar, which had lasted for fifty or sixty years, that a disgraceful and shameful event took place. As related to us, Assafuk, *i.e.* Al-Safuk, the powerful Shaykh of the Shammar Arabs, who had brought them up from Jabal Shammar, proposed to the Mowali a treaty of peace; and to arrange the question of rights to pastures, and to guarantee the possession of such in future to each tribe, a meeting was proposed. Mohammed al-Harfan, Shaykh of the Mowali, invited eighteen persons of distinction in the Shammar tribe to meet a like number of the Mowali. The Shammar were received with every apparent mark of respect, and with general rejoicings, but after a plentiful repast were shamefully massacred. The memory of this act of treachery has been kept in remembrance by the words still often repeated in the desert, "Bayt al-Mowali, Bayt al-Ayb"—"The house of the Mowali is the abode of infamy." The advantages gained by the Shammar over the Mowali and other tribes were not held by them in undisputed enjoyment. Certain tribes of Anazah, a great people, the most prevailing of the Badaweeen families, by the vastly increased numbers of their herds and want of sufficient pasturage, were induced to extend their migrations; and meeting with the Shammar, their hereditary foes, a system of perpetual war was carried on, until the Shammar were deprived of the pasture grounds they had obtained, and were finally obliged to retire

across the Euphrates into Al-Jazirah, as the country between the Euphrates and Tigris is called by the Arabs. The Mowali became useful to the Anazah from their knowledge of the country, so we were informed, and became their allies, and receive protection from the Anazah. This has somewhat raised the Mowali from their fallen condition.

The late Shaykh of the Mowali, who was Akeed or military leader of the tribe during the rule of his elder brother Aurif Bey, described as a quiet amiable man, succeeded his brother as next of kin, and retained the office of Akeed. Ahmed Bey was a great warrior, and his fame was widely spread. In appearance he was fully six feet in height, with broad shoulders, very muscular and finely developed limbs; his face was handsome, although the features were large and rather hard, his complexion fair, but darkened by exposure to the sun and weather. He was very careless of his personal appearance. He was bold, courageous, and dashing, perhaps cruel, but not mercenary. He kept a big stick in his tent with which to chastise delinquents.

Ahmed Bey was always well mounted; he usually kept five or six mares for his own riding; on an expedition one, two, or three of these were led after him by attendants on dromedaries. His lance, of unusual weight and length, the head or blade engrained with silver, was carried after him by a follower on horseback; while a formidable mace, to which weapon he was very partial, hung from his own saddle. Our friend to whom I am indebted for this sketch of

a celebrated character of the desert, when bathing in company with Ahmed Bey in the Euphrates, noticed he was covered with scars, and remarked that he supposed he had had enough of fighting. Ahmed Bey replied, "Would you have me die in a bed like a Khawájah of Jedaidé?" (equivalent to "Would you have me die like a well-to-do citizen of a town?") "No, I will die on the back of my mare." Ahmed Bey, about two years afterwards, was killed from his mare's back, in a fight between his own tribe and some Rualla, at the age of some forty years. We frequently saw a mare which had been his, a splendid weight-carrying chestnut, with a remarkably keen eye and a sharply cut nostril, of unusual length and capacity. Mamoud Bey, his cousin, succeeded him. He had been to Constantinople, and had served two years in the Sultan's body-guard.

Mamoud Bey we knew personally, and met frequently. Unlike his cousin in the particular of his dress, he was very neat and scrupulous in his attire, his white underclothing being spotless, which was surmounted by a plain black Aba (cloak). Mamoud Bey is in the prime of life, tall, frank, but courteous in his manners, and with the address of a gentleman.

We saw him on one occasion placed in very trying circumstances in the desert, negotiating with enemies (Turks), and at the time only half trusted by his friends and allies; but he acted with discretion and judgment, and was true to the Arab cause and his friends.

The Mowali are on the western side of the desert. Burckhardt says that the Mowali tribe is originally from

the Hijaz; it lived in the neighbourhood of Madina, and is often mentioned by the historians of that town, during the first century after Mohammed.

"Mowali," signifying lords or princes, is the plural of "Mowla," a prince, sovereign, lord, or judge. The title may mark some connection with the tribe or even family of Mohammed, or even its origin from the Abas family. At the same time, the account current at Aleppo may be true so far as the story of the Shaykh is concerned; and the appointment of the last known descendant of the house of Abas may really have been restoring him to his own people, and as far as possible to ancestral honours. I only regret that I did not make inquiry from the Mowali themselves on this point, but although of some interest, there were other matters of greater importance which required attention.

The Haddideen has always been a peaceable and wealthy tribe; the men are exclusively shepherds, not warriors. The late Shaykh Tsherk was a great diplomatist, and being well versed in the customs of the Turks, his aid was often asked by the proudest Shaykhs when they were in any difficulty or complication with the Turks, and he was generally a successful mediator.

The Weldi is a large tribe of great wealth; they have partly taken to agriculture. They dwell on both sides of the Euphrates, and their camps are to be found along the right bank of the river, two days below Messkene. This tribe was formerly in Mesopotamia, and forms an instance of a return of tribes who had migrated beyond the Euphrates. I expect they commenced to

recross after the Shammar were established in Mesopotamia. Selami Eddendeen was the Shaykh of the whole tribe of Weldi. There are two other Shaykhs in this tribe, besides one or more of inferior standing—one, Mohammed al-Ghanin, who with several families of the Weldi crossed to the right bank of the Euphrates not many years ago, and his uncle, Ahmed-es-Sahor, who is also on the right bank. The families on the left bank of the Euphrates still hold allegiance to the Weldi Shaykh, but have to pay fee to the Shammar Arabs of Al-Jazirah, and some of the Anazah are generally the protectors of the Weldi on the right bank; but all families of Badaween who take to cultivation on the borders of the desert have, I understand, the nominal protection of the Turkish Government, which is often an additional cause of war between the Turks and desert tribes. We heard that Mohammed al-Ghanin was a very fine and a very handsome man; but when we visited the Weldi he was at Mekka, and we were entertained by his son Jassim and his brothers. Such portions of this tribe as take to agriculture generally unite under the direction of one man, who becomes a sub-Shaykh, holding allegiance to the Shaykh of the whole tribe; and this is doubtless the custom in other tribes.

The Abghedat is a wealthy tribe; the people are both pastoral and agricultural in their pursuits, and still dwell in tents. Their Shaykh, Fares ibn Mohammed, was rich and had numerous flocks and herds.

The Beni Khalid is said to be a numerous tribe, which has spread from Hassa to many parts of the desert.

The Ferdoon and Ghes tribes are now much reduced; and the Lahep is an offshoot from the Mowali, which has taken to agriculture in part. They grow some grain, but are still nomadic.

The Sohni tribe is numerous. The people are carriers and possessed of some wealth; they provide the camels for the caravans between Baghdad and Aleppo. Some of the Sohni employ themselves by burning ligneous herbs in the desert, for the production of soda or alkali. The ashes are brought by the Sohni to the towns of Syria for sale.

The Banu Said, although a small tribe, pride themselves upon being one of the most ancient in the north of Arabia. They neither engage in trade nor follow agricultural pursuits. They do not breed horses, as they are not possessed of mares, and present an exception to the general Arab custom; for they ride horses instead of mares, which they obtain from other tribes. We were informed that they were hard riders, using up a great number of horses from excessive hard work. Their Shaykh was one Tamer, of great renown as a warrior, who contributed greatly by his tall and athletic form and dashing bravery to the success of many of the raids made by the Banu Said. Their country is north of Shass, on the right bank of the Euphrates. (See also account of the Saad family among the descendants of Madhej, of the posterity of Kahlan, the son of Abd Shems.)

The Subha is still a powerful tribe, but not so numerous as the Weldi; they hold the right bank of the Euphrates below the Weldi. Some families grow

enough grain for their own consumption; they have large flocks of sheep and herds of camels; their horses are thought to be moderately good. They are constantly at war with the Shammar Arabs of Al-Jazirah, and on that account are protected by the Anazah, who endeavour to keep them sufficiently strong to resist the attacks of the Shammar, if they attempt to cross the Euphrates.

Al-Glat was once a powerful tribe, but has now fallen to a very poor estate, and is possessed of nothing but a few sheep. Al-Medjadama, Al-Bala, Al-Meshahada, Al-Basheikh, Al-Basalim, are small tribes of little note; they possess a few horses and sheep, but have no military reputation.

The Hernadi, a warlike people, are a branch of the Koraish tribe of Mekka. They emigrated to Egypt on account of a prolonged famine, and were brought to the eastern boundary of Syria by Ibrahim Pasha, after he had conquered the country, in the hopes of protecting Syria from the attacks of the Badaween from the desert; for at one time they overran the plain of Antioch and fed their herds on Bakkah, the fine plain between Lebanon and Anti-Lebanon. To effect this the Hernadi were stationed on a line of posts from Aleppo to Damascus and to Jerusalem. The scheme did not answer very well, for the Hernadi gradually became friends with their brethren of the desert. The family of Batran, the late Shaykh, who commanded these outposts and was styled "governor of the desert," and a portion of the tribe are near Lake Jubūl, and many of

the Hernadi are employed by the local government in Syria as irregular horse.

The Aghel, once a powerful, now much degenerated, but still a numerous tribe, are carriers, and have large herds of camels. Individuals of this tribe travel all over Arabia as agents, or pedlars, as we should call them. Many Arabs of different tribes, who are separated from their own tribes or districts, appear to go under the name of Aghel; and Burckhardt says that many of the Agheli of Baghdad are from Najd, and that all Arabians settled in the suburbs of Baghdad are comprised under the name of Aghel. A good deal of the business of the desert is probably conducted by them from some of these causes, and speculators or dealers who supply the dealers in India with horses have recourse to the assistance of the Aghel.

Obaid and Tay are ancient and still powerful tribes; they formerly occupied the district between Central Arabia and the Euphrates, but the greater part of these tribes, having crossed the river before the Shammar Arabs, are now in the neighbourhood of Mosul, and if the Anazah propose to attack the Shammar, they sometimes induce the Obaid and Tay to create a diversion in their favour by threatening the rear of the Shammar. They are rich in live stock, and sell a large quantity of wool at Mosul. The ancient Tay can be traced by successive steps across the peninsula from Yaman to the Tigris, for which see the account of the Tay in the history of the Joktanic Arabs.

The Montifitsh, Al-Hindi, and Slaid are tribes of Irak

or Turkish Arabia further south, and it is doubtful if they should be classed among the tribes of Arabia. Of the Montifitsh many families are fishermen, and pursue their occupation in the numerous canals in that part of the country; others cultivate the land. They breed horses, but it is more than doubtful if the blood is pure. The desert Arabs do not consider their horses to be of pure blood, nor of the genuine race; and to say of a horse, "He is like an Iraki," *i.e.* a horse of the Irak tribes, is a term of reproach similar to that used in Syria, "Your horse is no better than a Kadisch" (a common Turkish horse). Baghdad, the Turks generally, the Sultan, and the Indian market are largely supplied with horses from this people.

Al-Hindi, it is thought, came from Hindustan; the name would give good reason for the supposition. Tradition says that some of the sons of Joktan did pass out of Arabia and settled in Hindustan, but I have not ascertained that their origin is to be traced to that source. The people are wealthy and numerous; they live in tents. They sow their lands, after which they wander about to pasture their flocks, and return to reap the harvest.

Slaid is a small tribe which cultivate the soil and are chiefly known for their breed of large white asses, which are much used by the townsmen in Syria.

The Shammar Badaween, led up from Jabal Shammar by a Shaykh of the name of Sofuk, after much resistance from the tribes which had previously occupied the

northern part of the desert, and especially from the Mowali, finally obtained the supremacy, but were, in turn, forced to cross the Euphrates by the advance of certain tribes of the Anazah.

The Shammar Badaween are divided into four great tribes: Jerba of Mohammed-es-Sofuk is one half of the Jerba tribe, which remained under the rule of the eldest son of the Sofuk, who left the Shammar from Central Arabia and was assassinated by the Mowali, and occupied the northern part of Al-Jazirah; Jerba of Ferhan-es-Sofuk is the other half of the tribe, which held the more southern half of Al-Jazirah; the Fadagha and Salama are two divisions of the Shammar Badaween, who frequent the country extending from Orfah to the range of hills through which the river Khabour flows, called Sindjari on the north-east, and Aziz on the south-west. These, I believe, are more frequently in collision with the tribes of Anazah than are the Jerba.

The Shammar are, as has been related, inveterate and hereditary foes of the Anazah. They have also had many dissensions among themselves, and much blood has been shed from jealousy and ambition to obtain the chief power. This, I think, is in a great measure occasioned by their nearness to the Turkish territory; quarrels and attacks have been fostered and instigated by the Pashalics of Mosul and Baghdad, to lessen and weaken the power of the Badaween, and to get them under their control, if not to get rid of them altogether.

The Es-Sofuk family has always been conspicuous

for its power and ambition for the ruling supremacy. Abd-ul-Karim, "Abd-ul the honourable," a lineal descendant of the first Shaykh of the Jerba, son of the Sofuk who brought the tribes from Jabal Shammar, was a great chief and styled Emir al-Bara, "Emir of the desert." He was, I have heard, as much noted for his honourable conduct and magnanimous character as for his princely magnificence.

From some family feud or a quarrel of a political nature, Abd-ul-Karim left his own people, and had been brought up from early boyhood in the Mahaid family of the Fadan Anazah, and he ever remained a true and constant friend to Jadaan ibn Mahaid, the son of the Shaykh of the Fadan and the companion of his youth; and when they afterwards became Shaykhs of their tribes, their personal friendship remained unchanged even when their tribes were at war. On one occasion, when the Fadan Anazah had inflicted some loss upon the Shammar, a messenger arrived from the Shammar, bringing Jadaan the mare of Abd-ul-Karim, and delivered this message: that as he, Abd-ul-Karim, intended to be revenged upon the Fadan, he begged Jadaan to take his mare and ride her, as she was the fastest mare among the Shammar, and would carry him out of the way of all pursuit.

We were informed that about the year 1864, when a Turkish governor-general visited Abd-ul-Karim, the Shammar Shaykh kept the Turkish governor waiting at his tent before admitting him to his presence, and then received him without rising (probably he had come

without announcing his intended visit). On leaving, the governor invited the Arab Shakyh to return his visit; but Abd-ul-Karim replied, "I have nothing to do with you Turks; if you want me you must come to my tent. I will never set foot in one of your abominable towns."

In 1872, after Abd-ul-Karim had defeated a large force of Turkish regular troops, who had attacked the Arabs, so we were informed, without provocation, upon which occasion one battalion of the Turkish force was literally cut down to a man by the Shammar horsemen, he was betrayed by his secretary, an Armenian, surprised when asleep, and taken prisoner by the Turks. Abd-ul Karim, the generous friend and magnanimous foe, was bound to the back of a mule, and escorted to Mosul by a large force of Turkish soldiers, and finally hanged from the bridge of Mosul by order of the Turkish Government at Constantinople.

The Anazah form the greatest and most powerful portion of the Badaween population of Arabia. There is some misconception with regard to this great people; several authors and writers describe them as a *tribe*. They are often spoken of as the *tribe Anaze*, and some think or infer that there are two separate or distinct races or families of Anazah. Many have been betrayed into this error.

The Anazah, instead of being a simple tribe, are a great people, a separate or distinct family of the great Arab race, the most numerous and influential of all the Badaween, and are dwellers in the desert and nomadic in the strictest and fullest acceptance of these terms.

They may not inaptly be called the aristocracy of Arabia. Their history dates back to a very early period. Their ancestor, or the founder of the family, was Anazah, the son of Asad, the son of Rabiah al-Faras, who was the third son of Nazar, the son of Maad, the son of Ak, the son of Adnân (see the line of descent from Kidar). Banu Anazah; the sons and descendants of Anazah, were settled at, or were the inhabitants of, Khaibar, in the desert between the provinces of Hijaz and Najd, considered by the Badaween a part of the Najd. There, as a distinct and separate Arab family, history leaves them for many ages, nor does the family appear to have taken any part in affairs outside their own country or immediate neighbourhood. Their numbers increased, as did their herds and flocks, and as they increased, so they extended their migrations, and became in time possessed of the principal part of the pastures from the coast of Hassa on the Persian Gulf to Hijaz, and of most of the important wells, many of which belong of right to the Anazah at the present day. To this prevailing people, up to the time when the Wahabees established a settled government in the Najd, the beginning of this century, belonged exclusively the pastures of Najd; but considerably before that period so greatly had the wealth of the Anazah increased, that some families commenced to migrate to the northern part of the desert to obtain pasture, which rarely fails. Migrations continued, and thus, instead of feeding their herds during the spring in the Najd as formerly, a very considerable portion of the Anazah race pasture theirs in the deserts

between Syria and the Euphrates, and return to the south for winter; and this has also afforded them greater opportunities for collecting grain and other commodities, which they formerly obtained from the resident population of Central Arabia, from small Arab villages or settlements on the borders of the desert, whose inhabitants, as Mr. Burckhardt says, were petty merchants as well as agriculturists and cultivators of palm trees, and who supplied their wandering brethren with goods which they obtained from the towns of Syria and Arabia. Now they can barter for grain and such goods as they may require with the merchants of the border towns of Syria, such as Damascus, Hamah, Homs, and Aleppo, which are now more accessible to them than Mekka or Jeddah. Different tribes of Anazah have their own distinct pastures, and trade with different towns, so that their interests do not generally clash. This extended circuit of migration had, however, the effect of bringing them into connection with the Turks. Before trade can be carried on between the Anazah and the merchants, certain terms have to be arranged with the Turkish officials, which are often, and perhaps with justice, considered hard and extortionary by the Badaween. The Badaween will not always submit to these terms, and trade suffers in consequence. I have been told that the profits accruing to the merchants of Aleppo alone, from the trade with the desert tribes, have amounted to £50,000 a year, but are now very much less. Some years little or no trade is done, as the Anazah, after having consumed the pasturage, move off, suffering privations

themselves rather than submit to extortion. They can, perhaps, buy grain to some extent from their Badaween brethren who are on the borders of Syria and along the Euphrates, and from the country of the lower part of the river they lay in a supply of dates.

These restrictions and extortions made by the Turkish Government are, I think, frequently the cause of many of the disturbances, sometimes ending in collision between the Arabs and the Turks; for the Badaween are not slow to avail themselves of any opportunity to evade or avoid the exactions imposed upon them; but, besides this, the Arab and Turk are antagonistic to each other. The innate pride of race and exclusive superiority of the Semite, found in their fulness among the Anazah, cause them to look down upon and to contemn the Turk of Japhethic race.

Although, I believe, often oppressive and exacting, the Turks are not always the gainers by these measures of prohibition to trade. It is often customary for the Arabs to place, as pledges of good faith, certain numbers of camels in the hands of the Turks; should any breach of contract take place, or the pledges not be restored, the Badaween will hang about, or revisit the neighbourhood unexpectedly, and sweep away their property, with possibly some addition, which only, however, leads to greater complications and more disagreements for future years; so that the policy between Arabs and Turks does not improve.

The extended migrations of the Anazah have been

continual and increasing. The tribes which first migrated have, perhaps, become more predatory or essentially warlike, to the exclusion of their pastoral life, than some of the later migrations; the former had to fight their way and to establish their supremacy; at all events, it is probable the least wealthy of these tribes were the first to make the venture. Some of these, which are smaller tribes, do not, at all seasons or in all years, return south or to the Najd for winter, but are almost as localized as some of the other Badaween in the northern desert; but the greater tribes, who have large herds, do return to the south, and there are instances of whole tribes which have for a series of years migrated to the north, returning to the south for good; and in the annual return of other tribes the same families do not always return—some remain, and others take their place; but as a rule, like the swallow, the Anazah are annually migratory. It must be understood that, long before their advance into the northern desert, the Anazah tribes were distributed over a very large portion of Central Arabia, and from these, again, new or other tribes have sprung. Thus, Ibn Haddul, now often spoken of as a great separate tribe, sprang, with others, from the Bisher, who were Anazah occupying the eastern part of the desert of Central Arabia towards Hassa on the Persian Gulf. Among the Anazah as a race, and especially among certain tribes, are to be found the best Arabian horses. This is an acknowledged fact throughout Arabia and among all Badaween; but as the Arabian horse will form the subject of a separate part, more is not stated now.

There are two great divisions, perhaps three, of the Anazah race: the Bisher, the Walud Ali, and the Jelas. There are several tribes from the Bisher and Walud Ali; from the Jelas, as far as I know, only one important branch, the Rualla. From the Mekran, a branch of the Messalyke Anazah (a collateral family with the Walud Ali), came Abd-ul-Wahab, the preacher of a cleansed religion of Islam; while from the union by marriage of an Ibn Sawood of the Walud Ali with the daughter of Abd-ul-Wahab, the preacher, came the Ibn Sawood family, which rules over the Wahabis in Central Arabia.

The Badaween informed us that the dispersion of the Anazah tribes had its origin in Wayel, a very great Shaykh of the Anazah. Wayel would seem to have been almost as great a man and as prosperous as the patriarch Job; his riches, his flocks and herds, increased beyond his most sanguine expectations, which necessitated the occupation of a much wider extent of country than the neighbourhood of Khaibar, the original home of the Anazah race, afforded. Wayel had only one son, Anaaz; Anaaz had three sons, Bisher, Mejilis, and Wahab; Bisher had two sons, Mefda and Sabaah; and, as we understood the Badaween, the principal tribes of Anazah are descended from Wayel. Thus, from Mefda, one son of Bisher, have sprung the Fadan tribes of Anazah; from Ṣabaah the Sabaah tribes; from Mejilis the Jelas; and from Wahab the Messalyke and Al-Hessene, and, I think, Walud Ali.

The Bisher, for the most part, went eastwards,

stretching across Najd towards Hassa; in fact, "*previously to the Wahab establishment the pasturage of Nejd belonged exclusively to the Anezes.*" * The Walud Ali and a portion of the Bisher remained in the neighbourhood of Khaibar, but Mr. Burckhardt says, "*The land and the palm trees belong to the Walud Ali;*" * the Messalyke and Al-Hessene in the neighbouring deserts; and the Mekkan branch in Najd, near Derageh, the former capital. When the migration of the Anazah tribes extended to the northern part of the desert, they again came into collision with the Shammar. The conflict between these hereditary foes was fierce, but the Anazah maintained their supremacy, and the Shammar withdrew across the Euphrates; but hostilities still go on from time to time. Although the Anazah as a race are a great pastoral people, there is some difference between many of the tribes: some are more numerous, more wealthy, and more regular in their migrations; others less wealthy, and, if not more warlike, are more often at war, and more uncertain or erratic in their migrations. Of course, there are many other tribes of Anazah of less note, besides those descended from Wayel; some who have remained in Najd, and some who, having migrated, are almost confined to the desert east of Palestine and Southern Syria, migrating but to shorter distances. These last are small tribes or sections of tribes, or in some instances it may be they are only families which have left their original tribes, and, it is hardly necessary to say, present the least favourable

* J. Lewis Burckhardt's "Travels in Arabia."

type of the Anazah family, but are those more often seen by travellers, who should not judge of a great people from what may be seen of a small portion.

The Walud Ali are an important family of Anazah; they were originally from Khaibar and the neighbouring desert. Other Anazah tribes are associated with them, but Burckhardt says the soil and the date plantations there belong to the Walud Ali. The position they held at Khaibar rendered them masters of the Haj, or pilgrim route, from Syria. Their migration extended as far north as Damascus and the Harun, to the neighbourhood of which they proceed in the spring for the twofold purpose of taking advantage of the abundant supply of water and pasture, and of obtaining grain for winter consumption. The period of their stay depends upon the season and how long the pasture lasts; they often pass the hot season in the Harun, but this cannot be depended on, for in the end of June or beginning of July we found they had departed for Moab. Their migration to the north gave them increased power over the pilgrim route, and enabled them to hold the whole length from Damascus to where it passes Khaibar, a distance of only a few hours. The Turkish authorities and their troops were quite unable to cope with them successfully, and eventually paid a handsome yearly tribute to the Shaykhs to keep open the route to Mekka and to protect the caravans. The Walud Ali have the character of being rapacious and predatory, and have always been a source of trouble and anxiety to the Damascus authorities—but this is what their enemies say

of them. Still there can be no doubt they stand out for, and insist upon, their desert right, as they consider it is, to exact tolls or take in kind. It was the Walud Ali who, with the Bani Sahar, by their impetuous charge defeated the French troops, under the brave Kleber, and drove them to the very gates of Acre. This was commonly asserted.

They have often fine horses, but their object is to be well mounted rather than to be large breeders.

Their Shaykh, Mohammed ed Douhi, is a man of considerable renown. There are different opinions as to his character; some say he is crafty and subtle rather than open and generous: that he should be so to some extent, from his intercourse with the Turks, is but necessary, and it would not be fair to judge of a man from the character his antagonist gives him. We were agreeably surprised, and found him courteous, frank, and willing to oblige. In person he was not above middle height, not stout, but certainly not meagre, a handsome face, most intelligent countenance, and evidently possessed of a keen and inquiring mind. He noticed everything, and such things as he had not seen before or which took his fancy he seemed to appreciate as much by the most delicate touch of his fingers as by sight. This is quite characteristic of the Arabs; they like to feel what is pleasing to their eye, and their touch is extremely delicate. His foot was perhaps the most perfect model I have ever seen. He was very particular that we should see the mare he was riding at the time—not that he thought she was a good specimen of that

breed of Arabian, for he spoke of her as a man in England would of his ordinary hack, but to show the difference between a desert-bred horse and those of Damascus. She was a blood-like, racing-like mare, of good length, fair substance; stood about fourteen hands three inches, with a beautiful head and fine muzzle; her colour was chestnut, and she was of the Hadban strain of blood.

The Ruallah, formerly a family of the Jelas tribe of Anazah, were confederate with the Walud Ali.

The Bani Sahar are similar in character to the Walud Ali, but are not so wealthy nor so powerful. Their usual haunts are over against Jelad, the ancient Gilead. I have heard that they do not migrate to the south, but are nearly stationary; probably they only move when occasion requires, and do not migrate annually. They do not, we were informed, rank high among the Anazah. The Diab is another small tribe, to the east beyond Jordan; they are still lower in the scale of desert standing than Bani Sohar.

The Amur and Amarah are two tribes of considerable importance, and are possessed of a great many camels; they are broken up into small encampments, and roam all over the northern part of the desert.

The Erûddi tribe, or perhaps family of some other Anazah tribe, only commenced to migrate to the north a few years ago. Their Shayhh, Sedjur, was highly thought of and described as an honest chief and good leader; his son Redja was wonderfully handsome in face and person. Not liking the north, or from some other cause, they speedily returned to the Najd.

The Jelas is a very fine tribe and migrates annually. They are supplied by Damascus and Hamah with grain, and when the pasture fails on that side of the desert, they strike across eastwards to the Euphrates; proceeding slowly they visit Mechid Ali, and there lay in a stock of dates, and from thence direct south for the winter, returning in the spring by the valley of Al-Jawf. They are a pastoral tribe; their horses are much esteemed. Their Shaykh, Faris ibn Feysul, succeeded his father in 1872. The late Shaykh, Feysul, was a great chief, and died at a great age. A family of the name of Shalah in this tribe became a separate tribe and was styled Rualla. It is stated the Jelas have sprung from Mejdis, one of the sons of Anaaz, the son of Wagel.

The Fadan and Confederate Tribes.

It is said that the Fadan tribes were among the first of the Anazah which migrated from Central Arabia. They are not very numerous, nor are they rich in herds and flocks; they are generally well mounted, although they do not breed a sufficient number of horses for their own use, but obtain supplies from other Anazah tribes. The Fadan, or that portion composed of the family of Mahaid, are very warlike, and their renowned Shaykh, Jedaan ibn Mahaid, generally keeps his people employed. Although his courage is of an adventurous nature, for he is brave to a fault, yet he is admitted by all to be a most skilful leader, and he has often been selected for the chief command of all the tribes of Anazah which

have been collected for an expedition; his impetuosity can rarely be withstood; the resources of his fertile mind are inexhaustible, his exploits, his hairbreadth escapes are almost innumerable, and place him in the same rank of heroes as Anterah. Moreover, his word, when once given, is always most scrupulously kept; "Jedaan's word" has become a proverb in the desert. He was both Shaykh and Akeed in his own tribe. In the Fadan tribe is a family called Rus—the Arabic plural of "Rass," a head—the descendants of the family of the Shaykh under whose guidance the tribe first began its migration from Najd, the members of which have the privilege of taking the first choice of all mares taken in fight. So great is the influence of this family, that even Jedaan, who rules his tribe with a high hand, rarely undertakes an expedition of importance without their concurrence. Another family of importance is that of Ibn Sabani, which is rather noted for its horses.

The Shmeilat is a branch of the Fadan of considerable power: their immediate Shaykh was Mohammed ibn Ameir, a man of note in field and council.

The Hrissa is a kindred tribe to the Fadan. Deham ibn Keskish ibn Mahaid, the Shaykh, was a relative of Jadaan. This is the only tribe of Anazah, we understood, which has ever crossed the Euphrates to obtain a permanent footing in Al-Jazirah, the territory of their foes.

The Adjadjara is also a tribe of the same class, more warlike than pastoral, less numerous than the Fadan and Hrissa, but not less distinguished. It is singular that

nearly all the Kadis, or judges in the desert, come from this tribe. Their late Shaykh, Jamaidjim, who died at a great age, was a celebrated judge. His award between tribe and tribe was always final.

Al-Ghabein and Jedaa are smaller tribes of the same general character: in time of war they follow Jadaan; in that of peace, Daham.

As to the migrations of the Fadan Anazah, it would be difficult to speak with as much confidence as of some others. The Fadan, being hardly pastoral, are, I think, far more erratic in their movements under their almost ubiquitous leader Jadaan, and move in all or any direction he may think occasion requires, and at any season; but, for the most part, they retire to the south for winter, and fall back upon other Anazah tribes for supplies of horses and camels, if in want.

When we met Jadaan ibn Mahaid, in 1875, he appeared to be about forty-five years of age. He was of a fair height, spare in form, and his face lean; his eyes were large, transparent-looking, and very expressive; his countenance and features were rather of the Jewish type, and indicated great intelligence, quickness of perception, and a restless nervous energy. He was ready of speech and prompt in action; his manners were very affable; he was courteous and sociable. He dined with us and ate heartily—seemed to appreciate what our cook had provided. His dress was very neat and scrupulously clean.

Of the Sabaah Tribes.

These were, until lately, seven in number, forming a confederation, but each tribe has a Shaykh of its own. The people are both numerous and wealthy, having flocks of sheep and immense herds of camels, and very choice horses, and, with the Jelas and Ibn Haddal, present the best type of the great pastoral Badaween tribes.

The Sabaah tribes were the Komasa, the Abadat, the Duam, Maseka, the Mowaidja, Sefaleh, and the Ghassim.

The Komasa is a very fine tribe, possessing live stock almost without number. The Shaykh was Sulcyman ibn Mirshid, a great leader, who had the character of a straightforward, truthful man. He was a great man in the desert, perhaps the most powerful of all the Badaween Shaykhs. He was the head of the Sabaah tribes, and controlled their movements; he was styled "*Shaykh of Shaykhs.*" He was a friend of Shaykh Jadaan ibn Mahaid, but they were quite different in character. Sulcyman did not seem to have any of the impetuosity and excitable temperament of the Fadan leader; he was more of a patriarch, was grave and thoughtful, but zealous and enthusiastic on certain points. He was, I think—this is from personal observation, and not from any given information—a Wahabi in religion; that is to say, he followed *practically* the tenets of the cleansed religion of Islam: he prayed at least night and morning, but without ostentation; he was abstemious, would eat nothing

unclean, nor drink anything but water or coffee; but he did not abstain from smoking, nor did he shave his head, or cut his hair. I never met a Badaween who did not smoke, whereas I have known many Turks who did not. No Badawee would shave his head or even cut his hair, except under pressing or very peculiar circumstances; from the day of their birth to the day of their death, their hair grows as nature wills; the young men plait their locks on each side of their heads in plaits like the mane of a racehorse. Nor does the Badawee defile his head with a Fez. I have known one instance of a Shaykh who had a shaven head and wore a Fez under his Khaffiyeh; but the circumstances were both novel and peculiar. In the Komasa tribe is a family called Rajsaleem, distinguished for its horses. Nowak and Dabah are names of families which have especial strains of blood of certain families of horses.

Suleyman ibn Mirshid, from his great influence among the Badaween tribes and his standing in the desert, was often brought into contact, on matters of public interest, with the officials of the Turkish Government. His antipathy to the Turks was as well known as it was deep rooted; it was a ruling passion with him. We heard that on one occasion, not many years since, he joined a wild scheme for setting up an Arab dynasty, of which the Sherif of Mekka was to have been the head; he did not, however, in any way compromise his tribe, from which he had separated himself for the time. Frequently did he withdraw himself and the Badaween under his influence, and break off all connection with the

Turkish authorities, on account, as he would allege, of their want of faith and their vexatious policy—this is the common complaint made by all Badaween tribes which have had any intercourse with that Government—to be as often courted and solicited by them to return.

In appearance Suleyman ibn Mirshid differed from Jadaan ibn Mahaid, as much as in character. He was of full middle height, strongly built, stout rather than spare, a large-bodied man—"round as a tree," to use a common but expressive description—with large and well-formed limbs; his neck was large and muscular, and he must have been a very powerful man. His face was not handsome; he was darker in complexion than many Arabs; his hair was thick and slightly curling; he had a fine beard, and longer than is generally seen among the Badaween, for, contrary to general supposition, the beard is rarely exuberant. He was a grave, serious, thoughtful, and intelligent man. Although very wealthy and possessed of the largest tent we had seen, he was, during our stay with him, very careless in his dress, often having nothing more on his body than a large loose shirt of unbleached linen and of coarse texture, which reached to halfway between knee and ankle. It must be remembered that he was at home, and that the weather in July is exceedingly hot. A beautiful curved sword, with a silver hilt, was suspended by a leather strap from the shoulder.

The Abadat tribe contained fewer tents than the Komasa, but was of the same general character.

The Duam was a great tribe when Suleyman ibn

Mirshid was the head of the Sabaah confederation. Ali Feghegi was the Shaykh of the Duam; he was a young man, but distinguished, and esteemed as one of the best leaders among the Anazah. This tribe was rich in live stock.

The Meseka is the most numerous, and perhaps the most wealthy, of the Sabaah tribes. Of the Shaykh, Mohammed ibn Mooanie, we heard the following honourable mention: he was wealthy and prudent, and so strictly honourable that his word had become a proverb in the desert.

The Mowaidja is also a great tribe, numerous and wealthy, and was governed in a very peaceable manner by the late Shaykh, Faris ibn Hedib; but we heard that his nephew, who succeeded him, has more warlike or adventurous propensities.

Sefaleh is but a small tribe, and Ghassim not so large as the Komasa or Duam. In this tribe Mohammed ibn Kardush was of almost more importance than the Shaykh, Mohammed ibn Redjr, from his fame as a military leader and his horses of the Abayan-Skerrak family.

Both the Fadan Anazah and kindred tribes, and the Sabaah tribe, sprang from that portion of the Anazah called Bisher.

The Ibn Haddal is a great tribe, and ranks high among the Anazah, and we understood it never goes to the western side of the desert. Ibn Haddal was the family name of the Shaykh of the main or original family or residue of the Bisher Anazah, which did not

migrate, and, I suspect, has separated from the parent family at a considerably later period. I am confirmed in this opinion from the fact that I found that the Walud Ali did not appear to know the Ibn Haddal as a separate tribe of Anazah, at which I was surprised at the time; nor did they understand whom I meant without some explanation. On reflection, I understand, they still reckoned the Ibn Haddal as *only a family* among the Bisher.

The emigration of the Shammar from Jabal Shammar, and the hereditary enmity between them and the Anazah, had their origin, I expect, from one cause, namely, the increased power and prevailing influence of the Anazah. The Shammar would meet with Anazah in every part of the desert of Central and North-Central Arabia, and besides holding the principal pastures, the Anazah held many of the most important wells on routes in the desert where no other water is to be found. It is quite possible that the Anazah may have seized upon some of these, and finally held them; and for the possession of such a precious thing as a well of water, especially in certain situations, it can well be imagined how fierce would be the struggle, and how bitter the feeling between the contending tribes.* For instance, at Lyne, on the route from Jabal Shammar to Merchid Ali towards the Euphrates, there are numerous wells and abundant water. It is much frequented by the Anazah Arabs.

* Burckhardt's "Travels in Arabia."

Beyond is a desert of three days' journey without water; and in the desert of heavy sand between Jabal Shammar and Al-Jowf, a distance of five days' journey, there is only one well, at four days' journey from Jabal Shammar, and this well, *Shagery*, belongs to the Ruallah Anazah.

In the autumn of 1874 the Sabaah and Fadan tribes of Anazah were in collision with the Turkish authorities at Deir, on the Euphrates (which place, as mentioned before, formerly a small fishing village, had become a Turkish garrison). It would, perhaps, be impossible to give an accurate or unbiassed statement of what took place; for in all probability the origin of the quarrel, or the nice questions involved, are beyond research or incomprehensible by any but Badaween.

We heard that the demands made, or overtures offered by the Turkish governor, were such as Suleyman ibn Mirshid could not entertain; and that, owing to the insolent manner in which these had been put by the officials sent from Deir, Turkish blood had been shed by some Badaween, and the Sabaah tribes took their departure. Notwithstanding this, the governor at Deir made further overtures to Suleyman ibn Mirshid, and asked him to return. It must be understood that the absence of the Badaween would be hurtful to the interest of the Turkish authorities; their occupation would be gone. Suleyman ibn Mirshid indignantly refused, and said he (the Turkish governor) had seen the last of him and his tribe.

Similar overtures were made to Jadaan ibn Mahaid, which, as I understand it, were that these Anazah tribes

should pay a tax to the Turkish governor or authorities similar to that paid by such who cultivate the land, and have the protection of the Turkish Government. These overtures were refused; but as I suppose Jadaan did not wish to leave the neighbourhood, we heard that he offered to give pledges of camels or sheep that his people would not plunder or molest the neighbouring villages, and sent a young relative to invite the governor of Deir to send out to the desert to receive the pledge. Jadaan waited to receive the party alone, or with only a few attendants, for he had sent his tribe away. The governor sent an armed force, and seized Jadaan, and had him bound to a cannon. Jadaan was not to be cowed, but he was only released by the timely and wise entreaties of a negro officer in the Turkish service.

In the following spring, which was a very backward one, after a winter of unusual severity, the Sabaah Anazah were late in returning to the northern pastures. Suleyman ibn Mirshid refused to meet the governor of Deir, so, we were informed, another official was deputed to treat with the Arab Shaykh, to arrange terms before the merchants could trade with the Anazah. After a lengthened delay, these were finally settled, and Suleyman gave out that the Sabaah tribes would remain in the desert between Syria and the Euphrates for at least three months; and to our great surprise we heard that Jadaan ibn Mahaid had accepted the title of Bey, and had the rank of colonel in the Turkish army. We heard him constantly addressed by a Turkish commandant as "Jadaan Bey," and spoken to with marked respect, but

perhaps not without some emphasis of lurking suspicion. Many Badaween Shaykhs were collected in the Sabaah camp, and some of the Shaykhs themselves told us that a scheme for retaliation was formed against the Turks. We heard that, besides the customary arrangements requisite before trading, Suleyman ibn Mirshid had given in pledge property in camels or sheep of his own to the value of upwards of £1000, but that, in spite of this, the Turks were still endeavouring to extract more. Then came a rupture, a fight; one Shaykh, but not an Anazah, was run through by the lance of a Badawee of another tribe, and a general dispersion of tribes ensued; and we heard afterwards that the Sabaah had recovered all they had deposited with the Turks.

We were also informed that the Anazah tribes, or perhaps certain parts of them, hung about until very late in the year. Unfortunately for Suleyman ibn Mirshid, who had announced his intention of not bringing up the Sabaah tribes again, he accepted an invitation to attend a council at Deir, to discuss the matter between the Arab tribes and Turkish authorities. He drank a cup of coffee, and fell back dead. The Sabaah tribes elected in his place, as Akeed of the whole confederation, Ali Feghaghi, Shaykh of the Duam, of whom mention has been made as being a sagacious leader. Two Turkish officers were sent from Deir to invite him to a conference; he refused to go, and the officers returned. Ali Feghaghi fell ill next day, and died, after a week of great suffering. The Sabaah went south immediately after this second tragedy, and five

only of the confederation returned the following summer. Both the Komasa and Duam, the tribes of Suleyman ibn Mirshid and Ali Feghaghi, remained in the south, and declared they would never bring themselves into contact with the Turks again.

Jadaan ibn Mahaid, who departed in anger at the death of Suleyman ibn Mirshid, was elected Akeed or leader of the five tribes of Sabaah, and he is still Shaykh of his own tribe, the Fadan, and leader of the Hrissa and Adjajara. Thus a new confederation was formed by this union of two others, and Jadaan ibn Mahaid was in 1876 the Great Shaykh of the desert, holding his own against the Turks, and may be so still.

I have now gone through the tribes of Badaween which I have come in contact with, or which have been more prominently brought under my notice. Those of the great Anazah race have a particular interest to me from their unbroken history of genuine Badaween life. They are and always have been Badaween; they have not founded kingdoms, nor entered into the trammels of what is generally called civilized life: as their fathers were, so are they. There may be, of course, many tribes of Anazah of which I have not heard, but I think among those I have mentioned will be found the chief of that great people. I have but little doubt that the history of all other Badaween tribes, many of which have been mentioned as in the desert on the borders of Syria and on the Euphrates, might be obtained with tolerable correctness, as they all came from Hijaz or

Yaman, passing, for the most part, through Central Arabia, in the same way as the Tay are traced, step by step, from Yaman to the banks of the Tigris, or the Saad family on the right bank of the Euphrates. Other tribes of Badaween, such as the Fahm, Hadheyl, Bani Harb, Meteyn, Bani Yam, Bani Lam in Yaman (part of the last is on the Tigris) the Badaween of Nejdran, the Kahtan and the Beishe Arabs, and those of Tayf, all of which are mentioned by Mr. J. L. Burckhardt in his "Travels in Arabia," are similarly placed, with regard to the provinces of Hijaz and Yaman, as are those tribes in the northern desert to Syria and Palestine. Of the early history of the Shammar I have no particular information; whether they can trace their origin to any remains of the former lost Arabians, such as Thamud, or have been formed by migrations from Hijaz and Yaman, and collected as one family under the name of Shammar, I cannot say.

All Badaween, as a rule, are free from many of the maladies incident to settled populations, whether civilized or uncivilized; their habits, their mode of life, their exclusion from other nations and peoples, the absence of illicit connections, all tend to keep them sound and healthy, and marrying among their own people preserves not only the purity of their race, but by it their characteristics are retained. The customs observed among all Badaween are even more rigidly kept among the Anazah; they are more exclusive, more conservative. Whereas it would be somewhat derogatory for the daughters of Badaween to marry the sons of Fellahs, or

settled Arabs, it would be considered so for an Anazah girl to marry any but an Anazah. Nor do the men seek for wives beyond the daughters of their own people. This, I have no doubt, is characteristic, but perhaps in a less marked degree, among those Arab tribes which have for centuries been settled in Syria and other countries. I understand marrying or cohabiting with a slave or with a girl born of slaves is unknown among the Anazah and the Badaween generally, but this is not the case among all Arabs in towns and on the coast. The Mekkans, Mr. Burckhardt mentions, have constantly families from their Abyssinian slaves, the children of which have the same privileges as those born of their white wives.*

With regard to the Badaween portion of the great Arab race, I can see no reason why their pastoral life should be objectionable to the inhabitants of towns and of the countries which are bordering on the desert; but, on the contrary, I conceive that with a firm and just government in Syria and other provinces, with a wise and just policy towards the Badaween, their pastoral life would be highly beneficial to the fixed and trading communities of those countries—a policy that would utilize the resources of the desert, to be had from no other place in the same perfection, instead of trying to coerce them to change their mode of life and customs, which the people have followed from the earliest times, by becoming settled and agricultural. It is a false policy

* Burckhardt's "Travels in Arabia."

to try to change the Shemite, by nature pastoral, into the Japhethic Aryan. There is no doubt that in old times the kingdoms bordering on the desert did derive much benefit from the desert tribes which supplied them from their flocks and herds; and in the days of Solomon, king of Israel, under his firmly established rule we hear of no disturbances, but peace, prosperity, and amity may certainly be inferred as existing in Arabia and among the desert tribes, with free intercourse. But under a weak or unsettled government the case was and must be different; thus, in the days of the Maccabees Badaween horsemen overran Palestine and penetrated to Joppa on the coast.

The Arabs, and especially the Badaween tribes of the desert, require to be understood (which at present they are not) before attempting to interfere with them; they require to be dealt with firmly, but with great consideration and with uprightness, as equals, not as inferiors. As to trading, the articles they require in exchange for their wool, camels, and sheep, and perhaps once again spicery, myrrh, and even gold, should be genuine, and not tricky and trashy, as are those but too often supplied for such purposes from Europe to the bazaars of Syria; and really good articles should be supplied at fair prices, and not at extortionate rates. I question if there be any people under the sun more capable of appreciating uprightness, fair and liberal dealing and treatment, than the Arabs of the desert. Faults they may have, both many and great—what people has not?—but they have many and great virtues, and are of

a noble and generous character. Let it be remembered that for centuries their worst features have been called forth and noised abroad, their excellences have been hid among themselves in the desert. Not only this, but the crimes and faults of other nationalities have been heaped upon their heads; for in the ignorance which has existed in Europe among highly civilized communities, Arabs have been confusedly mixed up and classed and associated with Turks and other races and peoples of the East in general, which are not well known, or may possess the religion, not of Islam, but what passes for it generally.

Those who are brought into contact with the Badaween politically or otherwise should understand their peculiarities and be able to enter into the sentiment of their life, character, manners, and customs. Those who are appointed to protect the regions of civilization, the borders of those countries extending to the desert, and thereby to control the Badaween, should not be their enemies, but really their friends, by being impartial judges.

The Arabs know more of other people and of what is going on than people give them credit for or generally suppose, and they are quick to appreciate all that is true, just, and noble in political relations as in private matters, and, as a general rule, what they know of England is to her advantage.

CHAPTER IV.

VISIT TO THE SABAAH.

WINTER had given place to spring, which had also passed away, with its fresh verdure and many-coloured flowers, which cover certain parts of the desert at that season like a beautiful and variegated carpet, and the fierce sun of midsummer was pouring down his fiery and unopposed heat upon the desert, when the opportunity of paying a long anticipated visit to the Sabaah Anazah occurred. The Sabaah are a branch of what may be called the great eastern division of the Anazah race, as the Walud Ali are of the western.

We were obliged to give up a projected visit to the Walud Ali, and leaving cholera-stricken Damascus, we travelled rapidly to meet an escort from Suleyman ibn Mirshid, the Shaykh of the Komasa and leader of Sabaah Anazah tribes.

Suleyman ibn Mirshid sent Ghudda, who was his brother-in-law, and who became my "brother"—a Badaween custom, and confirmed by a certain formula used among the Arabs in the desert—another Shaykh, a few Badaween, and his own black slave. This was our real escort, our passport and safe conduct through the desert

to the Anazah. We were rather a large party, with attendants and baggage animals; for we had to take everything with us we might want for ourselves, to carry presents, some of which were both of bulk and weight, also those of a lighter kind, veils and kerchiefs for the ladies, sweets for the children.

* * * * * *

At the exit of a wide gorge—rocks on one side, sand-hills on the other—the Sabaah Shaykhs and ourselves, who had outstripped the rest of our party, had to wait their arrival. It was now about 8 a.m., and we had been some sixteen hours in the saddle; the sun was very hot. "Come," said my brother Ghudda, "I will lead you to a house (Beit) where you may rest." He conducted us across the valley and up the eastern side of the gorge, which was the rocky side, and bade us to be seated under the shadow of a great rock, and literally in a thirsty land, for there was no water. I looked about, and apparently the shade given by this one rock or stone was the only bit I could see. From this situation, in one direction we might watch the approach of our party; in the opposite direction, Ghudda endeavoured to point out where the Sabaah were encamped, by directing us to look across a vast and wide plain of blue, white, red, yellow, and green, and of haze, of dazzling light and quivering mirage, to a faint indication of a line of blue distance, saying, "There are the Sabaah."

* * * * * *

Emerging from this gorge upon the wide plain, we

find it to be thickly covered in many places with long dry grass and small shrubs. Herds of deer, called by the Arabs gazelles, with lowered heads sweep across our path in strings at a gallop. Before us is a mound upon which our course is directed—it is called a mountain—where we are told Suleyman ibn Mirshid will be awaiting us, as we had sent on to announce our approach. It appears to be quite close, but we ride on for a long time without seeming to get any nearer. At last we make out that there are a few figures, and one coming from behind and rapidly approaching is soon seen to be a horseman at speed. On he comes, lance in hand; but as he nears us, he reverses his lance, so that the butt is advanced towards us, instead of the point. It is the sign of peace and welcome. This horseman tells us that Suleyman ibn Mirshid is unavoidably detained in camp, but that he has sent two kinsmen to meet us and to conduct us to his tent. These are a cousin and a nephew, the former a handsome, sedate, quiet-looking man of about forty years of age, with spotless white under-clothing surmounted by a black Aba or cloak; and the latter, Meshow by name, a lad of sixteen years, the orphan son of the late Shaykh of the Komasa tribe. They are both well mounted.

Before we arrive at the encampment, we have to pass one of those depressions or hollows not unfrequent in the desert, which collect and hold for a considerable time water from the rainfall in the early part of the year. It is quite dry now, but has been so parched up and baked so hard that it can only be

traversed by certain narrow tracks. It is of great extent, but not more than two feet in depth.

The sun is fast declining, and, long before we either see or make the camp, we pass long strings and droves of camels, each accompanied by one or two, or at the most three men, others coming from all directions, but making for one point, which was the encampment.

At length we see a long line of black tents, a third or half a mile in extent. As we approach there is a hum, the sound of many voices, and the barking of dogs is also heard. Young women are going with water-pots to the wells; men are watering camels; a few mares are straying about; the elder women leave their domestic occupations and come to the doors of their tents to look at us, with hosts of little children, most of them quite naked, who look scared. We are regarded with wonder and astonishment.

Ghudda rides up to the nearest tent, and brings back a bowl of water; it looks of a dark colour, certainly is neither clear nor sparkling, but is pleasant to the taste and soft. He appears to be delighted in being able to present us with something as a welcome to the tents of the Sabaah Anazah. We drink as we ride, and pass on across a wide interval, to ride through a second line of tents. These lines are not straight, but slightly of a crescent form. Another wide interval and a third line is seen, and at the extreme end, to the east, facing about south-east, is the Shaykh's tent. It is a very long one, quite the largest we have seen; many people are congregated round it.

Young Meshow rides up to the tent; there is a slight stir and movement among the people; a man is seen to jump on the back of a mare, and rides forward to meet us; he appears to be a large man. He is Suleyman ibn Mirshid, "Shaykh of Shaykhs"—such was his title in the desert. Springing from his mare, he bids us welcome, and brings us into his tent, that portion of it set apart for guests. Seated on a mat is Jedaan ibn Mahaid, Shaykh of the Fadan Anazah, with several others; he, recognizing our Effendi, starts to his feet, saying, "Yes, it is he," and hastens to salute him. All stand up on our entrance, and we are generally and formally introduced; all bow. Carpets and cushions are immediately arranged for us to sit upon and on which to recline; coffee is at once prepared.

There is no coffee like that in a Badaween tent. The tent of Suleyman ibn Mirshid appeared to be about one hundred and fifty or sixty feet in length, and was divided into three compartments. There must have been a hundred people in the guests' apartment. In a few seconds we found ourselves seated on a carpet by the side of Jadaan, to meet whom was both a surprise and pleasure. The Shaykh himself came in occasionally from his domestic apartment, and sat down for a few minutes, seeing we were awake, and asked questions as to how we had fared on our journey; but from the silence that was kept, it was evident he desired that we should have the opportunity for repose.

We drink our coffee, and hot as the season is, the fire on the floor in the centre of the tent looks cheerful.

We converse a little with Jadaan, who is as courteous in manner and in his expressions as what we call the most finished gentleman could be. And although such may cause surprise and may be contrary to general supposition, why should it? Are not such persons the princes of a race of gentlemen?

When our baggage arrives, we ask where we might pitch our tent. To which the Shaykh replies, wherever we please; but suggests it should be next his own. Immediately a score or more of Badaween pick up and throw away the stones that are scattered thickly about on the ground, and a space being soon cleared by many hands, they help to pitch the tents. They bring water and assist our people in many ways.

As we are reclining on our carpets, we see a dark grey filly feeding outside the tent, and presently two men lead up a chestnut mare, and picket her at the back of the tent. We can see her through the opening made by the wall of the tent being partly raised to admit of a free current of air. "Look at her! What a magnificent creature! What length! what power! what a head!" we exclaim simultaneously. Were a muzzle so fine to be faithfully depicted, the representation would be considered as exaggerated beyond possibility. See her now, with her neck slightly arched, her ears pricked, her nostrils partly extended, showing the bright scarlet membrane within, as she calls for her barley, which is being brought to her in a nose-bag, while Jadaan's secretary stands by and pats her neck as she dips her nose into the bag.

Supper is now ready—it consists of mutton and rice. Two sheep have been killed, cut or broken up, and thoroughly cooked, it seems in an incredibly short space of time, apparently while we have been looking at the mare. It is served in a large round iron dish, about seven or eight inches deep, and of the size and like the largest of sponge baths without a spout. It is carried in by six men, who are preceded by Sulcyman ibn Mirshid himself. The dish is garnished with an ample supply of large thin wheaten cakes; both mutton and rice are thoroughly well cooked, and served up smoking hot. The mutton is delicious in flavour, and very tender.

Sulcyman ibn Mirshid, Jadaan ibn Mahaid, and some others sit and eat with us. The large cakes serve as plates, and every one puts in his finger and thumb and pulls out the piece of meat he may fancy; but the kindly Arabs constantly direct our attention to some more delicate morsel which we had not selected.

After supper we retire to our own tent, which is now ready, and the remains of the large repast are discussed by the numbers of Arabs in and about the Shaykh's tent.

We could not fail to notice some difference between the Anazah, this great and independent race, from other tribes of Badaween we had seen and visited, both in demeanour and occupation.

The kindness and hospitality were alike among all, but there was more of etiquette in the mode of reception

by the Shaykhs of the Anazah. We could not fail to see that they took and upheld a much higher and quite independent standing, while to the general members of these more remote tribes we were objects of some curiosity. It was evident that they were quite unaccustomed to the sight of, and intercourse with, strangers; indeed, Suleyman ibn Mirshid was anxious that we should not wander too far from his own tent, unless under his escort: but neither here nor among other tribes of Badaween did we experience any rudeness or importunity; no one begged even for tobacco, a small supply of which we gave to every man who brought up a horse or mare for us to see. If at any time the Shaykh thought that there was more crowding in the neighbourhood of our tent than was decorous, the lookers-on were at once sent off; and whenever we entered the Shaykh's tent, all there rose to their feet.

It must be understood that an encampment of a large tribe of the Anazah is the movable home of a large and important community, and covers an area equal to that of many large towns.

After seven or eight o'clock in the morning, the sun had great power, and during the greater part of the day clouds of dust and columns of sand were frequently swept across the plain like large waterspouts. One day, about noon, while partaking of some slight refreshment in our tent—a circular one—one of these columns of dark-red sand, coming up with amazing rapidity,

turning round and round in the whirlwind, seized the tent with great violence; the tent-pegs were drawn, the ropes were flying about, and in a moment the tent was whirled round, turned inside out like an umbrella in a storm, and everything was capsized. Our Effendi, who was favoured by weight, clung manfully to the centre pole of the tent; but if all hands had not grappled with it, the tent would, I have no doubt, have been whirled away; as it was, after a struggle and a scramble, the tent was brought to the ground: the whirlwind had passed by.

After sundown, we dined outside the tent, and as it soon became dark, and there was nothing else to do, we retired early. The nights were refreshingly cool; we could bear a thick coverlet over us. Desert life did not appear to commence very early; every morning and evening busy scenes were to be seen at the open wells, where large numbers of people were congregated to draw and carry water, and those who led up animals to water formed an expectant circle outside. Immense herds of camels were taken out every morning to pasture, and returned in the evening. Our Effendi, while we were otherwise engaged, sat at the door of his tent enjoying the morning air before the heat became great, and employed himself in counting the herds by the hundred and the thousand as they passed out, and estimated the number as at least one hundred thousand.

Our days were spent in watching the habits and customs of this most interesting people, in taking notes, and in examining the horses, mares, colts, and fillies

which were daily brought for us to see. For some time the Badaween were very shy in bringing them out to us, one or two coming up at long intervals, their owners bringing them in a cautious, half-suspicious kind of way, and looking as if ashamed of what they were doing; but after a short time they became more confident, and often came so quickly and in such numbers—generally in the morning up to midday, and an hour or two before sun-down—that we had a difficulty in looking over them and satisfying their owners. We found the close application we had given for many months to the subject of Arab blood, of "Al-Khamseh" and its many strains, and of the Badaween technical terms for a horse's points, of the greatest use. They were at first surprised at our questions, and looked at each other with an expression of inquiry as to how these strangers could know such things, and occasionally expressed surprise in monosyllables: this gave way to a feeling of gratification; they smiled approvingly at us; besides which, our evident fondness for horses created a bond of union between us, and they went away gratified, and more and more came. Suleyman ibn Mirshid had given orders, or probably had expressed his patriarchal wishes, that his people should show us their mares and horses; young Meshow, our Arab brother, and others, were also working on our behalf among the inmates of the tents. Suleyman ibn Mirshid was often present himself, and always came when we wanted him to look at any particular horse or mare, and to give or confirm the breeding of an animal.

Sometimes a single man would come, leading a mare

lazily walking behind him at the length of the halter rope, with her foal, or without, as the case might be. Sometimes mares came with colts and fillies a year or a year and a half old. Generally the men rode up four or five at a time in line, and it was a pleasant sight to watch their mares coming towards us, with their long striding walk and the slightly swinging motion of their hind quarters and tails, their graceful necks bent as they turned their heads to look from side to side, their riders sitting easily on them, swinging in their hand the end of the halter rope, until, as not unfrequently happened, one mare would make a snatch at her neighbour's neck or shoulder, causing the other to spring to one side from the aggressor, when the men would rate them with a peculiar sound, which "Yach—k!" might express to some extent, but indifferently; and we were constantly reminded of the Arab description, that mares resemble well-formed and beautiful women, distinguished by their swinging walk, and looking from side to side at objects as they pass.

We were much struck too, but not surprised, to find there was no disposition to hide, or disguise, or palliate any fault or blemish, which is, I know, so different to what others have described as their experience; but, I say again, it indicates that such have seen a different class of Arabs. If you pointed out that this horse had a speck from cold and inflammation in an eye, or the leg of that mare was slightly twisted, they never offered an excuse: they knew that, or they could see that without your telling them; but there was the horse or mare, just as

he or she was. This, or a similar expression, was their only remark.

As to showing off a horse by holding him by the head, or making him stand for show, it seemed to be quite unknown to them; usually they would slide off their mares' backs when they came up to you, and let them stand behind, utterly regardless whether you could see them or not while they began to talk to their neighbour about something else, until brought to their senses by some commotion caused by playfulness, spite, or perhaps retaliation, on the part of one or more of the mares. Most of these mares objected strongly to be approached by a stranger, and were inclined to resent with teeth or heels, and sometimes both, the familiarity of an attempt to touch. The horses were less impressible and exclusive. The desert-born horse or mare, bold as a lion among his own people and in the desert, is scared and wildly excited when brought into contact with unfamiliar sights and sounds.

Towards the close of a long and trying day, we made repeated offers for a bay mare, five years old and unblemished; she was a beautiful creature, just under fifteen hands in height, very blood-like, but wildly excitable, glared at us like a tigress, and resented our approach even. Crowds gathered round as we frequently repeated our offer. The Shaykh indicated she was not to be taken away, and we thought we were on the eve of obtaining her, but suddenly, among the sound of many voices and loud talking, the mare was taken off by her owner.

This was just at sundown. I turned over in my mind what was best to be done, for I seemed to be losing time, which, under pressing circumstances, was of great consequence to me, and when dinner was announced, I ordered my tent to be struck, and preparations to be made for our departure that night.

The Arabs who were about the Shaykh's tent were much astonished at this movement. While we were quietly eating our dinner, Suleyman ibn Mirshid, accompanied by Jadaan ibn Mahaid, came in to us in haste, and after saluting us, and having been requested to sit and partake of our repast, asked, What meant the preparations they saw around them, and why were our tents struck? what had they done? what had happened? I explained to Suleyman ibn Mirshid that I had come from a very great distance to visit him and his people; that he had expressed his willingness to receive us; that he said we could obtain some mares and horses from his people; but as I found, when I offered to buy, I could not obtain; I could not afford to delay longer, and although I regretted the object of my visit had failed as far as business was concerned, I was still glad to have seen him and his people. Both Suleyman ibn Mirshid and Jadaan ibn Mahaid begged and implored me to remain; they called upon our Effendi to intercede. I replied that I did not complain of the people not parting with their horses or mares if they did not want to part with them, but being told I could buy, and then to find no one would sell, was rather like being mocked. I had no desire to beat down his people; I was prepared to

give and had offered a fair price ; if he thought it was not sufficient, he could let me know.

Suleyman ibn Mirshid and Jadaan ibn Mahaid, taking my hands in theirs, implored me to stay in a manner so demonstrative, in spite of my endeavours to restrain them, that I felt quite ashamed ; and they promised faithfully that the next morning the bay mare should be mine.

The next morning, things in and around the Shaykh's tent appeared to us more quiet than usual. The usual scenes at the well near our tent had been performed. Notwithstanding we were anxiously expecting the mare, we kept a calm exterior; but although we looked about us as we strolled in the neighbourhood, we could not see the mare, nor indeed any other. At last there was a slight stir in the tent of Suleyman ibn Mirshid ; he came up to us, leading the mare, accompanied by Jadaan ibn Mahaid, and followed by the owner of the mare, who appeared rather dejected and reluctant to part with his mare. It was Suleyman ibn Mirshid who put the halter rope in my hands ; her price was told out on the table, exactly that which I had offered, and handed over to her former owner, and the mare was picketed at our tent. A very simple certificate of the mare's breeding and family was written out at my request, in the presence of the two Shaykhs, to which they placed their seals, one as a guarantee, the other as a witness.

After this we were enabled to get on better, and eventually obtained both horses and mares. There were several for which I made offers. Generally, after an offer was made and we had some talk with the

Shaykh on the subject, the animal was tied to his tent, the owner or owners and many others resorted to the Shaykh's tent, and after a long consultation, sometimes in tones loudly raised, the Shaykh appeared with the owner and his horse, or the animal was led away. The Badaween who looked on seemed to regard the proceedings with much interest. Talkat, the owner of a fine bay horse I selected, walked behind his horse, which was led by the Shaykh to our tent, looking as if he were going to be hanged, and just as Sulcyman ibn Mirshid was handing me the halter, Talkat rushed forward to seize it; but the Shaykh turned upon him, rebuked him, and even threatened him with the end of the halter rope. These consultations sometimes lasted several hours. Another man brought up his mare with a colt at her foot, with a kind of savage determination on his face, as if he had made up his mind to a very disagreeable thing; after a long and apparently rather stormy debate in the Shaykh's tent, in the presence of a large assembly, she became mine, but he led away the little foal in sullen silence. I could not get the little colt; but the mare was in foal, and dropped in the following spring a bay filly, own sister to the colt.

Sometimes, when we thought we had almost concluded a bargain, at the last moment the owner could not make up his mind to part with his horse or mare, and disappeared suddenly; at other times, Arabs had to consult with their joint owners, and did not return. There were several animals we might have secured, but until I had obtained what I had specially gone for, I

would not buy others. To be successful you must have the money with you, and be ready to pay it down, either in Turkish gold or silver, at the right moment, or the opportunity will very likely be lost. English and French gold the Anazah would not look at, I think for this reason : in buying grain and other commodities from the merchants in the towns to which they send, or to intermediate dealers who may visit them, the value of Turkish gold is known, but the Arabs probably think they might not be able to do so well with the other gold, of the value of which there might be some difference of opinion, and they might lose in the exchange. It appeared to us that whenever the Shaykh had made the bargain for us, there was no going back.

On one occasion we had a large gathering of Badaween Shaykhs in our tent, Anazah as well as some from other tribes, to discuss some points of importance to themselves. It was an interesting spectacle.

In Part III. will be given sketches of certain horses and mares which we saw among the Anazah.

Had not Suleyman ibn Mirshid, Mamoud Bey, Shaykh of the Mowali, who was also there, and others, told us that there was a project on foot among the Anazah to thwart some measures on the part of the Turkish authorities, several incidents which occurred during our stay with the Sabaah would have indicated that some movement was intended, and as we had finished our business, so far at least as circumstances had permitted, we announced our intention to depart. Suleyman

ibn Mirshid and others, who but a short time before had been so anxious to prolong our stay, did not now offer any opposition, nor press us to delay our departure. Jadaan ibn Mahaid, Mamoud Bey, the Mowali Shaykh, and several others had departed previously; others had arrived. Several councils had been held in the Shaykh's tent, at which the leading men had attended, and on these occasions they wore their swords with silver hilts. Messengers rode up, and, after a few words with the Shaykh, disappeared. Mounted men were despatched, and I have reason to believe that a body of some fifty horsemen were sent off on a flying expedition. Suleyman ibn Mirshid's countenance was graver than usual, and it was evident to us that when he conducted us out of camp and had set us fairly on our way one night, our departure was a relief to him. Events had become ripe. That night the camp was broken up; a fight ensued, and the tribes dispersed.

PART III.

CHAPTER I.

THE ARABIAN HORSE.

ما لا يعلم كله لا يترك كله فان العلم
بالبعض خير من الجهل بالكل

ABULFEDA.

THE term "Arabian horse" expresses a breed or race in a restricted sense—the horse of the Arabs. Horses of other countries cannot be defined in the same manner. To speak of "the English" or "the French horse," or that of any other European country, does not indicate a similar relation of such horses to their countries respectively; it does not point out any special breed, or even class. Thus the term "English horse" includes varieties from the diminutive pony to the cart-horse of gigantic proportions, as well as the blood or thoroughbred horse, which last forms but a small section of the horses in England, and although he has influenced all other kinds in England and most classes of horses abroad, yet as a class he is not in general use. But among the tribes of the deserts of Arabia, the Arabian is the only horse. He is one by

himself. As he is so entirely identified with the people of Arabia, a knowledge of the Arabs and their history will ensure a more just appreciation of the subject of the Arabian horse, and make many things plain which otherwise are difficult to be understood, to insure which a short but tolerably comprehensive sketch of Arabia and the Arabs has been given first.

What general knowledge there may be of the Arabian horse has been, for the greater part, acquired from horses in India, Syria, and Egypt, or from horses occasionally sent to this country as presents from Constantinople or elsewhere—indeed, from horses, or accounts of them, from very many countries, districts, and peoples, rather than from actual acquaintance with the horses of Arabia, and more especially with those of the tribes of the interior desert, who have the best horses.

Information supplied by travellers has generally been very meagre, and when the horse has been more decidedly noticed by some of these, I have found, instead of any authentic records or connected history, many unconnected statements, often conflicting on main points, and not easily to be reconciled in details, but withal an undercurrent of truth. These fragments of information seem to have been obtained from people of settled districts in bordering countries, and not from the Badaween of the desert, and to refer to and to be descriptive of horses of such districts rather than of those of the desert tribes of Arabia.

These fragmentary accounts have resulted in a vague idea, but which is generally accepted, that there are three

breeds of Arabs, namely, Attechi, Kadeshi, and Kocklani—the first of hardly any value, and sometimes wild; the Kadeshi, a class of horses improved by the pure blood of the class named Kocklani. That there are three such distinct breeds or classes of Arabian horses is an erroneous opinion, but there is some ground for the supposition, which is this: in Syria and some other districts, and in towns near the coast, are to be found three *kinds* of horses—the Arabian, not as a native, but as a horse of luxury; the Kidish, which class has no pretension to being an improved breed, and is not of Arab blood at all. Kidish means first a gelding, and the term is applied to any common sort of horse used for travelling or baggage, from the fact that many of this kind are geldings, and some of this sort are runners or pacers, and are used by merchants and other classes of townsmen as hacks. And there is another class, well described as "*sons of horses*," in Syria. They are not genuine *horses*, *i.e.* Arabian horses; they may be, and often are, the produce of Arabian horses from common mares, be they Kurdish or Turkoman; they are the *sons of horses*, but not the sons of *mares*, *i.e.* of Arabian mares. Many of these "sons of horses" show much blood, and I have seen less blood-like horses passing as Arabs in India. Considerable numbers of this class are bought up in Syria by agents from Egypt and elsewhere, who give rather a better price than the Turkish Government allows for remounts for the cavalry service, and on horses of this class the cavalry of the army corps of Syria, which is the best horsed, is generally mounted.

Horses are not numerous in Arabia, certainly not in proportion to the size and extent of the country, and the supply, I consider, is not greater than to meet the demand of the country. There are many parts of Arabia in which the horse is rarely, and perhaps some in which he is never seen. Although of Arabia alone, the Arabian horse may be said to belong rather to certain families or tribes in the desert of Arabia, than to the country or people at large.

In certain towns in Syria, commencing at Aleppo, at Hamah and Damascus, also in the Hijaz and Yaman, Arabian horses may be found in the possession of families or persons of good social standing, or of officials of high rank; but these, for the most part, are *acquired* from the neighbouring deserts. In the Hijaz, *i.e.* the narrow strip of country washed by the Red Sea on the east, similar to Syria further north, there are but few horses. In Mekka itself there are very few horses. Mr. Burckhardt, who visited that city early in the present century, said there were not more than sixty kept by private individuals. The Sherif, an Arab, the hereditary descendant of a noble family, had about twenty or thirty in his stable; also the Badaween who were concerned in public affairs at Mekka had mares; but none of the merchants or other classes kept any. They contented themselves with mules or *Kidishes* or *Gadishes* (geldings or horses of a common kind), not Arabians.

The few Arabians kept at Mekka were purchased from Badaween. At Madinah there were no horses except those of the Shaykh al-Haram and his followers.

The Badaween in Hijaz, especially near Mekka, are very poor in horses, a few Shaykhs only having any; but those near Madinah have more.

A very similar state of things exists in Syria: at Aleppo, Hamah, and Damascus, all of which have been held by Arab princes, Arabian horses are to be found, but in no great numbers, considering the size and importance of those cities; the supply is principally dependent upon what intercourse or connection there may be with the neighbouring tribes of Badaween. It is true that some townsmen do breed, but the less said about the produce the better, for I am in possession of data sufficiently convincing that purity of blood is not always to be depended upon in such cases.

It is only consistent and reasonable to believe that horses among the Arabs of the interior deserts have a better claim to be genuine than such as have come to hand through foreign sources, from India, Syria, and the Turks, without any specific knowledge of their history or authentic record of their blood.

That horses are to be found in a wild state in the deserts of Arabia is a fallacy. I never heard of such a thing hinted at in the desert.

In the whole of Arabia, the Anazah, a great race of Badaween, dating back to remote antiquity, composed of many tribes, the most wealthy, the most powerful, the most important in the country, have the best horses. This is by the general consent of all Arabs, and of all conversant with the subject. Another general impres-

sion, urged by several writers, that there are *many breeds* of Arabian, has, I suspect, arisen from mistaking the various distinguishing names of *strains* of the same blood for separate or distinct breeds. Such are often only the names of owners, and some have been given or added from some feature or incident which caused an animal to be peculiar, or which had rendered him or herself famous, and which names are applied to the offspring generation after generation.

To assign particular breeds of Arabian horses to different parts of the country is, I am sure, quite wrong; it is a misconception.

A "Najd *breed*" is constantly alluded to by writers and travellers, and generally spoken of as a distinct breed and the first in Arabia. Najd is the name of a province, and does not possess any special breed of horses. The idea, we found, did not exist among the Badaween, nor was the term "Najd breed" understood by them. It is, however, not uncommon to hear people in Syria speak of Najd horses, and generally such are not esteemed, from the fact that they call horses which come from Erack or Turkish Arabia, *Najd horses*, in which districts there are horses of mixed blood and other horses than Arabian. Erack or the neighbouring districts, although frequently called Najd, are wholly distinct from the province of Najd in Central Arabia. The many ways which have been adopted of spelling the same name may have caused misconceptions; thus, Nedschdis, Nedgedjee, Negeddy, Nedjee, and Nedjdee, are all intended

to express Najd, or a horse or horses of the country of Najd.

The Arabian should be sought for in Arabia, and not in neighbouring countries or districts, where other horses are to be found, and the Arabian is only a stranger, and especially in those tribes of Badaween of the interior which have the best horses and none other but Arabian.

I consider there was but one breed or race of horses in Arabia, *i.e.* the Arabian horse, so called from the country, or, with more truth, from being the horse of the Arabs, is of one origin, and was not derived from several later varieties of the horse family.

The Arabian horse is of the Kuhl race. Keheilan. is the generic name of the Kuhl or Arabian breed of horses. Thus a true Arabian horse is a Keheilan, and a mare a Keheilet—fem.

The blood of the Kuhl race has been preserved in Arabia and handed down by the Badaween in a pure state by "Al-Khamseh" ("The Five"), a family formed by a selection from the general or universal race of Kuhl in Arabia, at a very remote period of antiquity, and preserved by the Badaween as the authentic record and register of the Arabian breed of horses. All horses in "Al-Khamseh" are Keheilans, and all mares Keheilets.

Kheilan, the generic name of the true Arabian horse, is derived from the Arabic word كحل, *i.e.* Khl, or Kuhl, or Kuhal, signifying "antimony," and was given to the Arabian horse doubtless from the great resemblance which his skin (not only on the face, but all over the

body) has to antimony, and not alone from the similar appearance of the eye of the Arabian horse to that of the human female eye when painted with antimony. The skin of the Arabian horse is a bluish black, and often presents a very strong resemblance to skin painted with antimony.

This is a marked feature and the true colour of the Arabian horse; variation of colour in the coats of individual horses is quite secondary. I have seen it stated that the antimony-colour skin is darkest in horses of a grey colour. The contrast of colour may seem to be greater; but I have seen in the desert bay horses, both golden and dark, with skins as dark and as thoroughly of the appearance of having been "antimonied" as any grey horses. This appearance is very marked in some individuals.

The Arabs use the feminine term Faras (mare) generally in speaking of horses, as we do the male term "horse."

Faras (mare), "The swallower of the ground," is derived from the Arabic word Ifterasa, "he *swallowed*" or "*devoured.*"

The Arabic for a horse is Hisan, "a strong, noble horse," derived from the Arabic word Tahassan, meaning that the horse is a defence from attack; Tahassan meaning "defending one's self," or "seeking for security," as one would by retiring into a strong tower.

The terms are significant, and express the attributes of the horse in similar language to that used in the

Book of Job, "He swalloweth the ground with fierceness and rage."

"AL-KHAMSEH."

ما لا يعلم كله لا يترك كله فان العلم
بالبعض خير من الجهل بالكل

ABULFEDA.

"Al-Khamseh," or "*The Five*," comprehends much and is difficult of explanation. I expect that none but certain among the Badaween, perhaps none but certain of the Anazah, do thoroughly comprehend it in all its bearings.

Yet, without some knowledge of "Al-Khamseh," we know absolutely nothing of the Arabian horse.

I consider the words of Abulfeda, prince of Hamah, the historian and geographer, which are placed at the head of this chapter and repeated at the head of this section, are peculiarly adapted to the subject: "All knowledge of that which is not wholly known is not to be abandoned; knowledge of part is better than ignorance of the whole."

We found the general opinion of townsmen, and of such Europeans as had heard of "Al-Khamseh," to be that it was a collection of five distinct breeds of Arabian horses.*

We generally heard these supposed breeds described by the names of Keheilan, Seklawi, Abayan, Hadban,

* I consider this idea of "Al-Khamseh" to be altogether a misconception.

and Homdani. Some put in Jelfon, or Jalfon, and Manakhi, and then we always noticed they were surprised to find they had more than the orthodox number of five names. To make the number right, they would sometimes leave out Hadban (which is most certainly of "Al-Khamseh") and put in Manakhi; still, with all their changes, they never got them right. We noticed that the changes were always rung on the Hadban, Homdani, Manakhi, and Jelfon; they never took liberties with Kehcilan, Seklawi, and Abayan. By some authors, "Al-Khamseh," as the collective name, does not appear to have been generally known. They describe "*five great recognized races*," under the names of Tanese, Monakeye, Kaheil, Saglawi, and Julfie, spelt in various ways by different authors.

In this second list of names appears that of Tanese, and those of Hadban and Homdami are omitted; but the number of five names is retained. The difficulty as to the names is in part thus explained: in the first list Keheilan, the generic name of the whole race, has been placed as a family or one of the five breeds; and strains or secondary families, descended from the original families, have been added.

Distinctive names, either original or of later period and of secondary strains, are preserved by the immemorial custom of the offspring always assuming the family or distinctive name of the dam, not by each family or strain in "Al-Khamseh" being kept to itself. Mares of one strain are constantly mated with horses of another in "Al-Khamseh," without regard to the

rigid observance that both are necessarily of the same strain, *all being of the same original blood:* care only is usually taken, as far as circumstances permit, to select the most approved horses. To secure this, mares are sometimes sent long distances to a horse of another tribe. Care is also taken to use the most esteemed strains or families in "Al-Khamseh;" such is, however, more especially the case in certain tribes of the Anazah race. The Anazah have greater facilities and a larger selection than other tribes of Badaween. The selection of certain strains can be clearly seen from the fact that some families have almost innumerable strains or secondary families, whereas others have only one or two. "Al-Khamseh," therefore, is one select breed or family, and not five distinct breeds.

Another idea is that "Al-Khamseh," or the celebrated five mares, were those of Mohammed, selected and blessed by him. Such may have been the fond fancy, a kind of pious fraud, devised by a certain school of Mussulmans and but too readily accepted as a fact by Europeans; but such is quite at variance with the ancient Arab account of the origin or formation of "Al-Khamseh."

After the death of Mohammed, it was quite common to attribute most events of importance or of interest to him. He certainly suppressed, as far as he was able, all knowledge in the past, pronouncing the times before him "those of ignorance." His influence, however, was more manifest among the settled inhabitants of

towns, and took still deeper root in other countries and among alien peoples, upon whom his doctrines were forced, or which adopted Alkoran, and by whom errors have been multiplied and fanaticism aroused: it had little or no effect upon the Badaween of the desert of Arabia. Any temporary excitement among them caused by his successes soon subsided.

It is quite possible that Mohammed may have pronounced a blessing on "Al-Khamseh," or the five mares, but the blessing must have been retrospective. In the desert we never heard of Mohammed's mares, nor was his name ever mentioned in any way as connected with the Arabian horse.

There is no ground for the supposition that horses were more numerous at Mekka in the time of Mohammed than at the beginning of this century or now; but there is great reason to believe that neither he nor his father's house had any horses. Towards the close of his career it is quite likely Mohammed did show some interest in horses, as a means of ingratiating himself with the neighbouring tribes of Badaween. It does not appear that he had any horses himself before he went to Madina, after which epoch he is stated to have had *seven* mares; and it has been stated that from these seven and *others* which he had, he selected and blessed five.

1. Sekh ("the pouring out"), bought of a Badaween of the tribe Fezaha.

2. Al-Martadjez, bought of a Badaween, name unknown.

3. Al-Sizez, given to the Prophet.

4. El-Zarh ("the portion"), given to the Prophet.

5. Al-Haif ("the coverlet"), given by Rabiah ibn Aby al-Bara Salif.

6. Subbah ("the rosary"), bought by the Prophet from a Badaween of Jahmia.

7. Al-Wert ("the rose"), given to the Prophet.

The only point of interest in this account of Mohammed's mares is that it shows how they were *obtained;* three were bought from Badaween and four were given. This was after he went to Madina.

I have heard of still another opinion, which is that the families in "Al-Khamseh" bearing the names of Seklawi, Abayan-Sherakh, Manakhi, Hadban, Jelfon, and Homdani are all descended from one particular mare, called Keheilet Ajuz, or "the Arabian mare of the old woman," she having been herself a descendant of *one* of the five original mares of which "Al-Khamseh" was formed in the first instance.

If this be correct, the blood of the collective family of "Al-Khamseh" has been brought down through strains derived from one especial mare, instead of through five collateral lines.

Thus, at a certain period in the history of the Arabs, in very remote times, an authentic breed was established by a selection from the general or universal race of Kuhl in Arabia; and at some later period, but still very remote, a further selection from "Al-Khamseh" was made; and the authentic record of "Al-Khamseh"

has been handed down since then through the descendants of the original five, or "Al-Khamsch," in which case the blood of the remaining portion of "Al-Khamseh" has probably been scattered, dispersed, and become *unknown,* as was that of the universal or general race of Kuhl upon or after the original formation of "Al-Khamseh."

The History of Keheilet Ajuz.

Her birth was remarkable.

During a short interval of rest, when on a long and rapid journey, her master being pursued, a mare gave birth to a filly foal. He abandoned the foal and pursued his course on his mare, the dam; when he again halted, he was surprised to find the foal shortly make her appearance. She had stoutly followed the trail of her mother. The foal was placed in charge of an old woman, who tended her; hence her name, Keheilet Ajuz, or "the Arabian mare of the old woman."

The post-Mohammed idea that "Al-Khamseh" ("The Five") were those of Mohammed or of his era may be dismissed as unworthy of consideration, as quite contrary to the ancient Arab accounts and to a particular fact recorded in history, and we have rather to consider whether "Al-Khamseh" has descended through five collateral lines of descent, or whether the blood of "Al-Khamseh" is now only represented through one source, namely, that from the Keheilet Ajuz.

All the Families and Strains of Blood in "Al-Khamseh" are Keheilan.

The important fact that all families and strains in "Al-Khamseh" are Keheilan we were enabled to ascertain clearly and distinctly from the Anazah and other Badaween Shaykhs. We had been gradually led up to this conclusion, that the families in "Al-Khamseh" were all Keheilan, from several little incidents which we had observed during a close investigation of the subject; and we took advantage of the presence of one Ahmed abu Salus, a Badaween Shaykh well informed on most subjects connected with the desert and the history of the tribes and horses, when several townsmen were assembled, to put the following question:—Whether there had not been a time when the Abayan-Sherakh, one of the supposed five distinct breeds in "Al-Khamseh," had been Keheilan? The Shaykh expressed great surprise that there should be a doubt on the subject, and replied, "The Abayan is most surely Keheilan." The spokesman of those present, in derision, said, "I suppose you will next tell us that the Seklawi-Jedran and other families in 'Al-Khamseh' are also Keheilan." Abu Salus smiled, and said in reply, "Certainly, *they are all Keheilan.*" This gave us a key to "Al-Khamseh." We made a point of putting the same question to Anazah and other Badaween Shaykhs, and invariably received the same explanation, that *they are all Keheilan.*

Although the name Keheilan cannot have the place generally assigned to it as a distinct breed or family in

"Al-Khamseh," being, as has been explained, the generic name of the whole, yet the family called Keheilet Ajuz (*if not the mother of them all*) holds perhaps the most important place in "Al-Khamseh." Keheilet Ajuz means "the Keheilet or Arabian mare of the old woman," and this mare sprang from one of the descendants of "the five Keheilets" which originally constituted "Al-Khamseh;" therefore the five names would appear as Keheilet Ajuz, Seklawi, Abayan, Hadban, and Homdani; but, according to this arrangement, Manakhi and Jelfon, or some two others, accounted for as in "Al-Khamseh," must be omitted, *if only five names be admissible*, as also Tanase, which is enumerated by some authors as one of the five principal breeds. But as the Seklawi is actually a strain derived from Keheilet Ajuz, on the authority of Suleyman ibn Mirshid, Shaykh of the Komassa tribe of Sabaah Anazah, and as I believe the Abayan to be likewise, and taking these two as incorporate in Keheilet Ajuz, this admits at once of the Manakhi and Jelfon taking their places among the five of "Al-Khamseh;" and unless there be some error in placing Tanase, a name mentioned by some writers, but which we did not hear named in the desert as one of the original families, it still has to be accounted for. It may have been, however, that family from which sprang Keheilet Ajuz, and that, from the great fame of Keheilet Ajuz and the excellence of her descendants, her name may have been substituted for the original family name. This is but a surmise.

It may be asked why there should be any doubt

about the history of "Al-Khamseh," or, at all events, why there should be any doubt whether Keheilet Ajuz and her descendants represent one of the lines of descent and are collateral with four others in "Al-Khamseh," or whether all the present families acknowledged as of "Al-Khamseh" be derived from her.

As I warned my readers, there is more in "Al-Khamseh" than is commonly known, more than we were able fully to ascertain or to comprehend; but we learnt sufficient to find out how little it was understood, and how many and great were the misconceptions with regard to "Al-Khamseh." From the Badaween only, and especially the Anazah, can a true and thorough knowledge be obtained, I believe, and in the desert you have not always the opportunity of hearing a continuous history given by one particular person. Information is gained, little by little, from words casually spoken, giving an opportunity for questioning and inquiry, from incidents which occur, from answers to questions which arise from time to time. It must be also understood that many words used by the Anazah relating to horses are incomprehensible to some other Arabs and townsmen, and many expressions in use among townsmen are not understood by the Anazah, and from the townsmen you cannot get much help; and although, at times, certain things and occasional words spoken in conversation seemed to indicate that all the *present* families in "Al-Khamseh" were of and from *Keheilet Ajuz*, on the other hand, there was evidence tending to support the opposite

opinion, that the line of the Keheilet Ajuz, with her secondary families and many strains, is collateral with the other four in "Al-Khamseh," and that all the families therein are not descended from Keheilet Ajuz. But on some points actual knowledge and facts have been clearly ascertained. Thus, for instance, that Keheilan is the generic name of the Arabian race, and not the special name of a family; that all in "Al-Khamseh" are Keheilan; that Seklawi-Jedran is not a separate or original family, but a secondary one, *i.e.* is derived from Keheilet Ajuz. But "all knowledge of that which is not wholly known is not to be abandoned; knowledge of part is better than ignorance of the whole." *

We never met any one yet, either native or European, outside of the desert—I may almost say any besides some of the Anazah—who were anything nearly particular enough, or sufficiently discriminating, with regard to the blood of the Arabian horse. Even our friend, who had spent so many years on the verge of the desert, and had had such frequent intercourse with the Badaween in the desert, and had paid more attention to the subject than any one we ever met, did not appear to us to be sufficiently particular, and—with all due respect I say it—did not seem to have grasped the subject (indeed, I believe it is not fully understood), and we held on many points different and opposite opinions; and I consider his were not always in accordance with information to be obtained from the Anazah. To them, indeed, and

* Abulfeda.

to their accounts of the Arabian horse I look with the greatest confidence, and have been most careful in weighing and investigating all I actually heard from them and saw among them, testing and interpreting anything which appeared doubtful or contrary by the light of history as far as possible.

The history of "Al-Khamseh" I consider to be intimately connected with the Anazah race.

I understand that the Anazah, or certain tribes of that race, possess no other blood, and acknowledge no other blood than that which is strictly of "Al-Khamseh." Nay, I am not sure that the Anazah, or certain tribes of that race, do not hold and regard "Al-Khamseh" in a closer and more restricted sense than is usual among other Badaween and the Arabs generally; that among them "Al-Khamseh" is more select.

"Al-Khamseh" had its origin from certain horses of an ancestor of the first Anazah, the father of the Banu Anazah (the children, or descendants, or tribes of the Anazah race).

History records the fact that Rabiah, the grandfather of the Anazah race, was surnamed "al-Faras," *i.e.* "of *the* horses" (see former chapter on the history of the Arabs), because he obtained the horses from his ancestors by right of inheritance, or that they were allotted to him by hereditary law or entailed upon him.

Let us refer to the history of Rabiah al-Faras. He was one of the four sons—usually placed third on the list—of Nazar, and great-grandson of Adnân, and was

perhaps named Rabiah as being fourth in descent from Adnân (the lineal descendant from Ismail and the house of Jorham). Rabiah al-Faras had two sons, Asad ("lion") and Dabiyah. From Asad was Jadailah; from him Wayel (from whom Banu Wayel), Bekr, and Taglab, whose descendants were for so long a period engaged in complicated family feuds. But of the sons of Asad notably was Anazah, from whom come the Banu Anazah, who were inhabitants of Khaibar, which is still inhabited by a part of the Anazah race.* We know very little about them from that time to the present, except that they appear, through all ages, to have been Badaween in the highest acceptance of the term, unknown to the outward world. But we find that from their great increase, and the prosperity of a great Shaykh, *Wayel*,† they spread over a greater part of Central Arabia; that they had the exclusive rights of the whole of the pastures of Najd, they had rights of soil, and possessed the palm-trees in certain districts, and held many of the most important wells. And when the learned Dr. Edward Pocock, the great Orientalist, a profound Arabic scholar, for some time chaplain to the Consulate at Aleppo, brought their origin to light about the middle of the seventeenth century, he probably had no idea that they, the Banu Anazah, were then in existence as a distinct and most powerful race in Arabia. The grandfather of the founder of the Anazah

* The date-trees there belong to the Walud Ali branch of Anazah.

† This is Wayel, to whom all the Anazah refer when speaking of their history.

race was he who received the horses from his forefathers by right of inheritance. Of the sons of Asad, the son of Rabiah al-Faras, Anazah was chief; and when the Banu Anazah, or the Anazah race, or tribes of Anazah, are brought to our notice after an interval of 2500 years, what do we find? They are found to be a very powerful and very exclusive people, and are notable for having the best horses in Arabia. They neither use nor recognize (so I understand) any other blood but that of "Al-Khamseh," nor do they use any horses which have not been bred in their own tribes.

That the horses entailed upon Rabiah al-Faras were of "Al-Khamseh" does not admit of a doubt. They were not the five original Keheilets which founded "Al-Khamseh," but the select breed, or a portion of it, descended from those *Five Mares*, and which has come down through Asad to his son Anazah, and has been preserved by the Anazah race.

Origin of "Al-Khamseh."

For the origin of "Al-Khamseh" we must go still further back. The five Arabian mares, or "the five" Keheilets which form Al-Khamseh, were those of Salaman (this is the account of the genuine Arabs), not Mohammed's mares. To suppose that the great king of Israel is intended is unwarrantable—it is simply a misconception—yet writers, who have heard of this account and mentioned it, have evidently concluded

such a reference was intended. In this mistake they have been followed by their readers, who have treated the account as a fable, and have attributed it to *Oriental grandiloquence and true Eastern exaggeration;* whereas the Arabs, unpretending and thoroughly truthful, have simply mentioned a fact in their history connected with one of their own direct ancestors. Salomon, or Salaman, was an Arabian patriarch and the direct ancestor of Rabiah al-Faras, and only fourth in descent from Ismail, having been the son of Nebat, the son of Hamal, the son of Kidar, son of Ismail, and lived some six centuries before the time of Solomon, king of Israel.

This is one of those little incidents which show how necessary a knowledge of the history of the Arabs is to understand the history of the Arabian horse.

With reference to my subject, a certain Arab, residing in Calcutta, whose family had migrated from the province of Najd some eighty years ago, with other families, and had settled at Zaobair, twelve miles from Bassorah, under their own appointed Shaykh, in a letter to the *Oriental Sporting Magazine*, partly in explanation of a former letter, in which he had related the account of "Al-Khamseh" having had its origin from *five mares of Salomon*, scouts the idea that Salomon was any other than the Arab. He says, "I am not a little amazed at Palgrave laughing at such tales" (*vide* October number, 1869), and that in Najd it was said that Solomon went to the Arabians for horses, instead of

their going to him. "Why, the idea itself is absurd, and none but the most ignorant and unlearned people could have uttered such an expression. *Salomon himself was an Arabian*, and who could have been greater than himself, that he should have gone to the Arabians for horses?" Still, from some remarks by the editors, it can be seen they had failed to see that the Arab was writing of that Salomon who was a great patriarch of his race, merely, I conjecture, because *they* were thinking of the great king of Israel.

The statement that Solomon went to the Arabians for horses arose, if I remember right, from a reference, or from a quotation from a conversation Mr. Gifford Palgrave had with a negro, who showed him the mares of Feysul ibn Sawood at Riad. The former having spoken of the account of the breed of Arabians being descended from Salomon's stables, the negro, evidently understanding the king of Israel to be meant, replied, "He should say Solomon was more likely to have gone to the Arabs for horses than they to him."

There are some who affect to consider that horses were not known in Arabia until a recent date; for example, Youatt states that "so late as the seventh century the Arabs had few horses, and those of little value." But history says otherwise, when it records the fact *that Rabiah al-Faras had the horses of his ancestors allotted to him.* Reference to the accompanying table of descents will show that David, king of Israel, was pro-

bably, or might have been, contemporary with Rabiah al-Faras.

ABRAHAM.

Isaac	1. Ishmael.		
Jacob	2. Kidar.		
Judah	3. Hamal.		
Pharez	4. Nabet.		
Hezron {(about 1635 B.C.)}	5. Salaman	{ owners of the five Keheilets.	
Ram	6. Alhamaisa.		
Amminadab	7. Alyasa.		
Nahshon	8. Odad.		
Salmon	9. Oddo.		
Boaz	10. Adnân.		
Obed	11. Maad.		
Jesse	12. Nazar.		
David	13. Rabiah	{ on whom were entailed the horses of his ancestors.	

14. Solomon (B.C. 1033)

So that, more than a thousand years before Christ, history not only records that horses were in Arabia, but specifies a certain class—the horses of Rabiah's ancestors; and Salaman, the direct ancestor of Rabiah, whose five Arabian mares founded the select family of "Al-Khamseh," was of the same number of descents from the patriarch Abraham as Hezron, the grandson of Judah, who flourished about the year 1635 B.C., so that an *authentic* family of horses has been preserved in Arabia for 3500 years.

Thus written history informs us that, a thousand years before the Christian era, horses were allotted to and entailed upon a certain family. The Arab account states that a special breed or family was established, by

the selection of five mares which belonged to Salaman, the ancestor of the family, to whom, later, an allotment was made—determined by history to have been some six centuries before—and tradition says that upon Ismail, who was the direct ancestor of Salaman, the owner of "*The Five Mares*," lamenting over his barren heritage, the desert of Arabia, he was reassured and consoled by the announcement that the most valued gift to man had been reserved for him, which he subsequently discovered in the horse of the Kuhl race, upon his arrival at Hejaz.

Besides "Al-Khamseh" being the select family by which the Kuhl race has been preserved and authentically handed down, I think there is a select family of "Al-Khamseh," which is that possessed by the Anazah; for with regard to the horses which were entailed upon Rabiah al-Faras, considering the number of descents between Salaman and Rabiah al-Faras, it is probable the special allotment did not consist of the whole race or breed descended from Salaman's Five Mares, but of such only as had come down from Salaman to Rabiah through ancestors, in direct descent from father to son, or, if such be not intended, that possibly some further selection was deemed advisable, and made probably by public consent. These were probably entailed upon Rabiah al-Faras to secure within certain bounds the blood of the five Keheilets, which had probably in the course of some generations become dispersed among many kindred families of Arabs from Adnân. This would show, it is true, two divisions in the select family of "Al-Khamseh," which division or classes I believe,

however, to exist: first, the general family of "Al-Khamseh," which is to be found among most Badaween tribes and tolerably freely dispersed throughout Arabia; secondly, a more precise or select class among the Anazah race.

The text of history—"Rabiah, surnamed al-Faras ('of *the* horses') because he obtained the horses from his ancestors by hereditary law"—not only points backwards to "Al-Khamseh," formed from "*The Five*" mares of his ancestor Salaman, but, I think, indicates something more definite than a general consignment of the whole race of "Al-Khamseh," increased during an interval of some five or six centuries.

It does not appear why Rabiah was selected from the sons of Nazar, his father; he would appear to have been third, or perhaps the fourth son, rather than the eldest born, but he and his brethren were fourth in descent from Adnân (the ancestor up to whom descents are usually traced). But had the allotment not been made to Rabiah, but to Aijad, the eldest son of Nazar, instead, the horses would have been carried by him to Erack, to which country or district Aijad betook himself with his family. Likewise if no consignment by law had been made, and Modar, the second son and direct ancestor of the Koraish and of Mohammed, had inherited them, solely or conjointly with his brothers, the horses might probably have descended to the Koraish at Mekka, on the one hand, but in such a restricted locality and in a district incapable of supporting any number of horses the especial selection would have

dwindled away, and would probably have become very degenerate; it might, on the other hand, have been dispersed to various districts by the numerous tribes and families which came from Kais Aylon—the other son of Modar, mentioned in history—to Erack, to the banks of the Tigris at Mosul, and to the north of Syria. But to have entailed them upon Rabiah was a fortunate or wise step; for no other conclusion can be arrived at but that the horses descended from Rabiah through his son Asad to his grandson Anazah, whose race inhabited Khaibar, and afterwards spread all over the pastures of Central Arabia (Najd), which race possess the best horses. Thus, by a most fortuitous arrangement, the select breed formed by a selection from the original and universal pure breed of Arabia, *the Kuhl race*, or a portion of it, or a still more definite selection from it, has been preserved and handed down to the present day by that great and peculiarly exclusive people, the great Anazah race.

Whether the era of Kehcilet Ajuz was before or since the days of Rabiah, and if before, whether the horses inherited by Rabiah were solely from her, I cannot say. But it certainly appears to me that a special selection of horses does exist in the Anazah tribes, and their tenacity and persistency in keeping it pure and select is shown by their refusing to acknowledge, or to return to, any strain which has departed from them into other hands.

The Kehcilan blood among the Anazah tribes seems

to proceed from them to other tribes, and thus the Anazah horse influences and affects all other strains (more or less) which there may be *inside* or *outside* of "Al-Khamseh," but never returns to the Anazah.

The term "Al-Khamseh" (*The Five*) has reference only, I consider, to the five original mares of the Arab patriarch Salaman; it embraces all authentic lines of descent from "The Five," but does not infer that there are necessarily five families, *or only five*, at the present day. I think there is not any attempt on the part of the Badaween, such as the Anazah, to retain five families only as representatives of the original five, or indeed to limit the number of families or strains in "Al-Khamseh." These are very numerous; and when any such have established a well-merited reputation, and especially when other strains have sprung from them in turn, it appears to me that such often become leading families. On the other hand, I think it is quite possible that a name or family might cease to have a place in "Al-Khamseh" under some circumstances, *i.e.* it might cease to be considered worthy by the Anazah.

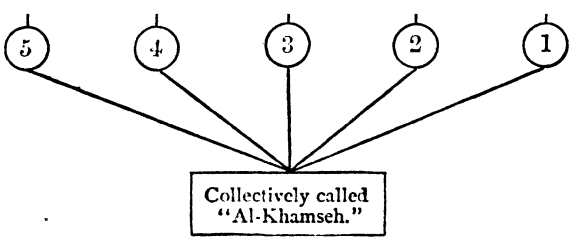
The blood of the five original mares collectively may have come down through five sources, bearing different names (original or otherwise)—not that lines from the original mares were kept distinct from each other otherwise than in name—from the custom of calling the offspring after the family of the dam; or from the period of the Keheilet Ajuz it may have been preserved, as some suppose, through that one source.

The accompanying chart may make the matter more

clear; the roll of names which follows is a tolerably complete one of the families and strains considered and said to be in "Al-Khamseh"—*of many there is no doubt*—and is so arranged as to show them equally well, whether all are considered from Keheilet Ajuz or from four other lines collateral with hers, from the original "Five."



From whence five mares of Salaman, the Arabian Patriarch, called "Al-Khamseh," or "The Five," whose descendants formed one select family.



The blood of these has either come down through five lines bearing the original names, or substitutes of a later date, corresponding with the five original mares, or through one descendant—the Keheilet Ajuz.

1. KEHEILET AJUZ.

Keheilet Heife.	Keheilan Tamri.
Keheilet abu Soara.	Keheilan Hadali.
Keheilet al-Esheir.	Keheilan Nowak Deber
Keheilet Kroash.	Keheilan Jaizi.
Keheilet Shalua.	Keheilan al-Muson.
Keheilan al-Denais.	Keheilan abu junūb.
Keheilan al-Nowak.	Keheilan Moyel.

1. KEHEILET AJUZ—*continued.*

Keheilan Dahara.	Keheilan Abub.
Keheilan Dabian.	Keheilan Jahari.
Keheilan al-Ghazala.	Keheilan Mahid.
Keheilan Shenin.	Keheilan Haraka.
Keheilan Anazah al-Derwish.	Keheilan Zuada.
Keheilan Ras al-Fadawi.	Keheilan Kinian.
Keheilan Jehab al-Tair.	Keheilan al-Shaieh.
Keheilan Rodan.	Keheilan Aurif.
Keheilan Hrmaer.	Keheilan Raowaha.
Keheilan Mendil.	Keheilan Maijee Hamad.
Keheilan Hamad.	Keheilan Wadnan Harsan.
Keheilan Haloadj.	

These I understand to be just simple strains from the Keheilet Ajuz branch, many of which I have actually ascertained to be so.

The Seklawi-Jedran Family.

Derived from Keheilet Ajuz.
- Seklawi-Jedran.
- Seklawi-Obeiri.
- Seklawi al-Abd.

The Abayan Family.

It is also believed to be derived from Keheilet Ajuz, and perhaps from Seklawi-Jedran.
- Abayan Sherakh.
- Abayan Libneh.
- Abayan Harreish.
- Abayan Zahaine.
- Abayan Fadaha.
- Abayan Roajieh.
- Abayan Obeideh.

Also the following families, or secondary families, understood to be offshoots from Keheilet Ajuz, and strictly of "Al-Khamseh."
- Dahman abu Amr.
- Dahman Shawan.
- Dahman Moadjil.
- Dahman Khomais.

Also
- Abu Arkab.
- Abu Arkab Swerha.
- Abu Arkab al-Nadah.

1. KEHEILET AJUZ—*continued.*

And it is believed also the following:—
- Rishon Sherabi.
- Rishon Arjashi.

Also
- Rabdan al-Sheb.
- Rabdan Mashejed.
- Rabdan Zeliah.

Also
- Twaissan al-Kami.
- Twaissan Kyal.

Also
- Milliah.
- Milliah Sharbons.
- Milliah Taboor.

2. MANAKHI FAMILY.

Manakhi Hedruj.
Manakhi Sladgi.
Manakhi ibn S'beyl.
Manakhi Sadlah.

3. HADBAN FAMILY OR STRAIN, BUT CERTAINLY OF "AL-KHAMSEH."

Hadban Euzehi.
Hadban al-Fert.
Hadban Mushaileh.
Hadban Ghassil.
Hadban al-Zaile.

4. JELFON OR JALFON FAMILY.

Jalfon Stom al-Balad.
Jalfon Dahwah.

5. HOMDANI FAMILY.

Homdani Simri.
Homdani Jassel.

Let me repeat here, that all that are strictly of and in "Al-Khamseh" are veritably Keheilan; that some incline to the opinion that there are still five distinct families, which are not actually kept distinct but have separate distinctive names, from the custom of calling all animals after the family of the dam; that the Keheilet Ajuz and her many strains being one, and that, having

ascertained the Seklawi family, containing the *three names I have given*, to be of Keheilet Ajuz, and believing the Abayan to be also from Keheilan Ajuz, I have ventured to class them with the Keheilet Ajuz line, as one of the five. Let me repeat, moreover, that some incline to the opinion—among them Djabery Zadah Mohammed Ali (Effendi)—that all the families and strains given in the foregoing race are descended from Keheilet Ajuz; and I must state that Djabery Zadah Mohammed Ali, who published in Arabia a short account of the Arabian horse, with a chart, gives a longer roll of names than I have shown, some of which I have not included because I had great doubt of their authenticity or correctness; so again I wish to observe that, although I have heard that all the names I have shown are of "Al-Khamseh," I am not sure whether several of them would not be discarded by the Anazah.

I have even myself some doubts as to Jelfon and Homdani, not perhaps whether they are in "Al-Khamseh," but as to the place they hold and how they are esteemed.

The distinguishing names of heads of families and strains are either those of the original owners or of subsequent substitutes, or mark some peculiarity and, in some cases, events. Thus Homdani are the horses of a certain Homdan; Manakhi are the horses descended from the "long-necked one."

Although all in "Al-Khamseh" are Keheilan (and may be possibly, or according to some, Keheilan Ajuz), the generic term Keheilan is seldom added to the Hadban,

Manakhi, Jelfon, and Homdani families ; but Keheilan is almost always used as a prefix to Ajuz—thus, "Keheilet Ajuz"—and most generally to a great variety of her sub-families. It cannot be taken as a proof that the other families are collateral with Keheilet Ajuz and not descended from her, or for vindicating the authenticity of a more recently established family, because secondary families undoubtedly Keheilet Ajuz are generally mentioned by their specific names only. Thus, Seklawi, although of Keheilet Ajuz, has seldom the prefix of Keheilan ; nor has Abayan generally, nor Dahman abu Amr and others this prefix. Euphony may be a general guide which is quite Semitic, although I have even heard Badaween sometimes speak of a horse or mare shortly as "Ajaz." But I think there is a kind of rule to place Keheilan before such names as are those of simple strains, genuine, but such as have not established any branches or divisions, and that when a family has established itself by offshoots, Keheilan is dropped, except when emphasis or proof is required.

Although "Al-Khamseh" is acknowledged in Arabia as the authentic record of the Keheilan race, *i.e.* of the pure breed of Arabian horses, whether there are other strains of Kuhl or Arabian blood collateral with, but outside and not incorporate in "Al-Khamseh," holding to some extent a similar relation to "Al-Khamseh" as I think that select class does to that more select portion possessed by the Anazah race (or perhaps, as it may be, to the Keheilet Ajuz), is a question well worth considering.

I consider that such collateral blood of the Kuhl race, or the remains of it, may and does probably exist in certain districts, and among certain communities of Arabs, scattered about in neighbouring localities.

From long before the days of Salaman, the Arab patriarch, until nearly the days of Mohammed, the old kingdom of the Hamyarites in Yaman, with its dependent principalities, sovereignties, and states, formed a distinct great and powerful empire in Arabia. The horses among the Hamyarites and their dependencies would be those of the general Kuhl race, or universal breed of Arabia, before the formation of "Al-Khamseh" in the days of Salaman; and this blood, or the remains of it, may still be found in Yaman and neighbouring districts, and among those families and tribes which migrated from Yaman to Erack and Syria, or the borders of that country, and among some of those tribes which passed beyond the Euphrates into Al-Jazirah, or Mesopotamia, and among the settled inhabitants derived from such migrations, and among the scattered families which may be the representatives of once powerful tribes, such as Saleh, Amaleh, Ghasson, which founded the Arab kingdom near Damascus, and those which established that of Hira in Erack; which blood, although much crossed with that of "Al-Khamseh," would still not be incorporate in it. In the same manner, the blood of "Al-Khamseh," in its wider sense, as possessed by the Badaween tribes generally, has been and is continually influenced by that other class of "Al-Khamseh" (by the use of Anazah stallions),

that which has descended from the allotment made to Rabiah al-Faras.

"KHEILAN, OR KEHEILAN."

It has been stated before that Keheilan is the generic name of the genuine breed of Arabian horses. Every genuine Arabian is Keheilan or Keheilet, and, broadly speaking, only those of "Al-Khamseh" are considered genuine by the true Badaween. But there are one or two circumstances which have come before me which, without further explanation, would prevent me stating otherwise than broadly, or laying down as indisputable doctrine, that a horse or mare must be of "Al-Khamseh" to be considered a genuine Arabian. To say that he or she must be Keheilan or Keheilet would, I consider, be perfectly correct and safe, as is also, I think, the opinion that the Anazah will use no other blood than that which is bred within their tribes. Keheilan denotes a genuine Arabian horse, Keheilet a genuine Arabian mare, no matter what the specific strain may be; but it is not sufficient of itself to establish identity. The special family or strain would have to be given. One of these circumstances was the fact that, although Homdani seemed to be generally, if not universally, called of "Al-Khamseh," Suleyman ibn Mirshid appeared to us to ignore that strain or family altogether; and there was considered to be no better authority in the desert. Next, a general absence—I think the exclusive absence—of Jelfon in some of the Anazah tribes; for I have no notes

of having actually seen Jelfon in the Anazah, nor do I recall having done so, although horses and mares of this strain were very numerous in other tribes of Badaween. And it has struck me as doubtful whether Homdani may be horses descended from those of Homdan, or the tribe of which he was the head or founder—one of the seven which sprung from the sons of Kahlan, the son of Saba, and brother of Hamyar, fourth in descent from Yaarab, son of Joktan, the king of Yaman—the blood from which had never been incorporate in "Al-Khamseh;" or whether, among those five original mares, there may not be still well-known or authenticated Homdani blood outside "Al-Khamseh," so that Homdani may be both inside and outside of "Al-Khamseh." With regard to the Jelfon, although without hesitation placed by some as mostly in "Al-Khamseh," there is a vague idea—which I have seen expressed, but which I have not been able to investigate—that the Jelfon has a similar history, having belonged at a very ancient period to some families in Yaman, and brought from thence by some of the numerous migrations; and in this case there may be Jelfons also within and without "Al-Khamseh." But as a rule, and a very safe one, any strains of Arabian blood which may still exist in certain parts of Arabia, or in neighbouring districts, which are not of "Al-Khamseh," and which it has been presumed do exist to some extent, are not reckoned by the Bedaween, nor would they be accounted by *them*, as Keheilan; but I am not prepared to say that such might not be considered or called Keheilan by others, for it is

quite possible that the Kuhl race, *i.e.* the general or universal race of Arabian horses, was called Keheilan, *i.e.* sprung from Kyl or the descendants of the Kuhl race, before the formation of "Al-Khamseh" by the five Keheilets or Arabian mares of the Arab patriarch Salaman.

Kuhl or Kuhal (antimony) was evidently the original conception deemed to be descriptive of the Arabian horse, and as distinguishing him as a race. Hence the race Kuhl, *i.e.* the race of horses with skins in colour like antimony; then Keheilan, which is the diminutive from Kuhl; but whether the term Keheilan was first used when "Al-Khamseh" was formed, and whether up to that time the breed had simply been called Kuhl, I cannot say; but at the present time the term is used to denote the genuine Arabian horses of "Al-Khamseh."

The very serious discrepancy and inconsistency which are apparent in writings on this subject in using the "Kahayle," evidently intended for the same as *Kuhl*, sometimes to express the whole breed of Arabian horses, at another time to designate one special family or breed of the five of that race, are thus satisfactorily explained.

The first *idea*, which afterwards became accepted as the name for the dark-skinned horse, was Kuhl; then Keheilan, the diminutive, was used, and primarily to express the whole race, but now generally to denote those horses only which are of "Al-Khamseh;" and lastly Keheilan Ajuz (or Keheilet Ajuz in the feminine)—*not Kuhl or Keheilan*—is the name of one especial

family of the Kehcilan race of "Al-Khamseh," and is either one of the five families, or is the one source from "The Five" ("*Al-Khamseh*") from which all the acknowledged strains in "Al-Khamseh" have come.

The term Keheilan (from Keheilet) appears to me to be used in the following manner:—

First, to denote simply but undoubtedly a pure bred Arabian horse and a pure bred Arabian mare. Secondly, to vouch for and confirm the genuineness of younger strains and offshoots, to throw over them the protecting arm of the parent tree, and to give them the influence and support of the family name until they have become sufficiently strong, established, and well known, so as to be able to stand alone. And in one case it must have been originally applied to the Ajuz to show what the Ajuz ("the old woman") was. Keheilet Ajuz is nothing more nor less than "the *Arabian* mare of the old woman," and in this case (for which many reasons can be assigned, and some are obvious enough) the generic Keheilan has been retained, and is almost invariably used before Ajuz. Next, the Ajuz being a mare descended from one of the sources from the five original Keheilets which formed "Al-Khamseh," it was necessary at first or well in her case to protect her by the generic name of Keheilan. But I have heard Badaween, talking quickly among themselves, speak of her or her line of blood shortly thus —Ajuz. So again, in the many *single strains* (*i.e.* strains with one name only) descended from her, it is usual, and almost the invariable custom, to place the generic name Keheilan before them—for example, Keheilan

Tamri, Keheilan Nowak, Keheilan Hadali, etc.*—whereas in other strains which have thrown off from themselves other strains, or which have had second denominating names given to them, the generic and parental name is generally omitted, as for example Dahman abu Amr, Arkab Swerha, and not Keheilan Dahman abu Amr and Keheilan Arkab Swerha; but it would, I think, be more correct, if one spoke of the Dahman family, or the Arkab families collectively and the Swerha strain, to place Keheilan before them. This has been and is very perplexing, and requires much sifting and discrimination before an opinion can be arrived at. In such a matter one cannot hastily jump at a conclusion; many, I am sure, have been entirely misled by it. We ourselves found we had been wrongly taught, wrongly informed. We found in several instances names supposed to be, and which we had been told were, those of strains unconnected with either "Al-Khamseh" or Keheilan to be both Keheilan and of "Al-Khamseh," and in ascertaining this from the Badaween by asking them whether such a strain was Keheilan, the answer was pronounced emphatically as "*Certainly Keheilan.*" So again, in the case of some families which were supposed to be outside "Al-Khamseh," and those in "Al-Khamseh" not Keheilan, the answers of the Anazah were, "Certainly of 'Al-Khamseh,'" "Certainly Keheilan;" and again, with regard

* It is also explanatory. Tamri means "descendants of dates or palm trees." To describe a horse of the Tamri strain it is said "a Keheilan horse of the Keheilans called Tamer." See pedigree at end.

to Seklawi-Jedran, "Most assuredly of Keheilet Ajuz." The surprise and astonishment at such points not being understood or misunderstood was exhibited by the Anazah Badaween by their eyes opened to the widest extent and an almost wildly amazed expression of astonishment.

Although I have hopes that the account of the Arabian horse, with the explanation of "Al-Khamseh" and Keheilan, which I have given will present a tolerably definite, conclusive, and connected history of the Arabian horse, I think it will not be amiss to make some remarks on certain points mentioned by former writers, for the sake of explanation.

Count Rzewusky pronounced Keheilan to be the first breed of Arabian horses. Keheilan, as the name of the true Arabian horse, distinguishes him from all foreign or alien breeds of horses; in a more restricted sense, as a term for horses of "Al-Khamseh," it indicates authenticity of breeding.

Prince P. Muskaw inclined to the belief that two races of Arabian horses belonged to the first rank, namely, the real Nedschdis, bred in the province of that name, and the Kaheyl to be found in the desert between Bassorah and Baghdad; to the former he assigned five breeds, to the latter four. (It is worthy of note that to the former, the Najd, there is an allusion to a *certain five* breeds.) *Others think that the Anazah and Najd are the two first and rival breeds, and some assert the Najd to be distinct from every other in Arabia.* I must state here, on the authority of the Anazah Shaykhs, that there is no dis-

tinct breed called Najd. Najd is the name of a province only. I think the error or misconception is thus explained. Until the formation of the Wahaby sect in Najd, the Anazah tribes held exclusive possession of the pastures of Najd. The horses of the Anazah, by universal consent, are the best in Arabia. The Anazah being connected with the province of Najd, their horses in time became, by many, to be considered of the soil instead of the people. To this day the best horses in Najd are Anazah horses. The Anazah have no other horses but those descended from "The Five."

As to the race Kaheyl mentioned by Prince P. Muskaw between Bassorah and Baghdad, I think it must be understood that the prince had been informed that in that district (in which there are many broken up and dispersed families of Arabs, and horses of foreign breeds and doubtful blood) were to be found certain families of horses, either of the race Kuhl, but not incorporate in "Al-Khamseh," or certain Keheilan horses of "Al-Khamseh," or perhaps some of both kinds, which were considered in that district, between Bassorah and Baghdad, to be of equal breeding and excellence with those of the Anazah in the Najd. And as the Anazah, who, from holding sole right to the pastures in Najd, probably had become identified with that province, use no blood but their own, their horses, which by universal consent are acknowledged to be the best, might to some extent, and with some truth, be considered of a distinct breed, as well as the best.

Since the rise of the Wahaby power, the Anazah

have not the same exclusive rights in the whole of Najd, but have a much wider field, as during certain seasons of the year they hold the rights of pasturage over the whole desert from Syria to the Euphrates. We were informed by Anazah Shaykhs that they no longer esteem the horses of the Wahahees, and this is a very important fact. I think there are at least two reasons for this: first, the Anazah do not value horses bred by townsmen or any settled inhabitants; and secondly, because the horses in Najd generally, and those even possessed by the families of Ibn Sawood (the ruling one of the Wahahees) in particular, are not now exclusively Anazah horses.

It must be remembered that the family of Ibn Sawood was Anazah, and their horses were therefore those of the rest of their race; but, as I understood the Anazah Shaykhs, the horses of the Ibn Sawood are *now* no longer entirely of their blood; for they accept the blood from other tribes of Badaween, since the Anazah have ceased to hold exclusive right to the pastures of that province.

With regard to the supposition that there are two rival breeds of Arabs, the Anazah and the Najd, and the superiority of high breed being sometimes assigned to one and sometimes to the other, marked by that distinguishing beauty of the head which has been perhaps more generally accorded to the supposed Najd, it is particularly worthy of note that the very highest type of head is to be seen among the horses of the

genuine Anazah. A fine head, the greatest development of brain, and the finest muzzles, with well-cut features, perfectly set on to a beautiful neck, sharp well-cut and well-placed ears, the best eyes, the longest and most expanding nostrils, the cleanest jaws, and those set widest apart, are the attributes of the Keheilan or Arabian horse of the Anazah.

In this way do I interpret and understand the following passage in Youatt:—"The most extraordinary care is taken to preserve the purity of the breed. Burckhardt states that the favourite mare of Savud the Wahabee, which he constantly rode in all his expeditions and was known in every part of Arabia, produced a colt of very superior beauty and promise, which grew to be the first stallion of his day. Savud, however, would never permit him to be used for the purpose of breeding, because his mother was not of *pure blood;* and not knowing what to do with him, as the Bedouin never ride stallions, he sent him as a present to the Sherif." This I understand to mean simply that this mare of the Sawood of that day was either not of "Al-Khamseh," or perhaps the Sawood, as an Anazah, did not consider her of pure blood because she had not come from the Anazah, and not that she was of foreign blood. It is also probable that at the period alluded to, although the Ibn Sawood had commenced to ride other horses than those of their own race, they had not commenced to breed from such. The Sherif to whom it is reported Ibn Sawood sent the horse was, of course, he of Mekka.

Another author, M. Rosetti, quoted by Colonel Hamilton Smith, "*claims the very first rank for the Saklawye race, distinguished for very long necks and brilliant eyes.*" I cannot look upon the Seklawi as a race. A family Seklawi-Jedran is one of the most distinguished in "Al-Khamseh," and on the authority of Suleyman ibn Mirshid, Shaykh of the Komasa Sabaah Anazah, is a strain from Keheilet Ajuz; but there are several other strains or families going under the name of Seklawi which, I believe, have no place in "Al-Khamseh," and if in a way connected with the Seklawi Jedran, have no claim to the same excellence and favour. Be this as it may, the Seklawi-Jedran, which is esteemed incomparably before all other Seklawis, is not a race of itself, but is Keheilan, and even of Keheilet Ajuz.

I have frequently observed that among townsmen a very large proportion of their horses would appear to be Seklawi. It is a well-known strain and one generally appreciated, and, given the simple name of Seklawi without any distinguishing adjunct, the townsman very often does not know any more nor care to know more. A Bedawee would put to you the pertinent question, "What Seklawi?" in the same way as he would ask, "Which Keheilan?" were a horse perhaps of unknown breed called a Keheilan. Moreover, I have never detected any peculiarity in the length of neck in the Seklawi family, whereas the Manakhi are descendants from "the long-necked one."

Prince P. Muskaw, in enumerating the five breeds

bred in the province of Najd, places Homdanje Symra—manifestly the same as Homdani Simri—as one.

The statement so generally made, that there are three breeds of Arabian horses, namely, Attechi, Kidishi, and Kocklani, is well worth some slight comment, and, as has been said before, in spite of much that is conflicting and which has not been understood, there is an undercurrent of truth in much that has been narrated of Arab horses.

Now, Attechi and Kidishi are simply not Arabian. The word Kidish is of Turkish origin, and its meaning has been fully explained. Attechi is also Turkish, but I have never heard it used, nor have I seen it except in English books. It has a connection with horses, as "At" is the Turkish for horse. But the Kocklani, which is supposed by writers and authors to be a superior breed of Arabian horses, heard of but not seen, reared only by the Badaween of the remote or interior desert, must be considered more at length.

Now, what are the Kocklani? and what is the meaning of the term? Simply this: they are nothing more nor less than the Keheilan or Arabian horses belonging to and reared by the great Anazah race, and perhaps some other tribes. The word Kocklani is the adjective form of Keheilan, the diminutive from the root Kohl, and used adjectively expresses the collective breed of Arabian horses in "Al-Khamseh," unless indeed those who use the term Kocklani intend the horses of the Anazah solely or especially to be under-

stood, in which case the account given by travellers of the best Arabian horses (Kocklani) being reared by the Badaween in the remote desert is perfectly correct. Their acquaintance with Attechi and Kidishi would infer that they had visited such districts as Erack and Syria, but to have taken such horses as Arabians shows complete ignorance of Arabian horses. It is true from such places as Oban the term "the Badaween of the remote desert" might infer those of any part of the desert beyond the region of settled inhabitants, where certain tribes of Badaween are to be found, which have been described at some length in a former chapter; but with more truth, and much more fully, the phrase would have relation to the Anazah, who have the best Keheilans, and who are in deserts still more remote.

The Anazah, however, do not allow that all their tribes have horses in the same perfection: some, and important ones too, are dependent in a great measure for their horses upon other tribes of Anazah, who are larger breeders; for some tribes which use up a large number of horses breed very few themselves. Thus we found Jadaan ibn Mahaid, the Shaykh of the Fadan Anazah, possessed of Sabaah mareṣ.

Instead of three distinct breeds (two of which are not Arabian), to have stated that there are three classes of Arabian horses, or two divisions in the one authentic class and the dispersed remains of one not now recognized, would have expressed the matter more correctly.

There have been three epochs in the history of the

Arabian horse, or of the *Kuhl* race, in Arabia: the first up to the time of Salaman, the *Arabian* patriarch or ruler; the second from Salaman to Rabiah al-Faras; and the third from Rabiah al-Faras to the present time.

The horses most esteemed are the Keheilan of the Anazah; next, those which are truly Keheilan, and of "Al-Khamseh," but not Anazah, to be found among the Badaween tribes generally, and which are much influenced by the first from the use of Anazah horses as stallions; and, lastly, any remains there may be of the Keheilan race outside "Al-Khamseh" of Kuhl or Arabian origin, the blood of which may still in many instances be pure. This last class, or remains of a class, is not recognized by the Badaween; for nothing is considered authentic which is not in and of "Al-Khamseh," subject to some modification on a little point to which allusion has been made—Homdani and Jelfon, for instance. I am careful to say *remains* of the Kuhl or Keheilan race, which existed up to the time of the formation of "Al-Khamseh" (the five mares of Salaman), but which was not incorporated in it; for it is scarcely possible for any such to exist which have not been continually influenced by the use of stallions of "Al-Khamseh." But, for all this, horses of this or such a class would still be unrecognized by the Badaween, although perhaps very generally called in Syria, Erack, and other countries, and by those not well informed, by the general name of Keheilan.

Of this class, principally, I consider, are the *Arab* horses in Erack and Syria, those which are usually

exported to India, and are taken to Europe, Egypt, and other countries; and to this class belong the *Arab* horses generally seen by travellers and strangers in the East. Of course there are other horses seen and exported, and evidently taken for and accepted as Arabs, which have no claim whatever to be of pure Arab or Kuhl blood.

After having seen the Kehcilan or Arabian horse of the Anazah in the desert, I am only reiterating and confirming that which has been reported by travellers and authors on the subject, apparently from hearsay evidence, in stating my opinion that the "Kocklani," *i.e.* specifically the Kehcilan of the Anazah, have been and are seldom seen.

This review of the subject of the Arabian horse, considered in connection with the whole history of the Arab nation from earliest times (in both of which there is a very similar instance of a special family spreading over and influencing all others), including investigation of their habits and customs; the origin of and succession of the three great families of Arabs—the lost tribes, the Joktanic Arabs, and the Ismailitic Arabs; the peculiar character of the Badaween, their unchangeableness, and especially the exclusiveness in ideas and feelings, and the intactness of the Anazah race, will explain away many discrepancies and conflicting accounts of the Arabian horse, and will account for the horses of the Anazah being the best and most highly esteemed, so that "Anazah, Anazah, Anazah!" is the cry in the desert. The touchstone or guarantee of a horse—excellence, and undoubted claim to purity and noble blood—will in a great measure

account for the fact that, although most of the Badaween tribes have horses of "Al-Khamseh," they are nevertheless decidedly of inferior appearance to those of the Anazah. The fact also that they esteem Anazah horses more than their own, and use their horses as stallions in preference to their own, will account for those horses of such strains as there may still be which are not of "Al-Khamseh," being lightly esteemed by the Badaween, and explain why such horses are probably those alluded to by travellers and writers as horses literally of *unknown breed*, not because they are not Arab, but because they do not trace descent from the authentic record of "Al-Khamseh." It will also explain why the Badaween will have nothing to do with horses of certain districts, and of certain tribes; it will even account for the significant shake of the head which a Badaween will sometimes give when he sees a horse that has come from Erack, Baghdad, or from some of the Arabs in Syria, or the bordering villages. Upon his opinion being asked, if he should say anything, he does not always state he is not an Arab, but he will sometimes say he is not *noble;* and the especial allotment of the horses from his ancestors made to Rabiah, the grandfather of the Anazah race, sufficiently explains why they, the Anazah, will use no other blood but that bred in their own tribes.

There is a singular coincidence between the history of the Arabs and of the Arab horse.

There were three different families of Arabs, but all

of the same Semitic race: the old or lost Arabians; those of the Joktanic stock, who, although contemporary with the former, long survived them; and the Ismailitic family from Abraham, which last has so prevailed, that if they have not altogether superseded the others, yet their influence has prevailed above the others. And in the history of the Arabian horse there has been the general race of Kuhl; the formation of "Al-Khamseh," superseding all that was not incorporate in it; and, lastly, from "Al-Khamseh" the horses of Anazah, which have prevailed above the others.

This account of the Keheilan race and of "Al-Khamseh," compiled after a very careful study of the subject, from information collected from the best sources and from the practical experience of eye-witnesses among the Anazah and other Badaween in the Arabian desert, I venture to put before my readers on the plea provided for me by Abulfeda, that "All knowledge of that which is not wholly known is not to be abandoned; knowledge of part is better than ignorance of the whole."

CHAPTER II.

NOTES ON THE FAMILIES IN "AL-KHAMSEH."

THE families and strains of blood which have been shown in the roll of "Al-Khamseh" are in several instances variously esteemed by different tribes of Anazah and other Badaween, and are not always spoken of under exactly the same names.

The mother family of Keheilet Ajuz—that is, the main or leading strain without any further specific adjunct—appears to be equally esteemed by all. There is nothing to surpass it.

The term Kehcilan or Keheilet is generally added to every individual horse or mare of such strains of blood as have to some extent become separate or distinct from a primary family by being in the possession of certain families or individuals whose names they may bear, or as may have names to commemorate some event or feat and have not perhaps become established as secondary families, for the double purpose of briefness in description and for noticing the authenticity of the blood. Thus, Keheilet-Nowak is a Keheilet

or Arabian mare of the Nowak family, instead of Keheilet Ajuz al-Nowak, an Arabian mare of the Keheilet Ajuz blood in the Nowak family. There are apparent anomalies in "Al-Khamseh" which are perplexing. I am convinced, however, that they are capable of explanation; but, as I warned my readers, it is probable only some among the Anazah *do fully understand* "Al-Khamseh."

It appears to me that although there are numerous offshoots from the Keheilet Ajuz, each with a specific name, there is still a main line or strain of descent carried on of Keheilet Ajuz without any other distinguishing name, and that the name Keheilet Ajuz is sufficient to mark any such horse or mare; and when a horse is described as Keheilan Ajuz simply, it generally means that such a one is of the main line of descent; whereas, in all or almost all other families in "Al-Khamseh," to mention the general family name is not sufficient. Thus, in the cases of the Manakhi, the Hadban, the Jelfon families, and the secondary one of Seklawi, were a horse to be described only as one of those families, as a Seklawi or Manakhi, the question would immediately follow—Which Manakhi? Which Seklawi? as if in these families there were no main or leading lines of descent carried on, but that they were all divided into branches, each of which had a separate designation. Thus it would appear that Manakhi must either be Manakhi Hedruj or of some other specific name; and Seklawi must be Seklawi-Jedran, or with some other *approved* adjunct. In the case of the Seklawi family this

is especially necessary, for I think there are other Seklawi families or strains which are not in "Al-Khamseh" and may have no relationship to the Seklawi-Jedran. The Seklawi-Jedran, on the authority of Suleyman ibn Mirshid, the Shaykh of the Komasa Sabaah Anazah, and leader of all the tribes, "*Shaykh of Shaykhs*," "The Shaykh" *par excellence*, and who was one of those thoroughly versed in the strains of Keheilan blood, is a secondary family from Keheilet Ajuz. He assured us that Seklawi-Jedran was certainly of Keheilet Ajuz; and I think the Seklawi-Jedran, forming with Seklawi-Obeiri and Seklawi al-Abd a cognate group, is the only Seklawi recognized by the Anazah.

Although I think that all strains and families in "Al-Khamseh" must be recognized, and as far as we saw were esteemed among several tribes of Badaween we visited, I could not help noticing that among the Anazah certain families seemed to be but little regarded. There can be no doubt that some especial strains were equally esteemed by all Anazah, as well as other Badaween, and it is possible that others which were not so universally regarded with favour may have their partisans in particular tribes.

Jelfon and Homdani did not appear to us to be in general favour in the Anazah. Horses of the former family were sufficiently numerous in many other tribes of Badaween we visited, but I do not remember to have seen any in the Sabaah; but, for all that, other portions of the Anazah race may have them and value them,

though on this point I am not sure. In the neighbourhood of Damascus, it was reported to us, there were more Arab horses of the Jelfon family than any other. Of the Homdani we saw but very few, and these were not seen collectively, but scattered about. One mare, and she was a fine one and a beautiful creature, was said to have come from the Ibn Hiddal Anazah, which is a family in the great Bisher branch of the Anazah race, from which too the Sabaah and Fadan tribes originally sprung; yet when we mentioned Homdani to Suleyman ibn Mirshid, he shook his head. He evidently did not esteem the family, and appeared to us to displace it and to substitute for it Keheilan Arkab Swerha. As I said before, the few mares and one horse we saw of this family were isolated animals, and, unlike the Jelfon, did not seem to be common among those tribes of Badaween who are in the desert between Syria and the Euphrates; at least, we did not see them. Like the Jelfon, there are, as far as I heard, only two strains in each family. In the Jelfon, that called Stam al-Bulad is most esteemed, and in the Homdani, that with the distinguishing name of Simri was said to be the more highly thought of.

The horses we saw among the Sabaah were principally those of Keheilet Ajuz and of certain of the special strains from the mother line; of the Seklawi-Jedran group, of the Abayan, Manakhi, and Hadban families.

All Badaween, as well as all Anazah, equally value the direct or main line of Keheilet Ajuz. There did not seem to be any deviation from this general rule. It was held in the highest estimation.

Of the simple or distinct strains from the mother family of Keheilet Ajuz we found the following to be highly esteemed, and I think to some extent those most numerously represented: Nowak, Tamri, Hadeli, Addenais (*i.e.* Al-Denais, but strictly pronounced Addenais), Dahman abu Amr, abu Junub, abu Arkab, Haloadj, Milliah, etc. Of the Nowak there is an especial strain in great repute called Dabah Nowak, and I believe not generally to be found except among the Sabaah Anazah, the Dabah being a family among the Sabaah, if not actually of the Komasa tribe. Tamri, *i.e.* the Keheilans of the family of Tamer (which means literally "a ripe date"), we found in the Komasa tribe and heard of in the Ruallah tribe, which tribe was a family of the Jelas Anazah, but generally associated with and accompanying the Walud Ali branch of the Anazah race. The Tamri strain is much prized. Hadeli we did not see in the Sabaah—it is not common; the Hrissa Anazah possess the strain and esteem it. Al-Denais, or Addenais, which is simply a strain of Keheilet Ajuz possessed by the Denais family, is generally esteemed, as is also Abu Junub; and here we have an example of a name derived from a personal or characteristic feature, Abu Junub being the father or possessor of sides or *flanks* in a horse, in this instance without doubt from the original mare being particularly good in the flank. Dahman abu Amr was certainly a favourite strain, and I think one of those gradually assuming, if it has not already done so, the state of a secondary family; among the Sabaah Anazah certainly horses of this strain were

much used as stallions. The other strains of the name of Dahman we hardly heard mentioned. The Abu Arkab is another strain the name of which marks an event—*the father or possessor of hocks*, from the fact that the animal to whom the name was given, although wounded in the hocks or in one hock, performed an extraordinary journey on foot. It is a strain much esteemed; there are two varieties of which we heard, and that called Swerha-Abu Arkab Swerha, the Shaykh Suleyman ibn Mirshid assured us, he esteemed beyond any other in the desert, although among his own mares there did not seem to be one of that strain. He gave it the distinction by classing it as a leading family in "Al-Khamseh." It appeared to us that Suleyman ibn Mirshid, in repudiating the Homdani, placed, or was inclined to substitute for Homdani, Abu Arkab Swerha as one of the great families or principal divisions in "Al-Khamseh"—at least, so we understood him. The Milliah strain was in the Ruallah, and perhaps in the Fadan, but did not appear to be in the Komasa tribe of Sabaah; the one filly we saw in Komasa, a truly beautiful creature, came from the Ruallah Anazah. The Haloadj strain we heard very highly spoken of, but I do not remember to have seen either horse or mare of that strain. Of the strain called Ras al-Fadawi, of which family I understood was the Darley Arabian, we saw some mares in another tribe and in the hands of single Arabs, but I do not remember to have seen any in the Sabaah; but I think we saw some mares of the Rabdan al-Sheb and Shwaiman Sabah strains.

It is not intended in any way to limit the number of good strains to those I have enumerated; they are only some of those which were prominently brought before our notice.

The Seklawi-Jedran Family.

This is not a separate or original family of "Al-Khamseh," but a secondary one from the Keheilet Ajuz —so, at least, we understood from Sulcyman ibn Mirshid, the Shaykh of the Komasa Anazah—and, with the Seklawi-Obeiri and Seklawi al-Abd, forms a cognate group descended from three mares which belonged to a certain man of the name of Jedran. It is probable the three original mares were not only of the same blood, but were also sisters. The Seklawi-Jedran is called after the name of the owner; the second mare was given by Jedran to his brother Obeir, on the condition that she and her descendants should be called after him, and not by the name of Jedran; the third mare Jedran either gave or left to his servant or slave. Hence the name of the strain, "The Seklawi of the slave."

Most Badaween tribes hold all three strains of this cognate group in equal esteem. Thus even Shaykh Mohammed ed Daheb, of the Walud Ali Anazah, told us there could be no other difference between the Seklawi-Jedran and the Seklawi-Obeiri strain than between the children, or their descendants, of two *sisters;* but there is a lurking prejudice in some of the Anazah tribes against the Obeiri strain, which time even now,

after the lapse of ages, has not obliterated; and such tribes—the Sabaah among the number—most decidedly give the preference to the Seklawi-Jedran strain, and if they do not equally esteem Seklawi al-Abd, they prefer it to the Obeiri.

In the Komasa tribe of Sabaah Anazah, the family Ibn Nedēri is noted as possessing a special strain of the Seklawi-Jedran blood, and horses and mares of the strain of Seklawi-Jedran ibn Nedēri are most highly prized.

There are certainly other families of Seklawi, but they appeared to us not to be recognized by the Anazah tribes as of "Al-Khamseh;" namely, Seklawi-Ephaifeh, Seklawi abu Snoon, Seklawi Nagemah-Sebah, Seklawi-Enzehi, Seklawi-Sodan, Seklawi-Doahi, and Seklawi-Sabani. These probably, with perhaps the exception of Seklawi-Sabani, had no connection with the Seklawi-Jedran group, and I think are only in districts in the neighbourhood of Syria and the Euphrates and Erack. With regard to the Seklawi-Sabani, we were told that the strain possessed (at one time) by the Ibn Sabani family was struck off the roll, as it were, of "Al-Khamseh" by the Anazah, because it had been out of the Anazah tribes for forty years.

The Abayan Family.

This I consider to be of the Keheilet Ajuz. It is certainly not an original family name, and, like the

Seklawi-Jedran, has become an established secondary family. I am not sure if it be not even a family derived from the Seklawi-Jedran.

There are several strains of Abayan, but the Abayan Sherakh seemed to be the most esteemed. I consider Abayan Sherakh to be the name of the family, and not Abayan alone, and that the other strains are not collateral with, but are derived from Abayan Sherakh. The name Abayan is derived from Aba, "cloak." Abayan or Abayeh expresses either horse or mare of that family, as the case may be, and I should render it "the horse or mare of the cloak." The name, it is said, was taken from the following incident:—A certain Arab, most probably of the name of Sherakh, being pursued, loosed his cloak (the over garment worn commonly by all Badaween), to relieve his mare from every impediment. The mare outstripped the pursuers, when her rider was surprised to find his cloak had not been lost, for it had been caught by the mare's tail, which she carried in her gallop high to a degree. Hence the name "the Keheilet or Arabian mare of the cloak," or the cloaked mare, more possibly, of a certain Sherakh.

We heard of a mare having been mistaken in the distance for three horsemen riding close together at a rapid gallop, but what had been taken for three horsemen turned out to be but one; the head and neck and tail of the mare, and the rider's body, which all appeared to be on about the same level, having had the semblance of three. Let no one laugh or smile at this or similar accounts, for they are neither untruthful nor unreal.

I have seen a mare, an Abayan Shcrakh, galloping loose, with both head and tail high to an extent such as I could hardly have believed had I not seen it; her tail was not only high, but seemed to be right over her back, and, besides streaming out behind like a flag, covered her loins and quarters. It was a splendid sight to one who can appreciate a horse.

As a family or strain the Abayan has the reputation of possessing horses and mares often of wonderful beauty and very high speed. Abayeh would describe a mare of this family, but it might be spoken of as a Keheilet Abayan, being equivalent to a Keheilet of the Abayan family.

Hadban Family.

Of the Hadban family we saw horses of the Enzehi, Al-Fert, and Ghafil strains; and of its fine varieties we heard that the first two are most esteemed. Although we did not see many horses or mares of this family, it seemed to be esteemed by the Anazah generally, and all the horses we saw of it were good and fine animals.

Of the Manakhi.

The Manakhi appeared to us a favourite strain, for both horses and mares of this family are to be found in most tribes of Badaween; and we thought, with the exception of Keheilet Ajuz, there were more horses and mares among the Anazah, certainly among the Sabaah, of the Manakhi family than any other.

Manakhi means Keheilans or Arabian horses descended from the "long-necked one."

Manakhi Hedruj is the chief variety, and although I am not sure, I think it is the parent family, and the others are not collateral, but offshoots from Manakhi Hedruj. I think Hedruj means of majestic appearance: thus Manakhi Hedruj, "the horses of the long necks of majestic appearance."

A family in the Sabaah Anazah of the name of Ibn Esbeyl is noted for their horses of the Manakhi Hedruj family, and we were informed that three other families—Abu Gheideli, Abu Hordjeli, and Stagi—have remarkably fine strains of the Manakhi Hedruj, all derived from that of Ibn Esbeyl family. The blood of the Manakhi family is to be found very generally amongst most Badaween tribes, but Manakhi Hedruj ibn Esbeyl is a select Anazah strain, similar in relationship to Manaki Hedruj as Seklawi-Jedran ibn Nedēri is to the Seklawi-Jedran.

The Manakhi is a fine family undoubtedly.

CHAPTER III.

GENERAL DESCRIPTION OF THE KEHEILAN, OR ARABIAN HORSE.

THE following statements are based upon personal observation of the horses of the Anazah, which people by general consent are considered to have the best in Arabia. They will serve generally for the Arabian horse as a race, but in a marked and decided degree for the horses of the Anazah.

In the Keheilan or genuine Arabian horse (speaking in general terms from seeing a number of horses and mares at one time), setting on one side what may be called their great personal beauty, you are at once struck by the general appearance of *character*, of blood or high breeding—which features are very conspicuous—and their great general *length*. "What reach, what stride these horses must have! They are natural born racers," we both exclaimed at once. One is equally struck by the perfectly natural appearance of the Keheilan: he presents in his form of undisturbed structure the evidence of his origin from an uncontaminated stock, in the same manner

as do lions, tigers, and other animals which have been left undisturbed in a free and natural state and have not come under the destructive influence of man.

It is a treat to see such a horse, although I know from experience many do not and cannot appreciate him at first. This is owing to the fact that his natural structure is different from that of the animals they have been accustomed to admire, which are made up of points some of which may be often very conspicuous and exaggerated, even while others are deficient, and which exaggeration and deficiencies they look for in vain in the Arabian. Throughout the whole frame of the Keheilan, it is the extreme natural appearance of the horse, the absence of any one predominant or conventional point artificially produced, the beautiful balance of power and symmetry displayed in his form, the just organization of sensorial and structural functions, which cause him to be so beautiful, so perfect an animal.

The head is very beautiful—not only pleasing to the eye in its graceful outline, but beautiful from its grand development of the sensorial organ, and the delicacy of such parts as are more subservient. It is not particularly small or short in its whole length, in proportion to the size or height of the horse, but it is large above the eyes, small and short from the eyes to the muzzle. The centre of the eye more nearly divides the length of the head into equal parts than is observable in other horses; from the top of the head to the centre of the eye will often measure as much as from the centre of the eye to just above the upper edge of the nostril. The head of the

horse of the Anazah especially tapers very much from the eyes to the muzzle, and the lower jaw does so equally or even in a greater degree to the under lip, and if these lines were prolonged, they would meet or cut each other at a short distance only beyond the tips of the nose. The nostril, which is peculiarly long, not round, runs upwards towards the face, and is also set up outwards from the nose like the mouth of a pouch or sack which has been tied. This is a very beautiful feature, and can hardly be appreciated except by sight; when it expands, it opens both upwards and outwards, and in profile is seen to extend beyond the outline of the nose, and when the animal is excited the head of this description appears to be made up of forehead, eyes, and nostrils.

Such a head is often supposed to denote a violent temper. It is the type, however, of the head of the Arabian horse, and is, we thought, more marked and to be seen more frequently among the Anazah tribes than elsewhere. Every Arabian horse may be said to have a high temper to some extent, but it is balanced or controlled by the power of the large and well-developed cerebrum. The head I have described of horses we have seen denotes the highest order of qualities—intelligence, energy, and unconquerable courage. It is almost human in its expression of nobility, dignity, and sagacity. Other horses have much fire, but it is but too often the habitual and only expression, not one called forth by occasion and controlled at other times by higher organs; indeed, a spirit of the highest order is characteristic of

the Arabian. With regard to the great development of the upper part of the head and the fineness of the muzzle, I have seen instances of the former measuring nearly two and a half to one; witness a measurement of thirty-seven inches over the forehead and under jaws, taken in a line horizontal with the bone, against one of fifteen inches, or perhaps a line over, round the muzzle above the nostrils, and of perhaps just over thirty-seven inches round the forehead, and sixteen inches, or just under, round the muzzle: and there may be examples of even a greater difference.

The frontal and parietal bones, or walls of the skull above, are large, bold, well developed, and often prominent. The brain cavity is capacious, giving an appearance and power almost human. The nasal bones, on the other hand, are fine and subservient to the frontal, and of a delicate and graceful outline. The orbits of the eye are large and prominent; the eye is full, large, and lustrous. It is very beautiful; the beauty is not so much dependent upon the size of the eye visible through the eyelids, as it is derived from its depth and expression. The part of the eyeball seen between the eyelids may not be so large as is often to be seen in other horses, but it is very full; standing on one side of the animal, and a little behind, the fulness of the ball and its prominence are very observable, and when the animal is excited the eye displays much fire, but it is *seldom* that any of the white is seen. The lids are particularly fine, the eyelashes long and silky. The face is lean and full of fine *drawing*. The muzzle is

particularly fine ; the lips long and thin (not fleshy) ; the upper lip well cut or chiselled ; the lower lip small, well formed, compressed, and terse. The nostril in a state of repose is very *long*, beautifully curled, delicate, and thin : when the horse is in action or excited, the nostril opens very wide, and gives a bold, square, sharp, and vigorous expression ; the lower jaws are fine, clean, and set wide apart ; the cheek-bones are sharply cut ; the ears are beautifully shaped, pointed, and well placed, and point *inwards* in a marked and peculiar manner, which is considered a point of great beauty, and a great sign of high or pure breeding. The neck is of moderate length, and of a graceful curve or gentle arch from the poll to the withers ; it is neither a light, weak neck, nor a heavy neck, but it is a strong, light, and muscular neck, with the splenius muscle well developed. The junction of the head and neck is very graceful ; the head is well set on. The withers are high and run well back, are well developed and not too narrow or thin. The back is short; the loins are powerful, the croup high, the haunch very fine, the tail well set on, and the dock short. The quarters are both long and deep ; the gaskins sufficiently full and muscular without being heavy, ponderous, or vulgar ; the thighs are well let down ; the hocks are clean, large, well formed, well placed, and near the ground. The shoulders are long and powerful, well developed, but light at the points ; the scapulæ are long and of a good slope, and broad at the base. The arms are long, lean, and muscular ; deep at the elbow, which is well developed. The knees are large and

square and deep; the trapezium, or bone at the back of the knee, is very prominent. The legs are short, deep, and of fair-sized bone; the tendons and ligaments large and well strung. The fetlock-joint is large and bold; the pasterns are long, large, sloping, *very elastic*, and strong; the feet wide and open at the heels, and not very high in the desert. The chest is both deep and capacious, and in the perfection of its form differs considerably from that of any other kind of horse I have seen, not excepting the English racer or thoroughbred horse; it is neither too flat and narrow, nor too round; it is a very happy and perfect medium, and of a beautiful form in section, securing large capacity with great elasticity. His body, or trunk, behind the chest is small, but formed like a barrel. He is essentially short *above*, but long below. The line from the withers to the setting on of the tail is short compared with the space of ground he stands upon from fore to hind feet. The skin is fine; the hair is short, soft, and silky: the skin is seen through the hairs to a greater degree than in other horses. The mane and tail are long, and hair often very fine. The whole of the hinder parts, from the haunch to the heels, taken collectively or in detail, show great length. There is also a width of haunch noticeable indeed not only in the horses of the Anazah, but in most desert-bred Arabians in so marked a degree as to be almost a distinguishing feature; and many horses commonly called or known as Arabs are deficient in this respect. The general appearance of the Keheilan indicates the highest breeding and great

nobility. He is a horse of high courage, easily excited, and of a nervous temperament, but his high spirit and courage are tempered by his sagacity.

The Arabs are very particular with regard to three points in connection with the head of their horse: the Jibbah, or forehead; the Mitbeh, or form of the throat at its junction with the head; and the shape, size, direction, and attitude of the ears.

The Jibbah, or forehead, can scarcely be too large or too prominent to please an Arab. The formation of the frontal and parietal bones, which determine whether a horse has a Jibbah, if not altogether peculiar to, is most marked in the Arabian, and when seen in other kinds of horses, as in the thoroughbred horse, it is I think, evidence of Arab blood, and traceable to some remote Arab ancestor. The shape of the Jibbah in which the Arab delights, gives a large brain cavity, adds greatly to the beauty of the head, and gives an expression of great nobility; and thus in this point, as in others of the Keheilan, usefulness and beauty go hand in hand—in him the expressions are synonymous. The Jibbah, or forehead, is somewhat different in the horse and the mare. In the mare it is usually rounder and more decidedly prominent, often strikingly so, and descends in a graceful and easy line to the nasal bones. When a horse has such a forehead he is said by the Arabs to have a Jibbah.

The Mitbeh is a term used to express the manner in which the head is set on to the neck, and especially refers to the form of the windpipe, and to the manner in

which the throat enters or runs in between the jaws, where it should have a slight and graceful curve. This permits of a graceful and easy carriage of the head, and enables it to be either brought in or extended, at will or necessity, with almost or perhaps quite the same prolongation as the neck. This, of course, gives great freedom to the air passages: and the Keheilan is essentially a deep-breathed and a good and long-winded horse.

The ears to be perfect should be so placed that they point inwards, so that the tips may almost touch; the outline of the inner side of the ear should be much curved, and, as it were, notched about halfway down. In the horse the ears are generally smaller and more pricked; in the mare they are usually rather longer and more open.

These three features, Jibbah, Mitbeh, and ears of the above description, go a long way to form a perfect head.

The hock of the Keheilan is large—may be called very large; for when you find a horse of fourteen hands three inches with a hock often as large, which would measure as much as the hock in many hunters of sixteen hands, it cannot be anything but very large. The point of the hock (os calcis) is well defined, and often so prominent as at first sight to look almost unnatural, as if it had been enlarged by accident. And from the hock the tendon or back sinew runs down to where it passes the sesamoids in a clean, well-defined manner, which not only gives a very clean look, but, I submit, acts in the horse with an advantage

similar to that gained in the human subject by a well-formed heel and arched instep.

We were much struck by the general development of the fetlock-joint, pasterns, and feet, all of which are pre-eminently good. It is not sufficient to say the pasterns are long and elastic; all the above-named points are larger and stronger and of greater development, and as if more adapted for use than those in other horses; and the upper and lower pastern bones, in their direction and conjunction with the foot (os pedis), appear to act with greater advantage. There is great depth of leg at the sessamoid bone, and the head of the shank-bone is also large; there is a marked combination of strength and elasticity in these complicated joints, which appears to be very peculiar to the Arabian horse.

Another thing we noticed (which I think of some consequence) is that there was not that decided disparity in size between the hind and fore legs below the hocks and knees, which is so often observable in many of our horses, especially, I may say, in some of our racers. Although the hind leg may be slightly deeper than the fore leg, it is so in a less degree. On reflection, it struck us as an admirable adaptation of parts to the distinctive kinds of work they respectively have to perform; strength and bone in the fore legs are essential to receive the additional weight thrown on to them by the impetus given by the hind extremities when the horse is in rapid motion; and we thought the great reach of the Arabian, propelled by the great power of his loins and quarters, is amply provided for and counter-

balanced by the formation of the various parts of the fore legs and fore hands as I have endeavoured to describe them.

We remarked among the horses and mares we saw of the Anazah, that we had not seen a single one with an ewe or a weak neck even, not excepting such as were in low condition and quite lean; they had beautiful necks and strong. Nor did we see among the horses of the Anazah, nor, I think, in other Badaween tribes, any horses which were cut-hammed; yet among horses passing under the name of Arab are often seen cut-hammed animals. I believe that if the history of such could be ascertained, it would be found that they were not Arabians, nor bred in Arabia, but that their dams were cut-hammed ponies or galloways of a mixed or alien breed, the sires probably having been Arabian. Nor do I remember to have seen any horses or mares among the Badaween of a black colour, but in Syria and in the Turkish districts we occasionally did see blacks, and generally these were said to be Jelfon. I was struck too with another feature—I am not, however, prepared to say it is absolutely a distinctive one to be seen in every Arabian, but it was noticed in so many instances that it looks something like it—a line somewhat darker than the general colour of the animal, to be seen in *colt* foals, running in continuation of the mane along the spine, and to be traced for some way even among the long hair of the tail. I never saw it in a filly; it seemed peculiar to the male sex; it is not obliterated with age; it can be traced in old horses and in those of a very dark colour.

It is totally different to the markings of the zebra, quagga, or of any of the hybrids, or to the dark band to be seen down the back of certain dun-coloured horses, often accompanied by asinine stripes or markings; it appears rather as the first or primitive colour of the animal, which tones away by almost imperceptible degrees from the back to the belly: it may be seen in lines on the males of other wild animals. At certain seasons and as the horse ages, and dependent also in some degree on his condition, the dark colour spreads over the shoulders and upper part of the body, giving on the shoulders and the junction of the neck at the withers, and on the upper part of the body and quarters, an appearance as if shaded with black which is most noticeable in horses of bay colour.

The horses of the Anazah stand over a great deal of ground, as also does the desert-bred Arabian generally. We never saw one among the Anazah which stood with the fore legs inclined backwards and much under the body—which *stood over*, in other words—a thing, however, which is very often considered to be quite characteristic of the Arab horse. They all have a free, long, striding walk, the hind foot, I may say, invariably overstepping the place whence the fore foot on the same side has just been raised many inches, from twelve to eighteen inches being a quite common distance, and in some cases to an extent of two or even three feet, and at times, I think, more. The longest stepping horse we saw was a two-year-old colt—Seklawi-Jedran ibn Nedēri. Watching him walking hour after hour in the desert, we estimated

the distance he overstepped to be considerably beyond three feet.

As to colour, I do not pretend to restrict it; but among the Anazah bay appeared to us to be the most general, and, I think, is the favourite colour among the Arabs. Horses of a very rich dark bay, rather than a brown colour, are not uncommon; chestnuts and greys are less numerous, and together would not equal the number of those of a bay colour. But these colours were all distinct, marked, and good. The Arabs like a decided or a *clear* colour. In other tribes of Badaween the colour among the grey horses was much less decided. Grey horses were more numerous; bay are thought not so general a colour. In Turkish Arabia, which the Arabs call Erack, grey horses appear to be so numerous that grey might be said to be the usual colour.

Grogginess, or knuckling over at the fetlock-joint, either before or behind, we did not see among Anazah horses; even those which showed signs of excessive hard work were upright on their legs and sound in the feet. Scars, enlargements from blows, and lesions are often to be seen among the Anazah horses, and the marks of the firing-irons on many parts of the body are common enough. The actual cautery is the sovereign remedy for almost all ailments. Scars from firing, of the width of two fingers, and extending from the elbows to the stifle, along the whole side and belly, are very frequent; besides these, there are cicatrices from wounds, principally from the lance.

It is not uncommon for Arab horses to stand back, more or less, at the knees. Many are stag-legged, in fact. There is no prejudice among the Arabs against such a formation; many do not like it in England, whilst others, and among them members of the veterinary profession, do not object to it, and some even prefer it. I am not sure if such a formation is not generally accompanied with the best and most lasting of legs, and we observed that when the knees were a little back the heels were rather higher than usual. This stag-legged formation was of two kinds: one in which the whole of the fore leg, from the knee to the pastern, inclined forward; not only the metacarpal bones, but the back sinews had the same direction, and, in many cases, by the time the animal was fully grown the leg had assumed an upright position. This kind may be described as accidental and genital, rather than structural. The other kind is that in which the back sinew is perpendicular to the ground, and the metacarpals only have the inclination backwards to the knee, and this is further increased in some cases, and to a certain extent, by the size and prominence of the head of the shank-bone. This is a natural and structural formation. All desert-bred Arabs, at least, have a long striding, free walk. When trotting (which is quite an unusual pace among Arabs, as it is, indeed, to the horse generally; for, naturally, the horse does not go at a trot for any distance: as a pace of the road and for harness the trot has been artificially acquired), the hind legs of the Arabian appear to be, and often may be, too

long, and there is too much reach for a pleasant trotting pace; yet, with good riding, some will trot grandly: but it is far more labour to the Arabian than galloping, who from the present length of the hind extremities, and his reach, is essentially a galloper by nature, and the faster the pace the more easy and the more true the action.

In height, the Arabian in the desert, or rather (to confine my remarks more strictly to those we saw) the Anazah horse, ranges from about fourteen hands one inch and a half to fifteen hands, but generally just under the latter height. We remarked that we did not see any that we thought as low as fourteen hands, or even, perhaps, fourteen hands one inch; some we measured proved to be fourteen hands three inches, which is a very general height; and several would be found, I have no doubt, quite fifteen hands. The height hardly varies a hand.

CHAPTER IV.

DESCRIPTIVE ACCOUNT OF CERTAIN ANAZAH HORSES.

I HAVE endeavoured to describe the whole race of Arabian horses. The Arabian horse has been spoken of as a collective race, and mention has been made where he may be found; he has been described as we found him at different places and in various tribes. The Keheilan of "Al-Khamseh" has been more particularly referred to, and the Anazah horse in the abstract. The choicest horses are to be found among certain tribes of the Anazah race; but it must not be supposed that all horses, even among this select people, possess all the points and features which I have noticed in perfection. Sometimes all are found in one and the same animal; and in most the features I have described are to be recognized in a greater or less degree, and beyond what is seen in the horses of other tribes. A few sketches of individual Anazah horses may be interesting, and will also assist the more general description.

A rich dark bay or brown colt of the Hedeli strain, at three years of age, was a fine colt, and gave promise of growing into a magnificent horse. Beyond faint

saddle marks, he had no white; there were a few grey hairs in the form of a star in the centre of his forehead, and a spot of bluish grey, about the size of a shilling, on the tip of the nose between the nostrils, without hair, covered only with down. This colt had a grand head, without being strikingly handsome; the forehead was well developed, without having a very prominent Jibbah; his eye was very good, without being very large; the nostril was fine and beautiful in the extreme; the Mitbeh, the junction of the head with the neck, was also good. He had magnificent shoulders and great depth of chest; his arms were long and muscular; he had the best of legs, large of bone, flat, clean, and with large sinews; good knees and hocks, good open feet, a short back, long quarters, a long full tail, a swinging walk, in which he overstepped more than two feet, and a great stride in his gallop. He had the appearance and all the points of a first-class race-horse, full of quality, substance, power, and bone.

A rich dark bay mare of the strain of Dahman abu Amr, without any white and unblemished, at six years old, except that she wanted the prominent Jibbah or forehead, was a very perfect animal, but her head was good nevertheless. She came quite up to the standard. She stood, I should say, quite fourteen hands three inches, perhaps more; was a very level grand mare, with good bone, and a very fine set of legs. She had a dark bay filly by her side, a year old, looking very promising. I believe this mare was of the Dahman abu Amr strain both on the side of her sire and dam.

The Nowak mares we saw were exceedingly blood-like, and so were those of the Dabeh family. A bay mare of the Nowak strain, whose sire was of the Dabeh family, was a very good specimen of the Arabian mare: she stood about fourteen hands one and a half inches in height. She was much disfigured by saddle marks, and by having been fired. She was of a fine frame, and a roomy mare. She had a fine and noble head; a magnificent eye; a nostril not to be surpassed for delicacy, for beauty of form, sharpness of outline, and capability of expansion. She was excessively fine at the muzzle, with the under lip small and compressed; her jaws were very deep and set very wide apart; very perfect ears; a fine neck, with a good Mitbeh. She had most perfect shoulders, elevated withers, a fine haunch, and her tail was well set on. She was square and broad across the haunch; her hocks were good, but without any striking development at the os calcis, so often to be observed. Her arms were long and very good. She had a beautiful colt foal by her side.

Another Nowak mare, of the Dabeh family, young and unblemished, was also beautiful and blood-like, with a head, perhaps, more beautiful than the last-named mare, but hardly so grand, or with so much character. Her shoulders were equally good; her hocks were finer and larger, more developed at the os calcis. She stood fourteen hands three inches in height; her action was beautiful in the extreme; she had a long sweeping stride, and great reach; her movements were most springy and elastic, and full of force, power, and energy.

A dark bay colt of the celebrated Seklawi-Jedran strain, and of that in the family of Ibn Nedēri, to some might appear small and unpretending in appearance, but we thought him a colt of promise. He was two and a half years old, and stood fourteen hands one and a half inches, but looked of less height. He had a beautiful head, showing much intelligence and much form; a perfect Jibbah, as described before; good ears, a full eye, a very fine nostril, and the nasal bones considerably depressed; a perfect neck and Mitbeh. He had long sloping shoulders, well developed at the base of the scapulæ; withers high and running well back. His arms were long and muscular; he had big knees and hocks, good legs, long, strong, and elastic pasterns, and very perfect feet. His middle piece was very good; he had a good back, and was good between your legs; his back was very short, and his loins broad and powerful. When we first saw him the sacral vertebræ had a drooping inclination towards the tail—hence his small and unpretending appearance—but the haunch-bone had a good direction. He had very fine quarters in spite of the above-mentioned deficiency. He was very good at the stifle, his thighs were very well let down, and he had extraordinary length from the hip to the hock, and stood over much ground. He was a wiry, racing-like colt, good-tempered and very playful, but very determined. He had great reach; he had much liberty in his fore hand, and when walking his hind feet would overstep the marks of his fore feet to the extent of three feet—sometimes more, I think. He was of the

highest courage, and very sagacious; his action, walking and galloping, very fine.

There were two grey mares, one belonging to the cousin, and the other to the nephew of Suleyman ibn Mirshid: the former was a very fine mare, with bone and substance showing plenty of blood; the latter mare was lighter of bone, but blood-like and handsome. She was an Abayeh Sherrackieh, and I think the other was also an Abayeh: both were good mares.

Another Abayeh Sherrackieh, a chestnut mare, can only be described by the word magnificent. She was fourteen hands two inches in height; of great length, size, and substance; of good bone, and wonderfully handsome. Her head might be said to be of exaggerated beauty, and we both exclaimed, "Had such a head and so fine a muzzle been depicted truthfully on canvas, it would have been pronounced to be most unnatural." Her ears were good, and of the mare type; the Jibbah developed to excess; the eye fine and prominent, but that part visible through the lids not particularly large (the orbits of the eyes were large and particularly prominent); the jaws deep, and the muzzle excessively fine. She had a splendid neck, with great development of the splenius muscle; her chest was deep and very capacious. She had a fine barrel; she had large and powerful shoulders, fine quarters, a grand haunch, and the sacral bones so high that the setting on of the tail appeared to be almost the highest part of her body. Her withers were elevated; her arms were long, very large, and muscular; knees large, square,

and deep ; good thighs and hocks ; short legs, clean, hard, and of good bone. She was very slightly stag-kneed, but the hock sinews were not inclined forward, but perfectly upright ; her pasterns of a moderate length ; her feet were large and strong, and rather higher than is usual among desert horses. She stood over a great deal of ground ; she had a free, grand, long stepping walk. Her formation indicated very high speed, and she had great substance and a powerful frame. She had a very full tail, which she carried when moving high to a degree. I have seen her, when she was galloping, with her loins and quarters covered and hidden by her widely spread and high carried tail. She was a mare of the highest courage, easily excited and full of fire. This mare's dam was, of course, an Abayeh Sherrackieh ; her sire Keheilan Ajuz.

A dark bay filly, between two and three years of age, we thought was one of the most racing-like animals we had ever seen. She had a very bad cold, and therefore was not seen under favourable circumstances. She was of the Milliah strain, and stood about fourteen hands two inches in height ; her head was, if possible, even of more extraordinary beauty than that of the chestnut Abayeh. The smallness of the muzzle and great size of the upper part of the head were, if anything, more conspicuous. She had very fine eyes, ears, and nostrils, and beautiful lips. She was particularly deep in the chest ; her arms were long, her legs short and deep, her pasterns elastic, her feet good. She had great length ; she was wide across the hips, but was not so grandly formed in the

croup and haunch as was the chestnut mare: but she was a mare of the highest class and beauty.

We saw a family of the beautiful Tamri strain—mother, daughter, and son, all bay. The dam, fifteen years old, was a very perfect animal, truly made and of good substance, and stood over much ground. She was unblemished; her legs and feet were very perfect; she had good bone, was very symmetrical; her head was good, but not of extreme beauty, but her neck was very good. Her daughter, six years old, was rather lighter in colour, and had not quite the bone nor substance of her dam. She had a very beautiful head, was of very high courage, and a fine mover. The son was a bay colt of a beautiful colour, between three and four years of age; he was fourteen hands three inches. He had a fine head, an eye of peculiar beauty, fine nostrils, and sharp, finely cut, and very handsome ears; a strong, light, muscular neck. He was deep in the chest, had a good barrel, a back of great width with arched ribs; his loins, croup, and haunch were very grand; his well-formed thighs were well let down, his hocks were finely formed, and his legs the hardest, cleanest, and blackest I think I had ever seen. He stood back at the knees in the manner suggested as being accidental from birth rather than structural, and the legs lower down became almost, if not quite, upright; his feet were very good, but not large, and rather higher at the heels than usual among desert horses—a peculiarity noticed by us in several cases of this kind, when, as is not unusual among Arabians, and especially among

young ones, the knees were a little back. He had great reach, and overstepped to a considerable extent. His action might have been a little deficient in his slower paces, but he was a grand mover when at speed; the sweep of his hind legs was very fine. He was considered to be a perfect animal, and was much thought of by his tribe. He showed very high quality; it would be difficult to find or imagine a more thoroughly stylish, high-bred horse, without any pretentious display or show; and he looked a high-class racer all over.

There was a nice clean-made, lengthy, useful, and racing-like dark grey three-year-old filly of the Manakhi Hedruj family, which belonged to Shaykh Jedaan ibn Mahaid. There were four mares of Suleyman ibn Mirshid picketed in front of his tent, the best of which he considered to be the bluish-grey (Azzrak) mare, four or five years old. She was also of the Manakhi Hedruj family, and stood about fourteen hands three inches high; she was well formed all over, and looked like making a grand mare. Her back, loins, and quarters were her leading points perhaps; she had a good and very nice head and neck; the head had great development above, but was without the accompaniment of a very small muzzle. One fore leg was slightly twisted. There were also two other mares of the Manakhi Hedruj strain, both chestnut, very bloodlike, with beautiful shoulders. Both were blemished, and one had lost an eye; but they were very beautiful. We saw also a chestnut mare of the Hadban family and of the strain called Enzehi, with a sweet hard level top and a long swinging walk. Besides many others, there

were two Seklawi-Jedran fillies we noticed, both bays, two years old—half sisters or full sisters by blood, I believe; they belonged to one mare, and we saw them together. They were very beautiful. Several fillies a year or a year and a half old, of the Nowak family, were also great beauties. The sight of these young ones was very interesting; they looked like young racers of great beauty, and were all particularly well developed in the lower extremities, their joints, feet, and legs being all of good size and well formed.

There was one colt, a yearling, perhaps fourteen to sixteen months old, an extraordinary fine youngster, showing promise of growing into a horse of note. He was of fine size, of great power, and a slashing goer; a beautiful bay in colour. He had a good head and small muzzle; it was a good rather than a handsome head, and had a commanding expression. When standing still, he was considerably higher behind than before; his withers were not at that time developed, but he had fine sloping shoulders, and no horse could have more excessive liberty of fore hand than this colt. He had a good back and fine quarters, knees and hocks of great size and finely formed, great bone; his arms and thighs were very powerful. His hind legs were very *straight*, so much so as to draw immediate attention to them when he was standing, yet his hocks were not straight; they had great development both at the point of the hock (os calcis) and at the astragalus. His action was wonderfully good—I do not remember ever to have seen any horse flex his hocks more; he was all movement, and was

ever galloping and darting about. He had immense reach behind and much liberty before; his joints were flexed and his limbs moved as if they had been well oiled, and in appearance as quick as lightning. He was a magnificent colt, but there were two drawbacks which prevented him from being a perfect beauty: his ears were neither pricked, nor did they point inwards; they were not, however, badly formed ears, and without being *lap-eared*, the ears certainly inclined outwards, but were continually in motion. This was, so far as I remember, the only instance we saw among the Anazah of a horse having this fault in the ears, but the example is not without its value; for here, among his own people, there was no endeavour at concealment, nor had any artificial means, such as stitching the ears together, been resorted to; and one eye appeared to be rather smaller than the other, owing to a certain portion of white being discernible round the iris, which did not altogether fill up the space between the eyelids. This is very unusual among Arabs, and I only remember to have seen one other instance. I have been purposely very particular in giving a detailed description of the grand points and few faults of what seemed to us an extraordinary fine colt of remarkable character.

Explanatory Remarks.

Allusion has been made by certain authors to "studs" in Arabia. This may cause misapprehension, as it is inferred that there are different breeds of Arabians, and that

these breeds have their several and separate localities. I never heard of any such existing, unless, indeed, the system of collecting and breeding horses in Erack by the people who supply the Indian market, can be considered in the light of a breeding stud. The Imam of Muscat, the family of Ibn Sawood at Riad, and the Sherif at Mekka have private establishments of horses, but these are more or less supplied or replenished by horses from the desert tribes. In the desert, and in certain portions of the Badaween race, lies the real home of the Arabian horse, and this is especially so in the case of particular tribes of the great Anazah family. In Arabia itself, among the Badaween, the horse is indigenous. A variety of different breeds are not to be found there; the Keheilan is the only horse. The Keheilan is to be found in such tribes as have horses. In some tribes there are very few, the Shaykhs and leading men being the only ones possessed of horses—a mule or two each, and perhaps a horse for the use of the camp or tribe. It is in certain particular tribes of the Anazah race that horses are chiefly reared and to be found; these are the property of private individuals, and a poor man, or a poor family, may often have the best. It by no means follows as a matter of course that the Shaykh of a tribe has the best mares. If the expression "studs" could be appropriately used with regard to the Arabian horse, it would be especially in reference to the Anazah, and in a secondary degree to such other tribes of Badaween as, from local circumstances, supply neighbouring districts and towns with Arab horses.

CHAPTER V.

OF THE HORSES OF THE SHAMMAR ARABS.

ALTHOUGH I have never visited the great Shammar tribes, I have seen "Al-Jazirah," and had frequent opportunities of seeing horses of the Shammar; therefore what I am about to say with regard to their horses will not be from hearsay only. Our investigations were restricted as far as possible to such portions of the Arab race as by general consent have the best horses in Arabia, a thing which the history of the Arabs fully explains and personal observation corroborates.

The horses of the Shammar are not much or generally esteemed by other Badaween; but, for all that, there must be, and are undoubtedly, good horses to be found among these large tribes, which have migrated from their original or former settlement at Jabal Shammar, the mere northern part of Central Arabia. Yet I would never go to the Shammar for an Arab horse; you never hear Shammar horses spoken of in the desert or elsewhere with much respect or admiration—at least, where people have had opportunities of knowing the horses of the Anazah. Those tribes of Badaween occupying the

desert between Syria and the Euphrates, beyond which river are the Shammar tribes, did not appear to us to use Shammar horses, although to many they were close at hand ; yet these tribes will always get Anazah horses as stallions, if they can. Above all, Anazah horses are prized by the Shammar, but no Anazah will have a Shammar horse.

The Shammar horses present to the eye a somewhat different appearance to those of the Anazah ; they are less bloodlike, and to some extent present a heavier and more beefy appearance. The Shammar Arabs would seem also to possess some strains of blood, the names of which we did not hear of in the Anazah tribes.

I have no specific history or account of the origin of the Shammar Arabs in Jabal Shammar. There is one marked fact : they are, and have been always, apparently, hereditary foes of the Anazah. That part of Arabia called Jabal Shammar would be crossed by migrations from Yaman, and perhaps often from Alhijaz, on their way to Erack and the Euphrates. I consider it is quite possible that many of the migratory families, proceeding slowly, tarrying for generations in one place, or nearly so, settled there and became one people with those who had proceeded there, who, if not altogether the actual descendants of the ancient Thamud, part of which people I consider to have been settled in Jabal Shammar, are to be considered as originating from the scattered remains of that ancient people after their general de-

struction (for there were remains). I am also inclined to think that among the Shammar horses may be found some traces or remains of the universal race of Kuhl or Keheilan, which, after the formation of "Al-Khamseh," was not so much esteemed, or ceased to be recognized, and that their horses of "Al-Khamseh" may be those of what I may call the general family of "Al-Khamseh," but not descended from the horses allotted to Rabiah al-Faras. But although inveterate or hereditary foes of the Anazah, they possess Anazah blood to some extent from animals captured in war.

Abdul-Kerim's grey or white mare, which he gave to the friend of his boyhood, Shaykh Jedaan, of the Fadan, was on one occasion brought for us to see. The Shammar were about to attack the Fadan, and fearing Jedaan might be captured, as I believe the Shammar were in overwhelming numbers, the magnanimous Abdul-Kerim sent his mare to Shaykh Jadaan, and begged him to ride her, as she could outstrip every horse and mare in the Shammar tribes. She was nearly or quite fifteen hands in height, of good bone, and with a very level top; looked a thoroughly good animal, but did not possess that indescribable appearance of excessive high breeding which is to be seen among many or most of the Anazah horses.

On another occasion we saw six young horses, which had been selected from the Shammar by an Arab gentleman of rank, who had held some official appointment which brought him into connection with the Shammar. Among them was a chestnut, three greys,

and two of not very decided colours; they were *reddish greys.* The chestnut was a Manakhi; the greys were Seklawi, Abayan, and Hadban. I do not remember the strains of blood of the other two, but they were horses of inferior appearance, and were in rough condition. The grey Seklawi and Hadban were fair horses, the latter fourteen hands three inches good; the Abayan was a poor-looking horse; but the chestnut Manakhi was a great beauty. He had size, quality, good bone, and was truly made; his owner informed us he was an Anazah horse, or of pure Anazah breeding.

CHAPTER VI.

OF THE ARAB HORSE IN ERACK.

ERACK, which was Babylonia, now commonly called Turkish Arabia, but which among the Arabs still retains the name given to the country in Genesis x., is the district whence supplies of horses for the Indian market are drawn, and the country in which a great number of horses are both bred and collected for export. The horses for this country are those which generally are sent to Constantinople.

Arab horses are to be found there as in Syria, yet for the same reasons that I would not seek for or select Arab horses in Syria, I would not go to Erack for them, nor yet among the Shammar Arabs, holding and moving over the greatest part of that country lying between the Euphrates and Tigris north of Erack.

In Erack, I think, are to be found the remains of the Arab race outside of, or not incorporate in "Al-Khamseh," upon which has been introduced the blood of "Al-Khamseh," brought by continual later migrations of Arabs; and there are horses of a mixed race, from the blood of the Arabian introduced upon the former Babylonian, Persian, and Median stock, all

passing under the general designation of Arab. The same story again—three breeds of Arabians: Attechi, Kidishi, and Kocklani; which last, let it be always remembered, even upon the authority of those authors who have called Attechi and Kidishi Arabians, are reared by the Badaween tribes in the remote deserts. There are, too, the Montifitsh, a large tribe or people many of whom are fishing men, but who have large numbers of horses reported to be not of pure Arabian blood. It is a country admirably adapted by situation and by nature for the carrying on of an export trade with India, but a very unsafe one in which to look for Arab horses, if genuine Arabians are required. I do not say there are not Arab horses there, but that there are many others besides horses of pure Arab blood.

On one occasion we saw over thirty horses which had been collected by the Pasha of Baghdad; they were most of them young horses from three to six or seven years of age, and, with very few exceptions, they were grey. I expect that neither he nor his people knew of what blood they were, or were supposed to be of. The son of another Pasha, a Turkish officer (both of whom we knew), and aide-de-camp to the Pasha of Baghdad, assured me in French, which he spoke well, that they were of "La plus belle race," but what that might be he did not know. An Arab who was in our company looked upon the lot with the greatest contempt; he did not consider them to be Arabian; they were rubbish in his eyes.

Of the Arab horses which go to India, what proportion of those which are Arabs come from the Shammar I have no means of knowing. These tribes would appear to me to offer the best opportunity, only they would have to be visited. As it is, the horses in that great district contained between the Euphrates and Tigris comprise many varieties, and, taken as it were in a draw-net, vary much in class and appearance, and, passed into India, are called high or low caste—a truly Indian phrase—according to the sign of breeding they possess, or their figure. But what a sweeping, wide, and unsatisfactory distinction, without a guarantee or actual knowledge of the blood, and whence and from whom they come! How can such be pronounced to be, with any certainty, genuine Arabians? To say in England that a horse was well bred—would that be sufficient to warrant him being passed as thoroughbred?

The districts of Baghdad and Bassorah have evidently been those most frequented by travellers, and with certain parts of Syria, and the country to the north through which passes the post-road to Mosul and Baghdad, are those from which information respecting the Arabian horse has been in a great measure drawn. The difficulty of getting Arab horses at all from such districts would be great, and, for the most part, they would not be desert-bred horses at all. The dealers in India confessed that they were dependent upon agents at Bassorah and at Koweit for horses; and it has been admitted that the best they get are bred by a people who live near the coast, that is, of the Persian Gulf, and

who supply them with horses; and I consider genuine Arab horses from the desert tribes of Arabia form but a very small percentage of those which are passed into India.

I could enlarge upon the subject, but perhaps sufficient has been said to show how unreliable must be the knowledge of the blood of the horses from this district. If any speculator were inclined to make the venture of visiting the remote tribes of Anazah, the uncertainty of getting horses and the prices which alone would tempt them to sell would prevent a successful or remunerative issue.

It has also been reported that a dealer in Madras, who was questioned on the supply of Arab horses for India, said, "The people we buy from are no wanderers. Where they get their horses, in the interior of the country, is nothing to us" (the Indian dealers), "but we always know, in some place not far from the coast, where to find our dealers. A great many—the most, in fact—of the horses we buy from them they breed themselves." Here we have reported a frank confession of a dealer in India, who supplied high caste Arabs, that he did not know, and apparently did not care, whence the people near the sea-board who supplied him obtained their horses!

Now, even to suppose for a moment that these breeders near the coast had the requisite knowledge about the blood among those tribes of Badaween who have the best horses, and really obtained horses from them, because they breed themselves and require

stallions for that purpose, is it probable that they pass off the most likely colts or young horses to India, instead of retaining them as stallions? "The best we buy for India," says the dealer, "are those the people of the coast breed themselves."

But the Indian dealer to whom I have alluded is reported to have made a further statement, which is fatal to the theory of pure blood being used by the people from whom he bought near the coast. He says, "The people of the wandering tribes have a great many Persian, Turkoman, and" (strange to say, at such an immense distance) "*Barb* horses and mares;" and they sell these spurious mares to those people near the coast who supply the Indian dealer with horses! The dealer in India is, moreover, reported to have said (and this is a very important and significant assertion, and shows very conclusively the country or districts from which the supply is drawn for India), "There are more different breeds of horses in Arabia than there are in Europe, and there are, moreover, a great number of Persian, Turkoman, and *Barb* horses and mares." I do not know what personal knowledge he may have had of Europe, but he seems to have had none of Arabia itself. The country he calls Arabia is, it is self-evident, Turkish Arabia, with Turkomans on the north; Kurds and Persians on the east (I cannot say how the Barbs got there); that numerous people, the Montifitsh, with their horses, whose blood is always considered very doubtful; and containing, besides the Arab horses possessed by such tribes as the Shammar, the endless varieties which have

been produced among a mixed population from the introduction of Arab blood upon the several neighbouring alien breeds, Turkoman, Kurd, Persian, and ancient Median, and the endless varieties caused by intermixture of these crossed breeds. I think my readers will judge that the Indian dealer has made out a worse case against the sources from whence he obtained his horses than I have.

I will reproduce the exact words which appeared in a letter in *Bell's Life*, Saturday, September 28th, 1878. This is what a certain Abdoolah of Madras is reported to have said: "The people we buy from are no wanderers. Where they get their horses, in the interior of the country, is nothing to us; but we always know, in some place not far from the coast, where to find our dealers. A great many—the most, in fact—of the horses we buy from them they breed themselves. . . . You should know that there are more different breeds in Arabia than there are in Europe; and there are, moreover, a great number of Persian, Turkoman, and Barb horses and mares. The people of the wandering tribes have a lot of this sort. So if a man buys a mare from them he is very likely to be cheated. As to laws or regulations, the Bedouin, as you say" (referring to an expression made use of by the writer of the letter in question, and to whom Abdoolah supplied the information), "acknowledge none but their own. They sell plenty of mares to the people near the coast, but the latter will not let them go out of the country."

I think my readers will agree that I have not argued

too strongly in advising such a country or such districts to be avoided for obtaining pure Arabian blood. Yet this is the country very generally selected from which to draw a supply of Arab horses. We once travelled with an Arab gentleman, whose acquaintance we had made, a man of substance living near Baghdad. He had been to Constantinople, and was returning home with a large retinue. He gave us a courteous invitation to visit him, giving us his name, address, and references. He offered me his horse, saying, as he was going to Erack, *the country of horses*, he could easily get supplied. The horse was a grey, and a fairly passable one out of the desert. We observed in Syria that horses which had come from the Montifitsh, and generally from beyond the Euphrates towards the Persian Gulf, were often called Najd horses, and there was no attempt made to assign to them any particular strain of Arab blood. They were Najd horses, and nothing more was known of their history. We once saw a truly beautiful mare at Aleppo. She had been left there by a man who had visited that city and gone away. Nothing was known of her blood; but as the man had either come from Erack to Aleppo, or had left there for Erack, she was called a Najd mare. She had the beauty and the appearance of a desert Arabian, and was the only animal we saw passing under the name of Najd, or *supposed*, as in her case, to be from Erack, which showed anything like the quality she possessed. She looked an Arabian from the desert.

Before leaving this portion of the subject, it is con-

venient to allude to an assertion which has been made, and so oft repeated that it has been accepted as an established fact—that it is impossible to obtain an Arabian mare; that the Arabs will not part with a mare; that they will sell horses, but nothing will tempt them to part with a mare. The least informed on the subject of Arabians will tell you this as glibly and with as much assurance as if he had been brought up in the desert. One certainly announced that there was a law forbidding the export of an Arabian mare! Now, I can assure my readers that it is not by any means impossible to obtain a genuine Arabian mare. We visited the most exclusive of all Badaween tribes, and never heard of such a law. If any law did exist, it would be against selling, not exporting; but we never heard of such a thing in the desert. I assure my readers that among the genuine Badaween of the Arabian desert we found no prejudice against parting with or selling a mare. Difficulty there is certainly to induce such people as the Anazah to sell either horses or mares, for they do not traffic in horses; but if there be any difference, you might get a good mare with less trouble than a good horse. There is this difficulty sometimes, however, with regard to the selling of a mare, which may arise and cause delay. A mare may often belong to two, three, or more persons, and all their interests have to be consulted and arranged; whereas a horse is generally or often the sole property of one person. But the tribe more often objects to a good horse being sold.

This almost universally believed opinion is another piece of evidence how and where the knowledge of Arab horses has been obtained, namely, in Erack, at Bassorah, and Koweit, near and on the Persian Gulf, where horses are bred for sale, and whence they are exported to India. It can easily be understood that those people who breed for sale would not part with any mare at all suitable for the purpose of breeding for their export trade, still less would they be likely to part with a pure desert-bred Arab mare, if such they had. That which the people near the coast do say about horses has nothing to do with the manners and customs of the Badaween tribes of Arabia, nor has reference to the horse which is bred by such tribes.

I have the best of possible authority for refuting the assertion that mares are not to be got, for mares were not unfrequently offered to us, and among the Anazah (not the wandering people of Erack) we obtained both mares and horses, and the former without more difficulty than the latter. Had we asked for a mare from a coast dealer, of course I should have expected to have been told it was impossible.

Another merchant in India (and he is an Arab by birth and family, but for a long time not a resident) informed me that his instructions to his agent at Bassorah were to get for him horses from the Badaween of any part of the country, and also Najd horses. He did not appear to know of, or to make, any distinction as between tribes of the Badaween; and I think the Najd horses would be such as were bred, as has been

explained, in Erack, and not those from the province of Najd in Central Arabia. This gentleman, an Arab himself, whose family originally came from one of the central provinces of Arabia, but had been settled for a long period at Zaobair, a few miles from Bassorah, near the head of the Persian Gulf, informed me that he had been so long without any personal connection with Arabia that he had no knowledge of the Badaween, and that he did not know a single Shaykh of the Anazah; and, if I remember rightly, his father was not better informed, or rather had not any personal acquaintance with the Anazah Shaykhs. A year or two after this, he visited the principal cities and towns in Syria, and many of the bordering villages, and bought several horses—about twenty-five; he then proceeded to Zaobair and Bassorah on his return journey, where, as he wrote to me, he found the horses being got ready for the Indian market. I understood he bought some twenty-five there, and returned to India.

Although, perhaps, fewer horses were imported to India at the end of the last and the beginning of the present century, I see many reasons why the Arab horses which went formerly might have been, and certainly were in some instances, of a better class. Merchants from India were often settled in some of the towns in Arabia for a long period, and if inclined to make a venture, or if commissioned, might from time to time have the opportunity of obtaining a real genuine desert-bred Arabian of a good class; and when few only are sent, and these in the manner to which I have alluded,

they are more likely to be of a better kind than those selections after a large export trade has become established. Still within the last half-century some good horses were imported into India, and doubtless among those which are still sent there are not only some good horses, but genuine Arabs; for as one who had lately been employed in India in the Government remount service observed to me quite lately, "Horses which can *race*, as *they* do, two miles, must be good horses." Still to suggest or in any way incline to the supposition that the best blood of the desert tribes is that which goes to India, and that nothing else is imported, would be misleading, and, I believe, quite contrary to facts.

CHAPTER VII.

THE HORSES OF CERTAIN BADAWEEN TRIBES, OTHER THAN ANAZAH.

THE Badaween tribes in the desert west and south-west of the Euphrates, as the Shammar are north and north-east, are far less migratory than the Anazah. Some are for the most part nearly stationary, and cultivate the soil to some extent, and have very few mares; and even in tribes where there are more, although I believe them to be of "Al-Khamseh" and without any of the remains of blood outside of "Al-Khamseh," these mares do not present the same appearance of high breeding and class as do Anazah horses. Still there are good mares to be found in these tribes; but they are less *even* and more variable in appearance. You may find some as good looking as they are good, but again, others which are good but plain, or not handsome; and sometimes you may see ewe necks, whereas we never saw an Anazah horse or mare with a neck that was even weak. According to their own account, these tribes use little or nothing but Anazah horses as sires, and I have known instances where mares have been sent a long

distance to an Anazah horse, whose owner had taken up a temporary abode with one of these tribes. Their own colts are passed on to other tribes, to the villages on the borders of the desert, which are principally Arab, and into the neighbouring countries, into Syria and Erack. Some of these, no doubt, do find their way into Europe; and the desert-bred horses which go to India, I feel sure, are in most instances drawn from these and similar sources, and not from Anazah tribes. I think, moreover, that although the blood possessed by these tribes is essentially of "Al-Khamseh," they possess strains of blood which I think are not among the Anazah, and probably not acknowledged by them. The colours are not so decided or distinct, nor are bays so decidedly frequent as among the Anazah tribes.

The Badaween of these tribes admit the superiority of the Anazah horse over their own—not only by the fact that they use horses of that blood on all possible occasions; but they candidly told us, "If you wish to see or want a superior horse, you must go to the Anazah."

CHAPTER VIII.

THE ARAB HORSE IN SYRIA.

As I have stated before, I think that in Syria, dispersed from one end to the other among small tribes which have become localized amid the remains of former large tribes, is to be found the blood of the remains of that part of the Kuhl race which has not come through "Al-Khamseh." To this must be added the blood from the neighbouring Badaween tribes and the intermediate Arab villages, which is continually flowing in. Many of the horses in Syria are called Anazah; I doubt whether they are such. Whatever reliable desert-bred horses there are, they come most probably from such tribes of Badaween as are nearest at hand. Of course, I do not wish to infer that an Anazah never does go into Syria; but I feel sure the cases are exceptional and not the rule. Many instances came under our notice of horses which were called Anazah, and some which had passed for years as such and were really believed by their owners to have been genuine, were found, upon pushing investigation, not to be Anazah. The people in Syria generally have little or no accurate knowledge of Arabian blood or of

the varieties of its strains, but they have heard the Anazah extolled; and as many, most, or perhaps all of the desert horses which come from the desert into Syria have Anazah blood in their veins, if not in all cases the sons of Anazah sires, that is perhaps the true reason why so many of the horses you see are called Anazah.

There are several difficulties and drawbacks in the way of finding and seeing pure Arab blood, let alone Anazah blood, in Syria. In the first place, there are the "sons of horses" (which have been described), which may be mistaken for Arabs; next, the horses perhaps even entirely of Arab blood, but unknown, and not in "Al-Khamseh;" and even a desert-bred horse of "Al-Khamseh," if found, is more likely not to be Anazah. Of those horses bred by people in Syria of supposed pure Arab blood, I myself should always be very doubtful.

I have seen the horses of Pashas and other Turkish officials, and those they have collected before leaving their commands to take with them, and these did not come from the Anazah. When at Damascus in 1878, the city was so stricken with cholera I could not get to see the horses of private individuals, some of whom I had been informed had good Arabs: one, at all events, had a mare which was very highly spoken of. But Shaykh Mohammed ed Duhee, of the Walud Ali, who is much at Damascus, being occupied for his people in political affairs with the Turkish Government, told me he did not know of any Anazah horses, or of a single

Anazah horse in Damascus besides his own, and the Badaween who were with him, and to whom he referred, said the same; but I think one Badawee did mention that he knew of one.

There are those who think the horses of Damascus the finest in the world, and travellers think they have seen the Arab horse in the greatest perfection in that city. It will be well to hear the estimation in which they are held by a Badawee. Mohammed ed Duhee says, "Many people think the Damascus horses are handsomer than the Arabian of the desert, but I would not myself give five pounds for any one of them. I cannot answer for their mares; and if the Damascenes had the best blood of the desert, they would spoil it." We quite understood what this implied, and what Shaykh Mohammed ed Duhee intended.

CHAPTER IX.

CERTAIN REMARKS ON HORSES DESCRIBED AS SYRIAN AND BAGHDAD HORSES, NOTING SOME POINTS IN WHICH BOTH KINDS DIFFER FROM THE ARABIAN HORSE OF THE DESERT, AND SOME IN WHICH THEY DIFFER FROM EACH OTHER.

THERE is some difference in external form to be observed between horses in Syria and those east of the Euphrates, even among such as are supposed to be of genuine Arab blood, but bred respectively in these two districts; and in general character, and in several minute respects, both differ from the Arabian horse, or the Keheilan of the superior tribes of the interior desert. Many horses bred in and to be found in both of the before-mentioned countries, are not real Arabs at all, but most are related to or are partly of Arabian blood; for it must be understood that the Arabian bears a similar relation to all other horses in the East, as also to the horses of Northern and North-Western Africa, as does the thoroughbred horse in England to the various half breeds, only in a far greater degree.

The term Syrian is taken here to express a horse

bred in Syria and on the west side of the desert, of supposed pure Arab blood, as the term Baghdad is selected to describe horses of the same pretensions on the east of the Euphrates.

The ears of both kinds are not so perfect, nor generally of the characteristic shape and attitude which has been described as peculiar to the Keheilan in the desert. The eye of the Syrian horse is often better than that of the Baghdad horse; it is full and brilliant, and is often very conspicuous. You will hear one draw attention to the eye of such or such a horse from the fact of contrast; that is, the head is far inferior to the Anazah horse, therefore the eye, if good, is more conspicuous. In the Syrian the nasal bones are longer and straighter than in the desert horse, and are often more prominent, whereas the frontal bones are generally less developed. This is also the case with regard to the Baghdad horse. In neither kind are the jaws so fine, so deep, nor set so wide apart as in the desert Arabian; and we thought the Syrian had cleaner jaws than the Baghdad horse. The Syrian has a better nostril, but inferior to that of the desert horse. In the Baghdad horse frequently, and in the Syrian sometimes, the nostrils are too small and round, instead of being long and curved, and set too low down, and differing from the inimitable nostril so characteristic of the Keheilan in the desert. The neck of the Syrian is generally lighter and more muscular than that of the Baghdad horse, but the setting on of the head is not nearly so perfect, in either Baghdad or Syrian, as in the horses of the Anazah.

Neither are the shoulders generally so good, but I think in this respect the Syrian has the advantage over the Baghdad horse; but the croup of the Baghdad horse is often handsomer and the quarters better turned than those of the Syrian. Both kinds have good legs and feet, but I think the preference is in favour of the Syrian —not larger, perhaps, but firmer and harder; but the knees are hardly so square, nor the pasterns so long, oblique, and pliant, nor are the feet generally so open, as those of the desert horse. The barrel of the Baghdad horse is, as a rule, longer than that of the Syrian, which latter is more like the desert horse in this respect. On the whole, the Syrian looks a hardier, active, and more muscular horse; the Baghdad rather more bulky, and of a more imposing appearance.

These remarks are intended as general indications only. In many instances these distinctions are not so decided or marked.

The horses bred generally by the Badaween tribes have a finer structural and sensorial organization than is to be found among the horses bred by townspeople and in Syria and Baghdad; and *if some, as seen in the* desert, have a less imposing appearance than the horses in the hands of wealthy townsmen, yet the desert-bred Arabian has an air of *breeding* which the others lack; and, without any doubt, among certain of the Anazah tribes you find the Keheilan of superior structural form, accompanied almost invariably with great beauty.

CHAPTER X.

A FEW WORDS ABOUT WRITTEN PEDIGREES.

IN the desert we neither saw any written pedigrees of horses, nor heard of any; that is to say, there is no custom of keeping written pedigrees. It must be remembered that there are few, very few indeed, in the desert who can write; but most of the Shaykhs of important tribes keep a secretary. Every horse, however, has a pedigree; the breeding of each one is well known. In describing the breeding of a horse or mare, he or she is said to be of a certain strain or family of blood, which is always that of the mother. The strain of blood of the sire is then stated, and which is not always of the same strain as the dam. These Arab pedigrees are very simple and concise, but perfectly explicit and accurate. The individual animal which is the sire and dam of every living horse and mare in each tribe of genuine Badaween (or perhaps I should confine myself in these remarks to the Anazah) is known. Each horse and mare has a specific and well-authenticated pedigree.

Nor in Syria did we ever see a written pedigree;

but I have heard of such, and I have heard men, a kind of dealers, attempt to give an Arab pedigree, which generally, if not invariably, only exposed their ignorance on the subject. Of course, it is possible that among families of settled Arabs, some members of which may breed their own horses, certain individuals may keep a written register, or have a document of some particular horse, rather than a pedigree; and that people who breed for sale on the Persian Gulf in Erack may often attempt a pedigree, or be ready, if required, to supply such a document: which may account for the strange and bombastic effusions we see sometimes given by travellers or writers on the subject, for the information of their readers: but these, so far as I have seen, do not give necessary information, and are certainly not of the desert or of Badaween origin. I transcribe two of these documents, or rather the reproduction of such, which I happen to have by me; and in opposition place some pedigrees of Anazah horses, which I had written down for me in the encampment of the Sebaah Anazah, of horses and mares which I actually saw. It must be understood that no written documents existed; but I asked that the breeding of certain horses might be committed to writing for my own information, and as a certain reference, instead of trusting to my memory only. The originals are, of course, in Arabic, written by my scribe, and I think in one instance by the scribe of a Shaykh who was the owner of the particular animal. These were all vouched for, and attested by the Shaykh; and to the pedigree he affixed his seal,

after having attentively heard the document read out to him. The translations are, as near as possible, word for word, as in the originals.

Examples of Pedigrees such as are usually supposed to be of Arab Horses.

"*Pedigree of a Horse.*

"The following pedigree of an Arabian horse, which was purchased in Egypt during the war against the French, was hung round the neck of the animal :—

"'In the name of God, the merciful and compassionate, and of Saed Mahomet, agent of the high God, and of the companions of Mohammed, and of Jerusalem. Praised be the Lord, the Omnipotent Creator.

"'This is a high-bred horse, and its colt's tooth is here in a bag about his neck, with his pedigree, and of undoubted authority, such as no infidel can refuse to believe. He is the son of Rabboug out of the dam Labadah, and equal in power to his sire, of the tribe of Zashalah; he is finely moulded, and made for running like an ostrich. In the honours of relationship he reckons Zanlah, sire of Mahat, the sire of Kullock and the unique Alket, sire of Manasseh, sire of Alsheh, father of the race down to the famous horse, the sire of Lahalala; and to him he ever gave abundance of green meat, and corn, and water of life, as a reward from the tribe of Zashalah; and may a thousand branches shade his carcase from the hyena of the tomb, from the howling wolf of the desert, and let the tribe of Zashalah present

him with a festival within the enclosure of walls; and let thousands assemble at the rising of the sun in troops hastily, when the tribe holds up under a canopy of celestial signs within the walls of the saddle, with the name and family of the possessor. Then let them strike the bands with a loud noise incessantly, and pray to God for immunity for the tribe of Zoab, the inspired tribe.'"

The other document, which is stated to have been given by Burckhardt, and translated by him from the original in the handwriting of the Badaween, is as follows:—

"God.

"Enack.

"In the name of the most merciful God, the Lord of all creatures, peace and progress be with our Lord Mohammed and his family and his followers, until the day of judgment; and peace be with all those who read this writing, and understand its meaning.

"The present deed relates to the grayish-brown colt with four white feet and a white mark on the forehead, of the true breed of Saklawye, called Obeyan, whose skin is as bright and unsullied as milk, resembling those horses of which the Prophet said, 'True riches are a noble and pure breed of horses,' and of which God said, 'The war horses, those which rushed on the enemy with full blowing nostrils, those which plunge into the battle early in the morning;' and God spoke truth in His incomparable book. This Saklawye gray colt was

bought by Khasrun the son of Embeyt, of the tribe of Zebace, an Aeneze Arab. The sire of this colt is the excellent bay horse called Merdjan, of the breed of the Kabeylan; its dam is the famous Saklawye mare known by the name of Djeroua. According to what we have seen we attest here, upon our hopes of felicity, and upon our girdles, O Sheiks of wisdom and possessors of horses! This gray colt above mentioned is more noble even than his sire and dam. And this we attest, according to our best knowledge, by this valid and perfect deed. Thanks be to God, the Lord of all creatures! Written on the 16th of Saphar, in the year 1223 (A.D. 1880). Witnesses," etc.*

A few remarks are necessary upon the two preceding copies of documents. In the first case, as to the pedigree of the horse hung in a bag about his neck, I never saw horse or mare in the desert with a bag suspended from the neck. Every horse and mare had a cord tied round the neck, to fall about halfway between the head and the shoulders. This was a common cord, about the thickness of a man's little finger, and fastened in a knot of two turns, and was convenient to take hold of if a horse required to be caught. There is not the slightest mention of what

* The author thinks this translation must have been made by the distinguished traveller, Mr. Lewis Burckhardt, while he was in Syria, and before he acquired the knowledge of the Arabs and the country which he subsequently was enabled to supply. Mr. Burckhardt studied Arabic at the college at Aleppo during three years before he commenced his travels in Arabia.

strain of blood the horse is of, nor any allusion to "Al-Khamseh."

With regard to the second pedigree, there is an attempt to make it specific. The colt is said to be of the true breed of Saklawye, called Obeyan. His dam is specified by name, and described as a famous Saklawye mare.

There is something remarkable here, which shows both a want of proper information, and yet is an indication in one little point of what I believe to be correct but not generally known. The colt is said to be of the Obeyan strain, and his dam a celebrated Seklawi mare, but the strain of the dam should have been given, for whatever that may be, of the same would be the colt.

If Obeyan is not a mistake for Obeiri, which latter is a well-known strain of the Seklawi family, I can only suppose Obeyan should be Abayan, from Aba (cloak); for there is no Obeyan. And although, as I have stated before, I have a very strong impression that the Abayan family or strain has come from the Seklawi, it would be most unusual to couple it with the name of Seklawi, even if my impression is correct; for the Abayan is always spoken of by itself, and if it were intended, it would show an amount of knowledge rarely known, and a deviation from a general custom in description. But it seems to me to savour either of Erack or Syria; for such a household word is Seklawi, that the townsman or dealer would call every horse he had for sale Seklawi, or put on that name as an addition

to any horse he might have to sell. It is as common in Syria for people to call horses Seklawi, as the expression "as thoroughbred as Eclipse" used to be in this country. Something, too, more specific than that his sire was Keheilan, which is the generic name of the whole race and not of a specific family, should have been shown; and I question if any Badawee would state such a thing as that a descendant was more noble than his parents.

To my mind this second is just such a pedigree as a venturesome vendor in Syria would produce or state. We heard of several such given as descriptive of horses which were shown to us, and we were told on one occasion, when a vendor, who produced a similar pedigree with a horse, was told by the intended purchaser that it was all nonsense and that the descriptive names did not *fit*, the vendor implored that it might not be destroyed, as it would do for some other horse just as well.

It is rather singular that a man brought a very handsome bay Arab to us for sale; he was an aged horse, and the man called him Seklawi Abayan. He said he had had his written pedigree, but had lost it. This, I presume, he would receive from the man from whom he got the horse, who was a Turk. When told by those present that there was no such thing as Seklawi Abayan, the owner said he must be of some other strain of Seklawi, for he was Seklawi. This horse was an Arab, and I eventually found out, from a Badaween who had known the horse for years, that he was an Abayan, and, I think, of the Fedaghi

strain. Now, the owner of this horse was entirely ignorant of all matters connected with horses at all, let alone Arabians, and I am inclined to think in this case that he remembered the name of Abayan, but knowing what a password Seklawi was, he had resolved to add that name, and although he may really have been perfectly correct in his description, he was so ignorantly or unwittingly. The history of the horse to which I allude was a varied one: obtained by a Turkish official of rank from a Shaykh of one of the Badaween tribes between Syria and the Euphrates, by very unworthy means, on his death at some remote quarters his effects were sold, and a junior Turkish officer bought the horse for a small sum. This new owner parted with the horse, at the instigation of the man who offered the horse to me, on the understanding that for the horse he should obtain for the officer a lucrative position in the police. He kept the horse, but the officer did not get the appointment. The horse was a trouble to his then owner, who would have been almost glad to have given him away.

The men who have horses for sale in Eastern countries and towns are seldom or never genuine Arabs—frequently they are Turkomans or of Turkoman origin, and sometimes Jews; and as to the pedigree being in the handwriting of the *Badawee* who provided the horse, it would be a difficult matter to find one who could either read or write.

The fact that it is translated by Mr. Burckhardt is sufficient to vouch for the correctness of the translation

of the document, but the style is at variance with anything I have met with among the genuine Badaween of the desert.

CERTIFIED PEDIGREES OF CERTAIN HORSES OF THE SABAAH ANAZAH.

1.—"Breed—a Keheilan horse of the Keheilans of Tamer.

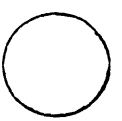
"Breed of his sire—Dhaman abu Aamr, of the Komasa tribe of the Sabaah.

"The name of his owner, Talkat.

"16th Tammuz (July) of the Christian year, 1875.

"The testifier of this writing is

"SULEYMAN IBN MIRSHID."

The Shaykh's  seal.

2.—"Breed—Seklawi-Jedran ibn Nedéri.

"His colour bay (red).

"Breed of his sire—Dhaman abu Aamr, of the Komasa tribe of the Sabaah Anazah.

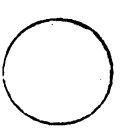
"His age two years and a half.

"17th Tammuz (July) of the Christian year, 1875.

"The testifier of this writing is

"The Shaykh

"SULEYMAN IBN MIRSHID."

The Shaykh's  seal.

3.—"The chestnut mare.

"Breed—Abayeh Sherakieh.

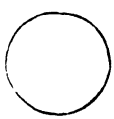
"Breed of sire—Keheilan Ajuz.

"A mare of the Shaykh Jedaan ibn Mahaid, a mare of the Komasa tribe of the Sabaah.*

"16th Tammuz (July) of the Christian year, 1875.

"The testifier of this writing is

"JEDAAN IBN MAHAID."

Seal of the Jedaan ibn  Shaykh Mahaid.

4.—"Breed—a Keheilet of Nowak.

"Her colour bay (red).

"Breed of her sire—Dabah Nowak.

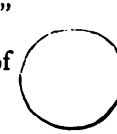
"In foal by the hudūd † horse Seklawi al-Abd. His tribe, *i.e.* the tribe of the horse, Ruallah Anazah.

"17th Tammuz (July) of the Christian year, 1875.

"The testifier of this writing is

"The Shaykh

"SULEYMAN IBN MIRSHID."

Seal of ibn  Suleyman Mirshid.

* Shaykh Jedaan ibn Mahaid being of another tribe of Anazah—the Fadan—it is specially mentioned that his mare was from the Sabaah.

This pedigree would be better rendered thus: "This chestnut mare of Shaykh Jedaan ibn Mahaid was of the breed Abayan Sherak. Breed of her sire—Keheilan Ajuz. The mare was of the Komasa tribe of the Sabaah (Anazah)."

† The word "hudūd" expresses a selected or an approved horse as a stallion.

5.—"A bay mare.

"Breed—Keheilet Nowak.

"Breed of dam—Keheilet Nowak.

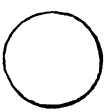
"Breed of sire—Keheilan Nowak.

"Her family from Keheilan Nowak; her owner Dabah Nowak, of the Komasa tribe, Sabaah Anazah.

"16th Tammuz (July) of the Christian year, 1875.

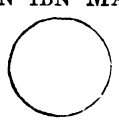
"The testifier of this writing is

"SULEYMAN IBN MIRSHID.

Suleyman ibn Mirshid's  seal.

Witness,

"JEDAAN IBN MAHAID."

His  seal.

Shaykh Jedaan ibn Mahaid, being a guest of the Sabaah, and present when this pedigree was written and sealed by the Shaykh Suleyman ibn Mirshid, was asked to affix his seal as a witness.

I think it will be allowed that the five pedigrees which I have given of horses which we actually saw in the desert, in the presence of their owners and of many members of the tribe, and certified by the Shaykh himself, in their conciseness and simplicity, but in which all that is necessary is communicated, form a great contrast to the inflated style of the former two.

It must be understood these pedigrees were neither produced nor offered. They were written and certified at my request.

CHAPTER XI.

NOTES AND REMARKS.

I BELIEVE most, if not all, genuine Arabs have a very good idea of a horse, and the Badaween of the interior desert have a consummate knowledge and a very just appreciation of a horse's merits, of his external form in general, and of points and sensorial organs in detail, certainly beyond what is known by the general run of people in this country. The names given by the Arabs to different points of the horse, unknown to the townsmen generally, show that they have a knowledge of comparative anatomy. Thus Reshek, a word expressing the metacarpals in man, is used to describe the same in the horse, *i.e.* from the *knee* to the *fetlock*-joints. Again, Akab, the human *heel*, is the word used to denote the hock, the corresponding joint in the horse, and it is astonishing how few, comparatively speaking, in this country know that the heel in man corresponds with the hock in the horse.

Upon inquiry, and on comparing notes, both on a horse's form (*i.e.* his physical structure) and on the subject of breeding, and indeed in all matters connected

with horses, we found that they know as much as the best informed among ourselves. Indeed, we might learn from them, or as they quietly say in reply to any remark, "We know all that as well as you can tell us."

This is a fitting opportunity to allude to the supposition that certain marks or small scars on the ears of a horse indicate him to be of a good family and of high blood. Travellers and writers have stated that the ears of the high-bred Arabian foal are stitched together to acquire an habitual pricked position, and Europeans look about for these supposed signs of high breeding. The sign of high breeding in the ear is a naturally beautiful form of the ear, and the position and carriage of the ear unaided by artifice; and I neither saw any such marks among the horses of the Badaween tribes, nor ever heard of any artificial means being resorted to among the Anazah and other Badaween to produce such an effect, which must be natural and normal to be of any value. Thus, these much-vaunted and much-desired marks are rather detrimental than otherwise to the character of a horse, showing rather that such would have no connection with the desert of Arabia. Among the Anazah, if the ears of a colt have not quite the typical form and position, they are left as formed by nature. The Badaween never resort to any artifice to hide any defects. They are totally regardless of the opinion of other people. They are not dealers in horses: they do not, as a rule, or very seldom, want to sell; if they do, there is the horse, fault or no faults. Such scars or marks on the ears as are alluded to above are evidence that arti-

ficial means have been adopted to endeavour to give to a horse, perhaps even of inferior breed, a fictitious resemblance to that peculiar carriage of the ear which is a general, marked, and subtle feature in the true Arabian horse; and I may say that these peculiar features of the ear are more marked and more general among the horses of the Anazah than horses of any other tribes we saw. In some cases the marks may be altogether shams, merely imitations of such scars as might be made by stitching the ears together. Be this as it may, the practice does not exist among the desert tribes of the interior.

Cutting off the mane and cutting the hair of the tail, so that nothing is left on the dock, in the case of colts and fillies, is a practice common enough among townsmen in Syria and among the Turks; but we never saw any in the desert so treated, nor did we ever hear that such custom existed.

Among the horses of the Anazah and the Badaween generally, no marks are to be found but such as are the result of hard work, wounds, and the cicatrices from the all-curative cautery.

Prices of Arabians.

On the subject of the prices at which Arabian horses may be purchased, I offer a few remarks. Although I have frequently heard that there was a graduated scale of prices according to the age of the animal, from two to six years of age, ranging from £40

to £60, £70, or £80, if such exist, it is in such districts as Syria and Erack, and principally among people of settled mode of life, more or less; but even here we found that whenever there was a horse of more than usual pretension, or, I may say, of any pretension, far more than the supposed regulated price was asked, if the horse were for sale. And the prices which have been said to have been paid for horses bought in Syria for great personages at £1000 may be quite correct, not improbably for horses that did not come from the desert at all, Great men in such places as Damascus, except under peculiar circumstances, would not part with an Arab horse which, if a genuine animal, they probably had obtained with as much difficulty as any one else from the Badaween; and if a horse were not from the desert. but bred in his own stables, there would be a doubt as to the family of blood. In the hands of townsmen a good Arab horse would always be valued at a high price. I have seen it quoted by the writer of a work on horses that the highest price paid for horses (stated to have been Anazah) was £71 17*s.* in the neighbourhood of Damascus. I believe, setting aside two horses for which that price had been given, the highest price for others was £50 and the average £34. Now, this is rather startling, and my attention was especially directed to this statement. It is at utter variance with my experience in the desert of true Arabian horses of the Badaween tribes and of the Anazah. But such prices as £50 and £70 are those paid for ordinary horses in Syria, or from local Arabs, which, I believe,

are not of "Al-Khamseh," but may be of the remains of the Arab breed outside of "Al-Khamseh;" and I cannot help thinking that the horses for which such prices were paid as alluded to in the quotation were of this kind; the context, or what is also quoted a little before, almost proves that such was the case. Alluding to the same subject, it is stated that "The Anazah inflict a temporary disfigurement upon their young horses, by cropping the hair of the tail quite short." Now, this custom is quite common in Syria and among townsmen, but is never practised by the Anazah of the interior desert, nor, as far as we saw and heard, by any tribes of Badaween of the desert. Among the Anazah we saw horses of all ages, from early foalhood up to mature age, and never saw one with a cropped or shaven tail, but among townsmen in Syria we saw many so treated. Again, describing these horses, it is stated, "The common colour of all is a dark uniform nutmeg grey." Among the Anazah, as I have stated, *we thought bay was the most usual colour.*

It is very evident that the horses described in the quotation are not of the same class as those described and seen by us among the Anazah.

But there is still another quotation to be noticed, which is very important. Just before the statement that the highest prices paid for horses were £71 17*s.*, and just over £50, it is stated that "£100 was offered for a horse." The owner, "a breechless savage, in a sort of dirty night-shirt, rode away in wrath, and we never saw him again."

Did it not occur to him who details this information, and does it not strike those who read, that the horse of the breechless man must have been of a different kind to the others seen and bought? Why was a price considerably higher voluntarily offered for this horse in question, if he had not presented a better and different appearance to the animals that had been seen, and which were or might be bought for £50 apiece? The scorn shown by the "breechless one" at such a price as one hundred pounds being offered for his horse, added to the acknowledged and recorded fact that the man and horse did not appear again, indicate pretty clearly that a man and horse, both of a different class and type from those which had been seen, and which have been called *Anazah*, had come across their path; and this event should, I think, have opened the eyes of those gentlemen, who thought they had seen and were having the best of Anazah horses, to the mistake they had evidently made. They had probably seen in this man and horse a Badaween and a desert-bred Arabian, by no means necessarily an Anazah, for the first time.

Now, Mr. Lewis Burckhardt mentions that he saw a mare which belonged to Sherif Yaha, and which came from the stud of the celebrated Ghaleb, the Sherif of Mekka, at the commencement of the present century, and which mare was valued at twenty purses (about £400). This was in the year 1814, and this valuation was *between Arabs*, not the sum demanded of a stranger by an Arab. "She was," says Mr. Burckhardt, "as

beautiful a creature as I ever saw, and the only perfectly fine horse that I met with in the Hedjaz." It must be remembered that what Arab horses there are in the Hejaz proper are obtained from those Badaween which are bordering.

It is also stated that the Ibn Sawood, all-powerful as they are in Najd, have given £400, £500, and £600 to Badaween for single horses.

But Mr. Sydney, the author of the book on horses, who has compiled certain minutes as to Arab horses from various sources, referring to this same subject of price, quotes the following:—"Horses bought by the Aghali seldom cost more than £40. The Arabs will not give their best blood and figures for that price. . . . It is difficult to get them to sell at all. I am perhaps the only one who has ever succeeded. I help them in their business with the Turkish Pashas, prevent apprehension, etc.; and even then, after a great deal of trouble on my part, I buy a first-class horse or mare from them as a great favour and at a long price." The name of the author of these remarks is not mentioned, but I have no doubt as to who he is—one whom I know well, and who had frequently mentioned to me what has been quoted. This gentleman I allude to, if I be right, had more information on the subject of Arabs, both of men and horses, than any other person I have met with, and had been at unusual pains to acquire knowledge of their blood. He had also very considerable influence in the desert among certain tribes of Badaween. I visited several of these with him, and he

accompanied us to the Sabaah Anazah; and to quote his own words when he saw us surrounded by Anazah, examining their mares, "I have been nearly twenty years on the borders of the desert, and have frequently visited the Badaween, but I have never seen anything like this."

To imagine that you can buy the best of Anazah horses for £70 apiece is a snare and a delusion; to offer such a price to an Anazah would be to expose yourself to contempt and ridicule. When a Shaykh of the Anazah has had to pay for a mare from another Anazah tribe a sum equivalent to from £250 to £300, as we were informed Jedaan ibn Mahaid did a few years ago—and another instance has come to our notice of a Shaykh purchasing a mare in his own tribe at something close upon the value of £150, and which was considered a bargain—at what prices could a stranger hope or expect to obtain similar mares? For the purchase of a mare you may have the difficulty of arranging with the several part owners. In buying a horse, if a good one or promising, you may have to overcome the general dissent of the whole tribe; for in the sale of a good horse to a stranger, of course the whole tribe is interested—it is a loss to the tribe.

Experience has shown me that among the Anazah, in those remote tribes of Badaween where are reared the almost mythical Kalani of many writers, there is no fixed price or scale for the sale of horses. They never trade with their horses. When they can be induced to part with a horse or mare, the price is just that, in kind

or money, or both, which may tempt any of them to part with either horse or mare, and this must vary under different circumstances; and the high prices mentioned by Mr. Burckhardt are not, as it appears to me, and according to my experience, overstated, nor would such prices, either in money, or in kind and money, always secure a horse or mare you might wish to obtain.

Aghali is the general name given to dispersed Arabs of various tribes, and who are principally collected in or near Baghdad. They are carriers by calling, and are employed by people, traders and speculators, to carry out commissions. It is said, and I believe it to be the case, that they are employed by dealers in Syria, and by those in Erack, who supply the Indian market with horses, but I never found satisfactory evidence that they were in the habit of visiting the great tribes of Anazah. It is obvious that the prices they would have to give would be far beyond what any dealer or ordinary speculator could possibly afford, and his selection would also be limited; for many animals, after two or three years of age, are so much blemished by firing that few would care to buy them. The Aghali may buy up horses in the districts while in the usual way of business, bringing, I think, at times horses from Erack into Syria, and taking those of Syria with them on their return to Erack; and, as I have said before, horses bought up in this manner—generally for exportation, I believe—belong principally to that class (when of Arab blood) which I have spoken of and

consider to be the remains of that portion of the Arabian breed outside of, and not incorporate in "Al-Khamseh," and which is often only partly of Arab blood. Many would, and do, admire, at first sight, the horses of townsmen of Syria and Erack more than the desert-bred Arabian. A judge, I think, would not be deceived or misled, but acquaintance would invariably show the superiority of the desert-born.

I know of a case of a traveller from Erack, who when he was shown a really very fine desert-bred horse, an Anazah colt, was not at all impressed, and said he was nothing in appearance in comparison with the horses of the Montifitsh which he had seen, and not to be compared with one he had bought for £40 or £50 from the Montifitsh; but after having ridden in company, on his *grand* horse, with the Anazah, he was completely crest-fallen, and said no more.

As an instance of horses having been supposed to be Anazah, and also of the correctness and integrity of Arabs on the subject of their horses, I mention the following case:—A very fine mare, which had belonged to Ahmed, the late Shaykh of the Mowali tribe, had become the property of an Englishman at Aleppo. She was an animal of much power, quality, high courage, and very considerable beauty. From him she passed into the hands of an Arab, *Aga*, a gentleman who was well known in the desert, and a personal friend of many Badaween Shaykhs. The Englishman had always believed this mare was from the Sabaah, and told her owner that he could get a certificate to that effect from the

Shaykh of her tribe. The Arab said at once that it was not so—that, in fact, she was not an Anazah mare, although upon this depended in a great measure whether he could sell her. The mare was a genuine Arab, however, and of "Al-Khamseh," but was not an Anazah mare, and, I concluded, had been bred in the Mowali tribe, that of her celebrated owner.

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