

daughter as well as four sons, three of whom are officers in the Army.

In addition to numerous books and papers already published, Sir Charles Wilson at the time of his last illness had in the press, almost ready for publication, a book on the Holy Sepulchre, bringing together all the evidence affecting the site; this will shortly be published by the Committee of the Fund.

It but remains to say that much as Sir Charles Wilson's loss will be regretted by everyone connected with the Palestine Exploration Fund, it will be felt most keenly by those who saw most of him, and who gained some insight into a character singularly unobtrusive and retiring, but which included not only clearness of mind and natural industry, but that exceptional tenacity of purpose which accomplishes so much; and behind all, a real kindness of heart, which made him thoughtful of the welfare of others.

J. D. C.

THE IMMOVABLE EAST.

By PHILIP G. BALDENSPERGER, Esq.

(Continued from Q.S., 1905, p. 205.)

THE young people show great respect to the elders, and listen rather than join in the conversation till they themselves are grown up. When anyone of the assembly appears in a new mantle or clothing, some one will remark upon the fine workmanship, and say, "Blessed be the mantle" (مبارك العبا, *imbarak il 'abah*), and the possessor will reply, "God bless you; be it at your choice" (الله يبارك فيك على حبل يدك, *Allah jebarek fêk 'alla habel idak*). Civility demands that the man should politely decline the offer by saying, "It is worthy of the liberal" (Alah kad il ajaméd (على قد الاجاويد); or, if he accepts, should say, "I am the accepter," (wa'ana kabálhá, وأنا قبالها). In this case he immediately has the clothing thrown at him, and throws back his old garment, but virtually he owes a greater present. This sort of thing gives rise to differences, which sometimes have far-reaching consequences if the recipient is not more liberal and gives back double the price.

Reciprocal liability extends not only to all members of the family, in the stricter sense (عائلة, *‘âyale*[t]), but also to the whole kindred (حامولة, *hamâle*[t]), when the case is of a serious nature, such as murder. Accidents also are borne by the kindred altogether, and when, moreover, a new house is to be built for a new-married couple, every member of the family is expected, either pecuniarily or by work, to help as much as lies in his power. The recognised chief of the family can distribute the work by ordering A to bring so much earth, B to bring so many stones, and C to furnish a number of loads of lime. The women carry water and help by carrying the smaller loads, &c. The Government, of course, knows of this solidarity, and when a crime is committed, and the author escapes, the next-of-kin, or even anyone that can be arrested, is imprisoned till the money is paid, which, of course, is done by every one in equal shares.

Relatives (قراية, *karâbe*[t]), are not considered as such on the mother's side, and relations by marriage (نسابة, *nasâbe*[t]), are not expected to bear the consequences of feuds, or even to aid. The woman is mostly a stranger in her husband's family, but if she be one of the man's relatives, she is more considered. Uncles from father's side and their children and descendants are *‘emûme*[t], which may be translated as "complete parentage." Maternal uncles and their descendants are *khawâle*[t], something like "protectors," and are not considered relatives beyond one generation, whilst the paternal relatives are always such.

The man, as husband, is the *zûj* or *jâz* (i.e., the pair), and the woman, as wife, remains woman, though among refined people the feminine *zûje*[t] is employed. The common and general expression is *marâ*[t] (امراة), woman.

The names of the nearest of kin are almost all monosyllabic words:—

The father	...	...	ab	...	...	أب
Mother	...	...	im	...	...	أم
Son	...	...	ibn	...	...	ابن
Daughter	...	...	bint	...	...	بنت
Grandfather	...	...	sîd	...	...	سيد

Grandmother	...	...	sit	...	...	ست
Brother	...	...	akh	...	...	اخ
Sister	...	...	ukht	...	...	اخت
Great-grandfather	...	...	jid	...	...	جد
Great-grandmother	...	...	jide[t]	...	...	جدة
Paternal uncle	...	...	'am	...	...	عم
Paternal aunt	...	...	'ame[t]	...	...	عمة
Maternal uncle	...	...	khâl	...	...	خال
Maternal aunt	...	...	khale[t]	...	...	خالة
Father-in-law	...	...	ham	...	...	حم
Mother-in-law	...	...	hamâ[t]	...	...	حماة
Paternal (m.) cousin	...	...	ibn 'am	...	...	ابن عم
Paternal (f.) cousin	...	...	bint 'am	...	...	بنت عم
Maternal (m.) cousin	...	...	ibn khâl	...	...	ابن خال
Maternal (f.) cousin	...	...	bint khâl	...	...	بنت خال
Son-in-law	...	...	sihrr	...	...	صهر
Daughter-in-law	...	...	kine[t]	...	...	كنة
Brother-in-law	...	...	silf	...	...	سلف
Sister-in-law	...	...	silfe[t]	...	...	سلفة

Other relatives, as uncle's wife, have no special name, and are designed by "wife of," or "husband of," &c.

There is also the *ṭanābe*[t] (طنابة), a kind of friendship, in some cases as close as relationship. This was often practised in time of war, when some one who had fallen into the enemy's hands could claim *ṭanāby*, and was thus saved. The Christian and Mohammedan villagers also had this *ṭanāby* between them, and the Mohammedans afforded their Christian *ṭanīb* protection.

The preliminary consultations are generally held in the assembly, but are conducted in an undertone, so that the others cannot hear it; this is a *mekhlâwiye*[ت] (مخلاوية), or secret consultation, which may be proclaimed aloud as soon as the parties agree.

As a rule, the Fellahîn have very loud voices, and, as the deep valleys which separate the mountains carry the sound very well, they call to each other across formidable distances, when European ears are unable to detect anything.

The distance separating the mountains north and south of Urâtâs (Batn el-Ekra' and Abū Zeid) is about a mile in a straight line. Now, a camelier passing up on the road singing could easily be heard in the village, but I could not detect conversations between passers and villagers, which the Fellahîn easily understood. To call attention they call out *Hay ya . . .* So-and-So, *Hay!* and when the person addressed has heard, he or she answers, *Hay!* This calling *nadâ* (نداء) is loud, but calm and distinct (to their ears), and they understand every word. The Hebrews also had very loud voices, as we know from several examples, where they called across mountains what they had to say, and were heard. Thus, the most remarkable and seemingly unnecessary case, when Joshua read the law to the people from Ebal to Gerizim. The case of Jotham, calling down to Shechem from the top of Gerizim, is excusable and easy, as he had to tell his parable, insulting Abimelech, and then flee southwards before the servants of Abimelech could climb the mountain (Judges ix, 7-21). David calling out to Saul across the steep valley of Khreitûn was the easiest task; the voice carries excellently there against the high rocks, and escape is easy (1 Sam. xxvi).

A call of alarm, *Dib eş-Sôte* (دب الصوت) for an attack is made by calling out "*Jey! ya Nâss Jey*" (جبي يا ناس جبي). "Here! O people, Here!" If two men meet by night they never pass very near each other, and do not salute, which they always do by day, even when they are strangers. Should one try to approach, the other will call out "Friend or Foe!" *kumc wulla Sâheb* (قوم ولي صاحب). Of course the other will answer, "Saheb" (Friend), and he will receive the answer, "Go your way; night knows no friends!"

Smokers are always ready to help each other, either with

matches, cigarette-papers, or tobacco; they acknowledge, in fact, that when a smoker is short of tobacco he suffers as much as thirsty or hungry persons. But should a person ask for fire by night, it is *manly* to say, "Fire in your belly," which is as much as "Mind your own business, and go your way."

The Turks are the masters of the land, but, like all other nations who have passed into Palestine, they speak a foreign language, and only since the last fifty years have they begun to recruit soldiers from the Fellahin. The soldiers were always from North Africa before this. Conscription was introduced first by the Egyptian, Ibrahim Pasha, when many cut off their thumbs of the right hand or blinded one eye to escape military service. When the Pasha found that there were too many such invalids, he incorporated them into "Thumbless and One-eyed Regiments," and found them to be excellent soldiers. After his retreat, conscription was abandoned for some time, but taken up again by the Sultan Abd-ul-Madjid. Lots were to be drawn—by white and black counters—*said* to be in the bag in equal numbers. The day of drawing the lots, *kur'a*[t], was always regarded as a day of universal sorrow—howling, screaming, weeping women always followed in the rear when the young men were led to the village for conscription, Beth 'Atab being generally chosen centre. The young men or boys of 21 years of age were to be present, and, as nobody could tell their real age, they were *said to be* of age, according to the bribes offered to the "Council of Lots." Those who could afford it had men of 25 who were 15 years old, and represented as being half a year older *every year*, and those who could not afford to pay anything had boys of 16 declared 21 years old. When the lot was cast—and *generally* the man was declared to be fit for service—the news was received by new explosions of howling, tearing the hair, and blackening the faces among the women. But the men may be considered stoics in many respects; they show very little of their emotions either for joy or for sorrow; but, although they bow to the *naşib* (نصيب) Fate, and believe that "a writing which was written" (کتیبه وانکتبت, *ktêbe*[t] *wa-inkatbat*) has been their lot from the beginning, they try to escape the service in some way or other. Presenting themselves to the inspectors, some feign deafness, and never answer questions, which is most difficult to keep up till the end; for if he is declared

to be free, and told so, and should show emotion, he is seized at once. The trick of dropping a coin behind is too well known, but perhaps the surest way to entrap them; for money and its sound is as mighty a factor in Fellah-dom as it is anywhere else. Another method, which is rarely employed, is to have a dozen or more bee-stings on the head when going to the drawing of lots, thus appearing before the tribunal with a mighty swollen face and neck. The only son is also free, as well as the eldest of widows' sons, but as there was no civil register for births and deaths till 1880, it was almost impossible for the Turkish-speaking officials to test the truth of statements.

The Fellaḥin among themselves rarely denounce each other, even in the case of enmity, for to be a soldier was considered almost as bad as death, and the traitor as bad as a murderer. But this state of affairs was soon changed. When they freed from military service every married man, hundreds of young men married all at once, and were accompanied by their wives to the place where lots were drawn. The lots were drawn five consecutive years, and the young man who may have been freed the first year and the three following by bribing the commissioner, might finally be taken the fifth. So, when no other way was left, men were enlisted *en bloc*, and deserted on the first favourable occasion. But desertion was not made easy. The young men were taken to Jaffa and sent to Arabia as prisoners; the five years' legal service were doubled, and often further increased, and I know a man who was in Arabia 12 years. Of course, letters were rare and very costly to send, and when they returned from the service they knew little or no Turkish beyond the necessary orders in drilling; so no sympathy between Arab and Turk could have come about.

The recruiting method has been wholly changed by the introduction of obligatory service to everybody, except the indigenous Christians (Bedu, or those living in tents, بيت شعر, *Bêt-Sha'ar*, excluded). By this system, introduced soon after the Franco-Germanic War, the army was organised into "standing troops" (*askar shihâny*) for three to five years, varying according to necessity and new laws; the reserve troops (*radîf*) for the next 10 or 12 years were called periodically to Jerusalem, or Nablûs, or Jaffa, &c., to be drilled for four weeks; and the territorial troops (*muhafet*), who are called for a service of 10 or 12 days, and finally, the territorial reserve (رديف المحافظ, *radîf el-Imhâfet*), who were

never called upon. The troops of the reserve armies have not been called out in past years, probably for economy. The standing troops, who in Russo-Turkish campaigns were in Turkey in Europe, have since this period been sent to Europe, and have learned Turkish, and by this means have become more sympathetic towards the Turks. If they can possibly manage to remain in Palestine, or at least in Syria, they pay whatever they can to bring it about, and deserters (*farrâr*) are reduced to almost none, whereas under the old system of sending them exclusively to Arabia they were very frequent. They have now learned to know that military service does not mean certain death, and that, having behaved well, they are sent home again after two and a half to three years. Since they have been called to Europe and Asia Minor—not only in war, but in peace—they have begun to appreciate countries, even more beautiful than Palestine, which they did not know of when they were taken only to the Yemen and the Haj. In spite of the luxury and wealth seen in some countries, they long for their own evil-smelling villages, and for the miserable bridle-paths leading to their homes. Home is home also for the Fellah. As they cannot write, except through the help of the Khatib, who is sometimes absent, I have occasionally been the scribe for women who wish to write to their husbands, for, since the new universal obligatory service law, married men must serve as well. These letters are mostly salutations from everyone—greeting or salaams from your brother A, and salaams from your cousin B, till all are included in the list of salaams; finally, salaams from the writers of these letters. No political news, or news about the animals, but mainly about marriages or deaths of people of the village.

When, after having served two or three years, the man comes home in old military clothes, a supper is made in his honour; the women go out, like Jephthah's daughter and suite, and sing and dance, singing praises of the returned hero. The soldier, squatting in the middle of the assembly, tells of what he has seen and heard, and mixes in Turkish words or sentences to show his wisdom; then a near relative in the assembly takes away his own turban, or a new one in store ready for the purpose, and puts it on the man's head; next a *thôbe* is thrown at him, a girdle, and a mantle, till he is transformed again into a real Fellah.

This mode of giving new clothes and adapting the man to the new centre he is going to live in was also a Hebrew custom. When

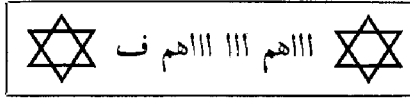
David killed the Philistine Goliath he was brought before Saul, "And when he had made an end of speaking Saul would let him no more go home. . . . And Jonathan stripped himself of the robe or mantle that was upon him and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle" (1 Sam. xviii, 1-4).

If the soldier has been to Mecca during his service, he is not entitled to the name of *haj*, which is only acquired by the person who goes there on purpose to visit the Kaaba. If, therefore, some near relatives call them *haj*, it is not universally admitted. It has often been stated by eminent writers that the *haj* wear the green turban as a sign of their accomplished pilgrimage, but this rests on a misunderstanding—the *haj* does not have a visible sign of his pilgrimage. The green turban is allowed only to those of prophetic descent. The village of *Shárakh* (شديوح), near Hebron, is of such descent; so are some *Shárakh* in Dâr-el-Sheikh (دير الشيخ), and others. The *haj* ought never to be called by his name only, Eḥmad or Hassan become Ḥaj Eḥmad and Ḥaj Hassan for ever afterwards, irrespective of their social position, whether prince or porter.

They vie with danger, illness, or death with a certain calm unknown to the general European. The belief in their reception by Mohammed after death in Glory is so strong that the short anguish of passing from life to death is almost nothing. A man dangerously wounded in the quarries near Yazûr, seeing there was no hope to be saved, coolly said, "Turn me to the *kible*[t] (قبلة); this is my belief, I lived thus and die with joy to enter into Glory (*majid*) with my Lord Mohammed, and I hereby witness that there is but one God, and Mohammed his Prophet"—and thus expired. The poor and miserable in days of health will joke and say, "If fasting is a way to Paradise, Paradise must be full of dogs—as they mostly fast"; or the dreary camel-driver will repeat, "Poor in this world, poor in the next"; on the death-bed they are all philosophers, or perhaps, rather, true believers.

When a person is ill, the Khatib is asked to write a remedy against the disease, and medical men are only called for when there seems to be no hope at all to call them to life again. A fellow sick-room looks more like a public-house than anything else. Nervousness on account of the patient is not in question, and

probably strained nerves are unknown. In the firm belief that events must happen according to their everlasting destination, contagious diseases are no more feared than a simple broken arm. Charms (*see figure*) are generally employed against the fever, epilepsy, and insanity. Solomon's seal is a charm against every evil, but various other charms are used for diseases.



A charm against fever runs :—

د د ط ح واح بسم الله الشافي بسم الله الكافي بسم الله المعافي
بسم الله الذي لا يضر مع اسمه شي في الأرض ولا في السماء وهو
السميع العليم ص (14 times) ط (14 times) ك (8 times) ؛ (42 times)
الله بحق الانبيا والمرسلين ان تشفي حامل كتابي هذا من
السنجونة ومن كل شي يضره - بالقل حول ولا قوة الا بالله العالى العظيم

“In the name of God the restorer of health, in the name of God the recompenser, in the name of God the absolver, in the name of God in whose name nothing harms neither on earth nor in heaven ; He is the Hearer, the Omniscient, God, (42 times) ؛ (8 times) ك (14 times) ط (14 times) ص by the truth of the prophets and messengers, heal the bearer of this writing from the fever and from everything harming him. With the pan (?) or (alkali ?) change, but the strength is only by God the High, the Mighty.”

In another fever case the patient had to stand above a small wood fire, open his girdle, and look in his *thôbe* by the collar. An old woman, who was a good hand at curing diseases, burned a paper, so that he could inhale the smoke below his *thôbe*. The inscription was thus :—

There is no God but God, it turned
and returned.

لا الله الا الله دارة فاستدارة

There is no God but God, it fired
and refired.

لا الله الا الله نارة فاستنارة

There is no God but God, around the Throne it turned. لا الله الا الله حول عرش دارة
 There is no God but God, with God's knowledge it disappeared لا الله الا الله في علم الله غابة

Fever is called *s'khâne[t]* or *hamâme[t]*, in general. Intermittent fever is *dôr[e]* (دور); yellow fever, *hammy safrâ*; and the malarial-typhoid fever, *tarh* (lit. to be thrown down); the last word is more properly employed of miscarriage. All these fevers are treated either with verses from the *Korân* when they are persistent, or with fire, generally with the ramrod put into the fire and burned where the pain seems to abide. In spleen the belly below the ribs is stamped with the red-hot iron. In benign and not very persistent cases, a decoction of *kemaindra[t]* (a labiate) is given, having the bitter principles of quinine.

The most dangerous disease, which carries away hundreds of fellahin after the harvest, is the malarial-typhoid fever contracted in the plains of Jordan or Philistia, probably by the use of bad water. More than fifty per cent. of all those who go from the mountains to the plains for harvest are carried away in the fortnight following their return home, and those who escape remain feverish for a very long period. Having had it myself, in company with many others, I speak from experience, as I never lost the fever till about eighteen months afterwards in a journey to Europe. I am inclined to think that the *shir'ah* (translated hornets in Ex. xxiii, 28; Deut. vii, 20; and Joshua xxiv, 12) is none other than this fatal epidemic. Hornets are never so bad as to drive away nations, as they only attack the person disturbing their nests, and never to a considerable distance, certainly not more than a hundred yards away; therefore *hornets* cannot be intended to have helped the Israelites against the Amorites in their invasion of the land, but a disease, as the malarial-typhoid fever, sweeping away hundreds or thousands of those who, from the healthy mountains of Judah and Ephraim, came down to the plain of Jordan and found the warm waters of all the small rivers flowing into the Jordan, whose waters were heated by the distance, and exposed to the unhealthy emanations of the neighbouring Dead Sea. These Amorite armies, who had come down to the plains to oppose the Israelites who were camped in the plains of Shittim, were weakened by the malarial fever; many were dying, "and they had no more spirit in

them" (Josh. v, 1) to resist the Israelites. The Israelites, who were accustomed to the low-lands, could resist the fever, as the modern Bedouin do, by putting a small rag soaked in tar (*katrâne*) into one nostril and fixed by a thread to the head-dress. When, therefore, the Israelites passed Jordan, the weakened Amorites could not stand the attack, and fled before the siege of Jericho, leaving that city to its own resources.

(*To be continued.*)

THE BEDOUIN OF THE SINAITIC PENINSULA.

(*Continued from Q.S., 1905, p. 219.*)

By W. E. JENNINGS-BRAMLEY, ESQ.

VI.—*Religion.*

ALL the tribes in Sinai profess Mohammedanism. They call themselves Maleki, that is, of the broadest sect of Mohammedans, but in reality they are so ignorant of the doctrines and dogmas of their religion that they cannot be said to belong to any particular sect. This is not from indifference, certainly not from scepticism, but simply because they have never had a chance of learning anything of that which other good Mohammedans consider essential to their spiritual well-being. The Bedouin never learns his Koran, for instance; indeed, very few know any of the obligatory prayers. The one or two with whom I have travelled, and who prayed at all, contented themselves with a prayer at sunrise and sunset, and I can only remember having met one man who knew the proper form. Some satisfied their consciences by reciting short sentences, such as *Astaffer Allah*, when the sun went down. I have never once heard the prayer of ablution, the *Waddû*, recited. They do not use sand to replace water as the Koran enjoins, and as the Magraby always do. Whether some, when they approach the cultivated spots where water is plentiful, go through the necessary ablution, I am not able to say. I certainly have never seen any do so. Travellers are exempted from these forms, and a Bedouin may, without much straining of the point, call himself a traveller by profession.