

ESSAYS ON THE SECTS AND NATIONALITIES OF
SYRIA AND PALESTINE.

ESSAY 2, INTRODUCTION.

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Land Tenure, Agriculture, Physical, Mental, and Moral Characteristics.

I.—LAND TENURE.

THERE exist in Syria and Palestine nearly all the forms of land tenure which prevail now, or have prevailed, in the world.

1. *Mulk.*

This corresponds accurately to *freehold property*. Perhaps the best illustration of this kind of property is to be obtained from the translation of the deed of the writer's own premises at Ras Beirut, next to the Syrian Protestant College.

It must be premised that, at the time the purchase was made, foreigners were not entitled by Turkish law to acquire or hold real property within the limits of the Empire. But long usage had established a mode of obtaining such property, which was respected by the Government, and quite safe before the Protocol by which foreigners were allowed to become proprietors of real estate. A native of the country appeared in court, and bought the property, as if for himself, and with his own money. He then went to the Consulate of the real purchaser, and executed a deed in which he declared that he had bought the property with the money, and for the behoof of the real purchaser, and that he, the ostensible buyer, had no right or claim whatever in the aforesaid transaction. The following is a translation of the original deed :—

[Name and seal of the Administrators.]

“Praise be to God Almighty.

“In the Court of the Honourable Law, and the Assembly of the noble Government, in the city of Beirut, in the presence of its ruler, our master, the Legal, *Hanafite*¹ Administrator, who has placed his able

¹ *Hanafite* refers to Abu-Hanifah, whose name was en-Nu'mân, Ibn Thâbit, Ibn-en-Nu'mân, Ibn-Marzabân, the Persian, leader of the Hanafite sect, which is that of the Ottoman Sultans.

name and seal above, may his advantage last, and his exaltation increase, there presented himself *Nâsir-ed-dîn*, the son of Hassan, the son of Muḥammed of Shuweifât, and sold what he possessed, and was his by freehold right and usufruct, and what had become his by legal purchase and improvement, and was confirmed to him by a legal deed in his possession, to the one who has now drawn up this legal agreement, *Khawajah Michail, Ibn-Yunus-el-Gharzîze*, who has bought *with his own money, for himself*, the property [here follows the minute description of the boundaries of the property], with all the rights appertaining thereto, and its roads and belongings, and that by which it is known and¹ legally specialized, from all sides and directions, *a true and legal, confirmed and permanent sale and purchase*, by the consent and acceptance and mutual agreement of both parties, free from all conditions of deceit, and from all reconsideration and reservation, and with a complete legal surrender. The foregoing sale was made in two parts, each as an independent act by itself, the first being three out of twenty-four qirâts,¹ for two hundred

¹ It is the custom of all Oriental lands to measure everything by a standard of twenty-four carats (Arabic *Qîrat*). The qirât literally means an inch, or the twenty-fourth part of the dra', or Arabic Ell. Our English expression, eighteen-carats fine, for gold, is a survival of this usage. It signifies that the metal contains eighteen parts of gold in twenty-four of the alloy. Everything here is supposed to be made up of twenty-four carats, and its half of twelve carats, and the fourth of six carats, and so on. Thus a patient or his friends will ask a physician how many qirâts of hope there are in his case. A man will say that there are twenty-three carats of probability that such an occurrence will take place. A company divides its shares by carats. In this case the property was divided into twenty-four carats not in the sense that certain parts of it were set off from the other parts, but that a twenty-fourth part of the whole property was contained in each carat. Three carats were then sold for two hundred Turkish pounds. That is, one-eighth of the whole property, distributed through the whole, is sold for nearly half the total price, and this sale was completed before the other twenty-one carats were sold for a little more than the half of the total price. The object of this form of sale is to evade the prior rights of a neighbour or a partner to purchase the property over the head of an outside bidder at the price named. The law of *Shuf'ah*, which confers the above-mentioned right, is as follows:—

Shuf'ah consists of three kinds—(1) When the claimant is a partner in the ownership of the property to be sold. In that case his claim is per caput, not according to the value of his share. (2) When the claimant is a partner in certain rights in the property to be sold, such as the use of water privileges or right of way. (3) When the claimant is a neighbour, whose property is in immediate contact with that to be sold. If a sale is affected to a person not entitled to the claim of *Shuf'ah*, and any of those in either of the above three categories asserts his claim, he may compel the buyer to surrender the property at the price at which he bought it. If the claimant does not assert his claim until the transaction is completed he forfeits his rights, and the sale is valid and inalienable by *Shuf'ah*. If, however, the claimant, or any one of the claimants (for they may be numerous), be absent at the time of the sale, he may at any

Turkish pounds, and the second part of twenty-one qirâts of the whole for two hundred and thirty-five Turkish pounds, and both of the aforesaid sums from the money of the above-mentioned buyer were paid into the hand of the aforesaid seller exactly as confessed by the latter in the court, and all this after previous information and consideration, and legal agreement between the two contracting parties, according to the recognised method, by mutual consent and choice, without force or compulsion on either, each having put aside corrupt deceit and double-dealing toward the other, could such a thing be supposed of him.¹ Also the obligation of restitution belongs legally to the before-mentioned seller.² Then there appeared Haj Muhamonad,³ Ibn-Haj-Muhammad-el-'Alâili,

time on his return, assert and obtain his claim, provided he do so immediately on his arrival. So important is it deemed in law that this claim should be pressed at once or not at all, that it is expressly provided that if, on arriving, the claimant goes first to a mosque or church to offer prayer before he has asserted his claim of Shuf'ah, he has forfeited his right. He may not even go to the bath, nor change his raiment, however travel-stained it may be, but must proceed at once to the government offices and lodge his claim without delay.

The danger of an unexpected claimant appearing and snatching away a property when it has been in the possession of a purchaser for years has led to the custom of selling in two parts, the first a small fraction of the property, distributed through the whole, for a proportion of the total sales price so large that a claimant would be unwilling to assert his claim. By the purchase of the second part after the first the purchaser is sure of that portion, as the neighbour or partner is only entitled to claim that which is, so to speak, contiguous to his pre-existing rights. Should he assert his claim to the first part, and take it away from the purchaser, his act, being subsequent to both sales, does not vitiate the right of Shuf'ah which the purchaser acquired over the second part by his temporary possession of the first. Furthermore, as his right to the second part is now confirmed, he thereby acquires a Shuf'ah of partnership with the owner of the first part, which will prevent him from selling to anyone but himself. So effectual is this subterfuge of the law that it has been adopted into all deeds.

¹ It is repugnant to Oriental ideas of courtesy and refinement to attribute to anyone ill conduct or unworthy motives, consequently the legal terms in which the possibility of deception and fraud are admitted, also provide for the exoneration of both parties from such an injurious suspicion.

² This clause refers to a custom, once in force, of exacting from the seller of a bond, that, in case there should be any flaw in the title, or for any cause the buyer should not get possession of his property, the seller should be obliged to repay the price of the purchase. This bond being no longer exacted, the clause here inserted is supposed to secure to the buyer the safety of his payment.

³ The person who appeared here was a mortgagee of the property. He appears in Court and declares that his mortgage is satisfied, and that he has no further claim on the property. This is also a fiction of the law, as the seller usually has no money to pay until the sale is concluded, and the buyer will not pay the money until he has his deed. But the Court will not grant the deed

and witnessed the sale of the property, with its belongings, legal witness, by means of his plain utterance that the sale was genuine and legal, and that he had no property, or right, or case of any kind, and that although the property had been mortgaged to him for a certain sum, he had received the said sum entire from the seller, and that he had no right over him at all, and granted his permission to have his testimony to the above given freely and willingly.

“Written on the nine and twentieth of Jamáda the Second, in the year one and ninety and two hundred and a thousand.¹

“[Witnesses names.]”

Such a deed as the above is a sample of the more elaborate of the deeds of city property. It would seem, on the face of it, to give over for ever the rights of the real purchaser to the supposititious one. To correct this the ostensible purchaser gave the following declaration in the Consulate of the real owner.

“The reason for this declaration.

“On the date mentioned at the foot, there personally appeared in this Consulate, Michail-Ibn-Yunus-el-Ghurzúzi, a resident of Beirút, and declared in the presence of the witnesses mentioned below, that the piece of ground and buildings which he had purchased of Nâsir-ed-dîn Ibn-Hassan, Ibn-Muhammed-esh Shuweifâti [here follows the description of the property as in the original deed] was not his property, and that he had no right of property in it, but that it was the property of Dr. George Post, the American, and his own possession, and that the price had been paid out of the money of the latter, and Mr. Michail Ghurzúzi further declared that his name in the before-mentioned deed was introduced only as a borrowed name, and a legal fiction, and to make the same clear, he wrote this deed, signed at the foot by the aforesaid witnesses, and caused it to be registered in the Consulate of the United States of North America in Beirut, on the twenty-first of August, 1874.

“[Witnesses.]”

Soon after the above property was acquired and transferred as above, the Protocol, which granted to foreigners the right to hold property, was signed, and a new deed of sale was made out in conformity with this Protocol, in which Mr. Ghurzúzi figured as the seller, and Dr. Post was the purchaser. The latter remains the permanent deed of the property.

In interior towns and country districts, deeds are somewhat simpler in their wording, but of similar import. The Government claimed, and perhaps with justice, that corrupt practices had crept in. In some cases persons had introduced a stranger, and two witnesses had sworn to his identity with the owner of the property, and then the court proceeded to give a deed in the name of the bogus owner, and this deed was afterwards recognised as genuine in the court, and so the owner was defrauded of his rights. To correct this abuse the Government devised the Tâbu until all the parties concerned admit the payment and receipt of the several sums due from them or to them.

¹ The order of the numerals is the usual one in all Mohammedan writings.

system, in which all old deeds are required to be replaced by new papers, called *Aurâq-et-Taṭwīb* (i.e., papers of the Ṭābu). Such papers can only

obtained on application to the Governor-General of the province, who refers them to the several departments in which the registers of property are kept, and only after a thorough search into the particulars detailed are the papers issued. The advantage of this system is claimed by the Government to be on the side of the property holders, though it is generally believed by the latter to be in the interest of the Exchequer, which thus realises a heavy tax from all holders of real estate for another deed, which seems to them no better than the old. The following are the details of a Ṭābu paper :—

<i>Turkish Original.</i>	<i>Translation.</i>
Liva	Province (the Governor, a Mutasarrif).
Quda	County (the Governor, a Qaimaqâm).
Qaşabah or Qura	City or village.
Maḥallah wa Mauq'a	The quarter of the town or county in which the property lies.
Roqm-abwâb wa Yakhûd-tahrîr	The number on the door of the house.
Amlâk-numerosi	The number in the Domesday Book.
Nau 'Musqafât wa maghrûsât	The kind of property, whether houses or land.
Nau' Arḍ	Whether improved or unimproved.
Ḥudûd-arba'ah	Boundaries of property.
Muqdar dhirâ'	Number of ells.
Dunem	Number of Dunems. The Dunem is 1,600 dhirâ's.
Muqâta'ah-sanawiyah	Yearly income.
Jehât-i'ṭâ sanad	The place where the Ṭābu paper was issued.
Malik wa Malikah	Names of male and female owners.
Tamallak Abdan	Names of buyers.
Bai'	Names of sellers.
Intiqâl	Whether the property is from inheritance.
Maḥlûl Şarf	If the property be Crown land, by what authority was it sold.
Thaman	Price of sale.
Qîmat mukhammanât	Appraised value.
Kharj	Tax.
Kaghid biha....	Price of paper.
Badal muzâyadah	Auction price.

There follows a sentence of which the ensuing is a free translation :—

The Imperial Bureau of Real Estate gives for the aforesaid property

this certificate of possession, in order that the aforesaid person may have a certificate of possession recognised by the Imperial Government. This provisional paper has been given on the _____ day of _____ year

Hakim (Ruler). Muḥasibji (Accountant). Defdar

Khaqâni (Imperial Register). şandaq Amîni (Treasurer.)

The two classes of deeds above illustrated exhibit the present state of Turkish law, and the tendency of the Turkish mind in the direction of making real estate a freehold property, with exact legal definitions. Still further to strengthen the rights of freeholders, a provision of the *Ṭabu* law allows a proprietor to send his *Ṭabu* deed to Constantinople to be registered, and returned to him with the seals of the Imperial bureaux attached.

On properties of this class a tax called *Wirku* is collected annually. If the property is of the dwelling-house kind $\frac{8}{1000}$ of its appraised value are taken. If a house for rental, or a garden producing fruit, or a shop, or other property yielding income, 1 per cent. is taken. Beside this tax on garden or orchard property for the benefit of the Imperial revenue a heavy octroi tax is collected for municipal purposes.

2. *Farming Property, or Broad Acres.*

The gardens and orchards in the neighbourhood of the cities are held on the freehold principle, but often let to peasant tenants, on condition of a share in the produce. The lands of Lebanon are also to a large extent possessed, in small holdings, by the resident peasant population. The convents own large tracts of real estate, and work them on the partnership plan. A village or villages in the district plough, sow seed furnished by the convent, reap, thresh, and winnow, on condition of a share of the produce, which varies from a fourth to a half. These metayers, although they have no legal claim to the ground so cultivated, continue to cultivate it as a modified kind of serfs, and transmit the inheritance of the privilege to their descendants. Great secular landlords usually cultivate their lands on the same principle. The legal titles to all these lands are by deeds of *Mulk*, or by *Ṭabu* papers, or both. The latter supersede the former.

In the *Buqa'*, and about *Hems*, *Hama*, *Damascus*, *Ḥaurân*, and the other great plains, the property is partly owned by the freeholders of the villages, but more usually by large capitalists, who let the land to the cultivators of the villages on the metairial principle. Although the metayers are nominally engaged only by the season, and might be legally ejected at its end, in point of fact this is hardly ever done, and the villagers look

upon the lands they thus occupy as a permanent resource for themselves and their descendants. Of course they cannot give any legal transfer of their immunities, but they can share them with their children and relatives.

The peasant cultivators are a shiftless class, and seldom lay by anything in good seasons, and so are almost to a man in debt. Capitalists in the cities are always ready to lend their money at extravagant rates of interest, such as 2 to 3 per cent. a month. Such loans encumber the patrimony of the farmer with hopeless mortgages, and in the end the owner is forced to yield up his title, and become a *Sherik-el-Hawa*¹ (Partner of the Wind), where he and his ancestors were once proprietors. In this way, as individual capitalists favour certain villages, they gradually absorb all the property of the peasants, and the villagers become their metayers (in Arabic, *muzâri 'an*), and enjoy for their work a variable proportion of the produce. If the seed is furnished by the proprietor, the peasant usually gets but a fourth of the net yield.

In some parts of the country, as, for example, in Southern Palestine, and in a few other districts, the land is held in common by all the inhabitants of a village, and apportioned at stated times to the individual cultivators according to their ability to cultivate, their standard being the number and power of the cattle used for ploughing. Such lands are known as, *mushâ 'ah*. The principles on which the arable soil is apportioned by lot are minutely set forth by James Neil, M.A., in a paper read January 20, 1890, before the Victoria Institute in London. They are in substance as follows:—the persons proposing to work the ground divide into groups, and the chief of each group draws a section of the land proportioned to the number of persons in his group. Each section is composed of lands of various fertility and qualities. These sections are again subdivided by measurement with an ox-goad, or a line called *habaleh*, the counterpart of the measuring line of Scripture. The farmers, in such regions as possess this custom, prefer this method of communistic division to holding in fee simple.

Until 1277 of the Mohammedan era, 28 years ago, all the lands outside cities and their environs, and Mount Lebanon, were held on the communal principle, and apportioned to the cultivators as above. At that date the Government introduced the *tafwîb*, and has steadily pressed upon the peasants the necessity of dividing the lands, and taking out *ḡabu* deeds for them in severalty. In the Buqa', and around Damascus, and in many other parts of the country, there are no more lands held in common, and each proprietor holds his own real estate. But in Haurân, and in many of the outlying, and only partially organised districts, the land is still held in the old way by the communes. The Government, however, has recently laid its hand on the forest lands, and takes a tax of twenty paras the load on all wood cut for sale, but allows the peasants

¹ The *Sherik-el-Hawa* is a *tenant at will*. Yet such is the tendency of things to go on as they have begun, that such tenants usually remain in the ancestral house, and work the ancestral acres as if they were their own.

and proprietors to cut wood free for their own use. In the Buqa' this high-handed measure was adopted only three years since. In many of these districts the pasture lands are still held in common by the villagers.

The *Shekârah* is either a small portion of land in a garden or orchard, which the gardener cultivates for his own benefit, or the silkworms which a baker or other public servant rears from the mulberry trees of those who avail themselves of their services, or the portion of land set apart for the religious teacher, the carpenter, or the blacksmith and farrier.

Forest lands are often held in common, as also the bare goat pastures at the summits of the mountains, and in the neighbourhood of the villages. The fact that the higher mountains are pastures for goats, and that even the Government has not the right to replant them with forests, is a very serious one in its bearing on the rainfall and fertility of the country. The enlightened late Governor-General of Lebanon, Rustem Pacha, told the writer that, in the existing state of the Turkish law, it is quite impossible to prevent the herdsmen from pasturing their flocks on the higher mountains above the altitude of cultivation, and as the goats destroy all seedlings it is impossible to attempt to replant these districts with trees.

3.—*Crown Lands.*

There are large tracts of excellent arable soil, especially in the interior, which belong to the Government. Parts of these lands are settled, and in some cases the farmers are muzârî'n, or tenants of the Government, not liable to eviction, and competent to sell their tenant privileges, yet not owners in fee-simple of the land. Other tracts are not settled, but may be hired of the Government for farming purposes for a limited time, at a rental agreed upon by the authorities and the lessee. The general policy of the Government, however, is to sell these unoccupied lands as freeholds, or, in certain cases, like those of the Circassian immigrants, to give them as homesteads to such persons as the authorities may wish to provide for.

From all the produce of the farming lands of the empire a tithe is taken in kind. As, however, it would be a complicated and difficult process for the Government to collect these taxes directly, they are accustomed to let them out to tax-farmers (*multazamîn*), for a sum agreed upon by both parties. These *multazamîn* (who correspond to the *publicans* of the New Testament) having to indemnify themselves for their risk, resort to every form of intimidation and oppression to wrest from the poor producer much more than the tithe. As the Government supplies them with soldiers to assist them in the collection of the taxes, they are able to exercise a most effective and odious form of tyranny. As the crops cannot be measured until threshed out and winnowed in heaps on the threshing floors, the farmers are forced to leave their harvests exposed to the attacks of birds and insects, of rats and other vermin, and the depredation of thieves, and the damage of occasional showers, until the

multazim chooses to come and measure out the grain. Then he has the power (not *legal*, but none the less *real*) to quarter his horsemen and other animals without compensation on the poor villagers, who are glad to buy him off and get rid of him by paying two tenths or more.

In addition to the tithe there is a land-tax of from 20 to 60 paras the dunem (Turkish acre), according to the fertility of the soil.

4.—*Awqáf, or Endowment Property.*

Land given to endow benevolent and educational institutions is free of Government tax. But buildings, on which rental is collected, even if on ground that is free from taxation, pay the usual *wirku*, as in the cases of non-waqf property. Buildings used for convents, schools, and churches or mosques, may be exempted from the *wirku*. The produce of endowment lands, however, is tithed as that of other lands.

Waqf-land is inalienable by sale. But it may be exchanged for other real property which is considered by the Court to be more advantageous to the institution. In this way the borders of a plot of waqf-ground may be rectified. Under certain circumstances portions of the public roads may be exchanged for private property. Here again the method of procedure may be illustrated by a deed of property belonging to the writer. This property is at the junction of the villages of 'Aleih and 'Ain-er-Rummâni in Lebanon. Adjoining it is a small plot of ground, in which grows an oak tree, held in great reverence by the Druzes. It is waqf-property belonging to the 'Aleih commune. The tree is called *Umm-esh-Sheraṭṭ* (the mother of rags), because the people are in the habit of tying bits of rags to its lower branches on the occasion of the recovery of the sick, or the attainment of any special object. At the time of the acquisition of the property by the side of this tree, which may be two hundred years old, and is a fine feature of the landscape, there was an old road, a mere rocky bridle-path, which led up from the village of 'Ain-er-Rummâni to the tree, and past it to 'Aleih. This bridle-path cut off a corner of the property of the writer. As this path had ceased to be used as a road, owing to the making of a good carriage road a few feet away, and as it cut the property of the writer in two, he offered to the Government to make a good, well-graded path to the tree, in place of the portion of the old road which passed through his ground. The offer was accepted, and the exchange ratified in the following paragraphs endorsed on the deed. The first is a communication from the then Governor-General, Rustem Pacha, now Ottoman Ambassador to the Court of St. James :—

“To the Qaimaqâm of the district of Esh-Shûf.

“Honourable Governor,—Within is a petition from Dr. Post, in which he states that he has bought a plot of uncultivated ground from Ibrahim Ḥaddâd and Ibrahim-el-Barûdi, for which he has a deed registered in the court of the district of esh-Shûf, and that there passes through it a portion of the old road, now impassable, owing to the construction of the new

carriage-road, which has destroyed the terminus of the old road. By our authority he has included this section of the old road within his wall, and has made at his own expense, from his own property, a road leading to the oak tree which belongs to the community, and he now asks that his exchange be endorsed on the deed of purchase, and inasmuch as it seemed proper that this should be done, and inasmuch as the transaction is a public benefit, owing to the useless state of the old road, and the usefulness of the new road which he has made at his own expense and in his own property, it was necessary to inform you, and to send the deed, in order that you might instruct the court to declare this exchange, and to legalise it in a proper way, that will prevent all complaint or lawsuit hereafter, and to return it to us. This was written on 17 Ramadân, 1293 (23 Ailûl, 1292)."

The note appended by the court is as follows :—

“ Praise be to God Almighty !

“ We have been honoured by reading your noble vizierial order, the copy of which is written above, and the purport of its contents has been duly attended to, and inasmuch as the right of dealing with the public highway is an appanage of the Imâm, who is our August and Mighty Master, the Sultan-Ibn-es-Sultân, the Puissant and Potent Sultan 'Abd-el-Hamid-Khân, the throne of whose lofty power may God Almighty preserve for ever, and of his honoured wakils, such as our Governor Rustem Pacha, the noble Mutasarrif of Mt. Lebanon, and inasmuch as the order of the above-mentioned has been given that the public road which is included in the property of Dr. George Post, the American, as defined and registered within, a road leading to the oak tree, popularly known as Umm-esh-Sherâfî, a tree belonging to the waqf-property of the village of 'Aleih, be transferred to Dr. Post, and inasmuch as the aforesaid doctor has made a good road to the oak tree at his own expense, between the carriage-road and the circle around the afore-mentioned oak tree, as a compensation for the other road, and all is actually accomplished, and it has been found that the new road made at the expense and cost of the aforesaid doctor is better than the other, and easier for those passing over it, and that thus a public benefit has been conferred, therefore the transfer of the above-mentioned road is right in law, and regular, and no one has a right of way in the ground of the afore-mentioned doctor, which is described within, on account of this exchange of a road to lead to the oak tree belonging to the commune. For the above reason this document was issued by the Court of the district of esh-Shûf, and registered in accordance with the most honourable order above referred to, and with approved principles. Given on the 21 Ramadan, 1293 (27 Ailûl, 1292).

“ Judge of the
District of esh-Shûf.

President of the
District of esh-Shûf.”

5. *Forms of Rental of Land.*

Allusion has already been made to some of these, but it is convenient to group them all for the sake of comparison.

(1) *A rental for a fixed sum, irrespective of the yield.*—This never takes place in the case of farm lands, and seldom in that of orchards or gardens. It is almost wholly confined to house and shop property.

(2) *Partnerships in farm lands.*—The owner in some cases furnishes the seed, but if so he debits it in some form against the cultivator. The peasant ploughs, sows, reaps, threshes, winnows, and after the payment of the tithe takes from half to two-thirds or three-fourths of the net produce, according to the terms of the agreement, which again are conditional on the richness of the soil and the ease of cultivation.

In all cases the *mîreh* or ground-tax is paid by the proprietor. The houses of the peasants are owned by the proprietor, but occupied by the cultivator rent free.

(3) *Partnership in vineyards, olive, fig, or mulberry orchards.*—This is of two kinds.

(a) *Partnership by work.*—This is where the peasant undertakes to do all the work necessary in an established and producing orchard or fruit farm, for the fourth part of the net produce, the manure being furnished by the owner or hirer as agreed. In the case of mulberry orchards the peasant often undertakes to raise the silk-worms, cutting the leaves from the trees to feed them, and gathering the cocoons when they are finished, but not attending to the mulberry orchard. For this service he receives a fourth of the price of the cocoons. He is called *Sherik-el-Hawâ*.

(b) *Partnership by paying the estimated price of the produce (Sharakat-el-Musâqâh).*—In this form of partnership a mulberry or olive orchard is appraised as to the probable yield of leaves or olives, and the cultivator pays the owner in advance a certain agreed sum on each load of leaves or measure of olives. When the crop is realised, there is a second appraisal of the actual yield, and if it prove greater than was expected, the tenant pays in proportion to the increase. If, on the other hand, the yield is less than was paid for the proprietor refunds the difference. In this form of partnership the cultivator is obliged to do the work, and to pay half the price of the manure used.

II.—AGRICULTURE.

1. *Measures of Land.*

There are few more perplexing topics of conversation with Arabs than those which relate to weights and measures. This arises from the diversity of standards in different places. The unit of measures of length, the *Dhira'*, the analogue of our *ell*, differs from two feet three inches to two

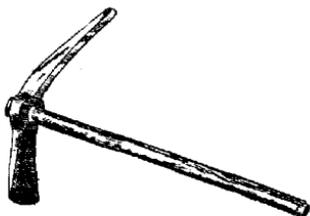
feet five and a half. The *Qasabah*, the analogue of our *rod*, *perch*, or *pole* is reckoned in Damascus, and those places which derive their usages from that capital, at seven and a half dhiras. In Egypt it was until recently twenty-four *qabdahs*, the *qabdah* being the measure of a man's fist with the thumb erect, making about six and a quarter inches. According to this standard the *qasabah* was about twelve and a half feet. According to some it was ten cubits, the cubit itself differing in length. The *qasabah* is said by some to be forty dhiras.

The *Feddân* is, roughly speaking, the amount of land which a yoke of oxen will plough in a day. The term *feddân* originally signified the bull, or the yoke of cattle, with which one ploughs, and corresponds to the *jugerum* and acre. But there is a great diversity of statement in regard to the extent of this measure. A Damascene informed the writer that it was 260 square *qasabehs*. Some even say 260 *qasabehs* square, which would amount to from five to six square miles, a statement palpably preposterous. Others say $333\frac{1}{3}$ square *qasabahs*; others still 400 square *qasabahs*.

2. Agricultural Implements.

These are the *pick* (*ma'wal*), the *hoe* (*majrafah*), the *spade* (*refsh*), the *rake* (*shaukah*), an implement seldom used by the Arabs, the *hatchet* (*fâs*), the *axe* (*farrâ'ah*), the *pruning hook*, (*manjal*), the *knife* (*sikkîn*), the *plough* (*mihrath*), the *threshing-drag* (*nauraj*, in popular use *mauraj*), the *winnowing-fork* (*mihràyah*), the *basket* (*sabûrtyeh*), the *large basket* (*zen-bîleh*), the *sledge* (*mihaddah*), the *crowbar* (*mukhl*), the *wedge* (*isfîn*).

The *pick* is a mattock with one short blade, six to eight inches long, and about two inches broad at the tip, which is somewhat sharp, so that the farmer can cut up roots and small shrubs with it. The other blade is longer and stouter, and about three quarters of an inch broad at tip, and usually furnished with two slightly prominent teeth. This blade is used to pick the soil, pry out stones, and even to break friable stones and rocks. The handle of the pick is usually about two feet six inches long.



SIDE VIEW OF THE PICK. (المغوال)

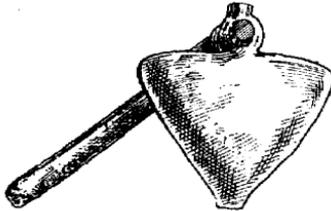


END VIEW.

Both blades are bent at an angle to the handle, suited to the habits of the Orientals, but seeming inconvenient to the Occidental.

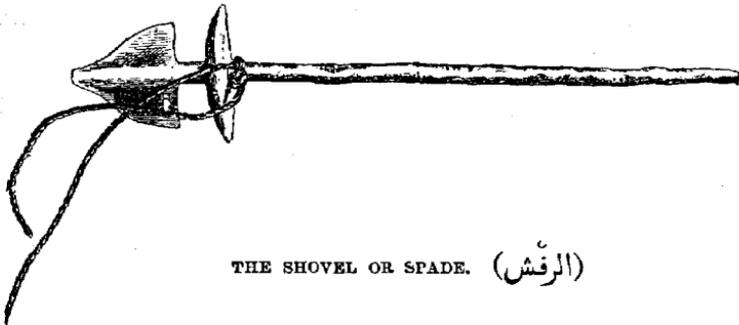
The *hoe* is triangular in shape, with rounded angles at the base, and a rectangular truncate tip: the handle is inserted near the base, in a

projection with a hammer-like tip. Sometimes the tip of the hoe is rounded.



HOE. (المحرقة)

The *spade* is rather a shovel, triangular in shape like the hoe, but with sharp basal angles, and a somewhat tapering truncate tip. The handle varies. Sometimes it is made with a crossbar at the upper end. Sometimes it is, as in the figure, a simple cylindrical stick, with a crossbar (*madrabeh*) at the bottom to facilitate pressure with the foot in digging.



THE SHOVEL OR SPADE. (الرفش)

When soil is to be removed or turned over with this shovel, a rope is usually fastened to the lower end of the handle, and a labourer on each side takes hold of one end of the rope, and they pull the clod of earth to the desired position. Thus a shovel requires three labourers: one to thrust the blade into the soil, and two to pull the clod. It is impossible to convince the people of this country that this is not the most economical and easy way to do the work required.

The *rake* is rather a European innovation, and little used by the natives, except where they are in Frank employ.

The *hatchet* is a poor and clumsy blade, oblong in shape, and badly tempered.



THE AXE. (الفراعة)

The *axe* is a larger form of the same, with an oblong blade, usually of iron or untempered steel, the edge of which turns in using, and is

quite incapable of doing woodman's work according to western ideas. The helve of both axe and hatchet is usually straight.

The *pruning hook* is an iron instrument, with a blade of a semilunar shape, about ten inches long, and, like all iron implements in the East,



THE PRUNING HOOK.

(المجبل)

poorly if at all tempered. The handle is made hollow, to allow of a wooden helve if necessary.

The *knife* has two forms. One is a clasp knife of the rudest construction, falcate in shape, with a wooden or bone handle. The other is a sheath knife, usually about eight inches long, linear-lance shaped, and



THE SHEATH KNIFE AND SHEATH.



(الغمد السكّني)

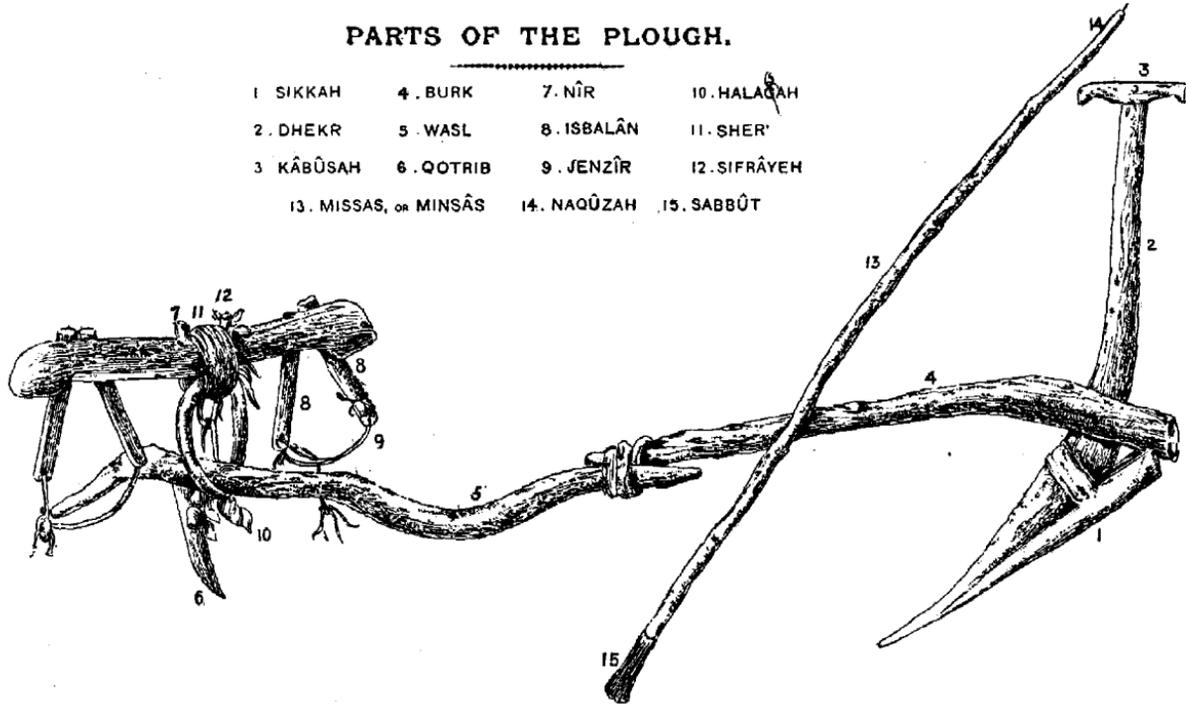
with one cutting edge. It is carried in a wooden sheath, stuck in the belt.

The *plough* is an exceedingly primitive implement. It consists of the following parts: (1) The share (*sikkah*), a conical, very acuminate shoe of iron, with no flaring portion as in our ploughshares, made hollow to receive the point of the (2) shank (*dhakr*), which is a piece of tough wood, usually oak, about two feet six inches long, bent forward below its middle, and sharpened to go into the *sikkah*. (3) The handle (*kábúshah*), a crossbar of the same tough wood, into which the shank is morticed, and fastened by a wooden pin. This handle is of a convenient height, to be held by the hand of the driver below his waist. (4) The pole (*búrk*), which is a hump-backed piece of the same tough wood, morticed at its joint with the shank. To lengthen this out in the proper shape there is attached by a cord to its free extremity (5) the (*wasl*), which is a pot-bellied pole, with a blunt end deflexed about six inches from the tip at an angle of about 130 degrees, to get it out of the way of the muzzles of the oxen. From two to three inches behind this angle is morticed into the *wasl*, at an angle of about 75 degrees (6) a pin (*gotrib*), about six inches long, to receive the ring of the yoke and prevent it from slipping.

(7) The yoke (*ntr*) is composed of a horizontal bar of wood, with knobbed extremities, but with no hollowed-out portion to receive the nape of the neck of the ox. In place of the *bow*, two pins (8) (*isbaldn*) are let into holes in the *ntr*, at angle of about 30 degrees to each other, their upper extremities being about 3 inches apart, to receive the nape of the neck. When adjusted, these are fastened by a leather thong, or a chain (9) (*jenzir*). (10) The ring (*halaqah*) is a tough branch bent in a rude elliptical form. It is tied to the *ntr* by (11) a leather thong (*sher'*), between (12) two pintles (*sifráyah*), which keeps it in place.

PARTS OF THE PLOUGH.

- | | | | |
|-----------------------|-------------|------------|--------------|
| 1. SIKKAH | 4. BURK | 7. NÎR | 10. HALAGAH |
| 2. DHEKR | 5. WASL | 8. ISBALÂN | 11. SHER' |
| 3. KÂBÛSAH | 6. QOTRIB | 9. JENZÎR | 12. SIFRÂYEH |
| 13. MISSAS, OR MINSÂS | 14. NAQÛZAH | 15. SABBÛT | |



The goad (*missás*, or *minsás*, 13) is a rod of stiff wood, about 7 to 8 feet long, with a sharp point (*nagázah*, 14) at one end, with which to prod the cattle, and a small shovel-shaped shoe (*sabbát*, 15) at the other, with which to clean the share of its clods.

Cows, steers, or bulls are most commonly used for ploughing. Sometimes an ox and an ass are yoked together; occasionally an ass and a camel are yoked fellows. In that case the disparity in strength and height is corrected by a difference in the length of the two sides of the yoke. Buffaloes, mules, and horses are occasionally used in ploughing.

The *nauraj*, or *threshing drag* (corrupted in common speech into *mauraj*), is of the shape of our ordinary stone-drag, the lower surface being beset with flints or chips of basalt, which are let into holes in the wood, and cut the straw into bits while threshing out the grain. The driver stands on the drag, or sometimes lies out on it at full length, and is often seen asleep, while the horse or cow lazily pull the drag round and round the central heap. The cattle are sometimes muzzled, but often allowed to help themselves as they pursue their weary task. The Mosaic law forbade the use of the muzzle.

In northern Syria, in place of the *nauraj*, the *hílan* is the implement used in threshing. It consists of a stout oaken frame, into the sides of

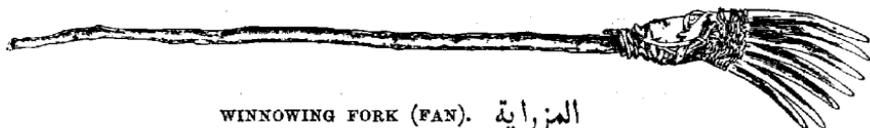


A threshing floor, with a heap of wheat straw in the centre. A part of this has been spread out on the threshing floor and is being cut up and threshed out by the *hílan*. The driver sits on the rude chair, to add his weight to that of the implement. In the distance are other heaps of straw on their threshing floors.

which are let two axles, on which are fastened circular plates of iron, which are so arranged on each axle as to enter the inter-spaces of those on the opposite axle, and so cut the straw into bits about an inch or two in length. A rude chair is fastened to the frame, and the driver sits on this while threshing. This implement seems to foreigners more efficient and rational than the *nauraj*, yet those whose ancestors have used the latter do not abandon it for the former.

The harness consists of a collar (*kiddantyah*) and traces (*jarrdrát*).

The winnowing-fork (*midhráyah*) consists of a handle (*asáyah*) of wood, with two or more natural prongs, to which two or three more are tied by leather thongs.



WINNOWING FORK (FAN). المزارية

The sheaves of grain are piled in the centre of the threshing floor in such a way as to leave a circular path about 8 feet wide around the heap. A number of the sheaves are undone and tossed loosely around on this clear space, and the drag driven around until all the grain is shelled out, and the straw (*gosh*) cut to the requisite fineness, when it is called *tibn*. The mixed grain, chaff and *tibn* are then thrown on one side, and a new supply of sheaves spread out. When all the sheaves have been threshed, the winnowing commences; the winnower stands with his side to windward and tosses a fork full of the mixed grain and straw high into the air; the chaff is carried to a distance of 10 or 15 feet or more; the *tibn* is carried to a shorter distance and falls by itself, while the heavy grain and the joints of the stems (*qasal*) falls near the point from which it was thrown into the air. By continued repetition of this process the three sorts of produce of the threshing floor are well sorted, the grain and *tibn* for use; the finer "chaff, the wind driveth away."

Much earth and many small pebbles are found among the grain; these are afterwards separated in the following way:—A wooden tray, about 2 feet 6 inches broad, with a rim about an inch and a-half high around three-quarters of its circumference, is held in the two hands of the operator, a pile of grain, with its impurities, is placed on the tray, which is then worked up and down by the operator with a jerking motion, so as to toss the grain a few inches each time into the air, while giving it at the same time a little forward impulse away from his body toward the free border of the tray. The wheat being lighter than the pebbles and the earth, gradually separates from them and falls in driblets over the edge of the tray, while the stones gravitate toward the rim of the tray, and are then thrown aside; the process, which involves much skill and experience, is a very effective one.

These threshing floors, with their varied and picturesque industries

form a very prominent feature of the landscape in the neighbourhood of the villages.

There are many plains of great fertility and of considerable extent, as those of Coelesyria, Philistia, Jericho, Esdraëlon, 'Akkar, Hems, and Haurân; but a large part of the country is mountainous, and the soil must be laboriously worked over with the mattock and the hoe, and the stones picked out, before it is ready for the plough. This process is called *naqb*. It consists in turning over the soil, prying out the rocks, and removing the stones from the loam, then building terrace walls of rubble, and levelling off the terrace (*jell*). Such terraces are from a few feet to many yards in width; the narrower ones are adapted to trees, the wider to grain.

It is not customary to manure soil for grain crops; but fertilizers are freely used for trees, especially the mulberry, orange, lemon, and other fruit trees.

The time for ploughing varies according to the situation and the crop. On the sub-Alpine slopes of Lebanon the ground is irrigated by the snow-water, which pours down in numerous rills from the great drifts on the higher peaks; these fields, from 5,000 to 6,000 feet above the sea level, are ploughed in September and October, and sown with wheat and barley. The grain sprouts, and the plants, after attaining a certain height, are overlaid with snow, as with winter wheat in colder climates. When the snow melts in the later spring, the plants start up with a vigorous growth and soon mature their grain.

On the lower levels, where snow seldom or never falls, the ground is ploughed after the first rains of autumn, and the grain grows steadily until the harvest, which varies in time from March and April in the Jordan Valley, to May, June, and July on the uplands. For the summer crops, as *sorghums*, *sesame*, and *tobacco*, the ground is ploughed in spring.

The mulberry, fig, and olive orchards are ploughed in the spring, when the leaves are starting, and sometimes again when the first crop of leaves has been stripped off and the second is sprouting, then again in the autumn after the first rains. At the time of the latter ploughing the manure is usually worked into the soil.

The vineyards are ploughed in the latter days of winter, and early spring, before the leaves sprout, while the dry stalks of the vines lie along the ground to all appearance dead.

The grain fields of the mountains are ploughed and sown every year, and seldom is any attention paid to the rotation of the crops. In the great grain fields of Coelesyria, Damascus, Haurân, and other parts of the country, a portion of the land lies fallow alternate years, or the crops are rotated.

The ground is usually seeded before being broken by the plough, and the seed ploughed in. If the ground be fallow it is broken by the plough, then seeded, and the seed ploughed in.

In Southern Palestine a kind of funnel is attached to the handle of

the plough, and seed placed in this funnel is dropped into the furrow as the plough moves along.

So far as the writer's knowledge extends, the people have no religious ceremonies connected with ploughing, sowing, or reaping.

Irrigation is practised in various ways. In the gardens and orchards bordering large rivers, the water is often raised by immense wheels, turned by the current of the river. These are called *Na'arahs*. The *Shadîf* of Egypt is not, so far as the observation of the writer has extended, used in Syria and Palestine. Aqueducts, usually open, convey river water to the gardens and fields, where it is distributed by ditches and furrows, the latter being opened or closed by the hoe or the foot. Where water is brought in pipes, which are usually made of clay, it is raised to a head by means of upright shafts, which act on the inverted syphon principle, and give force enough for fountain jets of considerable height.

The rice fields in the neighbourhood of Marash are flooded with water, as are also some of the vegetable gardens, where aquatic plants like the *Colocasia esculenta* (*golqâs*) are cultivated.

Irrigation wells are found in many parts of the country, the water being raised by means of a bucket-wheel (*na'arah*), turned by a horse, mule, or horned cattle. The water is usually conveyed to the different parts of the garden by conduits raised on high stone walls, or colonnades and arches.

Subsoil drainage is not understood, and indeed is seldom called for. Recently, however, a large tract of land has been reclaimed from the Hâleh by the Sultan, who owns it as a private property, and cultivates it by means of muzâri'in. There are considerable marshy tracts in various parts of the land, which await the sleeping enterprise of the country to become fruitful fields and orchards. Such are the marshes of the Kishon, of Coesysyria, of Antioch, Damascus, Alexandretta and others.

Gleaning is no longer a recognised industry. The cultivators strip the fields and trees, and leave not enough for a barnyard fowl or a sparrow to glean. They pull off the branches of the very shade trees by their own houses to feed the leaves to their cattle. There is, however, one usage which somewhat resembles gleaning. It grows out of the habit of the fig-tree. The fig harvest commences in July or August, and the figs ripen successively during two or three months. It is customary to have the trees watched by a *Na'âr* during the period of fruit-bearing. But after the Feast of the Cross, which occurs in September, the *Na'âr* is drawn off, and passers-by may thereafter pluck the fruit with impunity. If there be fruit on the trees, as generally happens, the owner will not fail to visit them, and glean them himself to the very last fig, but he is not surprised to find himself anticipated by other gleaners, who cannot, however, take all the fruit at once, as it only ripens a few figs at a time, from day to day.

The principal *Forage Plants* of the country, beside the numerous native grasses and leguminous herbs, are :—

- Lucerne or Purple Medick. (*Qutât, Duḥrajeh*) *Medicago sativa*, L.
 Vetch. (*Bâqiyah*) *Vicia sativa*, L.
 Vetch. (*Kirsenneh*) *Vicia Ervilia*, L.
 Alexandrian Clover. (*Bersim*) *Trifolium Alexandrinum*, L.
 Sainfoin. *Onobrychis sativa*, L.
 Barley. (When cultivated as a forage plant, *qosleh*) *Hordeum vulgare*, L.

The principal cultivated *Seeds and Grains* used as food are :—

- Fitches. (*Habbat-el-barakah, El-habbat-es-sauddâ*) *Nigella sativa*, L.
 Lupine. (*Türmüs*) *Lupinus Termis*, Forsk.
 Fenugreek. (*Hilbah*) *Trigonella Fœnum-Græcum*, L.
 Chick Pea. (*Hümmüş*) *Cicer arietinum*, L.
 Horse Bean. (*Fâl*) *Vicia Faba*, L., or *Faba vulgaris*, L.
 Lentiles. (*Adis*) *Ervum Lens*, L.
 Peas. (*Bizellah; Bishleh*) *Pisum sativum*, L.
 Mâsh. A variety of *Vigna Nilotica*, L. A seed of an olive-green colour, a little larger than a hempseed.
 String Bean. (*Lubiyah-belediyeh*) *Vigna sinensis*, L.
 Kidney Bean. (*Lubiyah-ifranjyah*) *Phaseolus vulgaris*, L.
 " (*Lubiyah-quşas*) Perhaps a variety of *Phaseolus multiflorus*.
 Carob. St. John's Bread. (*Kharrâb*) *Ceratonla Siliqua*, L. The parenchyma of the pods is the part used as food. It is principally made into dibs, a sort of inspissated syrup.
 Sesame. (*Simsüm*) *Sesamum Indicum*, L.
 Barley. (*Shâ'ir*) *Hordeum distichum*, L., and *H. vulgare*, L.
 Oats. (*Sheifân, Shufân*) *Avena sativa*, L. Sparingly cultivated in northern districts.
 Wheat. (*Qomh Hintah*) *Triticum vulgare*, L.
 Sorghum. (*Durrah beida*) *Sorghum annuum*, Pers.
 Maize. (*Durrah şofra*) *Zea Mays*, L.
 Millet. (*Dukkâ*) *Panicum miliaceum*, L.
 Rice. (*Arizz, Rüz*) *Oryza sativa*, L.

The principal *Vegetables* are :—

- Pepperwort. (*Reshâd*) *Lepidium sativum*, L.
 Cresses. (*Jerjâr, Qurrah, Reshâd*) *Nasturtium officinale*, L.
 Cabbage. (*Melfâf*) *Brassica oleracea*, L.
 Cauliflower. (*Qunnabât, Qarnabid*) *Brassica oleracea*, L.
 Turnip. (*Lift, Suljüm*) *Brassica rapa*, L.
 Radish. (*Fijl*) *Raphanus vulgaris*, L.
 Caper. (*Kabar*) *Capparis spinosa*, L.
 Purslane. (*Boql*) *Portulaca oleracea*, L.
 String Bean. (*Lubiyah*) *Vigna sinensis*, L.
 Kidney Bean. (*Lubiyah-ifranjyah*) *Phaseolus vulgaris*, L.
 Kidney Bean (variety). (*Lubiyat-quşâş*) *P. multiflorus*.

- Horse Bean. (*Fal*) *Faba vulgaris*, L.
 Peas. (*Bizellah, Bishleh*) *Pisum sativum*, L.
 Cucumbers. (*Khiyar*) *Cucumis sativus*, L.
 Muqti. (*Muqti*) *Cucumis Chate*, L.
 Squash. (*Kasa*) *Cucurbita Pepo*, L.
 Pumpkins. (*Jelunt*) „ *maxima*, Duch.
 Parsley. (*Buqdaunis*) *Petroselinum sativum*, L.
 Carrots. (*Jezar*) *Daucus carota*, L.
 Lettuce. (*Khus*) *Lactuca sativa*, L.
 Turmeric. (*Zafarân*) *Carthamus tinctorius*, L. Used for tinging rice in cooking.
 Tomatoes. (*Banadora*) *Lycopersicum vulgare*, L.
 Potato. (*Batafa*) *Solanum tuberosum*, L.
 Egg-plant. (*Beitinjan* or *Badhinjan*) *Solanum melongena*, L.
 Spinach. (*Sbânikh*) *Spinacea oleracea*, L.
 Beets. (*Shemandâr*) *Beta vulgaris*, L.
 Colocasia. (*Qolqâs*) *Colocasia esculenta*, Schott.
 Onions. (*Başal*) *Allium cepa*, L.
 Garlic. (*Tâm*) *Allium sativum*, L.
 Asparagus. (*Halyân*) *Asparagus acutifolius*, L.

The *Fruits* are :—

- Sweet Sop (*Shajarat el Qashta*.) *Anona squamosa*, L., is sparingly cultivated.
 Grapes. (*'inab*) *Vitis vinifera*, L. There are very numerous varieties—from the Zante Currant to berries as large and as firm as a Lady Apple. They are of all colours from light green to black.
 Oranges. (*Burdiqân, Bartughâl*) *Citrus aurantium*, L.
 Bitter Orange—Seville Orange. (*Naring, Kubbeid, Abu-Sufeir*) *C. Bigarada*, L.
 Mandarin Orange. (*Yusuf Effendi*) *C. Madarensis*, L.
 Lemon. (*Leimân Hamid, Leimân Malih, Leimân Marâkabî*) *C. Limonum*, Risso.
 Sweet Lemon. (*Leimân Helu*) *C. Limonum*, var *dulcis*.
 Citron. (*Kibbâd*) *C. medica*, Risso.
 Jujube Berries. (*'ennâb*) *Zizyphus vulgaris*, L.
 Nabq. Christ-Thorn. (*Nabq, Sidr*) *Z. Spina Christi*, L.
 Cherry. (*Karaz*) *Cerasus avium*, L. Cultivated from Hems northward.
 Plum. (*Khaukh*) *Prunus domestica*, L. Many fine varieties are cultivated in Syria.
 Cerasia. (*Qarâsiah*) *Prunus Cerasia*, Bl. A variety similar to the damson plum of our orchards.
 Jenerik or Jarink. (*Jendrik* or *Jarink*) A plum, in shape like a cherry, as large as a walnut, but with a plum stone.
 Blackberry. (*'ulleiq*) *Rubus cæsius*, L., *R. tomentosus*, Borckh, and *R. discolor*, Nees.

Strawberry. (*Kubûsh*) *Fragaria vesca*, L.

Pear. (*Ijûds*, vulgo *Najûs*) *Pyrus communis*, L. The wild Syrian pear, *P. Syriaca*, Boiss, produces small, acerb, almost inedible fruits.

Apple. (*Tiffâh*) *Malus communis*, Desf., is barely found in the north of Syria, but many poor varieties are in cultivation.

Quince. (*Sepherjel*) *Cydonia vulgaris*, Pers. Several excellent varieties are cultivated.

Apricots. (*Mishmish*) *Armeniaca vulgaris*, L. Several fine varieties are cultivated, among them the *Lauzi*, the *Kuleibi*, and the *Fârisi*.

Peaches. (*Derragn*) *Persica vulgaris*, L. The peaches of Syria are inferior.

Nectarines are cultivated in Damascus.

Service Berries. (*Makhlûs*, *Mahrûs*) *Sorbus trilobata*, Labill.

Medlar. *Mespilus Germanica*, L. Cultivated in Northern Syria.

Hawthorn Berries. (*Zarâr*) *Cratægus Azarolus*, L. Of this there are red- and yellow-fruited varieties. The fruit is as large as a small crab-apple.

Japanese Medlars. (*Enchidinia*) *Photinia Japonica*, are sparingly cultivated.

Wild Gooseberry. *Ribes Orientale*, Poir, grows wild in Higher Lebanon and Anti-Lebanon.

Indian Fig. (*Subbeir*) *Opuntia Ficus-Indica*, Haw.

Myrtle Berries. (*Hab-el-Âds*, *Hanbellûs*) *Myrtus communis*, L.

Pomegranates. (*Rummân*) *Punica granatum*, L.

Cornels. *Cornus Mas*, L. In the woods of Northern Syria.

Persimmons of a large size are cultivated in Northern Syria.

White Mulberries. (*Tût*) *Morus alba*, L. Cultivated for silk worms.

Purple Mulberries (*Tut Shâmi*) *Morus nigra*, L. A delicious fruit.

Figs. (*Tûn*) *Ficus carica*, L. Of the fig numerous varieties are cultivated.

Sycamore Figs. (*Jummaizi*) *Ficus Sycomorus*, L. A poor fruit.

Olives. (*Zeitûn*) *Olæa Europæa*, L.

Bananas. (*Mauz*) *Musa sapientium*.

Dates. (*Belh*, *Tamar*) *Phenix dactylifera*, L. Several varieties are cultivated. The pressed, dried fruit is called *Quûah*.

The *Nuts* are :—

Pistachio. (*Fistug*) *Pistacia vera*, L.

Almonds. (*Lauz*) *Amygdalus communis*, L.

Walnuts. (*Jauz*) *Juglans regia*, L.

Filberts. (*Bindug*) *Corylus avellana*, L.

Beechnuts. *Fagus sylvatica*, L. In Amanus.

The *Melons* are :—

Water Melon. (*Battikh akhdar* ; *Jebas*) *Cucumis sativus*, L.

Musk Melon. (*Battikh asfar*) *Cucumis citrullus*, L.

The *Medicinal Plants* are :—

Poppy. (*Khishkhâsh*) *Papaver somniferum*, L. It is cultivated in Syria for its heads, out of which a sedative decoction is made. Opium is not produced in Syria and Palestine.

Mustard. (*Khardal*) *Sinapis alba*, L. = *Khardal abiad*. *Sinapis arvensis*, L. = *Khardal barri*.

Marsh Mallow. (*Khîtmîyeh*) *Althoea officinalis*, L.

Round-leaved Mallow. (*Khubbaizi*) *Malva rotundifolia*, L.

Violet. (*Benefsej*) *Viola odorata*, L.

Liquorice. (*Urq-es-Sûs*) *Glycyrrhiza glabra*, L.

Senna. (*Send-mekki*) *Cassia obovata*, Collad.

(*Send-sa'idi*) *C. lanceolata*, Forsk.

Colocynth. (*Hondol*) *Citrullus Colocynthis*, L.

Elaterium. (*Qiththâ-el-Himâr*) *Ecballium Elaterium*, L.

Scammony. (*Soqmuniyeh, Mahmudiyyeh*) *Convolvulus Scammonia*, L.

Henbane, Hyoscyamus. (*Benj*) *Hyoscyamus aureus*.

Stramonium. (*Barsh*) *Datura Stramonium*, L.

Tobacco. (*Tebagh, Titûn*) *Nicotiana Tabacum*, L.

Castor Oil Plant. (*Kharwa'*) *Ricinus communis*, L.

Hemp. (*Qinnab*) *Cannabis sativa*, L. The extract *Cannabis Indica* is known under the name of *Hashish*.

Nutgalls. (*Ofs*) Galls from various oaks.

Squills. (*Basl el Fâr*) *Urginea Scilla*.

The *Aromatics* are :—

Rose. (*Ward*) *Rosa Damascena*, L. Attar of Rose is distilled from it.

Cummin. (*Kammîn*) *Cuminum Cyminum*, L.

Caraway. (*Karâwiyah*) *Carum carui*, L.

Dill. (*Shibith*) *Anethum graveolens*, L.

Fennel. (*Shumâr, Shumr*) *Fœniculum piperitum*, DC.

Origanum. (*Za'tar*) *Origanum Maru*, L. This may well be the Hyssop of Scripture.

Mint. (*Na'na'*) *Mentha sativa*, L.

Thyme. (*Za'tar*) *Thymus Syriacus*, Boiss.

Summer Savory. (*Za'tar*) *Satureia hortensis*, L.

S. cuneifolia, Ten.

The chief *Industrial Plants* are :—

Soapwort. (*Shersh-Halâwi*) *Saponaria officinalis*, L.

Cotton. (*Qûn*) *Gossypium herbaceum*, L.

Flax. (*Kittân*) *Linum usitatissimum*, L.

Persian Seeds. *Rhammus petiolaris*, Boiss. Used as a dye.

Butm Seeds. *Pistacia mutica*, F. and M. The seeds are used in tanning.

Sumach. (*Simmâq*) *Rhus Coriaria*, L.

Indigo. (*Nil, Sabâgh*) *Indigofera argentea*, L.

Madder. (*Furweh*) *Rubia tinctoria*, L.

Soda Plant. (*Ushnân, Hashishat-el-Qalî*) *Salicornia fruticosa*, L.

Hemp. (*Qinnab*) *Cannabis sativa*, L.

Valonia Oak. *Quercus Ægilops*, L.

Sugar Cane. (*Qosab mus*) *Saccharum officinarum*, L.

The principal *Trees and Shrubs used as timber and fuel* are:—

Smoke Plant. *Rhus Cotinus*, L. *Fuel*.

Tanner's Sumach. (*Simmâq*) *Rh. Coriaria*, L. Seeds for *tanning*.
Wood for *fuel*.

Rh. oxyacanthoides, Dun *Fuel*.

Terebinth. (*Butm*.) *Pistacia Terebinthus*, L., and its variety *Palastina*. *Fuel*.

Muticous Terebinth. (*Butm*) *P. mutica*, F. et M. The typical tree of the Syrian desert. The Arabs gather the small nuts and sell them for tanning purposes. Wood used as *fuel*.

Mastich. (*Mastik*) *P. lentiscus*, L. The inspissated sap used as a *chewing gum*, the wood as *fuel*.

Bân. (*Bân*) *Moringa aptera*, Gærtn. *Fuel*.

Maple. (*Qaiqôb*) *Acer Hyrcanum*, F. et M. *Fuel*.

" " *A. Monspessulanum*, L. *Fuel*.

" " *A. Syriacum*, Boiss. *Fuel*.

Bladder Nut. *Staphylea pinnata*, L. *Fuel*.

Zaqqûm. (*Zaqqûm*) *Balanites Ægyptiaca*, Del. *Fuel*. A kind of balsam is prepared from the fruit, and sold at Jericho as *Balm of Gilead*.

Pride of India. (*Zinzitukht*) *Melia Azedarach*, L. The favourite shade-tree of Syria. Used for *house-timbers* and *fuel*.

Jujube. (*Ënnâb*) *Zizyphus vulgaris*, Lam. The berries are eaten, and the wood is used as *fuel*.

Christ-Thorn. (*Nabq, Sidr*) *Zizyphus Spina-Christi*, L. *Fuel*. The fruit is *edible*, but astringent.

Lotus. (*Nabq*) *Zizyphus Lotus*, L. *Fuel*.

Buckthorn. (*Zifrin*) *Rhamnus alaternus*, L. *Fuel*. Also an ornamental shrub.

Carob. (*Kharnûb, Kharrâb*) *Ceratonia Siliqua*, L. A fine *shade-tree*. Also cultivated for its *pods* (St. John's Bread, "the husks that the swine did eat"), out of which a sort of syrup is made. Also used for *building purposes*, and *fuel*.

Red Bud. Judas Tree. (*Zemzarîq*) *Cercis Siliquastrum*, L. *Fuel*.

Shittim. (*Sînâq*) *Acacia Nilotica*, Del. A durable wood, used for *building purposes*, and *fuel*.

Shittim. (*Anbar*) *A. Farnesiana*, Willd. *Fuel*. The sweet-scented flowers are greatly prized by the Arabs.

Seyal. (*Seyyâl*) *A. tortilis*, Hayne, and *A. Seyyal*, Del. Largely used as *fuel*, and in making *charcoal*, which is sold in Egypt.

Almond. (*Lauz*) *Amygdalus spartioides*, Spach. *Fuel*

" " *A. communis*, L. Used in *building*, and for *fuel*.

The green almonds (*Qur 'aun el-lauz*) are prized by the natives as a delicacy, and the ripe ones are a considerable product.

Almond. (*Lauz*) *A. Orientalis*, Ait., and *A. Lycioides* Spach., are used only as fuel.

Cherry. (*Karaz*) *Cerasus avium*, L. The fruit is sparingly used in Northern Syria. The wood is valued for the arts, and as fuel.

Cherry. (*Karaz*) *C. microcarpa*, C. A. Mey. Fuel.

” (*Mahleb*) *C. Mahaleb*, L. Fuel.

Plum. (*Khaukh*) *Prunus spinosa*, L. Fuel.

” ” *P. monticola*, C. Koch. Fuel.

” (*Khaukh ed-dibb*; *Braqraq*) *P. ursina*, Ky. The sour fruit is nevertheless eatable. The wood makes good fuel.

Plum (*Qarasia*) *P. Cerasia*, Bl. The fruit is a delicious sort of Damson Plum. The wood is good fuel.

Plum. (*Khaukh*) *P. domestica*, L. Many varieties are cultivated for fruit. All make good fuel and timber.

Pear. (*Ijjás*; *Najás*) *Pyrus Syriaca*, Boiss. Fuel.

” ” *P. Boreana*, Dec. Fuel.

Apple. (*Tiffáh*) *Malus communis*, Delf. Cultivated for fruit. Its wood is good fuel.

Service Tree. (*Makhlis*; *Mahrís*) *Sorbus trilobata*, Labill. The small fruit is eaten. The wood is good fuel.

Service Tree. (*Makhlis*; *Mahrís*) *S. Aria*, Crantz. Fuel.

” ” *S. torminalis*, L. Fuel.

Medlar. *Mespilus Germanicus*, L. The fruit is edible, and the wood good fuel.

Hawthorn. (*Za'rúr*) *Cratægus Orientalis*, Pall. Fuel.

C. Azarolus, L. The fruits are edible, and make a delicious jelly. The wood is excellent fuel.

C. Sinaica, Boiss. Fuel.

C. monogyna, Willd. A tree with beautiful crimson inedible fruits, as large as a pea. The wood is good fuel.

Cotoneaster. *Cotoneaster pyracantha*, L. A tree with beautiful crimson inedible fruits, resembling those of the American mountain ash (*Pyrus Americana*). Wood makes good fuel.

C. nummularia, F. et M. Fuel.

Strawberry Tree. (*Qotlib*) *Arbutus Unedo*, L. The berries are edible. The wood is a poor fuel.

Arbutus. (*Qotlib*) *Arbutus Andrachne*, L. A curious tree or shrub with a red trunk and branches, the outer bark scaling off and leaving the wood bare. Fuel.

Bird Lime Tree. (*Dibq*; *Bumbár*) *Cordia Myxa*, L. Bird Lime is made from the juice of the berries. The wood is a poor fuel.

Storax. (*Hauz*, *Abhar*; *Libnah*) *Styrax officinale*, L. Fuel. The resin is the official Storax.

Olive. (*Zeitán*) *Olea Europæa*, L. The berries are one of the chief

products of Syria and Palestine. The wood is extensively used for *articles of vertu*, and is *excellent fuel*.

Phillyrea. *Phillyrea media*, L. *Fuel*.

Fontanesia. *Fontanesia phillyreoides*, Lab. *Fuel*.

Ash. (*Dardâr*) *Fraxinus Ornus*, L. A fine *timber tree*; also highly valued for *fuel*.

F. oxyphylla, M. B. *Building purposes and fuel*.

Silver Berry Tree. *Eleagnus Hortensis*, M. B. *Fuel. Hedges*.

Laurel. (*Ghâr*) *Laurus nobilis*, L. *Fuel*.

Castor Oil. (*Kharwâ*) *Ricinus communis*, L. The seeds furnish an oil which is used for *lighting purposes*, as well as a *cathartic*. The wood makes *poor fuel*.

Box. *Buxus longifolia*, Boiss. Wood used *in the arts*; also as *fuel*.

Fig. (*Tîn*) *Ficus Carica*, L. The *fruit* is a main reliance of the people. The leaves are *fodder* for cattle. The wood is a *poor fuel*.

Sycamore. (*Junmaiz*) *Ficus Sycomorus*, L. A *timber tree*. Wood makes *good fuel*. Fruit *edible* but poor.

False Sycamore. (*Hanâd*) *F. pseudosycamorus*, Dec. *Fuel*.

Hackberry. (*Mais*) *Celtis Australis*, L. A *shade tree* somewhat resembling the elm. The wood is *good timber and fuel*.

Walnut. (*Jawz*) *Juglans regia*, L. A magnificent *shade tree*, usually near fountains. The wood is much used in *furniture making*.

Mulberry. (*Tât*) *Morus alba*, L. The leaves are the *food of the silkworm*, and *fodder for cattle*. The wood is much used in *the arts*, and as *fuel*.

Black Mulberry. (*Tât Shâmâ*) *M. nigra*, L. The berries are a *luscious fruit*. The wood is valuable as *timber and fuel*.

Plane Tree. (*Dîb*) *Platanus Orientalis*, L. A fine *timber tree*, growing along the river bottoms. Also *good fuel*.

Evergreen Oak. (*Sindiân*) *Quercus coccifera*, L. *Shade tree*, especially about tombs. Gives *good timber and fuel*.

Portuguese Oak. (*Mellâl*) *Q. Lusitanica*, Lam. *Timber and fuel*. A fine *shade tree*, but with leaves deciduous in autumn.

Scrub Oak. *Q. Ilex*, L. *Fuel*.

” ” *Q. Cerris*, L. *Timber and fuel*.

Ehrenberg's Oak. *Q. Ehrenbergii*, Ky. *Timber and fuel*.

Valonia Oak. *Q. Ægilops*, L. The *cupules* are used extensively in *tanning*. The wood makes *excellent timber and fuel*.

Valonia Oak. (*Lûy*) *Q. Look*, Ky. *Fuel*.

Lebanon Oak. (*Sindiân*) *Q. Libani*, Oliv. *Timber and fuel*.

Beech. *Fagus sylvatica*, L. The nuts are eaten. The wood makes *good timber and fuel*.

Filberts. Hazel-Nuts. (*Bindûq*) *Corylus Avellana*, L. *Timber and fuel*.

Iron Wood. *Carpinus Duinensis*, Scop. A *hard timber tree*. Wood *excellent fuel*.

Hop Hornbeam. *Ostrya carpinifolia*, Scop. *Fuel*.

Alder. (*Naght*) *Alnus Orientalis*, Dec. A *shade tree* growing along streams. Furnishes good *timber* and *fuel*.

Willow. (*Sifşaf*) *Salix Safsaf*, Forsk. *Timber* and *fuel*.

Brittle Willow. (*Sifşaf*) *S. fragilis*, L. *Fuel*.

White Willow. (*Sifşaf*) *S. alba*, L. *Fuel*. The twigs are used for *basket work* and *making hedges*.

Weeping Willow. (*Sifşaf*) *S. Babylonica*, L. A fine *shade tree*.

Caprea Willow. (*Sifşaf*) *S. Caprea*, L. *Fuel*.

Pedicelled Willow. (*Sifşaf*) *S. pedicellata*, Desf. *Fuel* and *baskets*.

Black Willow. (*Sifşaf*) *S. nigricans*, Fries. Twigs used in *basket work*. Wood used as *timber* and *fuel*.

White Poplar. (*Haur*) *Populus alba*, L. A tree with a *tall, straight trunk*, much used for *roofing timbers*; also for house *carpentry* in the interior. It is extensively cultivated throughout the country, in the neighbourhood of watercourses.

Euphrates Poplar. (*Haur*) *P. Euphratica*, Oliv. *Timber* and *fuel*.

Black Poplar. (*Haur*) *P. nigra*, L. *Timber* and *fuel*.

Pyramidal Poplar. (*Haur*) *P. pyramidalis*, Roy. *Timber* and *fuel*.

Stone Pine (*Snábar*) *Pinus Pinea*, L. A fine tree with a spherical head, but usually trimmed into a palm-like shape. Furnishes very *heavy beams* and good *fuel*. It is not often used in house carpentry, except for roofing. The trunks support the heavy earthen roofs of the flat-topped houses.

Aleppo Pine. (*Arz*) *P. Halepensis*, Mill. *Timber* and *fuel*.

Bruttian Pine. (*Snábar*) *P. Bruttia*, Ten. *Timber* and *fuel*.

Cedar of Lebanon. (*Arz, Ibhül*) *Cedrus Libani*, Barr. *Timber* and *fuel*.

Cilician Fir or Spruce. *Abies Cilicica*, Ant. and Ky. *Timber* and *fuel*.

Cypress (*Sarü*) *Cupressus sempervirens*, L. A *shade tree*, especially used in cemeteries.

Large-fruited Juniper. (*Difrán. Arditsk*) *Juniperus drupacea*, Labill. *Timber* and *fuel*.

Large-fruited Juniper (*Difrán. Arditsk*) *J. macrocarpa*, L. *Timber* and *fuel*.

Tall Juniper. (*Sherbin*) *J. excelsa*, M.B. *Timber* and *fuel*.

Phenician Juniper. (*Sherbin*) *J. Phænicea*, L. *Timber* and *fuel*.

Yew. (*Illeden*) *Taxus baccata*, L. *Fuel*.

Besides the above-mentioned trees, there are used as fuel almost all the shrubby and thorny plants of the country. Some—as *Billán* (*Poterium spinosum*, L.), several species of *Genista*, *Spartium*, *Salvia*, *Calycotome*—are used even in burning lime and heating ovens, as well as in cooking.

III.—PHYSICAL CHARACTERISTICS OF THE PEOPLE.

The people of Syria and Palestine are, as a rule, shorter of stature than those of northern Europe. It is uncommon to see a man over

5 feet 6 inches in height. Women are proportionally smaller than those of Europe. In a large assembly of natives, with a few Franks interspersed, the Franks generally overtop all about them by 2 or 3 inches or more. Nevertheless, tall men are occasionally seen, and a few tall women.

The inactive habits of citizens, and their free use of fatty articles of diet, cause a tendency to corpulency, which is especially noteworthy in the women. Most of them are embonpoint, and many, even quite young girls, are unpleasantly obese.

The features of the people are in general good, but differ much by reason of sect and habits; as a general rule, Christian women are better-looking than non-Christian. This results from their greater freedom, which allows them more exercise, and from their greater intelligence, which adds an indefinable charm to female features. Heredity strengthens these qualities. Brunettes are more common among the non-Christians than among the Christians, although many of the Christian women are quite dark complexioned. Many, however, are exceedingly fair. A fair complexion is always considered more beautiful than a brunette. The young men of the Mohammedans have little or no advantage in point of personal appearance over the Christians, but in later life the influence of belonging to the ruling class tells on the development of the countenance, and elderly Mohammedan men are in general finer looking than elderly Christian men.

The Mohammedan type of countenance is a long oval, with regular features, often but not always Semitic in cast, with dark hair, dark eyes, straight or slightly aquiline nose, a good mouth, a fair facial angle, usually rather ugly ears, and a good, average chin. The young girls even are rarely pretty. The old women are exceedingly haggish. This results less from natural defect of conformation than from the unbridled temper in which they constantly indulge from childhood. The voice of Mohammedan women is shrill, spiteful, and passionate. The lives of unrestrained passion are soon deeply sculptured into their countenances, and spoil what may have been there of natural beauty.

The Christian type of countenance is a little more rotund, the features of the women are in general decidedly more comely, and the complexion fairer. Many of the young women are beautiful. The forehead is broad and low, the hair usually dark, sometimes a light brown, very rarely red. The eyes are usually dark hazel, sometimes blue, generally fine. The Maronites are of a darker complexion than the Greeks and Greek Catholics. The Armenians are darker than either, in fact, always brunettes. In general, it may be said that the faces of the Christians, men and women, are regular, pleasing, and, as a whole, there are less ugly persons in a thousand than would be the case in most countries of Europe.

The Druze type strongly resembles the city Arab type of Arabia. The men are for the most part handsome, but the women are seldom beautiful.

The figure of the native woman is originally good. The young girls

have full busts, and, but for the disproportionate development of the abdomen from gross feeding and inordinate drinking of water, would be graceful. Those women who go to the fountains, and carry water jars and other burdens on their heads, acquire a very erect port, and move with precision and grace. But the slatternly dress, and some peculiarities in the mode of lactation, soon spoil female figures here, and, after twenty-five years of age, one rarely sees a woman who, by the greatest stretch of politeness, could be called graceful.

The mountaineers, and inhabitants of the interior table-lands, have great powers of endurance, as is shown by the long journeys which they take, and the fatigue and exposure which they bear, and the long continuance of labours which might be expected to wear out their vitality. For example, muleteers will start at daybreak, having fed and groomed their animals before light, and walk after them all day long, and then lie down in their 'abâyah to sleep on the hard ground. Their food during this long period will perhaps have been bread with olives or cheese, and may be an onion or a few bunches of grapes.

The porters of the cities carry immense weights on their backs. This very morning the writer saw one carrying five dressed sheep on his back, with the thermometer at 95° F. in the shade.

No doubt the endurance of the fatigues and exposure to which many of the peasantry are subjected is largely attributable to the absence of alcoholism in the system. To the same cause is to be attributed the excellent results of surgery among this people. Blood-poisoning is far more rare than among the alcohol-sodden people of Europe.

But although the peasantry are a fairly hardy race, great physical strength is not a characteristic of the people. Their meagre diet forbids this. Eating flesh but seldom, and living mainly on bread, milk and its derivatives, and vegetables and fruit, the muscular system is not commonly highly developed. Trades, that should cultivate muscle, are pursued here in a sitting posture, and with so little outlay of force that they do not contribute largely to the growth of the muscles. The result of this want of vigour is seen in the fact that, to achieve a given amount of labour many more men are required here than in our own lands. When labourers are called upon to lift a heavy beam, or roll a large block of stone, four times as many as we should deem necessary take hold, and make up by shouting for sturdy outlay of strength.

Exercises, as such, are rather distasteful, even to boys and men, and altogether so to girls and women. Children, of course, have sports, but they are not so active as those of colder lands. Baseball, cricket, tennis, boating, running, jumping, wrestling, boxing, and the numerous other active sports of young Englishmen have no existence and no counterpart here. The ideal of enjoyment is either a mad gallop on horseback or sitting by running water in the shade, playing cards, telling stories, or smoking and chatting. At weddings, however, the young men throw off their lethargy, and dance, sometimes with great expenditure of physical energy, and fence with sword and shield, and pirouette on their mettlesome

horses. The national game of *jerid*, which consists of throwing a stick while at a full gallop, and catching it on the rebound, is athletic enough, but is little played.

IV.—MENTAL CHARACTERISTICS OF THE PEOPLE.

The intellects of Orientals are characterised by keenness of the perceptive faculties, good memory, and versatility. They are less remarkable for logical power, judgment, and originality.

The strength of the perceptive faculties makes it easy for children to learn what is laid down in a book and for young men in college to commit to memory the matter of a lecture, if the manuscript is given to them. The want of the logical faculty makes it impossible for the student to take notes from a lecture. He cannot select the salient points and pregnant words of a discourse and note them down. Hence teaching by lecture has not been found a good system for the people of this land.

As a corollary to the strength of the perceptive faculties, *curiosity* is a marked trait of Syrian character. If two persons are walking together and talking, some boy will be sure to walk as near to them as he can get to pick up scraps of their conversation. If one stops in the street to write a memorandum in his pocket note-book, a passing porter, with two hundred pounds on his back, poises his load on his hips and waits to see why. His curiosity excites that of a woman with a sixty pound water jar balanced on her head, and she stops. A little boy with a bunch of grapes in his hand must see what it all means, while indemnifying himself for loss of time by eating his grapes. A donkey driver lets his animals forge lazily on, while he peers over the shoulders of the boy with the grapes. The driver of an empty carriage arrests his course, and stands upon his box to see why a donkey boy looks over the shoulders of a grape-eating boy, a woman with a jar, and a porter with a heavy load, at a stranger with a note-book and pencil in his hand. In an incredibly short space of time a crowd has been collected. When the man quietly puts the pencil in the note-book and the note-book in his pocket, the porter resumes his weary plodding, the woman with the water jar swings away to her house, the boy who has just finished his grapes goes off with a whoop and a hoot, the donkey boy races after his loitering beasts and stirs them up with a few curses and blows of his cudgel, the driver cracks his whip and starts his team, the crowd dissolves, and the man with the note-book quietly goes his way.

This curiosity enters into the life of the people, and influences all that they undertake. Everybody's business is that of everybody else. They do not hesitate to ask for information on whatever is going on, no matter how private its nature may be.

The good memory of Orientals makes the acquisition of languages easy, and it is quite common to see a person here who can speak and write well in several tongues. On the other hand, the deficiency of the logical

faculty makes it hard for them to excel in the Mathematics and the Natural Sciences.

The strength of their perceptive faculties, coupled with the weakness of the reasoning power, causes argument to move on analogical rather than logical lines. A point is better carried by an illustration than by a syllogism.

The versatility of their mind stands in the way of stability and cumulative attainment. Many individuals have attained general culture, few have become profound scholars. Superficiality is the characteristic of educated mind here.

It results from these peculiarities that originality of thought is rare. Men investigate nothing. They do not study Nature and her laws. They do not cultivate philosophy, except with a view to hair-splitting argument, of which they are fond. There is no literature in our sense of the term. The stories which stand in the place of a literature are obscene. Poetry, of which the people are passionately fond, is conventional and limited in its range. Love, war, personal adulation, and a mystical philosophy are its themes. There is no proper epic in the Arabic. There is no poetic literature of the home, of Nature, of national life and patriotism, of history, or of religious life. When the missionaries wished to prepare a hymn-book, they could not call out the poetic gifts of the people in hymnology. The hymns are almost all translations from the English. Yet the Arabs love poetry to a degree which seems to strangers almost absurd. Boys in college versify algebra and anatomy. Everybody with any pretence to education makes verses. In a speech the poetical passages are applauded, whether understood or not. Indeed, poetry is valued rather in proportion to the involution of the thought and the obsolescence of the words. But it is none the less valued, and is a power of no little importance.

When, through successive generations of education, the more solid qualities of the mind shall have become hereditary, the sparkle and brilliancy of the Syrians will lend a charm to their culture, which, even now, half blinds one to their superficiality and overweening self-confidence.

Meantime, the quality of self-confidence carries them far toward the realisation of the advantages of solid acquirements. A boy who has studied English but six months will stand up before an audience that would put an English boy, speaking in his own tongue, quite out of countenance, and debate, extemporaneously in English, a question of history and philosophy. He seems quite insensible of his deficiency, and only awake to his knowledge. Even failure does not seem to confuse and embarrass him. Diffidence is a quality almost unknown. Consequently an Arab always appears at his best. Whatever he knows he can use at call, and use skilfully and well.

In matters of *taste* the Syrian is undeveloped, but none the less strongly pronounced. He likes *contrasts of colour*, but does not understand *harmony of tints*. The poor, dirty women of Palmyra go to the

fountains in costumes of red, white, blue, and yellow. The Mutawâli women come into Beirût with bundles of grass to sell, wrapped in their crimson or scarlet veil, and when they have sold them march off with as much pride in the colour of their dirty garments as any European belle in her magnificent costumes. The houses are painted with the most brilliant hues of green, blue, yellow, and red. In some places the artisans have learned something of the harmony of colours, but often green and blue stare at you, side by side, on the same wall. They are constantly associated in their textile fabrics of wool and silk.

The Syrians love *music*, but it is usually either a dull monotone, in a minor key, or a series of wild sounds, which seem more like the inarticulate notes of a midnight forest than the regulated expression of the harmony of the soul. Yet such as it is, although hardly amenable to the laws of western notation, it has a power over the minds of the people apparently greater than that exercised by the more artistic harmony of Europe and America. Muleteers sing to while away the weary hours while they tramp behind their animals. Sailors sing to the plash of the oar and the pulling of the ropes. Quite young children sing most vociferously, and their voices are quite fascinating to their own people. In entertainments in the Frank schools the native music is far more appreciated than the foreign. There is singing at weddings, chanting at funerals, and intoning everywhere in divine worship. Music is more or less obedient to law in the Oriental mind, albeit the intervals and harmonies differ very widely from western ideals. It has even been committed to paper, and, in a modified form, expressed by western notation. Of this more anon.

The Syrians are not remarkable for the development of the idea of *form*. Few draw, and fewer paint. The ecclesiastical pictures are rude daubs, of the most conventional type. There are no sculptors, except the few who have learned a little of the art of making figures of men and other natural forms to meet a foreign demand. There are very clever stone-cutters, who can design and execute vases, pillars, ecclesiastical ornaments, balustrades, and elaborate patterns for walls and pavements, in marble, limestone, sandstone, and slate. Many of the arabesque carvings and complicated wall figures and pavements in Damascus and Beirût are masterpieces of this sort of art. But it is a conventional art, not an imitation of the free, graceful outlines of nature. Even in this the Oriental has degenerated from his ancestors, who carved the beautiful doorways, niches, and arches which adorn so many Saracenic ruins.

Architecture is almost a lost art. The standard idea of a dwelling house is a cubical box, with partitions and apertures. The staircase, if there be a second storey, is usually outside the building. Most of the roofs are flat. The only graceful feature of a truly Oriental town is the slender minarets, and the arcades which are built in front of the cube, to afford an outdoors for enjoying "*keif*," the "*dolce far niente*" so dear to this people. In some cities, as Jerusalem, the want of wood has led to

the development of the dome, not as an ornament, but as a matter of necessity. The effect is one of solidity and architectural beauty.

The Syrian taste for *location* is pronounced and correct. Although villages are necessarily built where water is accessible, the people take the greatest pains to build their houses on the most airy sites, overlooking the most extensive view. One of the villages near Beirût, which has a matchless variety of views over the green plain, the dunes, and the blue Mediterranean, is named *Shuweifât* (*The Little Views*), and not a spur of rock, or a knoll commanding the ravines which intersect the town, and divide it into three distinct villages, has been neglected in the choice of building sites. The women are contented to toil up 200 feet of steep hillside, with a heavy jar of water on their shoulders, rather than have their houses in the ravine, at the level of the fountain. Doubtless the choice of these fine sites is determined in large part by the fresh breezes which sweep over the more prominent features of the surface; nevertheless the proprietor speaks in glowing terms of the grand sweep of the view. The convents of the country are almost all placed in the most picturesque locations, often at the expense of great inconvenience in the matter of water and other supplies. For a similar reason towns themselves are usually picturesque, especially in rolling and mountain regions.

The taste for *physical beauty and ornament* is intense. The descriptions of types and instances of female beauty in Arabic poetry are fervid and infinitely varied. Nothing escapes the vivid word painting of the silky tresses, "black as the raven's plume," the snowy brow, "pure as the Alpine drift," the arched lids, the long, dreamy lashes, the gazelle-like eyes, the chiselled nose, the ruby lips, the pearly teeth, the dimpled chin, the rosy cheek, the graceful neck, the queenly form, the god-like gait, the lily hand, the slender fingers, the enamelled nails, which are all described with a variety of expression which the literary ingenuity of the poets and the marvellous flexibility of the Arabic language, have alike rendered possible.

The horse, the camel, the lion, the perfect warrior are types of beauty and nobility, which furnish inexhaustible themes for the taste and descriptive power of the poets. Hundreds of names exist for each of these ideals, most of them expressive of phases of excellence and beauty.

The *love of ornament* is a passion amongst this people. The poorest of the women wear gay colours, even if the material is fringed into rags and tatters of blue, and green, and scarlet, and yellow. They wear bracelets, even if they cannot afford anything better than brass, or glass, or pottery. They stain their fingers and nails and feet with henna. They tattoo their arms, breasts, chins, cheeks, and foreheads with blue and scarlet, and the Bedawin women, and some of the peasants, tattoo their lips with a lead-coloured stain. They wear ear-rings, nose-rings, brooches, tiaras of jewelry, velvet, silk, or lace, hair-pins with jewelled heads, necklaces, armlets, anklets, rings. The women, in many places, wear their dowry in

strings of gold and silver coins around their faces, or their heads, or hanging down their backs, braided with their hair. They love striking contrasts rather than harmonies in the colour of their dresses.

The taste for *odours and perfumes* is also almost a passion. Some of their standards are not agreeable to Occidentals. For example, *Habbq* (*Ocimum Basilicum*) is one of their favourites. My patients constantly bring it to my clinics. It is rather too strong for most Europeans and Americans. Henna is also a great favourite. To many Western nostrils it is mawkish and offensive. On the other hand, the natives are equally fond of perfumes of undoubted excellence. They love to surround their dwellings with jessamine, violets, mignonettes, roses, tuberoses, and carnations. No more delicate compliment can be offered here than to present a bunch of sweet-smelling flowers. My clinical table is often fragrant with these floral tributes from those too poor to show in any other material form their gratitude for services rendered. In the houses of the poorest people you will often see a bright-flowered, sweet-smelling carnation or rose, in a fragment of a water-jar or an old petroleum tin.

The *feelings* of Syrians are characterised by intensity rather than constancy. They pass quickly from grave to gay. They are sensitive to the point of touchiness, especially in that which relates to their country, their sect, their family, or their religion. A man who will take reproof or reproach directed at his own personality will at once resent a slighting allusion to his family, and will become furious at an innuendo against his religion and his sect. To curse a man is so common that no one thinks much of it. But to curse a man's religion is an actionable offence. Foreigners who indulge in such bad taste as to speak disparagingly to Syrians of their people in general take the surest way of making themselves hated. The people constantly speak thus of each other, and of their people collectively, but it is the best policy for a foreigner who hears such a remark to receive it with discreet silence.

The intensity of the feelings of Arabs is shown by the vast number of phrases capable of a double meaning which are idiomatic in their language. To defend themselves against the supposition of intending a double meaning, it is customary for the Arabs to say *bela ma' na* (*without meaning*) whenever they use a word susceptible of such interpretation, or they will say *ajellak Allah* (*may God exalt your nature*), that is, above any such low and injurious construction of what I have said.

The *will* of the Arabs is rather irresolute. They do not lack *wilfulness*, but a steady, resolute, self-determined, self-reliant will is a rare quality. This undoubtedly arises from the breaking of their wills by ages of misrule and oppression. Meantime, the loss of a self-poised will explains in part the depression of all industries and the stagnation of enterprise, which none see more clearly than the people themselves.

V.—MORAL CHARACTERISTICS OF THE PEOPLE.

It is a difficult and delicate task for a foreigner to judge impartially of any of the characteristics of the people among whom he travels or lives. But in nothing is this difficulty so great as in point of *morals and religion*. The standards of different countries and peoples differ so widely in this regard that the largest charity must be exercised, and the most favourable construction given to all doubtful instances. In what may be said on this topic the writer will endeavour to give a calm, dispassionate, and just presentation of facts, accumulated during a long experience, and make only fair inferences and generalizations, and avoid, as far as possible, comparisons with other peoples.

Truthfulness.—There is an Arabic proverb, "*Lying is the excellence of men; the disgrace is to him who tells the truth.*" This saying, however, like all proverbial expressions, is only a sententious generalization, and can by no means be applied to all persons and all transactions. Many Syrians tell the truth at times, many generally tell the truth, a few nearly always. But it is so generally admitted that no native will tell the truth at once and simply, when it is disagreeable to the listener, that everyone expects a man to suppress a part at least of such truth, to cover it up by a partial lie, or to tell an out-and-out lie, which will prevent the person from suspecting the truth. Thus, if a father has died, the one who possesses the information may say to his son that his father is indisposed, or that he has been ill but is now well, or that he sends his regards and hopes soon to return. In either case, such is apt to be the son's conviction that the friend is not telling the truth that he usually breaks out at once into frantic grief, and adjures the informant to tell him the facts. If the informant thinks that the shock will be too great, he may now flatly deny the death. Otherwise, he may make a succession of admissions, each nearer to the catastrophe, and each an actual or virtual lie, until the truth bursts in its overwhelming force on the mind of the son.

I am daily asked by friends of my patients to tell the sick man that there is nothing serious, that he will soon be well, that he does not need any operation, and the like. As I cannot tell these falsehoods, the friends take it upon themselves to tell them for me, and appeal to me in the presence of the sick man to confirm them. It requires the utmost tact in many cases to avoid offending the sensibilities of the friends on one side, and frightening the patient to death on the other.

This class of falsehoods is looked upon by natives as right and necessary, and is dictated by a kindly though perverted feeling. Thus the writer was called to a distant part of the country to see a man in a desperate case of illness. When near the village, his conductor begged him to say to the sick man that he was by accident in a neighbouring town, and hearing of his illness called to see how he fared. On representing to my conductor how useless and shallow such a falsehood would be in deceiving the sick man, he suggested that I should tell him

that I was very much provoked at being called so far to see one who had no need of my services. I then asked him whether, having had confidence enough in me to call me, he had not enough to trust that I would use tact in my intercourse with the patient. He replied, "Of course he had, but——" and suggested other modes of meeting the case.

This class of falsehoods, while most foolish and ineffective, is the least sinful of the many phases of untruthfulness; but it is *well-nigh universal in the East*.

The people are, as a class, unreliable about keeping promises and agreements. Thus a carpenter engages to begin work for you on a certain day. When the day arrives it is quite likely that he will not come. To oblige you he will promise, when he knows that another job, previously undertaken, will prevent him from meeting his appointment with you. He does not reflect that you will be more provoked at his failure to come when he promises than his refusal to promise when he knew he could not come. Everyone who has any experience in building here knows how many weary days and weeks are wasted by the untruthfulness of the artisans on whom he relies. Boatmen and muleteers are especially untruthful, and often delay a journey by their failure to keep their word. In consequence of the universal distrust of promises of this sort, it is customary to exact of boatmen, livery stablemen, muleteers, and others with whom one makes an agreement, a pledge, which will be forfeited if the agreement is broken.

In general, Syrians put little faith in each other. The speaker is so conscious of the fact that the hearer does not believe him that he constantly fortifies his assertions with oaths:—"by my conscience," "by my virtue," "by my religion," "by the life of God," "by your life," "by the life of your son," "by the mercy shown to your father." These are some of the "oaths for confirmation" which are daily heard, but which do not end strife, because their value is well known. As the persons arguing a point both use the same oaths on opposite sides, it may be supposed that one set of asseverations neutralises the other. Perjury before the Courts is of daily occurrence. The Life Assurance Companies of Europe decline to take policies on Oriental lives, owing to the difficulty of obtaining reliable testimony on the points insisted on in the preliminary enquiry and the certificate of death.

So general is the habit of lying that it calls for an explanation. To the writer it has seemed to arise primarily from a sense of weakness and oppression, which has put the people on their guard against committing themselves. This explanation covers the innumerable number of falsehoods which seem to be uttered without any adequate motive, and which certainly do the person who utters them no good. A person who has told the truth has nothing more to say; he has no other card to play. One who has told a lie still has the truth to fall back on, and may claim some merit in coming out with a frank avowal. In point of fact, we every day meet with instances in which a person has fenced and parried with untruths, and then at some opportune moment says, "Well! I will

tell you the truth," so-and-so. The conversations of Samson and Delilah on the source of his strength illustrate this habit.

Once the habit of lying is established, it is easy to see how it should become the rule of conversation, in all cases where one wishes to be guarded. Instead of discreet silence, or skilful evasion of a compromising question, the more effective method of a deliberate falsehood is calmly resorted to, and justified on the plea of necessity. "What can we do?" is every day in every mouth.

It must not be supposed, however, that any one here maintains falsehood in thesis. The complimentary prevarications, the reservations, verbal and mental, in which they indulge to spare the feelings of others, the positive untruths which they tell with the same motive, are excused and condoned as necessary. But a reputation for truthfulness is as valuable in this land as in any other, perhaps more so.

Honesty.—This quality is *truthfulness in act*. It goes with truthfulness in word. An exact equivalent for the word honesty does not exist in the Arabic. The nearest to it is *amaneh*, which rather means trustworthiness.

It is customary for the steward of any institution or individual to take from the dealers a percentage on his purchases. This is justified by the idea that the dealer gives it out of his profits. Stewards often serve for very low salaries, expecting to indemnify themselves out of the perquisites of their position.

Government officers receive low salaries, and it is taken as a matter of course that they will supplement them by stealing and extortion. Although household servants seldom betray their employers to thieves, they do not regard petty pilfering of stores as very bad, especially if they have families to support. Household stores are kept under lock and key, and the perfect woman "giveth a portion to her maidens."

The closeness of the family bond causes relatives to lend each other far more money, with or without any written acknowledgment, than is usual in Europe or America. Such loans are very often unpaid, and many bitter family disputes arise from this source.

The vineyards, fig orchards, and melon patches are watched by an armed man, and no one would expect to get any fruit unless his property were so guarded.

Joint-stock companies are almost unknown in the country except as controlled by foreigners. There are two exceptions, that of the Tripoli Tramway, and that of the Tripoli, Hems, and Hamath carriage road. Their success thus far affords a hopeful augury of the growth of capacity and trustworthiness in the community.

Business firms are most frequently family combinations. There are, however, many upright and high-toned merchants and bankers, and their number is increasing every year. The number of business failures in Beirut is rarely over five per cent. of the total number of firms engaged in business; they are less common among Mohammedans than among Christians.

In official circles *bribery* is well nigh universal. The course of justice is so perverted by this habit that no one goes into court with any idea that the issue depends on the equity or legality of his case. Judges receive such inadequate salaries that they cannot maintain their families without bribes.

Trustworthiness may be considered as a branch of honesty. The work of labourers and mechanics requires much supervision. If it is day labour, the overseer must keep his eye quite constantly on the workmen, or the work flags. If it be contract work he must watch with greatest care lest inferior materials be furnished, and the work be done in a careless and slovenly manner.

If a contractor find that he cannot make good his contract, as to quality of material and workmanship, he is sure to default, and the Courts will sustain him, on the ground that he is not able to meet his agreement without loss. Much embarrassment arises from this cause, and great difficulty is experienced in getting either materials or work up to the standard, even where the terms are favourable to the contractor. Foreigners usually prefer day work, which, however, costs from 20 to 50 per cent. more according to the exactness of the job.

A person stationed at a given point, and told to watch until you return, or sent to a given point to await you, will probably soon leave his post, and come back to find why you did not come. Cassabiancas are not common here.

Many apparent instances of untrustworthiness are due to a want of care on the part of the *employé* in ascertaining exactly what is wanted. Other instances occur from a rooted habit of interpreting the directions, or improving upon them, according to a subjective standard of his own. It is quite common for an employed person to tell you that he thought it would be better to do so and so. One employer replied, "I do not hire you to *think*, but to do what I say."

Chastity.—The Arabic language is full of obscenity. Most of the commonest words have also secondary, obscene meanings. The speaker defends himself by a *bela ma'na*, or *ajellak-Allah*, from the imputation of intending such a meaning. But the defence is a condemnation. It shows that at least such a thought is connected with the word used. In moments of anger these meanings are asserted openly, and language becomes ribald and crass. The obscenity, even of very small children, is very shocking to those trained in another school.

The literature of the Arabic language is full of the grossest thoughts and descriptions. The original "Arabian Nights" is a book which no modest person would care to read.

Masturbation and sodomy are extremely common among boys, and constitute serious difficulties in conducting a boarding school. Night watchmen have to patrol the dormitories and halls to keep these vices in check.

The penalty attached to fornication of girls is so severe that the offence is comparatively rare. Among the Mohammedan and Druze

sects a father or brother will kill an unchaste daughter or sister. Among Christians the death penalty is unusual, and seduction is more common. In all sects girls are married very early, often at 12, sometimes at 9 or 10. This is undoubtedly a protection against unchastity in unmarried females. It is also true that attempts at seduction of girls are frowned down by Orientals as inexcusable and cruel.

Chastity in married women differs in different localities. The fact that nearly all the houses are in villages or towns, and that there is no privacy in any house except in the large cities, tends to check adultery. In point of fact it is relatively uncommon. In the jealously-guarded Mohammedan harems, it is almost impossible. Among the poor, where the whole family lives in a single room, it is difficult. Among the peasant population the sentiment is strongly against it.

Harlotry is a trade in the cities, yet it is far less open and shameless than in the great capitals of Europe and America.

Undoubtedly, in the present state of education, the reserve enforced in the intercourse between the young of the two sexes tends to preserve chastity. Among the Mohammedans in the cities, it amounts to almost complete non-intercourse. To a Mohammedan young man of Damascus for example, all the female sex, except his near relatives, is a sheeted mystery. But in villages and in the desert the young men and women have more or less freedom of intercourse, which is rarely abused. Nowhere, and among no sect however, do the sexes mingle in social gatherings, or in places of worship, saving where European manners have done away with those of the natives.

Profanity is very common. It must be remembered, however, that a familiar use of the divine name and attributes, which grates upon western ears, is idiomatic in Oriental speech, and conveys no more impression than *good bye* in English, or *adieu* in French. Every salutation contains or implies the name of God. *Allah*, used with the rising accent, means "what?" *Yallah*, said to a troublesome child, means "go away"; or to a person whom one wishes to do something, means "begin"; or to a donkey, means "get up." If a person say, "I rang the bell *yallah, yallah, yallah*," he means I rang it *over, and over, and over*. If one yawns, he will probably end off with an ennuyed *yallah*. If a man stumble the bystanders will ejaculate *Allah*. It is the survival of a short prayer that no harm may come of the accident. Where a man would say *eh* as a sort of catch in conversation while thinking of a word, a man here would say *Allah-kheir, God is good*. It cannot be denied that this familiarity in the use of the name of God tends to lower the value of that great name, and to diminish its significance as used in devotion. It is a true taking of it in vain.

Cursing is extremely common, and often as ridiculous as it is wicked. A man will curse the father and grandfather of another, his harem, his religion, his donkey, his donkey's father, the devil. The writer heard a person the other day curse the religion of the devil. A woman was undergoing an operation for the repair of her ear, which had been slit by

a heavy ear-ring. Maddened by the pain of the operation she repeatedly cursed the religion of the ear-ring that caused her misery. Children who can hardly talk curse each other and their parents. Parents curse their children and the parents of their children.

Family affection.—It is delightful to turn from some of the weak points of Oriental character to those in which they show forth goodness of heart and lovely virtues. Family affection is one of the most characteristic of all the qualities of this land. The patriarchal idea has never been lost. In western lands we are strangers to our second and third cousins. In the east, even poor relations of the most distant degrees, are acknowledged. Some families, as the Shehâbs, Blemmas, Khâzins, and others, trace back their family history for generations and centuries, some of them for one or two millenniums.

Love of children is one of the most winning traits of the Arabs. The devotion of mothers to nursing their own children, caring for them in sickness, and mourning for them when taken away, is most touching. A mother will sit for hours at a time in a most irksome position in the bed to allow her child or husband to lean against her bosom, while she soothes his pains and lulls him to sleep by her endearing tones and loving ministrations. For days she will hardly taste food, and refuses to take a moment's sleep while watching a case of sickness. She will strip the coins off her head-dress, sell her jewels, or even her clothing and bedding to provide food and medicine for her sick child. I know of many parents who serve in menial capacities and deny themselves every luxury, to educate a son and make a gentleman of him. The phrensy of parents when they lose a child is sometimes almost fatal to themselves.

Love to parents is also a beautiful trait in the Orientals. There are few Gonerils and Regans and many Cordelias in the Levant. A father, not more than fifty years old, recently remarked to me that it had long been his day dream that he should arrive at the age when he could sit in his own house, while his son took the management of his affairs. Everywhere the aged grandfather and grandmother may be seen, honoured and beloved, in the houses of their offspring of two generations. The opinion of the elders is looked for with filial respect by their descendants, and their decision in matters of general family interest is usually final.

The liberality of members of a family to each other is very striking and beautiful. Children earning wages often put all, not required for their clothing, into their parents' hands. Parents continue to help their children long after maturity. Brothers and sisters help one another, sometimes by loan, very often by gift. It is a great disgrace to a family for even distant members to die by starvation. Hence such deaths are very rare. A man in straits in Syria can usually realise the means of relieving his difficulties far more readily than one in similar circumstances in the west. He goes to some cousin, perhaps of the fifth or tenth degree, and obtains the needed accommodation, sometimes as a loan at high interest, but often as a gift or a loan with little or no interest.

Hospitality.—This virtue is also one of the most characteristic

of the qualities of the people of this land, and sheds a most attractive light over their social life. Its most typical form and extreme application is seen in the case of the Bedawin. A stranger coming to a Bedawin encampment at once becomes their guest. Even if he be an enemy, he is entitled, by the law of hospitality, to shelter, food, and protection, and may stay as long as he pleases, quite unmolested. When he has left, and is fairly outside the limits of the camp, his late hosts may plunder and kill him.

In Qaryetein, a watchman of the vineyards once shot a Bedawin who was trespassing. Dreading the inexorable law of revenge, he resolved to flee to a Bedawin tent, and throw himself on the protection of his host. It chanced that he fled to the tent of the mother of his victim, who at once gave him the usual welcome and entertainment. Presently the avengers of blood traced him to the tent, and were about to enter and put him to death. The mother of the slain man, however, seized a club, and brandished it in the faces of the assailants. They told her that they had come in her behalf to kill the murderer of her son. She said she knew who he was, but that no one should dishonour the hospitality of her tent by injuring even such a guest. She continued to protect him until the town authorities redeemed him by paying the blood-money, which, when received, constitutes a complete quit claim.

If anyone, however poor, is eating, and a friend comes by, he at once says "*tafaddal*," i.e., "*prefer yourself*," meaning by that phrase to invite him to partake. As soon as a stranger arrives in a village, he may ask for the *menzoul*, which is a room, often the best in the place, reserved for the entertainment of strangers. This is often in the sheikh's house. The guest is asked what he wishes, or he is entitled to ask to be furnished with eggs, milk, fruit, bread, and other articles which he needs. Theoretically, he is not obliged to pay anything for these, being considered the guest of the village. Practically, all right-thinking guests do pay a reasonable compensation in some way, either by items, or by a lump sum given as a present.

It is very common for anyone who wishes a favour of another to say *ana dakhilak*, that is, "*I am your guest*," or "*dakhl Allah wa dakhlak*," that is, "*I am God's guest and yours*."

Two incidents, occurring on the same day, during a recent journey of the writer in the Nusairy Mountains, will illustrate the method and sweetness of Syrian hospitality better than a generalisation.

The first took place at El-Birch, a Nusairy village in the lonely highlands, where for four months the people are more or less shut in by the snow-drifts. An attendant had failed to keep up with us, and we found ourselves at mid-day without our lunch. The sheikh had invited us to the booth occupied by the Government inspectors of the harvest, and presently it was filled with men who came in from the threshing floors to welcome us. As soon as we let it be known that we needed food, the sheikh sent for what they had. A large tinned copper pan was brought, filled with a stew of squash and cracked wheat in Lebben. We were so

hungry that we ate deeply into this coarse dish, and suffered from indigestion for several days after. Just as we were leaving the sheikh gave us a loaf of bread a-piece. He would not take any compensation, and apologized most earnestly for the poor entertainment.

That very afternoon we arrived at the Christian village of el-Meshta, the seat of a wealthy family named el-*Holu*. We rode through the gardens, and at the turn of a steep pathway came suddenly on an open space, over-shadowed by a noble plane-tree, with a cool jet of water plashing into a basin, around which were arranged divans. On these divans the elder members of the family were sitting or reclining, smoking their narghilehs, and chatting together—a most attractive picture of a patriarchal household. The younger men were lounging about in the shade. The boys were taking a plunge among the ducks in the tank which received the overflow of the basin, and enlivening the quiet conversation of their seniors by their shouts and laughter. A few black-eyed, shy girls were peering out of doors and windows, and wondering no doubt, who the three horsemen with Frank clothes and pith hats might be.

The moment we were seen the chief of the family stepped forward to bid us welcome, a dozen youths seized our bridles and stirrups to help us dismount, busy hands spread cushions for us in the breeziest part of the shady plaza, and we were made “at home.” Our horses were tied up by friendly hands, our saddle-bags taken into the house, and presently sherbet and coffee were served, and narghilehs offered. After we had chatted for some time, the host offered to give me the use of a room for a bath which I desired, and even proposed that his son should serve me as bath-tender, an offer which was modestly declined. When dinner-time came, an ample repast was served under the plane-tree, to the cooling sound of the fountain. The best room in the house was given to us for our beds, and we were made thoroughly welcome for the period of our stay, which, unfortunately for us, was only one day. They entreated us to stay at least a week.

One feature of the entertainment was that the host and his family themselves did a large part of the serving, not because they lacked attendants, for the great house was full of them, but as an assurance of their pleasure at our visit, and their devotion to our welfare. This feature of Oriental hospitality is so marked that the Marthas who serve are more than the Marys who give their attendance on the conversation of the guest.

As a corollary of the hospitality shown to the guest, he becomes immediately acquainted with the family, and on easy terms with them. There is no stiffness and reserve to be overcome.

Nor must it be supposed that this hospitality is shown only to guests who may be supposed to confer honour by their presence, or from whom a return in kind may be hoped. While we were at el-Meshta, a man from another village brought his little boy to be operated on for a stone. Our host at once offered, if I would do the operation, to let him have a room and entertainment in his house for the period which I

might deem necessary. It would have been at least two weeks. Had I consented to operate there the father would have consented as a matter of course.

Convents entertain any guests who may come without charge. Guests usually leave an acknowledgment of the courtesy. To every Bishop's establishment there is attached an "*Untush*," or place of entertainment, where even the poorest of his visitors may be accommodated. Many officials have such places of entertainment.

Doubtless the simplicity of the mode of life of most Orientals favours hospitality, as it is far easier to show it than in the more artificial life of the West. But it deserves a place among the virtues of the people because it springs from genuine goodness of heart, and a sense of duty to the stranger as well as the friend.

Neighbourliness.—Akin to hospitality is neighbourliness. The Arab proverb has it, "*the neighbour before the house*," that is, determine whether you are going to like your neighbour before you take a house. They have high ideas of the duties of neighbours. Our cold manner of not knowing one's next door neighbour is wholly contrary to Oriental ideas. It is with them at once a duty and a pleasure to know them. In sickness one visits and ministers to a neighbour almost as to a relative. It is expected that a doctor should favour neighbours with lower fees or take none. A tradesman is expected to deal better with neighbours than with others. Your next neighbour has a right to purchase of property prior to that of your own brother, a right sustained in law. A person appealing for aid and sympathy will say, "*I am your neighbour*." The Scripture is full of allusions to neighbours and neighbourliness. It is no strain on friendship to borrow food and bedding from a neighbour in case of emergency. To lend them is only a modified form of hospitality. A woman, who has a young child, is always ready to show her friendly feelings by nursing the child of a neighbour who may be in need of such an accommodation. In fact, it is quite common to exchange courtesies in this line during a visit. It is a sort of *blood-sisterhood*.

Charity.—Systematic beneficence is not common, but it is everywhere esteemed a virtue to feed the poor. It is even meritorious to feed street dogs. So general is it to give food to beggars that a large mendicant class is supported in this way. The religious beggars, *fugirs*, have no other means of living, and travel where they will are sure of a sufficiency. It is not at all necessary to be lame, or blind, or deformed, in order to secure alms. There is a Moslem, living in a good house, with a family, and who goes about in a fur-lined cloak, and does nothing for a living but beg. He is supported from year to year in this way. Some Emirs go about on blood mares, with an attendant, and beg their living, as well as that of their horse and groom. As a rule the alms given is small in amount, but the applicants are numerous, and many make a principle of never turning any away without help.

There are benevolent societies in most of the cities of Syria, and considerable amounts are raised and distributed among the poor.

Temper.—Syrians are ordinarily good-tempered. Like all mercurial races they are generally gay and cheerful, and seldom morose and crabbed. They are, however, liable to sudden and violent outbursts of temper, which transform usually mild and amiable persons into furies. During such paroxysms of ungovernable rage the whole frame is wrought up into a hysterical state, the eyes start out of their sockets and become bloodshot, the face becomes livid and purple, the veins of the neck are engorged, the hands and arms are projected forward, and the feet stamp in a transport of passion, while the tongue pours out a volume of vituperation with a voice which can be heard hundreds of feet away. Many persons lose their voices temporarily, some permanently, from these thundergusts. Many are made ill by them, and some lose their lives as a consequence of the strain on heart and lungs and brain. The least consequence of such an indulgence of hot temper is usually headache and lassitude, which often last for many days. So common are such outbreaks that one cannot pass any great distance along the streets of a city without witnessing one. They are especially common around the fountains, owing to questions of priority and privilege in the matter of drawing water.

This vehement anger, which is usually unrestrained from childhood, leads to most serious brawls, and often ends in fatal assaults with club, or knife, or firearms. It is amazing to find on what a small foundation some of these desperate affrays rest. A controversy about a few paras, the question as to which of two women shall put her jar first under the waterspout, an allusion to the family or religion of another, a pleasantry susceptible of a double entendre, are sufficient to set a village aflame, and to create a blood feud between two families. In such quarrels the partisan spirit overrules every other consideration. If a brawl is going on in a village or a quarter of a town, residents, attracted by the noise, rush to the scene and array themselves on the side of their clan or religion, usually without reference to the merits of the controversy.

Revenge.—It is generally considered that a hasty temper is soon sated with rage and ready to forgive. Unfortunately the idea of revenge is a national trait of the Arabs. The law of revenge is best exemplified in the Bedawin character and usages, where it underlies the whole mode of existence. It will, therefore, be treated of at length in the essay on the Bedawin. But the influence of their principles and practices is felt among all the people of Syria and Palestine. Injuries are cherished and nursed, and the time for revenge awaited with a patience and persistence seemingly at variance with the national character. Many a stab in the back delivered, in a dark lane at night, into the chest of a person unknown to the assailant, revenges an injury committed by a member of the family of the injured man on the assailant or one of his family. This second assault can only be atoned for by the blood of the assailant or of one of his family or religion. The Druzes practise the *lex talionis* more than any other of the Orientals except the Bedawin. But the Christians far too often vie with them, and in consequence a long series

of bloody civil wars, ending in the terrible massacres of 1860, devastated Lebanon and rendered it one of the most unstable provinces in Turkey. Happily, under the wise system of government inaugurated by the great powers of Europe, these feuds have died out, and peace and prosperity bless that beautiful range. Private revenge, however, still keeps alive hatreds and personal feuds of a most serious character.

Peace-making. It might be thought that with their explosive tempers, and the principle of revenge recognised and approved, the people could never arrive at the equilibrium of goodwill and kindly feeling after a quarrel. But here comes in a good trait. The Orientals are great peacemakers. In a street brawl some one or several people rush in, tear the combatants apart, and often at serious risk to their own safety hold them off from each other while they and others remonstrate, and use their neutrality to bring about a reconciliation. They do not esteem any amount of time or effort too great to effect this end. So when a family quarrel occurs, disinterested parties busy themselves in bringing about a rapprochement, and obliterating the traces of the controversy. And this is done, not with the reluctance springing from a half-unwilling sense of duty, but with the unmistakable enthusiasm and zeal of those who desire peace. Men will give up their business, and sacrifice much time, and exhaust the ingenuity of friendship to allay passions, soothe wounded hearts, and heal the breach. The same kindly impulse which leads the peacemaker to give himself to the task of reconciliation, leads both parties to recognise in him a sort of authority, which entitles him to impose conditions on both. Wonderful is the ingenuity with which he persuades both that they have gained everything and lost nothing by the adjustment. Untiring is the patience with which he smooths down the ruffled feelings, quenches each spark of passion as it flickers up again into a tiny flame, and finally brings the late combatants together in a brotherly embrace and kiss. Among the ingenious methods by which susceptibilities are allayed is the custom, instead of asking forgiveness of one another, for the two combatants to ask forgiveness of God, a method sound in religion as well as philosophy. It is not surprising that the Arabs should be peacemakers, as they all feel the necessity for the office. In an hour the peacemaker may become a party to a quarrel, in which he will need and obtain the pacificatory services of the parties whom he so lately reconciled.

Temperance. The Mohammedans are on principle total abstainers. Many Christians follow them in this matter. Although living in a wine-producing country the people are, as a class, non-users of wine and other alcoholic beverages, and of those who do use them few are drunkards, and most only drink at comparatively rare intervals. Except where European influences prevail it is rare to see wine on the table.

Cruelty and Mercy. These opposite traits are also characteristics of the Arabs. Their cruelty arises rather from thoughtlessness than from ferocity. Children are not taught that it is cruel to tie a string to a bird's leg and let it fly for a short distance, and then jerk it back, and

repeat this until the poor creature dies of exhaustion and grief. They are not taught that it is cruel to catch birds with limed twigs, and then to tie their wings together over their backs, and string them on a stick, and carry them in this agonising attitude for hours before they are killed. No parent ever remonstrates with a child for pulling the wings and legs off insects. It is no wonder then that men come to load animals, the backs of which are all raw, and continue to drive spavined and foundered animals until they drop under their loads. It is not wonderful that they beat their beasts most barbarously. All these cruel habits are found in every land where children are not early trained to be kind to dumb beasts, and where public sentiment and law have not come in to restrain barbarity.

Cruelty to animals is for the most part confined to those which are hunted, or loaded, or driven. On the other hand, herdsmen are usually merciful to their flocks and herds. They do not overdrive their charge. They are diligent in watering them, and finding suitable pasture for them. They direct them by words and ejaculations, but seldom beat them or stone them. Few sights are more interesting than the care which a shepherd takes to coax his sheep and goats to drink their fill at the water-troughs, by banging on a copper kettle, calling to his wards in sheep and goat phrases, and mixing a little tar with their water to give it an agreeable smack. Even the muleteers, although they will load their galled animals, yet when they come into camp take much pains in dressing the sore spots, and adjusting pads to relieve pressure. And, no matter how tired the muleteer may be, he will not neglect to curry and rub down his more tired beasts. The click of the currycomb often awakens the camp an hour or more before dawn.

Worn-out animals are turned out to graze. It is not considered merciful to put an end to them. The writer has seen a horse, with his hoof torn off, left to eke out his existence on the public common. It is a perverted sense of kindness which spares him. It is considered a merit to feed street-dogs and stray cats.

Children are in more danger from over-indulgence than from cruel treatment. Only in the silk mills is there anything like the systematic over-work of children so common in the manufacturing countries of Europe. Employers are seldom cruel to their workmen, and public sentiment is always against them if they are.

There is a kindly regard for the blind, the maimed, lepers and insane. Blind men feel their way about with perfect confidence by means of their staff. They are never allowed to die of starvation. The maimed are sure of a living, and often of that of a sound companion who does the soliciting, and waits upon the injured person for a share in the proceeds. The insane go about the streets unmolested, and are seldom violent. Kindly offices to the sick and unfortunate are general.

Envy is not a conspicuous trait of the people. On the contrary, they are, as a rule, contented. Believing, as a large part of them do, in the absolute decrees of God, and the inevitable appointment of their lot,

they are inclined to accept it even too willingly, and to regard it as fixed. Children usually adopt the guild or employment of their parents. The restless, feverish desire to better their condition, so characteristic of the overcrowded states of Europe, has only begun to ferment in the body politic of Syria. Its principal manifestation thus far is in the vast numbers who have emigrated to North and South America and Australia, to seek their fortunes.

Jealousy is necessarily a part of the Mohammedan system. It is in striking contrast with the confidence shown by Christian communities in the same localities. There is no doubt that under the system of polygamy nothing else than this supreme jealousy would prevent universal scandal and vice.

It will be seen from this review of the moral characteristics of the people that many of their traits are such as belong to an undeveloped child-like stage, and that the good qualities may be further cultivated, while many of the bad may be expected to disappear with advancing culture and civilization.

VI.—RELIGIOUS CHARACTERISTICS OF THE PEOPLE

In a country where there are so many religions as in Syria and Palestine, and so sharply defined, it might seem difficult to find any features in common which would characterise the whole. Yet there are such features.

(1) *Religion is universal.*—The whole population is enrolled by the Government according to religious divisions. The first question asked of a man in court is "What is your religion?" To say that a man has no religion is equivalent in public opinion and law to cursing his religion, and declaring it to be of no account, as it is held to be impossible for anyone to be without religion.

(2) *Religion enters into all the Relationships of Life.*—A considerable part of men's names is compounded of the names and attributes of God. The same forms of salutation, containing the same prayers and ejaculations, are used by all. A few are special to particular sects, but the name of God enters into all. Religion controls labour. Each sect has numerous religious holidays, during which its votaries abstain from business. The aggregate of these holidays is large, numbering at least a hundred days in the year. The hindrance to business is enormous. Some of the shops are closed one day for a Maronite feast. Another day others are closed for a Greek holy-day. Then follow Jewish and Mohammedan *non dies*. Sometimes all the Christian shops are closed the same day, when the calendars happen to correspond. In large building operations, where men of several sects are employed, much embarrassment is experienced from this cause.

Religion regulates the social relationships and affinities. Marriages between Mohammedans and Christians are of course out of the question.

Druzes and Christians do not inter-marry. Mutawâlis and Sunnite Mohammedans also do not cross their own lines. Jews have no right to inter-marry with any other sect. Even Christians of the different sects seldom inter-marry. Furthermore there is comparatively little visiting or social intercourse between Christians and Mohammedans and Jews. Druzes mingle more with the other sects, as there is a special provision in their articles of faith for allowing even pretended advocacy of Islam and Christianity.

Sectarian schools are the rule, non-sectarian schools have not proved a success.

(3) *All the Religions are Ritualistic and Formal.*—They lay great stress on the externals of conformity, on feasts and fasts, on pilgrimage and vows, on stated seasons of prayer, and on the efficacy of priestly mediation. While there is a vast difference between the ritual of the semi-idolatrous Christians sects and that of the iconoclastic Mohammedans, they touch in the matter of reverence for tombs and sacred sites, and their belief in supernatural agencies at work in human affairs. They all believe in charms, relics, and texts worn about the person, or suspended or nailed about the house. A Mohammedan will string about his neck a bit of alum, a shark's tooth, a tin case containing a verse of the Koran or an incantation, and a bored pebble. A Christian wears a little picture done up in a small tin box, a bit of the wood of the Cross, a small relic of some saint. A Jew has his special necklace of charms. And all these are for one common purpose, viz., to ward off the evil eye. So alike is their regard for sacred sites that many Christian shrines, as the Convent of St. Catherine, at Sinai, and that of St. George, at el-Hûsn, are in the odour of sanctity to Mohammedan nostrils, while many Mohammedan and Druze shrines are frequented by Christians. Jerusalem and Hebron are alike sacred to Mohammedans, Jews and Christians. If any convent or tomb of any sect gains a reputation for miracle-working among the votaries of that sect, it will soon attract those of other sects and become an object of reverence to all.

(4) *All the Religious Sects Agree in Attaching a Secondary Value to the Pious Life.*—They swear substantially alike. There is little difference in their lying or cheating. If a man is true to the externals of his religion he is not debarred from its privileges on account of immoralities. Some restraint is exercised by the confessional on the Christians, but it is notorious that bandits and libertines, who are liberal to the Church, have not much difficulty in securing its sacraments. A Mohammedan who was hung for murder in the first degree in Beirût some years ago, and that the murder of a Mohammedan Officer of the Government, was cut down and taken by an immense procession of the people of his sect, headed by its chief dignitaries, to the principal mosque, washed and buried with great pomp, and all the religious privileges accorded to the most pious. Though a murderer, he was none the less a believer.

(5) *Holiness is not a Prominent Object of any Religion of the East.*—Not that there are no pious persons in any of the indigenous sects, but that

the attainment of holiness is not set before them by their teachers, and seldom sought as an end. The Pharisaic spirit is the prevalent one.

(6) *The Sense of Sin is Almost Dead in All.*—Men seldom or never admit to one another that they have done wrong. They never seem distressed because they have sinned, and defiled their own souls. While they are as awake as others to the consequences of sin, and as anxious to escape them, they do not bewail the sin itself, and abhor its stain in the soul.

(7) *They are all Nearly Alike in a Narrow Bigotry and Intolerance.* — The sectarian spirit has destroyed patriotism, and divided the body politic into a number of irreconcilable schisms, which stand more in the way of the progress and amelioration of the people than any other cause.

BAROMETRICAL DETERMINATION OF HEIGHTS IN LEBANON AND ANTI-LEBANON.

By Professor ROBERT H. WEST, M.A.

The following observations at upper stations were taken by myself with a mercurial barometer, Casella, 738. The sea level observations are from the records of the Observatory of the Syrian Protestant College, Beirût (111 feet above sea level). These readings are from barometer, Browning, 244. All readings at upper stations are corrected according to certificates from Kew.

The reductions have been made according to the tables prepared by Arnold Guyot (Smithsonian Meteorological and Physical Tables, 1884, pp. 371-386). In cases where there was no reading at Beirût simultaneous with the observation at the upper station, the necessary readings have been obtained by interpolation from the tri-daily observations; as the variations of the barometer at Beirût are very slight and regular during the summer months, these interpolations are sufficiently accurate.

In the appended notes, I have referred especially to the determinations of the late Sir Richard Burton and Mr. Tyrwhitt Drake in their "Unexplored Syria" (London, Tinsley Brothers, 1872), and the map issued by the French Government in 1862, "Carte du Liban." These are the only original sources to which I have had access, and most of the heights given in the other maps and books which I have consulted, appear to be drawn from one or the other or both of these sources.