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TABLE OF CONTENTS.

*BARGUTHY, O. S.,	Traces of the Feudal System in Palestine			70			
CANA'AN, T.,	Water and "The Water of Life"	٠		57			
	Studies in the Topography and Folklore of Pet	ra .		122			
MADER, A. E.,	Conical Sundial and Ikon Inscription from the I	Kaste	llion				
200	Monastery on Khirbet el-Merd in the Wilderness	of J	uda.	122			
Maisler, B.,	Die Landschaft Basan im 2. vorchristlichen Jahr	rtause	end	80			
MAYER, A. L.,	Arabic Inscriptions at Gaza			219			
NEUVILLE, R.,	Additions à la liste des stations préhistoriques de						
	Palestine et Transjordanie			114			
RICHMOND, E. T.,	Presidential Address			105			
Saarisalo, A.,	Topographical Researches in Galilee			27			
*Stephan, ST. H.,	Animals in Palestinian Superstition			88			
+WIENER, H. M.,	The Conquest Narratives			I			
Notes and Comment	s 41,	45,	100,	102			
Book Reviews	50,	45,	103,	226			

The greater part of these articles has been already published in the 1928 Volume of the Journal.

Treasurer's Reports, Lists of Members and similar announcements are ommitted in this reprint edition.

^{*} The articles marked with an asterisk were written originally to form part of a special volume in memory of the late Pere Gaudence Orfali, O. F. M., born 19th February 1889, died 20th April 1926, President of the Society in 1926.

STUDIES IN THE TOPOGRAPHY AND FOLKLORE OF PETRA*

T. CANAAN

(JERUSALEM)

MEMBER OF THE MOND EXPEDITION TO PETRA, 1929.

I. PHONOLOGY OF THE ARABIC DIALECT OF PETRA AND METHOD OF WORK.

To help me collect the Arabic names of the different localities in Petra, I took several guides. A Bdûl bedouin, Mutlaq, 45 years of age, was my first regular guide, and I employed on different occasions other Bdûl bedawies, as well as some of the tribe of the Liâtneh, to revisit with me those same localities which I had already visited with Mutlaq. After exploring a region, I would sit in the evening with a very bright young Lêti (sing. of Liâtneh) of the Benî 'Aţiiyyeh named Zêfallâh, the son of Slîmân, or with the young sêh of the same tribe (sêh Bšir) and ask them to give me the names of the different wâdîs, mountains, plateaus, monuments, etc. of the region explored that day. Any difference in the names, pronounciation, etc.—and there were always such—were noted down, and several Bzdouins of different tribes were asked about the name in question.

At the same time exact lists of the different names used by

^{*} Published by permission of the committee of the Mond Expedition to Petra, which committee posseses also the copyright of the article.

Musil, Dalman, Brünnow, Kennedy, the Dominican Fathers of Jerusalem, Moritz and Szezepanski were made for comparison. The expressions used by other authorities (Robinson, Libbey and Hoskins, Wiegand, tet., are very few, but they have also been considered and studied. Whenever one of these authorities gave a name different from that which I had heard it was noted and a thorough enquiry was made to find the real and correct expression or expressions. It is probable, that even after so much care, some names may still be lacking. Owing to the fact that our expedition employed 25-50 workers daily it was easy for me to investigate any doubtful expression.

Whenever the exact consonant or pronunciation could not be definitly determined as for instance between s or s, k or q, etc. several Bedouins were asked to pronounce the word. In no case whatever, when the name of a locality had to be determined, or an investigation made into different names, did I pronounce the Arabic word; but the place was described and the Bedouins were asked to say the name. At the same time my friends, Europeans and Palestinians, were asked to state how they heard it. Sometimes such Liatneh as knew how to write were asked to write down the word. Examples which illustrate the difficulty of understanding a name correctly at the first hearing are Siq and Siyyagh, which are often pronounced Sik

- ALOIS MUSIL, Arabia Petraea, II, Edom, 1917, will be referred to only as MUSIL.
- ⁹ Gustaf Dalman, Petra und seine Felsheilgtumer, 1908 (referred to as Dalman I); and G. Dalman, Neure Petra Forschungen, 1912 (Dalman II).
 - ⁸ Bruennow und Domaszewski, Provincia Arabia, vol. (Bruennow).
- ⁴ Sir Alexander B. W. Kennedy, Petra its History and Monuments, 1925 (Kennedy).
- ^b JAUSSEN, SAVIGNAC, LAGRANGE, and VINCENT have written different articles in the Revue Biblique. The auther and the number of the Revue will always be given.
- B. MORITZ, Ausflüge in der Arabia Petra, Mélanges de la Fac. Orient., 1908, 395-399 (MORITZ).
 - ⁷ LADISLAUS SZCZEPANSKI, Nach Petra und zum Sinai (SZCZEPANSKI).
 - ⁸ G. L. ROBINSON, Die Kultusstätten in Petra, ZDPV, 1909, 1-15.
 - W. LIBBEY and F. E. HOSKINS, The Jordan Valley and Petra, 1905.
- ¹⁰ Th. Wiegand, Wissenschaftliche Veröff. des Deutsch-Türkischen Denkmalschutz-Commandos, Petra, Heft III, 1921.
- Other works on Petra have been studied, but they were not of great value for the topography. Some are: A. Forder, Petra, Petra, and Phoenicia; St. Erskine, Vanished Cities of Arabia; Fr. Jeremias, Nach Petra! PJB, 1907, 135ff.; Barnabé Meistermann, Guide du Nil au Jourdain par le Sinai et Petra, 1909.

and Siyyagh, and have in fact therefore been put down by several writers in the last form.

It is further of great importance to note that the Bdil know and use many more place names in Petra than the Liatneh who live at Eldji. Nearly every small valley and every mountain has a name according to the Bdil. Such a name may not be old and fixed, but a changing one, based upon an important incident in the tribe's history. Such incidents may in our view be entirely unimportant, but for the small tribe of the Bdil they constitute an important landmark in its history. Examples of this category will be given later on. These Bedouins know more names than others because nearly all of them spend the whole of their lives, from the cradle to the grave, year in and year out in Petra. In the cold winter months they live in caves situated near the banks of a valley; in the spring they move to one of the rocks near a wadi and the summer is spent on the top of some mountain.²

Very often the names of the smaller valleys, mountain or hills are coined in such a way as to indicate their relation to an important neighbouring locality. Thus, for example, a small valley joining the upper part of wâdi el-Hîšeh from the west, is called wâdi Harrûbet el Berkeh after a carob tree known as Harrûbet el-Berkeh.³ Others call the tree Harrûbet el-Hišeh, as it grows on the mountain Hamret el-Hîšeh, and the valley is therefore also known as wâdi Harrûbet el-Hîšeh. The large valley separating the mountain ridge el-M' êşarah eṣ-Šarqiyyeh in the south from Hamret el-Hišeh in the north is generally known as wâdi Hamret el-Hišeh; others call it Raqbet et-Turkmâniyyeh, because it joins wâdî et-Turkmâniyyeh just above the Turkmâniyyeh tomb.

Attention has to be called to the fact that some mountains have derived their names from the colour or the character of the rock. It is natural therefore that we should meet with different places bearing the same or nearly the same names. This is especially true where the red colour of the sandstone predominates. Thus we have: el-qunb el-Hamar, a hill situated between the valleys of

Examples of this category will be given later on.

DALMAN and MORITZ had only Lidineh guides.

^{*} The carob tree itself is attributed to a bassin cut in the rock, and situated nearby.

Farasah and Harrûbet ibn Djraimeh (wâdî el-Ḥabîs); er-rqébeh el-Ḥmérah, a small hill to the north of 'Arqûb el-Ḥiseh; el-qunb el-Ḥamar, a small ridge lying to the north-east of Moghár en-Naṣārā, etc. In the same way we have several places called el-Far' eṭ-Ṭawil and wâdi el-Ḥamrah.

It is natural that Bedouins of different tribes should often use synonyms in combination with a proper place name, to denote one and the same locality. Such an example is: Zarnûq, wâdi or šu b edj-Djarrah, all used for one and the same valley. In the same way qunh and šu b; sidd, far et, zarnûq, šuqq and wâdi; arqûb and djabal may be used in place of each other. There is a slight difference between the different synonyms, which will be explained later.

One and the same place may have several names, and the wâdi running close to the same, or the mountain connected with it, will naturally be called differently by members of different clans. Thus the valley close to "Pharaoh's treasure" is known by the names wâdi edj-Djarrah and w. el-Qas ah, the first being the most used.

It is a mistake to find fault with the transcription and the pronunciation given of one and the same word by different authors, for every one of them may have had as guide a Bedouin of a different tribe. Thus I heard Hiseh and His; 'Ollégah, 'Öllégah, and 'Légah; Nmér and Mér; 'Bred i and Bréd i; Dféleh and Defláyeh, Umm' Elédih and 'Aldâyeh. The more exact pronunciation of each of these words is in every case the first rendering. Not seldom the is pronunced like a full "z," as in Mozlem, while in other words it is spoken more like a "i, as in Mirmad (i, all); umm Radmeh (i, all), etc. In M'esarah the "s" is often pronounced as an "s" For c I heard umm, imm and even (but seldom) abum. Neverthless some very gross mistakes have been made on different occasions, especially in words like Hubtah and M'arras. The first was written as Hubza, Ghubta and Hubta and the other as Mar'as and Má sereh.

After collecting so much data one realises that it is surely a great mistake to criticize harshly the supposed or real errors of others in pronunciation as well as in nomenclature. Even if a visitor has not heard 'Idlâh' for dj. el-Madbah or wâdî 'Idlâh' for wâdî el-Mahâfîr still he has no right to condemn these expressions as wrong. My

MORITZ is wrong in saying that Mér is more correct than Nmér.

Bdal⁴ guide insisted every time we passed that region, and when he was cross-examined, on the correctness of this name. My Lêti guide assured me on the other hand that this expression is unknown and wrong. But passing one morning from wâdî Mûsû to es-Siq with several Liâṭneh, an old Bedouin of the same said that formerly all used to know and use this expression. The Bdûl kept it, while the Liâṭneh now use dj. Zibb 'Aṭûf for the mountain and wâdî el-Mahâfîr for the valley. At this point it is important to state that primarily this expression Zibb 'Aṭûf, was used only for the obelisks and not for the mountain. The story current among all the Bedouins which is mentioned elsewhere also proves this conclusion.

From the above it is clear how difficult it is to use a common nomenclature. If we remember further that the Bedouins and the people of the East in general like to please every European with whom they have to do and at the same time do not appreciate the value of their statements, it is no wonder that they often coin a new name for a locality for which they have never used a proper name, or whose name they do not know. This explains why some authers heard different names for one and the same place. Thus Dalman gives for wadi Umm ez-Zu gegah the names w. umm Şêhûn and w. er-Ramleh; Kennedy and Brünnow heard w. en-Nasárá and Musil gives sidd el-Hiseh. With the exception of the name umm Séhan all can easily be explained. The guides, not remembering the correct name, gave this valley the name of one of the nearby mountains, which are: in the west 'Argab el-Hiseh, in the east Moghar en-Nasara and in the north er-Ramleh. This example explains that although some of the names given by the Bedouins are correct, from a descriptive standpoint, yet they are neither generally known nor commonly used. Thus one hears for zarnûq or sidd Fnekih and sugg el- Adjuz the expressions wadi Hubtah es-sargi and w. Hubtah el-gharbi, but these expressions are only coined in an attempt to describe the particular spot (Verlegenheitsausdrücke).

It is a great pity that some authors have neglected to follow in their transcriptions the most simple rules of grammar, rules which are followed even by the Bedouins. Thus the "l" of the article "l" should be assimilated to the first letter of the following noun,

The more correct pronounciation of Bdúl id B(e)dúl.

when this letter belongs to the so called "sun-letters." They wrote el-Djarrah, el-Šarqiyyeh, al-Şiyyagh, etc, instead of edj-Djarrah eš-Šarqiyyeh and eṣ-Şiyyagh.

It is further to be regretted that the writers of some authoritative works like Kennedy² have not taken any pains to differentiate a long from a short vowel, or to distinguish between consonants of similar sounds, such as s and s, d, d and d, etc.³ Undoubtedly Dalman in this respect has paid the greatest attention and given the most exact transcriptions.

Many tombs and caves bear the names of persons who once used or still use the same as dwelling places. In such cases I tried to find out to which clan the person belonged. A list of these is given below. While most place-names are of Arabic origin, there are some which are doubtless earlier. Surely an analysis of such non-Arabic names would be of great interest, as it might throw some light on the past history of Petra. Such a task remains to be undertaken by philologists.

The explanation of some expressions which are used repeatedly in the topography of Petra will be of help in understanding the exact terms. In the following list I give such words:

Zarnûq, (water furrow, rivulet) a deep and short gorge.

sidd, (barrier, dam, rocky valley retaining water) a narrow, small gorge.

su' b,5 (path in the mountain, underground water course) a small, not deep valley.

suqq,6 (crack, furrow) a very narrow, deep and small gorge like split in the mountain.

naqb, (mountain path) a small mountain or ridge.

qunb, (not known as a topographical expression) a mountain or a low, small ridge.

- ¹ The transcription of these words is given with the exception of the "!" (of the article) correctly, although the original transcription of the authors presents many mistakes.
- ² BARNABÉ MEISTERMANN, who has given a faulty transcription, has taken all place-names and maps from Musil.
 - Some writers have never used in their transcription ', gh, d, t, d, s, s, etc.
 - ⁴ I have given in parenthesis the classical meaning of the word.
 - Pronounced at times si'b, more seldom se'b and s'eb.
 - Pronounced at times 3:qq.

'arqûb, (winding road up a mountain) a mountain road; a winding part of mountain.

rgebeh, (a small neck) an elongated protruding part of a mountain.

far', an elongated long mountain.

nadjr, (fashioned wood, etc.) a perpendicular cliff, the smooth side of a mountain.

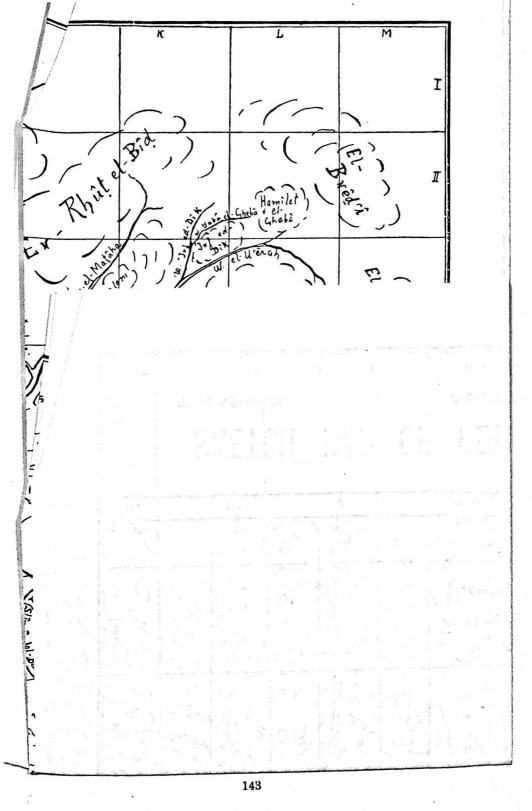
hmélih, (sunk ground fit for cultivation) a small plain between or on the tops of mountains.

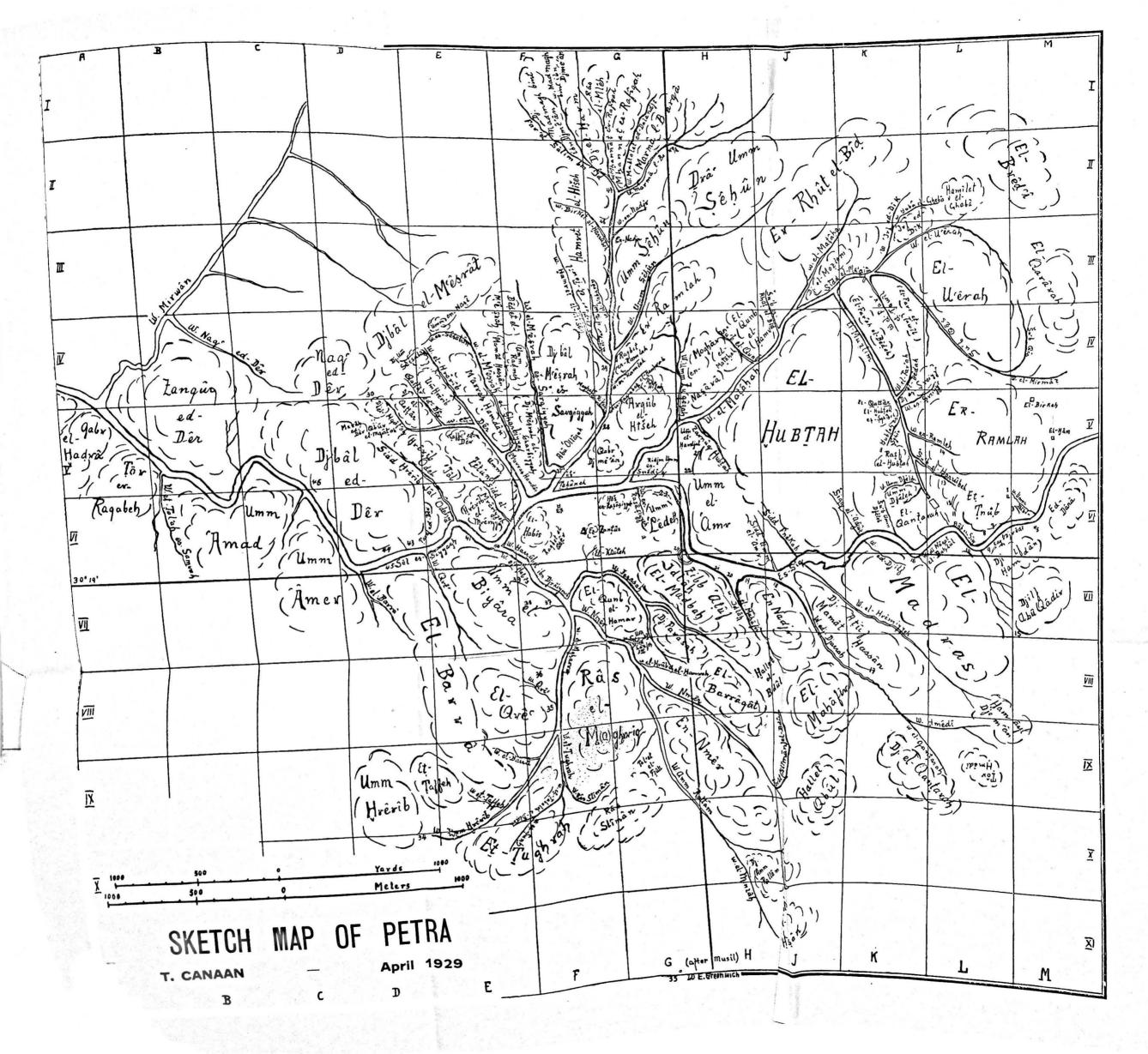
brêrîb, an irregular, collequial plural of barrûbeh, carrob tree.

hrábeh,¹ (not known in the high Arabic dictionaries) a large artificial cave.²

LAGRANGE, RB, 1897, 218-2-230, transcribes *Kharbet*; Moritz corrects *Hråbeh* into *Harabeh*, which is wrong. In the Sinai peninsula *brabeh* is used for a small cistern (ZDPV, vol. 51, 99). Socin (ZDPV, 1899, 37) gives *beråbi* as the plural of *burubbe* and *brubbe*. I heard *bråbeh* as the singular of *bråbát*.

² Dalman, II, 6, gives the correct explanation.





II. MONUMENTS WITH ARABIC NAMES AND BEDOUIN STORIES OF THE MONUMENTS.

In the following paragraph a list of the monuments with Arabic ames is given. Most of them are connected with names of perons, who as a rule, have used them as winter dwellings. Whenver possible I have mentioned the tribe to which the person conected with a monument, belonged. Every story told about a nonument, a cave or a mountain, is given in the same form as was told to me. The numbers in parenthesis point to the resective numbers on the map. The following abbreviations are used:

|= Bdul, L=Liâtneh, b=hrâbeh, w=wâdî, dj.=djabal.

- . el-Qazá¹ (1). The Bedouin family which inhabited it belonged to the Bêdyyîn, L.
- . Rašid (2). 'Alâyâ, a subtribe of the L.
- . ibn Djrâymeh (3). A Pylon tonb. B.
- . Salâmeh (4). The name given to the lower part of the Obelisk tomb. Banî 'Atâ of the L.
- ., cṣ-Ṣlưi/át (5). The upper part of the last monument. Bani 'Atâ L."
- . Ršūd (6). South of sel edj-Djredi (also pronounced Djreidî). Bedyyin, L.
- . 'Awad (7). In the Tnub. Banî 'Atâ, L.
- . ed-Dalandjî (8). West of the last, 'Alaya, L.
- . ed-Dabálki (9). South of the wadi, half way up the mountains.

 Banî 'Aţâ, L.
- . Hanwâš (10). South of Bâb es-Siq. Banî 'Ajâ, L.
- Pronounced often el-Qadá. H. umm Bábén lies to the northwest of the latter.
- ² This b. and the preceeding one are called by Musil al-Djraydi,

h. Nôfal (11) and h. Umm Tanbar. These lie to the north of Bâb es-Sîq and to the east of the junction of this valley with the tunnel. The last is a Pylon tomb.

el-Hân, h. el-Hârrûbeh (13) and h. Umm Bâb (14). On er-Ramleh. h. 'Adrîs (15). High up in the mountain to the south of the wâdî. I could not find out if 'Adrîs stands for the so-called prophet or for a Bedouin.

h. (or Umm) Maqáris Slém (17) Situated on dj. 'Aṭâf. Slém, of 'Arab Zôghân, is said to have been bitten by a serpent and died in this cave. While this is the name known by the L, the B call the same Mamât (or Umm) Hassân.'

edj-Djarrah (8) Also called el-Qas ah, es-Srâdjeh and Haznet Far ôn.²

It used to be believed by the Bedouins that Pharaoh had hidden all his treasure in the urn and so they fired at it, hoping to break it open. The impressions of the bullets are to be seen. Often it is called simply el-Hazneh (treasure).

h. el-Hazneh.3 (19). Used also by some L as the name of the next monument lying directly to the west of "Pharaoh's treasure" and opposite the large Triclinium. This name, el-Hazneh, has its origin in the following story. A European lady who is said to have come to Petra a long time ago, lived in the above mentioned Triclinium. One evening she sat on a stone at the door and turning her face to the monument el-Hazneh (19) began to read aloud while incense was burnt beside her. Slowly she became more and more excited, the tempo of her reading was accelerated and greater quantities of incense were thrown on the fire. As soon as it grew dark she ordered her guides to leave the place, and scarcely had they moved away, when a thunder-like noise was heard and a large rock in the mountain wall opposite the Triclinium fell down. The Bedouins, frightened to death, and observing that the woman had not moved from her place nor stopped reading nor burning incense, were

¹ Not Ḥasan (MUSIL),

² Musil thinks that the names el-Hazneh, el-Qas'ah and Haznet Far'ón originate from the dragomen. I do not think that this statement is correct, for the name Far'ón is connected with several other monuments, and several stories are told about him.

⁵ This name is known only to few Bedouin.

assured that she was an awful sorceress. They fled away. She went down, took all the treasure of the tomb and disappeared in a mysterious manner. Next day the Bedouins found that the tomb was completely rifled.¹

h. Subh (20). The next tomb on the same side. Subh was a renownd thief of Banî 'Aṭā, L. During the daytime he hid himself in the upper room of this tomb and when it grew dark he went to the village to rob the stores of the Bedouins.

h. el-Fransawi (21). The second tomb to the west of the last.

The theatre is called Hôs marâh ghanam Far ôn. The B—from whom I heard this expression—believe that during the night Pharaoh used to keep his goats on the steps of the theatre. They think therefore that he must have had a large flock.

The character of the Urn Temple (outer Siq) and the Three-storied monument (as well as the Corinthian tomb) account for the names Umm el- Qûd and Umm es-Şnêdiq (25).2

No explanation could be found for the name Zibb Far ôn, the last standing column of the temple on the western side of ez-Zantûr.

Qast el-Bint, also kown as Qast Far on and Qast bint Far on (27) is the temple situated to the east of el-Ḥabis. The following story is told about its origin. The unmarried daughter of Pharaoh, who was not allowed by her father to leave the palace, announced one day that she would marry the man who would lead the water of some spring to her dwelling. Two young men sat to work and succeeded in bringing the waters of two springs, on one and the same day, to the qast. The first brought the water of 'én Barrâq and the other brought the water of the more distant spring 'ên Abū Hārān. She asked the first: "How did you bring the water in such a short time?" He aswered "(i)bhēlī uhēl (i)rdjālī," "With my power and the power of my men."

¹ Harriet Martineau (perhaps the first European lady visitor) was at Petra from March 19-24, 1847. On March 23 she wrote that the whole facade of this monument had fallen the day before. See Bruennow, p. 233.

Some memory of her presence at that time may be the origin of this story.

² It is rarely pronounced es-Senédiq.

⁸ Musil, 108, gives a variation of this story.

The second answered to the same question "(i)bhél 'allah uhélî uhél (i)rdjâli uidjmâli." "With God's power, my power and the power of my men and that of my camels." She married the second, as he showed more trust in God. As the princess was making her decision the wing of a locust fell into the aqueduct made by the first man and completely stopped the flow of water. No person could remove this impediment, although it was so tiny and insignificant. The accident was a divine proof that she had made the right choice.

h. et-Turkmâniyyeh (29). On the western shore of w. et-Yurkmâniyyeh (w. el-Hîšeh).

h. ed-Dêr (30). Also called h. Fattumeh, who is said to have been a gipsy. She is believed to have once come to Petra and amused the Bedouins by her charming dancing at this spot. Fattumeh disappeared later in a misterious way.

h. Umm Lasfah (31), h. Umm Sdéd (32) and h. Umm Tanțūr (33).
These lie between w. Nmêr and the western branch of w. Farasah.

h. Umm Sláléh (34). Situated at the base of the mountain Umm Hrérib.

h. Hasât ed-Dūdeh (35). Its name is derived from a rock nearby, and around which a loose serpent was seen to have wound itself. Several Bedouins coming that way fired on the serpent, and caused depressions in the rock which are still shown. That part of w. el-Mgharriq opposite to the rock is called by some w. Hasât ed-Dūdeh.

Qbūr Iâl Auwâd (36). A brâbeh which owes its name to a Bedouin of the Annarin.

h. et-Țaffeh Umm Hos (37), h. el-Mi râ (38) and Țbâlet en-Nhâleh (39). Situated at the base of Umm el-Biyârah.

Zibb 'Ainf is the name given to the two obelisks on the mountain Idlâb. The Bedouins tell the following story about their origin: Two of the wives of Pharaoh who happened one day to be with their babies on this mountain, dishonoured God's greatest gift to the human race, bread, in using some

Not Falum or Faluma. Musil (in Brünnow II, 332) writes it correctly, but as he does not put a saideh (2) on lhe 1, he transcribes wrongly.

loaves to cleanse their babies from their dirty excretions. As a punishment they were changed into two stones. Although the fundamental idea of this story is known all over Palestine it does not explain the name "Zibb" (penis) given to the obelisks. I have often heared Bedouins speak of carved obelisks as "Zibb." May the use of this word not indicate the old practice of Phallic worship?

U' Erah is said to have been inhabited by a very powerful nation. which did not respect anybody, not even the Almighty. They used to open the gates of the city in the morning and close them in the evening. Nobody could enter this fortified place without their knowledge and permission. until once when the inhabitants were returning from work, a stranger, not knowing this custom, entered, unobserved with them, just before the gates were closed. As usual the supper, which was prepared in a common kitchen, was distributed to the inhabitants, and behold one remained without a share. The chief of the city ordered that every one should return his share. Distributing the food for the second and even for the third time ended in the same way. i.e. one remained without a share. Thereupon the chiefcalled aloud: "There is a stranger, let him come forward!" The stranger stepped forward and said that as he was a guest he begged for the rights of hospitability. The tyranical chief ordered his persecution and death. Immediately on the same day God punished the people of this nation for their pride, brutality and inhospitability by destroying their city. Since that moment the mighty, fortified and beautiful city sank in desolation and oblivion.1

There are some monuments which are named after the nearest mountain or valley: h. en-Nmêr, h. eṣ-Ṣiyyagh, moghâr en-Naṣârâ, moghâr el-Maṭâḥah, etc. Most of these expressions stand for several tombs.

Mountains, rocks, valleys, etc. bearing the names of persons have still to be considered. The Djilf ridge is divided into Djilf Hamdân (a Bedouin of the Hlâlât, a subtribe of the Bêdyyîn, L) and Djilf abu Qâdir (from the Hasânât, Bêdyyîn, L). Tôr el-Hmêdî

¹ This legend may be an echo of the time when el-U'érah was a Crusader castle. The main access was by a great gate over a gorge on the east.

is named, according to the B, after a person of es-Šrūr, L. Hallet and Far'et el-Bdūl are at times specified as Hallet and Far'et Slimān el-Bdūl. Different members of this clan have given their names to localities. I found the following which have not yet been mentioned: Slīmān (to Rās Slīmān), Hammād (to Maqṣar Qa'ūd Ḥammād), ibn Djrāymeh (to a Ḥarrūbeh at the junction of w. el-Ḥabīs with eṣ-Ṣiyyagh, as well as to w. el-Ḥabīs itself), Sālīm bin 'Īd (to a tributary valley of w. el-Ḥiseh), 'Audah (to the Klausenschlucht of Dalman) and Ḥaḍrā (to Qabr el-Ḥaḍrā, a mountain to the south of w. eṣ-Ṣiyyagh and opposite w. Mirwān).¹ It is said that while she was grazing her flock of goats a severe wind threw her down the mountain to the valley, where she was found dead.²

The names of the following members of the tribe of el-'Ammârin are perpetutaed: ibn Djmê'ân (for a hill where his tomb is said to be), er-Rif'ah (in Maghaṭṭ er-Rif'ah, a tributary of Abū 'Olléqah) and 'Auwâd (in Țaffet 'Auwâd, a small hill at the base of Umm el-Biyârah).

The following Liâțneh have also given their names to monuments: 'Ațâ el-Flêḥât (Hôs 'Ațâ being another name for er-Rṣâṣiyyeh)), el-Fdulî (for țal'et el-F., situated between w. Umm Rattâm and Râs Slîmân), Hamdân (for M'arraș H., mountain and valley) and Manşūr (for Mamât M., a small mountain near w. el-M'éṣarah el-Gharbiyyeh).

Rafidet el-'Abd is the name given to two rocks which lie in the eastern part of es-Siq. It is said that a negro after killing a Bedouin took refuge in the Hubtah mountains thinking that the relatives of the killed would not find him. One day he was surrounded by his persecutors and finding no way of escape he preferred to commit suicide by throwing himself down to the Siq. The two large rocks rolled down with him.

A tributary of w. el-Hiseh and a mountain close to the same are called Marmâ l-Barqâ; the name has its origin in the story that a Bedouin killed a boar on this mountain with an old type of gun, which gun is called el-Barqâ.

In the neighbourhood of the ed-Dêr monument are the tombs

¹ It is pronounced at times Marwan.

² Some Bdúl thought that this Hadrd was a member of the tribe et-Tarbusiyyat,

and the mountain of el-Mqáṭa'ah.¹ It is said that the male members of a small clan of this name fled from their enemies to this mountain. They were followed by their persecutors, who are said to have been Liáṭneh, and killed.²

It was impossible for me to find out the origin of the remaining persons who are perpetuated in other place names. Even in the cases where the tribes and subtribes were assigned I can not be quite sure that all statements are correct.³

It is also pronounced Maditah, and the management of

² Heard from my B guide, Mutlaq.

³ Many of the above mentioned stories are known only to the B.

III. TOPOGRAPHY

"There has, unfortunately, been a great difference of opinion between the principal explorers as to the names of the different parts of Petra and its neighbourhood." Thus writes Sir Alexander Kennedy in his book "Petra, its History and Monuments" (page 26) after studying the most important Petra literature.

During my stay in Petra (from March 28th to April 18th 1929), as a member of the Mond Expedition, I found that this difference in nomenclature makes it difficult for a student who has studied one book about Petra to understand the names given by another authority. I therefore made it my first duty to collect all the different Arabic place names, and put them on a map. Different names for one and the same place were noted down on a list. As I am not an archaeologist, the monuments bearing no Arabic names were not marked on the plan. But they can easily be located by any student.

The areas outside Petra proper were exempted from this study. The accompanying sketch map is founded upon Kennedy's "Index map to Aeroplane maps." The Index map based, though not quite accurately, upon the Air Survey, supersedes all previous maps, which are hoplessly incorrect. Since several tributaries of the main wâdies, as well as different smaller groups of mountains belonging to one and the same ridge, and some hills, are not marked on Kennedy's map and could not be differentiated on the æroplane photographs, I had to supplement these on my plan. In such cases I tried to follow the courses of the zigzag and narrow gorges and to climb the hills and mountains in order to give their situation, direction, and relation to neighbouring places as correctly as possible. But I should like to emphasize at the outset the fact that I have not

The courses of el-Mozlem, su'b Qés and the wddis of this region differ in my sketch-map from Kennedy's map. I believe that the latter is incorrect.

taken trigonometric measurements. The mountain ridges have only been marked roughly on the map. For the first and main purpose of this study is to give the Arabic place names and to make a comparative study of the same. Although I do not pretend to have gathered all the place names, the most important and more current ones have been tabulated. After studying the topography of Petra, its mountains and valleys and comparing the results with the research work of scholars, I find that A. Musil has given most attention to the local names and to the topography. Dalman, on the other hand, has not only given the most correct trancriptions, but also, in most sections, a minute description of the topography. From the list of names given later, one can see that Musil has named some places wrongly in a number of instances.

Petra is called by the Bedouin Wādi Mūsā, after the name of the large valley which runs through it from east to west. Sometimes the bedouin guides use the expression al-Baṭrā,³ which word they have picked up from tourists and dragomen. But this name is not known to the mass of Liāṭneh and Bdūl. The basin—el-ghôr—of Petra is surrounded on all sides by mountain ridges, which rise, particularly in the east and west, to great heights. They end in more or less perpendicular walls and thus make Petra inaccessible from these two sides.

The visitor usually approaches Wâdi Musâ from the east, following sêl ed-Dârâ, which valley lies between the ed-Dârâ mountains on the south and er-Ramlah on the north. Before reaching Bâb es-Siq (the entrance to the gorge) this valley bears, for a short distance, the name sêl (or wâdî) edj-Djrêdi. Bâh es-Siq lies between et-Tnab5 and the western part of the edj-Djrêdi mountain. A small

- ¹ The transcription of the Arabic words in my article "Impressions of Petra" (The Jerusalem Men's College Magazine, vol. III, No. 3, pp. 9-11) is faulty. I never saw the proofs.
- ² The transcriptions of Musil are in many places not quite exact. In the following pages some are noted down. In Bruennow, II, 325, 335 he invariably writes with instead of the first is known in the Arabic dictionaries, but the Bedouin use and pronounce the latter, which is also a high Arabic word.
 - The high Arabic expression is al-Batrā', and al-Batr'ā.
- 4 Dalman places this mountain to the north of the widi ; actually it lies to the
- ⁶ The only writer who has noted down this expression is SAVIGNAC (RB, 1913, 440-442).

valley in er-Ramlah and called w. er-Ramlah joins wâdi ed-Dârâ east of Tāḥān ibn Djrāymeh,¹ eṭ-Ṭnub is the name given to the s.w. corner of er-Ramleh. This ridge consists principally of white sandstone. The eastern and southern sides are neither as rough nor as ragged as the NW section which has numerous deep valleys and gorges. The rain water drains mostly in this direction into the tributaries of the Maṭāḥah valley. To the west of of eṭ-Ṭnūb and between it and el-Qnēṭrah, (also called el-Qanṭarah) which is the southeastern corner of el-Ḥubṭah, lies the artificial valley between Bāb es-Siq and the Mozlem valley. The name el-Qnēṭrah, is derived from the arch which once stretched over the Siq, but it is not known to all bedouin.

The Siq² is a gorge 5-10 m wide and about 2 km³ long, which winds in a zigzag line from east to west. The bordering mountains rise on both sides to a height of 70-80 m. Those mountains, enclosing the first and eastern part of es-Siq, are made of white sandstone, while further on the colour changes into different shades of red. The ridges through which the Siq runs, and by which they are divided into northern and southern sections, belong, in reality, to one and the same mountain formation. This is well shown by the direction of the deep cuts in the northern and southern ridges, where those of the one side are a continuation of those of the other. They are very narrow and steep; some are short and all carry their water in torrents to the Siq.

Beginning from Bâb es-Siq and going westwards we meet with a small valley on the right side, called Umm Dfêleh, which separates Ibn Diraymeh is often pronounced Direimeh and Direimeh.

² Siq is not known in Bustānī (muḥīṭ el-muḥīṭ), BELLOT, HAVA and WAHRMUND. Sikah according to the first dictionary means a passage leading from a ditch to the surrounding elevated terrain. Dozy does not know siq in this sense. M. I. DE GOEJE (ZDMG, 1900, 336) and H. L. FLEISCHER (ZDMG, I, 153) take this word as being derived from the Greek and explain it as "Kloster, Tempel, Zellengalerie."

DALMAN (Petra, I, 8) thinks that it may be another form of suq. A. SOCIN

While the Bedouin pronounce it with a 3 the following writers have always transcribed a 3: Wiegand, Lagrange (RB, VI, 218-130 VII, 165-182), SAVIGNAC (RB, XII, 280-291), BURKHARDT (442), LIBBEY and HOSKINS, BARNABÉ MEISTERMANN, ADELAIDE SARENTON-CALICHON (Sinaï, Ma'an, Petra) and E. H. Palmer (The Desert of the Exodus, II).

(ZDPV, XXII, 48) does not try to explain its origin, but translates it as "gorge."

BRUENNOW and MUSIL give 2400 m, DALMAN counted 1614 steps from the beginning of the Siq to edj-Djarrah.

4 Pronounced at times Daflai.

the Oantarah (or Onetrah) section of el-Hubtah from the main ridge. A short distance further there is sigg el-'Adjuz. Opposite to it and running through the el-Madras mountains is a short gorge which forms the continuation of the northern deep cut of Sigg el-'Adjuz in the ridge to the south of the Siq. The name given to me, for this gorge was w. edj-Djelf. But I think the name w. el-Madras proposed by Dalman¹ is not only more suitable, but probably more correct. This w. edj-Djilf is the largest of the three bearing the same name. The others are short and unimportant. el-Madras from the 'Atūf' mountain,3 both lying to the south of the Sig, is Wadi el-Hremiyyeh. It starts from el-Madras, pours into the Sig and is in its lower half absolutely impassable owing to a series of steep falls and the blockage of large rocks. This fissure is continued in the northern ridge of el-Hubtah by sidd Fnêkah.3 Near ed-Diarrah we find w. ed-Diarrah coming from the southeast and wadi Umm 'Amr (or umm el-'Amr) from the northwest. join the Sig at approximately, the same point. Between this last valley and sidd Fnêkah there is a small gorge known generally as šu'b Hubtah.6 The direction of the courses of sidd Fuêkah and sidd umm 'Amr is not parallel, as shown on the map of Musil, but beginning not far from each other the valleys diverge. They start not far from zarnug (or wadi) Hubtahi which runs in a northwestern direction and joins el-Matabah.

W. edj-Djarrah, also called w. el-Qaş'ah, is formed by the junction of two wâdies at the beginning of its course. The eastern one w. el-Hmédi, which consists of several small wâdies begins at Tôr el-Hmédi.8 The south western branch, w. el-Qanṭarah, begins in the el-Qanṭarah mountains and runs between these and Tôr el-Ḥmédi. Between w. edj-Djarrah and w. el-Hrémiyyeh lies the cave which is

DALMAN, I. 13.

² This mountain and the name 'Aṭūf have nothing to do with the Obelisk mountain or with the obelisks. I heard this expression used by the Bdūt.

³ A very rare but still known name of this mountain is *Umm* or *Mamāt Ḥassān*.

⁴ Nor d. Hrainijie as used by Musu. It does not separate el-Madras from

⁴ Not el Hrejnijje as used by Musil. It does not separate el-Madras from Hamāyl Djem'ān.

MUSIL calls it sidd el-Ma'djib.

[&]quot; The name is not put down on the sketch map.

Dalman's plan shows the relation of these three valleys to each other well.

^{*} A small wādī of this tributary begins in Hamāyl Djem'ān.

known by the Liatneh as maqaris (or maqras) Slém. The Baul call it Mamat Hassan, which hrabeh gave its name to the mountain also. W. el-Hrémiyyeh is very seldom called w. 'Ataf. W. el-Qantarah, wâdî Hmêdî and the first part of w. el-Hrémiyyeh are comparatively broad valleys which may have been used for cultivation by the old inhabitants of Petra. As soon as they begin to penetrate the mountains they turn into narrow, deep gorges. In going westward we reach w. el-Mahāfîr, also called zarnaq 'Idlāh.' It drains en-Nadīr and Zibb 'Aṭaf and joins w. Masā east of the theatre. The number of gorges draining the north and south ridges, give an idea of the enormous quantities of water which rush through the Siq after a storm.

The bed of wadi Masa widens and at the theatre it makes a curve to the north. At el-Hêt el-'Imri,'2 an old wall surrounding that part of the Umm 'Lédeh' mountain which projects to the bed of w. Masa, the valley turns at a right angle to the west. Umm 'Ledeh is called by Dalman "Theaterberg." This mountain is of no great height and passes gradually into the ridge of el-Madbab, also called the mountain of Zibb 'Ataf.5 Most probably this low ridge of Umm 'Lêdeh was the connecting link between Hubtah and the ridges south of es-Siq. Time and the water torrents have divided the ridges. The bed of w. Musa is at this point comparatively narrow. Soon afterwards the Moses Valley is joined, from the north, by the wadi el-Matahah. Between the junction of this tributary and the bed of w. Masa at el-Het el-Imri, two small wadies join the Moses valley. w. Umm Snedig from the north and w. er-Rasasah from the south. The name w. Musa (the valley of Moses) is given to the main wadî, which continues its course to the west until it reaches the western ridge of mountains, and is their known as wadi or Sel es-Siyyagh.6 Close to the point where the

- MUSIL notes zarnûq Kudldh which may be a mispronunciation of 'Idlah.
 - ² This name is only known to the Bdūl.
- Pronounced by a few Umm 'Aldeh and 'Elédih.
- This mountain ridge is wrongly named by BRUENNOW as en-Nedjr and by EUTING as dj. el-Qantara. The mountain with the last name is situated between w. el-Qantarah and Hallet Qbúl.
 - Not zebb.
- I do not think that Moritz is right in stating that el-Siaq is more correct than el-Siagh, although the last is not the accurate pronounciation which should be

wâdi Musâ reaches this western ridge two large wâdies join it from the north, the wâdi Aba 'Ollêqah' and the w. M'arras Hamdân, also called w. ed-Dêr, all these empty themselves into sêl es-Şiyyagh.² The last part of the Moses valley is shallow and broad.

W. es-Siyyagh,3 which is a canyon broader than es-Siq, runs in a S. W. S. direction until it reaches w. el-Barra and then turns to the N.W.N. It is bounded on both sides by high ragged mountains which fall perpendicularly in many places to the bed of the valley. Such perpendicular walls are generally called "nadir," and I have gathered the names of the following ndjar of w. es-Sivyagh: n. (nadjr) ed-Dêr, n. es-Siyyagh and n. Umm el-Biyarah. Its largest tributary, which still belongs to our area is wadi Harrubet ibn Dj(a)râymeh.4 I never heard the name w. et-Tughrah applied to this part of the valley. Smaller tributaries of w. es-Siyyagh are. from the north: sidd el-Mrériyyeh, also called sidd ez-Zétûneh,5 and sidd Hrêrib 'Ial 'Audeh. The first lies between dj. Umm Zêtuneh and dj. el-Mrériyyeh, the second runs between dj. Hrérib 'Ial 'Audeh and ed-Dêr. It has its source iu Mârâh ed-Dêr and is called by Dalman "Klausenschlucht." From the south we have w. Ore" and w. el-Barra. The western boundary of the area investigated for Arabic place names is w. Mirwan, which is a large tributary of es-Siyyagh draining stub el-Béda. Its first tributary from the east is w. Nag' ed-Dêr coming from the mountains of the same name.

A short description of the basin of Petra may now follow. The expression el- $Gh \delta r$ is not only used for the course of w. Mush alone, but for the non-mountainous area situated on both sides of the valley. Thus el- $Gh \delta r$ is only one part of the basin. This is about one kilometer wide and four kilometers long.

The city area is roughly bisected from east to west by the channel

es-Siyyagh. Very many authers have transcribed this word with , DALMAN, KENNEDY, MORITZ, BRUENNOW, and BURKITT (Palestine in General History, III, Petra and Palmyra, Schweich Lectures, 1929, p. 95).

- 1 I heard also Abû 'Lêgah.
- ² Musil (in Bruennow, II, 332) writes السيغ.
- BRUENNOW gives it also the name "westlicher Siq." Siq is never used by the Bedouin for es-Siyyagh.
 - 4 This name is only known to the Bdûl.
 - Not shown in the map of Musil (Petra Arab., II Edom).
 - DALMAN, 1, 15.

of wâdi Masa, on either side of which the alluvial debris of the surrounding hills is piled up in undulating masses. To north and south this alluvial mass rises from the central line to the Bêdâ and Sabrâ watersheds; and each of these watersheds contributes through the medium of several valleys, which are sometimes of considerable depth, to the volume of water carried by wâdî Musâ.

That section of the basin lying to the north of the Moses valley falls from the north to the bed of w. Mūsā and is cut by three valleys forming three separate regions. The smallest is the western one which is kown as M'arras Hamdān and through which the valley of the same name runs. The bed of this wādī was probably never a part of the built city area. The second part lies between the last course of wādīAbā 'Ollēqah and wādī el-Maṭāḥah. The apex of this triangular area, lying between the junction of w. Abū 'Ollēqah and w. Mūsā is known as eṭ-Tāḥūneh.2 The terrain rises to the east and northeast in two small hills, of which the eastern is the higher one. Both are called Qabr Djmē'ān. They rise gradually to the mountainous ridge 'Arqub el-Hiseh, which does not belong to the basin of Petra.

The third part of the northern basin lies between w. el-Mațâḥah and the mountains of the eastern ridge (el-Hubṭah and Umm el-Amr), and bears the name ridjm Umm Snêdiq. To the north of it is the small plain Umm el-Hardjal, which is bounded in the north by Zarnuq Hubṭah.

The southern basin has a continuous series of hills surrounding it on the north as well as on the south. It is bounded in the south by the Farasah valley. The small hill at the bottom of el-Habis is known by some as rqébet el-Qsér,3 while the highest hill to the east of Zibb Far'ón is called ez-Zantar. The southern sloping part of ez-Zantar is kown as el-Ktateh.4 The terrain between ez-Zantar, the mountain Umm 'Lédah and the Moses Valley is called by the Bdûl Hôs er-Rasásah⁵ and by the Liátneh Hôs 'Atá el-Ghnémát. The first name is the oldest one.

- 1 KENNEDY, 7.
- The name seems to be known only to the Bdûl.
- ⁸ An expression which I heard from the Bdúl only.
- 4 The area marked with this name on the map of Musil is much larger than it should be.
- LAGRANGE is the only author who gives this name (Umm er-Rassas, RB, 1898, 165-182). It is pronounced also er-Rasdsiyyeh.

The mountains surrounding the basin of Petra are best described under the following headings:

- 1. The eastern,
- 2. The southern,
- 3. The western, and
- 4. The northern mountain ridges.

These ridges are more or less continuous forming an uneven couch around the basin. The eastern ridge differs from the western in being less elevated and in its northern sections of a more uniform appearance without outstanding pinnacles and summits. The northern extremity of this ridge is deflected westward from the head of el-Matāhah to that of et-Turkmāniyyeh forming the northern watershed of the city area.

I. The eastern ridges are in reality one large mass of mountains which have been divided by the gorge of es-Siq into northern and southern sections. To the north of the Siq we have al-Hubtah, er-Ramlah and el-U'érah. Er-Ramlah lies to the east of Hubtah and is separated from it by wâdi el-Mozlem. El-U'érah is situated to the northeast of er-Ramlah and is surrounded by deep gorges. To the east and north of this mountain extend the ridges of el-Brêd'ah² and Rbût el-Bid.

The small but deep gorge of sidd Umm el-'Amr, which joins the Siq opposite ed-Djarrah, and the zarniq Hubiah, which runs in a northwestern direction joining widi el-Matahah, divide el-Hubtah, from its triangular southwest corner. The part is known by the name Umm el-'Amr. Other parts of el-Hubiah which bear special names are: el-Qantarah (already described), Umm Dféleh, Rasf el-Hubiah and el-Hubiah es-Sghîreh. Umm Dféleh lies to the west of the first part of w. el-Mozlem. Going northwards we find Rasf el-Hubiah and Hubiah es-Sghîreh. Wâdî Hubiah es-Sghîreh runs between the last two. El-Hubiah is crowned by many domed summits all of white sandstone and divided from each other by irregular small flat areas, which according to Kennedy may have been garden plots. The highest domed summit is 3608 ft.3 and lies somewhat to the

- ¹ V. Molloy and A. Colunga (RB, 1906, 582-587) transcribe *Hubze* and state that it probably comes from الخبرة, possibly from الخبرة. Moritz heard wrongly *Ghubtah* الشبة, Szezepanski and several other authers write it with j.
 - ² Often pronounced el-Bréd'eh, and el-Bréd'ah.
 - * Kennedy, 12; Musil gives the height 1100 m.

east of the centre of the ridge.4

Er Ramlah "forms an easy transition from the cretaceous ridge to the sandstone folds...Remnants of a cretaceous covering are still to be observed here and there on the summits of this tract." It shows roundeds dome-like summits but they are smaller and not so numerous as those on the Hubtah.

Parts of er-Ramlah which have been named are: et-Ţnûb (which has been mentioned), djabal es-Şreiyy', Tôr el-Far'ah el-Bêdâ and el-Far'a et-Ṭawîl. The first lies between wâdî es-Şreiyy' and wâdî el-Far'ah el-Bêdâ. These two wâdies empty themselves into el-Mozlem, opposite its Qaṭṭâr. The second ridge lies north of w. el-Far'ah el-Bêdâ and w. el-Far' et-Ṭawîl. The last ridge el-Far' et-Ṭawîl is between the valleys of Śu'êb Qês and el-Far' et-Ṭawîl.

The connecting link between this northern part of the eastern ridges and el-Bréd'ah and er-Rhût el-Bid, are dj. el-Mozlem (situated between the last course of w. el-Mozlem and the valley of el-Matahah); 'Irf ed-Dik (between el-U'érah and w. 'Irf ed-Dik) and Hmélet el-Ghaba (to the east of the last mountain). To the east of el-U'érah and er-Ramlüh are el-Bréd'ah³ and el-Qararah.

The southern complex which stretches to the south of the Sîq is one large mass of mountains cut into different groups. It differs from el-Hubtah in having an irregular corrugated outline, no dome-like elevations and in being composed mostly of coloured sandstone. These groups from east to west are: edj-Djilf, el-Madras, 'Atûf, en-Nadfr and Dj. Zibb 'Atûf or 'Idlâh. The northern part of edj-Djilf is known as Djilf Hamdân and the southern as Djilf Abû Qâdîr. That part oi edj-Djilf which descends to Bâb es-Siq is called edj-Djrêdî. Dj. 'Atûf is also known as Mamât Hassân. While the last name is used only by Bdûl, the first was told me not only by them, but also by the Liâtneh. To the S. and S.W. of this ridge are 'Hamâyl Djem'ân, 'Tôr el-Hmédî and dj. el-Qantarah. En-Nadjr, also called Tabaqât en-Ndjûr, is continued southwards by el-Mahâfîr'

DAI.MAN, I, 9

² KENNEDY, 14.

Muste (Bruennow, II, 330, 333) writes wrongly البريزعة, it should be البريزعة.

EUTING, (Brunnow, II, 330) and BARNABÉ MEISTERMANN trancribed el-Madrds.

b Dalman also gives this region the name el-Hrémiyyeh.

MUSIL gives this name for the mountain plus the Obelisk ridge.

This is more correct than el-Meháfir.

and Hallet Obûl. The name 'Idlah for di. Zibb 'Atûf' is known to the Bdûl.2 Only a few Liatneh knew it. A corruption of this name is noted by Musil for w. el-Mahâfîr (also known as w. 'Idlâh) which he calls w. Qudlah. 'Idlah is not an Arabic word. Di. el-Madbah, which is surely a new appellation, is used at present to denote the same mountain. This ridge is continued southwards in a group of lofty mountains separated from each other by different tributaries of wadi Harrubet ibn Djraymeh (w. el-Habis). To the south of el-Madbah are dj. el-Farasah, el-Barragat, Nmér3 and Umm Rattâm. El-Farasah is continued to the northwest by the low ridge el-Qunb el-Hamar. Umm Lasfah and su'b el-Hrabeh el-Hamrah connect el-Ounb el-Hamar with el-Barragat,4 which mountain rises between and slightly behind el-Farasah and en-Nmêr. Between el-Mahâfîr and el-Barrâgât is a small basin. Hallet el-Bdûl. southern part of Amm Rattam⁵ is known as Minzat el-Hsan,6 and is often appreviated as el-Minzâh.7

- 2. The ridges enclosing the Petra basin to the south are not as high as those on the east or west. Part of the lip is made up of dj. en-Nmér and dj. Amm Rattâm, but the main mass consist of Rås Slimán and el-Tughrah.⁸ The first slopes northwards and is separated from the lower ridge of Rås el-M(a)gharriq by Tal'et
- ¹ VINCENT (RB, 1902, 441) and SAVIGNAC (RB, 1903, 280-291) write it in one word instead of two: زمطون (Zabe atouf). G. L. Robinson (ZDPV, 1909, 1-15) calls this mountain en-Nedje, which word must be en-Nedje. Not this mountain but another in this area bears this name.
 - ² MORITZ gives this mountain the name en-Nedjr, this is incorrect.
 - 3 Music places the mountain en-Nmér too far to the SE.
- ⁴ Dalman, Kennedy, and Musil in their plans connect this mountain with dj. el-Farasah. Dalman gives a short description of the same on p. 14 of 1. The mountain Šu'b el-Hrabeh el-Hamrah (high Arabic Hamra') is not shown on the map.
- b Not Ratam or Ratam (KENNEDY and DALMAN). Musil writes in correct Arabic, but without a saddeh on the "t". He therefore falls into the error of writing it Ratam (Bruennow, II, 330) instead of Ratlam. Umm in Umm Ratlam is more often pronounced Amm, and the two words are connected; so much so that for a time I heard and understood amr et-tam.
 - 6 MUSIL notes el-Menza' which appellation I have also heard.
- ⁷ On Musit's map the Menza' is placed to the NE of w. Amm Rattûm, which he calls w. el-Maḥûfir, while this mountain as well as dj. Amm Rattûm are situated to the south of this valley.
- Musil places this mountain to the west of w. et-Tughrah, which valley he calls w. et-'Eméyrât, whereas it lies to the south of this wâdî and to the west of Rās Sliman.

el-Fzúli (pronounced Fdúli), from which a small wâdî runs to wâdî Amm Rattâm. To the south of Râs Slimân and dj. et-Tughrah¹ stretches the plateau es-Stúh (or Stúh Şabrâ) surrounded by the following mountains in semi-circular formation from dj. Umm Rattâm to dj. Hârûn: el-Maqsar (or Maqsar Qa'úd Hammâd), ed-Dibleh,² Imm Mtéldjeh,³ Abû Şaq'ah, Qal'et Ghrâb, en-Naqrât and el-Faršeh. Several valleys run through es-Stúh from E. to W. and all have to be crossed to reach wâdî Şabrâ. From north to south these are: w. Umm Salâleh, w. Mhêrib, w. el-Maknûn, w. Ghrâb, w. el-Hallah, and w. el-Batâhî.

3. The western ridge which separates Petra from w. el-'Araba drops with extraordinary abruptness to this valley. It runs from its highest summit Mount Hor (4280 ft.) to the Béda ridge in the north. As seen from east, it forms an unbroken barrier of high and splendid mountains between Petra and the abyss beyond, though in fact, there are several breaches of continuity, the most important being the central gorge of es-Siyyagh which divides this mountain chain in two groups.

The names of the southern group from south to north are: Umm Hrêrîb, et-Taffah, el-Barrâ, el-Qrê and Umm el-Biyârah. The small ridges of et-Taffah and Umm Hrêrîb belong to the large mountain mass of el-Barrâ, although they are separated from each other by small canyons. These two names are not known to all bedouin. El-Barrâ and Umm el-Biyârah stretch from the western bank of w. Harrûbet ibn Djrâymeh (w. el-Habîs) to sêl es-Siyyagh, the highest mountain of all in this group being Umm el-Biyârah, which is 3609 feet. A small hill at the base of Umm el-Biyârah is known as Taffet irdjûd 'iâl 'Auwâd. This mountain group is continued to the west along the southern shore of sêl es-Siyyagh by Umm 'Āmer,

- 1 Music calls it the rocks of es-Stub. In my opinion this is incorrect.
- 2 Abbridged from Diblet èl-Qren.
- ² Dalman heard *Umm et-teldje*, Bruennow *umm el-teldj* and Musil *el-mdélâdje* (Bruennow, II, 332).
 - 4 KENNEDY, p. 8.
- Also pronounced et-Tasseh. MORITZ calls the mountain which lies to the south of el-Barra, el-Halult, an expression which I have not heard.
- MUSIL notes of these mountains only el-Qrá' (=Qrá') and el-Barra. Et-Tughrah is placed in the same line. This is incorrect. By mistake it is written on the map Biyara.
 - * Kennedy, p. 9.

 It could not be marked on the sketch map.

Umm (el-)'Amad, Tôr er-Raqabah, Qabr el-Hadrá and 'Atad. A heap of earth which has fallen from el-Barrá to the bank of es-Siyyagh is known as el-Kaḥrîrah. (el-Kaḥrîreh)

The northern group consists of the Dêr ridge. The western part of this chain which slopes down to the angle formed by the junction of sel es-Siyyagh and wadi Mirwan is known as Zangar ed-Dêr. To the north west of the ed-Dêr monument lies the mountain Nag' ed-Dêr, from which rises the w. Nag' ed-Dêr, a tributary of w. Mirwan. The southernmost summit, overlooking sel es-Sivvagh. and which is separated by Hrêrîb 'Ial 'Awdeh from the mass of the ed-Dêr mountains, bears the name Taraf (Tarf) ed-Dêr.1 A large rock which has fallen down from ed-Dêr to the bank of es-Siyyagh is known as Nséb el-Lsmeyyr.2 To the south east the Dêr ridge is continued by the ridges of Hrêrîb 'Iâl 'Awdeh, Hrêrîb el-Mrériyyeh and Umm Zétûneh.3 The north east corner of the last. which lies at the bend where w. ed-Dêr turns to the west, is known by the name Taffet ed-Der. In the north east ed-Der joins di. el-Mgaf ah, dj. el-Qattar, Umm Hrerib, Umm es-Sesaban and dj. en-Nasi. The last is reckoned by some as a direct part of dibâl el-M'ésrât. To the east of Umm el-Biyarah and to the south of Umm Zetaneh stands the solitary high mountain el-Habis, which is surrounded on three sides by valleys. It is called at times by the Bdal el-Qser. This name is not known to the Liatneh.

- 4. The ridges constituting the northern boundary of the Petra basin and which connect the Dêr mountains with those of the eastern ridge, are djbâl el-M'êṣrât, the mountains around w. et-Turkmâniyyeh and their continuation to w. el-Maţâhah. The different parts of djbâl el-M'êṣrât which are separated from the low flat ridges of el-Bêḍâ byw. el-Mhaṣṣib, are M'arraṣ Hamdân, dj. el-M'êṣrah el-Gharbiyyeh and dj. el-M'êṣrah eṣ-Ṣarqiyyeh. El-M'êṣrah el-Gharbiyyeh is continued northwards in Umm Razmeh (pronounced generally Umm Radmeh)
 - ¹ This appellation is not widely known. 'Audeh is als pronounced 'Odeh.
- ² MORITZ calls the southwest part of the Der ridge with Amm el-'Arabit, which should probably be el-'arabid = serpents.
 - This mountain is placed by Musil too far to the south.
- KENNEDY; p. 11, groups all the mountains to the north of es. Siyyagh, to the east of w. Mirwan and to the west of w. et-Turkmaniyyeh as djbal el-M'esrat.
- This valley which ultimately joins w. Mirwan is called by Kennedy w. Manatt ed-Dib. But only a small part of it bears this name.

and Bédât el-M'ésrah. To the west of Umm Razmeh lies the small mountain group known as Mamât Mansûr. 1 Dj. el-M'êsrahes-Šarqiyyeh which lies between w. el-M'êsrah eš-Šargiyyeh in the west, w. 'Abû 'Ollegah in the east and dj. Hamret el-Hiseh in the north is continued upwards in Umm Harram. North of dj.el-M'esrah es-Sargiyyeh lies the mountain ridge Hamret el-Hiseh. The two south western parts of the latter are known as Ras et-Turkmaniyyeh and el-Far' et-Tawîl. The eastern bank of wadî el-Hîšeh ('Abu 'Ollegah) is bounded on the south by 'Arqûb el-Hiseh and er-Ramlah and on the north by the mountains of Umm Sêhûn. The last stretches to the east and meets er-Rhūt el-Bîd, by what is called Drâ' Umm Séhûn, and thus closes the basin of Petra to the north. That part of er-Ramlah which lies directly over the wadi el-Hiseh is known as Ragbet er-Ramlah, while the highest point of 'Argûb el-Hîseh is called Râs el-Hiseh. The mountains of Umm Sehûn and Hamret el-Hiseh are continued northwards in several small groups, which are separated from each other by various wâdies, all joining to form wâdî el-Hîseh. They are from east to west Marma-l-Barga, dj. Mhannat (Mahannat) er-Rafigah, Ras Mleh, dj. el-Harm and dj. Madmagh bint ibn Djme an. To the north these ridges stretch to Stab el-Bêdâ. The mountain ridges connecting 'Aqub el-Hiseh with er-Rhut el-Bid and running along the right side of wadi el-Matahah, are M(0)ghar en-Nasara, M(o)ghâr el-Matâhah and el-Ounb el-Hamr. The first two form one ridge.

Four large wadies and several small ones rise in the different mountain groups surrounding the basin of Petra and all join wâdi Musâ or its continuation, w. es-Siyyagh. Three large ones join the Moses valley after draining the northern and the adjacent parts of the western and eastern ridges.

The valley of el-Maţâhah² runs in a N.E. direction from its junction with wâdî Musâ.³ It receives from el-Hubṭah its first eastern but small tributary Zarnuq Hubṭah. From the north Umm

None of the reliable guides gave the name Umm Zu'qeqah for the first part of

el-Matihah valley, as was heard by others.

¹ Incorrectly marked on the map as Mamût Ḥassûn.

³ Kennedy describes wrongly on p. 7, two valleys: w. el-Maṭāḥah and w. en-Naṣārā which join w. Mūsā to the east of et-Turkmāniyyeh. W. en-Naṣārā is only a tributary of el-Maṭāḥah and is known also as Su'b el-Qunb.

Zu' qeqah1 is the first tributary.2 It separates 'Arqub el-Hiseh from Moghr (also M(o)ghâr) en-Nasârâ. Further on Su'b el-Qunb3 and Su'b er-Rhut el-Bid enter from the same direction. The longest of these tributaries is w. Umm Zu gegah, which drains Moghar en-Nasara and er-Ramlah, which lies to the south of w. Umm Sehan. The most important tributaries of el-Matahah are el-Mozlem and Su'b Oes. They drain part of Hubiah, el-U'érah and the greater part of er-Ramlah. El-Mozlem4 rises not far from Bâb es-Sig and runs in a N. W. N. direction.5 Owing to the fact that its source lies only a few meters from Bab es-Siq, it was possible to connect both with a tunnel and thus to divert the water of w. Mûsâ from es-Sîq to w. el-Matâhah. At about the middle of its course we meet Oattar el-Mozlem, the "dropping" water of which gathers in two small basins. A short distance further, the bed of the valley becomes nearly impassable. Its first important tributary from the west is wadi Umm Dfêleh6 (the so-called "Alderschlucht" of Dalman).7 Dalman is quite correct in saying this wadi is not the beginning of w. el-Mozlem, as Musil thought it to be. Wâdî Hubtah es-Sghîr joins el-Mozlem, a small distance to the south of Oattar el-Mozlem. Four tributaries flow from the east: beginning from the south and going northwards these are: Šu b el-Harrubeh, w. er-Ramleh (Ramlah), w. es-Sreiyy and w. el-Far ah el-Bédah.8 Between the last part of el-Mozlem, which is reckoned by some to belong to the sidd el-Ma'âdjîn, and east of el-Matâhah, lies the mountain di. el-Mozlem. Šu b Oês surrounds the western and southern slopes as well as the south part of the eastern slopes of el-U'érah. At the N. W. corner of el-U'êrah it receives wâdî el-U'êrah, which begins a little distance to the north of the source of Su b Oes. Soon after, Šu b Qes joins Sidd el-Ma adjin, the latter receiving

- 1 It is very rarely pronounced Za'qėqi.
- ² On Dalman's sketch it is called Umm Séhūn(?).
- ⁸ It is sométimes called w. en-Nāṣārā.
- It is pronounced at times, as DALMAN trancribes it, el-Modlem.
- It does not bifurcate in its lower end, as KENNEDY states on p. 11.
- 6 Also called w. Umm Daflāi.
- I could not find a name for the first, but small and unimportant, tributary of el-Mozlem, which comes from the west and runs somewhat parrallel to w. Dféleh.
- ⁸ It is often pronounced Béda, which is also the correct high Arabic pronouncition. In Stûb el-Béda the "a" of Béda is always pronouncea as a long "ā."
 - I always heard an "a" after the "" and not ma'djin.

also el-Far' et-Tawil, with comes from the south. A tributary of w. el-U'érah is w. Far' ed-Dik into which w. el-Ghabâ flows. Sidd el-Ma'âdjîn runs in a W.S.W. direction. It receives all the waters of el-Mozlem. The valleys of el-Mozlem and Šu'b Qês and of all their tributaries are deep wild gorges. This natural condition, which is especially marked in the valleys surrounding el-U'êrah, make the last a naturally inaccessable fortress.

The next large valley is w. 'Aba 'Olléqah which is also known as w. et-Turkmâniyyeh² and w. el-Hîseh. While the first name is applied to the whole course of the valley but more especially to its last part, the last two names are used only for the upper part of the wâdî. That the name 'Aba 'Olléqah is used for the whole course is proved by the expressions 'én 'Aba 'Olléqah which is found not far from where this valley joins the w. Mûsâ; Tmêlet 'Aba 'Olléqah, a small spring in the middle of it course; and Hrêrîb 'Aba 'Olléqah the name of a group of carob trees growing at the junction of a number of small wâdies which unite to form the main wâdî. Wâdî 'Aba 'Olléqah converges on wâdî Masâ at the beginning of sêl es-Siyyagh. The names w. et-Turkmâniyyeh and w. el-Hîseh are derived from the monument et-Turkmâniyyeh and from the mountains on both sides of the wâdî (Hamret el-Hîseh and 'Arqūb el-Hîseh) respectively.

The first tributary of w. 'Aba 'Olléqah is w. el-M'ésrah es-Šarqiyyeh, which joins it near its mouth. It will be described later on. The other wâdies running from the west side are Maghatt Rif'ah, Hamret el-Hiseh's (with its tributary wâdi el-Far'et-Tawil), wâdi el-Wabarân and w. Bîrket el-Harrabeh, the largest being w. Hamret el-Hiseh, which separates dj. el-M'ésrah es-Šarqiyyeh from dj. Hamret el-Hiseh. W. el-Hiseh (w. 'Aba 'Olléqah) receives from the east w. er-Raqabah el-Hamrah, w. er-Ramlah, w. Umm Şêhan and w. en-Nadjr; w. Umm Şêhan being the largest. The mountain ridge between w. Umm Şêhan and w.

¹ The Mozlem does not join Su'b Qés as is shown on Kennedy's map, nor does it bifurcate in its lower end (p. 15).

Some say w. et-Turdjmāniyyeh and w. et-Turdjmān. The last expression is a rare one.

Some call it w. Raqbet et-Turkmāniyyeh.

[·] Classical Arabic Hamra'. It is pronounced by some bedouin Hamra.

DALMAN heard w. edj-Djelameh.

Marmâ-l-Barqâ is dj. Umm Şêḥan¹ and not sṭaḥ el-Bêḍâ.² At Ḥrêrîb 'Aba 'Ollêqah the valley divides into many branches, which are: Marmâ-l-Barqâ,³ Mastalet ed-Dalandjî, Mhannat er-Râfiqah (with its tributary w. el-Mlêḥ) and Far' et Sâlim bin 'Īd (with its tributary w. Madmagh bint ibn Djmē' ân). These branches which spread in a fan-like formation reach to Sṭâḥ el-Bêḍâ, but they drain only a very insignificant part of its area. Wâdî Marmâ-l-Barqâ¹ is crossed by the road leading from Petra to es-Sîq el-Bârid.

W. ed-Dêr,⁵ the last wâdî coming from the north, joins w. Mûsâ at its junction with Sêl eṣ-Ṣiyyagh. The last portion of the valley of ed-Dêr is better known as M' arraş Hamdân.⁶ The first wâdî to join it is w. el-M' êṣrah el-Gharbiyyeh. As much confusion exists about el-M' êṣrat I think it advisable to give the following facts: The pronounciation of this word is somewhat loose. I heard (as did Dalman also): m' eiṣarah, ma' eiṣareh, ma' eiṣareh, m' éṣerah. But I never heard Ma'ṣarah. M' ɛṣrah and M' ɛṣrah are the common pronounciation. Many authorities give three m' eṣrat. But every one of them counts other valleys as belonging to the I, II, and III M' eṣarah. The following table will demonstrate the above differences: 8

- 1 See also Dalman, 1, 19.
- ² According to Musil.
- ³ DALMAN spells "mirmil." It is marmā from the verb ramā, yarmī, to throw. The story which gave this valley and the mountain nearby this name has already been mentioned.
 - 4 It is called erroneously by KENNEDY Umm Séhūn.
- ⁶ Moritz's statement about the different valleys joinining w. Mūsā from the north is absolutely incorrect. He gives the following names for the valleys from W to E:
- w. Ma'aişra, w. Turkmān or Turkmāniyyeh, w. el-Hīš, and w. herāb en-Naṣārā. I really cannot make out which valleys belong to these names.
- Savignac and Jaussen (RB, 1902, 581) deduce this word from Illand: El-Ma'sarah is the original root of el-M'ésrah but not of M'arras, which has an entirely different meaning and comes from a different root ('arrasa). The many place names pointing to stories connected with adulterous actions point clearly to the low morality of the Bedouin of this region.
 - 7 DALMAN, 11, 7.
- The transcription of the Arabic words in this list has been left as the different authors gave it.

Canaan	Dalman	Brünnow	Musil	Kennedy
w. el-M'êşrah eš-	an Mesara	Drittes Nordwest-	el-Ma'êşreț	Ma'eisara
Šarqiyyeh	el-wasta	wâdi	el-Wasta	et-Tarfaniyyeh
el-M'êşrah el-Gharbiyyeh	el-M'éşara eṭ-ṭarfâni	Zweites Nordwest- <i>wâdi</i>	el-Ma'éşret et-Tafániyye	Ma'eisara el-Wasṭa
wâdî el-Hrêrîb	e lagar.	100 H & 1		Ma'eisara esh-
w. M ^c arraş Hamdân	nagraga en La tipsa i Lasteria in a	Erstes Nordwest- wádi	Victoria	Sharqiyyeh
w. et-Turk- mâniyyeh (el-Hišeh)	oc de expedic		w. Ma ^c éșret el-Kbire	

Dalman does not give the third M'Esrah. Only Musil names the upper part of w. el-Hiseh (w. et-Turkmaniyyeh) el-M'esrah el-Kbireh. This would give this valley four different names. Kennedy counts w. el-Hrérib as a M'ésarah. No other authority has heard this name for this valley. Even if there should be three M'esarat, then Kennedy's el-M'êşrah eš-Šarqiyveh should be called el-Gharbiyyeh, as it is the most westerly one. I have asked several Bedouin of the Bdûl and of the Liatneh about the number, situation and names of the different M'ésarát. With the exception of two Bedouins all others gave me two names: es-Šarqiyyeh and el-Gharbiyyeh. Correspondingly there are also two mountain ridges called dj. el-M'êşrah es-Sargi and el-Gharbi. Those two Bedouins who spoke of three M'ésarât reckoned, with Musil, the upper part of w. et-Turkmâniyyeh as the first or east M'esrah. But their knowledge of the topography was so poor and so inexact, that after exploring the valley 'Abû 'Ollequah with each one of them and finding how hospelessly mixed they were with place-names I was obliged to dispense with their help. No weight could therefore be attached to their statements. The two M'ésarât valleys run parallel to each other, the eastern being the longer. The upper part of the western one is joined by w. es-Sésabân, which rises in dj. Umm es-Sésabân not far from dj. en-Naşî.

Wadi ed-Dêr receives wâdi el-Ḥrêrib¹ at the point where it turns to the west. The last branch of w. ed-Dêr is w. el-Qaṭṭār, (w. Qaṭṭār ed-Dêr) also called w. el-Ḥammām. The second name is not used as much as the first.

W. Misa receives no important tributary from the south. large valley which runs in a N.W. direction and which joins es-Siyyagh is called by the Bdûl, w. Harrûbet ibn Djrâimeh, and by the Liatneh, w. el-Habis. This valley drains the whole of the southern mountains and the south of the eastern and western ridges.2 The name given by the Bdûl is derived from a carob tree belonging to a member of their tribe bearing this name and growing at the junction of this valley with es-Siyyagh. I believe that it is a mistake to give a wâdî the name of one of its smaller tributaries, as some have done with this valley, naming it w. et-Tughrah.3 W. el-Habîs receives from the north the long w. el-Farasah. The valley has its source in two wadies which surround the Farasah mountain. The northern one is called by Dalman "Gartental." A very small wâdî comes directly from the Farasah mountain and joins w. el-Farasah between these two branches. A little to the S. of the junction of the Farasah and the w. el-Habis, the main valley divides into two branches, an eastern one, w. en-Nmér and a western w. el-M(a)gharriq. W. en-Nmêr6 runs in a southeast direction as far as di. en-Nmêr where it receives from the west wadi Amm Rattam. Before this poit two smaller valleys join it from the east, w. Sdéd and w. el-Hrâbeh el-Hamrâ. w. en-Nmér continues its course between dj. el-Farasah and el-Barragât on the one side and dj. en-Nmêr on the

¹ Dalman (11. 6) gives it the name sidd Ḥarrūbūt. I never heard the Bedouin of Eldjī or the Bdūl use the correct Arabic plural. They always pronounced it Ḥrérīb, seldom Ḥarūrīb.

² Musil gives it the name w. es-Siyyagh (Arab. Petr., II, Edom, 1, 120)

⁸ KENNEDY

⁴ Musil's and Kennedy's maps show the two branches.

⁶ DALMAN, 1, 195.

Music calls this valley w. Umm Ratām.

other. From Hallet el-Bdül it receives Far'et el-Bdül, called by some Far'et Sliman el-Bdül.

Wâdi Amm Rattâm winds around the western base of dj. Nmêr; its first part lies between this mountain and dj. Amm Rattâm. Musil calls the head of this valley w. el-Mahâfir. At the northern end of the last ridge it receives wâdi el-Menzâh, which rises in dj. Menzât el-Hsân.

Wâdî el-M(a)ghariq runs in a southern direction. Its first part—and not the whole wâdî as Musil³ gives it—is called w. Hasât ed-Dudeh which name it derived from a rock nearby called Hasât ed-Dudeh. The reason for this name is given elsewhere. After receiving a small tributary from the west, w. Qrê', it divides into two branches: the eastern is called w. el-Tughrah and the western runs along the base, of the southern mountains of the western ridge. W. el-Tughrah is the junction of w. Râs Slîmân, w. el-Tabaleh el-Bêdah and w. Sunh. The western branch is made up of the following three valleys: w. el-Barrâ, w. el-Taffah, and w. Umm Hrêrîb.

The different springs in Petra are: Qaṭṭâr el-Mozlem, 'én 'Aba 'Olléqah, Tmélit 'Aba 'Olléqah, 'én eṣ-Ṣiyyagh, Qaṭṭâr ed-Dêr and 'én ed-Dêr. The most important, which is the beginning of a series of springs, is 'én eṣ-Ṣiyyagh. They give rise to a thin perennial stream flowing down the gorge (sêl eṣ-Ṣiyyagh). There are other qaṭâṭir (pl. of qaṭṭâr) which have no importance as they dry up very soon after the rains are over.

MUSIL gives this mountain ridge the name el-Hala', which expression I have not heard.

² Musil calls it el-Menza'.

^{*} Edom, 113, 120 and map.

The tributaries of et-Tughrah are not given by the different authors.

IV. COMPARATIVE LIST OF PLACE-NAMES.

In the following Comparative List of Place-Names the different systems of transcription of the various writers on Petra have been simplified by adhering to the method of transcription followed in all these articles. The original transcription of a few Arabic words has been left unchanged. This was done where the reading was doubtful, as for example, when an author of some work on Petra used "dh" for and it, or d for it and it. No other corrections were undertaken.

In arranging the following list it was the aim of the present writer to use an easy and practical method of reference. This seemed to be the alphabetical one. The repetition of some place-names could therefore not be avoided.

In order to simplify the identification of the different places a special column had to be introduced in which the respective mapsquares are given.⁹ Every square is 500 × 500 m.

While I always transcribed the final 5 with an "h," this letter was left unrepresented, whenever an author disregarded it. The same holds true of the "-" between the article (el, al) and the following noun.

² The respective places extend sometimes over the indicated map-square.

AN: Studies in the Topography	Ð.	s in the Topography	CANA	
Ð.	s in the Topography	s in the Topography and	2	
in the Topography	Topography	Topography and	Sinnics	2
the Topography	Topography	Topography and	=	;
Topography	Topography and	_	E	,
	and	_	Andrigodor	Tonographic
e of	of,		۲,	7

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square		
Aba 'Aléqa	abu ʻöllêqa		Abu Olleka	`Abu ` Ollêqah (w.)	F,V	ابو عليَّقة	
el-Qra' 1	umm el-biyâra	Ḥabîs ²	Umm al Biyara	Umm el-Biyârah (dj.)	E,VII	ام البيار.	
Umm Ḥasân	ferše			Umm Ḥassân (dj.)	K,VIII	ام حَسَّان	
				Umm el-Ḥardjal	H,V	ام الحرجل	
		may d		Umm Ḥrêrib³ (dj. w.)	E,IV	ام خریریب	
		1.25		Umm Razmeh	F,IV	ام رظمة	
si	ee under	dj. an	w.	Umm Dfêleh (dj. w.)	K,VI	ام دفيلة	
33	, ,,	,, ,,	,,	Amm Rattâm ^t (dj. w.)	H,X G,IX	ام رتّام	
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	, ,,	w.		Umm Zu qêqah	H,IV H,V	ام ز'عقيقة	
,	, ,,	dj. an	,,	Umm Zêtûneh	É,V	ام زيتونة	
Umm eş-Şenêdîq ⁵	umm eş-Şanâdîq			Umm Şnêdîq ⁶ (h. rudjm)	G,V H,V	ام صنیدیق	
* .							

	sce	und	er dj.	and	ιυ.	Umm Şêḥūn (dj. w. and drâ')	G,III H,II	ام صیحون	X
	11	**.**	7,100			Umm ʿĀmir (dj.)	C,VI	ام عامر	
	٠,	A THE	Xo = a o			Umm el- Amr (dj. and zarnug)	H,VI	ام العمر	
Umm 'Elêd	F 1					Umm 'Lêdih' (dj.)	G,VI	ام عليدة	~
Umm el- 'A:ndān	นทท	ı 'amdân				Umm el- Omdån (h)	H,V	م العمدان	Journal of
		- 1		l		Umm Laşfah (dj.)	G,VIII	ام لصفة	the
Báb es-Sig	j bái	b es-siq	Bâb es-Sîq		Bâb al Siq	Bâb eṣ-Ṣîq	L,VI	باب السيق	Palestine
	see	und	er dj.	and	τυ.	el-Barrâ (dj, w.)	E,VIII	البرا	
		Jan 12 all	19 x (16)			el-Barrâqât (dj.)	H,VIII	لبر افات	Oriental
			8	1		1-79	07	r in the	Society

¹ Musii. has made his worst mistake in el-Qrā' (which I always heard to be pronounced Qré') and Umm el-Biyārah. So did also, Szczepanski and Barnabe Meistermann. Both copied the names from Musii.

² El-Habís is the name for the mountain which he calls "Acropolisberg."

^a Also known as w. el-Ḥrérib.

Musil, Dalman and Kennedy give this name to the valley only. Musil and Kennedy call the mountain with this name by another (see under dj.)

b Musil's two hrāhāt, Umm Za'qeqe and Umm el-'Amdan are called by Dalman umm Sanadiq.

^{&#}x27; 6 It is pronounced at times es-Senediq and es-Sanadiq.

~	Map square	Canaan	Kennedy	Brünnow	Dalman	Musil
البر يذعة	M,II	el-Brêd'ah (dj.)	m Table at a table and a second	to a contactory of	el-brêd'a	al-breyz'e1
بيضة المعصرة	F,III,IV	Bêḍet el-M'éṣrah	*	A CAST	THE COURT WANT	September
ثميلة ابو علّيقة	G,V	Ţmêlet 'Abu ' Ollêqah		_ 1		Combine!
جبل إدلاخ	H,VII	dj. `Idlâh		en-Nedjr ²	el-farše	Umm Ḥaṣán
— ام خريريب	E,IV	— Umm Ḥrêrîb	-	5.7	8 T	
— ام دفيلة	K,VI	— Umm Dfêleh	er tyt	LM AVA	ya osta	717.7
ام رتّام	Н, Х	— Amm Rattâm	dj. Manzaʻ 3	10 a 40	1.8	el-menzā'
— ام السيسبان	D,E,VI	— Umm es-Sêsabân	- R		card journs	3,200
— — صيحون	G,III	— Umm Şêḥūn	Umm Saihun			Come And
— الثغرة	F,X F,X	— eṭ-Ṭughrah	/	eş-şughra	e <u>t</u> -tughra	at-Toghra4
- الحبيس	F,VI	— el-Ḥabîs	el Habis	Acropolisberg	el-meḥbās ⁵ el-ḥabîs	el-Ḥabîs
		A		× .	e1-120013	

X

				— el-Ḥarm	G,I	— الخوم	
	ed-dåra	1 . 2 Y		— ed-Dárâ	M,VI	— الدارى	
ed-Deyr	ed-dêr	Dêr	Dair Plateau	ed-Dér	D,V,VI	— (جبال) الدير	
				— 'Aṭūf ⁶	JK,VII, VIII	— عطوف	
		¥		— 'Irf ed-Dik	K,III	— عرف الديك	
el-Farasa	el-farasa	el-Farasa	Farasa	— Farasah	G,VII	— فرسة	
	The of Special			— el-Far' eṭ- Tawil ⁷	K,III	— الغرع الطويل	
	V A		£ 150	— el-Far' eț Țawil ⁸	F,III		

ا Musil writes البريزعة. He places the mountain too far to the east.

² Bruennow gives this name to this mountain as well as to en-Nadjr proper.

³ Moritz heard djis amm er-Retam.

⁴ He applies this name to the mountain lying to the west of w. el-Tughrah, while the mountain with this name lies to the east of the valley.

⁵ I have not heard this name. Some Bdūl call it also el-Qṣer. Robinson (ZDPV, 1909, 1-5) writes el-habis. Dr. W. Libber and F. E. Hoskins call it the "Citadel Rock."

[&]quot; It is also known by the name Mamat (Umm) Hassan.

A part of er-Ramlah.

^{*} A part of Hamret el-Hisch.

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	
	Maria de la companya		error garanta	dj. el-Qşêr 1	F,VI	مبل القصير 🔐
x 11 - Cult x 2 - Mills 1	The state of the s	arvine waye		— el-Qaṭṭàr	D,V	— القطّار
	The filter of the second		oration years and the second of the second o	— Madmagh bint ibn	F,I	– مدهغ بنت
			,	Djmê' ản		ابن حجيمان
	el-maḍbaḥ			— el-Madbaḥ	GH,VII	– المذبح
	mirmil el-berga	E note the		— Marmâ-l- Barqâ	G,I,II	– مرمى البرقا
	i.	λ.		— el-Mozlem	J,III	- المظلم
36			8	— Mqâṭaʻ ah	D,V	– المقاطعة
Mamāt Manşūr	meʻarras ḥamdān	mar'aš Ḥamdān	,	— M' arraş Hamdân	E,IV,V	- معر ⁻ صحمدان
				– el-M'êşrah eš-Šarqiyyeh	F,IV,V	-المميصرةالشرقية
Mamát Manşûr³		el-Ma'ai <u>t</u> ere		el-M'êşrah el-Gharbiyyeh	E,V	– — الغربية

				dj. en-Nașî ^ș	E,IV	جبل النصي
el-Hala'	en–nmér	el-Mêr ⁵	Numair	— en-Nmêr ^{ti}	GH,IX	— ئ ىر
al-Djerra	edj-djerra		al Djarra	edj-Djarrah	J,VII,18	الجرة
el-Djilf	cdj-djilf	5, V5	g 1 5 1 t	edj-Djilf	M,VII	الجلف
9 m		,	Na. is	Djilf abn Qádir	M,VII	جلف ابو قادر
	0.196		[n 1/2 ga	Djilf Ḥamdán	M,VI	جلف حمدان
				edj-Djuwâ es-Samrâ	C,V 46	الجوا السمرا
el-Ḥabîs	el–meḥbâs el–ḥahîs	Acropolisberg	al Habis	el-Ḥabîs	F,VI	الحبيس
see w.	4. y 1. 2.	4		Ḥaṣât ed-Dūdeh¹ (rock, w,h)	F,VIII 35	خصاة الدودة

Another name for el-Habis, known only to the B.

² SAVIGNAC and JAUSSEN (RB, 1902, 580-590) give this mountain ridge the name 'Arqûb rās 'Amdān, which expression I have not heard.

This name is used only for a part and not for the whole ridge. Primarly a cave had this hame.

⁴ At times it seemed to me as if it was pronounced with "s," Nasst.

LAGRANGE, SAVIGNAC and JAUSSEN (RB, 1902, 580-590; 1898, 165-182; 1903, 280-291) note always el-Mêr.

At times it is pronounced in the correct classical way—Numer (see also G. L. Robinson, ZDPV, 1909, 1-15).

See p. 168; not marked on the sketch map.

Musil	Dalman /	Brünnow	Kennedy	Canaan	Map square	30 St. 10 St. 10 St.
William P	color to the second	A PERSONAL PROPERTY OF THE PRO	.817.718.	el-Ḥammâm¹	E,V	الحمآم
not house.	· [FESSEN DOM: 15	r tyspelikaj Romanie	Udhrat² al-Hiša	Ḥamret el-Hišêh (dj. w.)	F,II,III	حمرة الهيشة
4 Annihot m	for Al-Pina Acc	Sint to lev h		Ḥôš er–Raṣâṣiyyeh³	G,VI	حوش الرصاصية
134/301	**_ *)			"'Aṭâ cl-Fleḥât'	G,VI	— عطا الفليجات
Theater	Amphitheater	Amphitheater	Roman Theatre	,, Maráḥ Ghanam Far'ôn ⁵	No 24	– مراح غنم فرعود
*				el-Ḥēṭ el-'Imri	No 23	— الحيطالعمري
el–Ḥân	el-hân		al Ḥan	el-Hân	M,V	الخان
				Ḥabâ-el-Ghabâ see w.	<i>s</i> (7)	خبا الغبا
el-Hobza	el-ḫubṯa	el-Ḥubze	al Ḥubdha al Ḥubze	el-Hub <u>t</u> ah	J,V	الخبثة
What waster			al Hubia	'el-Hubtah	K,V	الخبثة الصغيرة
	18-11-19-	75 - JA	j. 160 in	eş-Şghîreh		خراریب ابوعلیقا
				Harârîb ⁶ abû 'Ollēqah	No 47	حراریب ابو سید.

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	er arge ar co, t by		in the same of the	Hrêrîb el-Mrêriyyeh		خريوب المريرية	×
864 1 1 1 2 1 1 1	Σ (ξ. ξ. Δ ⁽¹⁾)	X 20 1 10 4.		— el-Mí ziyyát Harrúbet ibn Djréimeh	opp. 46 No 40	 المعز يات خرو بة ابن جرائية 	1
el-Hazne	baznet	el-Ḥazne	al Hazna Hasne	el-Ḥazneh ⁸	No 18	الخزنة	Journal of
Haznet Fir'awn	haznet fîr ûn (fer ûn)		Hazna Fir'un	Ḥaznet Far ôn	19	خزنة فرعون	al of the
Hmeyle	1.115.00		me granger	Hallet el-Bdûli ¹⁰ Hamâyl Djem'ân	HJ,VIII LM, VIII,IX	خ ^آ ة البدول خمايل جمعان	e Palestine
Djem'ân				Drấ Umm Şêḥān	H,II	ذراع ام صیحون	
Moghâr el- Qrat ¹²	Kegelberg			Rås Slimån Rås el-Mgharriq ¹¹	FG, X FG, VIII,IX	راس ^{سليمان} — المغر"ق	Oriental Society

¹ It is another name for Qattar ed-Der.

² I do not know any meaning for this word.

⁶ Harārīb is more often pronounced brērīb.

This appellation is known only to the Liātneh.

⁸ I heard also er-Rasdsah.

⁵ This rame is known only to the Bdūl.

⁷ Musil writes خرریب.

⁸ BARNABÉ MEISTERMANN calls it cl-Hasa. 9 DALMAN calls it also hrābet fatṭūm, which name is applied to the monument of ed-Dēr. 10 Once I heard hamîret el-Bdūl. المناد القرت (p. II, 283). المناد القرت (p. II, 283).

. CANAAN: Studies in the Topography and Folklore of Petra		178	
ANAAN: Studies in the Topography and Folklore		•	
ANAAN: Studies in the Topography and Folklore	•		
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of P		Folklore	
P		2	
etra		Petra	

XI

Dalman	Brünnow	Kennedy	Canaan	Map square	1.5
We the Course		jus .	— Mléh	G,I	اس مايح
			– 'Arqūb el- Hîšeh	G,V	- عرقوب الهيشة
Α.	Y 7		Rudjm Umm	G,V	جم ام صنید یق
	i garan		Rașf el-Ḥubṭah	K,V	صف الخبثة
	ř	5	Raqbet er-Ramlah	G,IV	قبه الرمله
er-ramle	*	al Ramla	er-Ramlah ¹	L,V	رمله
The set of the set	*	*	2	H,III	
(2.2.2.)		1. 1 Mil 1 m Mil	er-Rhūṭ el-Biḍ	J,II	رهوط البيض
zibb 'aṭūf	(.17)	er days	Zibb 'Aṇif	H,VII	ب عطوف
Zibb fir'ūn	Zubb Fir'aun'		— Far' ôn	N,26	- فرعون
w. za'qêqî ⁵	,		Zarnûq Hub <u>t</u> ah	H,V	رنوق خبثة
	er-ramle zibb 'aṭūf Zibb fir'an	er-ramle zibb 'aṭūf Zibb firʿūn Zubb Firʿaun¹ w. zaʿqēqī⁵	er-ramle al Ramla zibb 'aṭūf Zibb fir ʿūn Zubb Fir ʿaun ʿ w. za ʿqēqī⁵	- 'Arqūb el- Hišeh Rudjm Umm Şnédîq Raşf el-Ḥubṭah Raqbet er-Ramlah er-ramle al Ramla er-Ramlah zibb 'aṭūf Zibb 'firʿūn Zubb Firʿaun¹ w. zaʿqēqī⁵ Zarnūq Ḥubṭah	— Mléḥ G,I — 'Arqūb el- G,V Hiseh Rudjm Umm Şnédiq Rasf el-Ḥubṭah K,V Raqbet er-Ramlah G,IV er-ramle al Ramla er-Ramlah¹ L,V — ² H,III er-Rhnṭ el-Biḍ J,II Zibb 'Aṭūf H,VII Zibb firʿūn Zubb Firʿaun¹ w. zaʻqėqiъ́ Zarnūq Ḥubṭah H,V

	The second second		At the second	Zarnüq er- Raşáşiyyeh ez-Zantür Zanqür ed-Dêr	G,VI F,G,VI B,VI,V	زرنوق الرصاصية الزنطور زنقور الدير
sidd umm	umm ez-zétüne			sidd ^u Umm Zêtûneh sidd Umm 'Amr	E,VI H,VI	سد ام الزيتونة — ام الحم
'Amr w. hararîb 'cyâl 'Awde	Klausenschlucht	7	w. Taraf al Dair		DE, V,VI	-خريريبءيال عوده
sidd el-Ma ^e djib	such in the water			— Fnékaḥ	J,VI	_ فنیکح
				— el-Mrériyyeh	E,VI	— المرير يّة
sidd el-Mozlem	sidd el-ma ^e djin		sidd al-Maʻdjin sadd al Maʻadjin	– el-Ma'âdjîn	JK,III	— المعاجبين

¹ To the east of Hublah. Kennedy, (p. 7, 87) thinks that Bab es-Siq and er-Ramlah denote one and the same place.

To the south of w. umm Séhûn. Er-Ramlah and er-Ramleh are both used. MORITZ heard the name Muniar en-Nadjr.

Zibb is more correct than Zebb. Zubb is the correct classical pronounciation. I heard Far'on and seldom Fir'an and Fir'aun.

DALMAN 1, 324.

Instead of sidd one often hears widi or zarniq. It is put on the sketch map with its second name sidd el-Mrériyyeh.

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	(
and the second	Section 20 Section 1	to oppose to be about	en de esta de la con-	Sidd el-Wabarân	G,III	سد الوبران
			wed of white	Sdêd	G,VIII	سديد
es-Sţūḥ	es-sṭūḥ		11.3 11.31	es–Sţūḥ	let to	السطوح
V .				Sṭūḥ Ṣabr â	Y vi	سطوح صبرا
on copyright	suțuh el- bêḍâ			Sṭūḥ el-Bêḍâ	T. 18	— البيضا
es–Siq	— en-nabi bârûn es-sîq	Siq	al Siq	— en-Nabî Hârūn es-Siq¹	e i e Taz	— النبي مار ون اا
is only	sêl edj-djrêda	<i>5.1</i> ₄	u. S.y	sêl edj–Djrêdî	L,VI	السيق سيل الجريدي²
seyl ed-Dåra	sêl ed-dâra			— ed-Dârâ³	M,VI	— الداري
— eş-Şiyyagh	sêl es-sîyagh	es-Si`agh Westlicher Siq	al Siyagh	— eṣ-Ṣiyyagh	2017	— الصيغ
see	unde	er wa	âdi	— Mūsā [‡]		- موسى
				100	17.7.1	And the state of

'Arqūb el- Manzil ^u			Šu ^c b Umm Dfêleh ⁵ eš-Šu ^c b el-Ḥamar ⁷		شعب ام دفيلة الشعب الحمر
w. en-Naşâra			Šuʻb el-Ḥarrûbeh ⁸ — er-Rhûṭ el- Biḍ — el-Qunb el- Ḥamar ¹⁾	L,V,VI J,IV H,IV	شعب الخروبة - الرهوط البيض شعب القنب الحمر
Ši'b el-Qeys	še'b Qês	Ša ^c ib al Qais ¹¹	— — — 10 — Qês	L,IV	— — — — نیس
		લું છે, તું વૃક્ષ્યા	— el-Hrâbeh el-Ḥamrâ ¹² Suqq el-'Adjaz	G,VIII K,VI	الهوابة الحمرا شق العجوز

¹ The 3 is pronounced more like a German "g."

the Mozlem valley.

³ It lies opposite to the mountain of the same name.

⁴ Wādī is more often used than sel for the Moses valley.

⁶ I never heard this expression

⁸ It rises in er-Ramleh and joins the first part of el-Mozlem.

² It is pronounced at times edj-Djreidi.

⁵ It joins the Sig.

^{&#}x27; El-Qunb is more often used than es-Su'b.

A tributary of el-Mațāḥah, called at times only Šu'b el-Qunb.

¹⁰ A very small tributary of w. Nmér, not marked on the map. 11 Kennedy gives this name to the last part of الحرة It is often pronounced as if it was written الحرة

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	e na bis a
# 1 Factor 1	er on near their a	for the Mulawar	* F 1 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	eţ-Ţaḥūneh	F,V	الطاحونة
1 22 7 10	counted need fix	Contain 18.	g gradience	Ţbâlet en-Nbâleh	No 39	طبالة النخالة
in a system		,	-	eṭ-Ṭabalah el- Bêḍâ (w.)	F,IX	الطبلة البيضا
			Taraf al Dair	Țaraf ed-Dêr	E,VI	طرف الدير
	18 4.4.	**		eṭ-Ṭaffah	D,IX	الطفة
5 4 4 DH	The Tab		With a Vice of	Taffet Rdjūd 'Iâl 'Audeb¹	1 *2 :	ظفة رجود عيال
**************************************		* 5	27.0	190000		عودة
as in Sustain		κ		Țal'et el-Fzuli	G,IX	طلعة الفضولي
ng n' llang				eṭ-Ṭnūb	L,VI	الطنوب
Ţôr el-Ḥmêdi	tunb ehmédi		for a	Ţór Ḥmêdî	L,IX	طور حميدي
1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1				– er-Raqabeh	A,V	– الرقبة
				5-3-3 60-8	97) 1	37777

الفرعة البيضا	
	عدود
'Arqûb al-Hîše 'arqûb el-hîše 'Arqûb el-hîše 'Arqûb el-Hiseh G,V ب الميشة	عرفو
ʻayn abu ʻén abu ʻölléqa ʻén Abû ʻOlléqah 27 a ابو عُلَــٰة أُوهُ Aléqa	عين
الدير — ed-Dêr4 — ed-Dêr4	١
'ayn eṣ-Ṣiyyagh 'ên es-siyagh	1-
	الغو
cl-Far'ah el-Bédâ البيضا أو cl-Far'ah el-Bédâ (dj. عق البيضا	الفر
Far'et Sâlîm hin FG,II نسالم بن عيد 'Far'et Sâlîm hin FG,II نسالم بن عيد	فوعا
el-Far' et-Tawîl (dj. w.)	الغر

¹ It lies between Nos. 37, 38 and 39. ² It is often called simply el-Far'ah el-Bédd; Bédd is pronounced also bédah.

Not on the map. It lies to the west of Qabr el-Hadrā.

• Near the monument of ed-Dêr.

This name was heard also by LAGRANGE (RB, 1898, 165-182)

⁶ SZCZEPANSKI uses el-Ghor for the basin of Petra and el-Ghwer for w. Musa after it is joined by w. el-Majahah.

There are two mountains and two valleys with this name K,IV and F,III; G,IV.

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	
	o za rosú.	3	FORT OLDS	Qabr Djmê'ân¹	G,V	قبر جميمان
				— el-Ḥaḍrâ¹	A,V	– الخضرا
	qbûr 'eyâl 'auâd			Qbûr 'Iâl 'Audeh		قبور عيال عوده
				— Mqâṭaʿ ah	D,V	- المقاطعة
statuju,	ty fina			Qrćʻ (di. w.)	EF,VIII	قريع
el-Qaşr	5 6 17 - 5 AT 4		- 15, 71 sax	el-Qaşr	No 27	القصر
	qaşr el-bint		Qasr al Bint	Qaşr el-Bint	TA II	قصر البنت
	AN REM PERSON		Qasr Bint Firun	bint Far'ôn²		— بنت فرعون
gere digr	qaşr far'ûn	Qaşr Fir'aun	Qasr Faroun	— Far'ón		— فرعون
el-qaş'a	el-qaş'a		s, w 1	el-Qaş'ah	No 18	القصمة
				el-Qşêr	F,VI	القصير
		1			N. A.	

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Qaṭṭâr el- Mozlem	qaṭṭâr el-moḍlem	99,000 100,000		Qaṭṭâr el-Mozlem	K,V	قطآر المظلم	×
– ed-Deyr	— ed-dêr		Qattar al Dair	— ed-Dêr	E,V	– الدير	
el-Qanțara	el-qantara	1.	Qantara -	el-Qanṭarah³ (dj. and w.)	K,IX	القنطرة	
	qanṭarat še'b qês	5. ×		4	K,VI	_	Journal
	State of the state		W. V. V.	5	2	-	<u>e</u>
Come Xame, el-Airinga	1-1116 - 12 1-1162 - 2		Y WOOD	el-Qnêṭrah	K,VI	القنيطرة	the Pa
'Arqûb el- Manzîl			NATION A	el-Qunb el-Ḥamar	H,IV	القنب الحمر	Palestine
el-Ketûte				el-Ktúteh	G,VI	الكنوته	Oriental
talo 4t al	talont of makes			el-Kaḥrîrêh"	No 45	الكحر يُرة	tal Society
ṭabqât el- Meḥâf îr	ṭabqat el-meḥâf îr		An Dist	el-Maḥâʃ îr (dj.)	ij,VIII	المحافير	icty.
ET - TO CIRCLETON	195 95050000	1.4.11.8 (8)	100 PT 1500	Mhanna <u>t</u> er- Rafîqah (dj. w.)	G,I,II	مخنث الرفيقة	

Heard from the Bdùl. It is known only to a few Lialneh,

LAGRANGE, SAVIGNAC and JAUSSEN have also heard this name.

To the south of Siq.

The south eastern corner of el-Hublah.

It is an arch over Su'b Qės and is also called quantaret su'b Qės.

6 Known only to the Bdûl.

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	
el-Madras	el-medras	el-Madrâs	el Madras	el-Madras	KL,VII	المدرس
el–madbaḥ	_ , ,		Madhbah	el-Madhaḥ	VIII G,VII	المذبج
Kan eya 14-	Mar Andria			maráḥ ed-Dêr	27.00	مراح الديو
	×			el-Mirmâz		المرماظ
March			Marwan	Merwân¹ (w.)	B,III	مروان
Umm Za qêqe el-Maţâha	Umm za qêqe el-meţâḥa		Mataha	el-Maṭâḥah	H,V	المطاحة
el-Majana el-Mozlem w.	el-moḍlem² (w.)		al Mudhlim³ (w.)	el-Mozlem (dj. w.)	K,VI	المظلم
w.		er dj.	and w.	M'arras Hamdân (dj. w.) ^{3a}	E,V	معروض حمدان
C		((Em the me	taine en midwedi	el-M'esrah eš-	F,IV,V	المعيصرة الشرقية
see for the waat	es the text on p. 1	66. For the mo	untains see under dj.	el-M'êşrah el- Gharbiyyeh (dj. w)	EF,VI,V	— الغربية
Moghâr en- Nașara	moghar (mgharat) en-naşâra	Ḥirbet en- Naṣâra	Apr. 22 . 17 . 15 . 10 . 10	Moghár ⁴ en- Nașâra	H,IV	مغار النصارى

Moghâr el- Maṭâḥa	moghår el-meṭâḥa		*	— el-Maţâḥab	H,IV	- المطاحة	
				Magha!! Rif'ah5	G,V	منط رنمة	
Umm Ḥasân (dj. h.)	R ARLS CARE	1 W y 1 2 3	218 9	Mamât Ḥassân [©]	J,VII K,VIII	ممات حسّان	
Mamât Manşûr	- 12-104 JL		A STATE OF STATE OF	— Manşûr ⁷	E,IV	— منضو ر	
Menza'8	Vinter her	27302	-	el-Minzâh	J,XI	المنزاة	
			31	minzât el- Ḥṣân	J,XI	منزاة الحصان	
Tabqat en- Ndjûr	en-nedjr	. 29 8 .		en-Nadjr	J,VII	النجر	
" all links	3 no 1 1 1 1 1 1 1 1		al Nadjr	Nadjr Umm Şêhûn	G,III	نجر ام صیحون	
	3, 40, 14			— — el-Biyârah	opp.	البيارة	
	9			Nadjr el-Berkeh	No 42 No 48	نجر البركة	
	to the algorithm I	1975	ı		12	1,41	

¹ Kennedy calls the valley also Abu Ruq'ab. It is also pronounced Mirwan and Marwan.

DALMAN transcribes the 1 and with d.

Solution is not distinctly seen on the map.

Also known as Umm Hassan.

Many and the same with d.

Solution transcribes the 1 and 5 with db.

It is pronounced at times mghar.

Known only to the Bdûl. 8a The "n" of Hamdan'

Musil places this mountain in the place of dj. Amm Rattam. It is less often pronounced el-Birkeli.

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	
a to color or	of the profits of		The same of the same	Nadjr ed-Dêr	No 43	نجر الديو
			er, ish	— eṣ-Şiyyagh	41	— الصيغ
				Nşêb el-Lsmeyyr	44	نصيب السمير
				Naqʻ ed-Dêr	D,VI	نقع الديو
w. Abu 'Aléqa	w. abu 'ölléqa		Abu Olleka	w. Abû 'Ollêqah	G,II III,VI,V	وادي ابو علّيةة
z. Qudlaḥ	sidd es-siq1		h.	— 'Idlâh	H,VII	_ إدلاخ
				— Umm Ḥrêríb	E,IV	— ام خو يريب
Many and	K lausenschlucht			— — Dféleh²	K,VI	— — دفيلة
	w. umm er-retâm		w. Umm al Ratam	— Rattâm	GH,IX X	— رتّام
sidd el-Hîše	w. umm şêhūn	w. en-Nașárá	w. Nasara	Zu' qêqah	H,IV,V	— — زعقيقة
	— — zaʻqeqi			— — Şnêdiq	G,V,VI	صنیدیق
	Carls of			10 10 10 10 10	1 -14	1925

X

šeʻib umm Şeyḥūn	w. umm şêhûn	Umm Şêhûn	4	— — Şéḥan	G,III,IV	— — صیحون
		1	w. Barra ⁵	· el-Barrå ⁶	s.	— البرا
	4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		1971 - 8	∙ct−Turdjmân ⁷	<i>w</i> .	— الترجمان
w. et-Turdj- mâniyye			M milye	et-Turdj-	abû	— الترجمانية
w. ct-Turkmâ- niyye	w. turkmåniye	Turkmäniye	w. Turkamaniya	måniyyeb et=Turk= måniyyeb	'Oll-	— التركمانية
w. et-Turkmân				— et-Turkmån ⁹	ĉqab	— التركمان
w. el-'Emeyrât	w. et-tugra	w. eş-Şughra	w. al Tughra	— et-Turkman- et-Tughrah ¹⁰	F,IX	— الثغره
z. al-Djerra	sidd, zarnūq edj-djerra			— ed-Djarrah	J,VII, VIII	— الجرَّ.
	,j/ 	,		— edj-Djilf	K,VII	— الجلف
		l i -)		to the standard		

¹ DALMAN, II, 7. in *Hubṭab* and joins the *Stq* not from *Bāb es-Stq*. called *w. Nmér.*.

² Another valley with the same name is the short w. which rises

The valley to which MUSIL gives this name (see his map) is

⁴ DALMAN (II, 7) calls it also w. er-ramleh.

The description of Kennedy, p. 8, w. el-Barra corresponds with w. Qre' and not with the real w. el-Barra.

There are 2 valleys called w. el-Barrā, one joins es-Siyyagh D,VII and the other joins the southern continuation of w. el-Mgharriq E,IX.

A very rare appellation.

⁸ Musil gives this name to the first part of w. Abû 'Olleqah.

These names are not all marked on the sketch-map.

¹⁰ WIEGAND calls it et-Turra.

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	may syring, is aga
Called to Visite to the CAR de Land.	w. et-tughra	To Maring the	w. al Tughra	— el-Ḥabis	F,VI, VII	وادي الحبيس
w. Ḥaṣāt ed- Dudeh¹	t the old out the	an elegation	A ALM THE	— Ḥaṣāt ed- Dūdeh	No 35	— حصاة الدودة
				— el-Ḥammâm	E,V	— الحمّام
A appropriate	edrolyera entrolyera			— Ḥamret el- Hišeh	F,III,IV	— حمرة الهيشه
V			age of the	— el-Ḥmêdî	K,L XI	- الحيدي
to, it has	M. A. Part	The special section of	N. S. Steiner	— Ļiubṭah	H,V	- خبثه
Service and the service and the service service and the service service service and the service servic	o constant			— eş-Şghîr	K,V	الصغير
sidd el el-	Sidd el-harrūbât		w. al Ma'aisarat	— el-Hrêrib	E,IV	وادي الحريريب
Hararib -	<i>-</i>		al Šarqiya	— el-Ḥarrūbeh	K,L V,VI	– الخرّو بة
10	w. el-tughra	9	w. al Tughra	— Harrûbet ibn	E,VI F,VII	–خرو بةبنجرايمة
Section 1		(1494) **	78	Djraymeh² — Ḥallet Qhūl³		– خلة قبول

seyl ed-Dàra w. ed-Deyr	w. (sél) ed-dára w. ed-dér Adlerschlucht	n ween
	er de proprié	
	para a series se	à

	— ed-Dàrà		– ال <i>د</i> ارى •
w. al Dair	— ed-Dér	E,V	– الديو
	— Dfêleh (umm)	K,VI	— دفيلة (ام)
	– Rás Slimán	F,IX	— راس سانیان
	— Rjūd ʿIál ʿAudeb	Near 37	— رجودعيال
	Anach		اا غود.
	— Raqbet et- Turkmâniyyeh ⁵	above 29	رقبة التركمانية
	— er-Raqabeh el-Hmêrâ	G,IV,V	— الرقبة الحميرا
	— er-Ramleh ⁶	K,L,V	— الرمله
	7	G,IV	
w. al Sutub	w. es-Sţūḥ	672	— السطوح

¹ The name is known only to the Bdūl. Only a small part of w. el-Mgharriq bears this name.

² The expression is used only by the Bdūl. ³ The valley is marked without a name on the map.

Musil writes الدارة. It lies opp. dj. ed-Dārā.
 It joins w. el-Mozlem from the east.

It is also called w. Hamret el-Hīšeh.

It joins w. el-Hīšeh from the east.

10
Canaan:
Studies
a.
the
Topography
and
Folklore
e
Petra

Musil	Dalman	Brünnow	Kennedy	Canaan	Map square	
7 3 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	richari puri 10 /	Cat. Only you	early a syst	— Sdéd	G,VIII	وادي سديد
and the state			SE 15 755 W	— es-Sêsahân	E,IV	- السيسبان
	· ·		9.	— eş-Şreiyy'	KL,V	– الصريع
	,			— eş-Şunh	E,X	— الصنخ
	See under	l sél I l		— eş-Şiyyagh ¹	CDE,VI	— الميغ
				w. eṭ-Ṭabaleh el-Bêḍā	F,IX	- الطبلة
				ti Diçi	L	البيضا
10 A A	1. 1. 5. 1		9 to 2 to 1	— eṭ-Taffah²	E,IX	— الطفه
				— 'Irf ed-Dîk	K,II,III	—عرف الديك
w. el-Farasa	w. el-farasa	Farasa³	w. al Farasa	— Farasah	G,VII	- فَرَسَة
\$ - 2 W	+ 4.		2. 14. 7	— el-Far' eṭ- Ṭawil '	- /	– الغرع الطويل

	Journal
	of
	the
	Palestine
	Oriental
	Society

	•						
t was a series		8	1	— Far ^c et Sâlim bin 'Îd	FG,II	—فرع ة سال _ا بنعيد	×
Far'at al Bdûl	1		Far'at al Bdūl	— — el-Bdûl	J,IX	— —البدول	
		2		— el-Far'ah el- Béḍâ	K,IV	_[الفرعة البيضا	
w. el-Qanțara	w. el-qanṭara		al Qantara	— el-Qanțarah ⁵	KL,IX	— القنطرة	Jo
	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		w. al Barra	— Qré ^{r7}	E,VII	— قر يع ⁶	urnal
				8	F,VIII		of the
Qaṭṭâr ed-Deyr	qaṭṭâr ed-dêr		w. Qattar al Dair	— Qaṭṭâr ed-Dêr	E,V	— قطّار الديْر	Pales
	z. umm el-meḥáfîr	****		— el-Maḥâfir	H,VII	— المحافير	tine
con dedition?			* 1, 0 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	— Mhanna <u>t</u> er-Rafiqah	G,I,II	— مخنّث الرفيقة	Orienta
	7 2			— Madmagh bint ibn	F,I	— مدمغ بنت ابن حمان	1 Society
ve a	1	1		Djmê'ân		ا برسب	Ų

¹ BARNABÉ MEISTERMANN writes es-Siyar. ² At times it is pronounced Taffel. He gives this name not only to w. Farasah proper, but also to the valley with which it unites.

⁴ There are two wadies bearing this name. The first joins Hamret el-Hiseh G,IV the other joins sidd el-Ma'adjin to the west SAVIGNAC gives this name to w. el-Hrémiyyeh (RB, 1906, 591-594). of su'b Qés.

It is rarely pronounced Qreiyy'.

1 It joins es-Siyyagh.

1 It joins el-Mgharriq.

Musil	Dalman	Brünnow.	Kennedy	Canaan	Map square	
Šaʻeb umm er-w. Rafiqe	. mirmil el-berqa	g. ·	Umm Saihun	— Marmâ-l- Barqâ	G,II	وادي مرمى البرقا
Rujiqe				— Maštalet ed- Dalandjî	G,I,II	— مشتلة الدَّلَنجي
w.umm Zaʻqeqe u w. el-Maṭāḥa -	v. umm za'qêqî – el-meţâḥa		w. al Mataha	— el-Maṭâḥah	H,VI,V	المطاحة
	— el-moḍlem		w. al Mudhlim	— el-Muzlem	K,VI	— المظلم
	24.10	Erstes Nordwest- wâdi		— Mʻarraş Ḥamdân	F,V,VI	-ممر صحدان
Garner an-Dorre		raphy" page 166	TO TOUR SE	— el-M'êşrah eš-Šarqiyyeh	F,IV,V	-المعيصرةالشرقية
	,, ,,	,, ,, ,,		— el-M'êşrah el-Gharbiyyeh	E,IV,V	— —الغربية
ne e <u>Canie</u> e i	C. Comp. 151 (5)	Î	King (f. Kongross	— el-Mgharriq	F,VII, VIII	— المغرَّق
				— el-Mléḥ¹	G,I	– الماليح
	r . x" - r - r - i	. 4	W - 1	— el-Minzáh	H,X,IX	— المنزاه
seyl w. Mûsa	w. misä	w. Miisä	w. Musa	— Músá		— موسی

1.15.24						
			w. Någet el- Bablûl²	L,VI	وادي نافةالبهلول	×
			en-Nadjr	G,II	— النجر	
			— en-Nași³		— النصي	
. B			— Naqʻ ed-Dêr	B,C,IV	— نَعَعَ الديو	Journal
w. en-nmêr	el-Mêr	w. Numair	Nmêr	F,VII G,VIII	— غير	9
		w. Huraimiya	— el-Hrêmiyyeh	K,VII	— الهربية	the Pa
			– el-Hrâbeh el- Hamrà	G,VIII	- الهرابة الحمرا	Palestine
w. el-hiš, el-hiše		w. al Hiša al Hiše	— el-Hišeh	7	— الميشه	Orinetal
w. el-u'êra			— el-U'êrah	L,III	— الوءيرَ.	tal Society
el-u'êra	Waʻaira	al Wu'aira	el-U'érah»	L,III	وعيره	iety
	w. el-hiš, el-hiše w. el-u ^c éra	w. el-hiš, el-hiše w. el-u ^c éra	w. el-hiš, el-hiše w. el-u'êra	Bahlul² en-Nadjr en-Nasi³ Naq' ed-Dêr w. en-nmêr el-Mêr w. Numair Nmêr w. Huraimiya el-Hrêmiyyeh el-Hrâbeh el- Hamrâ w. el-hiše w. el-hiše w. el-u'êra el-U'êrah	w. en-nmér el-Mér w. Numair w. Huraimiya w. el-his, el-hise w. el-u'éra Babhiul² en-Nagi³ Nag' ed-Dér B,C,IV F,VII G,VIII W. Huraimiya el-Hrémiyyeh K,VII el-Hrábeh el- Hamrá el-Hiseh¹ el-Hiseh¹ el-U'érah L,III	## Bahlul² en-Nadjr G,II النبي الن

The valley to the west of Ras el-Mléh, G,I.

The first part of w. el-M'ésrah el-Gharbiyyeh.

MORITZ calls it wrongly w. el-his Th on the sketch map.

E. H. PALMER (The Desert of the Exodus II) writes 'Aireh.

The "h" in Bahlül has to be pronounced.

Moretz calls it wrongly w. el-his The name is not put down

V. The Liatneh: "THE BEDOUIN OF PETRA"

The Liâţneh, the inhabitants of the Wâdî Mūsâ district, are semi-bedouin; they are bound to a comparatively small region, and resemble fellâḥîn (settled peasants) in that they do some agricultural work; while they resemble Bedouin in living in tents which are moved at different seasons to different parts of their district. Their centre is Eldjî, which is also called Qariyet Wâdî Mūsâ. It is situated in a valley surrounded on three sides by mountains. To the north it is enclosed by djabal 'Iūn el-Qreiyy' and Šu'b Abū el-Bghâl; to the east is Flâh eṭ-Twâl and Biên es-Slêm and to the south al-Hanmâ, dj. Rêdân and rudjm (ridjm) el-Qrâţiyyeh. The valley is open to the west and the view of the Hubṭah mountains of Petra "particularly at dawn before the rays of the rising sun have reached the pinnacled summits of the sandstone sierra, is one of infinite, ineffable charm."

The village, around which the Liaineh pitch their tents in the summer, is not as Brunnow says an "inhabited village," but is mainly used for depositing their stores, barley, wheat, sammeh, etc. A very few houses are inhabited by the poorest of the tribe, who are said not to exceed six or ten families, and by some merchants from Ma'an. Though a few of the latter keep small, poor shops, most of them buy up local produce—barley, sammeh, butter—to sell in Ma'an, Karak and 'Amman. The houses are meanly built of small stones, many of them taken from older buildings. Thus I found columns, beautifully cut and decorated stones of Roman design, and stones with Arabic and one with a Nabathean inscription.

⁻ A. B. W. KENNEDY. Petra and its Monuments, 1925, London, p. 6.

[&]quot;Bewohntes Dorf."

³ D. DALMAN, I.

The roofs are made of tree-trunks and branches covered with layers of mud. Since the houses mainly serve as stores, they have no windows, except in a few of the newer houses. The streets are very narrow and crooked. One well-built room with large windows and wire netting was built in 1927 as a school-room. The village is enclosed by gardens. The water of the neighbouring springs is chiefly used to cultivate barley and wheat. Recently in addition to fruit trees (apricots, pears, peaches, grapes and figs) they have also cultivated certain vegetables: tomatoes, cucumbers, marrow, egg-plant, etc,

Passing from 'en Musa to Eldji and descending the mountains to the east of the village, one has a beautiful view of the green gardens surrounding the greyish flat-roofed houses of the village hemmed in on three sides by barren mountains, while to the west rise in the distance the wild, bluish-red mountains of Petra.

In summer the Liâtneh live in the mountains around the village, and in the winter they move their tents elsewhere to warmer regions. The Liâtneh are divided into four sub-tribes, each holding and guarding its own summer and winter quarters. The names of the sub-tribes are: Banî 'Atâ, el-'Alâyâ, eš-Šrâr, and el-'Bêdiyîn, counting 30, 45, 73, and 70 tents respectively.

During the winter months Banî 'Atâ move to el-Bêdâ and 'Ain 'Amûn; a few live in the caves around sêl ed-Dârâ and el-Madras. The 'Alâvâ stay in el-Bêdâ, the Śrûr in el-Bathah near et-Taibeh, and the 'Bêdiyîn in el-Bêdâ. El-Bathah and the spring of et-Taibeh are the special property of es-Śrûr: Et-Taibeh is a small village like Eldjî. The three winter months are spent in these places which are warmer and more protected than Eldjî and the surrounding mountains. Afterwards the Liâtneh return to the mountains around the village of Wâdî Mûsâ. Banî 'Atâ pitch their tents on the mountain Rêdân and use the water of the spring bearing the same name ('ên Rêdân). The Śrûr live to the south-west of Eldjî in the mountain of es-Śbâliyyeh, and use the same spring as Banî 'Atâ. El-'Alâyâ move to edj-Djabâdjîb to the north of the village and use the water of 'ên Mūsâ. The 'Bêdiyîn establish themselves around 'ên Misqarah. These places are so well defined that no quarrels

¹ Kennedy, op. cit., p. 3, gives instead of Bani 'Atd the name Fardjat which indicates only a subtribe of the Bani 'Atd.

arise. The territory of the Liâtneh extends much further in every direction, but most of it is uncultivated desert. Northwards it extents two and a half hours from Eldji; eastwards to near 'én el-Basiah; southwards four and a half hours, but they rarely go further than 'én ei-Taibeh; westwards it extends to the 'Arabah. The Liâtneh have in this territory only grazing rights. Bedouin of other tribes may sometimes come in friendly fashion, and spend some months with their flocks around one or other of the springs.

In the summer quarters the tent of the seb, which as a rule is larger and better kept than the others, is surrounded by twenty or thirty tents of his followers, usually arranged in a semicircle.

Agriculture of a primitive kind is attempted only around the springs; and most of the water is allowed to run to waste. The springs belonging to the *Liâţneh* are:

Name of Spring Direction from Eldjî Property of

'ên Mûsâ	east	'Bêdiyîn and 'Alaya
'ên es-Sûr	south	Banî 'Atâ, Šrūr
'ên Baddū	south	Šrur, Bani 'Aţâ
'ên el-Brêkih	south	all the Liatneh
'ên Rêdân	south	Banî 'Aţâ, Šrūr
'ên ez-Zarrâbeh	northwest	'Bêdiyin

There are certain other springs belonging to other tribes to which the *Liâtneh* have right of access, and in some cases they even have the right to cultivate the surrounding ground in partnership with the owners. Such springs are:

'én el-Bastah belongs to en-N'émat

'En 'Amûn belongs to Hasan bin Indjâd ('Aqabah)
'En Ibrâq belongs to Hasan bin Indjâd ('Aqabah).

'én el-Mišgarah belongs to Ihn Djazi.

Other springs situated near the border of the Wadi Misa territory, which belong to other Bedouin tribes, and at which the Liatneh have no rights of cultivation are:

'én Îl belongs to en-N'émát 'én Abû l-'Zâm' belongs to en-N'émát. 'én Fardah belongs to en-N'émât.

'ên 'Idrih belongs to the Ḥueiṭât (Ibn Djāzi)

The principal work of the *Lianeh* is tending goats and sheep. More attention is gradually being paid to the soil around the springs,

which has hitherto been only a secondary and unimportant occupation; but the rainfall in the last three years has been insufficient, resulting in a poor harvest. The scanty orchards of *Eldji* are all that survive in a district at one time famous for the abundance of its fruittrees and vineyards. The people, like their ancestors, the Edomites, are shepherds wandering within a limited area jealously guarded, as in the past, against any intrusions from without. Most of their herds consist of goats, sheep being comparatively few. The *Liatneh* own but few camels.¹

Since the war the government of Trans-Jordan has organized the district so that the tourist to Petra can travel in safety, at his leisure, and comparatively cheaply. From this organization the Liatuch derive a twofold and legitimate gain. Their horses and mules are hired to carry tourists and their baggage from 'en Musa to Petra and for every animel 500 mils is charged for the return journey. Also a few Liatuch, one from each sub-tribe, serve in Petra itself as guides, and each is paid 400 mils a day. To some extent the Liatuch engage in the transport of merchandise from Ma'an to the surrounding areas: 'Aqabah, Sobak, Eldji, etc.

Dr. Wilson's opinion quoted by Burton ("The Golden Mines of Midian," 323) "the Liatneh? are Simeonites or other Beni-Israel," and Palmer's conclusion that "these unmitigated scoundrels retain not only the distinctive physiognomy, but many of the customs of the Jews, such as wearing the Pharisaic locks," which are called qrân (pl. of qarn, a horn, here a lock of hair) are neither of them accurate. I enquired most carefully about the latter custom and found that it is in use among the Bedouin of most of the tribes of Trans-Jordan. It is chiefly practised among the young men and is regarded as a sign of beauty. The longer the locks grow the prouder the owner feels. The qrân are as a rule cut when the bearer reaches middle age.

Used only for transport.

² From liteLion. Wilson is inclined to derive it from the lion of Judah.

" Quoted by KENNEDY.

The side-locks are called: qarn, 'aqsah and sālif;' those from the occipital region: djdīdeb (pl. djadāiyl) and the frontal locks: qadleb. The latter are known among the city inhabitants of Palestine as ghurrah. Muḥīṭ el-muḥīṭ, HAVA, BELLOT.

" Even Bedouin of other parts allow their locks to grow.

7 Those who have performed some heroic action also leave such locks grow.

The Liâțneh are poor in comparison with other Bedouin, and they are getting gradually poorer. Their poverty is very apparent if one visits any of their camps. Most of the children run about naked or clad in the poorest and dirtiest rags. The women are not veiled and wear bedraggled, ragged clothes; the men as a rule have no more than a dirty, patched-up shirt-like garment with a slit in front reaching to the knee or just below it, with a cartridge-belt at the waist and a head-cloth held in place by a 'qâl (rope). Often they are seen wearing a sheep's skin. Inside the tent there is rarely more than a carpet, generally in rags, a few cooking utensils, some goat-skins (šakueh, šinn) for storing milk, laban or samneh, and the few utensils used in preparing coffee. Only in the tents of the leaders is more than this to be found, but even so there are none of the luxuries of other tribes, like the Hwêţât or Şbûr.

The mudir and police officer of Eldji assured me that many are selling their guns to buy their daily necessities. This is also the reason why many of the Liâtneh take only one wife, although formerly most of the men had several. Now only the leaders of families, sub-tribes or tribes, the rich and the childless take more than one wife.

The Liatneh, who used to be the sole lords of their district and wko defended there area most vigorously against every intruder, have now lost the control and guardianship of Petra. Formerly no tourist could venture near Petra or el Bédà without being on good terms with their sehs. Such good terms had always to be paid for. Even then the tourist was not safe from molestation. obstacle in the way of the would-be visitor to Petra was the continuous state of feuds between the local Bedouin and their neighbours. Thus in 1891 Sir John Gray Hill, who set out equipped with a well-paid Bedouin guide, recommendations to the self of Petra and many presents for him and for the other sehs of his tribe, failed to reach Petra because the local Bedouin were at war with the Hweitat.1 Conditions have now changed. Under the Turkish rule the Liatneh only nominally paid taxes. They were treated in the same nanner as tribes in other such unaccessible regions of the Turkish empire (Sinai, a great part of the Arabian peninsula, the Hweitat Bedouin, etc.), so that official dignity was satisfied, and the

¹ It is pronounced Hwetat and Hweitat.

bedouin interfered with scarcely at all. Wadi Misa, which was then a mudiriyyeh attached through Ma'an to the willayeh of Damascus. was added after the war of 1914-1918 to the Hidiaz Kingdom. In 1923 King Husên appointed the serîf Marzûg as governor of Ma'an with instruction to organize the administration in Wadi Mûsâ. For several years (1918-1923) these subdistricts were extempt from all taxation. The new governor handled the problem very circumspectly. He appointed Muhammed el-Hasan, the most powerful seh of the Liatneh, as the mudir of this sub-district who was empowered to appoint a small troup of police-gendarmes from his tribe to be paid by the Hidjaz government. The next step was to have been the collection of some revenue which should gradually increase as the government's authority became more established. But the political changes in the Hidjaz, ending in the victory of the Wahhâbis, left Ma'ân and its sub-districts to Trans-Jordan. This government, after suffering a small revolt of the Liatueh in 1926, is now ruling them with a firm hand. A mudîr and a police officer are stationed in Eldji and they transact all official business with admirable directness. The police force is no longer chosen from members of the tribe, but is drafted from the Trans-Jordan police. During the tourist season a body of police is stationed in Petra itself, and accompany the tourists during their visits.

The Liâtneh, together with the Bdul (of Wâdi Mûsâ), are 5000-5500 in number, of which about 500-700 are bawârdî, i.e. men able to carry a gun and fight.² The number of the fighting men with rifles and the number of horsemen with the 'Bêdiyin are 110 persons and 20 horsemen,³ with the 'Alâyâ 60 persons and 22 horsemen, with the Śrūr 150 persons and 12 horsemen and with the Banî 'Atâ 150 persons and 7 horsemen

The women have no rights. A girl is married by her father or brother without her consent and often against her will. From the mahr she receives nothing. The father may give her a present at her wedding, but such a present depends entirely upon his gene-

- ¹ The "el" in Eldji is not the article (El-Dji as Musil thinks), but is a part of the word.
 - ² I owe this information to the kindness to the *mudir* and police officer of the district.
 - 3 These numbers were given to me by Mr. 'Omar el-Barghuti.
- 4 Such a present may consist of one or more animals, trees, a small piece of ground, etc.

rosity. Often girls are exchanged, that is to say a young man gives his sister to another whose sister he has taken as wife. Girls have no rights of inheritance. The custom of young men snatching the girl of their choice against the will of her family (bataf) or of girls leaving their father's home secretly to follow a man (tamahat), is rarely found among the Liatneh; it is more common among other tribes. Nevertheless some girls play an important rôle in the lifehistory of the clan. This is especially true of a few favoured daughters of some selps. In such a case the father is named after his daughter.

The men, young and old, are as a rule lazy. They spend most of their time in talk. Young girls and boys take the flocks to pasture. Kennedy² well describes the miserable condition of these Bedouin: "Their one occupation in life being to exist in face of the odds pitted against them by nature and their fellow men, it is not suprising that they should be suspicious and grasping; but they have, in large measure, that good-humour and geniality of disposition which seems to result from a life of hardship and privation under primitive conditions and which display themselves only after the reserve, with which the stranger is invariabley received, has thawed off, as it always does if the stranger is mild and his presence within their gates likely to be profitable to them."

The greater part of the customs of this tribe are known and practiced by most bedouin tribes. Some are also known in Palestine.

A goat or a female sheep is killed at the completion of the building of a house.³ With the blood they sprinkle the two sides and the upper lintel of the door.⁵

When they move their tents to a place where they have not previously camped they kill a sheep or a goat for the "owner of the place" (sāḥib el-maḥall). Many hang a green branch or a green shrub on the door of the tent. But if the place has been previously used they merely prepare simple food and distribute it to the poor.

¹ These customs closely resemble those practiced in Palestine.

² Op. cit. p. 3.

³ Canaan, Aberglaube und Volksmedizin im Lande der Bibel, p. 19.

⁴ Ex. 12: Hebr. 1128.

It is called by the peasants dbibet ed-dar, "the animal-offering of the house," and by the bedouin who live only in tents dbibet bet ed-sarr. Canaan, Mohammedan Saints and Sanctuaries, p. 186; Jaussen, Coutumes des Arabes, p. 339.

A good and common custom is the way in which the poorer members of the tribe are supported. This is done in one of the following ways:

a.- Al-manūḥah (pl. el-manūḥ). A poor bedouin who has no tarš¹ (goats or sheep) is given one or more she-goats (more rarely sheep) by a richer member of his tribe. These he tends and pastures daily. He is allowed to keep the milk and the wool, but before the animal foals he must return it to the owner.

b.- 'Adileh (pl. 'Adûyl) signifies one or more she-goats given for a prescribed number of years (generally three) to a poor bedouin. He is allowed to keep the milk, wool and male offspring, but the female offspring must be returned to the owner. When the prescribed number of years has elapsed the animals are given back. If a manûḥah or a 'adileh dies from any natural cause, the owner has no right to demand its value or a substitute.

c.- Šāh³ Waḥideh. After a man has offered a šāh as a dḥiyyeh² tor six successive years, he does not kill an animal in the seventh year but presents one together with a qirbeh (water-skin) and a cock to some poor person or window. At the same time he gives kisweh (dress) to one of her family. The cock is intended to serve as a feast-meal for the widow, while the water-skin is, as we have seen, one of the most important house-hold objects. Such a gift is said to be reckoned by God to the giver more highly than a dḥiyyeh.

The following customs practiced at the death of a member of the clan have an importance as showing remains of primitive ideas.

A meal, called 'aśâh³ (his supper) is prepared to which the relatives and the poor are invited. After the burial, a goat or a sheep is killed near the tomb and cooked and distributed among those present. Such a meal is called "idfântuh"³ (his burial). They who take part in this meal wash their hands at the tomb and say allâh isâmbuh or allâh yirḥamuh (may God forgive him or bless him). In referring to the dead, one who was present at his burial says "akalt min idfântuh u ghassalt 'alâ qabruh," I have eaten from (the

¹ Tars signifies any kind of domestic animal; hahal is mostly used of camels while suht indicates goats and sheep.

² The animal offering on the great feast ('îd el-khīr, ed-dhiyyeh)

The "h" has to be pronounced.

In some parts of Palestine bread and dry figs are distributed in the graveyard (Mohammedan Saints, etc. 189).

meal prepared at) his burial and have washed (my hands) at his tomb. The tribe or sub-tribe to which the dead person belonged break camp and pitch their tents next day in some other place, believing that the former place may bring misfortune.

For seven days the mourners are attended to by members of another 'asireh. On the seventh day they make unleavened and sweetened bread and distribute it to the poor. Many bedouin cling to the old nomadic custom of giving away the clothes of the dead.² For everything which had any direct connexion with the dead preserves "a part of his soul."

On the 40th day,3 the rich make an 'azā. Food is offered to all who come to condole and to the poor. At every 'id ed-dhiyyeh, the relatives slaughter an animal in the name of the dead, until the number of dahāyā offered for him in his life and after his death reach the total of seven. If he himself had already offered this number no others are necessary. Many families cook a meal with burghul, sometimes with rice, and distribute it to the poor in the name of the dead. The meal is called 'ašā-l-môtā (the supper of the dead.)

On Hamis el-'Amwât,5 which day falls according to their calender on the last Thursday of Ramaḍân,6 most of the bedouin kill an animal and give the greater part of the meat to the poor. The poorer bedouin gives simple food instead of this meal.

The tombs of the richer class are generally lighted on Thursday evening (létat edj-djum'âh), and regularly on the eve of the "Thursday of the dead."

These customs, practiced by most of the bedouin of Trans-Jordan, are all survivals of offerings to the dead. Certain similar practices

- ¹ The cause is the belief that the soul of the dead continues to haunt that place.
- ² The 'abāy, cloak, is generally given to the son, brother or some other relative. In the case of the 3th of the tribe, subtribe or family, the 'abāy of the dead is put upon the son after the burial, as a token that he has become his father's successor.
- ² The bedouin may prepare this food a few days before or after the actual fortieth day.
 - ⁴ This practise is unknown in Palestine; Mohammedan Saints, etc. 190.
- ⁸ Most of the Bedouin tribes kill on this day a sheep "in the name" and "for the soul" of their ancestors (heard from Mr. O. Barghûţi).
- ⁶ In Palestine this day falls 14 days before Good Friday of the Eastern Churches (CANAAN, Folklore of the Seasons, IPOS, III, 23).

in Palestine are recorded and explained in the present writer's Mohammedan Saints and Sanctuaries, p. 188 ff.

All the friends and relatives come to congratulate the parents at the birth of a son, with the words: mabrûk et-tûris¹ edj-djdid; but none of them come near if the child is a girl.² The term târis³ here, used to refer to the son, means literally "the new animal." Whenever I asked about its meaning they explained it with 'aiyal.⁴ It is to be noted that the Liâtneh prefer to give the name of Hârân and Mūsā to their children. They believe that these names bring a special "barakeh" (blessing) to the bearer, as they are taken from the two great local prophets.

After circumcising the male child the wound is dressed with a powder made of finely ground alum, burned horn of a sheep and fine milh hafir (a kind of crystal found among the rocks).⁵ The father invites the members of his clan, and each brings a present called nqūt, such as a goat, a few rotls of corn, some money (one Turkish Medjidi more or less), etc.⁶ During this festival gathering they dance, sing and indulge in horse-racing.

Whenever a bird is seen early in the morning they say: her her ya ter in kan sarr ben djanahek uin kan her bena ubenak.

(We hope you bring with you) Good tidings (or wealth) good tidings, O bird: (but if it is) bad tidings (or loss) may it remain between your wings, and if it is good tidings (let us divide it) between us and you.

About the owl, which is always accounted a bad omen, I heard: intî zaiy el-bûm bidill 'alâ ḥudjr⁷— You are like the owl which

- In this sense taris is not known in muhit, Wahrmund, Bellot, Hava.
 Cf. Canaan, The Child in Palestinian Arab Superstition, JPOS, VII, 161.
- In some parts of Palestine *laris* means a messenger, a new-comer.

O, messanger, go and announce to them my greeting With the beloved give them my greeting in abundance!

A rare colloqual meaning of the verb tarasa is to hit a bird or kill it.

- From 'd'ilah = family (the wife with the children). Here it stands only for a part of the family, for the new-born child.
 - I was unable to get a sample for chemical analysis.
 A Turkish medjīdī is worth at present 1 sh. 5 p.
- ⁷ Hudjr in this meaning is not known in the Arabic dictionaries. But in classical Arabic there occurs the expression "hudjran lahu" "be it far," "may it be prevented" and is used whenever the old Arabs spoke about an evil thing.

points to ruin. The raven¹—called generally the raven of death, ghrâb el-bên—is also regarded as a bad omen. Whenever they hear this bird shriek they say:²

allâh 'ibûnak ya ghrâb el-bênî farraqt bên il-habib u bêni. May God betray you, O raven of death, you have separated me from my beloved.

The rahameh (vulture) is believed to bring good tidings. In dreams the camel stands for an important man of the tribe or a leader in the clan.³

Fridays are said to have an hour of bad luck on this day, therefore the bedouin avoid doing any important business.4

At the first appearance of the moon they call out:5
yâ blâl il-hillih, lâ balâ ualâ 'illih, allâh yâ rabbî min blâlak lahlâlak
tikfinâ sarr ṭawâyḥ zamânak, yâ rabbnâ illi satartnâ filli zall tusturnâ
filli hall; yâ blâl es-s'ûd kull saneh 'alénâ t'ûd

On new moon that has glittered anew!6

(Bring) neither misfortune nor disease!

God, O my Lord, from thy new moon to thy (next) new moon Protect us against the misfortunes of thy time.

O our God, who has protected us in the past (month),

Protect us in that which now begins.

O new moon of good fortunes, come back to us every year.

Eclipses of the sun or moon are believed, as in ancient times,⁷ to be caused by a whale $(h\hat{u}t)$ trying to swallow the sun or moon. To prevent such a misfortune the bedouin try to frighten the monster by shooting at the sun or moon and by making great noise.⁸

For Palestinian conditions see "Aberglaube. etc,.," 43, 44.

For Palestine see Aberglaube, 92, 96.

6 The translation of el-hilleh is given in a descriptive way.

¹ Canaan, Dāmonenglaube im Lande der Bibel, Leipzig, 1929, p. 15.

B A camel in Palestinian superstition is always a bad omen; see Aberglaube, 43; Dāmonenglaube, 13; Haunted Springs and Water Demons, JPOS, I, 157. The facts given there contradict Stephan's statement (JPOS, IX, 90) that "the camel and the gazelle... are honoured... therefore evil spirits can not take their form."

¹ The same superstition prevails in Palestine, Damopenglaube, 19; Aberglaube, 13.

The following verses point to this idea: Jes. 51°; Ps. 89¹¹; 74¹³ⁿ¹⁶ Job. 9¹³; 26¹² ff. H. Duhm, Die bösen Geister im AT, 36, ff.

Dāmonenglaube im Lande der Bibel, 17.

The rainbow is a sign of the end of the rain and the beginning of warm, fine weather.¹

The Liâtneh have some local welis of their own, together with others which they venerate in common with other tribes. Their own saints are chiefly situated in the village of Eldjî, and they belong to the class of "family saints." Some of their descendants are still living.

- I.- El-Hasany (pronounced by some el-Hsény, although it is written (الحسن), the great-grandfather of the Hasânât, a sub-division of the 'Bêdiyîn, is the most important weli. His magâm is a simple room kept in a bad condition. On the roof and above the door are two pillar fragments. The tomb is inside the room close to the door. It is covered with a torn green cloth cover. The room, devoid of any decoration or floor cover, is dark. I saw lamps and the remains of burned incense on and near the tomb. The lamps are filled with samuel² and not with oil, since the latter is scarce among the bedouin. The lamps of all sancturaies are thus supplied. Incense is burnt on a flat stone or a piece of potsherd. No tree decorates the shrine. The saint appears at times in the night as a reverend old self clad in green and white. He belongs to the irritable class of awlia, for whosoever swears by him falsely is severely punished within three days. The sick are placed in his magam in order to be cured. I have seen visitors saying the fatihah and three times kissing the two stones at the head and foot of the tomb. If a suspected person is asked to swear his innocence, he places his right hand on the headstone, lifts up his head and takes an oath.
- 2.- 'Atâyâ, from the Hlâlât ('Bêdiyin), has no maqâm. His tomb is found in the cemetery. The large 'aldah tree which grows over the tomb is said to have grown of itself, none having planted it. No tomb is at present to be seen, but the trunk of the tree is surrounded by a roughly built square dry wall. In the southern wall there is a tâqah, in which lights and incense are burned. This shrine, like those subsequently described is wholly neglected, since

¹ Gen. 9¹⁸.

² Kahle, Gebräuche bei den mosl. Heiligtümern in Palästina, PJB, VIII, 1³⁶ ff. This article as well as the others of Kahle in PJB, vol. VI and VII are full of mistakes in the transcription of the Arabic words.

these 'awlia' are considered less powerful than the one mentioned above.

- 3.- Slimán and Sálim edj-Djarráš were brothers and the grand-fathers of el-Mašá'leh ('Bėdiyin). Their tombs are surrounded by a low wall, with a small and very low door. Each tomb has a small táqah for the lamps and the incense. Between the tombs grows a small 'õsadjeh.
- 4.— Ed-Djâmi' is an old large and vaulted room, very defective and partly ruined. It contains the tomb of el-Fuqarâ. Outside the building and under a heap of stones are said to be other tombs belonging to some fuqarâ and one to Salmân bin Sa'id, the father of Falâh the present sêh of the Šrûr. I could not discover the outlines or the remains of any tomb. Many of the stones of this shrine were taken from older (Roman) buildingss. The place is chiefly used for the Friday prayers.
- 5.- 'En Múså is said to have had its origin in the following story: Moses, wandering with the Israelites in the desert from Egypt to Palestine, arrived at this place which was as barren and dry as any in the earlier part of the journey. Since the twelve who were with him were hungry, Moses ordered a camel to be killed and made ready to eat. They are and were satisfied. The heavy meal increased their thirst and they murmured saying: illi at'am qôm bisqihum1—He that feeds a people should also give them to drink. Whereupon he struck a rock with his stick and behold twelve springs gushed forth. The water flowed so strongly that it carried away a living camel which was lying in the bed of the valley. Moses struck the rock a second time saying: (i)bardik yâ mbarakeh—(Remain) in thy place, O thou blessed one! Part of the water disappeared but the spring remained strong enough to satisfy all of the Children of Israel. The spring is accounted holy by the bedouin and incense and lights are offered to it, and the sick are brought and put in the vault which is built of rough stones.
- 6.- Abû Hmêdî is the ancestor of the 'Ammârin. The maqâm, in which there is a tomb, lies in el-Bêdâ. The Liâtneh rarely visit the shrine, namely only during their three months stay in this region in the rainy season.

According to others, they said man 'attasa qóm yrwihum, he that makes a people thirsty should satisfy them (with water).

- 7.- El-Fuqará are at 'én Aman. Within the maqám are two tombs, while several others are outside. They belong to the same group of pious men buried inside and outside the djámi of Eldjí. No Létí could tell me about their origin. They are greatly honoured and more vows are made to them than to all the others hitherto mentioned. The sick are laid in the maqám. It is said that no sooner does a man kill the vowed animal at this shrine, which lies in a completely desolate region, than several men arrive in a mysterious way, 2 take part in the offering as guests of the awliá and thank God and the saints.
- 8.- The most important saint, honoured both by the Liatneh and all the neighbouring bedouin, is en-nabî Hârûn, whose shrine is on the high mountain of Hor (dj. Harun). The writer was not allowed to visit it and therefore must confine himself to the reported traditions. He is believed to be the step-brother3 of Moses who accompanied him in the wanderings through the wilderness and with him fought against the inhabitants of Petra. The bedouin give the following account of his death. When Hârûn died he was buried on the western mountains of the 'Arabah, far from wadi Mûsa. Passing camels began to grumble and rumble at his grave, since they were thristy and had no water for many days. His spirit irritated by the noise left and flew to a large rock known as sabret el-Wêbeh. Here it thought to find its final rest. Having pity on the suffering animals his spirit caused a spring to flow from his earlier and deserted tomb. Soon after another camel caravan passing sahret el-Webeh began to grumble (tirghi), for they too were very thristy. The disturbed spirit of the Prophet rose again and flew in the form of a green bird.4 It also blessed this place with water,

Other bedouin also could tell me nothing about their origin.

² They say: ma biy'lam illi allah min wen 'adju-nobody except God knows from where they have come.

³ A Létī assured me that the bedouin believe Hürûn to be the step-brother of Moses. They had the same mother but different fathers. According to Ex. 6²⁰ the parents of Moses and Aaron were Amran and Jochebet. In Sureh XX, 94 Aaron calls Moses "O son of my mother." El-Bédawī writes in his commentary, that some believe Aaron to be the step-brother of Moses.

⁴ The belief that the soul of the dead may appear at times in the form of a green bird is also known in Palestine. Canaan, Dāmonenglaube, footnote 142; Mohammedan Saints, 245.

for in the moment when his spirit flew up a spring broke out, known as 'en el-Webeh. His spirit fluttered above the mountains of Petra and every time it tried to settle down for its eternal rest, the mountain shook heavily and crumbled into large pieces of rock, crying out at the same time in devotion: "O my Lord, O prophet of God," for no mountain found itself worthy of guarding the holy spirit of the great prophet. The soul at last roamed over Mt. Hor, which trembled greatly but was firm enough to support the prophet. In a cave the spirit found its last resting place. Then Moses, who had been asked by his brother to bury him, saw the place where his brother's spirit rested, and he went up and built a cenotaph over the cave. Since the camels could not climb up the mountain the spirit of the prophet remained undisturbed.

According to the story told by the *Bdul*, after Aaron and his brother had conquered the inhabitants of Petra, Aaron felt that his end was approaching. As he rode on a she-camel he begged Moses to bury him at the spot where the camel rested. But every mountain by which he rode shook violently and the camel was compelled to continue until it reached Mount Hor, which alone remained firm. Leaving the camel, the prophet climbed to the summit where he died, and Moses came and buried him.

Fridays are the accepted days of pilgrimage for the surrounding bedouin. On these days the qaiym (custodian) "a resident of Eldji, betakes himself to the tomb for the purpose of admitting visitors to the interior." Twice in the year large numbers of Bedouin of many tribes flock to the sanctuary to make pilgrimage, and to offer their prayer and vows. One of these mawāsim is the winter, and the other the summer feast. The first falls in February, and the second during the grape season (fi mūsam el-inab). The Bdūl go only once a year. It is usually on a Thursday that the visitors go to nabi Hārūn. Most of them return the same day. Others sleep there and spend a part of Friday on the holy mountain. All—men and women—must be ritually clean, and they put on their best

A variation of this story is told by the Bedouin of the Sinai peninsula. Canaan, Die 'Azazma Beduinen und ihr Gebiet, ZDPV, LI, 97.

² According to a Bedouin who served in our camp, the custodian goes three times a week, Monday, Tuesday, and Friday. He spends the night there. I could not verify this information from other Bedouins. The *qaiym* is paid by each Bedouin family with some barley or wheat. A great part of the yows also belong to him.

clothes. In visiting the maqam on such a môsam women are allowed to enter first and only after they leave the sanctuary do the men go in. The visitors spend their time in singing, dancing, cooking and eating. The writer did not succeed in getting continuous songs about Aaron. When the pilgrims ascend the mountain they sing:

Háruni uinná! djinák 'táš bil-qéz djádiná ez-zamá Háruni yá nidjm(in) ikbír yá ba kawákib 'áliyab.

O Aaron we are coming thirsty to you

In the summer heat (we are) driven by thirst.

O Aaron! O great star!

O father (possessor) of high planets!

Another version is:

Darb in-nabî Hârûn 'urdj umalâwî Hârûn ban-nidjm el-kbir ya bû el-kawâkib el-'aliyab.

The way to the (shrine of the) prophet Aaron is crooked and difficult to ascend;

Aaron (thou art) the great star!

O father of high planets.

On these occasions sammeh is offered for the lights and incense is burnt, but the most important acts are the offerings of animals. Most of the Liatneh kill a female goat (rarely a female sheep). It is cooked; part is shared among the poor and part is consumed by the offerer. Some of this tribe and the greater part of the Bank dedicate an animal to the prophet by cutting the top of its ear (bidjda'n² dànhà). Such a goat cannot be sold since it is become the property of the saint, but is taken home and killed there. A part of the flesh is offered to the needy.

No circumcisions are vowed or performed at this or any other sanctuary in this part of Trans-Jordan. The prophet *Hārun* is among the "irritable class" of saints; it has been repeatedly observed that severe punishment is inflicted upon all who make a false statement in his name. The punishment follows either immediately or within three days. Usually the transgressor falls very ill and may even die. Several episodes are described which prove this fact.

At different places in the surrounding mountains I have seen

Abbreviation of wihnā.

² In Palestine they use mostly the expression šaraha and qaṭaša (Mohammedan Saints, 158).

heaps of stones—mašáhid. They are as a rule small heaps, erected, as is the case in Palestine, at spots where the sanctuary is first visible from that direction. The fâtiḥah is recited and the passer places a stone on the heap.

In the sanctuary there is a large copper trough used for cooking the offered animals. It is said to be the largest one in the whole of Trans-Jordan. The story of its origin runs as follows: 2 Ibn es-S'ûd, with a large number of his followers, attacked the Liatneh who were compelled to leave Eldji and take refuge in the surrounding mountains. The headquarters of Ibn es-S'ûd were set up to the east of the village. He sent his army to the village to kill and plunder its inhabitants. They came and reported "we have taken it" (uléináhá). He asked, "What did you take? an empty village and deserted tents? That is no victory, go and find where are the enemy. El-hôs el-gháli 'ind et-tâli, "the rich (bearing) fight is in what follows." A severe battle took place in which the very valiant Lianeh, who had entrenched themselves behind the rocks, were overwhelmed by the more numerous enemy. They fled, losing many of their men and two of their most important leaders, Yasif bin es-Sa'id and Halil es-Samt. The enemy took as trophies the beautiful sword of the one and the golden embroidered sandals of the other. Two valiant Liaineh crept to the headquarters of Ibn es-S'ûd before his bedouin had returned to proclaim their victory. The 'emîr stood beside the banner of the tribe and watched the battlefield. One of the two Liatneh fired and killed him, while the other hit the banner and tore it into pieces. When the victorious bedouin returned and saw this awful scene they fled in disorder leaving everything behind. They were at once followed by the Liatneh who killed a great number of them. Among the captured spoils there were two large copper-troughs. The largest of the two was taken as a token of gratitude to the sanctuary of en-nabi Hârûn. But the prophet did not accept the present, for every time the trough was carried to the shrine it rolled away in a mysterious way.

These two valliant young Liatneh, who were the cause of the final victory of the tribe, remembering while they were still in the

¹ Mc Cown, Annual of the American School of Oriental Research in Jerusalem, II and III; Canaan, Mohammedan Saints and Sanctuaries, 74.

³ Told by Sliman Abû Zéf Allah (Bunī 'Aļa).

sanctuary of the nabi the death of their leaders, took an oath to bring back the trophies which the enemy had carried away. They resolved that the Wahhabites should keep no trophies of the Lianeh even though they had failed to secure a decisive victory. Disguised they reached the dominion of Ibn es-S'ûd and were welcomed by the new 'emir. The seh had the very honourable custom never to ask his guests whence they came, whither they went or what their purpose was until he had honoured them several days. One day while they were enjoyning his hospitality they heheld the trophies hanging on the wall of his tent. One of them was touched deeply. The 'emîr asked, wês bakkâk ya hâţîr-"What makes you weep, O traveller?" He answered: "The objects there reminded me of our two valiant leaders." They revealed to him the story of the copper trough and the purpose of their journey. He answered, "From that shameful battle forty coffee roasters of my tribe were put aside" (arb'in milmaseh tawéthum), i.e. forty séhs of my tribe were killed and thus forty tents where coffee was offered to the strangers are closed. He continued: "We have killed your old people but you killed my young (and promising) men" (iḥnâ dabaḥnâ şiûh u intû dabahtû ri iân).1 He gave them back the trophies and said, "I hereby anounce that I have given up all my rights and the rights of my tribe to the copper troughs. They are the sole property of en-nabi Hârūn." The prophet accepted the gift and since that time the large copper trough has remained in the sanctuary.

A study of the religious habits of these bedouin shows how they consider the awliā to be powerful supernatural beings who can and will help them in case of necessity. They are therefore more often invoked than God. They believe in the unity of God and hail Mohammed as the greatest prophet. But very few of them know much more about the teachings of the Mohammedan religion. This is especially true of the Bdūl. I asked five grown-up persons to recite the fātiḥah and not one of them knew it. Only few perform regularly any of the five prescribed daily prayers. Three of my Bdūl guides confessed that they did not pray. The Liāṭneh are in this respect more religious.

I tried to find out if any of the high or old sacral places are used at present by any of the bedouin in a religious way but I always

¹ Ri'yan, pl. of ra'î—shepherd stands for the young and strong.

had a negative answer. No single place is visited religiously, no light or incense is burnt in any cave or on any mountain and no animal is offered at any spot in Petra itself. Animals are killed sometimes here or there, but this is done only because the family living at that place have to kill an animal for food, but never as an offering.

The belief in the supernatural powers of a dead leader who during his lifetime played an important and honourable part in the history of the tribe is well shown in the great number of ancestorsaints. This honour and even worship of ancestors is wide-spread among all bedouin.

Beside awliā, good spirits, the bedouin believe in djinn.\foot The evil spirits, are always on the alert to injure human beings. Some springs and many gorges and lonely places are believed to be inhabited. It is interesting to observe that the description of a djinn, as it was given to me by all bedouin, is the same, and corresponds with the ghal in Palestine. The demons appear mostly in human shape, although at times they take the form of an animal. They can easily be distinguished from human beings by their large stature, elongated pupils, perpendicularly running eyes and mouth and by cow-like hoofs. There are male and female demons. The first are characterised by a mighty penis, while the latter have long hair and large breasts.\footnote{2}

Demons appear mostly at night. They try to capture their prey by screaming loudly. Not seldom the persecuted person loses his will-power and intelligence and becomes a maşrii or madjuin. The bedouin believe like the Palestinians that the djinn prefer to appear on Fridays and Wednesdays. The best means of driving them away is to light a fire. Even the slight flash resulting from firing a gun is sufficient to drive them off. This powerful action of fire is believed to be more efficacious even than the powerful name of Alláh. There is always a great danger that in shooting at them the gun may explode. If a man is followed by a demon and he is unable to prepare fire he should sit down, draw out his dagger and drive it into the ground. This will magically nail the demon to the spot. The spirit begins to implore the person to set him free, promising great riches. Some haunted localities are wâdi eṣ-Ṣiyyagh,

¹ I heard djuân in Eldjî as plural of djinn.

² Compare this description with that of a ghul in Damonenglaube, p. 17 fl.

'ên es-Sidr, Ḥamatet Ḥammûd,2 el-His, el-Bêdâ, etc.

Very little is certainly known about the origin of the Liāṭneh. Ilm Faḍl-Allāh el-'Umari³ says that they are the descendants of Banī Leiṭ, a subdivision of Banī Kanānah bin Muḍar. Al-Maqrīzi³ and el-Qalqašandi⁵ support this theory. Others think that they came from wādi el-Llīṭ (Yeman) and are therefore called el-Liāṭneh. While the 3 sub-tribes el-'Bēdiyin, el-' Alāyā and eṣ-Šrūr are true Liāṭneh, Banī 'Aṭā are believed to be according to some the descendants of Bili Qaza ah and according to Ibn Faḍl-Allāh el-' Umarī¹ the descendants of Banī Djuḍām.

The Lianeh tribe is composed of four sub-tribes, each made of several families. Every family and sub-tribe has its own self. In March—April 1929 the Lianeh had no grand self who directed the external affairs of the tribe. The following list gives the four sub-tribes with their subdivisions:

- I. The sub-tribe es-Šrūr, whose šeh is Falāh bin Sa'id, is composed of four parties: es-S'édât, el-Ḥlēfât, el-Ḥalâyfeh and er-Rawāzieh.
- II. El-Bédiyin have two séls. Halil el-Hláli and Muḥammad el-Ḥasānāt. The first sél rules over four fhūd: el-Hlâlāt, el-Masā'li, el-Ṭweisāt and en-Naṣārāt. Muḥammad el-Ḥasānāt is the sél of el-Ḥasānāt.
- III. El-'Alâyâ's leaders is M'ammar bin Bašir. This tribe is made up of three parts: en-Nawâfleh, el-'Mârât and eŝ-Šammâsin. A large family of the latter is known is el-Hamâdin.
- IV. Bani Atâ, with Zêf Allah as their sêh, are made of el-Faradjât, es-Slâmin and el-Falâhât.

Some of the *Liatuch* long ago emigrated to Palestine, where they have settled, and have kept only a nominal relation with the original tribe. I gathered from several members of this tribe the following details concerning them.*

- 1 Hamajah is a wild fig tree.
- ² One hour to the north of Eldji.
- " Masālik el-'abṣār, vol. II, p. 24.
- 1 Al-bayan nal- i'rāb, 50.
- 4 vol, I, p. 350.
- "The sub-tribe el-Hlālāt of this division is not a true blood Liālneh, as their ancestors come from Egypt.
 - ⁷ Vol. II, 24. ⁸ Most of these statements have been found to be true.

The Hawaldeh, a part of the Hlalat, live in Palestine. Some of the Hasanat have moved to the region north of Beersheba. A few of the Masa'leh are found in Yattah. A part of the Tweisat is said to have emigrated to the neighbourhood of Lydda. In Idrih, not far from 'Amman, are some of en-Nasarat. Some families of cl-'Amarat have moved to Han Yanis and in es-Sema' live a few of the Salamin.

The Bdul, a small tribe living mostly in Petra proper, require special mention before the relations of the Liatneh to the neighbering tribes are described. The Bdūl rarely leave their district.1 In the winter season they spend between two and three months in the caves of Petra; in the spring they encamp around the wadis, while the summer is spent at the tops of the high mountains of Petra or on one of the surrounding ridges. A few of them live in el-Beda. They are the poorest of all the bedouin tribes of this district of Trans-Jordan. Their children mostly run about quite naked. The adults wear ragged dirty shirts. I found only one Bdal who lived in Bedå and had a gun. No agricultural work is done by them, but they keep some goats. Their seh is Salameh bin Djum' ah. This tribe is related to Bdul Hasma who live near 'Agabah. These last are more respected, better to do and more numerous than the Bdul of Petra. The Bdul are not reckoned among the Liatneh but are affiliated to them. The Liatneh tell the following story about the origin of the Bdul. When Moses and the Israelites surrounded Petra he declared war against the inhabitants and conquered and slaughtered them all except twelve who hid themselves in a cave on the top of the mountain Umm el-Biyârah. Moses ordered them to come down. They answered "innâ abdalnâ yâ nabiy allâh" We have changed, O prophet of God. "What have you changed?" asked Moses. "Our religion; for we accept yours," was the answer. Since that time they are known as Bdul. How much of this legend can be accepted as true and as pointing to their possible origin from

hamûlet Salâmeh bin Djum'ah el-Muassah,

² They are not subdivided into subtribes, but, owing to their small number, into families which are:

^{,,} Mutlaq Itaiyym,

^{,,} Sâlim Salmân,

[,] Štaiyan Abû Djdel and

[&]quot; Salim Abû Sâlim.

the old Nabatheans it is impossible to say. The *Bdal* themselves do not accept this explanation and pretend to be a branch of the *Hucitât*.

There are ties of affiliation between the *Liaineh* and the neighbouring bedouin. Whenever the *Liaineh* are attacked by enemies the affiliated bedouin hurry to their help, and on the other hand the *Liaineh* always answer the others' call for help. These tribes are:

Es-S'édiyin who live in el-'Arabah, Idlaghah and el-Qa' (to the south and south-east of Wâdî Musă).

Er-Rawâdjfeh who have their territory to the east of el-Qâ (in er-Râdjif).

El-'Amárin who live south of es-Śóbak, in el-Hiseh and to the west of el-Hiseh.1

El-Mará'yeh live in Rás en-Nagh es-Samál.

En-N'êmât who live to the east of 'ên Mûsâ.

The leaders and the most important subtribes of the above mentioned tribes are:

memoried tribes	s arc.		
Tribe	Leader	Sub-tribe	Leader
Es-S'êdiyîn	'Afnán bin Srûr	Djamåʻit ibn Mfarridj	Sâlim bin Mfarridj
		ez-Zawâydeh es-Srûriyîn	Salâmeh bin Zâyid 'Afnâm bin Srûr
		el-'Alâmât	Slimán bin Salámeh
El-Marâ'yeh²		Marå'yet edj-	Sálim abû Ḥammád
		Djnûb	and 'Ōdeh abû 'Adjin
		Marâ'yet eṡ- Šamâl	Dabbar
			'Ödeh Rsá'i and
			'Abdallah Suiwen
El- Amárin	Sâlim abū Šūšeh	eš-Šawāšah	Sâlim abn Šušeh
		'Ial 'Awad	Imḥammad aba Kbireh
En-N'êmât		es-Salâlmeh el- Alâdiyyeh	Salâmeh abū Šattân ³ Nidjm bim Ghânim
			· A

- El Hīšeh is often pronounced el-Hīš.
- ² There is also a sub-tribe of the Huweifelt (Hweifelt) with this name.
- * Pronounced by some Šatán.

es-Slêmât

Nahâr es-Shū'

er-Rawâdjfeh 'Îd bin

All these tribes, as well as the Liatneh, are under the protection of el-Hwétat, whose grand séh is Hamad bin Djazi. The zone of influence of this séh also extends over all the bedouin of el-Ttéleh and el-'Aqabah. Although most of the tribes living around el-'Aqabah have their origin from el-Hwétat they have made themselves completely independent. Es-séh Hamad bin Djazi, assists them only when they are attacked by a strong enemy. The sub-tribes of the bedouin of el-Tféleh, whose grand séh is Sáleh el-A'war, are:

el-' Ōrân	Leader	Şâleḥ el-A'war
el-Kalâldeb	,,,	Muştafâ el-Mhêsin
el-Mḥammadin	,,	Şâleh el-Mahâsneh
es-S'ūdiyin	,,	Muțlaq es-S'ûdi
el-'Ațâ'țab	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Țaldji bin Ḥsên and Ḥamd
		el-Krêmiyîn
el-Ḥmáydi¹	,, 11	Mûsâ eš-Šbâțât.

These bedouin live not only in and around et-Tfeleh but also in the following centers: Bsérah, Zánah, 'Īmā and Sanfahah. They are semi-bedouin resembling the Liāṭneh in doing some agricultural work.²

All the tribes mentioned in this paper form a defensive alliance. In disputes of any tribal importance the grand selp of el-Hwetat speaks the final word. He is the highest judge. Exceptions to this rule are the bedouin of el-'Aqabab who are affiliated to the Hwetat only in questions of mutual help against overwhelming hostile attack.

² The Bedouin tribes of el-'Agabab are:

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Mraivet el Qibleb, their leader is Salim bin Ḥammād,
er-Rkēbāl ,, ,, ,, Sabbāb Nuweiyr and Slimān bin Sreyyi'.
el-Imrān ,, ,, Ibn Maqbāl.
en-Nadjādāt ,, ,, ,, Ifasan bin Nadjād.
el-Qudmān ,, ,, ,, Id el-Qdeiyym.
Bdūl Ḥasmā ,, ,, ,, Abū Zētūn.
The great šēb of the last three is Ḥasan bin Nadjād.
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A very small subtribe of the main tribe is et-Tawabiyeh.