

Āl Ḥubaish is a separate section of Āl Ḥadjah and does not belong to Āl Mu'īd. Karah and Muaig are names that none of the 'Ajmīs I have questioned can recognize; in any event, they are not names of subsections of Āl Mu'īd. Mughatṭī is the name of a *hijrah* belonging to the 'Ujmān in Wādī al-Miyāh; it is not the name of a tribal subsection. Najjah, the name of the shaikhly house of the whole tribe, stands for Āl Nāji'ah, and Zaiz is a truncated form of Āl Luzaiz. Āl Hādī, Āl Sifrān, and Āl Rīmah, all of which are subsections of Āl Mu'īd, are shown by Dickson as separate sections of the tribe, while Āl Šāliḥ, the seventh subsection, is not listed by him at all. The roster of Āl Mu'īd should therefore read as follows:

Āl Mu'īd

Subsections:

Āl Nāji'ah	Āl Luzaiz
Āl Sifrān	Āl Rīmah
Āl Hādī	Āl Silbah
Āl Šāliḥ	

Dickson's remarks about the chieftainship of the tribe are at the least out-of-date, even if not misleading with regard to the situation at the time they were recorded. Rākān ibn Ḍīdān (not Dhaidan) Ibn Ḥithlain is recognized by the Saudi Government as well as by the whole tribe as the paramount chief. Khālid ibn Ḥizām Ibn Ḥithlain, nicknamed Zibb Siḥmān (not Zib Sahman) but preferring to be called Siḥmān, his father's nickname, is well liked by both the King and members of the tribe and might have become the paramount chief on the death of Ḍīdān had he so desired, but he deferred to Rākān since Rākān's father had been chief before him.

With regard to the habitat of the tribe, Niṭā' (not 'Nta) and other centers in Wādī al-Miyāh are *hijrahs* or villages of some size with permanent populations rather than headquarters camps for the summer, though it is true that the population of each is considerably increased when nomads camp in the vicinity during the summer months. The following statement is misleading: "In winter the tribe ranges whole Province of Hasa from the Kuwait border as far south as Hufuf". The southern boundaries of the Province of al-Ḥasā have not been officially established, but the territory under the jurisdiction of the Āmir Sa'ūd ibn 'Abd Allāh ibn Jalwī, the Governor of the Province, extends far to the south of the capital at al-Hufūf (the Bedouin form of which is al-Hufhūf). It might also be pointed out that Wādī al-Miyāh is not a true *wādī* (a water-course in which a *sēl* or flash flood sometimes runs) but derives its name (the Valley of the Waters) from the fact that it contains a large number of watering

places, around many of which permanent settlements have grown up.

The 'Ujmān do not look upon the Zafīr as perhaps their principal enemies; in fact, they have been at war with this tribe only once during the last half century or so—and then for only a few months. Most of their fighting during this period has been with Muṭair, primarily because of their proximity to this tribe, and with Banī Hājir and the 'Awāzim, who as allies of Ibn Sa'ūd have often been arrayed against the 'Ujmān. There is no traditional hostility between the 'Ujmān and Shammar or between them and Subai' and the Suhūl; the 'Ujmān have fought against elements of the latter two tribes only when such have been found in the ranks of Ibn Sa'ūd.

Although at one time the 'Ujmān might have been described as being "sullenly hostile" to Ibn Sa'ūd, this is no longer true of them. The loyalty of this tribe, which fought so long and bitterly in the old days against the man who is now their King, is a remarkable thing. Dickson's statement that "were authority to collapse in Najd, the 'Ajman would be the first to desert" has no validity at the present time.

In a footnote on p. 48 Dickson mentions the peculiar custom of the 'Ujmān—not found among any of the other tribes in this part of Arabia—of tying up their hair as a means of identification on the battlefield. However, it is only the hair on the top of the head, not the side locks or *gurūn*, that is tied into a knot, called a *gunzu'ah* (not *ganaza*). A piece of rope or bit of cloth of any color, not necessarily a red cloth, may be used in tying the *gunzu'ah*. Freya Stark in *Seen in the Hadhramaut* gives photographs of boys wearing a strip of hair on top of the head with the sides of the head shaved, reminding one of the American Indian scalp lock; this is called *gamzuz* in Hadramaut, the similarity of which name to *gunzu'ah* will not escape notice.

Readers with some knowledge of Arabia or Arab history are likely to be confused by Dickson's use of Sharif with a capital S in describing the descent of the 'Ujmān and other tribesmen who maintain that they are of pure Arab stock (*aṣīlīn*). The term Sharīf is usually restricted to its technical meaning of "a descendant of the Prophet"; King 'Abd Allāh of Jordan, for example, is known to the Bedouins of Arabia as al-Sharīf. The Bedouin tribes who are true Sharīfs (*Ashrāf*) in this sense are all found in the western part of the peninsula, though elements of a few other tribes—such as the House of Sa'dūn, the shaikhly clan of the Muntafiq—are also recognized as being *Ashrāf*. There is no sound basis for attributing Sharīfial ancestry to the 'Ujmān, though it is true that an occasional member of the tribe will say that one of his forefathers was a Sharīf (I suggest that such statements are due to confusion between Hishām, who is known in a hazy way as a remote ancestor of the 'Ujmān, and Hāshim,

the founder of the House of Hāshim which provided the ruling Sharifs of Mecca for many centuries).

Dickson's account of the sending of messengers by the 'Ujmān to Āl Murrah and vice versa to solicit help in time of war errs on the side of picturesqueness. Sometimes a single messenger was sent, and at other times a party, which might number as many as fifty men. The camels they rode had black cloths tied about their necks, rather than "a red scarf or scarlet rope." The name 'Iyāl Marzūq embraces only some sections of the 'Ujmān, not all the descendants of Yām ('Iyāl Yām), and there is nothing sacred about the name.

The Reproduction of Bedouin Speech. On p. 23 Dickson has set forth the principle that guided him in reproducing the spoken language of the desert: "In representing Arabic as spoken by the Badawin I have striven to write what I heard, however far removed from literary forms. To simplify typesetting I have not attempted to distinguish the Arabic sounds of 'ain and hamzah but represent both by an apostrophe. Similarly I have not sought to differentiate the Arabic varieties of *s*, *t*, *h*, etc., nor systematically to insert the final silent *h*. I lay no claim to a profound knowledge of classical or literary Arabic, and I therefore crave the indulgence of those learned in these matters."

The basic principle here enunciated—the faithful recording of spoken Bedouin Arabic without regard to the classical norm—is a sound one, and that it is feasible to put this principle into practice has been demonstrated by Landberg, J. J. Hess, Montagne, and others. However, Dickson's confessed lack of training in linguistic matters makes his material much less satisfactory for the student than that of some of his predecessors.

Dickson's major fault is perhaps inconsistency, which apparently derives from a failure to bear in mind at all times the principle he laid down for himself. In the chapter on proverbs, which purports to present "very ordinary everyday sayings," a number of the specimens are mediocre renderings of classical lines, complete with nominal and verbal endings that current speech preserves only in quotations from classical literature. Other specimens are unhappy blends of classical and colloquial, such as "Aish laka fi shajaratiu wa hayatiha." *Aish* is of course colloquial, and in the mouth of the Bedouins of Eastern Arabia it usually becomes *wēsh*. The classical *laka* is *lak* in colloquial, and *hayātihā* is *hayāthā*. *Shajaratiu* is obviously a misprint for *shajaratin* (pronounced *shijiratin*), where the ending *-in* is the sole survival among the Bedouins of the classical *tanwīn* (it should also be pointed out that *shijirah* among the Bedouins means a bush, even a tiny bush, as well as a tree, and the nature of Arabian vegetation is such that over 99% of the *shijir* are bushes, not trees).