ARABIA

LONDON:
PUBLISHED BY H.M. STATIONERY OFFICE.

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Editorial Note.

In the spring of 1917 the Foreign Office, in connection with the preparation which they were making for the work of the Peace Conference, established a special section whose duty it should be to provide the British Delegates to the Peace Conference with information in the most convenient form—geographical, economic, historical, social, religious and political—respecting the different countries, districts, islands, &c., with which they might have to deal. In addition, volumes were prepared on certain general subjects, mostly of an historical nature, concerning which it appeared that a special study would be useful.

The historical information was compiled by trained writers on historical subjects, who (in most cases) gave their services without any remuneration. For the geographical sections valuable assistance was given by the Intelligence Division (Naval Staff) of the Admiralty; and for the economic sections, by the War Trade Intelligence Department, which had been established by the Foreign Office. Of the maps accompanying the series, some were prepared by the above-mentioned department of the Admiralty, but the bulk of them were the work of the Geographical Section of the General Staff (Military Intelligence Division) of the War Office.

Now that the Conference has nearly completed its task, the Foreign Office, in response to numerous enquiries and requests, has decided to issue the books for public use, believing that they will be useful to students of history, politics, economics and foreign affairs, to publicists generally and to business men and travellers. It is hardly necessary to say that some of the subjects dealt with in the series have not in fact come under discussion at the Peace Conference; but, as the books treating of them contain valuable information, it has been thought advisable to include them.
It must be understood that, although the series of volumes was prepared under the authority, and is now issued with the sanction, of the Foreign Office, that Office is not to be regarded as guaranteeing the accuracy of every statement which they contain or as identifying itself with all the opinions expressed in the several volumes; the books were not prepared in the Foreign Office itself, but are in the nature of information provided for the Foreign Office and the British Delegation.

The books are now published, with a few exceptions, substantially as they were issued for the use of the Delegates. No attempt has been made to bring them up to date, for, in the first place, such a process would have entailed a great loss of time and a prohibitive expense; and, in the second, the political and other conditions of a great part of Europe and of the Nearer and Middle East are still unsettled and in such a state of flux that any attempt to describe them would have been incorrect or misleading. The books are therefore to be taken as describing, in general, ante-bellum conditions, though in a few cases, where it seemed specially desirable, the account has been brought down to a later date.

G. W. PROOTHERO,
General Editor and formerly
Director of the Historical Section.

January 1920.
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I. GEOGRAPHY PHYSICAL AND POLITICAL

(1) Position and Frontiers

Arabia proper is a peninsula of south-western Asia, bounded on the west by the Red Sea, on the south by the Indian Ocean, and on the east by the Gulf of Oman and the Persian Gulf. The northern boundary embraces the great Nefud Desert, lying between latitudes about 28° and 30° north, but it is an open question whether or not there should also be included the Hamad or Syrian Desert, north of the Nefud. Physically and ethnographically there is little distinction to be drawn between them, but the social and political relations of Arabia are in many respects peculiar. The peninsula is in fact so much cut off from the rest of Asia by the Nefud that it is practically of an insular character. For the present purpose, therefore, Arabia is to be understood as limited on the north by a line drawn from the head of the Gulf of Akaba to the mouth of the Shatt el-Arab, and therefore as lying between 12° 30' and 30° north latitude and 34° 30' and 60° east longitude. It occupies an area of approximately 1,000,000 square miles, more than half of which lies within the tropics.

In the south is the settlement of Aden on the coast of Yemen, a British possession comprising the following divisions: (1) the peninsula and isthmus, or Aden proper, (2) Sheikh Othman and the surrounding district, (3) Little Aden peninsula, (4) the island of Perim. The total area of the settlement is about 80 square miles, with a population of over 46,000. The Aden Protectorate has an area of about 9,000 square miles, and a population of over 100,000.
(2) Surface, Coasts, and River System

Surface

A conspicuous physical feature of Arabia is the range of mountains running parallel to the western coast, rising in Midian on the north and in Yemen on the south to a height of over 8,000 ft. The fall towards the Persian Gulf is long and gradual, while that towards the Red Sea is short and steep; the highest land-levels, therefore, are in the west. Nejd, the central part of Arabia, has a mean elevation of fully 2,500 ft., but the only notable exceptions to the general eastward decline are the mountains of Oman, where the summits of Jebel Akhdar are as high as the mountains of Midian and Yemen.

Arabia consists otherwise mainly of desert or steppe. Of deserts there are four main varieties, distinguished by their type of surface:—

(1) Dana, the comparatively hard gravelly plain, covered at intervals with parallel belts of sand, which stretches across the greater part of eastern Arabia. It is very barren, but is likely to hold ground-water at a depth which can be reached by well-sinkers.

(2) Nefud, a continuous area of deep sand blown into high sand-banks or dunes. The usefulness of this part of Arabia varies according to (a) the frequency and proximity of the dunes, (b) the nature of the sand, (c) exposure to winter rainfall. If granitic, with a regular though small rainfall (as in the northern Nefud), the surface is comparatively compact, and during some months is covered with pasture. If wholly of sandstone or limestone it is softer and less productive, but with some vegetation in the spring. Vegetation only fails entirely in a region of slight and uncertain rainfall, such as the great southern desert (Ruba el-Khali, or "Quarter of Emptiness"), the eastern half of which is partly nefud and partly dana.

(3) Akkaf, very soft dune country with comparatively narrow trough-intervals between continuous
high sand-billows. The western part of the Ruba el-Khari is called *ahkahf*, but this is possibly only a local name for heavy *nefud*.

(4) *Harra*, a surface of corrugated and fissured lavas or scoriae, overlying either plain or mountain. It is very bad going, but generally occurs only in patches, which can often be avoided. There are *harra* tracts in the west central region, the best known being that of Kheibar, north of Medina.

In addition to these varieties of desert proper, Arabia contains great tracts of steppe country. These have a hard or dusty surface, with occasional natural water-holes and permanent coarse vegetation in hollows, and are the chosen home of the camel-breeding nomads. There are vast stretches of steppe to the west of Nejd; but elsewhere the comparatively fertile central plateau is surrounded by desert.

Within this ring of desert and steppe lies an elevated core of varying fertility, which may be divided into three groups of more or less connected oases:

(1) *Jebel Shammar*, south of the northern Nefud. Its chief town is Hail, and its oases owe their existence to the drainage from two lofty ranges, Jebel Aja and Jebel Selma.

(2) *Kasim*. The fertility of this district, which lies between Jebel Shammar and Nejd proper, is mainly due to the constant underground and occasional surface flow of the great Wadi Rumma. Its chief towns are Anaize, Boreida, and Rass.

(3) *Nejd*, by far the most extensive group, covers, with its steppe intervals, some 10,000 square miles. It consists principally of a more or less continuous chain of oases, lying either upon or under the flanks of the plateau of Jebel Toweik. The present capital, Riad, lies in Arid, the central oasis.

The other fertile tracts of Arabia form an outer but by no means continuous ring on or near the coasts, the zone of fertility being widest in the mountainous region of Yemen in the south-west.
In the east, the desert and steppe are interrupted only in Hasa and Oman. In the former is a chain of oases at some distance inland, of which the richest are those of Hofuf and El-Katif. In the latter is the populous coastal plain known as Batina, across which a number of fertile valleys descend from the heights of Jebel Akhdar to the Gulf of Oman.

In the south, the back-country of Hadhramaut contains several deeply-sunk valleys where water is very abundant in the subsoil. In Yemen, a zone of almost continuous fertility extends northwards from the Aden back-country to Asir and the frontiers of Hejaz.

The fertility of Yemen decreases as its level declines from the main ridge, but perennial vegetation is found in the valleys to a distance of about 200 miles from the Red Sea coast.

In Hejaz the isolated oasis again becomes the only support of settled life. There are patches of cultivated land in hollows and wadi beds between Mecca and the Wadi Hamdh, but practically none north of this wadi except the oases of Kheibar and Teima.

**Coasts**

Between the Red Sea and the mountains is a low sandy strip (Tihama) fringed with coral reefs. In Asir it is sometimes thirty miles in width, but in Midian and the extreme south the hills fall almost into the sea, and the aspect of this coast is nearly everywhere desolate in the extreme. There are no good harbours, only roadsteads, and the approaches to these are often rendered difficult by shoals and reefs. In the southern half of the Red Sea there are numerous small islands near the Arabian coast, a few of which, such as the Farsan group, support a fishing population. Perim, a British possession, is a volcanic island in the Straits of Bab el-Mandeb.

In south-western Arabia there are patches of fertile country along the coast at the wadi-mouths. East of the Straits of Bab el-Mandeb, as far as the mouth of
the Wadi Hadhramaut, the hills still fall abruptly towards the coast, but farther east they are lower, the fertile wadi-mouths are less frequent, and, as Ras el-Hadd is approached, the desert reigns unbroken.

Along this southern coast there are no good harbours except that of Aden. The coastal strip varies in width, and is usually an arid waste of plain and low sand-hills. The Kuria Muria islands, twenty-five miles off the south-east coast of Oman, are a British possession.

The most fertile stretch of the Arabian coast, the Batina district of Oman, lies between Ras el-Hadd and the mouth of the Persian Gulf. The harbour of Muscat admits the largest vessels to an almost land-locked shelter, and there are other smaller but secure ports. From Ras Musandim to Katif the shore is low, but occasionally palm-fringed and cultivated, while from Katif to the mouth of the Shatt el-Arab there is an almost continuous stretch of steppe-desert. The important pearl-islands of Bahrein, which support a population of over 100,000, lie between Katif and the peninsula of El-Katr (Gattar). At the north-west of the Persian Gulf is the excellent harbour of Koweit, a place which furnishes the best ships and is the native place of the best sailors of these seas. Numerous shoals and reefs render the navigation of the Gulf itself difficult and dangerous.

*River System*

There are no rivers in Arabia which flow perenni-
ally from source to mouth. There are, however,
numerous wadis, or river beds, which carry the floods (*seils*) after rainstorms, and there are perennial streams in the mountains of the south-west and south-
east, and in Nejd, but none of these reach the sea.

The wadis which originate east of the western water-
shed are mostly long and shallow. The longest is the
Wadi Rumma, which starts near Medina and runs north-eastwards through Kasim to the Shatt el-Arab.

1 See also p. 46 below.
In its central course, where its underground drainage supports a large settled population, it is a wide depression from two miles to 500 yards in width. The soil may be from six to nine feet deep after heavy rain in the eastern harras. Between the towns of Anaize and Boreida is a natural sand-dam, which often holds up storm-waters for some months in a large lagoon.

The chief wadi of Nejd is the Hanifa (called in its upper course the Wadi Heisiya) which runs from Jebel Toweik in a south-easterly direction, but probably never reaches the Persian Gulf. Where its ground moisture rises near or to the surface, as at Riad, it creates oases, and its valley is the heart of the district of Arid. Both the Wadi Hanifa and the Wadi Rumma carry water at all times beneath their beds, which can be reached by wells at varying depths.

In south-western Nejd the province of Wadayan Dawasir owes its fertility to the great Wadi Dawasir, which is believed to rise in the plateau of Asir. Very little is known of its course, but it is probably a continuation of the Wadi Bisha of Asir.

The largest valleys in Oman are those of the Wadi Semail and the Wadi Halfein. The former is densely populated, and it and the Batina coast are the principal seats of date cultivation in Oman. The latter is the largest valley, and drains southward to the Indian Ocean.

The deeply sunk wadis by which the plateau of Hadhramaut is intersected have a generally northerly or north-easterly trend, until they lead into the main wadi, which makes an immense easterly to south-easterly curve of over 500 miles on its way to the Indian Ocean. Though not perennial they are remarkably fertile, for water is very abundant in the subsoil throughout the system; this is especially true in the case of the main Hadhramaut wadi, where vast reservoirs of water are available near the surface. The last hundred miles of the wadi, however, are dry, owing to the absorption of the water higher up for irrigation purposes.
The western side of the Yemen plateau drains towards the Red Sea through several wadis, while others flow eastwards and lose themselves in the sand. In Asir, too, are numerous fertile valleys, the largest, the Wadi Bisha, with its tributary the Wadi Shahran being in the east. The most important wadi in Hejaz is the Wadi Hamdh, which unites two main channels from the ridge, one draining the Kheibar Harra, the other the Aweirid Harra. The first gives Medina its underground water and extensive oasis; the second supplies the palm-groves of El-Ala. Generally, however, the wadis of Hejaz produce very little fertility, and in the northern part of the district (Midian) practically none.

(3) Climate

The climate of Arabia, thanks to its extreme dryness, is generally healthy and invigorating. Travellers in the desert or mountains often suffer more from cold than from heat, and snow is not infrequent in the highlands of the north. In the interior the nights are cool, even in the hottest months, and on the highest plateaux the daily range of temperature is enormous. On the coast, however, the heat is usually oppressive, Jeddah, Hodeida, and Muscat being among the hottest towns in the world.

Like Persia and Egypt, Arabia is exceptionally dry and rainless, and only in Yemen and Asir are there sufficient periodic rains for cultivation. Elsewhere the most favoured region is the northern Nefud with Jebel Shammar, but the rainfall here is less than that of the Egyptian Delta. Over the rest of the central mass and the greater part of the southern desert rainfall is almost entirely lacking.

The Midian highlands get rather more rain than the Egyptian Delta, and the rest of the Hejaz rather more than Middle Egypt. In Mecca and Medina, as well as farther north, heavy rains occur during thunderstorms. In the Hejaz lowland the mean annual
temperature is nearer 90° than 80° F. (about 30° C.). Mecca is exceedingly hot in summer, but Medina, with a mean temperature of little over 70° F. (21° C.), is healthy throughout the year.

The climate of the Tihama region of Asir is as hot as that of Hejaz, but the inner country is on the whole cooler. On the Yemen coast the heat is very oppressive, and there is very little rainfall. The maritime ranges and mountain plains have a moister climate, but at the higher elevations the air becomes more healthy and bracing. Further inland there are late summer as well as early spring rains, and this favoured district is particularly suited to the cultivation of coffee. The plateau beyond it, in which the city of Sana is situated, is much drier, and is usually cool and pleasant. The eastern range is hot and has a scanty rainfall, which decreases eastward.

The climates of the various zones in the Aden Protectorate are similar to those in Yemen. The coastal district of Hadhramaut is intensely hot and enervating, while in the narrow valleys of the wadis of this district the temperature is also very high, with less regular rains than those of the western watershed.

The coast of Oman, from Muscat southwards, is as hot as that of Hadhramaut. In 1912 the highest temperature at Muscat was 114° F. (45½° C.), and the minimum 64° F. (17½° C.). The Batina coast to the west is cooler, but fevers are common in the autumn. Many of the higher towns and districts on the coastal side of the Hajar watershed enjoy a fresh and temperate climate. The average rainfall at Muscat is 4 in., but in the interior heavy rains sometimes cause devastating floods.

The climate of the greater part of the Persian Gulf coast is not unlike that of Muscat, but in the northern districts, such as Koweit, it is distinctly cooler. Healthier desert conditions prevail in the interior of Trucial Oman, Hasa, and the Sultanate of Koweit, but the islands of Bahrein are more malarial and less healthy than the mainland. In January and February
the Gulf is distinctly cold, and there is occasionally frost at Koweit. The average rainfall on the Arabian side is about 5 in.

The greater part of central Arabia has a healthy, temperate climate, with a very scanty rainfall, and is often extremely cold.

(4) SANITARY CONDITIONS

The climate of Arabia, with its extreme degree of dryness and its constant sunshine, is for the most part very healthy, and the population as a rule enjoy considerable freedom from epidemic diseases, in spite of the entire absence of any sort of sanitation or drainage throughout the country. The coast and those districts bordering on it are less healthy, owing to their greater degree of humidity, which, added to the great heat, produces in various parts, e.g., Mecca, Kheibar, the coast of Hadhramaut, conditions leading to malaria and intermittent fever.

The annual influx of pilgrims from all parts of the Mohammedan world at the time of the Haj naturally means that the port of Jedda, where the pilgrims disembark, and the places on the road to Mecca, suffer to some extent from imported diseases.

(5) RACE AND LANGUAGE

Race

The Arabs belong to the Semitic race, and are not entirely confined to Arabia; they form a large proportion of the population of Syria, Mesopotamia, and northern Africa, as well as of the country to the east of the Persian Gulf. In these countries, and also in the coastal districts of Arabia itself, they have mixed much with other races—Jewish, Phoenician, Turkish, Negroid, Hamitic, &c.—but the inhabitants of the interior of the peninsula are the nearest existing approach to the pure Semitic type.
Physically they are one of the finest races in the world. They possess, too, a high degree of intelligence, but are deficient in organizing power and capacity for combined action, while they have an instinctive dislike of all kinds of governmental control. They are generally dignified, polite, and good-natured, but at the same time suspicious, revengeful, untruthful, and avaricious. The most hospitable and trustworthy of the Beduins are found among the largest and best-knit tribes, especially among such as form part of a federation under the control of one of the greater Emirs or the King of the Hejaz. Some of the lesser tribes, on the other hand, have the worst of reputations for treachery and cruelty. The townsmen of Hejaz and Kasim are very unwarlike, but those of the Yemen highlands are as sturdy fighters as any of the nomads.

There are several thousand Jews in Yemen, who have their own quarters at Sana and other inland towns, and there is also a considerable British Indian element at Mecca, Jeddah, Aden, and Muscat.

Language

The Arabic language is spoken throughout the peninsula, but considerable dialectal differences exist in different parts. The purest Arabic is spoken in Nejd, and next in purity comes the Arabic of the Jebel Shammar region. In Hejaz the language is not equally correct; in Hasa, Bahrein, and Oman it is decidedly influenced by a foreign element called Nabataean, while in Hadhramaut it merges into a Himyaritic or African dialect.

(6) Population

The population of Arabia cannot be estimated with any degree of accuracy, but the following figures are believed to be approximately correct:—Hejaz, 1,000,000; Asir, 1,500,000; Yemen, 1,000,000; Aden Protectorate, 100,000; Hadhramaut, 150,000; Sul-
timate of Oman, 500,000; Trucial Oman, 80,000; El-
Katr (Gattar), 25,000; Bahrein, 100,000; Hasa,
150,000; Koweit, 50,000. These figures include both
the settled and the nomadic population, and in the case
of Hejaz five-sixths belong to the latter class. In addi-
tion to the above, the settled population of Nejd is
estimated at 250,000, and that of Jebel Shammar at
20,000; while the Beduins of the central north, east,
and south number possibly half a million. These esti-
mates give a total of between five and six millions.
No part of Hejaz is thickly populated, but its deserts
are the home of many great Beduin tribes, and it con-
tains several of the most important towns in the penin-
sula. Mecca, the largest town in Arabia, has a
permanent population of about 70,000, including 12,000
Indians. The inhabitants of Medina, not including
the cultivators of the surrounding oasis, number 40,000,
and those of Jeddha 30,000.
The settled population is much more numerous in
Asir, where the main constituent is a highland farmer
element living in the valleys of the upper wadis. The
available descriptions of inland settlements suggest,
however, that they are merely villages with chains of
dependent farmsteads and groups of huts distributed
along the valley bottoms and sides. As in Nejran, the
Jauf of Yemen, and Hadhramaut, these settlements
serve as nuclei of tribes with fringes of unsettled clans,
which roam the intervening steppes and mountain
heights in search of pasturage.
The Yemen highlands are the most populous part of
Arabia. The inhabitants are for the most part settled
and occupied in agriculture or trade. The majority
live in close-set villages, while great tracts of mountain
land are intensively cultivated. To the east of the
highlands is a scattered pastoral population, but the
Great Desert, stretching from Yemen to Oman and
from Hadhramaut to Nejd, is, so far as is known,
totally uninhabited.
The population of Sana, the capital of Yemen, has
decreased in recent years. At present its inhabitants
probably number about 20,000; Hodeida has over
40,000, Menakha 7,000, and Taiz, Yerim, Dhamar, and
Ibb (Epp) about 4,000 each.

The settlement of Aden has a population of some
46,000, the Protectorate of upwards of 100,000.

In Oman the Batina coastal strip contains several
populous towns and villages, but the most thickly
peopled district is the region of the Wadi Semail.
Semail itself, an important settlement in the wadi, is
merely a group of twelve adjoining unwalled villages,
extending along the valley for ten miles. In the north-
western district of Jau is the fertile Baraimi oasis,
with a population of over 5,000. The population of
Muscat fluctuates, but in winter, when the town is full,
its total population numbers about 10,000.

In Trucial Oman, i.e., the coastal region from Ras
Mansudim to El-Katr, the chief towns are Sharga,
with 15,000 inhabitants, Dibai, with nearly 20,000,
and Abu Dhabi, with over 6,000. In El-Katr the two
principal settlements on the coast are Doha (El-
Bida’a), with about 12,000, and Wakra, with about
8,000 inhabitants, and the small islands of Bahrein
have a regular population of about 103,000. Two-
thirds of the population of the Hasa province are
settled, and mostly inhabit the oases of Katif and Hasa,
the largest town of the latter being Hofuf. The settled
population of the Sultanate of Koweit is estimated at
about 37,000.

There is only a very small nomadic element in Nejd
proper, and the great Beduin tribes which owe allegi-
ance to its Emir range for the most part outside its
boundaries. Riad, the capital, has probably less than
10,000 inhabitants. The only populous district of cen-
tral Arabia is Kasim, in the Wadi Rumma depression,
which has a settled population of about 50,000. There
are over fifty urban and village settlements in Kasim,
including the two towns of Boreida and Anaize, with
over 10,000 inhabitants each, while Rass has some
3,500. The settled population of Jebel Shammar, about
4,000 of whom inhabit Hail, are concentrated between
Jebel Aja and Jebel Selma. The Beduins who recognize the present Emir of Hail do not exceed 20,000 in number, and consist of the pastoral sections of the Shammar tribe.
II. POLITICAL HISTORY

CHRONOLOGICAL SUMMARY

Tenth century (middle) Seizure of Mecca by Jafar.
1200 (circa) Hasanid dynasty established at Mecca.
Sixteenth century Yemeni powers established.
1517 Selim the Grim seizes Egypt.
1538 Arabian coast towns occupied by Turkish fleet.
1540 Aden taken from the Portuguese.
1599 Yemen occupied by the Turks.
1741 Oman supports the Al Bu Said dynasty.
1750 (circa) Foundation of dynasties of Kuwait and Muscat.
1782 Bahrain dynasty founded.
1798 Great Britain concludes a treaty with Sultan of Muscat.
1811 Reaction against the cleansing of the "Holy Places."
1819-42 Egyptian troops occupy Nejd.
1827 Mohammed ibn Abd el-Mu'in el-Aun becomes Grand Sherif.
1830 Ahmed Idrisi comes from Mecca to Sabia.
1837 Death of Ahmed Idrisi.
1839 Great Britain's first occupation of Arabian territory.
1840 Revival of Turkish power in Yemen.
1847 Abdah Shammar establish an independent Emirate in Hail.
1849 Return of the Turks to highland Yemen.
1850 The Saud Emirate revived.
1853 The dynasties of the Trucial coast recognised as autonomous.
1868 Sheikdom of El-Katr becomes independent.
1871 Turkey occupies El-Hasa.
1872 Turkey occupies Doha.
1882 Aun "er-Rafik" becomes Grand Sherif.
1892 The five Trucial Chiefs accept British Protectorate.
1902 Kaniti Sultan established.
1905-6 Turkey sends aid to the Emir of Jebel Shammar against the Emir of Nejd.
1908 Husein nominated Grand Sherif by the Porte.
1910 Hail ceases to control the Nefud. Advance of Idrisi checked.
1913 Province of Hasa snatched from Turks by Emir of Riad.
1914 Sheikh of Koweit breaks with Turkey. Emir of Nejd breaks with Turkey.
1915 Husein negotiates with Great Britain.
1916 Revolt of Husein.
1917 Hail ceases to encroach on Hejaz. Disappearance of Turkish authority from North-West Arabia.

The Autonomous States of Arabia.—Arabia has never owed common allegiance to any single authority, either within or without, since the decay of the Abbasid Caliphate of Baghdad. From the early sixteenth century to our own day, however, the Ottoman Sultans have exercised an influence which, at one time or another, but never simultaneously or continuously, has affected most habitable parts of the peninsula, except the south-east, in varying degrees. One other external Power has obtained a footing in Arabia during the past two centuries. This is Great Britain, whose influence for half a century past has been at various points in conflict with, and has often prevailed against, the Ottoman. Besides these two external authorities, there exist at the present moment, either in independence or under the influence of one or the other, certain native princelhoods: (1) the Sherifate of Mecca, now styled the Kingdom of Hejaz; (2) the Idrisi Principality of Sabia in Asir; (3) the Imamate of Sana in Yemen; (4) the Emirate of Hail in Jebel Shammar; (5) the Emirate of Riad in south Nejd; (6) the Sheikhdom of Koweit; (7) the Sheikhdom of the Bahrein Islands; (8) the Sheikhdom of El-Katr; (9) the domain of the five "Trucial Chiefs" and their dependents; (10) the Sultanate of Muscat in Oman; (11) the Sultanate of Kishn and Sokotra, the Kaaiti Sultanate of Makalla and western Hadhramaut, and the Kathiri Sheikhdom of eastern Hadhramaut; (12) the autonomous chiefs under treaty with Aden, who occupy the south-west angle of the peninsula.

Long as this list is, it does not exhaust the existing autonomous states in Arabia, there being many tribal
communities, settled, half-settled, and nomadic, which give effective allegiance to none of the above, but only to their own chiefs. These are to be found mainly in the back-country of Yemen, in the Asir highlands, in the interior of Oman, and all round the northern fringe of the Nefud Desert, which divides Arabia proper from the "Syrian Desert" or Hamad. In this last region account must be taken of three tribal groups especially, whose activities tend to encroach on parts of Arabia proper—the Saadun chiefdom among the Muntafik, the Hadhdhal chiefdom among the Amarat, and the Shaalal chiefdom of the Ruwalla. The last is established in the oasis of Jauf, on the northern edge of the Nefud, and has designs on Jebel Shammar to the south. The other two belong to the great Anaize group of tribes, which dominates the Syrian Desert, and makes it one in general social character with central Arabia.

This parcelling of the peninsula among many autonomous States is of immemorial antiquity. The peculiar geographical conditions of the country hardly admit of settled life, except in oases isolated by desert, or in wadis divided by rugged and comparatively barren ridges; and it is only by virtue of some peculiar source of wealth, some spiritual idea, or, lastly, some external strength, that larger territorial dominions have been established and maintained here and there.

To understand the position and claims of those existent to-day, it is necessary to review very briefly a long period stretching back to the thirteenth century. By that epoch the whole peninsula had come to accept, in theory, the one religion of Islam, but with much variety of dogma and practice. Shia tenets had prevailed in highland Yemen and its back-country, as well as among some Beduin tribes of the centre, in Hasa, and even, to some extent, in Hejaz and Medina itself; and Oman had become mainly Ibadhi. The overlordship of the Abbasid Caliphs of Baghdad had become ineffective; and with its decline two of the most important princedoms, which survive to this day, had
established autonomy. These were a "Grand Sherifate" in Hejaz and an Imamate in Yemen.

The Grand Sherifate was the tardy fruit of a general movement in favour of Alids against Abbasids, which had been developing in various parts of the Caliphal Empire for some generations past. About the middle of the tenth century, after a long period of misrule, during which Mecca, under Abbasid pro-consuls of ever-decreasing social standing, and the tyranny of one "Emir el-Haj," or Turkish condottiere, after another, had come to supersede Medina in importance, the city was seized for good and all by a Hasanid Emir el-Haj named Jafar. Two sons of his and a grandson retained the power for nearly a hundred years before the direct line expired and the Sherifate passed to descendants of Jafar’s brother. Born thus of an Alid anti-Abbasid movement, and fostered by the rivalry of the heretical Fatimite Caliphs of Egypt, the early Sherifate had even less orthodoxy than real independence of external powers, Ayyubid or Fatimite; and not till about the year 1200, when a strong Sherif from the Juheina country, named Katada, nineteenth in descent from the Prophet, executed a coup de main and established the Hasanid dynasty, which still rules Mecca to-day, did it acquire any considerable show of one or the other. Its orthodoxy, however, was suspected of Shia tendencies for some centuries to come; nor was its political independence ever complete, for an economic reason which has always governed, and still governs, the fate of Hejaz and, especially, Mecca. The land cannot support its native population above a Beduin standard of comfort, much less provide food to support the annual cosmopolitan influx of pilgrims, or revenue to ensure their safety and well-being. When the Abbasids could no longer help, Hejaz, after abortive attempts to base itself on Yemen, had to have recourse to Fatimites and Mamelukes, who, on occasion, occupied Mecca. Consequently, when Selim the Grim possessed himself of Egypt in 1517, Hejaz hardly required the appearance
of a Turkish emissary and escort to compel its submission to the Ottoman Empire and its continuance under the predominant influence of the lords of the Nile Valley.

Meanwhile Yemen, though much better able than Hejaz to support itself, had been going through much the same political evolution. When the Abbasid rule ceased to be effective, it fell under the influence of Fatimites, of Ayyubids, of Mamelukes; but its greater distance from the seats of settled Moslem power in the north, its self-sufficiency, and its strong infusion of Shia creed caused its autonomy to be more real. That autonomy, however, was very far from a unity. Sunnites of the Tihama fought Shias of the highlands for supremacy, and petty Sunni princes and local Zeid Imams were arrayed against each other all through the centuries from the ninth to the thirteenth. When a strong power was established at last in the Tihama, and extended to Taiz and Aden, the struggle resolved itself into one between the Sultans of Zebid and the Zeidi Imams of Sana. The last had continued and enlarged the domain of an elective spiritual leadership, instituted originally as far back as the beginning of the tenth century in the extreme north-east of the highlands, beyond Saada, by Ali Kasim er-Rassi, a Hasanid, descended in the seventh generation from the Prophet. These rival Yemenite powers were sufficiently well established by the sixteenth century to prevent the country falling automatically to the new lords of Egypt; and, although the coast towns were occupied by an Ottoman fleet in 1538 (Aden was not taken from the Portuguese till two years later), it was not before the very end of the century (1599) that the Turks could occupy Yemen as a whole. The rule they then established lasted, however, only forty years, and had no other permanent effect than to break Sunnite power in the Tihama. In consequence, from 1630 onwards for two centuries the Zeidi Imamate maintained as united a sovereignty as Yemen has ever known.
Thus came into being three of the existing Arabian Powers—the Sherifate of Mecca, strong in the cosmopolitan sanctity of Hejaz; the Imamate of Sana, supported by the exceptional resources and exclusive heresy of Yemen; and the Ottoman occupation, based on the fighting force of the Turk and his Sultan’s claim to the Caliphate.

*Turkish Claims.*—The last of these Powers had endured in Yemen, as we have seen, for little more than one generation. In Hejaz, for some centuries to come, it was to exercise an absentee suzerainty, hardly realised except during the presence of the Emir el-Haj at the annual pilgrimage, and frequently discredited by periods of revolt. Nevertheless, on the strength of complimentary or precautionary letters sent by various Arab chiefs to Turkish generals, both Suleiman the Magnificent and Mohammed III claimed all Arabia for the Ottoman Empire; and their claims have supplied a basis for the inclusion of the whole peninsula in the “irredentist” programme of twentieth-century Young Turks. In any case, whatever direct sovereignty the Turks had claimed in the sixteenth century diminished throughout the two succeeding centuries, till, in the closing years of the eighteenth and the opening years of the nineteenth, it disappeared altogether for a while before the onset of the Wahabites. Though, after a little more than a decade, it was nominally restored in Hejaz, renewed in Yemen, and extended over Nejd and Hasa, by the arms of the Viceroy of Egypt, in reality its revival is not to be dated until after 1840. Meanwhile there had come into existence another of the larger native autonomies which still survive—the Emirate of Nejd.

The *Emirate of Nejd* arose out of, and relies upon, the natural tendency of certain oases, isolated in the centre of Arabia, less from one another than as a group from all other settled lands, and too lean to stand alone, to follow a common exclusive way of political life. About the middle of the eighteenth century a particular spiritual idea germinated in the
central district of Arid through the revivalist predications of Mohammed Abdul Wahab, and fructified by the enthusiasm and practical ability of Mohammed ibn Saud, the Sheikh of Deraya, the principal local township. This idea was ascetic, involving the reduction of ritual and practice to the most primitive simplicity, and was accepted readily by an isolated population, whose social organization and habit of thought were of the simplest. Persuaded that its own was the one and only way of right, which it was incumbent on God's chosen to force upon the rest of Islam, this oasis folk and their dependent Beduins, hardy, bellicose savages, pushed out into Arabia in all directions at the end of the century to bear down societies of easier habit and looser cohesion with the fervour of Wahabite conviction. At the head of the new scourges of God marched first the son and then the grandson of the first convert; and rapid successes from Kerbela to the Red Desert, and from Oman and Hasa to Hejaz, confirmed the Wahabite Emirate to the House of Saud. But Islam is wider than Arabia, and the mass of the faithful, both Sunni and Shia, living under conditions very different from those of Nejd, was not prepared to tolerate such "cleansing" of the Holy Places, and from 1811 onwards reaction took effect. The Nejd folk were pressed back into their oases by Egyptian arms, and from 1819 to 1842 Nejd itself was occupied intermittently by regular Egyptian troops. Neither Wahabism, however, nor the Saud Emirate was more than scotched. The latter transferred its capital some miles down Wadi Hanifa to Riad, and came definitely into its own again about 1850; and since that date it has continued to flourish, except for a temporary eclipse of some fifteen years' duration before 1902.

The Emirate of Jebel Shammar, the only other considerable autonomy of central Arabia still surviving, is much younger, as an autonomous principality, than the Emirate of Nejd. It began, indeed, in a gradual assertion of independence by one of the latter's vassals during the dark days of Egyptian occupation.
By 1847 a sheikhly house of the Abdah Shammar, the Beni Rashid, had thrown off all external allegiance, and constituted an independent Emirate in Hail. Though thus derived from Nejd, and owing, perhaps, to Nejd its idea of Emirate, as it certainly did its Wahabism, the Jebel Shammar principate rests on a different social and economic basis. It holds, and has organized, a district which has been for ages the metropolitan pied à terre of a great Beduin society, now Shammar, but once Tayi; and it has focussed that society on itself at a point which is a necessary halt on the shortest road from the Shia holy cities and Baghdad to Medina or Mecca. Since the first century of Islam the Persian Haj caravans have emerged at Hail from the Northern Desert, and have there recruited their forces to face the fatigues and dangers of the other half of their road. Their passage gives Jebel Shammar a political relation with the outside world and an economic resource which the Emirate of Nejd has repeatedly tried, but with no lasting success, to divert to itself by forcing the Hajis to take longer routes to southward.

The rivalry of these Emirates of the south and the north has made history in central Arabia for more than half a century past. Hail naturally tends to look for any extraneous support to the lords of Irak; Riad faute de mieux to the lords of the Persian Gulf. The power of the Emir of Nejd is based on the larger territory, but one so poor and savage that he must always seek to extend his sway to richer Gulf lands. The Emir of Jebel Shammar is better assured of his revenue, but not of home-grown food. In the geographical interval between the two lies their chief bone of contention, the oases of Kasim, strung out along the middle course of the Wadi Rumma on the easiest trans-peninsular route from the head of the Persian Gulf. Given to commerce, the home of the Ukeil carriers who travel all northern and central Arabia and Syria as well, rich and progressive in comparison

1 See below, pp. 73 and 90.
with the settlements of south and north, the self-governing townships of Kasim do not wish to be appurtenances of either Emirate. Whenever dominated by the forces of one, they obstinately favour the other. During the past half-century their territories have seldom been free of both, and have often supplied the two with a battle-ground.

*Persian Gulf States.*—Little older, and in some instances younger, than the Emirate of Nejd are the principal Sultanates and Sheikhdoms along the Arabian shore of the Persian Gulf. The elder of the existing dynasties are those of Koweit and Muscat, both of which go back to the middle of the eighteenth century; that of Bahrein dates from 1782; the five ruling sheikhs of the Trucial coast, long under British influence, have been recognised as autonomous since 1853; and the Sheikhdom of El-Katr has been free from dependence on Bahrein since 1870. All these chiefs have now fallen under British domination to such a degree that, although seldom interfered with in the internal administration of their principalities, they are controlled in all matters of external relations, and to a great extent maintain their dynasties and authority only by grace of their alliance with us. None has ever wielded effective rule over any considerable territory. Even the Sultan of Muscat’s authority loses validity a day’s march from the coast-line of Oman, and becomes null in the long south-western extension which he claims. The sources of these chiefs’ power in their respective districts are as follows:

(a) *Koweit* owes importance to the possession of a bay which is the nearest silt-free harbour to the Shatt el-Arab region, and is favourably placed in regard to the trans-peninsular route, *via* Kasim, mentioned above. Until recently it was the one important port through which commodities to and from Central Arabia could pass without subjection to the exactions and inconveniences of Ottoman regulations. It is a principal centre of dhow-building, and
takes great part not only in the Gulf pearl-fishery, but also in sea-going trade.

(b) Bahrein, El-Katr, and the Trucial Chiefdoms alike depend on the pearl fishery, the first named having the lion's share both of production and of transit trade.

(c) Muscat, with its dependent ports (the only ports with natural advantages on the south-east angle of the peninsula), is the outlet of the largest district of continuous fertility in Arabia, except the south-west (Yemen and Aden Interior), and the inlet for the most numerous settled population which purchases more than bare necessities.

Great Britain.—British power first established a political footing in Arabia in virtue of a treaty concluded with the Sultan of Muscat in 1798. But it did not take any Arabian territory into permanent occupation till 1839. Nor, by the seizure of Aden at that date, did its policy contemplate territorial gain any more than it did by making its treaties with the Gulf chiefs, but was bent only on policing the Eastern Seas by the establishment of a half-way fortress on the Red Sea route to India. To this end it believed control of nothing more than the harbour of Aden would suffice, and Great Britain long remained wholly indifferent to the back-country, in spite of its relation to the best port in south-west Arabia as a source of supplies and exporter and importer of commodities. This policy has had in the end to be modified, and some British control is now exerted over the chiefdoms of the south-west Arabian angle (cf. Persian Gulf, No. 76 of this series).

The Idrisi.—Youngest of the dynasties ruling more than one town and its district is that of the Idrisi of Sabia. The present Idrisi himself has raised his family above the standing of other local sheikhs in the southern Tihama. His house is not of Arabian origin, or ancient nobility, or early settlement in
Arabia. His grandfather, a native of Fez, after residence in Mecca as a teacher of doctrine, first brought the name to Sabia in 1830. He found in the contiguous district of Abu Arish a Sherifial sheikhdom, maintaining relations with Mecca and with the Egyptian power, and at constant feud with highland Asir, at that time more or less united against the Egyptian invaders by its Wahabite sympathies under the chief of the Beni Mugheid. Eleven years later, when the Egyptian troops, after many unlucky expeditions into Asir (which, however, enfeebled the Highland League), were finally withdrawn, the ruling sheikh of Abu Arish advanced down the Tihama, and succeeded in occupying parts of it as far south as Mokha, till the return of the Turks in earnest in 1849.

What happened later to bring about the supersession of the Abu Arish sherifs by the house of Ahmed Idris of Sabia, who had died in the odour of sanctity in 1837, we do not exactly know; but it is certain that this house, owing largely to the renown of its founder’s tomb and tarika, did come to inherit the dominant position after 1850; and the present Idrisi, who frames his territorial ambitions on the precedent of Sherif Husein of Abu Arish, the conqueror of the Yemen Tihama, appears to regard himself as the lineal successor of the latter. For two generations, however, the house enjoyed very limited local authority, and it was only in the present century, when Mohammed, the representative of the third generation, returned to Sabia, after completing his education and marrying two wives in the Nile valley, that aggrandisement began. Idrisi succeeded in focussing on himself the sturdy anti-Turk spirit of not only his own Tihama district but some highland tribes of south Asir. For a time he enlisted even the Imam of Yemen in his league, and became a serious danger to the Turkish power. A check, administered with the help of the Emir of Mecca in 1910, and the defection of the Imam, relieved the situation for the Turks; but help from the Italians during the Tripolitan war, and Mohammed
Idrisi’s own power with his tribesmen, based on a carefully nurtured belief in his personal sanctity and miraculous gifts, and also on a rude but real talent for organising an administration and collecting revenue, kept him in the field and formidable. When war broke out between Turkey and Great Britain he had failed lately to come to terms with the former, and was ready to renew his rebellious activities; but he could no longer count on any but the tribesmen of his home district, Mikhlafl el-Yemen, and the adjacent Tihama.
III. POLITICAL CONDITIONS

It remains to be seen how, under these Principalities and Powers, Arabia stood at the beginning of the war with Turkey (October 1914), and in October 1917, the date up to which this history has been brought.

Consequences of Turkey's Entry into the War

When the Ottoman Empire entered the war it was in possession, more or less continuous and effective, of the whole Red Sea littoral from Akaba to Mokha, with the single exception of the Idrisi's territory, a stretch of about a hundred miles from Shukeik to Wadi Ain. The Ottoman holding extended inland about a hundred and fifty miles on an average; but its connection with the main body of the Empire was slender and precarious. The Hejaz Railway, prolonged in 1908 to Medina, belied the political hopes of its projectors, owing partly to its serving but a third, and that the most desolate section, of Ottoman territory in Arabia, partly to great difficulties of maintenance and working. It had brought no economic growth to the Peninsula, creating no increase of population or wealth along its course or at its terminus (it has hardly affected Medina at all); and, far from becoming the backbone of Ottoman territory in Arabia, it marks its uttermost eastern fringe. The oases of Teima and Kheibar, intermediate between Hejaz and Jebel Shammar, were held, not by the Turks, but by Ibn Rashid of Hail; inland Asir was not effectually occupied by them except at and near Ebha and Muhail;
and northern Yemen, the home of the mediatised Imam, and all the region east of Sana, were free of them altogether. The Turks had no other holding in the Peninsula; for the province of Hasa had been snatched by the Emir of Nejd in the spring of 1913, and their occupation of Doha (El-Bida’a) in El-Katr, never recognised by us as effective, had terminated shortly afterwards. Nor, though they claimed Koweit, had they ever been allowed to take it. For ten years past, however, they had been obtaining predominant influence in the Emirate of Jebel Shammar, and latterly had concluded an agreement with the Emir of Nejd to the effect that, since de facto he was occupying Hasa, he should hold it de jure as vassal “Vali of Nejd.”

Dangers of a “Holy War”

War with Turkey entailed on Great Britain and her Allies certain potential dangers in and from Arabia. The most serious (looming not in the Arabian Peninsula alone) was that the strenuous efforts then being made through the Porte by the Central Empires to arouse Moslems to a general Holy War would be responded to by the Arabs. Whether this result should ensue or not, and in whatever degree, there was every likelihood that the Turks would try to organize on their Arabian littoral impediments and perils to the British trunk sea-route to the East. Lastly, if they were left in control of all their holding in western Arabia, then Aden, the East African possessions of the Allies, and even those in the Middle and Farther East, would be dangerously accessible to the enemy.

British Alliance with the Grand Sherif

In search of a local ally to combat these dangers, Great Britain naturally turned to the Grand Sherif. The metropolitan position of his city in Islam and his own authentic holy lineage would make a refusal by him to countenance Holy War against the Allies
very effective; and, if he declared against the Turks, the geographical position of his principality would render almost impossible the materialisation of the other two dangers. Furthermore, Emir Husein was known to desire independence for the Meccan Sherifate. In the eighteenth century that independence had been attained in all but name; but successive occupations of Mecca by the Wahabites and the Egyptians had set back the clock. The first prince of the present ruling branch of the Katada House, Mohammed ibn Abd al-Muin el-Aun, appointed in 1827 by the Egyptian Viceroy, had to trim his sails very close to the wind; and it was not till his fourth son, Aun "er-Rafik," obtained the Sherifial throne in 1882, after seeing a brother murdered and his own house dispossessed for two years by a rival branch, that the Sherifate began to recover prestige.

Husein, nominated by the Porte in 1908, began his reign by astutely undertaking for his foreign master military operations which served equally his own purpose of weakening native rivals, Ibn Saud and Idrisi. That done, and the Porte laid under an obligation, the Grand Sherif steadily encroached on the domain of the Vali of Hejaz, till by 1913 his was the most effective power not only in the rural districts but also in Mecca and Jeddah. In the summer of 1915 Husein opened negotiations with Great Britain, and in June 1916 raised the standard of open revolt. By the end of 1917, when he had borne the title of "Malik" of Hejaz for more than a year, and successfully presided over two pilgrimages, Turkish authority had disappeared throughout north-western Arabia from Kun-fuda to Akaba, except at Medina, in its immediate environs, and along the railway line of communication from the north; and over most of that area it had been replaced by the power of Husein. In Mecca and southern Hejaz generally the King's rule rests on a traditional local loyalty, and among most of the other tribesmen who have supported him there exists some vague sentiment of Arab nationalism; but the
old problem of Abbasid and Fatimite days demands the same solution to-day in a land where the margin of subsistence is so infinitesimal that any agrarian taxation at all would extinguish it. The leading urban communities have been accustomed for ages to be paid by, not to pay to, the Government; and the social standard of the mass of the population is so low that no administration can expect elasticity of customs receipts.

**The New Kingdom of Hejaz**

The new Kingdom of Hejaz has not yet been delimited on any side, and it is difficult to indicate even its approximate boundaries. On the north and east, where it runs out into unsettled country, its extent will probably always vary with the shifting allegiance of moving tribes. At present its northern limit has to be left vague, though many communities both in southern trans-Jordan lands and in the western parts of the Syrian desert have made offers of adhesion to King Husein. Southwards the King claims the inland territories up to the head of Wadi Bisha, and also the coast to beyond Kunfuda. South of these two points lie respectively the independent highland Asiri tribes, in the midst of whom the Turks are entrenched at Ebha and Muhail, and the home domain of Idrisi. Neither those southern tribes nor the Idrisi recognise the King of Hejaz as overlord, though some of the Asiris, e.g., the powerful Beni Mugheid, have been at various epochs in friendly relations with Sherifs of Mecca. There are Wahabite tendencies in the inner Asir highlands, which increase eastward, and form a serious barrier between Sherifial influence and the Zeidist population of highland Yemen.

**The Emirate of Nejd**

On the east of Hejaz lie the domains of the central Emirs. Neither Hail nor Riad has acknowledged any
suzerainty of Hejaz; nor does the King seriously claim it, although he has an old dispute with Ibn Saud about overlordship of Kasim and also of the eastern sections of the Ateiba tribe. With these latter, seeing that they range within the western confines of his oases, the Emir of Nejd desires to be able to deal at discretion. Since, however, this Emir definitely broke with the Turks in 1914, and engaged himself by treaty to have the same friends and enemies as Great Britain, he has maintained friendly, if formal, diplomatic relations with King Husein.

The Emirate of Jebel Shammar

The Emirate of Jebel Shammar, on the other hand, was, in October 1917, actively hostile to King Husein, as well as to ourselves and to Ibn Saud, and openly allied, or even subject, to the Turks. The Emir, Saud ibn Abd el-Aziz er-Rashid, accepted the title of Pasha, as well as men, armament, and supplies, from our enemies. In so doing he but developed a policy instituted by his grandfather and followed by his father, to help whom against the Emir of Nejd, and to recover Kasim, Ottoman forces were sent from Irak in 1905 and 1906. Ibn Rashid’s own power, however, has shrunk of late both territorially and economically. With the loss of Jauf to the Ruwalla Anaize in 1910, Hail has ceased to control the Nefud; with that of Teima in 1917 it has ceased to encroach on Hejaz. Ibn Rashid’s attempt in 1915 to overrun Kasim and Sedeir resulted in no permanent occupation; and both these districts have since reverted to his rival. Of late, large sections of his own Shammar have been operating with his enemies; and the townspeople of Hail, with the oasis folk of the neighbourhood, and even members of his own house, have become antagonistic to him. Nor have his relations with other pro-Turk chiefs, such as Ajeimi Saadun of the Muntafik, and Ibn Hithlein of the Ajman, continued cordial,
Wahabism

The Emirate of Nejd sprang, as we have seen (p. 19), from Wahabism, and still derives its strength from this creed—originally the creed of a simple, almost savage, people. There is no society in Arabia more primitive than the Nejdean oasis folk, except some tribes on the northern and southern flanks of the eastern part of the great South Desert; and the Saud family is well ahead of its subjects in civilization. This point requires attention, in view both of the present political state of the Emirate and the question of its possible extension through Saud ambitions. It probably cannot be extended permanently except where Nejdean Wahabism already exists or social conditions are such as to permit its propaganda; and its hold on its provinces will vary with the fervour of their adhesion to the Nejdean creed. Further, in proportion as its expansion brings its rulers into relations with non-Wahabite or non-Moslem peoples, the loyalty of the fanatical oasis folk of south Nejd grows cold.

Such is the normal situation of an Emir of Nejd and such the normal tendency of the reigning Emir’s subjects. But under abnormal conditions of religion, when the Islamic world is profoundly disposed, by defeat or some less obvious cause, towards an ascetic revival, the expansive capacity of Wahabism may easily, as in the past, change the political map of Arabia. Rude though the Nejdeans be, their practice expresses the spirit of theistic unity in greater purity and vigour than that of any other considerable Moslem community; and, when Islam is searching its heart for the reason of God’s manifest wrath, the eyes not only of simple zealots in Arabia but of intellectual puritans in India, Egypt, and Syria may turn once more to that stronghold of primitive faith. Beduins everywhere are ready to be roused to an outburst of fanaticism for the one God; and at such a moment an able Emir of the Saud House might again seize the opportunity to issue from his remote oasis and purge the borderlands. Kasim and Hasa would accept unwillingly: Jebel
Shammar, being more genuinely Wahabite, would fall an easy conquest. In the central western borderland, the Asir highlands, there is constant sympathy with Wahabism. Mecca and Medina hate Wahabis, as do Irak, Koweit, and, most of all, Yemen; but the last alone could hope to be beyond reach of the purge. Oman (at least, the northern part) would not be unsympathetic.

Consideration of Hasa has carried our survey across the peninsula to the shore of the Gulf. It will be convenient, therefore, to complete it on that side before dealing with what lies south of Hejaz.

**Boundaries of Nejd**

The Emir of Nejd claims, by right of recent conquest, and of intermittent possession in the latter part of the eighteenth and first half of the nineteenth centuries, all the Gulf shore from the Jafura desert (about latitude 24°), which bounds the range of the Ahl Morra, to the northern limit of the Ajman country (about latitude 29°). Here he marches with territory claimed by the Sheikh of Koweit. Ibn Saud, however, does not occupy effectively the fifth part of this strip of some three hundred miles, but only the Hasa group of oases towards the south of it, with the ports of Katif and Ajer. Of his hold on the northern part, the Ajman *dira*, the most that can be said is that he has made a solitude and called it peace.

**Koweit**

The Sheikh of Koweit’s territorial claim is not much more substantial. Outside a twenty-five-mile radius from his capital, he rules nominally on the west up to the wells of Hafar, where he meets the equally nominal jurisdictions of Ibn Rashid on the north-east and of Ibn Saud on the south-west. To the north of his capital, a post at Safwan, formerly Turkish, gives him more real hold up to a sixty-mile radius, which includes the large but desolate island of Bubian. The present
ruler of Koweit, Sheikh Salim, has inherited from his father and brother, besides an innate distaste for Wahabism, a certain lack of cordiality towards Ibn Saud and his rule in Hasa, which began in resentment at the latter’s treatment of the Ajman in 1915. But, so long as both rulers maintain their present treaty relations with the British Government, they are not likely to encroach on each other’s territories. Since the late Sheikh Mubarak’s definite renunciation of relations with the Ottoman Power in 1914, Koweit has enjoyed an autonomy guaranteed by Great Britain, whose Indian Government maintains a political officer with exclusive and effective power to guide external policy. The Sheikh’s internal power still rests on the commercial importance of the harbour of Koweit.

Bahrein

About Bahrein there is little to say. Though its Sheikhs have taken steps from time to time to extend their dominion beyond their home group of islands, there is no longer any question of the principality being capable of expansion, or existing on other resources than the pearl fishery in the Gulf. Being dependent commercially on Bombay and at the mercy of the sea-power dominant in the Gulf, Bahrein may be relied on to continue for some time on its present economical and political lines; although in the not remote past it used to betray, more than any other Treaty State in the Gulf, a desire to be emancipated from British control, by invoking either the political influence of Turkey or the economic help of Germany.

The Katr Peninsula

The Katr Peninsula is recognised by the British Government as independent alike of the Sheikh of Bahrein and of Ibn Saud, as well as of the Ottoman Power, whose claim was based on occupation of the single town of Doha from 1872 to 1913. It is regarded officially as subject to the chief Sheikh of the house of
Thani; but, though the latter is held responsible for any acts of piracy or other international offences committed by men of Katr, he has very little effective authority outside Doha town. There is no frontier-line agreed upon, much less delimited, between his nominal realm and that of Ibn Saud; but, on the south, it has been settled that Khor Odeid belongs to the Trucial Chief of Abu Dhabi. El-Katr is a barren promontory springing out of steppe-desert, and ranged by very savage and miserable nomads. Except to be able to control the latter, who sometimes vex Hasa, and to use it as a pearl-fishery base, no one would wish to acquire it; and it has neither claim nor capacity to extend its autonomous territory.

The “Pirate Coast”

The personalities of the Five Chiefs of the “Pirate Coast” (or “Trucial Oman”) change very rapidly, expectation of life being short in their communities. Their power, relative to one another and to that of Oman proper, which lies in the rear of all and in undefined territorial relation to them, depends on the ruling personalities even more than on the shifting politics of Oman; it is therefore of little service to discuss the actual distribution of their authority or the validity of their respective territorial claims. It suffices to say that Sharga, where the British Political Agent resides, is the only one of the Five Chiefdoms which extends across the peninsula or has any provincial dependencies. It claims to march with the Sultanate of Oman at Khor Khalba, and to include all the Oman promontory except the apex, Ras el-Jebel, which is nominally subject to Muscat. But, of its four provinces, the two principal, El-Kheima and Shameilie, are, in reality, independent of its control; and its Sultan’s pretension to be paramount over the whole “Pirate Coast” is repudiated by the other four Chiefs, and not recognised by Great Britain. Of the others, Abu Dhabi claims a considerable territory on its
north-west, reaching to Khor Odeid, and including all that lies between the intervening Gulf shore and the Great Desert; but this is a lean region of no social or political importance. Dibai (Debei, Dhabi), Ajman, and Um el-Kaiwein have each a small zone of territory, in which Great Britain recognises the undivided authority of their respective chiefs. All the Five Chiefdoms have acknowledged, under the treaty of 1892, their inclusion in the same sort of British semi-protectorate as Bahrein and Koweit.

*Oman; the Sultanate of Muscat*

In Oman proper, which, from the commercial point of view, is potentially, though not actually, the most important district in the peninsula after Yemen, we encounter a complicated political problem. Nowhere in Arabia does greater discrepancy exist between the sovereignty officially recognised by Great Britain and the sovereignty recognised in the country itself—between, that is, the pretension and the exercise of rule. The Sultan (or Seyyid) of Muscat claims to be overlord of all Oman territory, except the Trucial Chiefdoms just discussed and two comparatively small districts isolated in the north-west—the oases of Baraimi and Mahadha. With these exceptions, his claim extends over all the habitable south-eastern part of Arabia, continued by a strip 500 miles long, on the south coast of the peninsula, which includes the Dhofar district. In actual fact, however, he controls nothing beyond the coastal districts of Muscat and the Batina. Everywhere else practical independence has been the rule, except at rare intervals, ever since the present Al Bu Said dynasty established itself; and since 1913 it has been patent, inasmuch as the southern interior has formulated it under an elective Imamate. The hereditary dynasty of Muscat has never satisfied, and does not satisfy, the requirements of the Ibadhis (an offshoot sect of the Kharijites) that the political
lord paramount should be also a spiritual chief or Imam; and that, since the latter must be a man of exceptional religious competence, he cannot be born but must be elected to his position. The Ibadhi sectaries constitute the majority of the Oman population, and hold the southern districts, which are the more populous and wealthy, to the almost complete exclusion of other creeds. The northern districts are preponderantly orthodox Sunni, though of a dour "literalist" colour which has inclined certain elements of the population to accept Wahabism; but there are also Ibadhis among them.

At first, in 1741, all Oman went with the founder of the Al Bu Said dynasty, in order to secure the expulsion of the hated Persians and their protégés the Ya'arabi Imāms; but hardly had the immediate end been achieved than the religious divergence described above broke out into a civil conflict, which roughly, though not exactly, followed the dividing lines between Ibadhis and the rest, and between south and north, but was based primarily on descent. The one part was known as the Hinawie, claiming to be aboriginal settlers from the Yemen and Kahtan, and professing the Yemenite desire for Imamic government; the other part, the Ghafirie, comprehended the Arab tribes of later immigration, known as the Nasiri or Adnani, who are indifferent to Imams, accept the Sunni Caliphate, and will conform to non-spiritual powers. These two parties exist at this day in full activity. The contempt of the former for the actual Seyyid of Muscat has been reinforced by the spectacle of successive Seyyids (to whom the Ibadhis have always denied the title "Imam"), falling more and more completely into commerce with and dependence on foreigners and Christians; and they have set up an Ibadhi Imām, whose authority is acknowledged throughout the back-country of Muscat and Matra, including Rostak, and in all the south country except at a few coastal points held by detachments of the Sultan's troops. Nothing prevents this Imam from establish-
ing himself in the Sultan’s capital except the barrier interposed by an Indian force entrenched at Beit el-Felej, near Matra. The Ghasiri faction, strong in the Batina, has broken away in the interior out of contempt of the Sultan’s weakness, dislike of the restrictions imposed through him on the arms traffic, and the general Arab instinct for self-government, and as little as may be of that. But it does not accept the Ibadhi Imam. The general result is that there is very little government in the interior either south or north, but least in the north; weak government by the Sultan along the coast, in virtue of British support; and little hope of his dynastic claim to single rule over Oman being more capable of realisation in any future that can be foreseen than it has been in the past.

The Kaaiti Sultanate

Nothing on the south coast between the sea and the Great Desert matters till Aden and its Treaty Chiefs are reached, except the Kaaiti Sultanate of Shehir and Makalla and its relations with Hadhramaut. This Sultanate is a very new minor power, whose establishment some forty years ago, and consolidation since, have been due very largely to assistance, armed and other, from the British. Originally a small inland clan of lower Yafa, the Kaaiti rose to importance, at the invitation of the Hadhramaut Seyyids, as protectors of the ports of Makalla and Shehir, in which task of protection British ships helped them in the seventies of last century. Their development into a ruling caste, independent of their Seyyid patrons, was effected largely by the wealth and energy of the late Awad, who had been, like many other Kaaiti for generations back, in the Hyderabad service as Jemadar. He assumed the title Sultan for the first time in 1902, and obtained a footing in the western part of the middle Hadhramaut valley in satisfaction for a large debt, repudiated by the Kathiri
Sultan of Seyyun, but sustained by the British. There the question stands. All the Kaaiti realm is claimed in virtue of earlier prescription by the Kathiri federation, which still holds the eastern part of the middle Hadhramaut; but this last is a Beduin power, poor and primitive, under which the Hadhramaut Seyyids are recalcitrant and the cultivators uneasy. The Kaaiti are rich, progressive, and intimately connected with British eastern possessions and the Dutch Indies. They are upstarts; but the retention of power for two or three generations is a good title to Arab rule, if not to admission to Arab aristocracy.

The Treaty Tribes of the Aden Protectorate

The Treaty Tribes of the Aden Protectorate need not detain us. Great Britain recognises their independence, both of one another and of all external powers, admitting no claims either of the Turks or of the Imam of Sana, on the southern side of the frontier or of its extension in an east-north-east direction into the Great Desert. Thus Hadhramaut, though not attached by treaty, is regarded as falling within the British sphere and debarred from any political connection with Yemen. On the other hand, the districts of Harib and Marib have never been included in that sphere, although, since they have not owed allegiance for some centuries to any Yemenite power, they have been free to enter the treaty group had their local rulers so desired. Although there are differences of opinion, often issuing in desultory warfare, about the relations of some clans to one or another of the recognised tribal groups whose chiefs accept British subsidies, no treaty chief is recognised as paramount over the rest, or over any of his fellows. The Abdali Sultan, for example, although his proximity to Aden and the fact that Great Britain first acquired a title to the Aden Peninsula from his house place him in a peculiarly intimate relation with us, is recognised as
lord of Abdali territory only; and the courtesy salute to which, in common with the Fadhlí, Kaaití, and Amiri Sultans, he is entitled does not imply overlordship over any other treaty chief.

Yemen

Yemen is the only province in Arabia still effectively occupied in major part by the Turks. This fact renders it very difficult to deal satisfactorily at present with the question of the Imam’s territorial title; for, apart from what he claims (his pretensions extend, in fact, even outside Yemen into our Aden Protectorate and Hadhramaut), it is hardly possible to distinguish his actual holdings from those of his “protectors.” There are, for example, districts or tribal groups which repudiate the Turks, but might accept an Imam wholly independent of them, e.g., in the Yemen interior; others, which accept the Turks but, except under duress, will have nothing to do with the Imam, e.g., small Ismailie and Dawadie tribes along the Hodeida-Sana road and most of the northern Tihama districts; others, again, which accept neither Imam nor Turks, e.g., the Zaranik of the southern Tihama, or the large Yam group in the north-eastern interior. Nothing but the continuous pressure of a foreign force, such as the Turkish for half a century past, has ever produced any administrative unity in Yemen or the semblance of Imamic control of the whole province. Difficulties also arise from the antagonism of many elements among the highland Zeidis towards the Imam, and their momentary adhesion either to the Idrisi or to some rival candidate for the Imamate. The schism between highlands and lowlands is constant and profound, based, as it is, on a religious antipathy, which is reinforced by a general difference of racial origin and by strongly contrasted conditions of life. Within these two large territorial divisions there exist, as indicated already, many lesser tribal antipathies. While, however, a native-ruled
Yemen, one and undivided, is hardly to be contemplated as a stable State, the establishment of two native States to include the whole province is not impossible.

The bond of an exclusive schismatic creed, which will always keep the tribes of the Yemen highlands together as against their neighbours, is not existent in the Tihama. The common profession of Shafei Sunnism, which these lowland tribes share with those of the Aden interior at one end of their territory and with those of Asir at the other, will be ineffective to overcome tribal particularism. The tendency will be to break up into several groups, of which the Zaranik will dominate the south, the Ahl Absie and Kuhra the centre, the Beni Suleil and Beni Keis the Wadi Mur district, and the Waazat the extreme north.

Asir and the Idrisi

Lastly, in the remaining district of Asir, we are confronted by the enigmatic figure of the Idrisi. He is a stranger of Moroccan ancestry, with an evident negroid strain of blood, a miracle-worker and saint by inheritance, but of very secular mind, a capable organiser, administrator and general. He has no territorial rights by prescription except in the Mikhlaf el-Yemen district of the Tihama, of which the centre is his home province of Abu Arish, with his capital, Sabia, and his ports, Jeizan (Gesan) and Midi. The Tihama tribes (small units), lying immediately north of this as far as Shukeik, and south of it as far as Habl, are permanently his tributaries. From the tribesmen north and south of these points as far as Kumfuda (Kumfida) on the one hand and Wadi Ain on the other, he can collect taxes intermittently, and so also from certain inland tribes of the central and southern Asir highlands; but from these last, it is safe to say, only if the alternative is the payment of heavier dues to the Turks. The stronger highland tribes, such as the Rijal el-Ma, Zahran, Beni Mugheid, &c., which
can keep themselves free of Turkish requisitions, send the Idrisi presents from time to time, as a precautionary measure.

**Future of Arabia after the War**

Such is the varied political complexion of Arabia to-day. It is hardly possible for the social organization of the peninsula to become much more uniform in any circumstances that can be foreseen at the moment. No non-Moslem power could establish or maintain a general control over it; and, when Turkey is no longer a power, there will be no other to take its place. Among its own native princes none could prevail over the rest without so much foreign help that his overlordship would be unreal and regarded as non-Islamic. Much more than half Arabia is the desert or semi-desert home of very primitive people, incapable of economic development; and geographical conditions make so strongly for particularism that even a network of railways and trunk roads, made and maintained by a State supported in turn by some outside Power (for lack of any other possible support), would probably do little to overcome it. So far as human foresight can tell, the peninsula is likely to remain parcellled out internally among a number of autonomous States as it is at this day, even if it should become in the future the exclusive political sphere of one external Power.
IV. ECONOMIC CONDITIONS

(A) MEANS OF COMMUNICATION

(1) INTERNAL

(a) Roads and Caravan Routes

Communication by land between Arabia and neighbouring countries is difficult, because along the junction of the peninsula and mainland there is the double barrier of the broad sandy belt of the Nefud and the rolling steppe country of the Hamad or Syrian desert. A further obstacle is the turbulence of the nomad tribes who roam over these two regions.

The routes to and through Arabia are determined by geographical conditions and the pilgrimages. Trade and strategic considerations are of secondary importance in this connection, and industry is almost negligible.

Geographical conditions prohibit almost all intercourse across the great southern desert, though caravan lines skirt it and run from south-west to north-east across the peninsula to the north of it. In the regions of the central north, as said above, the Nefud and Hamad interfere with communications. The deep valleys of wadis, or intermittent streams, impede intercourse from north to south in the northern part of the Red Sea littoral, and, to a lesser extent, in the west and south-west.

The pilgrimages form the great link between Arabia and the outer world. Mecca and Medina, the Holy
Cities for orthodox or Sunni Mohammedans, attract a large number of pilgrims annually. A quarter of a million visit Mecca, and perhaps 100,000 or more Medina. Shia pilgrims, in smaller numbers, visit Baghdad, Kerbela, and Nejef, in Mesopotamia.

The chief land routes pursued by pilgrims are from Mesopotamia, Syria, and Egypt.

From Mesopotamia there are five main routes, starting respectively from Nejef or Baghdad, Samawa, Suk esh-Shuyukh, Zobeir, and Koweit. The first of these, 882 miles in length, runs by Hail (403 miles), and usually nowadays by Hayyanie, where the wells have been cleaned and fortified by the Government. Before the war this route used to bear a double pilgrim traffic of Sunnis bound for Mecca and Shias on their way to the Mesopotamian shrines. The most important trans-peninsular route, 867 miles in length, runs from Zobeir via Rikai wells to Boreida (379 miles), and thence to Mecca. The route from Samawa to Mecca, via Leina wells and Boreida, is 853 miles in length. All five routes cross the desert, and are rendered difficult and often dangerous by scarcity of water, while the route from Suk esh-Shuyukh is particularly unpopular on account of Beduin attacks.

From Syria, many pilgrims are now brought down by the Hejaz Railway as far as Medina, whence the journey to Mecca is about 248 miles. Caravans from Syria to the interior, for trade purposes or for the conveyance of food supplies, all proceed via Jauf el-Amr, and, nowadays, via Hayyanie.

From Egypt, caravans starting from Cairo used to cross Sinai to Akaba, and thence skirt the Red Sea coast to Yambo and thence to Mecca (697 miles). This is an easy camel track, but in its southern sections is infested by Harb Arabs, and is now little used.

The foregoing routes, however, bring only a minority of the pilgrims. The majority from India, Java, the Straits Settlements and Africa, come by sea to Jedda. Consequently, the most frequented road in Arabia is that which leads from Jedda to Mecca
(55 miles). It has been fortified by the Turkish Government, and, though unmetalled, has a fairly good surface. Though at present it is not used by carriages, it might be so utilised, and it has been suggested that it would be possible to set up a service of automobiles with wheels specially constructed for movement over sand.

Next in importance to the pilgrim routes are the roads of the comparatively fertile and settled district of southern Arabia. The main routes are those connecting Aden, Sana, and Hodeida. One, 173 miles long, which runs from Sana to Hodeida, is for the first 25 miles of its course, to Boan, the only made road of any considerable length in Arabia. Another runs from Sana to Aden (227 miles), via Lahej, and could be used by wheeled traffic for 40 miles. Taiz is the centre of tracks for Aden, Mokha, and Yerim.

The remaining intra-peninsular routes in Arabia are (1) the coastal routes, which skirt nearly the whole peninsula, and which, in the comparatively populous regions of Asir, Yemen, and Oman are linked up with inland routes connecting the chief markets, and (2) the trans-peninsular caravan routes leading to the central oases. These last all run from the south-west to the north-east, leaving untouched the great trackless desert of Ruba el-Khali in the south-east.

The coastal tracks along the west and south may be conveniently divided into five sections. The first section, Akaba–Jedda (667 miles), coincides as far as Rabuk with the pilgrim route from Egypt. Branch tracks connecting with the Hejaz Railway run from Muweila to Tebuk, Wejh to El-Ala, Wejh to Medina, Yambo to Medina, and Rabuk to Medina.

The second section is Jedda–Hodeida (621 miles), via Lith, Kunfuda, and the port of Loheia. As far as Loheia this is a little-known track, traversing hot and arid regions; but between Loheia and Hodeida it becomes an easy route, much used by Turkish troops. In this region there are inland routes from Mecca to Ebha, via Taif (350 miles), and from Ebha to Wahla,
via Shabein, the outlet of the populous Asir district; between Darb and Lohelia there is a parallel track further inland, passing Sabia and Abu Arish.

The third section, Hodeida–Aden (287 miles), is little used as far as Mokha, the sea route being preferred.

The last two sections, Aden–Makalla and Makalla–Lashkara afford the only means of land communication known to Europeans along the edge of the great sandy desert of Ruba el-Khali. From Aden to Makalla the coast is so unhealthy that an inland route via Nisab, coming down to the coast again at Balhaf, is preferable. By this route the distance from Aden to Makalla is 413 miles.

The fifth section, Makalla–Lashkara (993 miles), forms the connecting link between Hadhramaut and Oman, traversing for the most part barren and desolate country, and passing only a few small ports. An inland route connects Makalla with Terim (211 miles), in the fertile valley of the Wadi Hadhramaut.

At Lashkara the comparatively settled and populous Oman district is reached. The chief roads here are:

1. Muscat and Matra—Abu Dhabi (322 miles), following the sea coast up to Sohar, then turning inland and passing Baraimi.

The journey between Muscat and Matra (2 miles) is usually made by boat.

The southern shores of the Persian Gulf are skirted by a route from Ras el-Kheima via the Baraimi oasis to the large and fertile Hofuf oasis (592 miles). This again is connected with the north at Koweit by two routes, one passing Katif and the other Nta.

The central routes, apart from their pilgrimage uses, are not important for trade purposes. The two best known are that from Jauf el-Amr (Jof) to Hail

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(293 miles), via Hayyanie, a route used by caravans from Syria which supply the wants of the central Arabian oases, and that from Hail to Boreida and Riad (383 miles), also chiefly used by traffic supplying local needs.

Two tracks leading south-west, said to be in regular use but little known to Europeans, are the Riad–Sana route (821 miles), via Makhlaf, and the Tamra–Sana route (691 miles), via Bisha.

(b) Rivers

There are no permanent rivers in Arabia; the intermittent streams are known as wadis. The main watershed lies about 100 miles east of the Red Sea. To the east of this are long and shallow rivers, which would be possible lines of communication, but to the west there are rapid streams with high banks which impede transit from north to south. This is especially the case in Midian, where the deep wadis are very numerous, as the country receives some of the Mediterranean rain supplies. They cut up the country right up to the coast into detached blocks, between which communication is difficult, so that caravans either follow a narrow route close to the sea or are forced back to the valley of the Hejaz Railway. In Hejaz the wadi valleys have more gradual slopes, and facilitate communication between Medina and Yambo and between Mecca, Rabuk, and Jedda. In Asir and Yemen also the valleys aid lateral communication. In the Aden interior the upper reaches of the wadis are deep and precipitous and hinder intercourse, while in Hadhramaut this characteristic is so pronounced that they resemble canons. There are scarcely any wadis beyond the Wadi Hadhramaut until the Batina is reached, where the wadis are useful in aiding access to the interior. In the Persian Gulf littoral wadis are again almost entirely absent.

1 See also above, p. 5.
(c) Railways

The only railway in Arabia is the southern section of the Hejaz Railway, from Ma'an to Medina, 526 miles in length. It is a single line (gauge 1·05 metre), with insufficient sidings. It was constructed very rapidly, with the result that the lines were not well laid and the embankments are not very secure, while the bends are often sharp and the gradients steep. Between Tebuk and Kalat el-Muadham some curves have a radius of only 125 metres, and some gradients are as much as 1·8 per cent. In the south steel sleepers are used instead of wood, and, ballast being inadequate, the trains are liable to derailment. A few miles north of Medain Sali shifting sand sometimes causes the same trouble. For the northern part of the railway German and French experts were employed; but these were not allowed further south than El-Ala. Beyond El-Ala, therefore, the defects in construction are exaggerated, and in 1914 the average speed of a train in the El-Ala—Medina section did not exceed 9½ miles an hour. If, as is probable, the rolling-stock has now been pooled with that of the narrow-gauge line of the Chemin de Fer de Damas—Hama et Prolongements, the approximate total stock would be 30 to 50 locomotives, 180 passenger coaches, 40 brake wagons, 700 box wagons, 600 trucks, and 40 tank wagons. Among the large engines were 8 Krauss and 4 Henschel engines, which consumed large quantities of fuel and water. Engine tubes were liable to be damaged by the large percentage of mineral matter contained in the water. Before the war it was customary to change engines at Damascus, Deraa, Ma'an, Tebuk, Medain Sali, and Medina. The general carrying capacity of the railway is now diminished by the necessity of taking with each train large supplies of wood and water; nearly 50 tons of wood and, in summer, 4 tanks of water are required for each train. Originally, coal was consumed, and was imported at Haifa for the purpose. The chief stations after Ma'an are Tebuk, Kalat el-Muadham (the highest point on
the line, and the station for Hail), Medain Salih (beyond which only Moslems may travel), El-Ala, and Hadie. Most of the stations are merely solitary blockhouses, without food supplies, often without water, and insufficiently protected against raids. The head offices are at Damascus, and Ma'an has a repairing shop.

Certain of the Arab tribes were made responsible for the safety of the railway. For this service they received a yearly subsidy from the Porte, which, however, normally kept small garrisons along the line.

Relations to Government.—The scheme for the Hejaz Railway was put through mainly by the instrumentality of Izzet Pasha, a favourite of Abdul Hamid, who organised a High Commission to raise the necessary funds. Construction was begun in 1901, and in 1908 the line was opened as far as Medina. The original plans provided for its extension to Mecca by 1910; the Young Turk Revolution, however, removed Izzet Pasha, the new Government was unwilling to incur further expense, and these causes, together with the determined opposition of the Sherif of Mecca and the Harb Arabs, brought construction to a standstill. The purpose of the railway was ostensibly purely religious, to enable pilgrims to travel easily and quickly to the Holy Cities; but in point of fact it was also military, and was intended to strengthen Turkey's hold on Arabia.

Finance.—The capital required was raised partly by voluntary contributions from Moslems all the world over, and partly by the allocation to the Hejaz fund of certain taxes and stamps, of 10 per cent. of the fees of officials at the Holy Places, and of the proceeds of the sale of the skins of sacrificed sheep. By 1908 the fund had reached £3,200,000, of which £1,000,000 represented voluntary contributions. The cost of construction from Damascus to El-Ala, including the branch line from Haifa to Deraa, and rolling-stock, stations, officials' pay, &c., amounted to about £2,250,000. From El-Ala onwards the construction was wholly in the
hands of Turks, and reliable statistics of cost are not available. As the building of the line progressed, the Government employed more and more soldiers in the work of construction, and these received their ordinary pay from the War Office, although extra pay, contract premiums, &c., were disbursed from the Hejaz fund.

No separate statistics are available for the Arabian section of the Hejaz Railway. For the total length of the line (1,523 miles) the gross receipts in 1911-12 were £254,581, and in 1912-13 £268,178. The greatest profits were obtained in the Haifa–Deraa section, and any estimate based on the total receipts would be very misleading for the Arabian portion, where conditions are abnormal, and profits could hardly be expected. Pilgrims’ tickets cost only 36s. for the five days journey from Damascus to Medina, whereas by caravan the journey would cost about £45 and take two months. Voluntary contributions fell off after 1908, and the European engineers and other employees were gradually dismissed, whereupon the locomotives rapidly deteriorated.

A narrow-gauge railway has recently been constructed from Aden to Sheikh Othman for military purposes.

**Possibilities of Extension.**—Three extensions of the Hejaz Railway have been projected:\(^1\):

1. **Medina—Mecca.** The distance covered would be about 280 miles, and the cost was estimated at about £950,000. Two routes were considered, one to the south following meridian 40, which was the shorter, but was considered to be impracticable on account of the engineering difficulties outside Medina, and the other to the south-west, via Rabuk, in which the chief obstacle was shifting sand. Construction was begun at both Rabuk and Medina, but was abandoned.

2. **Ma’an—Akaba.** This extension would enable Egyptian pilgrims to profit by the Hejaz line, but would

\(^1\) Austrian maps of 1916 showed a projected extension to Kunfuda via Jedda.
be very costly on account of the nature of the ground. Its construction involves strategic as well as economic considerations, for it would afford rapid land communication between the Mediterranean and the Red Sea.

(3) Ma'an—Jerusalem, via Jericho and Es-Salt. This would open up the isolated district south-east of the Dead Sea.

It has long been intended to construct a line between Mecca and Jeddah for the use of the pilgrims who land at the latter port. A survey was made in 1911, but three successive wars have postponed construction. Such a line would meet with opposition from the Arab tribes, who either supply camel caravans or rob them.

Important for the internal development of Yemen is the Turkish Government's project for a line from Hodeida to Sana, with an extension to Amran. This line was to be constructed simultaneously with a harbour at Ras-el-Kethib (see p. 56), about ten miles north of Hodeida, and the harbour and town were to be linked up by a metre-gauge railway. The length was stated in the British Consular Report on Hodeida for 1909 to be about 200 miles; if this is correct the line would perhaps follow the valley of the Wadi Saham. Stuhlmann, however, writing in 1916, stated that the short route was rejected in favour of a very circuitous one, passing Zebid, Taiz, and Yerim, and that a further branch was contemplated from Hodeida to Hogeila, at the foot of the precipice on which Menakha stands; he quoted an estimate of the total length, including extensions, as about 450 miles. The estimated cost of the shorter 200-mile railway was about £1,500,000. The survey was made by a French banking group, including the Banque Française pour le Commerce et l'Industrie (Banque Rouvier). A French company was formed with the title of Compagnie Ottomane du Chemin de Fer Hodeida, Sana, et Embranchements, and in 1909 was granted a concession for the construction of the railway and harbour. A 4 per cent.
Turkish loan for £T1,000,000\(^1\) was placed on the Paris Bourse in March, 1911, at 92 per cent.; interest and sinking fund up to the year 2009 were secured by a mortgage of £T40,987 on the revenues of Hodeida and Gebane (the terminus of the harbour line from Hodeida to Ras el-Kethib). Construction was begun, and about five miles had been laid at Ras el-Kethib when the Italo-Turkish war broke out. Hodeida was bombarded by the Italians and part of the material destroyed; to appease French anger it was made known that Italian capital also was involved, and that the company would obtain compensation from the Turkish Government. The *Deutsche Levante Zeitung* in 1915 reported that construction was at a standstill, and concluded that the building material had been removed, since no reference was made to it by the crew of the “Emden” when they visited Hodeida.

A line from Jedda to Sana was proposed by French capitalists. Its chief purpose would be military.

A line from Aden to Sana was suggested by an Indian firm, but the proposal was not favourably received. It would be considerably longer than the short Sana–Hodeida line, and would divert to Aden a considerable amount of the coffee trade.

Wider schemes for railway development have been mooted from time to time; for their realisation it would be essential to secure European financial cooperation, European assistance in construction and management, and good understanding with or control of the nomad tribes; in certain districts it would probably also be necessary to bore artesian wells in order to provide a reliable water supply. These schemes fall into two groups:—

(a) British Schemes. Two routes have been suggested for a trans-Arabian railway:—

(i) From Akaba to Koweit, and thence across Persia to India. It has been estimated that the journey from Port Said to Koweit

\(^1\) The Turkish pound is worth about 18s. See p. 110.
would take 52 hours via Jauf, which would be the head-quarters of the line. The cost was estimated (probably too low) at £5,000,000.

(ii) From a point opposite Port Sudan to Koweit or Bahrein.

(b) Turko-German Schemes. There were two proposals:—

(i) The linking up of the Baghdad and Hejaz lines. Such a connection would be valuable for strategic reasons only, and would therefore be very costly.

(ii) The extension of the Hejaz Railway to some port on the Indian Ocean. Aden was originally suggested, but would now be probably replaced by Sheikh Said or by some point between Sheikh Said and Makalla.

From the point of view of the development of Arabia the construction of a trans-Arabian railway in the north would probably have no very far-reaching effect. It would facilitate imports to central Arabia from the Gulf Ports and from Haifa or Cairo, but these must always be limited. The extension of the Hejaz Railway southward to the Indian Ocean would probably be far more beneficial to the country at large. It would connect by rail the Mediterranean and the Indian Ocean, and would offer excellent trade facilities between south-eastern Asia, eastern Africa, and Europe, competing with the Lower Egypt and Suez routes, especially in post and passenger traffic. Moreover, it would open up the fertile and little-known districts of Asir, and, if properly managed, would contribute powerfully to the establishment of order in precisely that part of the peninsula (Yemen and Asir) where there are the greatest possibilities of future growth.

The question of improved railway facilities in Arabia is moreover dependent upon that of the railway development of Mesopotamia. The establishment of a trunk line connecting Baghdad with a Syrian port would render the British schemes above mentioned, and to a less degree the Turko-German schemes, of secondary importance. See *Mesopotamia*, No. 63 of this series.
development. Aden would, of course, be the best possible terminus on account of its world trade, but political difficulties would be great, for such a choice would strike a heavy blow at Hodeida, and, to a less extent, at Jedda. It would be essential to secure the removal of Moslem restrictions on non-Moslem traffic and intercourse; this would be easier to gain if the main line track passed east of Mecca via Taif, and were connected with Mecca only by a short branch, which could remain subject to Moslem interdictions.

In default of any large scheme, the construction of the Sana-Hodeida, the Medina-Mecca, and the Mecca-Jedda lines are all more or less desirable. From the economic point of view the Medina-Mecca extension, which would pass through very barren country, could only have important consequences if it led to Mecca being supplied from Haifa instead of from Jedda, which seems hardly probable.

(d) Posts and Telegraphs

There are postal services at those ports which have sea-borne communication with foreign countries, viz., Hodeida, Aden, Muscat, Matra, and Jedda.

Internal postal communication, except for limited areas around the larger towns, is entirely dependent on caravans. There are no regular services, and deliveries are intermittent and precarious. At Sana and Menakha post-offices have been established by the Turkish Government, and a post leaves Hodeida weekly for Taiz, &c. At Aden, Muscat, and Manama there are regular postal services under the Indian Government. There was an overland postal service between Hofuf and Basra. Koweit has no postal facilities, although it greatly needs them.

The telegraphic service is more advanced. From Hodeida telegraph lines run north-east to Sana, north to Loheia and Midi, with a branch to Kamaran Island, and south to Mokha and Perim, partly overland and partly by cable. Sana, besides being connected with Hodeida, has a telegraph line to Mokha, which has
been deflected eastward in order to pass Dhamar, Yerim, and Ibb. From Ibb a short branch runs to Kataba, on the frontier of Yemen. A short cable connects Sheikh Said with Perim. Mecca is connected by telegraph lines with Jedda, its port, and with Taif, the summer residence of the richer Meccans. Medina has a telegraph line to its port at Yambo, and as far as Ma'an its telegraph line to Damascus lies in Arabia.

(2) External

(a) Ports

The coast-line of Arabia is less extensive than might have been expected, owing to the comparative lack of indentations. Good natural harbours of considerable size are rare. The three best are Aden, Muscat, and Jedda; Manama and Hodeida have a large trade, but possess few natural facilities. These five ports alone have more than local importance, though there are many small harbours, some of which are now beginning to be developed, especially along the Red Sea.

Aden harbour extends 8 miles from east to west and 4 from north to south. It is divided by a little promontory into two bays, of which the western has a depth of from 3 to 4 fathoms inside and from 4½ to 5 across the entrance. Large vessels lie off Steamer Point at the end of the rocky peninsula which forms the western boundary of the harbour. Passengers are landed at Steamer Point, which constitutes the modern town, but this is some distance from Old Aden, the centre of the import and export trade, and also from the landing-place for lighters, with piers, warehouses, &c. A plan to link up by electric trams Old Aden, Steamer Point, the coal stores, and perhaps also Sheikh Othman, has not yet materialised.

The bulk of the trade of Aden consists in the importation of native produce from the ports of the near African coast, and the exportation to the African coast of manufactured goods and other imports from Europe,
America, and India. Aden is also the chief emporium of Arabian trade, receiving the small quantities of native produce, and supplying the modest wants of the interior and of most of the smaller Arabian ports. Besides this, it furnishes coal and provisions to ships calling, and has to import the whole of its own requirements, as it produces nothing itself but salt.

The German Consul at Bombay pointed out in his report on Aden for 1913 that the prosperity of that port was threatened in various ways. The French Somaliland ports of Jibuti and Obokh were tending more and more to export the produce of their rich back-country direct to France. With the rapid development of Abyssinian railways, Jibuti would become the natural outlet for south Abyssinia, while Massawa and Port Sudan would be the outlets of north Abyssinia, and the process would be accelerated when Port Sudan was connected by rail with Kassala. Again, the projected line from Sana to Hodeida would divert the Yemen trade from Aden to Hodeida.

Whether this would have been so or not, the recent record of Aden's trade is very satisfactory. Its total value rose steadily from £6,627,137 in 1908-9 to £9,157,499 in 1911-12. In 1913-14 it fell to £8,526,611, and in 1914-15 to £6,939,609. In 1916-17, however, it had risen to £10,052,287, though this increase was, of course, largely due to enhanced prices. Full details of Aden's trade will be found below, pp. 92-104, and in the Appendix.

Of the 1,528 merchant ships, with an aggregate tonnage of 3,924,524 tons, which entered Aden harbour between March 1913 and March 1914, the British numbered 767 and the German 180. Detail of the shipping entered between March 1911 and March 1917 will be found in the Appendix (Table I). Before the war British shipping was slowly decreasing in importance, and German was slowly rising. The most noticeable recent feature has been the activity of Japan. Whereas in 1911-12 only 2 Japanese ships visited Aden, in 1916-17 the number had risen to 54.
Hodeida, the only outlet of Yemen, the most populous region of Arabia, has a poor harbour. It has a breakwater and two entrances, of which the northern is the easier. The sheltered area is not large enough to take any but the smallest craft, and large vessels must anchor some 2\(\frac{1}{2}\) miles away in four fathoms of water. There is no quay or wharfage. A new pier and two stone moles were constructed in 1908, but the depth of water at the moles proved insufficient to allow of lighters being brought alongside, so that stevedores have to wade out to the lighters and all goods are dumped on the beach. In a south-west wind, i.e., between September and April, landing is at times impossible. Coal can usually be had.

About eight miles north of Hodeida there is a sheltered inlet called Bauma, which runs up to within two miles of the town.

In 1909 the Turkish Government proposed to construct a new harbour about 10 miles north-west of Hodeida at Ras el-Kethib, where there is a good natural inlet, well protected from wind and with an average depth of 28 or 29 ft. The new harbour was to accommodate at least 15 vessels of moderate draught, and it was intended to build a stone jetty about 3,600 ft. long, where vessels could be moored. The harbour was to be connected by a light narrow-gauge line with Hodeida, and therefore with the projected Sana–Hodeida Railway. A French syndicate obtained the concession, and construction began, but was checked by the outbreak of the war between Turkey and Italy. The cost was estimated at about £200,000.

The total trade of Hodeida in 1909, the latest year for which figures are available, was valued at £1,050,700. This was considerably less than the total, viz., £1,846,000, returned for Jedda in that year. The Jedda figure may, however, be too high, and since that date Jedda's trade has certainly decreased, so that it may well be that if figures were available it would be found that Hodeida had overtaken it.
The coffee trade, of which Hodeida used to be the chief emporium, has recently been largely transferred to Aden, on account of the greater security of the Aden routes. Direct intercourse between India and the Yemen ports is hampered by unnecessary quarantine restrictions. There is no direct shipping between the United Kingdom and Hodeida.

The chief imports are cereals, rice, &c., from India, cotton goods from Manchester and the United States, petroleum from the United States, iron and steel from Germany, and general stores from Italy and Austria. Hides, skins, coffee, and fuller's earth are exported.

No statistics of shipping are available for Hodeida later than 1909. In that year the harbour was visited by 172 steamers, with a total tonnage of 172,325, of which 80,814 were British, 30,088 Italian, 26,041 Russian, and 20,156 German. Especially notable was the growth of German shipping between 1905 and 1909. In the former year not a single German ship visited Hodeida. British shipping in the same period showed a continued decrease.

Jedda, the port of Mecca, has a good harbour running north and south, with a breadth varying from 340 to 780 yards. The entrance, which is about 250 yards across, and is marked by beacons, is encumbered by three lines of coral reefs, but inside there is always smooth water. About 500 tons of coal are kept at the port. Goods are unloaded on lighters by Arab crews, who handle them carelessly.

Jedda is the landing-place of the large majority of Mecca pilgrims. The numbers in the years immediately preceding the war were as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1909</td>
<td>71,254</td>
</tr>
<tr>
<td>1910</td>
<td>90,051</td>
</tr>
<tr>
<td>1911</td>
<td>86,024</td>
</tr>
<tr>
<td>1913</td>
<td>83,295</td>
</tr>
</tbody>
</table>

About 50,000 or 60,000 pilgrims every year are brought in British vessels: something like 20,000 come from British India, 4,000 or 5,000 from the British
Malay States, and large numbers from Java, Africa, Persia, Afghanistan, &c. The use of the Hejaz Railway has reduced the number of those brought in Turkish ships to about one-tenth of its former total.

Besides being the great pilgrim port, Jedda is a port of supply for central Arabia. The outstanding feature of its trade is the enormous excess of imports over exports. This is largely due to the necessity of supplying the pilgrims, but also to the requirements of Hejaz, which itself produces little. The value of the total trade of the port in 1913 was stated to be £1,482,000, but these figures may be exaggerated.

In 1912-13 Jedda was visited by 287 steamers, with a total tonnage of 615,842 tons. Of these 222 were British, 39 Russian, and 26 Dutch. In 1911-12 the total was 322, as against 374 in 1910-11, when the tonnage was 643,198.

Manama, on the island of Bahrein, is scarcely more than an open roadstead, protected on the south, but exposed to north-east, north, and north-west winds. Vessels of 19 ft. draught can only get as far as the outer anchorage, 4 miles from the town; smaller vessels can reach an inner anchorage 2 miles nearer. At low tide, however, not even boats can reach the shore, and passengers and cargo have to be conveyed by donkeys for a quarter of a mile. Landing arrangements as late as 1911 were very bad—goods were exposed to the weather and there were long delays in delivery; but in that year the control of the harbour arrangements was entrusted to a Hindu, and a jetty and storing shed were built. Manama is the outlet of the large Bahrein pearl trade, on which account it has been made a port of call for steamers between Bombay and the Gulf; it is also an important distributing centre for goods from India and other countries to El-Katr, Katif, and Okwair. From the two last-named places goods are sent on to the oases of Katif and Hasa and to southern Nejd. This trade is done entirely by boat, and exact statistics cannot be obtained.
The trade of Manama has steadily increased since the beginning of the century. The value, which in 1903 was £1,892,897, increased to over two million pounds in 1907 and to over three million in 1909. In 1911 high-water mark was reached with a total of £4,349,093. The average annual value for the period 1911-14 was £4,167,804. The prosperity of the town is almost wholly dependent on its trade in pearls, which were exported in 1911 to the value of £1,928,000. Katif and El-Katr have shown a slight tendency to deal directly with Bombay themselves instead of sending their pearl output to Bahrein. The interruption of the pearl trade necessitated special measures for the relief of the pearlers in 1915.

The chief imports are rice, textiles, ghi, coffee, dates, sugar, tea, tobacco, fuel, and live animals; the exports, exclusive of trans-shipment goods, pearls, and specie, are almost negligible, the chief being oyster-shells and sailcloth.

In 1911-12 Manama was visited by 52 steamers, with a total tonnage of 82,561 tons. Of these, 47 were British (total 79,181 tons) and 5 Turkish-Arabian (total 3,380 tons). Sailing vessels entered during the same year numbered 858, and of these five-eighths were Persian, while most of the rest were from Koweit. The total tonnage of sailing vessels was 31,156 tons, of which 15,270 tons were Persian, 5,737 were from Koweit, and 4,882 were British. Two German steamers called in 1909 and 1910, but none in 1911. In 1913 British steamship tonnage was 104,717 tons out of a total of 107,586.

Muscat, the chief port of Oman, stands on a bay three-quarters of a mile deep and half-a-mile wide; on the west side of the bay a ridge about 200 yards long shelters a little cove beyond. Muscat’s only inland communications are through Matra, about two miles westward. Landing arrangements were improved in 1911, when they were entrusted to a company of four Arab merchants. However, as Muscat’s intercourse
with Matra is almost entirely by boat, it remains a serious drawback that goods must be trans-shipped to smaller vessels before they can be taken into the interior.

Goods can be obtained at Muscat from the customs without the production either of a delivery order or of a bill of lading. The Indian bankers, who form the majority of the billholders, are thus kept waiting long periods before payment.

The chief exports of Muscat are dates and specie, an active exchange in the latter being carried on with Bombay and Zanzibar. Cotton goods of Muscat manufacture (of which the production is spasmodic), dry limes, pomegranates, mother-of-pearl shells, hides and skins, sardines, and the sweetmeat _halwa_, are also exported. Muscat is the chief distributing centre of imports for Oman. It used to import arms for Persia and Afghanistan, but in 1912 an arms warehouse was established in the town, and this traffic was strictly controlled.

The high-water mark of trade was reached in 1907-8 and 1908-9, when the total values were £939,468 and £987,409 respectively. Since 1909 the volume of trade has decreased, partly owing to the opening in that year of Dibai in Trucial Oman as a free port, partly to a decline in the arms traffic, partly to unsettled conditions in the interior, and partly to the increasing competition of Sur (see p. 61) and other small ports along the shores of the Gulf of Oman.

In 1912-13 Muscat was visited by 113 steamers, with a total tonnage of 168,516. Of these, 98 were British, 14 German, and 1 Russian. The British tonnage was 127,885, the German 39,009. Sixty-three small sailing vessels, mostly native, entered during the same year. The British steamship tonnage in that year was unusually low. For years it had not fallen below 240,000, and in 1906-7 it was 542,525 (this figure, however, included warship tonnage, which was not included after 1908, and which might account for some 50,000
tons). In other words, whereas in 1906-7 British vessels represented over 93 per cent. of the total steam tonnage, in 1912-13 the percentage had dropped to about 75. German tonnage, on the other hand, which in 1906-7 represented only about 2 per cent., had in 1912-13 risen to about 23 per cent.

Among the smaller Arabian ports the following may be specially noted:—

**On the Red Sea:**

*Umlejh.*—This is a good harbour, capable of development.

*Yambo.*—This is the port of Medina, and has a good but narrow harbour. Mecca pilgrims often travel from Jedda to Yambo by sea.

*Rabuk.*—This stands on a creek, with good anchorage, and should develop greatly when the extension of the Mecca railway is built.

*Kunjuda.*—This is the official port of Asir and the outlet of Ebha and Muhail.

*Jeizan.*—This pearl-fishing centre is the chief outlet of the Idrisi's country. Since the outbreak of war its trade has increased, and it has temporarily supplanted Hodeida.

*Loheia.*—This port has a large dhow trade with Jedda, Hodeida, and Aden, and good road connections.

*Mokha* has greatly declined in importance, but there has been some revival since the war. Anchorage is difficult. There are also ports at Muweila, Wejh, Lith, Birk, and Midi.

**On the Arabian Sea and Gulf of Oman:**

*Skeikh Said* is a good landing-place, with an important telegraph station.

*Makalla* has a large coasting trade in native sailing craft, and also trades with India and the Somali countries. During the south-west monsoons the harbour is useless and Burum (16 miles south-west) is used instead.

*Sur,* just north-west of Ras el-Hadd, does a large trade with India and Africa in native craft. Its
customs (not collected) are estimated at £10,000 a year. It has been made a direct port of call from Africa and India, and the dhows which run between it and Zanzibar absorb trade which used to go to Muscat. It exports shark-fins, fish, dates, &c., and imports from Bombay.

There are also ports at Shughra, Seihut, Barka, and Sohar.

On the Persian Gulf:

Koweit, the best harbour on the Gulf, stands on Koweit Bay, of which the inner half, almost land-locked, forms a harbour of 20 to 30 square miles of deep water. Large vessels cannot come within a mile and a half of the shore. There are no wharves or docks, but sheds have recently been put up. The total trade value in 1913 amounted to £570,558, of which £370,817 represented imports, chiefly from India. A small proportion of the imports goes normally to Nejd and Jebel Shammar; the exports all go to India and the Gulf Ports. In 1913 the port was visited by 63 steamships (all British but one), of which the total tonnage was 121,482 tons.

Dibai, the chief port of Trucial Oman, is increasing in importance as a place of call for steamers. It is supplanting both Lingeh (Persia) and Muscat as a distributing centre for the interior, especially for Baraimi oasis. It also does a considerable trade in pearls directly with Bombay.

(b) Shipping Lines

Aden is a port of call for every shipping line which sends vessels through the Red Sea. The best direct communication with London before the war was by the British India Steamship Company, with Southampton by the Norddeutscher Lloyd, and with Marseilles by the Messageries Maritimes. The other Arabian ports were visited by the following lines:

1. The British India Steam Navigation Co., on its way from London to India, called at Aden and Muscat.
It had in normal times one weekly fast mail service and one weekly slow coasting service each way. It also called once a fortnight at Jeddah and Dibai. Between Manama and Bombay it had a fortnightly service in each direction.

2. The Khedivial Mail Steamship Co. had a fortnightly service of one vessel each way between Suez and Aden, calling at Jeddah and Hodeidah.

3. The Austrian Lloyd Steam Navigation Co. called occasionally at Jeddah. They made excellent arrangements for the trans-shipment of goods for Jeddah from their vessels to those of the Khedivial Mail Steamship Co. Prices could be quoted c.i.f. Jeddah, and direct bills of lading were issued at Trieste. They also called once every three months at Litt, Kunfuda, and Lohaita.

4. The Bombay and Persia Steam Navigation Co., of Bombay, paid irregular visits once or twice a month to Jeddah and Hodeidah. They carried chiefly grain from Bombay. They also called at Dibai occasionally, and at Manama on their outward journey once a month and again on their return.

5. The Bucknall Steamship Co. and the Strick Line called monthly at Muscat on their way to Basra. The Bucknall Line brought case petroleum.

6. The West Hartlepool Steam Navigation Co. also called at Muscat on the way from Aden to Basra.

7. The Oceanic Steamship Co. called at Jeddah.

8. The Hamburg-Amerika Linie called monthly at Muscat and Manama on its way to the Gulf Ports.

9. The Hansa Line sent four or five ships yearly from New York with petroleum.

10. The Arab Steamers, Ltd., called at irregular intervals at Muscat and Manama on their voyages from Bombay to Basra.

11. Cowasji, Dinshaw Bros., a Hindu firm of Aden, initiated irregular calls, nearly every week, at Hodeidah.

12. Two Indian steamship companies called at Jeddah.
13. A French line (possibly the Messageries Maritimes) called at Jedda.

14. The Navigazione Generale Italiana (Società Riunite Florio-Rubattino) called at Hodeida fortnightly on their Genoa-Aden route. Their vessels were cargo boats, but took passengers. They have been successful at Hodeida, and there was a rumour of their calling also at Jedda.

15. Since 1914 the Società Marittima Italiana, of Genoa, has instituted a monthly service from Massawa, calling at Jedda and Hodeida.

16. The Russian Steamship Co., of Odessa, visited Hodeida once or twice a year, bringing dates, and the Compagnie Russe de Navigation à Vapeur et de Commerce called at Muscat. The Russian Volunteer Fleet Association, calling fortnightly on their way from Odessa to the Far East, would bring from Constantinople troops and frequently goods also.

17. Three Dutch companies called at Jedda on their way to the Dutch East Indies. One of these, the Nederlandsche Stoomvaart Maatschappij "Oceaan," used to send about six ships yearly with pilgrims from Java and the Dutch colonies.

18. The Anglo-Algerian and Persian Steamship Co. visited Muscat in 1908, but is not mentioned later.

(c) Cable and Wireless Communications

Aden has excellent telegraphic communication with all parts of the world; there are direct cables to Bombay, Zanzibar, Suez, and Perim.

Muscat has a cable to Jashk, established by the Indian Government.

Medina has telegraphic communication with Damascus along the Hejaz Railway.

Arabia has at present no wireless stations. Turkey has been urged by Germany to establish a wireless station in the mountains of Yemen in order to communicate with Damascus and Constantinople, and thus to make herself independent of British cable lines.
(B) INDUSTRY

(1) LABOUR

(a) Supply of Labour; Emigration and Immigration

Arabia is too poor in soil and other natural resources to support a large population, yet the climate encourages long life and a high birth-rate. Consequently emigration has been going on intermittently for many centuries, and Arabs have spread out over all the surrounding countries. The last example of emigration on a large scale occurred in the nineteenth century, when the Beni Anaza, moving northwards, drove the Beni Shammar before them across the Euphrates, dividing them into northern and southern branches, one of which is now purely Mesopotamian, while the other roams over the northern Nefud of Arabia. Other tribes now live sometimes inside and sometimes outside Arabia. This emigration en bloc is confined to nomadic pastoral tribes, and would probably have been greater had it not been for the comparatively high mortality among such tribes, due to semi-starvation and the hardships of a wandering life. Since the emigrant tribes only leave a soil which is too arid to feed flocks large enough to nourish them, their disappearance cannot be said to be an economic loss to the country.

Individual emigration is not widespread. In the Aden interior and Hadhramaut (especially the latter) there is a tendency for individuals belonging to certain warlike tribes to seek military service in Zanzibar or elsewhere. The Jews of Yemen, a useful economic element in the population, have recently been emigrating in large numbers to Jerusalem.

There is a considerable immigration of labour from Africa, both servile and voluntary. Negroes are captured at sea by the pirate tribes of Hejaz and Asir, and occasionally slave raids are made into Africa. Though the slave trade has greatly declined of recent years, it still continues. Many of the slaves imported earlier have in course of time gained their freedom and
formed distinct settlements, some of pure negro blood and some half-caste, but there are still considerable numbers of unfreed slaves in the Persian Gulf districts, in Nejd and Jebel Shammar, and in Hadhramaut. A small number of negro women and boys are regularly brought over by negro pilgrim caravans for sale at Mecca.

Voluntary immigrants from Africa are chiefly Somalis, who settle as dock workers, &c., in the larger Arabian ports, especially at Aden and Hodeida. There used to be a considerable immigration of Baluchis into Oman, where they were originally mercenaries, but have now settled, and in some cases amalgamated with the Arabs. They are mostly sailors, soldiers, and servants. There is, however, no trace of any active immigration of the kind at the present time.

A certain number of pilgrims of very varied nationalities settle at Mecca after their pilgrimage.

(b) Labour Conditions

Except in Bahrein (see p. 68) and in the ports and the Holy Cities, where there exists a large foreign element employed as hired labourers, the ordinary conditions of wage-labour do not exist in Arabia. Apart from the Aden salt-works there is nothing that can be called factory industry; there is only craftsmanship.

Two outstanding features of Arabian conditions are the existence of a considerable supply of free or servile negro labour, and the Arab tradition by which certain tribes devote themselves in perpetuo to special crafts or occupations. Thus the Billi tribe are recognised rice carriers, the Beni Juna are gun-runners and straw weavers, and so on. The existence of servile labour no doubt tends to degrade the status of free labour in the eyes of the Arab, and further stimulates the independence of spirit which is the natural effect of pastoral life. The tribal tradition of occupation, though it should raise the standard of craftsmanship, must also have the effect of discouraging initiative and
strengthening the natural Arab bias against new and improved methods. A moral factor acting against industrial improvement is the fierce fighting spirit of the nomad Arabs, which measures tribal and individual greatness by success in war, and is in sharp conflict with the commercial and industrial spirit. Arabs when they have settled and become more civilized, have a good reputation as workers. At Aden, where they are employed as coolies, road-menders, &c., they are much more industrious than Somalis, and those who have had experience of them in Mesopotamia report very favourably on their work.

The condition of slaves in Arabia is generally not hard; in Hadhramaut especially they are well treated and can rise to positions of trust. One or two tribes in Asir, however, treat their slaves with notorious cruelty. The cultivators of Kheibar oasis, mainly negro tenants of the Beduin owners, only work before noon.

Particulars of wages are only available for Aden and Bahrein. Before the war the following rates were normal at Aden:

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<tbody>
<tr>
<td>Carpenters</td>
<td>from 2 6 to 3 2 per day</td>
</tr>
<tr>
<td>Masons</td>
<td>2 0</td>
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<tr>
<td>Coal coolies</td>
<td>0 8</td>
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<tr>
<td>Day labourers</td>
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These rates have been raised since 1914. Indian skilled workers generally earn better wages than others.

The pearl-fishing industry at Bahrein has produced a class of labourers living under abnormal conditions. The pearlers, some 20,000 in number, are financed during the whole year by the pearl merchants, although they work only from May to October. They are obliged to obtain the necessities of life from their masters, and therefore during the off-season contract debts, which they pay off with their labour in the summer. There results a kind of serfdom, with a power that may become tyranny on the one hand, and an almost total
lack of self-respect and industry on the other. The pearlers are reported to be thriftless and extravagant. Few of them accept other work, such as ordinary fishing, during the winter, even when it is offered. The import of rice falls also in the summer months, and serves to accentuate the seasonal nature of work at Bahrein.

Wages in Bahrein run as follows:—

For an ordinary servant, 25s. to 37s. 6d. a month.
For a mason or carpenter, 3s. to 3s. 9d. a day.
For a mason's coolie, about 1s. 2½d. a day.

The cost of living in Bahrein is considerably higher than in Arabia and India.

(2) AGRICULTURE AND THE REARING OF LIVE-STOCK

On account of the insufficiency of the rainfall in Arabia, agriculture is only practicable in favoured spots, and therefore sheep and camel rearing, and to some extent the breeding of horses, are the staple occupations of the country. In the northern half of the Red Sea littoral the ground is too arid to feed large flocks, and the Beduins of this district are the poorest in the country. Farther south, in Asir and Yemen, the rainfall is greater, and there is more cultivation and larger flocks. The largest sheep-rearing district, however, is in the north of the interior, as far south as and including Jebel Shammar. The tribes are compelled to live a nomad life in order to find fresh pasturage for their flocks. Hides and skins, especially the latter, are to-day the most important source of wealth in the country.

(a) Products of Commercial Value

Vegetable Products.—Dates form the staple article of food over large areas in Arabia, especially in the oases, and in Oman date stones are used for fodder. Except in the south-west, where the increased rainfall facilitates the growth of cereals, and in the northern
steppes, which serve for pasturage only, the date-palm is grown wherever the necessary moisture can be provided by artificial irrigation.

The most noted date-growing districts are:

1. The Medina oasis, where 139 varieties are grown, of which the most famous is the Shelebi date, known and exported throughout the Mohammedan world.

2. The valley of Wadi Bisha in Asir, where the production is probably the largest in Arabia; a four months' truce is called to tribal hostilities during the harvest. Distribution is mainly local, from Khamis Musheit market.

3. The Batina littoral district of Oman, where date groves extend inland for seven miles. Sur is the outlet for this region.

4. The Wadi Semail district of Aden Interior, whence there is a considerable export to America.

In the Teima and Kheibar oases date-growing forms the chief occupation. Teima dates go to the Beduins, Kheibar dates to Medina. El-Ala oasis grows a honey date which finds a ready sale at Damascus. Many settled and semi-settled tribes devote themselves almost exclusively to date-growing, and in some cases the date groves are owned communally.

Besides the native produce there is a considerable import from Mesopotamia.

Coffee is the most valuable vegetable product, although far less widely distributed than the date-palm. It grows only in Yemen, Asir, and the Aden interior. Conditions are most favourable in the highlands of Yemen, where thick mists provide the requisite moisture. The plantations are terraced on the hill sides, in rich soil often only a foot or so deep. The best quality of coffee comes from the district between Menakha and Hodeida; farther south, Taiz is the great centre of cultivation. The Raza district of Asir also grows a considerable quantity, entirely for local consumption. The husking of the berries, chiefly done by girls at Aden, reduces their weight by 50 per
cent., and the Arabs frequently use the husk instead of the berry.

Gums are a characteristic product of Arabia, and come chiefly from Asir and the Aden interior. There are several varieties, the best known being gum arabic and frankincense. The latter is the chief gum product of the south coast; it is collected at Harjat, in Hadhramaut, whence it is exported to Bombay. The Kara tribe in Dhofar make their living mainly by the collection and exportation to India of frankincense and other gums.

Cereals, like dates, can only be grown where moisture is present in sufficient quantities, viz., in Yemen, Asir, Aden Interior, parts of Oman, and the oases of the centre, west and south-west. The amount raised is quite insufficient for the wants of the country, and a considerable quantity has to be imported. The cereals grown are millet, maize, wheat, and barley, the last two in very small quantities.

Millet and maize. The chief centre of millet-growing is Yemen, on the inland side of the coastal district in the foothills, where the soil has been washed down from above and is of excellent quality. Millet and maize are also the staple cereals and the chief foodstuffs of the Aden interior district, where their stalks and leaves are used as fodder. Both are grown in the winter in Asir, whence a surplus is often exported to Jeddah in the pilgrim season. Millet is also raised in the Teima and Kheibar oases for sale to the nomads. In Jebel Shammar both millet and maize are grown, though dates form the chief food. In Oman millet is preferred to maize. Millet requires a great deal of heat and moisture, and is therefore at its best in the low-lying littorals of the south-west, where it is sown in the rainy season. Millet is known as dukhn or bajri, and maize as dhura or jowari.

Wheat and barley are chiefly grown in the south-west districts of Yemen, Asir, and the Aden interior, and in the irrigated parts of Oman; wheat is also found in most of the oases. They are grown as summer crops
in Asir, not requiring so much moisture as millet. In the Aden interior they are only kept alive by the dense night fogs of the winter, which are the sole means of providing moisture before the arrival of the summer thunderstorms.

Oats. A very small quantity is grown in Yemen.

Rice is only grown in the Hasa oasis, where the water supply is plentiful enough to admit of an elaborate system of irrigation.

Sesame also requires much moisture, and is only grown in Asir and Yemen, the regions of greatest rainfall.

Tobacco is cultivated in only a few localities. Gjail Ba Wazir, in Hadhramaut, grows a kind called Humuni, which is very popular locally; the leaf is brown and coarse and the flavour very strong. A little is grown in Oman, where the chief centre is Salale, in the Dhofar district. The Ghamid, an inland tribe of Asir, send locally grown tobacco to Mecca.

Indigo is grown only in the valley of the Wadi Zebid (Yemen), in the Aden interior, and at Dhank in Oman.

Cotton is grown in very small quantities. The centres are Hali, in Asir, the Wadi Zebid, in Yemen, Nisab, in the Aden interior (from a bush of small growth), and Salale, in Oman.

Sugar-cane is only grown at Salale.

Senna is a product of Asir and Hadhramaut, and is exported from Jeizan and Makalla.

Coconut palms with large nuts grow in Dhofar and in Hadhramaut, and there are groves at Lahej.

Fruits. A great variety of tropical and sub-tropical fruits grow in the oases and in most of the wadi valleys. The most valuable of these are limes and pomegranates, but they include also grapes (which are grown not for wine, but either for eating or for raisins), apricots, jujubes, bananas, peaches, plums, oranges, plantains, mangoes, quinces, olives (introduced from Syria), almonds, walnuts, figs and mulberries. The more tropical kinds, such as mangoes and plantains, are grown in Oman. Wadaah in Asir supplies the
Khamis Abida market with raisins. Taif is especially famous for its vines. The blossoms and leaves of the jujube tree contain honey-dew, from which is made the excellent honey of the Yeshbum valley, while the fruit is dried and pounded for food.

*Roses* are grown at Taif for distillation at Mecca, whence attar of roses goes all over the Mohammedan world.

*Vegetables* are grown in various oases, especially at Medina.

*Kat*, a shrub of Yemen, grown chiefly between Taiz and Yerim, is greatly prized in Arabia for the stimulating qualities of its leaves. It can be grown only at an altitude of 4,000 to 5,000 feet, in soil free from sand, so that its cultivation cannot be extended indefinitely.

*Fodder.* Lucerne is grown for fodder in many parts of Arabia. In Asir it is a favourite winter crop; it is also grown in the Aden interior, Oman, Koweit, Bahrein and other Persian Gulf islands, Jebel Shammar, &c. In the Aden interior, where there is a large production of maize and millet, the stalks and leaves are largely used. Along the coast of Oman animals are fed on fish-heads boiled up with date-stones, &c.

*Animals and Animal Products.*—Asses, camels, goats, horses, mules and sheep are the most important animals of Arabia, and ghi, hides and skins, honey and wool the chief animal products.

*Asses.* Very fine asses are bred in Hejaz, Yemen, and Nejd. They are of great value for transport purposes, and are better suited than camels for the hard surfaces of the harra desert. The white asses of Hasa and Mecca are widely known: a good Mecca ass can surpass a camel in speed. Many Arab asses are sold in Muscat to Persia. In Bahrein and Hasa a fine breed is reared, and in Bahrein donkeys are used for all transport purposes.

*Camels.* Arabia is the chief camel-breeding country of the world, but as no Arab living in Arabia can accumulate capital sufficient for large deals, the
centre of the camel trade is at Damascus, and some trade is also carried on at Baghdad. The camel merchants, both at Damascus and Baghdad, employ as buyers the Ukeil, a class of recognised caravan guides (see p. 90). In the early summer, and later after the harvest, when the tribes need money to make their purchases for the winter, the Ukeil go down into central Arabia and buy camels through the agency of the Sheikhs. During the winter months no business can be done. The camels bought are kept through the winter in the oases of Kasim, and in spring are driven slowly across the desert, pasturing as they go, to Damascus, and thence into Egypt. Only a few take the more direct route across Sinai. The camels of Jebel Shammar are also of good quality, and are exported in considerable numbers to Mesopotamia.

The largest and most powerful camels, used chiefly for baggage purposes, are reared by the Anaize tribe in the north; the fastest, used for riding, come from central Arabia, and are reared by the Ateiba and the Kahtan. The camels of Oman and the Aden interior are also fast, and a few are exported from Oman and El-Katr to Persia.

Camels can live, even in the dry season, on thorny acacia, tamarisk, and a salt bush which grows in the desert, but can do and endure more when they are able to browse on succulent spring pastures. When used for pilgrims or for some special achievement, they are fed sometimes on pulse and knotgrass, sometimes on balls of millet and flour, sometimes on dates. The usual speed of a caravan is not more than 2½ miles an hour, though a riding camel has been known to cover 9 to 10 miles an hour. They can carry on desert routes about 330 lb. In spring and early summer the nomad depends for sustenance on the milk of the camel, while its flesh and skin are also of great value to him. It is estimated that the chief camel-rearing tribes possess some 720,000 head. Of these only the surplus are sold, amounting to nearly 45,000 per annum,
Goats. Large numbers of goats are reared in Oman, where they are often preferred to sheep, being more suited to the rocky nature of the country. In Hadhramaut they are found wild. In the north they form a less important part of the great flocks of the Beduins, and are most numerous in the Belka districts; in the uplands of the Jordan valley their browsing has the effect of keeping down the growth of young trees. In the Hamad the poorer Beduin will roam the steppes dependent solely upon his camel and a little flock of goats. Goats can be reared even in the more barren districts, because they nourish themselves in winter on mimosas and acacias, which would not support sheep. Their milk, flesh, and hair are almost the only sources of livelihood of their half-starved owners. Statistics of their numbers are not available, and they are not exported. Ghi or semn (see p. 75) is made from their milk, and clothing and tents from their hair. Their skins form a valuable export.

Horses. These are of two kinds, the Kadishi, used for rough work, and the Kohlani, the famous thoroughbreds. The latter are small, but symmetrical and hardy. They are very valuable, both for riding purposes and for the improvement of other breeds. They are carefully reared in Nejd by the Shahran tribes and exported to Mesopotamia, Persia, India, &c. For transport they are not much used, as food and water have to be conveyed for them. In Nejd they are fed on dates and water, camel's milk, and desert herbs. Winter is the best time for buying. In Hadhramaut, Oman, and Hasa horses are very scarce.

Mules are also reared, and are very serviceable. They are sometimes yoked to well-machines and used to raise water from a great depth. From El-Katr and Batina mules are exported to Persia.

Sheep. Wherever in Arabia there is pasturage, there sheep are found, but in Nejd their breeding is less important than that of horses and camels, and
in Oman they are less numerous than goats. The largest numbers are found in the north, where Beduins roam with immense flocks over the Hamad steppes from Palestine to Mesopotamia. From the Hamad the Shammar tribes range southwards to the Kasim, where are reared the excellent Jebel Shammar breed of sheep. No statistics are available, as nearly all the sheep are used to supply local needs, for which, indeed, in the west and south-west they are quite inadequate. The only considerable export is from the Dulaim tribe, who range the country on both sides of the Middle Euphrates, and supply lambs to the Damascus market. Black sheep are reared by the Abida of Asir. The usual variety in Arabia is the fat-tailed sheep. Sheepskins form a valuable export, and ghi (see below) is made from sheep's milk.

Cattle are not largely reared in Arabia, since they require well-watered pastures, which are very rarely to be met with. They are most generally found in the coast districts, where the wadis leading to the sea supply a little moisture. Asir, Yemen, Oman, and Hadhramaut, especially the latter, raise considerable numbers. Some are found in southern Nejd, where the Harik oasis rears a horned variety; but the finest breed is in Bahrein Island. In Hasa, Oman, and Hejaz the small Indian hump-backed species is chiefly reared, and these are used for ploughing and for working irrigation appliances. In Hadhramaut oxen are used exclusively for ploughing, and cows for irrigation. Koweit has a cattle market, and Lahej collects cattle for consumption in Aden.

Gazelles roam over the Hamad in large herds. Their skins are tanned and made into winter cloaks.

Ostriches are found in central Arabia, chiefly in the northern Nefud and Dana belts, but appear to be decreasing in numbers.

Of the animal products, ghi or semn is made throughout Arabia, even in the barren Hejaz district, and is particularly plentiful in Asir and the Aden interior.
It is a kind of clarified butter, much valued as an article of diet in the East, and is produced by beating sheep's, goats', or cows' milk in a skin with sticks.

Hides and skins of late years have replaced coffee as the most valuable article of export. The most important are those of sheep and goats, but the hides of camel and oxen are included. Little tanning, and that of a rough description, is done in Arabia, so that side by side with the export of hides there exists a considerable import of leather.

Honey is chiefly produced in southern Arabia. The finest kind, which is widely exported, comes from the Yeshbum valley, and owes its excellence to the honeydew found in the blossoms and leaves of the jujube tree.

Wool, not as a rule of much value, is used locally for rugs, saddlebags, and tents. The finest quality is obtained from the Jebel Shammar breed of sheep.

The only other products worthy of note are tortoise shell and ambergris, which are obtained in small quantities only.

(b) Methods of Cultivation

Arab methods of cultivation are for the most part extremely primitive. Manuring is unknown, except in some of the coffee plantations and in the Teima oasis. Serious consequences arise from this. The ground is used over and over again for the same crop without replenishment, and as a consequence the crops suffer. This is particularly the case with the coffee plantations of Yemen. An extremely primitive plough is in use, worked at Teima by well-camels, elsewhere generally by oxen. Beyond this nothing whatever exists but hand implements. Wooden rakes are used in Koweit. The Yemen highland farmers do not even use ploughs; they usually possess only a hoe, a mattock, a reed-basket for the transportation of soil, and a watering can. Threshing machines are unknown, and there are only four flour-mills in the country, corn being usually
ground by girls in hand-querns, or crushed on a concave stone with a pestle.

Irrigation.—The tropical heat and the scanty rainfall make artificial irrigation essential over by far the greater part of Arabia. Rain in appreciable quantities only falls in Asir, Yemen, the Aden Protectorate, Hadhramaut, and Oman, and there only in a very narrow belt of higher land, the low-lying littoral getting in some cases almost nothing. Such rain as falls is frequently in thunderstorms, and is therefore less useful for agriculture than gentler showers. The absence of any great permanent rivers makes far-reaching schemes of irrigation impossible. All that can be done is to invent devices for utilising to the utmost every drop of the scanty moisture provided by Nature. This is rendered more difficult by internal dissensions. The Arab will foul wells belonging to a hostile tribe, and will stop up his own wells when he moves to other districts. Moreover, the isolation of the country and the poverty of its inhabitants have hitherto prevented their acquisition of modern appliances. For instance, the oil pumps which are being increasingly used in Mesopotamia for raising the Euphrates water for irrigation purposes, and which could equally well be employed in Arabia, are at present unknown there.

Water for irrigation purposes is obtained from four chief sources—the wadis, wells worked by animal traction, rain cisterns, and conduits.

(1) Wadis. The most promising condition for irrigation is the presence of a wadi, whether it be full or dry, for below its bed there exists nearly always a subsoil abounding in moisture, which can in most cases easily be procured; while, even if the banks are high and steep, as in Hadhramaut, the water can be raised by lifts. In Asir, which gets the fringe of the south-western monsoons, the wadis are swollen by floods from the hills, and the water is diverted into channels by dams. In Kasim the fertility of a long chain of oases is due to the moisture in the subsoil of
the Wadi Rumma, and that of Riad is similarly traceable to the damp subsoil of the Wadi Hanifa.

From low wadis water is diverted directly for irrigation purposes by the cutting of channels in the banks. The oases of Nejran and Jauf (in Yemen) are thus fertilised by inland wadis, and the Semal and many other coastal valleys by wadis leading to the sea. Wadi Tiban, in the Aden Protectorate, loses at one part of its course the whole of its water, but receives it again farther on. The main Hadramaut wadi similarly loses all its water (including its supply from considerable underground reservoirs) a hundred miles before it reaches the sea.

(2) Wells worked by animal traction. In many cases water is raised from deep wells for irrigation purposes by this means. The famous well-pit of El-Haddaj supplies water to the whole Teima oasis. This well measures 50 feet across, and the water, which is reached at a depth of 50 ft., is raised in leathern buckets by means of 60 draw-wheels mounted on frames and worked by camels. It then enters troughs, from which it is distributed by means of little runnels. At Kheibar oasis, where the supply is more limited, the cultivators have the right to irrigate with the public water once a week, a fixed time being appointed for each. Smaller installations are often worked by donkeys. The wells at Riad are from 40 to 80 ft. deep, and those at Harik and Jebel Shammar 100 ft. Oil pumps could be substituted for animal traction if petroleum could be obtained easily and cheaply.

(3) Rain Cisterns. The famous tanks of Aden, now insufficient even for the city’s drinking supply, were possibly intended originally for irrigation purposes. In Hadramaut and Yemen, especially in the coffee-growing districts, cisterns are built wherever it is possible to collect rain or surface water. As the rainfall in Yemen is greater than in any other part of Arabia, a considerable quantity is procured, but a more comprehensive and economical system would give the district a better prospect of development. The use of
cisterns could, however, be adopted advantageously as a supplementary measure in other parts of Arabia, notably in Jebel Shammar, where storm-water pours down the bare rocky hills and is wasted.

(4) Conduits. Underground conduits or felej are constructed in Oman to bring water down from the hills, or to utilise distant springs. If they appear as open channels above ground, they are called sakie. By these means the Baraima and Ibrī oases get an abundant water supply from adjacent hills, and Rostak and the Hawasina district utilise springs.

In parts of the Aden Protectorate and Yemen districts irrigation is to some extent replaced by thick white fogs, which help to keep alive the crops before the summer thunderstorms are due.

(c) Forestry

Arabia is, on the whole, a treeless country. The Great Southern Desert, the littorals of the Persian Gulf, the Red Sea, and, to a great extent, of the Gulf of Oman, and the Nefud and Dana regions are almost entirely without trees. There is a well-wooded district in the north-west, the Belka, where the valleys leading down to the Jordan are lined with oaks, terebinths, &c., but these larger varieties of timber trees are very rarely found farther south. It is known that in Asir many of the wadi valleys are well-forested, but particulars of the timber to be found there are unobtainable. Except in the north-east, the most characteristic tree is, of course, the date-palm, which furnishes useful timber and fibre, as well as fruit. After this come the tamarisk (ghatha), the acacia, the mimosa, and the elb or jujube tree. Of the first three of these there are two varieties—a stunted bush, found in the desert, and the ordinary tree. Other trees less universally found are the sycamore, cassia, ash, and thorny lotus.

The tamarisk tree is peculiarly adapted for cultivation in arid districts, for on its roots grow various parasites full of moisture. It flourishes in Yemen,
Oman, and Nejd; in Hadhramaut there are plantations of it, and at Teima it is specially grown for the sake of its timber, which yields the purest charcoal known. Camels feed on tamarisk bush, and, when dried, it makes good fuel. Doughty\(^1\) is of opinion that the great sandy regions of the centre "might become a green wood" if they were planted with tamarisk trees. The cultivation is comparatively easy. The young plants are set in loose sand and watered for a year, after which they grow without further care. The acacia tree yields a hard wood, which is useful for boat-building, and the thorny acacia provides useful grazing for the camel. Long patches of mimosa jungle occur in some of the most unpromising districts; the stunted variety will grow in very arid regions. The elb or jujube tree is planted in Hadhramaut for the sake of its timber, and of the honey-dew in its leaves and blossoms.

If the desiccation of the soil of Arabia be a continuous though slow process, as has been suggested in some quarters, then afforestation, wherever possible, would be a more or less effective remedy. In any case, Doughty's suggestion for the improvement of the sandy interior by means of tamarisk plantations would appear to be very practical; charcoal and timber would thus be secured, and, if the process were extensive, a greater rainfall would be induced. Afforestation on a very small scale was carried out in 1883 at Sheikh Othman with good results.

Political unrest, tribal dissensions, and the consequent lack of enterprise are the chief obstacles to improvements of this kind.

(d) **Land Tenure**

Land tenure is as unsystematic as most other institutions in Arabia. The Turkish system of land tenure does not operate to any large extent, as few Turks live in Arabia for other than military or administrative

\(^{1}\) *Travels in Arabia Deserta*, 1888.
purposes. Nomad tribes have tribal rights of pasturage in the areas over which they roam, and these ranges, called diras, are rigidly conserved, and would prove an insuperable barrier to the absolute ownership of this land by any proprietor. Sometimes a separate dira belongs to each main section of a tribe, while in other cases tribes hold their diras in common. In certain ill-watered districts several tribes have the right to cross each other’s diras and to use the water. Raiding parties disregard the rights of the dira, but travellers have to pay the chief whose dira they cross.

At Aden, until recently, land was not sold, but building sites were granted in perpetuity, and sites for storing coal and salt, beaching boats, &c., were granted on leases for 99 years on payment of quit-rents. Since 1911, land for building has also been granted on lease (maximum 99 years), but it may be disposed of otherwise at the discretion of the resident.

Nomads also possess land, either individually or communally, and many of the Sheikhs are large landowners. Communal or tribal ownership extends to date-groves as well as to other cultivated land. In Kheibar oasis the nomads own all the land, but let it permanently to settled negroes, visiting the oasis themselves once a year to gather in their share of the date harvest. The negro cultivators may not buy the land, which remains the possession of the nomad tribe. In Teima oasis the cultivators own the land. In Hadhramaut, most of the land is owned by the Seyyids, who employ slaves or hired labourers to cultivate it.

(3) Fisheries

The fisheries of Arabia, though not very important commercially, are a very valuable asset for supplying local needs. They are carried on along practically the whole extent of the coast-line, but most extensively in Batina (Oman), where the nets are sometimes a mile long and are the chief possession of a village. The largest centre is Barka, where quantities of fish are
caught, salted, and sent into the interior. Smaller fishing centres on the Oman coast are Kuryat, Tiwi, and Hadd, at the last of which cod of considerable size and large rock-fish are caught. Shark-fins are collected, and a good set would at one time sell in Muscat for a pound or more. In south-east Oman, one poverty-stricken tribe, who have no boats, use inflated skins for fishing, and exchange shark-fins with any passing vessel for dates and other supplies. The small Oman fishing villages nearly all provide salt fish for Baraimi, Muscat, or the interior. They chiefly salt a small fish resembling a sardine, but also the seer-fish, which resembles mackerel, has a delicate flavour, and provides porpoise-oil. Fish-heads are used in Oman as fodder.

Fishing is also largely carried on along the coasts of the Persian Gulf. At Koweit the zubeidi, a local fish, is caught with long nets set across the tide-way, while other fish are taken in tidal weirs. Similar methods are used at Bahrein, which in 1914 supplied 500 lbs. of fish daily to the Indian Expeditionary Force. Fishing is also actively pursued in the Aden district, in Hadhramaut, and on the shores of the Red Sea, especially near Lith, where it forms the sole occupation of one small tribe.

Fishing boats on the east coast have to be laid up during the south-west monsoon.

Pearl fishing is a very important industry in the Persian Gulf. Bahrein, El-Katr, and Trucial Oman obtain the largest quantities of pearls. Between 24° 10' and 27° north latitude, and 50° to 55° east longitude there are 184 pearl banks. These are open to the Arabs of the whole littoral without distinction of tribe, but the external boundaries are well known. The total number of pearl banks is said to be 217. The average depth of a pearl bank is 8 fathoms, and the extreme depth 14 fathoms. There are 24 different kinds of pearls. In 1905 there were 3,411 pearl boats, of which 2,395 were under British protection, and the crews employed numbered 64,390. The number of
pearling boats at the present time is unknown, but the following partial figures are available for 1915:

<table>
<thead>
<tr>
<th>Area</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahrein</td>
<td>900</td>
</tr>
<tr>
<td>Koweit</td>
<td>461</td>
</tr>
<tr>
<td>Doha</td>
<td>350</td>
</tr>
<tr>
<td>Dibai</td>
<td>335</td>
</tr>
<tr>
<td>Sharga</td>
<td>200</td>
</tr>
</tbody>
</table>

Besides these centres, almost every village along the coast of the Gulf has pearling vessels. The fluctuating population in Bahrein engaged in pearling is normally from 18,000 to 20,000 men. The pearling season proper is from May to September or October. There is also a cold-water season in the winter, when small pearls of poor quality are obtained by wading.

The oyster-shells were long thought to be valueless, but of late years there has been a steadily increasing trade in them, Germany and Austria being large buyers. It is doubtful, however, whether they ought not to be returned to the sea in order to secure the continued productivity of the banks.

(4) MINERALS

The mineral wealth of Arabia is extremely small, salt being the only mineral of economic importance.

At Salif in Yemen there are important salt-works, which are controlled by the Ottoman Public Debt and yield a large revenue. The salt is partly exported to India and partly sent inland. Rock-salt is worked at Teima oasis, where the salt beds lie just beyond the zone of cultivation; this salt is sent all over the peninsula. There are also salt-works, from which salt is exported, in the hills near Abu Arish. Shughra is another centre, and rock-salt is said to abound in Nejd. There are salt-pits in the Abdali country, which were licensed by the Turkish Government to Arabs. About two-thirds of these are now in the hands of Cowasji, Dinshaw Bros., and Menahem Massa. They supply Aden with salt for local consumption.
Salt is also largely obtained by evaporation from sea-water. At Aden this industry is pursued by the large and thriving Italian firm of Agostino Burgarella Ajola and Co., who own the Aden Salt Works, and also by the smaller Bombay firm of Abdullabhoy and Joomabhoy Lalji and Co. This salt is not consumed locally; the local consumption of salt is a monopoly of the Porte.

The total output of salt at Aden in 1916-17 was as follows:

From the Arab salt works at Sheikh Othman, about 525 tons.
From the Italian salt works (Burgarella Ajola & Co.), 73,620 tons.
From Abdullabhoy & Joomabhoy Lalji & Co., about 50,732 tons.

Wejh and other small Red Sea coast towns also do a little evaporation. In Oman salt is evaporated from the water of a large salt-water lagoon, and sent thence by Sur boats to Sur and to India.

Copper ore is said to exist in Masira Island and to have been slightly worked at one time. It also exists in Yemen, but has not been worked there.

Iron is worked at Ras el-Kheima, on the Persian Gulf, by Persians employed by a Lingeh contractor. Unworked iron-ore exists in Yemen, the chief obstacle to its exploitation being the lack of fuel.

Gold, sulphur, coal, chrome, &c., are said to exist in different parts of Yemen.

Potash is made in the Aden interior from Aden balsam, a mineral found in the Abdali and Fadhli districts. It is exported to Bombay.

Black rock alum is found in Teima oasis, and is used as a medicine for camels.

Saltpetre is plentiful near Khanfar, between Aden and Shughra, and is used locally for the manufacture of gunpowder.

Fine onyx, agate, chalcedony, and cornelian stones are found in the hills round Sana.
Petroleum exists in the Farsan Islands. It was investigated by a French engineer, and in 1912 a concession for 75 years was granted to the Red Sea Oilfields Company, who are the proprietors of a similar enterprise on the Egyptian side of the Red Sea.

(5) Manufactures

The manufactures of Arabia are very small and unimportant. As there is no coal and only an inconsiderable amount of iron, there is no prospect whatever of industrial development. Except for the gold and silver work done by skilled Hindu craftsmen at Muscat, some native cotton goods sent from the same port, and the abbas (Arab cloaks), of especially good quality, woven in the Jauf el-Amr oasis, not a single product of Arab industry is exported. The rest of the native industry is merely an attempt to supply a part of the simple domestic needs of the country, with the help only of the most primitive appliances.

Muscat was long the centre of flourishing cotton and silk industries, but of late years these have been ousted by the cheaper products of Bombay and America. There is still a spasmodic production, for statistics of certain years show a considerable export.

Textiles.—A coarse striped cotton cloth is woven on hand-loom at Hodeida by a colony of weavers who removed there from Zebid and Beit el-Faki on account of tribal disturbances. Spinning and weaving are carried on by very primitive methods in the Aden interior, where the chief centres are Nisab and Markha, near which cotton and indigo are grown. At Dhalal, in the same district, the Jews are occupied in the spinning of cotton thread, and at Yeshbum raw cotton from Nisab is spun. A little weaving is done at Muscat, Nizwa, and Ibra, in Oman, and there is a similar industry, now declining, at Terim, in Hadhramaut. The Gulf districts and the interior oases have a small output, but in Nejd the only textile made is a coarse woollen cloth used for abbas. Hofuf,
however, makes abbas of wool, silk and wool, and silk and cotton, while the abbas of the Jauf el-Amr oasis are of excellent quality, and are exported all over northern Arabia and Syria. Turban-weaving forms a small industry in Oman. Saumaar, in the Aden interior, makes goathair carpets. Sailcloth is made in Bahrein.

Dyeing.—Indigo is grown at Zebid and Beit el-Faki in Yemen, but the preparation of the dye has been transferred to Hodeida. In the Aden district dyeing is done at Jalila, Nisab, Markha, and elsewhere, in Hadhramaut at Terim, and in Oman at Nizwa and Ibri. Synthetic dyes were being popularised before 1914.

Tanning and leather industry.—Hodeida is a centre of tanning and sandal-making, which are also carried on at Zebid, Beit el-Faki, &c. In the uplands of Yemen sheepskins are tanned for boot-making. Goathair sandals and belts, &c., are made in Asir. Camel-saddlery making is carried on at Nizwa.

Straw-plaiting.—The Beni Rijal in Asir weave straw into mats, baskets, and hats; while in Aden town mat-making and string-plaiting are skilfully executed by Somali women. Some of the Asir tribes weave tents of straw. Mats are made also at Nizwa.

Metal-work.—The great centre for gold and silver work is Muscat, famed for the beautiful mounting of daggers and swords by Indians. The Rama tribe living at Ain el-Rama, in Oman, are all goldsmiths. In Asir swords and knives are finished locally. Sana was formally the centre of a famous metal-working industry, but this has greatly declined, and only domestic utensils are now made there. There is a thriving silver, copper, and brass industry at Nizwa. Hofuf makes copper and brass coffee-pots.

Boat-building.—Hodeida is a centre of the dhow-building industry. The small dhow, about 50 ft. long, with a short sturdy mast, and a lateen sail, is used for lighterage purposes in the roadstead, while the
larger, built on the same lines, is used for coastal traffic. The boats are made partly of native acacia wood from the Yemen uplands, which is very hard and durable, and partly of Malabar planks. Boatbuilding is also carried on along the Hadhramaut coast, where the natives have a natural aptitude for navigation. At Koweit boats are made from timber and fibre imported from India. At Aden jolly-boats are made, which resemble English rowing boats, but are heavier and of rough workmanship.

Flour mills.—There is a flour mill at Menakha which was built by the Turks, and another, worked by water, at Nakl. In 1909 a flour mill with a petroleum engine was set up at Mecca, and in 1912 a small one of the same kind was established at Jeddah. Two others were imported but not set up. In Yemen, the most fertile province of Arabia, there is not a single flour mill.

Charcoal-burning, from acacia trees, is carried on at Muweila, at several places in the Aden interior, where the hills are well wooded, and in Nejd. In the Belka district a good deal is also done. The tamarisk tree in particular yields excellent charcoal.

Cigarettes are made at Aden by Jews and Greeks with tobacco imported from Egypt.

Distillation.—In the Aden district a native drink is distilled in primitive fashion from dates, while at Mecca attar of roses is distilled from flowers brought from Taif.

Halwa, the Arab national sweetmeat, is made at Nizwa (Oman), but its manufacture has been declining for some years.

(6) Power

There are no hydro-electric installations, nor is there any water-power which could be permanently used for industrial purposes, for even in Yemen, where the rivers have rapid courses, they only flow for two or three months during the year, and most of them do not reach the sea.
(C) COMMERCE

(1) DOMESTIC

(a) Principal Branches of Trade

The chief internal trade of Arabia consists of the distribution of native and imported agricultural produce and of imported manufactured goods. Towns and villages situated in oases, or in the wadi valleys, nearly always become centres for the distribution to the nomads of surrounding districts of agricultural produce, and frequently also of manufactured goods. In addition they may become important centres of supply for caravans if they lie on the main routes. In a more productive district, such towns or villages also become collecting-centres for the produce of the district, which they forward to the nearest port. The chief markets at which nomads can obtain agricultural supplies are Teima, El-Ala, and Kheibar, in Hejaz; Abu Arish, Khamis Musheit and Muhail in Asir; Sana and Yerim in Yemen; Makhlaf in the Nejran Oasis; Lahej in the Aden interior; Shabein and Hautab in Hadhramaut; Semail, Rostak, Ibri, Dhank, Nizwa, Ibra and Baraimi in Oman; Riad, Boreida, Anaize, Hail, and Jauf in Nejd; Hofuf in Hasa; and Manama (Bahrein) for El-Katr and the surrounding districts. Of these Teima, El-Ala and Kheibar, Khamis Musheit, Semail, Nizwa, Ibri and Baraimi specialise in dates. Manufactured goods are supplied to nomads at Teima, Kheibar, Sana, Lahej, Nizab (Aden interior), Rostak, Ibri, Riad, Boreida, Anaize, Hail, Hofuf, and other places.

Muscat formerly imported an enormous quantity of arms for distribution both to Persia and Arabia. A check having been placed on this import by the establishment of a State-controlled arms-warehouse, rifles are largely imported at Birk, and distributed at Shabein and Rueis.
(b) Towns, Markets, Fairs, &c.

Mecca, the birthplace of Mahomet, is the Holy City par excellence for the greater part of the Moslem world. The pilgrimages were at first suspended on account of the war, but were resumed in 1917, when 58,000 pilgrims visited Mecca. During the pilgrimage month, the valley of Mina, outside Mecca, is the scene of a great fair, to which traders from all parts of the Orient bring goods for sale to the pilgrims. Their wares include cotton shrouds, fancy cotton goods in bright colours, silk goods, brassware (for negro pilgrims), rosaries, henna, perfumes, attar of roses, &c. Before the war, Constantinople and Damascus were probably the largest suppliers, but Austria was also studying the market. The city of Mecca itself and the surrounding country produce nothing. Mecca lives on her pilgrims, and on a large yearly grant from the Porte. Food supplies are brought from Jeddah.

Medina, like Mecca, lives mainly on pilgrims and a grant from the Porte, but, as the town stands on a fertile oasis, it is much more self-supporting than Mecca.

Sabia is the Idrisi’s capital, and lies in a well-cultivated district.

Sana, the capital of Yemen, with a considerable Jewish population, trades in agricultural produce and in European goods received from Aden. It is well supplied with fruit and grapes, and has good water.

Zebid was formerly an important market for cotton and indigo, but tribal disturbances led to a decline in production.

Lahej has caravan trade with the interior, and is a centre of supply for Aden.

Riad, the capital of Nejd, is the head-quarters of the Wahabite sect, and a centre of caravan trade.

Boreida and Anaize have very important camel markets, and much less important cattle markets, and also are centres of an important trans-peninsular traffic between Mesopotamia and Mecca. The last has increased of recent years, for central Arabia has
become more dependent for supplies on Basra than on Damascus. Boreida is the more important, and is visited by all caravans.

Hail, the capital of Jebel Shammar, does a large caravan trade with Mesopotamia and the Persian Gulf, and has rapid communication with Damascus by means of the Hejaz Railway, which, however, was in 1914 very little used for goods traffic.

Jauf el-Amr is an important place of call for caravans, as it lies on the only possible route across the north of Arabia.

Ibri has a well-known market for the loot brought in by desert Beduins, and is also famous for its fruit. Aden and other towns on the coast are described in the section on Ports, pp. 54–62.

Goods which are produced for export are collected at the following markets:—
Camels, at Boreida and Anaize.
Skins, at Rijal (Asir).
Horses, at Hail.
Gums, at Hail and Khamis Abida (Asir).
Ghi, at Hail, Boreida, and Anaize.
Coffee, at Taiz and Lahej.

Goods produced for home consumption are distributed at the following markets:—
Honey, at Yeshbum.
Indigo and cotton, at Nisab.
Raisins, at Khamis Abida.
Young camels, reared by nomads, at Ibri.
Fruit and vegetables, at Taif (for Mecca and Medina).
Firewood and fodder, at Lahej (for Aden).
Tobacco and sugar-cane, at Salale.

(c) Organizations to promote Trade and Commerce

Of these, in the usual sense, none exist, except the Aden Chamber of Commerce. Trade is facilitated, however, by the organization of the Ukeil (Ageyl), an
association of recognised caravan guides. The Ukeil are not a tribe, but are chosen from among the tribesmen of central Arabia and Hasa, care being taken to exclude all the large tribes and those which have blood-feuds, so as to preserve the neutral character of the organization. The president of the society must always be a native of Boreida, but must live at Baghdad, the head-quarters of the organization, where members are enrolled. The Ukeil conduct the camel-trade of the desert, and are employed by Damascus dealers to buy from the tribes in Arabia and the Syrian desert. The presence of the Ukeil vouches for the genuinely commercial or travelling character of a caravan. Without these guides no tribesman could safely leave his own tribal territory, and business between tribes would be impossible.

Of lesser importance is the institution of the Rafik, or "companion," chosen from a tribe over whose dira or range, a merchant or traveller must pass. The presence of a Rafik is, however, no protection against raiders from another dira.

(d) Foreign Interests

Though there are no large foreign undertakings of any kind in Arabia, it is noteworthy that such enterprises as do exist are mainly in the hands of foreigners. The predominant foreign activity is Hindu, especially in Oman and Hadhramaut. At Muscat, the fish trade is controlled by an Indian firm, a Hindu has the monopoly of the small but lucrative pomegranate trade, and Hindus are importers, bankers, date exporters, and silversmiths. In fact, most of the Muscat and Matra trade is in the hands of Indians, who also possess a considerable share of the Aden transshipment trade. Two Indian shipping companies call at Jeddah and one at Hodeida. Second only to the Hindus are the Italians, whose influence is strongest in the Red Sea provinces, especially at Sana and Hodeida. Italian Somaliland and Eritrea offer convenient bases for their operations. At Hodeida, an
Italian contractor constructed the pier, and another Italian firm supplied plant for a condenser and ice-machine. Guido Caprozzi, an Italian merchant and commission agent, exerts a large influence in Sana. Italians own the Aden Salt Works, almost the only flourishing industrial concern in the country. A Jew has the monopoly of the Muscat import of American sheeting (which, however, has greatly declined), and Jews are recognised as the best craftsmen of Yemen. Aden trade is in the hands of Germans, French, Americans, Italians, Greeks, Indians, and Jews; neither Arabs, Turks, nor British take any considerable share in it.

Both British and Turkish interests in Arabia were mainly political. Neither power possessed any strong hold on the economic life of the country, if we except the abnormal relations that existed between Turkey and the Holy Cities. It may be noted that Jedda receives a far larger proportion of imports from Turkey than any other Arabian port, although this is in part accounted for by the fact that Moslem pilgrims naturally prefer to buy as presents articles coming from Damascus and Constantinople.

(2) Foreign

(a) Exports

It is extremely difficult to gauge the total value of Arabian trade. There is no homogeneous government. Statistics are often unreliable, and in the case of the smaller ports are altogether lacking. Moreover, the distinction between exports and imports is blurred by the fact that Aden has a large trans-shipment trade, and that the internal distribution of goods is carried on largely by sea, so that what appear at first sight to be exports turn out to be imports on their way from a larger to a smaller port for distribution.

As a basis for estimating trade we may take the year 1909, the latest for which statistics can be had for
all five of the principal ports—Aden, Hodeida, Jedda, Muscat, and Bahrein. The gross export figures for that year were as follows:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aden</td>
<td></td>
<td>£2,621,780</td>
</tr>
<tr>
<td>Hodeida</td>
<td></td>
<td>£400,700</td>
</tr>
<tr>
<td>Jedda</td>
<td></td>
<td>£49,704</td>
</tr>
<tr>
<td>Muscat</td>
<td></td>
<td>£277,580</td>
</tr>
<tr>
<td>Bahrein</td>
<td></td>
<td>£1,169,471</td>
</tr>
</tbody>
</table>

Total £4,519,235

If, however, the items which make up these totals are examined in detail, it will be found that certain alterations will have to be made in order to arrive at the actual totals of genuine exports. For instance, Hodeida’s gross export of hides and skins was 977 tons, value £84,700, but of these 132 tons, value £14,059, went to Aden. Similarly, 2,365 tons of coffee, value £151,247, were for Aden, out of the 4,715 tons exported, value £287,727. From Jedda Aden received hides and skins to the value of £2,885, out of a total value of £23,658 exported, and gums to the value of £280, out of a gross export of £6,333. Goods which go from one Arabian port to another in this way are obviously not exports in the usual sense of the word. If we leave out of account such goods, also specie, and unspecified goods whose nature cannot be accurately determined, the total exports for the five ports may be estimated as follows:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aden</td>
<td></td>
<td>£1,377,908</td>
</tr>
<tr>
<td>Hodeida</td>
<td></td>
<td>£206,049</td>
</tr>
<tr>
<td>Jedda</td>
<td></td>
<td>£39,039</td>
</tr>
<tr>
<td>Muscat</td>
<td></td>
<td>£168,800</td>
</tr>
<tr>
<td>Bahrein</td>
<td></td>
<td>£781,850</td>
</tr>
</tbody>
</table>

Total £2,573,646
In the Appendix (Table II) will be found a table giving in detail the items which make up this total. In addition, the Aden trans-shipment trade must be taken into account. The percentage of exports from Aden of Arabian origin and of African origin respectively in recent years was roughly as follows:

<table>
<thead>
<tr>
<th></th>
<th>1909</th>
<th>1911</th>
<th>1912</th>
<th>1913</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>African</td>
<td>...</td>
<td>50·5</td>
<td>60</td>
<td>56·25</td>
<td>66·6</td>
</tr>
<tr>
<td>Arabian</td>
<td>...</td>
<td>49·5</td>
<td>40</td>
<td>43·75</td>
<td>33·4</td>
</tr>
</tbody>
</table>

Allowing a small proportion for the supply of local needs at Aden, the ratio in 1909 may be taken as roughly one-half, so that the actual Arabian export from Aden will be in round numbers £689,000, and the total from all five ports will be reduced to about £1,884,700.

There are several other important channels of export. Sur, Dibai, and other small ports on the Persian Gulf carry on an active trade in native vessels, chiefly with Africa. Customs arrangements are so inadequate that most of this is unrecorded, but its volume is believed to be increasing. Again, camels and sheep are exported in large numbers to Damascus and Egypt across the Syrian desert, and there is a small but valuable export of Nejd horses. Pilgrims from Mecca and Medina take goods home with them, but only a small proportion of these, such as halwa and attar of roses, are of Arabian origin, the rest being specially imported, chiefly from Constantinople and Damascus.

Any general estimate of the volume of export trade must obviously be largely conjectural. It seems probable that the total value of genuine Arabian export trade in 1909 can scarcely have been above, and may have been considerably below, £3,000,000.
In the Appendix (Table III) will be found details of the exports from Aden between 1910 and 1916, and (Table IV) statistics for Muscat in 1910-12, and Bahrain in 1910 and 1911.

The chief goods exported from Arabia are hides and skins, pearls, coffee, and dates; next in value come ivory, gums, shells, wax, ghi, and salt.

The chief exports may be grouped according to their origin:

(1) *Trans-shipment exports of mixed Arabian and foreign origin.*—*Hides and Skins,* the most valuable export of Arabia, are very largely of foreign origin; only about \(\frac{1}{8}\) of the total import in 1913 was from Arabian sources. In 1916, however, the proportion was larger.

In 1913 the total import value of hides and skins at Aden was £641,878, made up as follows:

<table>
<thead>
<tr>
<th>From Africa</th>
<th>£</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>556,632</td>
</tr>
<tr>
<td>&quot; Arabia (ports)</td>
<td>59,493</td>
</tr>
<tr>
<td>&quot; the mainland by camel</td>
<td>24,584</td>
</tr>
<tr>
<td>&quot; other sources</td>
<td>1,169</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£641,878</strong></td>
</tr>
</tbody>
</table>

The total export value at Aden in the same year was £797,969, distributed mainly among the following countries:

<table>
<thead>
<tr>
<th>Country</th>
<th>Raw hides</th>
<th>Goat skins</th>
<th>Sheep skins</th>
<th>Other skins</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>£254,000</td>
<td>£36,000</td>
<td>£62,000</td>
<td>—</td>
<td>£290,000</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>£127,000</td>
<td>£22,000</td>
<td>£68,000</td>
<td>£6,000</td>
<td>£223,000</td>
</tr>
<tr>
<td>France</td>
<td>£50,000</td>
<td>£29,000</td>
<td>£37,000</td>
<td>—</td>
<td>£116,000</td>
</tr>
<tr>
<td>Germany</td>
<td>£30,000</td>
<td>—</td>
<td>—</td>
<td>£14,000</td>
<td>£44,000</td>
</tr>
<tr>
<td>Italy</td>
<td>£39,000</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>£39,000</td>
</tr>
<tr>
<td>Austria</td>
<td>£33,000</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>£33,000</td>
</tr>
</tbody>
</table>
The exports of raw hides to the United Kingdom, and of goat-skins to France, showed a notable increase between 1909 and 1913. Turkey, once a large customer, had dropped out by 1913.

In 1916 the import of hides from Africa was about stationary, while that from the mainland by camel had greatly decreased. The United Kingdom and the United States took goods to the value of £545,000 and £438,000 respectively, but the increase in quantity did not correspond to the increase in price.

Coffee exported from Aden was formerly chiefly of Arabian origin, but since 1914 less has been received from Arabia, while the African has held its ground, so that coffee has become more and more an article of trans-shipment. Comparing the trade in 1909, 1913, and 1916, we get the following figures:

<table>
<thead>
<tr>
<th>Place of origin</th>
<th>1909</th>
<th>1913</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hodeida</td>
<td>151,000</td>
<td>167,000</td>
<td>—</td>
</tr>
<tr>
<td>Mokha</td>
<td>64,000</td>
<td>43,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Jibuti and Obokh</td>
<td>123,000</td>
<td>176,000</td>
<td>117,000</td>
</tr>
<tr>
<td>Jeizan</td>
<td>—</td>
<td>—</td>
<td>73,000</td>
</tr>
<tr>
<td>British Somaliland (Abyssinia)</td>
<td>10,000</td>
<td>8,000</td>
<td>11,000</td>
</tr>
<tr>
<td>Country of destination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>France</td>
<td>148,000</td>
<td>108,500</td>
<td>48,000</td>
</tr>
<tr>
<td>United States</td>
<td>79,000</td>
<td>145,000</td>
<td>38,000</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>42,000</td>
<td>24,000</td>
<td>49,000</td>
</tr>
<tr>
<td>Africa</td>
<td>31,000</td>
<td>60,000</td>
<td>95,000</td>
</tr>
<tr>
<td>Germany</td>
<td>29,000</td>
<td>17,000</td>
<td>—</td>
</tr>
<tr>
<td>Austria</td>
<td>17,000</td>
<td>19,000</td>
<td>—</td>
</tr>
<tr>
<td>Italy</td>
<td>15,000</td>
<td>28,000</td>
<td>16,000</td>
</tr>
</tbody>
</table>

Up to 1914 the Aden coffee trade was steadily increasing at the expense of Hodeida; the Turko-Italian War brought about an abnormal increase in 1912, which was not maintained later. The great decline of 1916 is largely in Arabian coffee, the imports at Aden from Jeizan having failed to come up to the large import from Hodeida of previous years. A
noteworthy fact is the great rise in the export of coffee to Africa.

*Pearls* are an important export. Bahrein has a floating population of about 20,000 employed solely in pearl-fishing, and the island up to 1912 was becoming more and more a market for pearls. Though the local output is said not to vary greatly from year to year, there was a great rise in the export value between 1903 and 1911. The value exported from Bahrein was £685,020 in 1903, £732,666 in 1909, £928,533 in 1910, and £1,928,000 in 1911. This rise was due partly to an increase in the quantity of imported pearls and partly to enhanced prices.

The export from all the ports is almost entirely to Bombay, at which town Austria was normally one of the largest buyers. France took in 1909 pearls to the value of about £253,000. The export at Aden consists of trans-shipment goods from Massawa in Abyssinia. Muscat's pearl export was declining before 1914. There is a large export, for which no statistics are available, direct to India from Dibai, which forms the chief outlet for the Trucial Coast pearl fisheries.

The total value of *gums* imported at Aden in 1913 was £60,585, of which over £24,000 represented frankincense sent from Africa to Makalla. Quite half the total value came from independent Somali ports, the rest chiefly from the Arabian Gulf ports, especially Makalla. The most important buyer was Bombay, followed at a considerable distance by Austria, Germany, and France. The total export amounted in value to £79,429. In 1909 and 1910 Jedda exported small quantities of gum, of which the values were £6,333 and £8,333 respectively.

*Wax* is exported from Aden only. The chief sources of supply were Massawa and Jibuti, but these ports are beginning to export direct instead of through Aden. Germany and France, especially the former, were the chief customers. Since 1914 the United Kingdom has increased its demand.
Ghi is received mainly from British and French Somaliland and Bombay, and sent chiefly to the Straits Settlements, Zanzibar, and the Arabian Gulf ports. Shughra, on the Arabian Gulf, and Sohar, on the Gulf of Oman, also collect and export ghi. Before the war Aden also supplied Jeddah and Hodeida. Shells, including mother-of-pearl, cowries, tortoiseshell, and other kinds, are exported from Aden, Muscat, Bahrein, and, to a very trifling extent, from Jeddah. Those exported from Aden are almost exclusively of African origin, mainly from the independent Somali ports. The Muscat export, which was solely to India, has declined. In 1908 and 1909 its value was about £4,000, in 1910 and 1911 £3,000, in 1912 smaller still. Aden had a large export to the United Kingdom and Austria, and Bahrein to the United Kingdom and Germany.

Sesame seeds are nearly all imported from Bombay, and exported to the Arabian Gulf ports and the African coast. The average annual value during the period from 1912 to 1916 inclusive was £9,000.

Small quantities of senna are exported from Hodeida and Makalla to Aden. This trade, which had become almost negligible, showed a notable revival in 1916, when £9,000 worth was exported, chiefly to Egypt, the United Kingdom, and France.

Aloes are imported by Makalla from the African coast and from Sokotra, and exported chiefly to the United Kingdom and Bombay. The average annual export value is under £1,000.

(2) Articles of purely Arabian origin.—Dates are both exported and imported, but are not an article of trans-shipment. The import is from Mesopotamia by sea to Aden, and the export is from the rich harvest of the Batina littoral, which finds its chief outlets at Sur and Muscat. Bahrein exports to India, Zanzibar, and Egypt. The chief customers were always the United States and India, the former taking the wet dates and the latter the dry. There is also an export from Muscat to Makalla. Special varieties
of dates are exported from El-Ála and Medina, but no statistics are available. The goods from these localities are small in quantity, but of excellent quality.

Salt is now exported from Aden only; the great bulk of the export goes to India, and a little to Zanzibar.

Dried limes, of an average annual value of £5,000, are exported chiefly to Persia, Turkey, and India.

Muscat’s export of dried fish declined considerably in 1910 and 1911, owing to the poor catch in the surrounding waters; in 1912 it rose from £3,800 to nearly £8,000, owing mainly to good management by an Indian firm. No statistics are available for the considerable trade in dried fish carried on between the seaports of the Arabian Sea and Persian Gulf and the interior.

There is a very small export of wool from Jedda. Its average value in 1908, 1909 and 1910 fell below £3,000.

Ambergris is collected and exported at Shughra.

(3) Article of purely African origin.—The only export in this category is ivory. The value imported was greatly decreasing before 1914, since Jibuti, the chief place of origin, was exporting more and more direct instead of via Aden. The chief customers were the United Kingdom, Bombay, and the United States. In 1915 and 1916 the United Kingdom took very little, and Bombay a considerably larger quantity.

(b) Imports

The great majority of the imports are received at Aden, and are divided into two classes:—

(1) Those which go to supply the needs of Arabia, including Aden itself and ships calling there, and also those goods which are trans-shipped at Aden and re-exported to supply the needs of the adjacent African countries. Most of those destined for Arabia are also trans-shipped to smaller Arabian ports.

(2) Those which are received from Africa for trans-shipment to Europe, America, &c. These are not
strictly speaking imports, but trans-shipment exports, and have already been dealt with under that heading.

In the case of Muscat, Bahrein, Hodeida, and Jeddah, the imports are for genuine Arabian consumption.

Arabia being a non-industrial country and her food supplies being inadequate, her chief imports include all the simpler necessaries of life. Textiles bulk most largely, and are closely followed by rice and other grains. Sugar and tobacco are also largely imported, and tea is increasingly popular. The low standard of civilisation in the country and the poverty of the people limit the import of all luxury articles except tobacco.

Detailed statistics for the five principal ports are only available for 1909, and will be found in the Appendix (Table V). The table takes no account, however, of the entry into Arabia of the following goods:

(i) Indian and other goods entering small ports. No statistics are obtainable, but this import has greatly increased since 1909.

(ii) Goods entering Arabia by caravan from Mesopotamia, Syria, and Egypt. The Persian Gulf ports, especially Basra, were, before the war, ousting Damascus as a source of supply for central Arabia.

(iii) Goods reaching Medina from Syria via the Hejaz Railway.

(iv) Goods imported for consumption in Aden, including the coal and provisions supplied to ships.

In the Appendix (Table VI) will be found a return of the imports of Aden from 1912 to 1916 inclusive. The figures seem to show a considerable increase of trade, but it must be remembered that this is largely due to the general rise in prices.

In addition to the articles mentioned in the table, Aden also normally imports live animals for garrison consumption to the annual value of about £50,000. These are mainly sheep from Berbera.
The following details may be noted with regard to the chief imports:—

Textiles under normal conditions are supplied chiefly by India, the United States, and the United Kingdom; in addition, Jeddah imports considerable quantities of cotton and silk goods and of lace and net from Syria, Austria, and Germany. During the war the Aden import from India has increased enormously, rising in value from £81,000 in 1912 to £880,000 in 1916, and almost supplanting for the moment American unbleached sheeting. Manchester goods show a large increase in value, which does not, of course, represent a proportionate increase in quantity: this rise in the value of textiles has much to do with the great increase in import values in 1916. At Hodeida Indian textiles were supplanting American as far back as 1909, on account of their lower price; Hodeida took in that year a value of £113,000 from the United Kingdom, and nearly £67,000 from India, while the import from America was under £49,000. Jeddah took cotton textiles to a value of £102,500 from the United Kingdom, the United States, and Syria, and a value of £73,000 from India. Muscat imports both from India and Aden were falling off, as this town was losing its trade of making up silks and cottons for Zanzibar, which was beginning to prefer European dress. The Oman ports were, moreover, obtaining supplies from Dibai instead of Muscat. Jeddah’s import is mainly for the supply of pilgrims, who must purchase cotton shrouds at Mecca, and often buy Syrian silk goods for presents.

Rice was in 1909 the second largest import of Arabia. Together with dates, it has long been a staple article of food, yet so poor are parts of the country that it is sometimes considered as a luxury, to be eaten on two or three days a week only. At Aden, Hodeida, and Muscat all supplies come from India; Jeddah also obtains a small quantity from Singapore and Basra, £29,000 in value in 1909.
Between 1912 and 1916 the value of the rice imported at Aden shows a decrease as compared with that of other cereals. Hodeida imports comparatively little, as it is situated in a fertile district which grows large quantities of millet. The Muscat import has greatly declined since 1909, as Dibai now supplies the Oman ports, and the import duty levied on rice at Muscat is thus avoided. The Khoja tribe in Oman have a monopoly of the import of Calcutta rice to Oman ports.

There is an enormous grain and flour import at Jedda, far surpassing that of any other port. The annual value ranges usually from £300,000 to £400,000. In 1913, according to the Austrian Consular Report, the countries of origin and the values imported were approximately as follows:—

<table>
<thead>
<tr>
<th>Item</th>
<th>Value (£)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat from Basra</td>
<td>208,000</td>
</tr>
<tr>
<td>Other grain, &amp;c., from Basra</td>
<td>72,800</td>
</tr>
<tr>
<td>Other grain, &amp;c., from India and Mohammera</td>
<td>30,000</td>
</tr>
<tr>
<td>Wheat from India</td>
<td>2,000</td>
</tr>
<tr>
<td>Wheat from Egypt</td>
<td>3,000</td>
</tr>
<tr>
<td>Flour from India</td>
<td>80,000</td>
</tr>
<tr>
<td>Flour from Austria</td>
<td>1,120</td>
</tr>
<tr>
<td>Flour from Russia</td>
<td>400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£397,320</strong></td>
</tr>
</tbody>
</table>

These large quantities are required for the pilgrims, for the fixed population of Hejaz, and in part also for the needs of central Arabia. The corn shipped to Jedda from Basra varies a good deal in quantity, and consists of inferior qualities at lower prices than that sent elsewhere from Basra.

The next largest import is at Aden, where maize and millet show the largest figures. In 1914 their value rose to £224,000, but has since declined. Muscat and Hodeida both import from India only. The Muscat import fluctuates with the movements of the navy.
Sugar was imported from the following countries:

<table>
<thead>
<tr>
<th>To Aden.</th>
<th>To Jeddah.</th>
<th>To Hodeida.</th>
<th>To Muscat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria (mainly), Germany, China, Java.</td>
<td>Austria, Egypt.</td>
<td>Austria, Aden, Mauritius (through Indian merchants).</td>
<td>Java (through India).</td>
</tr>
</tbody>
</table>

The amount of the sugar import at Aden rose between 1909 and 1912 from a value of £93,000 to a value of £194,000. Since 1914 India has sent the whole supply. Mauritius sugar was gaining ground in Hodeida in 1909. In 1913 there was a large import of Egyptian sugar at Jeddah, a speculation which is said to have been unsuccessful. The value of sugar imported at Jeddah in that year was £117,000.

The greatest import of provisions was at Jeddah, to feed the pilgrims, and came from Turkey, Egypt, and Syria. Those imported at Hodeida came from the United Kingdom (biscuits and tinned goods), Italy (vermicelli), and Turkey (canned goods from Smyrna and Constantinople), ghi and oil being supplied in considerable quantities from the near African ports. Provisions imported at Aden were largely used for revictualling ships.

The following particulars may be noted concerning the smaller imports:

**Tobacco** is extremely popular in Arabia. The Turkish Government sent considerable supplies, for which it chartered small vessels. Aden supplies tobacco and cigarettes to ships passing through the Canal, and imports this tobacco from Egypt.

Muscat's imports of *petroleum* were reduced after the Standard Oil Co. had set up a depot at Dibai for
the supply of the Oman coast. Russia has been driven off the market by America.

The demand at Jeddah for alcohol was increasing in spite of the Moslem prohibition.

Dyes. Muscat imports increasing quantities of ochre (waras) from Aden for dyeing American sheeting, which is made into shirts for Arab seamen.

The hardware imported at Jeddah included a petroleum engine for a flour mill, of British manufacture, set up at Mecca.

Timber. Jeddah and Hodeida import from Java and Singapore a very hard wood used exclusively for building.

Coal at Aden comes normally entirely from the United Kingdom. Since 1914 Indian coal has been increasingly imported, while British coal has fallen in quantity and risen in price.

Austria and Germany were making considerable progress in their exports to Arabia of cotton goods, lace, and net, silk goods, sugar, false pearls, enamel-ware, paper and paper goods, lamps and lamp-glasses. Their success was due to the energy of their travellers and their good sense in catering for the tastes of the Arabs, who prefer cheap and bright-coloured articles to those which are expensive and durable. Austria had also made advantageous shipping arrangements between Trieste and Jeddah (see p. 63).

(c) Customs and Tariffs

The Customs vary in different ports with the different administrations to which the ports are subject.

Aden has since 1850 been a free port. Duties are levied only on liquors and intoxicating drugs, but licences, for which fees are payable, must be obtained for the importation of petroleum and arms.

At Hodeida import duties are 11 per cent., of which 8 per cent. may be paid in cash or in kind, but the
remaining 3 per cent. in cash only. A rebate of 10 per cent. is allowed on the amount paid voluntarily in cash. Export duties are 10 per cent. on all exports to foreign countries, payable in cash or in kind, with 10 per cent. rebate on cash payments. No duty is payable on goods exported to Turkish ports.

At Jeddah and Yambo import duties are 11 per cent. on all goods except those imported from Turkish ports. In 1909 the customs were reformed, being made payable on invoice values, plus lighterage at Jeddah.

At Muscat and the other Oman ports import duties are 5 per cent. on all articles except arms and ammunition, on which 6 per cent. is payable, in addition to a customs charge variously stated to be one or half a dollar on each rifle. Native and Indian merchants pay large sums in advance, by which means they obtain very considerable rebates. The duty is calculated on the price ruling at the moment in the locality, not on the invoice price.

In all Oman ports except Muscat an export duty of 5 per cent. is levied on goods brought down to the coast. This is called zukat, and has been substituted for a tax on agricultural and movable property, which it was found impossible to collect. A transit duty of 5 per cent. is also levied on all dates coming into the Oman ports, whether these are for export or for local consumption.

At Bahrain the import duty is 5 per cent., sometimes paid in kind. The charge for goods imported for re-export without opening is generally 2½ per cent. There is no general export duty, but the following are the duties on the more important exports:

- **Cuttle-fish** ... ... 5 per cent. *ad valorem*.
- **Bahrein dates** ... ... 4d. per bag.
- **Katif dates** ... ... 2d. per bag.
- **Fish (generally)** ... ... 4d. per bag.
- **Mussel shells** ... ... 8d. per bag.
- **Oyster shells** ... ... 4d. per bag.
- **Mother-of-pearl** ... ... 2s. 8d. per case.
(D) FINANCE

(1) Public Finance

Public finance, in the usual sense of the words, can hardly be said to exist at all in Arabia, on account of the backwardness of its civilisation, its poverty, and the dependence on different Powers of a considerable part of the country. For the last-named reason it is only possible to make a few general statements with regard to Arabian finance as a whole.

Part of Arabia is politically dependent on either Turkey or Great Britain, and the mediatised Arab rulers receive subsidies from the protecting Power. In the Turkish sphere taxes are levied where possible, while in the British sphere no taxes are levied, and the control is limited to the payment of a subsidy by the Indian Government on condition that no treaty shall be negotiated with, and no financial aid accepted from, any country other than Great Britain.

Independent Arabia, which is represented, roughly speaking, by a broad belt of the country from north to south, is, except in Hadhramaut, extremely primitive and very little known. Taxes are levied locally by the sultans, or merely by the sheikhs, being imposed chiefly on the live-stock and agricultural produce of the tribes. Much the same state of things exists over the greater part of protected Arabia, but in the Turkish sphere of Yemen complications arise from the competition between the Porte and the local authority in respect of the levying of taxes. This conflict of interests is aggravated in Asir, where the Idrisi has set up his claim to independence, and where the payment of taxes varies according to the political leanings of the sheikhs.

Independent Arabia includes many small tribes who live within the spheres under protection, but who are virtually independent. Nejd and Jebel Shammar are, however, the only important independent sultanates, and Kasim is usually subordinate to one or other of
these. The British Military Report in 1904 gave particulars of heavy taxation in Kasim, which was found very burdensome to agriculture. One-tenth of all produce and one-third of the harvest was said to be claimed for the purpose of occasional jihads, or religious wars. On cattle the tax was one-twentieth of their value and on incomes one-fortieth, while a duty of two riyals was levied on every load of imported goods. This heavy taxation is due to Wahabite fanaticism. In Riad the taxation is said to be light.

Hadhramaut, actually under British influence, is nominally subject to Turkey, but no Turkish taxes have ever been levied there. The native local authorities impose taxation chiefly upon the townsmen, while the tribesmen and the Seyyids (a privileged clan purporting to be the descendants of Husain, the Mohammedan martyr) go comparatively free.

Turkish Arabia has always been a financial burden to Turkey, but the Porte found it necessary to shoulder the liabilities involved, in order that the Sultan might maintain his prestige as Caliph, or spiritual head of Islam, which office is closely bound up with the possession of the Holy Cities. Both Mecca and Medina received a large yearly grant, or surra, from the Porte, and both were exempt from Turkish taxation. Elsewhere in Hejaz taxes were collected by Turkish officials on the Turkish system with the aid of the Sherif of Mecca, who in his turn received voluntary tribute from the faithful Wahabites of central Arabia. In 1910 the Sultan of Riad agreed that this tribute should be fixed at the yearly payment of £4,000. The Porte found itself further compelled to garrison the Holy Cities and the Hejaz Railway, and to subsidise the tribes whose ranges touched the railway in return for their defence of the line.

In Yemen the Turks formerly levied exorbitant dues on the transit of coffee, but after the rebellion of 1911 an arrangement was made between the Porte and the Imam, providing for the abolition of all
octroi and transit duties. The only taxes now levied are:

(a) Tithes on agricultural produce and stock (from which Zeidists are exempt).

(b) Market dues—10 per cent. on all produce sold, and also 1 piastre on every goat killed and 10 piastres on every bullock killed.

(c) Customs dues.

In Jeddha, Yambo, and Hodeida the Turkish 11 per cent. import duty is levied.

In Asir taxation conditions are chaotic in the extreme. Taxes are collected for the Porte, the Idrisi, and the Sherif of Mecca. The Porte usually subsidises loyal sheikhs for the collection of Turkish dues, but the regular payment of taxes is almost unknown. The tribes pay only when they must, or in accordance with their political sympathies of the moment. At Bisha both the Idrisi and the Sherif of Mecca have tax-collectors. In Khamis Musheit the Turks take toll of the local cultivators, but the sheikh of the Shahran levies his own taxes. He charges 1 piastre for every donkey sold, 2 piastres for every camel sold, and 5 piastres for every skin of ghi sold.

In Hasa, the Turkish Government, instead of taxing dates, took a share of the crops. In Katif it taxed dates. Heavy taxes were also levied on pearl-fishing, which caused the emigration of many divers to Bahrein.

In the British sphere the Sultan of Oman, the Sultan of Koweit, and the sheikhs of the Pirate Coast of El-Katr and of Bahrein receive subsidies from the Indian Government. In Oman the Indian Government prohibited any increase of the 5 per cent. import duty. The sheikh of Bahrein derives his income from customs, agricultural duties, taxes on pearl-boats, judicial fees, and rent of town lands, shops, or khans.

The ports of Arabia usually apply locally most of the revenue raised from import or export duty. Hodeida has a large revenue, partly due to a tax on
petroleum and partly to its appropriation of half the pier dues (levied eight years before the pier itself was built). Jeddah and Yanbour obtain revenues from import duties; Sur and other rising little ports depend largely on zakat, or export duty, only a very small proportion of which, if any, is remitted to the central authority.

The Suluba tribe, a non-Arab tribe scattered throughout the nomads, pay a date-tax to the nomads among whom they live.

Aden is under the control of the Bombay Government. Its budget in 1914-15 was approximately as follows:—

<table>
<thead>
<tr>
<th>Receipts</th>
<th>£</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aden Port Trust Fund</td>
<td>34,000</td>
</tr>
<tr>
<td>Aden Settlement Fund</td>
<td>28,000</td>
</tr>
<tr>
<td>Local supply bills</td>
<td>257,000</td>
</tr>
<tr>
<td>Post Office</td>
<td>34,000</td>
</tr>
<tr>
<td>Excise, including customs duties...</td>
<td>6,300</td>
</tr>
<tr>
<td>Income tax</td>
<td>5,000</td>
</tr>
<tr>
<td>Imperial and municipal receipts...</td>
<td>215,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>580,000</strong></td>
</tr>
</tbody>
</table>

The expenditure of the same year was approximately £556,000. In 1916-17 receipts amounted to £741,160 and expenditure to £760,650.

The Aden Port Trust manages the port. Its chief duty is to see that the harbour depth is maintained, funds for the purpose being obtained from landing and shipping tolls and wharfage fees. The Aden Settlement Fund is obtained from house-tax, octroi, &c., and is devoted to sanitation, conservancy, and so forth.

(2) Currency

The currency of Arabia is extremely chaotic. It is largely influenced by economic and political factors, i.e., nearness to and trade with another country will induce the habit of accepting that country’s coinage,
while the greater the preponderance of Turkish or British political influence the larger will be the use of Turkish or British coinage.

Turkish coinage is most in use in Hejaz, where the subsidies granted by the Porte to the Holy Cities are paid in mejidieh or Turkish dollars. The use of foreign money, indeed, is prohibited in Mecca, Medina, and the ports, and also along the pilgrim road, but the prohibition is disregarded in all but Government transactions. The Turkish gold lira, silver mejidieh, and silver piastre (worth respectively about 18s., 3s. 4d., and 2d.) are chiefly found in the Turkish provinces, viz., in Hadhramaut and Yemen. In the latter, however, the Turkish pound is rare, and the mejidieh dollar is only worth about 2s. 10d. In Asir and southern Nejd the Turkish pound is looked upon with suspicion.

The coin most universally found is the silver riyal, or Maria Theresa dollar, minted at Trieste, and generally worth about 2s., but in Hejaz worth from 2s. to 2s. 5d. It is in use everywhere except in Hadhramaut, where there is not even a coin of corresponding value. Its use was prohibited in Yemen until 1910.

The Turkish silver piastre is frequently replaced in Asir, and even in Hejaz, by the Indian two-anna piece. In the Aden interior the standard unit is the Indian four-anna piece, locally called a baule. In Aden proper it is the rupee at the fixed value of 15 to the pound sterling, or 1s. 4d. In Bahrein also the rupee has almost completely ousted the dollar.

At Jeddah and in Hejaz generally the large influx of pilgrims provided only with money of their native land leads to general acceptance of coins of Indian, Javanese, Japanese, Dutch, Egyptian, Singapore, Tunisian, Persian, Zanzibar, and German East African origin, so that the currency is extremely varied. In Hejaz there are to be found a large variety of foreign dollars, including the Singapore, Japanese, and Mexican (all called brum, and worth
from 2s. to 2s. 4d.), and the Javanese, Egyptian, and Tunisian, all more than double the brum in value. The Persian kran (worth about 8½d.) is also current. In Nejd the other extreme exists, and not even Indian or Persian coins are accepted. Further confusion arises from the frequent use of "account" or imaginary coins in commercial transactions, and from the fact that often different coins in use in the same locality bear only fractional relations to one another. Both Hejaz and Oman have an imaginary or "account" currency, used for making trade calculations, the actual coins being non-existent. That of Hejaz is as follows:

28 devanis ... = 1 rezin.
40 devanis ... = 1 bad piastre.
28 bad piastres, or  
40 rezins ... = 1 Umla dollar (1s. 10½d.).

In Oman the imaginary currency is as follows:

20 gaz ... = 1 mohamadi.
11½ mohamadi ... = 1 dollar.

Hadhamaut has a distinctive currency, including the khamsie, a small copper coin of under a half-penny in value, three smaller copper coins, and three silver coins—the haraf, nearly 4d.; the okiyah, nearly 8d.; and the karsh, nearly 5s. Five-franc pieces are also in use, and the ten-cent pieces of the Dutch East Indies.

There is normally a good deal of trade in specie at Muscat. The fluctuation in the relative values of the dollar and the rupee tempts Indian bankers and other speculators to import silver, both specie and bar, from India, the import varying with the current value of the dollar.

Much traffic in Arabia is done by barter. Camel-hire is paid in dates (a month's hire of a good camel is at Teima 100 measures of dates), and in all the oases dates are a common measure of exchange. When land is sold it is a common practice to make
part payment in silver and the rest in dates and other articles.

(3) Banking

The National Bank of India has a branch at Aden, and there are branches of the Imperial Ottoman Bank and of Messrs. Gellatly & Hankey at Jeddah. The Mohammedan religion forbids banking, but the prohibition is evaded in most Moslem countries. There are a considerable number of Hindu bankers at Muscat, who finance pearl-merchants and importers, and also do business in silver, profiting by the fluctuations in the value of the dollar.

(4) Influence of Foreign Capital

Foreign capital enters Arabia for both political and economic purposes, but not to any large extent. The Turkish and British Governments pay subsidies to various mediatised sultans and lesser chiefs, and the surra (see p. 107) is religious as well as political in scope. There is some doubt as to whether it was always regularly paid. To British capital is due Aden's development as a port, but Aden's commerce is chiefly financed by foreign merchants of various nationalities (see p. 91). Turkish capital is only invested economically in the Salif salt works, a very flourishing concern. French and Italian capital was beginning to be invested to a small extent in economic undertakings, such as piers and railways (see pp. 50, 91), and Italian capital also in the successful salt works of Aden. The pastoral tribes of the north are dependent on Damascus capital and the camel-rearing tribes of the centre on that of Baghdad. Hindu bankers finance the pearl-merchants of Oman and also the Muscat importing firms, while Jewish capital is engaged more or less at most of the ports and at Sana, where there is a Jewish quarter. European merchants are reputed to do
almost half of the Bahrein pearl trade, the remainder being done by Arabs and Hindus in the ratio of 3 to 1.

(E) GENERAL REMARKS

The prospects of economic development in Arabia are not very promising. An increase of trade can only be looked for through the following channels:

(1) The development of the pilgrim traffic. Already Mohammedanism is embraced by one-seventh of the human race, and it is rapidly spreading over pagan Africa. Hitherto comparatively few pilgrims have travelled from inland Africa, because the journey was so long, difficult, dangerous, and expensive. The extension of railways in Africa, however, will in course of time transform these conditions, and a great increase of pilgrim traffic may then reasonably be expected. Pilgrimages bring with them not only personal profit for the citizens of Mecca and Medina, but great opportunities for trade, as pilgrims usually take back with them merchandise both for their own use and as gifts to friends. A still greater impulse would be given to pilgrim visits to Arabia if greater security and better sanitary arrangements were provided for the pilgrims. It is said that the sanitation of Mecca has recently been improved. The numbers of pilgrims are, in normal times, continually being increased by the efforts of agents from Mecca, who travel over the Mohammedan world preaching the necessity of pilgrimage.

(2) The construction of inland railways, such as the lines projected from Hodeida to Sana, Mecca to Jedda, and Sana to Aden. The prospect of greater and cheaper facilities of inland transport would stimulate the production and collection of agricultural and pastoral produce.

(3) The improvement of political conditions, so as to give greater security for persons and property. At present the nomad tribes make continual raids upon
their neighbours, carrying off or destroying their property, a state of things which does not encourage either thrift or enterprise.

(4) The introduction of improved agricultural methods and implements, and, possibly, an extension of the area under cultivation by means of additional irrigation works, artesian wells, &c. Afforestation might do something to abate the aridity of the more barren districts. The soil of Arabia is fertile where it is well watered; and there is no doubt that it could be made to produce much more than it does if proper attention were paid to manuring, the rotation of crops, deep ploughing, &c. It seems likely, also, that by the introduction of a better stock of sheep, wool could be made into a valuable commercial asset.

(5) Although the lack of water power, as well as the absence of coal and iron, makes any large schemes of industrial development impracticable, something could be done to improve tanning and weaving by the introduction of improved methods and modern machinery. The Arab in Mesopotamia has shown himself not only capable of learning but also, under good conditions, a steady worker.
APPENDIX

Table I.—Shipping entered at Aden, 1911–1917.

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**Table V.—VALUES OF IMPORTS, 1909.**
## Table VI.—Imports to Aden, 1912–16.

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HISTORICAL

BURY, G. W. *The Land of Uz (Southern Arabia)*. London, 1911.
BURY, G. W. *Arabia Felix; or, the Turks in Yamen*. London, 1915.
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ZWEMER, S. M. Mecca the Mystic (National Geographic Magazine). Washington, 1907.

MAPS

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Northern Arabia is covered by three sheets (Cairo, H. 36; El Jauf, H. 37; Basrah, H. 38) of the International Map published by the War Office (G.S.G.S., No. 2758), on the scale of 1:1,000,000.
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<td>16</td>
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<td>Turkey in Europe</td>
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<td>The Neutrality of Belgium</td>
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<td>Trentino* and Alto Adige*</td>
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<td>Spain since 1815</td>
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<td>Spitsbergen*</td>
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Vol. VII. Germany.

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### Vol. IX. The Russian Empire.

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### Vol. X. Mohammedanism: Turkey in Asia (1).

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  (a) Rise of Islam; Pan-Islamic Movement. 
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