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*Obeyd, The Camel Driver [Issac Bassett Choate] on www.enganchecubano.com *FREE* shipping on qualifying offers. This is a pre historical reproduction that was curated for quality. Quality assurance was conducted on each of these books in an attempt to remove books with imperfections introduced by the digitization process.*

Near the Bab el Haoua are the springs above mentioned, called Ayoun el Merdj; with some remains of walls near them. The late Youssef Pasha of Damascus built here a small watch-tower, or barrack, for thirty men, to keep the hostile Arabs at a distance from the water. The town walls are almost perfect in this part, and the whole ground is covered with ruins, although there is no appearance of any large public building. Upon an altar near one of the springs was the following inscription: In going northward from the springs, I passed the rivulet Djeheir, whose source is at a short distance, within the precincts of the town. It issues from a stone basin, and was conducted anciently in a canal. Over it seems to have stood a small temple, to judge by the remains of several columns that are lying about. The source is full of small fish. Youssef Pasha built a barrack here also; but it was destroyed by the Wahabi who made an incursion into the Haouran in , headed by their chief Ibn Saoud, who encamped for two days near this spot, without being able to take the castle, though garrisoned by only seven Moggrebins. The banks of the Djeheir are a favourite encampment of the Bedouins, and especially of the Aeneze. Beyond the town walls, and at some distance to the north of the Djeheir, stands the famous mosque El Mebrak; and near it is the cemetery of the town. Ibn Affan, who first collected the scattered leaves of the Koran into a book, relates that when Othman, in coming from the Hedjaz, approached the neighbourhood of Boszra with his army, he orderd his people to build a mosque on the spot where the camel which bore the Koran should lie down; such was the origin of the mosque El Mebrak. The dome or Kubbe which covered its summit has been recently destroyed by the Wahabi. The above description comprises all the principal antiquities of Boszra. A great number of pillars lie dispersed in all directions in the town; but I observed no remains of granite. Of the vineyards, for which Boszra was celebrated, even in the days of Moses, and which are commemorated by the Greek medals of [Greek], not a vestige remains. There is scarcely a tree in the neighbourhood of the town, and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horse-beans, and a little Dhourra. A number of fine rose trees grow wild among the ruins of the town, and were just beginning to open their buds. It had been my wish to visit the ruined city of Om El Djemal [Arabic], which is eight hours distant from Boszra, to the S. None but Aeneze could have served me, and with them there was no reasoning; they believed that I was going in search of treasure, and that I should willingly give any sum to reach the spot where it was hid. One hour and a half, the village Om Waled [Arabic], one hour and three quarters, the village El Esleha [Arabic], inhabited principally by Christians. Two hours and a quarter, passed Wady Soueida. Two hours and a half the village Thale [Arabic], to the west of which, one hour, is Tel Hossein, with the village Kheraba. At three hours and a quarter is the village El Daara [Arabic], with Wady Daara; here we dined at an encampment of Arabs of Djebel Haouran, who are in the habit of descending into the plain to pasture their cattle, as soon as the country is evacuated by the Aeneze. At four hours and three quarters is Melieha el Aattash [Arabic], in a direction N. Not more than one-third of the plain was cultivated, though the peasants had sown more grain this year, than they had done for many years back. Five hours and a half the village El Herak [Arabic]. Five hours and three quarters, the village El Hereyek [Arabic]. In all these villages are several reservoirs of water, for the supply of the inhabitants during summer, and which are filled either by the winter torrents descending from the Djebel Haouran, or by rain water, which is conducted into them from every side by narrow channels: Near Hereyek we fell in with the encampment of the Damascus beggars, who make an excursion every spring to the Haouran, to collect alms from the peasants and Arabs; these contributions are principally in butter and wool, [p. They had about a dozen tents, and as many asses, and I saw a good mare tied before the tent of the Sheikh, who is a man of consequence among the thieves and vagabonds of Damascus. His name is El Shuhadein [Arabic]: At six hours and a quarter, we passed at a short distance to our left, the village Olma [Arabic], our route being N. About one hour S. Eight hours and twenty-five minutes, the village Naeme [Arabic]. Most of these villages stand upon, or near, low

hillocks or Tels, the only objects which break the monotony of the plain. It was at Naeme that I saw, for the first time, a swarm of locusts; they so completely covered the surface of the ground, that my horse killed numbers of them at every step, whilst I had the greatest difficulty in keeping from my face those which rose up and flew about. The former have a yellow body; a gray breast, and wings of a dirty white, with gray spots. The latter, I was told, have a whitish gray body, and white wings. The Nedjdyat are much less dreaded than the others, because they feed only upon the leaves of trees and vegetables, sparing the wheat and barley. The Dsahhaf, on the contrary, devour whatever vegetation they meet with, and are the terror of the husbandmen; the Nedjdyat attack only the produce of the gardener, or the wild herbs of the desert. I was told, however, that the offspring of the Nedjdyat produced in Syria partake of the voracity of the Dsahhaf, and like them prey upon the crops of grain. The young of this species are quite black until a certain age. The Bedouins eat locusts, which are collected in great quantities in the beginning of April, when the sexes cohabit, and they are easily caught; after having been roasted a little upon the iron plate [Arabic], on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry. The peasants of Syria do not eat locusts, nor have I myself ever had an opportunity of tasting them: The Bedouins swallow them entire. The natural enemy of the locust is the bird Semermar [Arabic]; which is of the size of a swallow, and devours vast numbers of them; it is even said that the locusts take flight at the cry of the bird. But if the whole feathered tribe of the districts visited by locusts were to unite their efforts, it would avail little, so immense are the numbers of these dreadful insects. At eight hours and three quarters from Aaere, and at a short distance to the right, is the village Obta [Arabic]; our route N. Nine hours and a quarter, we saw, at one hour to the left, the village El Kherbe [Arabic]. Nine hours and three quarters, Shemskein [Arabic], one of the principal villages in the Haouran. As we had rode at a very brisk pace, the above distance of nine hours and three quarters may be computed at nearly twelve hours of the common travelling. Shemskein, a village containing upwards of one hundred families, is situated on the Hadj road, on the side of Wady [p. It is one of the largest torrents of Haouran, and was at this moment full of water, while most of the other Wadys were nearly dried up. The Sheikh of Shemskein has the title of Sheikh el Haouran, and holds the first rank among the village Sheikhs of the country. In the time of Hadj he collects from the Haouran and Djolan about fifteen hundred camels, and accompanies them to Mekka. His income is considerable, as the peasants of the different villages of the Haouran, when engaged in disputes with neighbouring villagers, or with their Sheikhs, generally apply in the first instance to his tribunal. These Nowar [Arabic], who are called Korbatt [Arabic] at Aleppo, are dispersed over the whole of Syria; they are divided into two principal bodies, viz. They never dare go beyond the limits which they have allotted to each other by mutual consent; both bodies have an Aga, who pays to the Grand Signior about five hundred piastres per annum, and collects the tribute from his subjects, which in the Damascus territory amounts annually to twenty piastres a head for every full grown male. Following the Hadj road, in a S. Half an hour to the left of the road is Daal [Arabic], a considerable village; and between Daal and Mezareib, but more to the eastward, lies the village of Draa [Arabic], the ancient Edrei. Two hours, Tefas [Arabic], with a well built mosque. At the end of three hours, we arrived at El Mezareib [Arabic], El Mezareib is the first castle on the Hadj road from Damascus, and was built by the great Sultan Selym, three hundred and eight years ago. It is the usual residence of the Aga of the Haouran; but that office is now vacant, the late Aga having been deposed, and no one has yet been appointed to succeed him. The garrison of the castle consisted of a dozen Moggrebys, whose chief, a young black, was extremely civil to me. The castle is of a square form, each side being, as well as I can recollect, about one hundred and twenty paces in length. The entrance is through an iron gate, which is regularly shut after sunset. The interior presents nothing but an empty yard enclosed by the castle wall, within which are ranges of warehouses, where the provisions for the Hadj are deposited; their flat roofs form a platform behind the parapet of the castle wall, where sixteen or eighteen mud huts have been built on the top of the warehouses, as habitations for the peasants who cultivate the neighbouring grounds. On the east side two miserable guns are planted. Within the castle is a small mosque. There are no houses, beyond its precincts. Close by it, on the N. On an elevated spot at the extremity of a promontory, advancing into the lake, stands a chapel, around which are many ruins of ancient buildings. The water of the lake is as clear as crystal, neither

weeds [p. It abounds with fish, particularly carp, and a species called Emshatt [Arabic]. In summer time, after the harvests of the Haouran have been gathered in, when the Aeneze approach the more populous parts of the country, the borders of the lake are crowded every evening with thousands of camels, belonging to these Arabs, who prefer filling their water skins here, as they say that the water keeps better than any other. The water of the springs is slightly tepid, and nearly of the same temperature as that of the springs near Kalaat el Medyk, in the valley of the Orontes. According to the Arabs the springs emit a copious steam in the winter mornings. An ancient mill stands near one of them, with a few broken stones around it; but it does not appear that any village or city of note stood here, though the quantity of water seems inviting to settlers. The springs as well as the lake are known by the name of El Budje [Arabic]. The pilgrim caravan to Mekka collects at the Mezareib, where the Pasha, or Emir el Hadj, remains encamped for ten days, in order to collect the stragglers, and to pay to the different Arab tribes the accustomed tribute for the passage of the caravan through the desert. It is only in cases of great abundance, and by particular favour, that the Pasha permits any articles to be sold to the pilgrims. At every station, as far as Medina, is a castle, but generally smaller than this, filled with similar stores. The town of Damascus has been fed for the last three months with the biscuit stored in the Mezareib for the Hadj. As far as the Pasha was concerned, the affairs of the great Caravan were generally well managed; but there still reigned a great want of economy, and the expenses of the Hadjis increased every year. Of late years, the hire of a single camel from Damascus to Mekka has been seven hundred and fifty piastres; as much, and often more, was to be paid on coming back; and the expenses on the road, and at Mekka, amounted at least to one thousand piastres, so that in the most humble way, the journey could not be performed at less than two thousand five hundred piastres, or L A camel with a litter cost fifteen hundred in going, and as much in coming back. The greater part of the pilgrims usually contract for the journey with one of the great undertakers, or Mekouam [Arabic], as they are called; this agreement is only for a beast of transport and for water; as to eating, the pilgrims generally mess together at their own expense, in bodies of about half a dozen. The Mekouam, on agreeing to furnish a beast of burthen, are bound to replace whatever may die on the road, and are therefore obliged to carry with them at least one unloaded camel for every loaded one. It is a general [p. On their return to Damascus, if they have already extorted from the pilgrims in the course of the journey more than the amount of their contract, as often happens, they generally declare themselves to be bankrupts, and then the value of a few camels is all that remains to pay their debts to the pilgrims. Those pilgrims who do not engage with the Mekouam, as is generally the case with those who come from Armenia and the borders of the Black sea, perform the journey somewhat cheaper upon their own beasts; but they are ill-treated on the road by the Mekouam, are obliged to march the last in the caravan, to encamp on the worst ground, to fill their water skins the last, and are often even avanized by the Pasha. It is difficult to conceive the wretched condition of the greater part of the Hadjis, and the bad conduct of the troops and Arabs. Thieving and robbery have become general among them, and it is more the want of sleep from fear of being plundered, which causes the death of so many pilgrims, than the fatigues of the journey. The Pasha, it is true, often punishes such delinquents, and scarcely a day passes without some one being empaled alive; the caravan moves on, and the malefactor is left to be devoured by the birds of prey. The Bedouins are particularly dexterous in pilfering; at night they sometimes assume the [p. The caravan marches daily from Asser, or about three hours after mid-day, during the whole of the night, and till the following morning, when the tents are pitched. It never stops but during prayers.

2: Choate Isaac Bassett Libri Inglesi - I Libri Inglesi Choate Isaac Bassett - Libreria Universitaria

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The customary salutations are given and returned by those nearest at hand; and a small knot of inquisitive idlers, come up to see what and whence we are, soon thickens into a dense circle. Meanwhile a thin, middle-sized individual, whose countenance bears the type of smiling urbanity and precise etiquette, befitting his office at court, approaches us. His neat and simple dress, the long silver-circled staff in his hand, his respectful salutation, his politely important manner, all denote him one of the palace retinue. It is Seyf, the court chamberlain, whose special duty is the reception and presentation of strangers. We return an equally Priscianic salutation. My readers are doubtless already aware that nothing was of higher importance for us than the most absolute incognito, above all in whatever regarded European origin and character. In fact, once known for Europeans, all intimate access and sincerity of intercourse with the people of the land would have been irretrievably lost, and our onward progress to Nedjed rendered totally impossible. These were the very least inconveniences that could follow such a detection; others much more disagreeable might also be well apprehended. Now thus far nothing had occurred capable of exciting serious suspicion; no one had recognized us, or pretended to recognize. While I was thus on my defensive against so dangerous an antagonist in the person of my free-and-easy friend, lo! I cannot precisely say; the place he mentioned was one whither men, half-spies, half-travellers, and whole intriguers from the interior districts, nay, even from Nedjed itself, not unfrequently resort; and, as I myself was conscious of having paid more than one visit there, my officious interlocutor might very possibly have been one of those present on some such occasion. So that although I did not now recognize him in particular, there was a strong intrinsic probability in favor of his ill-timed veracity; and his thus coming in to support the first witness in his assertions rendered my predicament, already unsafe, yet worse. But for the first of the trio I knew not what to do or to reply, so I continued to look at him with a killing air of inquisitive stupidity, as though not fully understanding his meaning. Seyf, who had left us awhile, now came back to say that Telal would soon return from his afternoon walk in a garden where he had been taking the air, and that if we would pass into the outer court we should then and there have the opportunity of paying him our introductory respects. It was fuller than ever, on account of the expected appearance of the monarch. A few minutes later we saw a crowd approach from the upper extremity of the place, namely, that toward the market. When the new-comers drew near, we saw them to be almost exclusively armed men, with some of the more important-looking citizens, but all on foot. In the midst of this circle, though detached from those around them, slowly advanced three personages, whose dress and deportment, together with the respectful distance observed by the rest, announced superior rank. Short of stature, broad-shouldered, and strongly built, of a very dusky complexion, with long black hair, dark and piercing eyes, and a countenance rather severe than open, Telal might readily be supposed above forty years in age, though he is in fact thirty-seven or thirty-eight at most. His step was measured, his demeanor grave and somewhat haughty. A gold-mounted sword hung by his side, and his dress was perfumed with musk, in a degree better adapted to Arab than to European nostrils. His face announced unusual intelligence and courtly politeness; his sword was not, however, adorned with gold, the exclusive privilege of the royal family, but with silver only. Raised from beggary by Abdallah, the late king, who had seen in the ragged orphan signs of rare capacity, he continued to merit the uninterrupted favor of his patron, and after his death, had become equally, or yet more, dear to Telal, who raised him from post to post, till he at last occupied the highest position in the kingdom after the monarch himself. The prince then looked again toward us, but with a friendlier expression of face. We approached and touched his open hand, repeating the same salutation as that used by Seyf. No bow, hand-kissing, or other ceremony is customary on these occasions. Telal returned our greeting, and then, without a word more to us, whispered a moment to Seyf, and passed on through the palace gate. This time, after passing the arsenal, we turned aside into a large square court, distinct from the former, and surrounded by an open veranda, spread with mats. Two large ostriches, presents offered to Telal by some

chiefs of the Solibah tribe, strutted about the enclosure, and afforded much amusement to the negro boys and scullions of the establishment. Seyf conducted us to the further side of the court, where we seated ourselves under the portico. The cookery was better than what we had heretofore tasted, though it would, perhaps, have hardly passed muster with a Vatel. Needs not say how lovely are the summer evenings, how cool the breeze, how pure the sky, in these mountainous districts. The region of Djebel Shomer was subjected to the Wahabee rule during the last century, and the severe discipline of the new creed was forced upon its inhabitants. But, after the taking of Derreyeh by Ibrahim Pasha, the people regained a partial independence, and a rivalry for the chieftainship ensued between the two noble houses of Djaaper and Beyt Alee. The leader of the former was a young man named Abdallah, of more than ordinary character and intelligence, wealthy and popular. But he was defeated in the struggle, and about the year was driven into exile. With a small band of followers he reached the Wady Sirhan traversed by Palgrave on his way to the Djowf, where they were attacked by the Aneyzeh Bedouins, all the rest slain, and Abdallah left for dead on the sands. The Arab story is that the locusts came around them, scattered the sand with their wings and feet upon his wounds and thus stopped the flow of blood, while a flock of partridges hung above him to screen him from the burning sun. A merchant of Damascus, passing by with his caravan, beheld the miracle, took the youth, bound up his wounds, and restored him to health by the most tender care. When he had recovered his vigor in Damascus, the generous merchant sent him back to Arabia. He went first to the Nedjed, entered the service of the Wahabee chief, rose to high military rank, and finally, by his own personal bravery, secured the sovereignty to Feysul, the present ruler. The latter then gave him an army to recover his heritage of Djebel Shomer, and about the year his sway was secured in his native country. The rival clan of Beyt Alee was extirpated, only one child being left, whom Telal afterward, with a rare but politic generosity, restored to wealth and honors. Abdallah took every means to strengthen his power. He found it necessary, through his dependence on Feysul, to establish the Wahabee creed; he used the Bedouins as allies, in order to repress the rivalry of the nobles, and thus gained power at the expense of popularity. Many plots were formed against him, many attempts made to assassinate him, but they all failed: Up to this time he had dwelt in a quarter of the capital which the old chieftains and the nobility had mainly chosen for their domicile, and where the new monarch was surrounded by men his equals in birth and of even more ancient title to command. But now he added a new quarter to the town, and there laid the foundations of a vast palace destined for the future abode of the king and the display of all his grandeur, amid streets and nobles of his own creation. All parties united to proclaim him sole heir to the kingdom and lawful successor to the regal power, and thus the rival pretensions of Obeyd, hated by many and feared by all, were smothered at the outset and put aside without a contest. Affable toward the common people, reserved and haughty with the aristocracy, courageous and skilful in war, a lover of commerce and building in time of peace, liberal even to profusion, yet always careful to maintain and augment the state revenue, neither over-strict nor yet scandalously lax in religion, secret in his designs, but never known to break a promise once given, or violate a plighted faith; severe in administration, yet averse to bloodshed, he offered the very type of what an Arab prince should be. I might add, that among all rulers or governors, European or Asiatic, with whose acquaintance I have ever chanced to be honored, I know few equal in the true art of government to Telal, son of Abdallah-ebn-Rasheed. Under his orders, enforced by personal superintendence, the palace commenced by his father was soon brought to completion. But he added, what probably his father would hardly have thought of, a long row of warehouses, the dependencies and property of the same palace; next he built a market-place consisting of about eighty shops or magazines, destined for public commerce and trade, and lastly constructed a large mosque for the official prayers of Friday. Round the palace, and in many other parts of the town, he opened streets, dug wells, and laid out extensive gardens, besides strengthening the old fortifications all round and adding new ones. At the same time he managed to secure at once the fidelity and the absence of his dangerous uncle by giving him charge of those military expeditions which best satisfied the restless energy of Obeyd. The first of these wars was directed, I know not on what pretext, against Kheybar. Secret negotiations took place, and at a favorable moment the entire uplands of that province—after a fashion not indeed peculiar to Arabia—annexed themselves to the kingdom of Shomer by universal and unanimous suffrage. Telal made suitable apologies to the Nedjean monarch, the original sovereign of the annexed district;

he could not resist the popular wish; it had been forced on him, etc. Feysul felt the inopportuneness of a quarrel with the rapidly growing power to which he himself had given origin only a few years before, and, after a wry face or two, swallowed the pill. Everywhere his arms were successful, and his moderation in victory secured the attachment of the vanquished themselves. Once a day, often twice, he gives public audience, hears patiently, and decides in person, the minutest causes with great good sense. To the Bedouins, no insignificant portion of his rule, he makes up for the restraint he imposes, and the tribute he levies from them, by a profusion of hospitality not to be found elsewhere in the whole of Arabia from Akabah to Aden. His guests at the midday and evening meal are never less than fifty or sixty, and I have often counted up to two hundred at a banquet, while presents of dress and arms are of frequent if not daily occurrence. It is hard for Europeans to estimate how much popularity such conduct brings an Asiatic prince. Meanwhile the townsfolk and villagers love him for the more solid advantages of undisturbed peace at home, of flourishing commerce, of extended dominion, and military glory. Indeed, even in cases of homicide or murder, he has been known not unfrequently to avail himself of the option allowed by Arab custom between a fine and retaliation, and to buy off the offender, by bestowing on the family of the deceased the allotted price of blood from his own private treasury, and that from a pure motive of humanity. When execution does take place, it is always by beheading; nor is indeed any other mode of putting to death customary in Arabia. Stripes, however, are not uncommon, though administered on the broad back, not on the sole of the foot. They are the common chastisement for minor offences, like stealing, cursing, or quarrelling; in this last case both parties usually come in for their share. The simple and customary salutations are given and returned. I then present him with our only available testimonial, the scrap written by Hamood from the Djowf. He opens it, and hands it over to Zamil, better skilled in reading than his master. But if he was right in so much, he was less fortunate in the interpretation he chose to put on our riddle, having imagined that our real scope must be to buy horses for some government, of which we must be the agents; a conjecture which had certainly the merit of plausibility. However, Telal had, I believe, no doubt on the matter, and had already determined to treat us well in the horse business, and to let us have a good bargain, as it shortly appeared. We, following our previous resolution, stuck to medicine, a family in want, hopes of good success under the royal patronage and much of the same tenor. But Telal was not so easily to be blinkered, and kept to his first judgment. It was small, but well furnished and carpeted. Here Telal placed us amicably by his side in the highest place; his brother Mohammed and five or six others were admitted, and seated themselves each according to his rank, while Hasan, being master of the house, did the honors. Meantime Ebn-Rasheed renewed his interrogatory, skilfully throwing out side remarks, now on the government of Syria, now on that of Egypt, then on the Bedouins to the north of Djowf, or on the tribes of Hedjaz, or on the banks of the Euphrates, thus to gain light whence and to what end we had in fact come. Next he questioned us on medicine, perhaps to discover whether we had the right professional tone; then on horses, about which same noble animals we affected an ignorance unnatural and very unpardonable in an Englishman; but for which I hope afterward to make amends to my readers. All was in vain; and after a full hour our noble friend had only managed by his cleverness to get himself farther off the right track than he had been at the outset. He felt it, and determined to let matters have their own course, and to await the result of time. So he ended by assuring us of his entire confidence and protection, offering us, to boot, a lodging on the palace grounds. But this we declined, being desirous of studying the country as it was in itself, not through the medium of a court atmosphere; so we begged that an abode might be assigned us as near the market-place as possible; and this he promised, though evidently rather put out by our independent ways. This was the signal for breaking up; Telal renewed his proffers of favor and patronage; and we were at last reconducted to our lodgings by one of the royal guard. One had a sick relation, whom he begged us to come and see, another some personal ailment, a third had called out of mere politeness or curiosity; in short, men of all conditions and of all ages, but for the most part open and friendly in manner, so that we could already anticipate a very speedy acquaintance with the town and whatever it contained. I might equally have taken the 9th or the 11th, they are all much the same; but the day I have chosen looks a little the closer written of the two, and for that sole reason I prefer giving it. We locked the outer door, and then passed into the still twilight gloom down the cross-street leading to the market-place, which we next followed up to its farther or

southwestern end, where large folding-gates separate it from the rest of the town. The wolfish city-dogs, whose bark and bite, too, render walking the streets at night a rather precarious business, now tamely stalked away in the gloaming, while here and there a crouching camel, the packages yet on his back, and his sleeping driver close by, awaited the opening of the warehouse at whose door they had passed the night. Early though it was, the market gates were already unclosed, and the guardian sat wakeful in his niche. To the west, but some four or five miles distant, rose the serrated mass of Djebel Shomer, throwing up its black fantastic peaks, now reddened by the reflected dawn, against the lead-blue sky. Behind us lies the capital. One solitary traveller on his camel, a troop of jackals sneaking off to their rocky cavern, a few dingy tents of Shomer Bedouins, such are the last details of the landscape. Far away over the southern hills beams the glory of Canopus, and announces a new Arab year; the pole-star to the north lies low over the mountain tops. We scramble up to a sort of niche near its summit, whence, at a height of a hundred feet or more, we can overlook the whole extent of the plain and wait the sunrise. Yet before the highest crags of Shomer are gilt with its first rays, or the long giant shadows of the easterly chain have crossed the level, we see groups of peasants, who, driving their fruit and vegetable-laden asses before them, issue like little bands of ants from the mountain gorges around, and slowly approach on the tracks converging to the capital. We wait ensconced in our rocky lookout and enjoy the view till the sun has risen, and the coolness of the night air warms rapidly into the sultry day; it is time to return. So we quit our solitary perch and descend to the plain, where, keeping in the shadow of the western fortifications, we regain the town gate and thence the market. Camels are unloading in the streets, and Bedouins standing by, looking anything but at home in the town.

3: Obeyd - Names Encyclopedia

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