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		Residence.
M'salata	Kaimakam	M'salata
Tarhuna	Ditto	Kasr Tarhuna
Orfilla	Ditto	Orfilla
Misrata	Ditto	Misrata
Zliten	Mudir	
Tuargha	Mudir	
Sirt	Mudir	
Gharian	Kaimakam	Kasr Gharian
Jebel	Mutasarif	Yefrin
Nallut	Kaimakam	Kasr Nallut
Kikela	Kaimakam	
El Hout (pronounced like "goat")	Mudir	

Altogether there are thirteen kaimakams and eight mudirs in Tripoli. The former get from 1500 to 2500 piastres a month; for the latter, 1200 piastres is the highest pay. Mutasarifs rank next to walis.

THE NOMADIC BERBERS OF CENTRAL MOROCCO.

By WALTER B. HARRIS.

IN describing a journey to Taflet and the oases of the North-West Sahara, the writer stated that never on his travels in Morocco had he come across any division of tribe of the Hamitic Shloh or Amazigh race who apply to themselves the name of Berbers. His recent journey, however, to a district lying south of a line drawn from Fez through Meknas (Mequinez) to Rabat on the Atlantic coast, has brought him in contact with a section of this people who do employ this term, of which the singular is "Berberi," and the plural "Beráber." This group of tribes inhabit a region that may be roughly described as Central Morocco, although on the west it extends almost as far as the Atlantic seaboard. Their northern boundary is the line above mentioned (Fez, Meknas, Rabat), though to the west of Meknas they extend slightly to the north. Their eastern frontier is a natural one, consisting of the northern end of the main chain of the Atlas mountains, while to the south the upper waters of the Um-er-Rbía, above Tedla, and more to the westward the plain to the north of the course of that river, form their limits. Five large and important tribes inhabit this region. Two others (Ait Tsugarúchen and Ait Yussi) are by the natives themselves included in the group, but as this paper deals especially with the *nomadic* tribes, and the author did not penetrate as far east as their country, but little mention need be made of them. The five tribes to be considered are, then, Zimmur, Geruan, Zaian, Beni Mtir, and Beni Mgild. Owing to their nomadic habits, it is impossible to

place them upon one map, for country which is filled with the Beni Mgild in winter becomes in summer the resort of all the other tribes, as will be described anon.

How nearly these Beraber are related to the Shloh people, the sedentary Berbers of the Atlas and trans-Atlas districts, it is difficult to say, but this much is certain—that, while of one common origin, they differ to a great extent in habits and language, though in a tongue like Shelha, which is very seldom written, and only in Arabic characters, there are always to be found many dialects. Yet the nomad Berbers can scarcely comprehend the tongue of their co-Hamitic neighbours, the *sedentary* tribes, though the language of the five tribes enumerated is distinctly one, although split up into dialects differing slightly one from the other. What, however, forms a more important break between the Shloh and the Berbers is the fact that, while the former, with the exception of the shepherds of some few Sahara tribes, are sedentary, the latter are entirely dwellers in tents, and for the most part nomadic. The Beni Mgild have, it is true, built some villages on the higher peaks of the Atlas, but these are only inhabited in summer, and entirely deserted as soon as the snows commence, when the inhabitants seek the lower and more clement districts with their tents. It will thus be seen that this large tract of country—over 100 miles in length, and averaging some 50 in breadth—is almost devoid of any buildings, such as there are being entirely “ksor,” or fortresses, erected at various times by the Moorish sultans in their attempts to enforce their authority upon the people. How far successful they have been in this will be realized when it is pointed out that to-day, as always, the sultan, in order to travel from Fez, his northern capital, to Marakesh, the southern, is obliged to proceed *viâ* Rabat on the Atlantic coast—a course that lengthens his journey by probably 120 miles or more, no small distance in a country where roads and bridges do not exist, and where his Majesty’s retinue number many thousands of persons. A glance at the two sketch-maps appended will show the respective positions of the tribes in winter and summer. The Beni Mgild, who in summer inhabit the highlands of the Atlas, descend in the late summer and autumn; and at the same time the four tribes of Zimmur, Geruan, Beni Mtir, and Zaian contract, leaving the lands they have held since the spring to the new arrivals. Unwritten laws exist as to the movements of these tribes. As soon as the ploughing is over, generally about the beginning of March, the Beni Mgild pack up their tents and migrate to the mountains; and the country they leave is almost immediately filled by members of the tribes that surround it, each having its specified share of territory. Three days are allowed to elapse after the departure of the Beni Mgild, before the other tribes enter the country. It will be seen from the maps that the two tribes of Zimmur and Geruan make but a very slight movement to the south,

2 x 2

SKETCH-MAP (NO. 1.) SHOWING THE RELATIVE POSITIONS OF THE FIVE NOMADIC TRIBES (IN LARGE SLOPING TYPE) OF BERBER,
BEFORE THE ANNUAL SPRING MIGRATIONS.

Waller & Bontall sc.

W. alker & Bonhall sc.

SKETCH-MAP (NO. II.) SHOWING THE RELATIVE POSITIONS OF THE FIVE NOMADIC TRIBES (IN LARGE SLOPING TYPE) OF BRABER, AFTER THE ANNUAL SPRING MIGRATIONS.

the Beni Mtir and Zaian sharing most of the region, in which they become in spring and summer neighbours, to be separated again in the autumn and winter by the Beni Mgild.

The district described above as Central Morocco consists, to the north, of a wide plain rising from a line drawn from Fez to Meknas (1500 feet altitude), to a range of foothills lying at an average of some 16 miles to the south. The altitude of Agurai, on the plain and immediately to the north and at the foot of this range, is 2200 feet above the sea-level, so that the plain rises some 700 feet in a distance of 18 miles (the distance between Meknas and Agurai). This line of hills, running parallel to the Fez-Meknas road, forms the northern side of the valley of the Wad Bet, a tributary of the Sebu, which river it joins in the tribe lands of Beni Hassen. East of the Bet is a second and higher range, known as Jibel Gadáruz, which appears to be an offshoot of the main chain of the Atlas, and, like the hills further north, has a general easterly and westerly direction. Whether the continuation of this range to the west of the Wad Bet is termed Gadáruz, the writer was unable to ascertain. A third line of hills, parallel to the other two, lies to the south of Gadáruz, but of considerably less elevation. The writer never ascended, even in the higher portions of Gadáruz, over 4300 feet above the sea-level, though the mountains round rose considerably above that elevation. The natives being all nomadic, there are but few spots that bear any distinctive name. The more productive springs and the "ksor," or fortresses, before mentioned, are the sole names that the writer heard. Of these "ksor," Agurai, some 18 miles due south of Meknas, is the most important. It is a small town, surrounded with walls of from 40 to 50 feet in height, and built of "tabía," or consolidated rubble. It owes its existence to Mulai Ismail, who held the throne of Morocco from 1722-1757. One gate alone gives entrance to the place, and in this respect, as well as in its architecture within and without, it much resembles the "ksor" of the Sahara described in the writer's 'Tafilet.' But it owns one feature of curiosity which was lacking in the desert, for almost without exception the entire population are descendants of the renegades and Christian slaves of the time of Mulai Ismail, with the addition of stray renegades who have been sent there since. Probably no such cosmopolitan place exists in the world, for its three or four hundred inhabitants are representatives of no less than thirteen nationalities. Each family remembers and is proud of its origin, the Arab equivalents being applied as surnames. The family in whose home the writer spent the few days of his visit were Flemish, while the next-door neighbour on one side was an elderly female, whose father, an Englishman, had become a renegade some eighty years since, and who quickly tired of it, leaving a wife and daughter, the neighbour in question. The other neighbours were the descendants of Spanish gipsies, the head of the family being "Absalam ben Mohammed el Gitano el Espanoli." They

were particularly proud of the "Gitano" (gipsy) part of the surname, and begged me not to confound them with the ordinary Spaniards, of whom there were many descendants in Agurai. The ancestor of this gipsy family was two generations back. He had left his country, they naïvely told the writer, because he was not on good terms with his sultan, who wanted to imprison him, being afraid of his influence. Probably it was more of an affair of the police courts than political intrigue. The "Ulad el Aluj" ("sons of the converts"), as the inhabitants of Agurai are called, have entirely, except in one or two cases, lost the type of their European ancestry, and through marriage, no doubt, are as largely Berber in appearance as the wild tribes that surround them. They speak amongst themselves both Arabic and Berber, and both, curiously enough, with a strong foreign accent, easily distinguishable. They are exempt from all taxation, but have to serve in the sultan's army, where they perform the duties of cooks and butchers. A certain quantity of land surrounding the "ksor" is theirs to plough, but their position on the very frontier of four Berber tribes is by no means an enviable one, and the little place and its adjacent market are constantly the scenes of bloodshed. Some 25 miles south-east of Agurai is Asru, another fortified "ksor," and the residence of a "kaid," or governor, of the Beni Mgild. The authority he possesses over his turbulent tribe, however, can be gauged when it is stated that he can never leave his castle without a large body-guard, and even requires a company of infantry, lent him by the sultan, to defend the walls from attack. The province of Zaian possesses several of these "ksor," for the most part along the upper reaches of the river Um er Rbia, above Tedla. The northern waters of this river appear in the maps as too far to the south, and apparently, instead of rising in Jibel Ayashin, its source is considerably north of that mountain, nearer the north-eastern extremity of the Beni Mgild territory.

Every traveller who has visited Fez and Meknas must have been struck by the planks and beams of the wood of the *Cedrus Atlantica*, which meet the eye on every side, and the handsome colouring of the native "arrar" wood (*Callitris quadrivalvis*). Of these two woods the entire timber-supply of Fez and Meknas consist, while large quantities also reach Marakesh and Rabat. In fact, the mountains of this district are almost the sole remaining forest land in Morocco, and here only, with the exception of the walnuts of the Southern Atlas, are really large trees found. On the northern range of hills, some 16 miles south of the Fez-Meknas road, the forests commence, but the cedar is only rarely found, the "arrar" being almost the only tree of any size, while the arbutus and laurustinus, lentiscus and palmeto form a dense scrub. As one proceeds to the south the cedar becomes more common, and almost the entire range of Gadáruz is thickly overgrown with specimens of magnificent size, the trunks of which, 4 feet from the ground, three

and four men cannot span. Fortunately, the primitive axes and adzes of the Berbers are useless against these giants, and so they escape, the medium-sized tree falling a victim to the woodcutter in their place. Of saws they have none, and the waste occasioned when every plank is hewn out of the trunk can be imagined. A large cedar, which would give at least eight or ten planks when sawn, produces at the most five when hewn. Yet the supply seems inexhaustible, owing to the difficulty of transport from any but the more accessible portions of the country, and the district is likely to remain, as it is to-day, one of the most beautiful forest scenes imaginable.

The Berber villages are all pitched in circles, the tents being of goats' hair dyed a very dark shade of purple, almost black, with the rinds and husks of the pomegranate. Into the circle are driven the flocks and herds of cattle at night-time, and the entrance, a space left between two tents, is closed by a hurdle of thorns. In this manner there is some immunity from the theft and raiding so common to the country.

The principal occupation of the Berber tribes is the tending of flocks and herds, there being, owing to the nature of the soil, but little cultivation. On the plain to the south of Meknas and Fez, a rich dark loamy soil appears here and there in depressions in the red sand, and is ploughed during the winter; while some of the valleys of Gadárú, more especially the banks of the Wad Bet, produce good crops of wheat and barley. But the Berber is essentially a shepherd, and it is for the grazing of his flocks and herds that he spends the summer in wandering from spot to spot in the forest. The Beni Mtir, who spend the winter in the northern plain, retire to the forest as soon as the Beni Mgild have left it, and do not return until it is time to reap the grain which they have sown in winter. This same movement, only north instead of south, takes place in the tribe of Zaian.

Some mention must be made of the tribe of Beni Hassen, which, originally of pure Berber stock, has become to-day almost an Arab tribe, the Shelha language having entirely disappeared. The tribe inhabit tents, and in many parts thatch huts as well, and are looked upon with scorn by the more conservative Berbers, and are often even described by them as Arabs. They preserve, however, their warlike nature, and are celebrated thieves. They do not migrate, except, in places, to change to some adjacent spot their camping-ground, with the object of escaping the vermin in summer and the mud in winter, both of which collect around the tents from the number of animals which pass the night inside the circular villages. They are constantly at war with the Zimmur, and several pitched battles, to say nothing of cattle-raids, took place in 1896. In one of these over eighty lives are said to have been lost—no small number in a native fight. The Beni Hassen, like all other Berber tribes, are one and all good horsemen, and almost

every man possesses a horse. They will deny themselves almost the necessary food and clothing in order to possess a steed and a rifle.

Although the tribes enumerated above came of one common stock, and are closely allied, forming a distinct branch of the Berber race in Morocco, it must by no means be thought that they live at peace amongst themselves. Every tribe, and often the subdivisions of tribes, is at war with its neighbour, and at the "sok," or market, outside Agurai, which all patronize, so common has become bloodshed and murder, that to-day only the members of one tribe market at a time. As soon as they have completed their purchases or their sales, they mount their horses and ride away, leaving the scene free to another batch, who have probably been waiting their departure and watching them from some hilltop near by. The writer's presence at Agurai caused no little commotion amongst the people, for apparently no other traveller, at least in the memory of man, had preceded him; and the members of the tribe of Beni Mgild, who were in the market at the time, one and all anxious to question the "Rumi," as they call a European, refused to go, until the Zimmuris, seated on a hilltop, sent a message to the writer, asking him to disappear for a time, so that the Beni Mgild might depart, and thus give them a chance of marketing.

As a rule the Berbers of these districts are trustworthy, the system of safe-conduct—"zittat," or "mzareg"—being in force; but the many intertribal quarrels of the Beni Mgild render travelling, even to a native, very dangerous, and to a European, unless he can play the native satisfactorily, impossible. The writer travelled as a European in native dress, but in dangerous districts the members of the tribe by whom he was accompanied as "guarantees" took good care not to inform the general public of his nationality, though in a short space of time the rumour of his presence became general. He found the principal difficulty of getting about to consist in finding men whose influence was sufficient to take him through without risk of hostile demonstration or attack, though he saw nothing of either. In fact, in the parts where he was able to go at all, he was excellently received, and much kindness and hospitality were shown him.

THE GERMAN GEOGRAPHICAL CONGRESS AT JENA.

By HUGH ROBERT MILL, D.Sc.

THE geographers of Germany hold a Congress every second year in Easter week to discuss the progress of their science, and in particular the methods of geographical education. The meeting at Bremen in 1895 was briefly reported in the *Geographical Journal* for June in that year, and it was then decided that the twelfth *Deutscher Geographentag* should be held at Jena in 1897. While recognizing the distinctly