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SAYIN  
MEHMET KALPAKLI  
MIMAR SINAN UNIVERSITESI  
FEN-EDEBIYAT FAKULTESI  
TÜRKOLOJİ BÖLÜMÜ  
80040 BEŞİKTAS/İSTANBUL

(1)

The arabe as a typical type  
representing the semite.

TDV İSAM  
Kütüphanesi Arşivi  
No: TB-386-1

The typical temper of a man constitutes his real character representing the race to which ~~it~~<sup>he</sup> belongs.

It seems — according to the scientists — that there is a fundamental relation between the ethnic temper of a man and the climateric or geographical conditions <sup>of the country</sup> he is born and living in. The bedouine in his desert is perhaps the best exemple illustrating this thesis. Anyhow <sup>one</sup> ~~you~~ has the best opportunity ~~of~~ studying this question fairly in arabia deserta better than anywhere else ~~in the world~~.

I wish to give you an accurate idea of that lonely remote country which seems to be so mysterious, because it is not so much well known yet. You will then grasp at once the effective causes and the real factors which formed the typical character of the superb and fierce bedouine, so proud to call himself the hyana of the desert.

Arabia is not — geographically speaking —

(2) a continuous land. It is something as an archipelago of Oasis scattered all over the evermoving surface of a vast Ocean of sand. There is not a drop of water in the desert properly so-called; by consequence there is no possibility for life.

TDV İSAM  
Kütüphanesi Arşivi  
No RTB-386-2

Under such geological conditions, social evolution can not go beyond nomadic activity and some tribal organizations. As the land is almost totally unproductive, relative prosperity depends on the occasional rainfalls which produce some grass for animals.

There is no doubt that the struggle for life, in such desolate and arid countries, ought to be of course, very fierce ~~indeed~~. That is the reason why the sudden raids among the bedouine tribes are so frequent since ~~the~~ immemorial times. These sudden aggressions without any immediate provocation are the tribal wars called (Gazow) by the Arab. They are perhaps the impulsive means of a combative nature to get alone successfully for living; they are also the most attractive sport for an Arab.

(3) these raids are very frequent in the times of scarcity of food above all; and this is a common calamity worse than a plague in the desert Arabia. but yet this is not the only cause of tribal wars.

In such cases, personal valour and courage, dashing determination, and endurance are certainly the most valuable qualities required for success in the continual struggle <sup>for life</sup> against the hostile or rival tribes on the one hand and against the ungrateful nature on the other. The continual exercise of such natural capacities has formed and shaped the typical character of the primitive bedouine I am sure. Under such a tremendous strain and hard conditions the arab of the desert has acquired an exceptional acuteness of senses, an ~~remarkable~~ unfailing memory of places and things, a very quick and bright intelligence to grasp at once the practical and utilitarian signification ~~of~~ <sup>of</sup> every thing, <sup>a long practice ~~of~~ in the</sup> accurate observation and the true interpretation of the natural events occurring in the desert, particularly the meteorological phenomena and facts ~~as~~

TDVISAM  
Kütüphanesi Arşivi  
No RTB-386-3

(4) on which his life — as a wandering shepherd — depends so strictly. <sup>He has an unparalleled perspicacity</sup> By the frequent observation of the skies and the stars he has acquired some useful knowledge in order to lead himself and to find out his way through the sand waves of the fearful wilderness, which is the abode of silence and death. Above all these acquisitions, he has got a wonderful hard temper, an extraordinary capacity for endurance.

TDV İSAM  
Kütüphanesi Arşivi  
No RTB-386-4

Such is the true born arab indeed, such were his ancestors; and I dare say after my personal observation, that the contemporary bedouine possesses all these qualities and capacities. He does not differ at all and in any respect from ~~the~~ <sup>his</sup> primitive ~~type~~ <sup>ancestor</sup> of the remotest times. That is perhaps the very reason why the real arab is the most conservative type of man in the world.

We must consider the decisive effects of such imperious and overwhelming natural conditions <sup>on</sup> ~~over~~ the individual and the collective life of the arab, on his mentality and his sentimentality as well. It is worth while studying this question. These considerations may give us the keynote for the tho-

(5) roughly grasping <sup>the causes</sup> and <sup>for</sup> understanding the ~~caus~~ signi-  
fication of their tribal organization, their immutable  
nomadic rules and customs etc.

TDV İSAM  
Kütüphanesi Arşivi  
No RTB-386-5

At first sight it seems to be quite evident  
that such people as the bedouines, being almost  
compelled to live scattered on the arid lands of  
a practically limitless desert, can never be defi-  
nitely settled. They are obliged to run away after  
their flocks and herds for the eternal question of  
food and water; always awake and ready to meet  
another tribe for fighting. On the other hand the  
uncurable rivalry, the susceptible family pride, and  
the vendetta which the intertribal law so commonly  
respected by all the bedouines, and by consequence  
the continual raids and killings and plunderings,  
prevents them from establishing permanent good  
relations between them all, and to form a nation in  
the true modern acception of the word. Not the  
arab - who is highly gifted with some sterling manly  
qualities - but the ungrateful desert ought to be  
incriminated for this incapacity. Under such condi-  
tions there is no possibility to go beyond the nomadic

6) life.

TDV İSAM  
Kütüphanesi Arşivi  
No RTB-386-6

We know to day quite positively, that a society of men - in order to form a nation - must be settled definitively somewhere in a country which is fit to provide them for food, and it must be as well capable for industrial development. the desert is absolutely unfit for such a manifestation of civilization. there is not - and there can not be! - any peaceful industrial life, and regular commercial activity in such a desolate, unproductive vast and waste lands. there can never be at all any powerful centralized government ~~with~~ with all it's complicate administrative machinery, codes and institutions etc. For this reason every man of the tribe is compelled to live the simplest primitive life doing himself all his own work. there is no centralized industry, by consequence no division of work among the members of such a primitive little nomadic society, like a bedouine tribe. that is perhaps ~~why~~ the very reason why the bedouine is the most uncorrigible type of individualist in the world. the only rudimentary manual industry consists in the weaving of some rough wollen stuff for tent

making, and this is made by women exclusively as the preparation of butter and sauer milk etc. all other necessities for life like clothes and weapons are purchased on the market from the nearest town. But the old bedouines told me <sup>that</sup> fifty years ago ~~so~~ everything was made by the women, and the army by some unworthy & miserable tribes of doubtful origin.

I am inclined to believe that these very hard nomadic conditions of life formed the distinctive character and the inflexible rude temper of the genuine arab type bestowing upon him some of the remarkable virtues he is gifted with; above all two essentially democratic qualities which distinguish a pure sang arab from any others, living settled in the cities: the dominant feeling of absolute independence, and the unshakable belief in absolute equality. There is no man in the world indeed who lives so ~~to~~ awfully poor and needy and yet cherishes so passionately his independence like a bedouine. He would surely not hesitate to sacrifice all the wealth and the comfort of the world for living quite independently in his beloved lonely desert with his camels and people; in this amazing and fearful desert, whose bewildering and fascinating



(8) charm the arab, has so earnestly and so eloquently expressed and sung in his immortal pagan po-  
etries.

Besides this the bedouine can never be convin-  
ced that any man in the world may be superior  
to him or to any one else, except by generosity and  
personal valour.

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Kütüphanesi Arşivi  
No RTB-386-8

~~Besides this the bedouine can never be convinced  
that any man may be superior to him or to any one  
else~~

Imagine the state of mind of such a bedouine wan-  
dering day and night in the lonely desert compelled by  
the most miserable needs of a primitive life! It is really  
a terrible situation.

Caabbata Sharran by name

A <sup>splendid</sup> pagan poet (of old arabia), a fierce man celebrated  
as a brigand as well, has depicted in one of his beautiful  
poems handed down to us by tradition, the mentality and  
the type of such a wondering hyaena of the desert so  
vividly and so masterly indeed; and we believe it is his  
own realistic picture. This poem which was adressed  
to his cousin (Shams ibn Malek) was so masterly and  
so accurately translated unto English verse by Prof. Nichol-  
son of Cambridge, that I wish to give lecture of it before  
the honorable audience.

(9)

Little he complains of labour that befalls him; much he wills.  
Diverse ways attempting, mightily his purpose he fulfill's.  
Through one desert in the Sun's heat; through another in starlight,  
Lonely as the wild Ass, rides he bare-backed danger noon and night.  
He the foremost wind outpaced, while in broken gusts it blows,  
Spreading onward, never slackening, never staying for repose.  
Prompt to dash upon the foeman, every minute watching well,  
Are his eyes in slumber lightly sealed, his heart stands sentinel.  
When the first advanced troopers rise to sight, he sets his hand  
From the scabbard forth to draw his sharp-edged finely melted <sup>(brand)</sup>  
When he shakes it the breast-bone of a champion of the foe,  
How the grinning Fates in open glee their flashing side-teeth show!  
Solitude his chosen Comrade, on he fares while overhead.  
By the mother of the many constellations he is led.

This is a very realistic and accurate picture of the  
bedouine mentally and morally.

It seems that the arab has acquired under this harsh  
primitive regime a personal pride and dignity as well, be-  
cause he has got - by a long and continual experience - the  
firm conviction that he must rely upon himself alone  
in the struggle for life and for the defense of his inte-  
rests. By consequence personal valour came to be consi-  
dered by him as the most important manly quality  
required for success in every case. This consideration

(10)

inspired him with the idea of self control and moderation as well. But there is no doubt that some other social and moral qualities were absolutely required in order to make of this very fierce and rude primitive ~~and~~ nomad arab, the superb, dignified and chivalrous type of man so perfectly represented by the knight-poet of the pre-islamic period and particularly of the VI<sup>th</sup> century of the Christian era.

In my next lecture I shall entertain you about the pre-islamic pagan poetry and the wandering knight-poet in old arabia.

Now there is another fact, and quite an important one to be recommended particularly to the attention of the students in sociology; a fact which reveals to the scientist the very reason why the bedouines are always divided into tribes and subtribes and clans, so much as to be unable to form a nation in the modern acception of the word. I am <sup>quite</sup> ~~greatly~~ convinced — as I have rightly observed and keenly studied the fact — that this separatist tendency among the arabs is due also to the desperate aridity of the land and consequently to the alarming scarcity of food; I mean to say of vegetation

TDV İSAM  
Kütüphane, Arşivi  
No: 278-386-19

(11) which is the primary and essential food. In order to feed up two miserable camels for instance the bedouine is compelled to walk all over fifteen miles around his tents, to find some thorns scattered here and there in the wilderness. For this reason as soon as the families included in the tribe increase, there comes either a division in the community, or a serious war between it's members who are cousins to each other; Because there is no more place where to feed up all the flocks and herds of so many people. They must be divided and go far away from each other to appropriate some new lands for pasture even by war, if necessary. This is perhaps the origine of the communal land property which was at the nomadic period of social evolution communistic also. As among the real bedouines, there is no personal land property at all.

The fact is very important from social economical and administrative viewpoints; so much that one of the most annoying problem for the administration, in Transjordan where I am living, is to settle the disputes <sup>rising between</sup> the bedouines ~~in~~ around the pasture lands. For the two thirds of our population, are bedouine arabs living still as their ancestors

(12) ~~were him~~ used to live in the old days of Abraham  
the patriarch.

TDVISAM  
Kütüphanesi Arşivi  
No RTB-385-12

It is the most favourable occasion I am sure  
to remember you the story told in the book of the genesis  
in the holy Bible about the same question of land which  
obliged Abraham to advice Lot to remove his tent and  
people far away from him and choose another dwelling  
place for his family and cattle.

In the 13<sup>th</sup> chapter <sup>of the Genesis</sup> paragraph 6, 7 etc. states and  
points out very clearly the real causes of the separation.

It is said:

(6). And the land was not able to bear them, that they  
might dwell together: for their substance was great  
so that they could not dwell together.

(7). And there was a strife between the herdmen  
of Abraham's cattle, and the herdmen of Lot's cattle.  
And the Canaanite and the perizzite dwell then in  
the land. etc.

I have quoted for you these remarkable passages  
from the Bible on purpose and in order to tell you  
that the case is the same with the Bedouines in trans-  
jordan. <sup>to</sup> give you an exemple of the result of the strife  
so frequent between the bedouines and the settled

(13) settled peaceful agricultural people. I was in 1924 Director of the health  $D^+$  in Transjordan, I was responsible of inspecting and preparing the official report of the casualties of murders and deaths etc. In that year only an for a population amounting altogether to (300) thousand people we had 28 cases of murder simply because the bedouines were leading their camels into the cornfields and when the peasant was throwing stones to defend his crops was shot dead by the bedouine.

TDV İSAM  
Kütüphanesi Arşivi  
No RT8-386-13

The other cause of this primitive situation is that the bedouines have not the slightest industrial organization at all. Besides this they despise manual work, commerce en detail and agriculture altogether. A good friend of mine Arif (a very civilized Arab educated in Consple) had been at one time, been the governor of a little town, Beïssan of biblic renoun, and tried hard to convince the bedouines all around to sell the enormous product of their cattle <sup>to sell</sup> the milk, which was offered to every body without money and waisted; while the jews of the new colony had already formed a cooperative society to sell their own milk realizing a great deal of money. The arab told him that it was

(14) the greatest shame to sell such things. I know personally quite a sympathetic and gifted fellow, a native poet among the bedouines, who composed a satire against another arab living settled in the town, in which he says: that he ~~is~~ hates such a tobacco-seller and ~~a man~~ that if he was a dignified man he would not walk behind the cam. etc. It is evident that the bedouine has quite a different view and consideration on life and things. He is living his chivalric life ~~as~~ ~~the europeans in the 12th century~~. From this point of view he has a pronounced aristocratic character. This state of mind this sentimentality is in perfect harmony with the social step of evolution he illustrates so accurately and so sincerely.

the unreasonable pride of this bare-foot and almost starving bedouine seems to us ridiculous and pitiful at the same time, now. But we can easily forgive him when we remember that this was exactly the very mentality of the european Chivalry in the 12th century. The nomad arab in our times is then the typical type representing so well the mediæval mentality. He is not our contemporary, though he is living side by side with us somewhere in the world.

1

Memorandum.

TDV İSAM  
Kütüphanesi Arşivi  
No RTB-386-15

- 1<sup>o</sup> Relation of the temper ~~and~~ to the character of a man.  
and to the climateric conditions.  
The arab in the desert is the best illustration of this  
thesis.
- 2<sup>o</sup> An accurate description of these remote lonely countries  
Uncontinued lands. Archipelago in an Ocean of sand.  
No water. No possibility for life. Relative prosperity  
depends on occasional rainfalls.
- 3<sup>o</sup> Struggle for life very fierce. Gazows.  
Personal courage, most valuable quality for success.  
The continual exercise of such qualities has given to  
the primitive arab a typical character.  
His acuteness of senses and perspicacity.  
His hard temper, his extraordinary capacity for endu-  
rance.  
He lives still like his ancestors. the most conservative  
people of the world.
- 4<sup>o</sup> The decisive effects of such imperious condition on the  
individual and the society.  
They have been prevented to form a nation, but they  
are a race in the truest and concrete sense of the word.  
Requirements for building up a nation. The land again  
the real preventing cause. Arab not to be blamed for.



II.

Why the bedouine arab is the most uncorrigible type of individualist.

This life gave them two kind of democratic emotions, absolute independence and absolute equality.

He loves the desert above all. Sang it's terrible charm in his pagan poetry.

5<sup>o</sup> Personal pride and dignity

He relies upon himself in every case.

Some other social qualities were required to make of him the noble chevalier of the VI<sup>th</sup> Century.

6<sup>o</sup> Another important fact preventing him to form a nation is the aridity of the desert again.

scission when the tribesmen's number increase.

7<sup>o</sup> Exemple from the book of Genesis (Abraham and Lot.) Land property was collective and not individual at the begemings.

Another cause is the lack of industry.

The bedouine despises industry and agriculture

The satire of a bedouine poet.

This was the european's mentality in XII<sup>th</sup> Century.

The nomad arab is living in mediæval times yet.

8<sup>o</sup> The division of the bedouines.

the Rukhal, and the half settled arabs.

The first, the most warlike arabs, despises the Fellah.

The majority of them live on samah.

TDV İSAM  
Kütüphanesi Arşivi  
No RTB-386-16

III In summer the villagers cultivate their lands.  
These are the most uneasy people to rule over.  
Some of them who are obliged to come near the  
civilized area are submitted to cattle tax and  
dime, because of the aeroplanes.  
But they are ruled by their own sheikhs accor-  
ding to their immutable customs.  
The other bedouines illustrate the transition Period.  
Beni Hassan an exemple.

TDV İSAM  
Kütüphanesi Arşivi  
No RTB-386-17d

the arabs

in the desert

TDVISAM  
Kütüphanesi Arşivi  
No R7B-386-176