



THE UNIVERSITY OF ARIZONA
COLLEGE OF SOCIAL & BEHAVIORAL SCIENCES

Center for Middle Eastern Studies

QFI and GEEQ Scholarship

Summer 2019

“Where in the World is Jordan?”

By Joan Boyle- La Jolla Elementary School

Jordan Project Plan and Implementation
supported by readings and videos

By Joan Boyle

Duration: Two week CA Standards-Based Integrated Unit Grades 3-5

Assessments - Pretest / Posttest. Summative/formative assessments. Group poster research report. Group presentation. Rubrics – self and peer/parent. Compare/contrast structure grade.

Overall Learning Goal: Students will be introduced to the diversity of Jordan: human, geographical and physical.

Administer the Pre-Assessment - OR - optional New York Times Quiz
<https://www.nytimes.com/interactive/2019/03/25/learning/JordanGeographyQuiz.html>

Part 3: Food

Food: Guiding Question: What is Jordan's answer to America's staple burger?

A. Typically Jordanians eat 3 meals a day. Of course for lunch, Shwarma (sliced chicken or lamb cut from a vertical revolving spit with onions and tomatoes stuffed into a piece of khubz) or falafel, hummus, baba ganoush (stuffed eggplant) with Tabouleh or Fattoush salad are everyday staples.



Shwarma

B. For dinner, the national dish called Mensaf is the custom if it is a special celebration. (see photo below.) This is a lamb and rice dish which is usually shared with a group by using fingers or pita bread to scoop up the food then tossing it into the mouth without touching lips. The tongue and the eyeball of the lamb is a special treat and is given to the guest of honor. A favorite dessert would be Baklawa similar to Greek Baklava, but sugar water is used instead of honey making it a lighter dessert.



Baklava from Jordan



Mansaf - A *mansaf* is also traditional Muslim feast often held to mark the end morning period of a prominent person. A great tent is opened and spread with carpets. Pure white camels are marched within an ocher circle and two dots are marked for a sacrifice. At large feasts 250 sheep might be slaughtered. Lamb, rice, spices and bread are placed in a large bowl that is so large it sometimes takes two or more men to carry. Guests sit around on carpets and eat communally out of the bowl. At the end of the meal coffee is served from a shiny, brass coffee pot. The host traditionally does not eat until all of his guests are finished.

C. A typical breakfast dish would be Foul/Ful – which is a bean dish. However, people enjoy this easy recipe being offered as a snack or a side dish throughout the day.



Foul / Ful - pronounced "fool"

Activity: Watch "how to make Foul/Ful video" and in your small groups write out your Recipe with ingredients required and the procedure. We will make Foul once we have everything we need. (Experiential assessment)

Resources:

YouTube video – <https://youtu.be/qOduybw7e6E>

recorded by Rosa Salazar on location in Jordan.

<https://landlopers.com/2011/06/16/learning-make-foul-jordans-oldest-important-dishes>

Jordan- Enchantment to the World – Patricia K Kummer (Scholastic) Pgs. 199-122

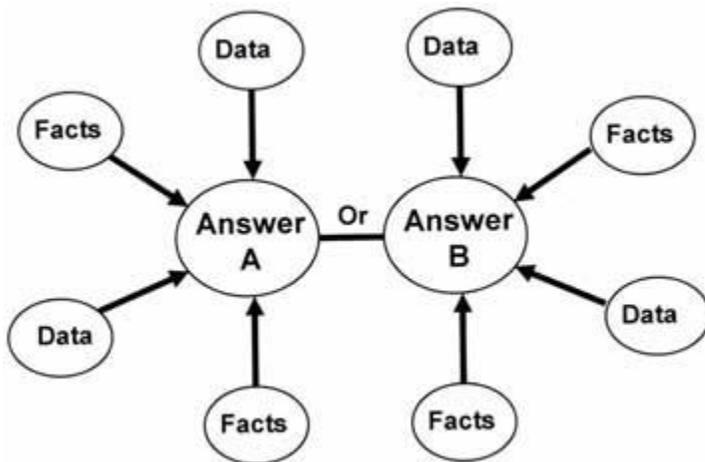
Cultures of the World – Jordan - Coleman South – Pgs. 125-130

Culminating Activity:

Groups will produce a poster board report showing written and drawn examples of their learning from this unit.

Individual Activity:

Using a double bubble Thinking Map, students will compare the 3 geographical regions of Jordan with California.



Pre/Post-assessment rubric Name

1. In which continent can Jordan be found?	a. Asia b. Africa c. Europe d. Australia
2. What is the capital city of Jordan?	a. Petra b. Amman c. Aqaba d. Jerash
3. Who built Petra?	a. Arabs b. Bedouins c. Nabateans d. Romans
4. Which of these is one of the 7 wonders of the new world?	a. Dead Sea b. Jerash c. Petra d. Arch of Hadrian
5. Which of these is a UNESCO historical site?	e. Wadi Rum f. Jerash g. Kerak Castle h. Arch of Hadrian
6. What is Wadi Rum?	a. Desert b. Sea c. River d. Mountain
7. Which tribe inhabited Petra until 1985?	a. Mana'een b. Nu'aymat c. Bedouin d. Arabs
8. What is the traditional lamb dish eaten in Jordan?	a. Mensaf b. Foul c. Baklawwa d. Shwarma

<u>RUBRICS</u>	<u>FOR</u>
<u>ALL</u>	<u>ACTIVITIES</u>

Rubric: - Oral presentation

http://www.readwritethink.org/files/resources/printouts/30700_rubric.pdf

Rubric: - Poster

http://www.readwritethink.org/files/resources/lesson_images/lesson1076/rubric.pdf

Rubric: - Reader's Theater

http://www.readwritethink.org/files/resources/printouts/30698_rubric.pdf

Bedouin Resource - modified for third grade suitability

BEDOUINS

Bedouins are Arabs and desert nomads who hail from and continue to live primarily in the Arabian peninsula and the Middle East and North Africa. They have traditionally lived in the arid steppe regions along the margins of rain-fed cultivation. They often occupy areas that receive less than 5 centimeters of rain a year, sometimes relying on pastures nourished by morning dew rather than rain to provide water for their animals.

Bedouins regard themselves as true Arabs and the "heirs of glory." They are found mostly in Jordan, Iraq, Saudi Arabia, Yemen, Oman and Egypt. Bedouins are objects of romance and associated with the idea of freedom for many Arabs. But their life is not easy. Wilfred Thesinger described the Bedouin's life as "hard and merciless...always hungry and usually thirsty."

Bedouin means "desert people." The term Bedouin is an anglicization of the Arabic word *bedu*. It has traditionally been used to differentiate between nomads who made a living by raising livestock (the Bedouins) and those who worked on farms or lived in towns. Arab culture considers the Bedouin people to be "ideal" Arabs due to the purity of their society and lifestyle. Bedouins speak dialects of Arabic and are related ethnically to city Arabs. Their territory stretches from the vast deserts of North Africa to the rocky sands of the Middle East. Most are Sunni Muslims; some are Shia Muslims.

According to Encyclopedia Britannica: "Most Bedouins are animal herders who migrate into the desert during the rainy winter season and move back toward the cultivated land in the dry summer months. Bedouin tribes have traditionally been classified according to the animal species that are the basis of their livelihood. Camel nomads occupy huge territories and are organized into large tribes in the Sahara, Syrian, and Arabian deserts. Sheep and goat nomads have smaller ranges, staying mainly near the cultivated regions of Jordan, Syria, and Iraq. Cattle nomads are found chiefly in South Arabia and in Sudan, where they are called Baqqarah

(Baggara). Historically many Bedouin groups also raided trade caravans and villages at the margins of settled areas or extracted payments from settled areas in return for protection. [Source: Encyclopedia Britannica]

Total population (21,250,700): Regions with significant populations; 1) Sudan: 10,199,000; 2) Algeria: 230,000-2,257,000; 3) Iraq: 350,000-1,100,000; 4) Jordan: 380,000 (2007); 5) Libya 916,000; 6) Egypt: 902,000 (2007); 7) Syria: 620,000 (2013); 8) Israel: 250,000 (2012); 9) Mauritania: 54,000; 10) Palestine: 30,000; 11) Ethiopia: 2,000 (2004). [Source: Wikipedia]

Bedouin Animals and Nomadism

Livestock and herding, principally of goats and dromedary camels comprised the traditional livelihoods of Bedouins. These two animals were used for meat, dairy products and wool. Most of the staple foods that made up the Bedouins' diet were dairy products. Camels, in particular, had numerous cultural and functional uses. Having been regarded as a "gift from God", they were the main food source and method of transportation for many Bedouins. In addition to their extraordinary milking potentials under harsh desert conditions, their meat was occasionally consumed by Bedouins. As a cultural tradition, camel races were organized during celebratory occasions, such as weddings or religious festivals. [Source: Wikipedia]

Some desert people are nomads who move from place to place, tending flocks of goats, sheep and camels. Nomads tend to live in places in which the land is too dry to farm crops and travel to find forage for their animals. Nomads tend to live on the fringes of deserts, where they can find enough fodder for their animals. They pasture their flocks where they can find plants. They eat dates and milk, yoghurt, meat and cheese from animals and trade wool, hides for other goods such as tea and other foods they might want. Some work as smugglers. In lowland areas camel breeding has traditionally been the primary economic activity. In the highland areas, raising sheep and goats is the dominant activity.

There are few nomads anymore. By the end of the 20th century they made up less than 1 percent than of the populations of the nations where they lived. Their numbers have declined steadily in the 20th century. In 1900, nomads made up 35 to 40 percent of the population of Iraq. By 1970 they made up only 2.8 percent. In 1900 in Saudi Arabia, nomads made up 40 percent of the population. By 1970 they made up only 11 percent. In 1900 in Libya nomads made up 25 percent of the population. By 1970 they made up only 3.5 percent. Their demise was accelerated by the creation of nation states in the 1950s and the oil wealth.

Bedouin History

Agricultural and pastoral people have inhabited the southern edge of the arid Syrian steppe since 6000 B.C. By about 850 B.C. a people known as the "A'raab"---ancestors of modern Arabs--- had established a network of oasis settlements and pastoralist camps. They were one of many stock-breeding societies that lived in the region during that period and were distinguished from their Assyrian neighbors to the north by their Arabic language and the use of domesticated camels for trade and warfare. By the first century B.C., Bedouin moved westward into Jordan and the Sinai Peninsula and south westward along the coast of the Red Sea. In the 7th century Bedouin were among the first converts to Islam. Mohammed was not a Bedouin. He was a townsperson from a family of traders. During the Muslim conquests thousands of Muslims---many of them Bedouins--- left the Arabian peninsula and settled in newly conquered land nearby and later spread across of much of the Middle East and North Africa.

Bedouins have traditionally raised livestock for sedentary Arabs. They raised camels, horses, and donkeys as beasts of burden, and sheep and goats for food, clothing and manure. They acquired the camel around 1,100 B.C. Bedouins carried out caravan trade with camels between Arabia and the large city states of Syria. Damascus depended on Bedouins to guide its merchant caravans through the desert.

As traders Bedouins helped move goods between villages and towns by providing raw materials to the towns and manufactured goods to the villages. Their relations with settled people was based on reciprocity and was conducted according to carefully defined rules.

Bedouins in the Modern World

The number of true nomadic Bedouins is shrinking. Many are now settled. Most Bedouins no longer rely on animals. Centralized authority, borders and the monetary system have undermined their traditional way of life. Roads have decreased their isolation and increased contacts with outsiders. Radio and television have brought new ideas and exposure to the outside world. The oil industry has changed the lives of many Bedouins, who have to deal with oil fields, trucks and other vehicles and machines in areas that were once was only desert. Bedouins still identify themselves as Bedouins if they maintain ties with their nomadic kin and retain the language and other cultural markers that identify them as Bedouins.

Bedouins who have adapted to the modern world retain their tribal loyalties and code of honor. Today, many Bedouins in Oman commute between their desert camps and their jobs in the oil fields in pick-up trucks and SUVs; water is brought to their camps in trucks; and children go to boarding school. While Bedouins continued to move their herds of camels and goats several times a year to new pastures they no longer depend on their animals for survival.

Bedouins in the desert watch television powered by batteries or car batteries. Affluent ones have car phones and satellite television, and goatherds who use ATM machines. One Bedouin in Oman told National Geographic, "Before, life was very difficult. We didn't have enough food. We ate only animals we caught in the desert. We had no water. We drank only camel's or goat's milk. Now we have cars, water, rice---we have everything!"

Bedouins, Nations and Pressures to Abandon Nomadism

According to Encyclopædia Britannica: The growth of modern states in the Middle East and the extension of their authority into previous ungovernable regions greatly impinged upon Bedouins' traditional ways of life. Following World War I, Bedouin tribes had to submit to the control of the governments of the countries in which their wandering areas lay. This also meant that the Bedouins' internal feuding and the raiding of outlying villages had to be given up, to be replaced by more peaceful commercial relations. In several instances Bedouins were incorporated into military and police forces, taking advantage of their mobility and habituation to austere environments, while others found employment in construction and the petroleum industry. [Source: Encyclopædia Britannica]

In the second half of the 20th century, Bedouins faced new pressures to abandon nomadism. Middle Eastern governments nationalized Bedouin rangelands, imposing new limits on Bedouins' movements and grazing, and many also implemented settlement programs that compelled Bedouin communities to adopt sedentary or semi-sedentary lifestyles. Some other Bedouin groups settled voluntarily in response to changing political and economic conditions. Advancing technology also left its mark as many of the remaining nomadic groups exchanged their traditional modes of animal transportation for motor vehicles. [Ibid]

While many Bedouins have abandoned their nomadic and tribal traditions for modern urban lifestyle, they retain traditional Bedouin culture with concepts of belonging to Ašaiir, traditional music, poetry, dances (like Saas), and many other cultural practices. Urbanized Bedouins also organize cultural festivals, usually held several times a year, in which they gather with other Bedouins to partake in, and learn about, various Bedouin traditions—from poetry recitation and traditional sword dances, to classes teaching traditional tent knitting and playing traditional Bedouin musical instruments. Traditions like camel riding and camping in the deserts are also popular leisure activities for urbanised Bedouins who live within close proximity to deserts or other wilderness areas. [Source: Wikipedia]

Bedouin Holidays and a Feast for a King

A *mansaf* is a traditional Muslim feast often held to mark the end morning period of a prominent person. A great tent is opened and spread with carpets. Pure white camels are marched within an ocher circle and two dots are marked for a sacrifice. At large feasts 250 sheep might be slaughtered. Meat, rice, spices and bread are placed in a large bowl that is so large it sometimes takes two or more men to carry. Guests sit around on carpets and eat communally out of the bowl. At the end of the meal coffee is served from a shiny, brass coffee pot. The host traditionally does not eat until all of his guests are finished.

Making bread

Describing a feast in honor of Jordan's King Hussein, National Geographic reporter Luis Marden wrote: "Opposite the tents and facing them, 200 camelmens, resplendent in bright robes and saddle hangings, awaited the arrival of the king, and far down the track stood two bands of horsemen with rifles to the ready. As the royal car drew abreast, horsemen galloped wildly on each side of the King's car, firing "joy shots" into the air; the camels wheeled behind the horsemen and shouts rose from 4,000 throats." "Behind the main line of tents, from the women's quarters, sounded the ululation of the *zaghrut*, the peculiar cry with which Arab women greet their leaders or send their men off to war. The chiefs rose to greet His Majesty at the entrance to the big tent, and the instant the King set foot to the ground, men with right arms bared to the elbow plunged curved daggers into jugulars of the white camels."

"Rival bands of horsemen staged mock fights, charging across the sand and firing volleys of shots with their carbines and pistols. Finally the mansaf was served on great dishes, each bearing a roasted whole sheep nestled in a mound of rice and pine nuts, all drenched in rich white sauce made of yoghurt and butter.

Bedouin Appearance, Customs and Character

Bedouin Chief of Palmyra

Bedouins tend to be small and thin. One reason for this is that food is scarce in the desert. Being thin helps get rid of body heat. Layers of fat keep heat in the body and are more useful in cold weather.

Describing a Bedouin, Don Belt, wrote in National Geographic, he was "short, slim, dark---and had face as fierce as a shrike, with a pointed beak and sharp little beard thrust forward like a dagger." The stereotypical Bedouin male has a masculine, hawk noses, olive skin, and eyes wrinkled by years of squinting in the sun. Some men use a cosmetic made from black antimony to protect their eyes from the sun's glare.

Bedouin have a love of freedom and not being tied down. Explaining the appeal of the nomadic life, one Bedouin nomad told National Geographic: "You are free. You have a relationship only with your animals. The only relationship more important is with Allah." Calmness and patience are valued traits in the desert. Bedouin submission to fate has been a cornerstone of the Muslim faith. The Bedouin term "green hearted" describes the act of being lighthearted and unconcerned about mundane matters and preferring adventure and danger.

Bedouins have complex customs of revenge, loyalty and hospitality. They are famous for their hospitality. There are stories of Bedouins slaughtering their best camel for a guest only to find out that guest was willing to buy the camel at any price. National Geographic photographer Reza said, "I have been shooting pictures for 35 years and have traveled in 107 different countries, but nowhere have I enjoyed greater warmth that I experience among the Bedouin. Exhausted after a long day driving...you'd approach a tent, and suddenly someone would appear with a coffee and a beautiful carpet to sit on---yet they'd never ask you who you were or where you're from. I sometimes wonder if the rest of us have forgotten such values."

Bedouins are expected boil their last rice and kill their last sheep for feed a stranger. Whenever an animal is slaughtered for a guest it is ritually sacrificed in accordance with Islamic law. It is customary in some Bedouin tribes for a host to smear blood from a slaughtered animal on top of the mouth of his guest in a show of hospitality.

Hospitality is regarded as an honor and a sacred duty. Visitors who happen by are usually invited to sit and share a cup of thick, gritty coffee. Guests are ritually absorbed into the household by the host. If a conflict occurs the host is expected to defend the guest as if he were a member of his family. One Bedouin told National Geographic, "Even if my enemy appears at this tent, I am bound to feast him and protect him with my life."

Bedouins sometimes touch noses as a greeting. Bedouin men sometimes express their friendship to another man by embracing him and giving him a kiss on the lips."

Bedouin Marriage, Weddings

Traditionally, marriages have been between the closest relatives permitted by Muslim law. Cousin marriages are common, ideally between a man and his father's brother's daughter. Traditionally, a father's brother's son has first dibs on his female cousin, who has the right of refusal but needs permission of that son to marry anyone else. Although marriages to first cousins are desired, most marriages are between second and third cousins.

Marriages outside the extended family have traditionally been rare, unless a tribal alliance was established; and women were expected to be virgins when they were married. In a marriage it is important for the families to be of the same status. Having lots of children is considered a duty because the more members a tribe has the stronger it is. Polygamy is allowed but only rarely practiced. Generally, only older, wealthy men with enough money to support multiple households can afford it.

Traditionally, women family members have acted as matchmakers; older brothers worked out the bride price paid by the groom's family and the details of the marriage contract; the bride and groom had to offer their consent; and escape routes had to be worked-out to save face if one of either the bride or groom backs out. If the marriage is between cousins the bride price has traditionally been relatively small.

At weddings, Bedouins prepare a feast of goat meat and rice and other foods. The featured dish is often a cooked camel, stuffed with a whole roasted sheep, which in turn is stuffed with a chicken stuffed with fish filled with eggs.

In a traditional Bedouin wedding a camel is sacrificed and a marital tent is set up to signify that a couple can live with each other. At sunset the bride is escorted by female relatives of the groom. After the groom arrives the relatives depart. No presents are exchanged. The bride then joins the groom's family in their tents while the groom does various chores to earn enough money to pay for the bride price.

If a couple decides they want to marry the young man tells a friend and the friend asks the girl's father for permission to marry. If approval is given, a tribal elder negotiates the bride price.

Divorce is fairly common and can be initiated by the man or woman according to Muslim traditions. When it occurs the woman generally returns to live with her parents.

Bedouin Families and Children

Bedouin family, Wahiba_Sands The three-generation extended household is regarded as the ideal domestic unit and generally consists of nine to eleven members. Although members may sleep in different tents they generally share their meals together. Husband and wife teams tend to remain in larger groups until they have enough offspring to form a group of their own. Some households are created by the unions of brothers or patrilineal cousins.

Bedouins are not respected unless they get married and have children. There are distinct terms for relatives on the mother's side and relatives on the father's side. The smallest household unit is generally named after the senior male resident. An extended family household ceases to exist when the elderly husband or wife dies. When a mother is divorced, widowed or remarried her older sons form their own households. Inheritance is divided

in accordance with Muslim law. The division of livestock is sometimes complicated by the fact that women are not allowed to own larger animals.

Some Bedouins families are quite large. "We have many children," a Bedouin told journalist Harvey Ardent, "I myself have 17 by my two wives.

Children and infants are raised by the extended family. Siblings, grandparents, uncles, aunts and cousins often are as much engaged in rearing children as the parents. Elaborate ceremonies are held for the naming of newborn children. Children are purified and ritually initiated into the family through rites of seclusion and purification performed by the mother between seven and 40 days after the birth. At age 6 or 7 children are held responsible for taking care of simple household duties and soon after that they are regarded as full working members of the group. Adolescence generally does not get much attention. From late childhood onward Bedouins are treated as working members of the group.

Bedouin Men and Women

Bedouin woman

early 20th century

Traditional division of labor has been largely defined by which animals are raised, with men typically caring for the large animals, particularly camels, and women being responsible for the smaller animals such as goats and sheep. Women are often prohibited from having close contact with camels and other large animals. They and older girls spend much of their time herding, feeding and milking. When only sheep and goats are kept, men tend to do the herding and women do the feeding and milking.

Bedouin women manage the household and tent and generally handle market chores and the buying and selling of goats while only men are allowed to buy and sell camels. Women often spend their days doing chores while the men relax and drink coffee. Bedouin girls take care of the animals while their brothers go to school.

A woman's value used to be equated with her worth in camels. A beautiful fair-skinned wife was said to be worth around 50 camels. Many Bedouin are veiled but in many respects they enjoy more freedoms than urban Arab women.

Bedouin women have traditionally ground wheat into flour on a circular stone called a quern. They have traditionally worked wool into yarn on hand spindles with big pill of coarse wool by their side. Among the items they make are hand-knit camel-udder covers to prevent baby camels from nursing whenever they feel like it.

Bedouin Society

Bedouin in Riyadh, Saudi Arabia

The head of the family, as well as of each successively larger social unit making up the tribal structure, is called sheikh; the sheikh is assisted by an informal tribal council of male elders. [Source: Encyclopædia Britannica]

Bedouin traditionally had strong honor codes, and traditional systems of justice dispensation in Bedouin society typically revolved around such codes. The bisha'a, or ordeal by fire, is a well-known Bedouin practice of lie detection. See also: Honor codes of the Bedouin, Bedouin systems of justice.

Bedouin Tribes and Sheiks

Bedouin SheikhMost

Bedouins belong to small tribes that traditionally lived together in tent camps in the desert. The Al Sawaada tribe, a typical tribe, had 400 members. The largest tribes have 3,000 tents and 75,000 camels. Large tribes are hardly ever together. There simply is not food in a given place in the desert to support them all. Groups that move through the desert usually have 20 to 70 members. ☀

Each Bedouin tribe member wears slightly clothes to indicate locality, social position and marital status, with these things usually being indicated

by embroidery on their cloak, headdresses, jewelry and hairstyle worn on special occasions.

Entire tribes are held responsible for a murder or another crime committed by one member of the tribe. In the case of a murder a tribe must wander endlessly to keep one step ahead of the their pursuer until blood money can be raised.

A sheik is the head of a tribe. He is often the wealthiest member of the tribe and may possess more than a thousand camels. Among the important criteria in choosing a leader are age, religious piety, personal qualities, generosity and hospitality.

Bedouin Tribal Organization

Bedouins are fiercely loyal to clan and tribe and their society is organized around a series of real and fictional kin groups. The smallest household units are called *bayt* (plural *buyuut*). They in turn are organized into groups called *fakhadhs*, which in turn are united into tribes. Large tribes are sometimes divided into subtribes. The leaders of *buyuut* and *fakhadhs* are often organized into a Council of Elders, often directed by tribal leader or sheik.

Bedouins have traditionally been organized into "nations," or tribal groups of families united by common ancestor and shared territorial claims. These nations are led by leaders selected according to a universal selection process and operating in an environment that was constantly changing ecologically and politically. Only in the 20th century has their system been undermined by more powerful authoritarianism namely national governments.

Bedouin Food

Typical Bedouin food includes bread, rice dates, seasoned rice, yoghurt and milk and meat from their animals. Bedouins like to eat goat-and-rice dishes cooked over an open fire. A typical Bedouin breakfast consists of yoghurt, bread and coffee. Nomads have traditionally sold their animals and used the money to buy bags of wheat, rice, barely, salt, coffee and tea, which are carried by their animals.

Bedouin bread is made by women who flatten balls of dough into flat sheets and places them in a rounded stove for baking. Bread can also be baked in the sand or cooked over a campfire in a metal dome.

Dates are the staple of the Bedouin diet. They are harvested from palm trees and dried out in the sun and stored for the wintertime when they supply food for a family and sometimes for camels, goats and sheep. Bedouin can go for months, subsisting on nothing but dates, animal milk and water. Sometimes when swarms of locusts arrive they are collected, roasted and eaten. Some are dried and crushed into a powder and stored. Animals are usually only slaughtered for feasts and celebrations."

Bedouins have traditionally eaten rice and meat with their fingers while sitting on the ground or floor. When meat is eaten often a large chunk is passed around and everyone cuts of a piece with their dagger. Cooking has traditionally been done outside on camel dung campfires by women. The fire is made in a pit with three stones used as a support for the cooking pot.

Bedouins often signal that a feast is over by licking their fingers and then leave to wash and return for fruit or desert.

Bedouin Drink

They like to drink thick, gritty coffee traditionally made from green beans crushed in a brass mortar and spiced with cardamom, and sometimes ginger root. Out in the desert the coffee is brewed with water boiled over a brush wood fire and poured from a long-beaked brass pot into porcelain thimble-size cups or small cups that look like egg cups.

Coffee breaks are relished. They are the primary social activities. They are usually exclusively male affairs and sometimes last all day. If a stranger is spotted on the horizon a pot of coffee is brewed to offer with dates as hospitality when they arrive. A guest customarily accepts three servings. Bedouins signal they have had enough to drink by twisting the cup back and forth with their wrist. Coffee has traditionally been one of the most popular backsheesh gifts.

Bedouin *kahwa* is a strong aromatic coffee made with cardamom powder, saffron and rosewater. The coffee beans are roasted over a camel dung fire then ground. After a pinch of cardamom is added the coffee is brewed in a long neck brass pot. Some Bedouin slike Arabic coffee spiced with ginger and filtered with a layer of dried grass.

Bedouin also drink tea. Describing a Bedouin tea ceremony Abercrombie wrote: "Ahmad cracked a tall cone of hard sugar and popped a fist-size chunk into the hot tea along with handfuls of mint leaves, He poured himself a sip, sampling it with all the concern of a french wine taster. Another chink of sugar and it was perfect. He filled our glasses with the brew thick and sweet as syrup. '*Bismillah* ,' the sheik intoned before we drank. "In Allah's name."

Bedouins often consume frothy camel milk communally from an aluminum basin. Explaining the attraction of the warm and sweet camel milk straight from the animal, one Omani Bedouin told National Geographic, "This is fresh as it gets. Makes everything digest. We drink it all the time."

Bedouin Beauty and Hygiene

Men, women, children and infants in Bedouin tribes decorate their eyes with kohl as the ancient Egyptians did. Some Bedouin women have geometric facial tattoos and henna-stained patterns on their calloused hands. Young Bedouin girls begin tying coins in their hair before their front teeth have grown in.

With water in short supply, Bedouins don't take many baths. Before prayers they often wash with sand rather than scarce water. Bedouins wash their hair with powdered leaves of the sidr tree, a thorny fruit tree also

known as Christ's thorn because it believed to have been used to make Christ's crown of thorns. The leaves are dried and pounded and mixed with water to make a lather.

Bedouin Clothes

Sun and sand protection is the primary objective with Bedouin clothes. Bedouin garments can be wrapped around the wearer to keep the sand and sun out. Loose clothing tends to shield the skin from sun and provide enough open space that heat absorbed by the cloth is not directly transferred to the skin.

Each Bedouin tribe member wears slightly clothes to indicate locality, social position and marital status, with these things usually being indicated by embroidery on their cloak, headdresses, jewelry and hairstyle worn on special occasions. Each tribe has its own designs that are worn on their clothes, Tents and camels bags also carry these designs so that caravans can be identified from a distance.

A typical Bedouin man wears a white cotton foot-length, long-sleeve shirt, an *aba* (a long khaki ankle-length sleeveless robe), and red tasseled sash. Sometimes they wear a dagger in their belt. At night the *aba* is used a blanket. In many places Bedouin men wear a *thobe* (a long white gown). Sometimes they wear a long sleeve coat called a *gumbaz* or *kibber* over the *thobe*.

Bedouin men tend to wear camel hide sandals, ankle boots or Western-style shoes. Some go barefoot in the hot sand. To make standing in the hot sand bearable sometimes they stand on one and then alternate back and forth with the other foot. If they step on a thorn they use another thorn to dig it out.

On their head Bedouin men wear a Yasser-Arafat-style *keffiyeh* , which can be draped under the chin, lifted across the face for protection against sandstorms, or crossed under the chin and fixed on top of the head for warmth. The cloth headdress held in place by a thick wool cord made of

black goat hair. When it is cold he may wear a round wool cap under the a *keffiyeh* .

Women wear dark clothes and a kerchief held in place with a band of folded cloth. Red is usually worn by married women while blue is worn by unmarried women. Loose cloaks, or *thobe* , are worn for special events. These often feature embroidery around the neckline, sleeves and hems. Veils are often connected to a turban and are decorated with silver coins. Everyday clothes are much planer. Bedouin women usually wear sandals.

Some Bedouin women wear a *niqab* , a mask-like veil that reveals only the eyes and neck and has a narrow ridge that runs down the middle of the face. The veil goes across the face. The small connecting piece near the bridge of the nose is useful for Bedouin women, when riding camels or doing other activities as it prevents their garb from falling down or off. For a woman wearing such a garment only immediate relatives are allowed to see her face. Bedouin women in Saudi Arabia wear a black tent-like cloak over their clothes and a mask that covers the entire face except for small eyes slits. In the desert most Bedouin women don't wear veils because they are simply too hot. They do wear them when strangers appear.

Bedouin Music, Entertainment and Culture

At night Bedouin like lay a carpet on the sand and set up and campfire and drink tea and camel milk late into the night. When travelers are around they are invited to share a coffee. Travelers show they have had enough coffee by shaking their cups.

Traditionally Bedouin culture includes traditional music, poetry, dance (like Saas), Festivals feature various Bedouin traditions such as poetry recitation, traditional sword dances, traditional tent knitting and performances of traditional Bedouin musical instruments. Camel riding and camping in the deserts are also popular leisure activities among urbanized Bedouins who live near the desert. [Source: Wikipedia]

Bedouin music features a prominent clarinet, distinctive Bedouin rhythms and chanting. Around a campfire Bedouins may chant songs well into the

night. *Al-Huda* is caravan chants were devised to help camels take their minds off their heavy loads. According to one story the songs were so effective that the camels would arrive at the destinations lively and full of strength but when the singing and drumming stopped they dropped dead from fatigue.

Bedouin instruments include drums, single string instruments and recorder-like wind instrument. A Bedouin instrument which dates Biblical times is the *kinnor* ."

Sheep wool and goat hair is woven into tents, carpets and blankets by women. Important artistic expressions of design, color and patterns is incorporated into these handicrafts.

Bedouin Literature and Poetry

Oral poetry was the most popular art form among Bedouins. Having a poet in one's tribe was highly regarded in society. In addition to serving as a form of art, poetry was used as a means of conveying information and social control.

Bedouins produce poetry and value oral skills among both men and women. Bedouin poems include advice to children, messages to lovers and enemies, self-deprecating dances, accounts of battles, and accounts of historical events. These poems have traditionally been recited around campfires at night along with folk tales and stories from the Koran that sometimes give Mohammed supernatural powers,

Bedouin poems are often unique to the tribe, with tribes only a few kilometers away not knowing the verses of their neighbors. Since Bedouins were illiterate until relatively recently, their poetry, literature, history and traditions were passed on orally from one generation to the next.

****Book: *Bedouin Poetry of the Sinai and the Negev* by Clinton Bailey (Clarendon Press, Oxford University)**

***Photo Credit must be given to Amy Perkins who took some amazing photos on our trip, and gave her permission for us to share.