

## The Image of Bedouin Woman in European Travelogue Literature in 19th

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### Abstract

This study aims to tackle the image of the Bedouin woman by extrapolating texts related to woman in the work of European Travelers, who visited Arabian Peninsula (Now Saudi Arabia) in 19th century. The study presents their vision of her appearance, characteristics, life habits, and domestic and tribal role performed by woman. It also tackles her role in her home, in raising, and caring for her children, and the work she does in her society, with an emphasis on her role politically and military. It is hypothesized that by her portrayal, the image of the society in the past and at present is revealed. The portrayal of woman exhibits not only the culture of the society, but It also detects the travelers' mentality and cultural awareness. The research sheds light on some of the artistic phenomena that add a literary color to the travelers' texts and accelerate the narration. Depending on descriptive analysis and a close reading of the European Travel texts in 19th century, the research paper refutes the tarnished image of the Oriental woman particularly Arab Muslim woman portrayed negatively by some European Travelers. On the contrary, Bedouin woman is introduced by the moderate European travelers as a sacred creature that enjoys a high status if not less than that experienced by the ancient Egyptian woman. She was not only a good advisor and leader, wise, religious, and courageous; she was also a good mother, wife, and sister; She does her level best to ameliorate her family standard of living and the welfare of her people.

**Key words:** Bedouin woman; Image; Globetrotters; Travel literature

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### 1. INTRODUCTION

One of the central issues explored by the western travel writers in their journeys to the Orient in the nineteenth century is the Oriental woman. The Oriental woman, particularly Arab woman was always one of their points of interest as well as of their readers. In this regard, Sweis (2000) says "The oriental woman attracted the English and the American writer and traveler for to them she was the oriental Mona Lisa whom they could never figure out" (p.83). Strangely enough, they fashion the image of the Oriental woman particularly Arab Muslim woman purposely or out of unawareness of the Oriental culture in a disapproving light as tempting, lascivious, submissive and suppressed by her allegedly insensitive and callus men folks. The oriental woman is depicted "as unlimitedly sensual, lacking in rationality and most importantly willing to do everything" (Iftikhar, 2013, pp.45-46). Relying on unreliable resources and a misunderstanding of oriental culture and Islamic teachings, the image of Oriental woman has been mostly portrayed negatively. In fact, in *The Arabian Nights*, "the image of the eastern woman introduced by the west is the body, not the mind whereas, the most powerful weapon with which Scheherazade resisted the authority and masculinity of the man was her mind and eloquence" (Al-Nabee, 2017, p.589). Rawashdeh in *A Confined Amorous Being: The Eastern Woman between Travel Literature and English Drama* recapitulates that "the East was virtually introduced to the English people through narrow as well as limited channels" (2012, p.93). This means their image

of woman in their travel books have not been subject to precise scholarly scrutiny. Unfortunately, “The image of Oriental woman has become so stereotyped that people can no longer accept any other picture than what has been demonstrated so far” (Sweis, 2000, p.83). In this regard, this study seeks to analyze the image of Oriental woman particularly Peninsula woman as described by moderate European Travel writers who visited Arabian Peninsula (Saudi Arabia) in 19<sup>th</sup> century.

Yet, before one can embark on this study, it seems important to give a brief idea about travel literature that is as old as hill dating back to “the Bible, Caesar, the Vikings and the Crusaders, and its many themes include war, trade, science and recreation” (Doughty, 1888, p.2). In travel literature which is neglected, if not forgotten as an artistic prose, a literary traveler records all the cities, monuments and wonders he monitors during his journey in an enjoyable and moving literary style (Al-Hindi, n.d, p.2). He draws information and facts from live viewing and direct depiction, the matter that makes reading travel books entertaining. When we draw attention to what is written in the field of travel literature from its commencement to this day, we find that many travel books are of a literary color; they mean to reality and convey the images and record scenes in a way that achieves emotional impact. They cover the authors’ impression, views, feelings and thoughts about their travels.

This dimension is the one that fills the soul with pleasure and grants a journey a literary feature instead of stopping at the limit of registration, blogging and rigidity. A highlight of travel literature is its diversity of style from storytelling, dialogue, description etc. But the most prominent of it is the narrative writings which provide mental pleasure. It combines between pleasure and interest (Abdulwahab, 2017, p.93).

However, travel literature based on storytelling and on globetrotters’ observation and their creativity necessitates that a traveler has to be a person of wide culture and deep thought. Moreover, she/he has to have a good command of language and to be accurate in narrative description in recording his observation honestly and truthfully and to distinguish between viewing and narration when recording information (Saleh, 2017, pp.374-375). Truth has an important role in travel literature, as the writer of travel literature is concerned with honesty and showing the truth while describing people, places and events. Likewise, imagination also plays an important role, as truth can become a marginal element, and the imagination is given the largest role in depicting the journey (Ghanem, 2014, p.166). In this respect, Basamatary says “Travel literature requires careful observation and inquisitiveness on the part of the writer and to seek to bring the best out of him” (2018, p.761). Thus, it is realized that travel writing is characterized by recording all aspects of social life. The travelers go deeper into social life, leaving no stone

untuned which makes their blogs an important source for describing many features that history books themselves do not tackle. Along with its recreation and sometimes literary value, it is an important source of comparative and historical studies. This means travel literature constitutes not only the main and essential source, but rather the most reliable and accurate source of various types of cultural heritage of different customs, traditions and monuments “which makes travel literature not only a social document, but also a true record of various information” (SalahEddin, 2019, p.29). This means travels result in writing a number of books of documentary, literary, and cultural value. Brenner says “It is definitely not wrong to claim that it has become the most literary genre next to the novel in western European countries” (n.d, p.11).

Unfortunately, Travel literature is still totally neglected if not forgotten by the researchers in the realm of world literature in general and contemporary Arabic literature in particular. It is “a neglected and much varied genre of great antiquity to which many famous, more or less professional or “full-time” writers have contributed, but which has also been enriched by a number of occasional writers” (Cuddon, 1991, p.995). It is not given its right from studies though it is a rich field that benefits every artistic, linguistic and social study. The journey itself is a story even if it does not have the same characteristics of a story, it shares some of story’s properties. Some globetrotters tend to tell the stories they experience or hear about honestly and faithfully. Shawqi Dhaif in his book entitled *Trips* states that their stories were spontaneous and enthusiastic, bringing the journey closer to the world of the story.

As far as our study is concerned, this study aspires to read the writings composed by the moderate European travelers (such as Ann Blunt, Dickson, Doughty, Euting, Basha etc.) that visited Peninsula city<sup>1</sup> in 19<sup>th</sup> century and to extrapolate their authentic texts in order to draw the image of Peninsula woman, her social, political, economic and scientific status, decoration and religious aspects of life. The researcher has made sure as much as possible, that the texts of the travel should be the basis of consideration and contemplation in terms of building judgments and writing down the point of view based on evidence. Such information could have been folded by time and stuck in the darkness of oblivion if it had not been stored in the memory of travel literature. It is better to mention that during 19<sup>th</sup> century the Arabian Peninsula in general and Peninsula city in particular attracted a lot of European globetrotters who began writing on their blogs relying on unreliable sources as well as a misunderstanding of Eastern culture and Islamic teachings. Unfairly, woman was introduced passively as a sex addict whose major duty is to satisfy the instinct

<sup>1</sup> City that lies in the north-central Saudi Arabia, visited by European Travelers in 19<sup>th</sup>.

and that she is ready to resort to violence and sometimes to illegal and abnormal sex to satisfy that instinct. She is caged within the four walls of her house not allowed to visit or receive any lady and this is attributed to the jealousy of the eastern man portrayed as licentious, violent and brutal.

Unfortunately, the situation of women since ancient times was pathetic, because of the humiliation and underestimation they experienced. Travelers have contributed a great role in drawing this image sometimes in order to continue distorting the Arab Muslim woman. This is not true with moderate European travelers' texts in which woman is seen as half of the society and raises the other half. She is the mother, sister, wife, and daughter, and the source of affection and passion. It has to be realized that the majority of the travelers focus on the status of women, their actions, and their connection to the course of events in their times more than their concern for the external appearance of women. This is due to the culture of Peninsula society, which prohibits meeting with women whereas the majority of the travelers are men.

The current research aims to present the image of Peninsula woman in the work of moderate European globetrotters (in 19<sup>th</sup>) who noticed that the Arabian woman in general and Peninsula woman in particular "enjoyed a great luck of freedom and often enjoyed a great deal of power in her family. She did not claim, as did other travelers, that Arab women were treated as slaves" (Ghazi, 2014, p.8). As a matter of fact, during the 19th century, Peninsula city was a major destination for European globetrotters who were carrying political and intelligence targets on the agenda of their visit to the east, imposed by the ambition of European expansion at that time. Yet, travelers' writings take part in providing an important and varied information about Peninsula in all its political, economic and scientific aspects, yet, the most important thing noted down is about women. The travelers talked about the social condition of woman and the roles played by woman in the region through her daily viewing. The position of woman in the region had been affected by social outlook as her status was characterized by privacy whether it is religious, political and economic. The prevailing general condition at that time participates in creating an image for woman and hence obtains most of her rights whether she is a mother, wife, daughter, sister etc. This may be absent in the local sources whose focus at that time was mostly on the political aspects. What impels me to select woman as the focus of the research topic is that the researchers have not paid appropriate attention to the image of women and occupied themselves with studying the contents of these trips that are concerned with description of people, their customs, traditions and others. The study seeks to extract the overall image of the Peninsula woman in the codes of European travel texts and status of women in the cultural, social and political fabric in Peninsula. The analytical method along with

close reading of texts is employed for tracking women's news, conditions and for getting the minute things.

Through a careful reading in the texts of European travelers, a portrayal of Peninsula woman is demonstrated as follows:

## 2. THE IMAGE OF PENINSULA WOMAN IN EUROPEAN TRAVEL LITERATURE

In this study, I have tried to classify the subject of the image of woman and her issues in homogeneous groups according to her contents and convergence in her purposes, so as to express the role of woman in her society in the different social, cultural and political life fields. The image of woman can be structured as public image that includes political, military and business roles and private image that includes her role as a woman and family figure as follows:

### 2.1 Woman and State Affairs

The Bedouin woman is not far away from the field of state affairs; she played a major role in the 19th century in various fields of life. She was able to prove her ability to manage the affairs of the country and to assume leadership. Ann Blunt mentions that Amsha, the wife of Sultan, Sheikh of Shammar is the most important figure after her husband, the sheikh. She adds that that Amsha is a female figure of great dignity, and is appreciated by all tribes in the North Island. (Blunt, 1991, p.258). She gains a high status which enables her to play a major role in managing the affairs of the Emirate, and to assume some of the high positions in it, such as property, emirate, etc. Fatima Al-Sabhan had a great role in the social, political and scientific life in the Emirate of Al-Rashid (Hogarth, 1927, p.183). She "receives people and negotiates with delegations, and suggests the political plan to the prince that should be followed" (Al-Harbi, 1999, p.193). Hogarth asserts that Al-Sabhan was the mastermind of the financial affairs in the Emirate in Peninsula. In short, she was "the real power behind the throne" (1927, p.10). She enjoyed a strong and bold personality and looked for leadership and the ability to hold responsibility (Al-Harbi, 1999, p.199). She is known for her strong will that enables her to endure enormous things; She ran the Emirate, planned and took decisions. She also enjoys a political sense and is aware of the political events that take place around her, and which she witnesses and sees with a powerful and cautious eye. Moreover, women were seen warning the traveler, Doughty when dealing with the prince Mohammad who killed his nephew to assume the throne (Doughty (2009) in *Travel in Arabia Deserta*, Vol.2, and part 1, p.336). They remember a number of important political events and narrate them to their generation (Howeidi, 2015, pp.471-472). It can be said that women's participation is the fruit of cultural awareness among women, on the one hand, and their society in general.

## 2.2 Woman's Military Participation

Perhaps the first form of woman's war participation is her moral role represented by instilling good values in her children, such as courage. The boy did not reach the age of 12 years until he was seen carrying a sword, especially the sons of the Sheikh (Euting, 2000, p.201). An example of courage that Bedouin women were keen to reinforce was that she used to prepare the shroud for her children to be carried in their travels (Blunt, 2007, p.181). "Winding-sheets he explains are much estimated by the Bedouins, and this one had been made by Mohammed's mother" (Blunt, 2013, p.165). She "contributed in the pre-arrangement of warriors, and prepared food for them" (Blunt, 2007, pp.104-05). In fact, she "encourages her menfolk to forth and fights bravery for her and come back triumphant" (Dickson, 1949, p.123).

Bedouin woman was aware of the military issues and their consequences to the extent she sometimes prophesized the possibility of victory or defeat. She also participated in drawing war plans and succeeded in that, the matter which reflects man's respect for woman's thoughts and opinions (p.63). She also knew how to handle weapons to defend herself in the events of an assault or attack. "After Tarifa had found out about the issue, she threatened them that any of them would dare enter the courtyard at night; she would have shot at him" (Euting, 2000, p.53).

It is worth noting that Bedouin woman obtained some kind of holy immunity and respect by Peninsula society as she is not harmed or captivated in the war. Dickson (1949) states that "the Badawin woman has absolutely nothing to fear for herself. The laws of the desert hold her inviolable..... The victors will not touch a hair of their head.....The carrying off woman is impossible in Arab warfare" (p.124). This explains the ability of woman to walk alone long distance when she visits her family (Blunt, 2007, p.154).

## 2.3 The Scientific Status of Woman & Her Role in Spreading Knowledge

It cannot be renounced that Arab woman has participated in the Arabian Peninsula particularly in Najd throughout history in many aspects of life. She has military, literary, social and scientific contributions (Al-Harbi, 1999, p.181). A group of women (of which Tarifa bint Obaid bin Rashid, Binea Bint Mutab bin Abdullah bin Rashid) in Peninsula region contributed in supporting the scientific movement by endowing books to knowledge seekers (students). Though Peninsula woman got some kind of simple religious education, she does her best to convey her basic knowledge of her religion to her children (Blunt, 2007, p.91). Fatima Sabhan as already mentioned is concerned with spreading knowledge in her society to the extent that she endowed students a group of books (Howeidi, 1999, p.199). This reflects that Al-Sabhan who stood for Peninsula woman had a social sense and awareness of the

importance of knowledge and its role in building society. Based on the above, it is clear that Fatima is a leading figure who rivaled men by overcoming the restrictions of society and traditions in that period. In spite of what has been mentioned, the scientific position of women was not given sufficient attention which might be attributed to the fact that the travelers could not observe because most of them were men who were unable to meet women due to society culture. In addition to that the education of women at that time was in its initiation.

## 2.4 Medication & Sewing Craft

Peninsula woman had a good amount of healthy awareness and culture. Before having the medicine, she used to check and ask about its components. Some women were also known for treating general diseases and some of them were specialized in treating ophthalmology, gout and others in primitive ways (Howeidi, 2015, p.460). Doughty (2009) in his book *Passages from Arabia Deserta* speaks highly of some Bedouin women in Peninsula who were expert at medicinal plants (p.253). The medical profession of women constitutes an economic income (Howeidi, 2015, p.460). Moreover, the women practiced the sewing craft and obtained some profits (p.461).

## 2.5 Business

Beside the professions and craft practiced by Peninsula woman, she worked in trade and sold what she produced for money or barter for some agricultural crops such as dates, and corn. Doughty in his book *Travel in Arabia Deserta*, vol.2, part 2, reports that woman also commissioned a person to trade in ghee with other villages (p.412). This means Peninsula woman was available in daily or seasonal markets to sell milk, butter or ghee (Howeidi, 2015, p.465).

This indicates that Bedouin woman had enjoyed a commercial experience even if it was simple, but she exhibited some of her business skills such as the ability to sell to men and to bargain with buyers. More importantly, she made good commercial profits. This means the woman was present working side by side with men harmonizing between the house and business.

It would be fine to mention that Bedouin woman made sure to wear hijab (veil) in the market so that no one would recognize her (Howeidi, 2015, p.466). Wearing veil reflects the decency of Peninsula woman and her adherence to society culture and Islamic teachings. Trade also helps her to learn about different cultures by selling to women who were in the convoys (Howeidi, 2015, pp.466-467).

It appears from the foregoing the economic mentality that Peninsula woman possessed. She makes financial gains and take care of her hijab. Also trade affected the social life of her cultural outcomes and the community in general by mixing with residents of Peninsula and others through internal and external trade.

## 2.6 Image of Mother & Religiousness

Mother played a significant role in shaping the leader of the tribe and leading the tribe. She is shown as a righteous woman, a loving mother, and a glowing housewife, driven by a desire to endure hardship for her husband and children. She breastfed her babies for a long time from their meager breasts. Doughty (2009) in his book *Passages from Arabia Deserta* affirms that "There was a four-year-old little girl who was not yet weaned" (p.91). This reflects the mother's concern and awareness of the natural breastfeeding that is the safe way to feed her babies. The mother raises her children with her simple religious culture on many virtuous Islamic values, customs, traditions such as honesty, humility, generosity, equestrian love, courage and other Arab traditions (Blunt, 2007, p.152). Doughty (2009) in *Travel in Arabia Deserta*, vol.2, part1 states that mothers had a role in cultivating love of prayer in their children; they even shoved their children to hold fast and the children learnt from their mothers how to read Quran at an early age (p.356). Blunt saw that religion is present in the women's chamber. Her attention is drawn to the women performing their prayers in their room. "My hostess then begged me to excuse her, and added, "I wish to pray." She and the rest then got up and went to say their prayers in the middle of the room. After this she returned and continued the conversation where we had left it off (Blunt, 2013, p.237). The Bedouin mother was religious to the point "she held fast Ramadan even though she was pregnant and breastfeeding" (p.356). It can be said that the mothers had a role in ingraining love of knowledge and education in their children.

Moreover, the mother infuses the values and importance of work in her children since childhood. This can be implied as she used to pick them up with her when she goes grazing. Blunt (2007) tells us that a little girl was sent "to bring the camel out of the yard for us to look at. The child managed these camels just as well as any man could have done" (p.45). When she was ten years, she worked with the boys in grazing goats and sheep and learn how to milk sheep and camels and how to prepare butter and cheese and how to pitch tents (Basha, 1999, p.293). Moreover, the mother instilled in her children the values of respecting time. This is manifested when she used to allow her children to play outside the home on the condition that they had to return before sunset. "And when the sun went down, the children returned to their homes" (Euting, 2000, p.201).

The mother's role does not stop here, she along with her husband managed to help their children talk fluently with the elderly. A Bedouin woman takes the place of her husband in his absence and welcomes guests and entertain them, preparing food for them, and ensuring their comfort (Albadi, 2002, p.307). The children were raised to honor the guests and to entertain them and to take care of personal hygiene. Euting (2000) tells us that "one of the children washed coffee cups in front of our eyes, though

they were clean, and then dried and placed them on a circular copper plate" (p.162).

Doughty (2009) in *Travel in Arabia Deserta*, vol.2, part1 proclaims that the mother continued to inspire the values of respecting public rights and the rights of others such as not to pick up dates from palm trees before they fall down to the ground. (pp.354-355). Children were taught to respect the servants and to grant them their full rights (p.384). Dickson (1998) adds that what increases Peninsula's woman's beauty is her bashfulness that is crystal enough. She never feeds her new born in the presence of strangers or even of her family members (p.157). Dickson (1949) affirms that "It is not immodest for a Badawin woman to feed her baby in the presence of her menfolk, or even of strange men" (p.180).

From the above mentioned, it is realized that the Bedouin mother adopted many educational methods and set an example for her children. She was not an educational inspector, but she did her level best to implement good behavior in front of her children such as visiting her family, and thus, she instilled religious values that aim at maintaining kinship ties. Thus, "the child got used to it from a young age" (Blunt, 2007, p.154).

## 2.7 Wife & Generosity

Peninsula woman is introduced as "a good woman, a tender hearted mother, a house wife full of activity, driven by a caring desire for bestowal and encountering hardship and difficulties for the sake of her husband and children" (Ghazi, 2014, p.38). This means the wife's relationship with her husband is generally good. Their relationship is based on sincerity and mutual respect. At that time society did not reproach the man for expressing his love for his wife or for consulting and appreciating her opinion. She bestows him appropriate care and treats him with kindness and respect. Doughty (2009) in *Travel in Arabia Deserta*, Vol.2, part1 says "Mohsen's wife was a good woman, but also a good mother, a serious and industrious housewife. She was full of love" (p.356). She provides her husband with significant advice and guidance when needed. Moreover, she endures his economic situation and the difficulty of his work to the extent, she accompanies him on his patrol in his military work and when he worked as a guide (Wallin, 1991, p.74). On the other hand, the husband treats his wife with love and esteem. "The Badawin world valued wives and daughters above all other possessions" (Dickson, 1949, p.125). He used to inform his wife in advance and takes her opinion regarding the issue of receiving the guests especially the foreigners (Blunt, 2007, p.237). The husband used to help his wife with grazing and other family matters. He cared about her health to the point he was ready to do anything he could to treat his wife and vice versa (p.170). It is better to mention that woman enjoyed a great deal of freedom as she could have married if her husband had died without waiting for the approval of her children (Ghazi, 2014, p.40). All these

reflect the highly estimated position enjoyed by Bedouin women in 19<sup>th</sup>, the matter that denies the image of women presented passively by unreliable resources or as a result of a misunderstanding of Arabic and Islamic culture. Moreover, Blunt praised the generosity of Peninsula woman, Ghut, who considered herself deficient, and this indicates her generosity. "Ghut, his wife, .....I had seen at Hail, but very talkative, and hospitable with dates, fresh butter floating in its own buttermilk, and sugar-plums" (Blunt, 2013, p.284). Yet, perhaps the highest level of goodness and supremacy among women is to contribute in building her society, and this is what we find with Fatima Al- Sabhan who supports her society endowing students a bundle of books out of her awareness of the importance of education in building societies (Howeidi, 1999, p.199).

### 2.8 Sister & a daughter

The relationship between sister and brother was subject to mutual respect. Brother helped his sister and in return she took care of him, preparing food for him. There was a military habit in Peninsula in which a brother was nicknamed after his sister "Ana Akh Nora" (I am brother of Nora). It aims at fostering enthusiasm and courage among the warriors (Howeidi, 2015, p.479). In case that a person does not have a sister, he is seen proud of his daughter saying "Wana Abu flana" (I am father of so so) which indicates the great position and respect experienced by women in Peninsula at that time. The daughter's relationship with her parents continued even after her marriage (Blunt, 2007, p.154).

### 2.9 Peninsula Woman Beliefs

Bedouin woman in Peninsula resorted to placing a dagger or a piece of steel or a needle or a pin in the cradle of child or fixing it in his garment in order to keep the evil eye away from him (Dickson, 1998, p.153). Dickson (1949) adds that "The custom is universal among the Mutair, Dhafir, Shammar, 'Ajman and Awazim tribes, and probably will be found to exist among all the desert tribes" (p.175). Dickson and other travelers may criticize such belief and invite women to avoid it as it reflects negatively on the mother and the child.

### 2.10 Peninsula woman's beauty & Decorative items

Travelers also shed light on the external world of Bedouin women who used cosmetics to show off their beauty and multiplied it by taking great care of their clothes.

They have brown skin like the woman of the villages of the Nile River and their eyes are beautiful, and their Irises are black. They are more beautiful and elegant than Paris women's. Their femininity competes with the female model of Europe's most famous sculptor and their hair is very long and shiny black. (Al-Doumi, 2015, p.29)

Blunt tells us that Bedouin woman used to take care of her clothes and physical appearance. She is not only

intelligent, she is also interested in her appearance and adornment. As Amusheh, the Emir's chief wife, received Blunt, Blunt was surprised as she "fancy that ladies here seldom dress with any care unless they want to display their silks and jewels to some visitor; and on such special occasions their toilet is a most elaborate one, with kohl and fresh paint, and takes a long time" (2013, p.232).

They deliberately showed their skills and jewelry for visitors (Blunt, 2007, p.270). They put on nose-ring which

consists of a thin circle of gold, with a knot of gold and turquoises attached by a chain to the cap or lappet before described. It is worn in the left nostril, but taken out and left dangling while the wearer eats and drinks. A most inconvenient ornament, I thought and said, and when removed it leaves an unsightly hole, badly pierced, in the nostril, and more uncomfortable-looking than the holes in European ears. But fashion rules the ladies at Hail as in other places, and my new acquaintances only laughed at such criticisms. They find these trinkets useful toys, and amuse themselves while talking by continually pulling them out and putting them in again. The larger size of ring seemed besides to be a mark of high position, so that the diameter of the circle might be considered the measure of the owner's rank, for the rings of all inferiors were kept within the inch. (Blunt, 2013, p.236)

## 3. THE ARTISTIC AND STYLISTIC PHENOMENON OF THE IMAGE OF BEDOUIN WOMAN

This part examines some of the artistic and stylistic phenomena which are connected to the artistic composition of the texts in the travel literature through descriptive analysis that breaks down the texts of this image into its basic components. It analyzes these components and their various elements, within the framework of description, artistic portrayal, narration, the structure of artistic time and its significance, descriptive analysis, technique of implicit omission, flashback, dialogue and compendium, phenomenon of binary, personification as follows:

### 3.1 Aesthetic Description

The description is an important component of travel literature. The travelers describe women in the context of their accurate description of the people, societies, and tribes they visit in their trips. They describe clothes, food, weapons, homes, temples, and beliefs. Blunt (2013) describes the meal saying it "consists of rice and camel meat, sometimes mutton, and there is besides a constant "coulage" in dates and coffee, which I cannot estimate at less than £50 a day, say £20,000 yearly, or with presents, £25,000" (p.269). She moves to describe the clothes of the ladies saying:

Each lady had a garment cut like an abba, but closed up the front, so that it must have been put on over the head; and as it was worn without any belt or fastening at the waist, it had the effect of a sack.... Her hair hung down in four long plaits, plastered smooth with some reddish stuff, and on the top of her

head stuck a gold and turquoise ornament, like a small plate, about four inches in diameter tassels. (pp.235-236)

Such description reveals men's concern, with the ornament of their women and the social status that women have enjoyed in Peninsula society. This highlights men's delicate sense of women beauty and adornment.

The globetrotters also describe joy, fear, wonder and amazement of Peninsula women. Blunt (2007) says: "Ghut, his wife, was the stupidest person I had seen at Peninsula, but very talkative, and hospitable with dates, fresh floating in its own buttermilk, and sugar-plums" (p.247). Really, some travelers managed to "transform the familiar physical image into a vivid literary one" (Kafsee, 2013, p.157).

The travelers also depict the psychological and physical state the woman goes through to the point we see the events as if they are taking place in front of us. "My embarrassment only increased when, after the Emir was gone, Amusheh, on her part, immediately attacked me with a volley of questions" (Blunt, 2013, p.241). The jealous, Amusheh continued interrogating "indeed, of all the wives, Amusheh alone seemed to me to have any personal feeling of affection for the Emir. She, the moment he had left, fell upon me with questions. "Who is Turky?" she asked, almost gasping for breath" (p.242). It is realized that description makes the reader lives the events as if he was one of those who attended the events and interacted with them because the description ensures the analysis of things, places and souls and monitors reactions (Al-Qaisi, 2016, p.138). It seems that the description of Peninsula woman in travelers' texts comes into many patterns as shown below:

### 3.2 Kinetic Description

It means describing women as they move. Such description makes the place full of movement and grants an esthetic dimension to that place and to that woman whose actions match her personality.

The Welled Ali would have killed the rest but for Mohammed Dukhi's wife, Herba, who rushed in among the combatants, and remonstrated with her people on the folly of involving themselves in a quarrel with the Government. Her pluck saved the soldiers' lives. She took them under her protection, and the next morning sent them under escort to a place of safety. (Blunt, 2013, p.27)

Such description reveals the image of Peninsula woman through her successive actions: rush, remonstrated, took, and sent. The sequence of actions describes her courage, intelligence, magnanimity and her proper handling of critical situations. The narrators (travelers) also reveal to us the essence of this woman and her wittiness and cleverness through saving the lives of the soldiers and then avoiding confrontation with government. It also shows Peninsula society's respect for women's view.

### 3.3 Verbal Description

words are used for description. The globetrotters give a detailed description of the beauty of the Peninsulaian woman and shows her/his stylistic ability to portray a number of features of her beauty. Verbal description provides a descriptive image in which time declines and melts; but it detects the vision of the traveler, and reveals her/his ability to use suitable vocabulary of his linguistic dictionary during portraying women. For example, a-description of the beauty of Peninsula women. "They have brown skin like the woman of the villages of the Nile River and their eyes are beautiful, and their Irises are black. They are more beautiful and elegant than Paris women's" (Al-Doumi, 2015, p.29).

### 3.4 Public Description

The authors use specific expression and signs such as women and collective pronouns (They, we) to convey some aspects of life related to them. For example, "pregnant and religious women also hold fast fulfilling the teaching of their religion" (Doughty, 2009, p.356, Vol.2, part 1). It reflects Peninsula women's adherence to Islamic teachings, the ethics of Islam and her readiness to sacrifice for it.

### 3.5 Private Description

An example of a particular description about a particular woman is what Doughty, reported about Mohsen's wife described as "a good woman, but also a good mother, a serious and industrious housewife. She was full of love" (p.356). It can be said that such description performs several functions, including the aesthetic function, which is a decorative ornamental function inherited from traditional rhetoric. It is a stylistic image with an aesthetic role, and thus constitutes a pause or a break for the narrative (Al-Qaisi, 2016, p.147). It is striking that there are very few examples of this type of description perhaps due to the fact that the excursions were an embodiment of reality and an illustration of new, social and natural images in which travelers are unfamiliar with.

### 3.6 Narration

There are many forms of narrating the image of Peninsulaian woman in travelers' texts as follows:

#### 3.6.1 Story Telling

It is the smallest tale characterized by the simplicity of subject, form, unity of time, event, the uniqueness of spatial and temporal space in many news, the scarcity of characters and the dominance of the narrative discourse. Blunt (2007) employs such narration while referring to the value of work adopted by Peninsula woman.

But the women received us hospitably, asked us to sit down and drink coffee, excellent coffee, such as we had not tasted for long, and sent a little girl to bring the camels out of the yard for us to look at. The child managed these camels just as well as any man could have done. (p.45)

The quotation shows that the narrator builds the storytelling on the simplicity of the subject, the form, the unity of the event and the place, and confining itself to a major personality (women) and a minor personality (a little girl). The significance of the event is that it reflects the value and importance of work that should be internalized since childhood. Though the venue of the event is brief if not absent, the narrator is able to transport us to the world of the story. Yet, the time of the event is likely absent.

### 3.6.2 Non-fiction

It is a literary form whose narrative elements are fewer and incomplete and relies on informative style. The travelers depend on the transmission of what they observe depending on description which constitutes an essential element in shaping the discourse. Blunt (2013) writes:

Zehowa, like her cousins, begged hard that I would stay, or at least promise to visit her again as soon as possible, and I, bidding her farewell, followed the scarlet and black swordsman through courts, alleys, and passages to the kahwah, where I found Wilfrid. He was being entertained by an elderly man with coffee and conversation. (p.246)

### 3.6.3 Personification & Simile

The travel texts concerned for the study are rich with figure of speech that adds beauty and power to the meaning. Amusheh and Blunt enjoy for some time while “the fire in front scorching our faces while we talked” (p.234). “They have brown skin like the woman of the villages of the Nile River” (Al-Doumi, 2015, p.29). The list is full, but the space is not sufficient.

## 3.7 Techniques Employed to Set the Time Rhythm

### 3.7.1 Omission

Omitting of particular events that occur during a short or extended period of time and which can be assumed by the reader. There are two types of omission: unspecific (assumed by the reader) and specific (The deleted period is indicated in years, days, or months) (Al-Qaisi, 2016, p.168). “Sent a little girl to bring the camel out of the yard for us to look at. The child managed these camels just as well as any man could have done” (Blunt, 2007, p.45). The important thing here is that the narrator does not mention the period spent by the girl until she learns how to handle the camels. It is not mentioned how much time the mother spends training the girl to deal with the camels. An example of specific omission is “We stayed three days with Nasser and his sons, and his sons’ wives and their children in their quiet farm house.....”(Blunt, 2013, p.130). The narrator shortens the events of three days into a few lines. The purpose is to push the narration wheel forward.

### 3.7.2 Compendium

“reasoning was unnecessary. What he had described was the custom and that was enough” (p.37). Details are not important here as the focus is on a specific point which is custom. The traveler wants to accelerate the narration as he figures out no importance in listing details and

clarifying customs. But, he believes that it is important to shed light on customs without indulging in details. Another example is

Shemma treated all the young people with the air of one in authority, though her tone with them was kind. She, however, spoke little, while the others talked incessantly and asked all sorts of questions, requiring more knowledge of Arabic than I possessed to answer. (Blunt, 2013, pp.133-134)

Details regarding the types of treatment, and some examples of the questions asked are not provided. The narrator finds that it is important to concentrate on the soberness and the strength of Shemma’s character and at the same time her kindness and tenderness.

### 3.7.3 Binary

There are two types of binary: compatibility and contrast. The phenomenon of duality is popular in literary discourse in general and travel literature in particular. Blunt describes the way in which the first wife is highly respected by her husband and never stands up upon his arrival as a sort of respect while the others do “each time he appeared at the door, the crowd and the wives, except Amusheh, rose and remained standing until he left” (2013, pp.239-240). The contrast words are (stand and sit). Ann here corrects the wrong concept (that prevailed among the European for centuries) which says Muslims believe that women are insensitive. To her women are distinguished by modesty; this modesty motivates her to stand up out of respect if a man enters. Another example is that “A girl and a boy were looking after that flock” (Doughty (2009) in *Travel in Arabia Deserta*, Vol.1, and Part 2). The following example is a form of compatibility “the daughter is the mother’s, but the son belongs to the father (Blunt, 2007, p.245). It explains a wide spread issue among the Arab. It is a popular common place that the girl is for her mother while the boy belongs to his father (daughter-mother, son-father).

### 3.7.4 Dialogue

Dialogue technique is employed by the travelers as well.

I. “What do you do all day long?”  
Zeh. “We live in the kasr.”  
I. “Don’t you go out at all?”  
Zeh. “No; we always stay in the kasr.”  
I. “Then you never ride as we do?” (I always ask if they ride, to see the effect.)  
Zeh. “No, we have no mares to ride.”  
I. “What a pity! and don’t you ever go into the country outside Haïl, the desert?”  
Zeh. “Oh, no, of course not.”  
“But, to pass the time, what do you do?”  
Zeh. “We do nothing.” (Blunt, 2013: pp.248-249)

The conversation reflects the dominant and authoritarian outlook and the suffering experienced by women in the palace. It is an exceptional case that reflects the despotism of high class. Such technique helps the reader to go into the inner world of the characters as revealed in the above mental dialogue.

### 3.7.5 Flashback

All the narrative texts that are related to women and others are flashback from the beginning to the end. "After Tarifa had found out about the issue, she threatened them that any of them would dare enter the courtyard at night, she would have shot at him" (Euting, 2000, p53). This quotation draws our attention to the bravery and heroism of Peninsula woman and her ability to handle the weapons and defend herself when necessary. Generally speaking, travel writings rely on flashback as the traveler takes note of his journey after returning to the place from which he left. The narrators are also able to deal artistically with historical and social events related to the image of Peninsula women within a real time frame of the text, relying on retrospective narration.

### 3.7.6 Pause

It is also called a break in which the travelers stop narrating, giving way for description or report. It is an important technique in managing and correlating events. In the example given below, the travelers stop narrating and turned into describing the nose-ring of Peninsula woman:

the nose-ring, here much larger than I have seen it at Bagdad and elsewhere, measuring an inch and a half to two inches across. It consists of a thin circle of gold, with a knot of gold and turquoises attached by a chain to the cap or lappet before described. It is worn in the left nostril, but taken out and left dangling while the wearer eats and drinks. (Blunt, 2013, p.236)

### 3.7.7 Scene

Unlike compendium; the events are detailed. The dialogues employed by the globetrotters are good examples. The dialogue mentioned above that runs between Blunet and Zehra is a fine example. Another example is "Dukhi's wife, Herba, who rushed in among the combatants, and remonstrated with her people on the folly of involving themselves in a quarrel with the Government. Her pluck saved the soldiers' lives. She took them under her protection, and the next morning sent them under escort to a place of safety. (Blunt, 2013, p.27). It is observed that the former scene depends also on the sequences of actions. These actions fill the scene with movement and life. Despite the scene is short, it carries life and movement. The narrator manages through these actions and this perceived movement to make the recipient live the event as if he had attended and interacted with the events. The importance of the scene lies in the fact that it is based on the details of the events, along with their sequences. This makes it one of the most technical techniques that arouses our interest and wonder (Al-Qaisi, 2016, p.175).

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## CONCLUSION

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European Travelers who travelled to Arabian Peninsula in 19<sup>th</sup> century introduce a semi-realistic image of Bedouin

woman, in a way that reverses the tarnished image of Arab Muslim woman introduced by some European travelers who rely on unreliable resources as well as a misunderstanding of the Eastern culture. Bedouin woman was not as the European wrongly thought, cattle or a sexual convenience. On the contrary, she enjoys a prominent participation which is the fruit of cultural awareness among women on the one hand and society in general. She appears more remarkable with both physical beauty and mental power employed to exert supreme influence on public and private lives. The study highlights woman's contributions in the economic life through her participation in the craft of grazing, agriculture, and professional contributions. It also sheds light on the woman's contribution in trade internally and externally and the diverse effects of economic life in her life. It also explores the role of women in scientific life; the woman's contributions in endowing the books and its effect on promoting the scientific movement in Peninsula region. Fatima Al Sabhan supports her society and knowledge seekers. The paper tackles the political and military contributions of women, through their performance of some political work and roles, and their participation in part of the military tasks.

The study exhibits that Bedouin woman adopts many educational methods and sets an example for her children. Though, she is not an educational inspector, she does her level best to implement good behavior in front of her children. She is presented as a true partner who contributes in building and enriching the human, political, economic and social life; she is introduced as a true breeder for younger generation. The globetrotters agree that she is treated as something sacred that must not be violated even if her tribe is in a state of hostility with another tribe. Moreover, the travelers add that the woman enjoys freedom in her fateful decision especially her marriage. The Bedouins do not force the girl to accept a husband whom she does not imagine his picture. The father can only accept whoever applies to get married to his daughter after he gets her approval (Ghazi, 2018, p.136).

Besides being described as a wise, brave, hardworking, intelligent, faithful, cooperative, influential, skillful woman; she is a successful Muslim wife with leadership qualities. She is convinced with her Islamic views and ideology and she has a deep love and obedience of Islam to the extent she is ready to sacrifice herself for the sake of her religion. She holds fast in Ramadan though she is pregnant or breastfeeding; she encourages her children to hold fast and to learn by heart some verses from the Holy Quran. She is also depicted as an obedient wife with high sense of national feelings and patriotism. She prepares and equips the warriors and motivates her children to handle a sword since childhood. She also prepares shroud for her children to be carried during their journeys. Peninsula

woman is present in politics, and war not only at the level of Peninsula, but also at the level of the Arabian Peninsula.

The study also shows that the globetrotters depend on description in creating the image of woman in an enjoyable way. They portray and analyze the inner world and monitor their reactions to the events they go through. This means the travelers' portrayal of woman relies on observation and in this case the image is related to the woman's physical features and state. The globetrotters also draw their feelings towards what they observe and all that occurs in their thoughts and feelings

The study reveals that the image of women relies on the narration and various techniques such as storytelling and non-fiction, tale and story. The various techniques, employed to accelerate narration are omission, compendium, binary, personification, dialogue, flashback, and pause.

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