

**The Concept of “Others” and
the Sense of Superiority
in the Nineteenth Century
English Travel Literature
among the Arabs**

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ملخص:

لقد استحوذ مفهوم «الآخرين» على اهتمام المستشرقين الذين اختلطوا بشعوب ما وراء البحار من أمثال س.م. دوتي و ر.برتون. وقد عني هذا البحث بدراسة مفهوم هذا المصطلح عندهم معتمدين على الرؤية الكلاسيكية لهذا المصطلح. فهو يحمل في طياته -كما أشار البحث- معنى تمييزياً عنصرياً يقوم على أفضلية الغرب على الشرق، وهو معنى إن صدق في جوانب، فلا يصدق في جوانب أخرى. وكان جُلُّ هم الفكتوريين تصوير الآخرين على أنهم دونهم، فالمغالاة بأن الشرقيين لا يستحقون الأرض التي يعيشون عليها مثال على ذلك.

وعلى هذا فقد درس البحث آراء الغرب ومواقفه حيال الشرق من خلال منهج وصفي ناقد للوصول إلى نتائج علمية في هذه القضية؛ مسلحين بالمرسوم المورث بأن قوة الأوروبيين تنبع من ضعف الآخرين.

Abstract:

The word "others" is encompassed by Orientalism, it is a word behind which numberless groups of Western travel writers lurk. These English travelers, such as C.M. Doughty and R. Burton, had to encounter the people overseas, who are called and evaluated as the "others". A comprehensive study about the concept of others is included in this paper. The reader may follow the classical images of these "others" before he goes deeply into the Victorian travelers' reports

However, these travelers pronounced loudly their own superiority over these others- whether they were Arabs, Asians, Africans or black Americans. Sometimes they are true in what they say about these others and most of the time untrue, for it is their own concern to depict these others as inferior to them. They show their readers that these others lack almost everything to the extent that they don't deserve the land they stand on. They, sometimes terrify these others to control them. These others are sold and bought as goods. They, according to the English Victorian, must be exterminated and suppressed. The others are, in their eyes, brute. The last memento, the travelers left for their coming European generations, is that the strength of the European ever springs from the weakness of the others; the strength that should be used to suppress those who sniff the air on Earth.

Introduction:

Evaluating and criticizing any set of beliefs of others could become an important background of colonial, political and perhaps social studies of a certain group of people. This process could be called Orientalism, Occidentalism, Northernism or Southernism. And that the evaluating group considers the ones who are being studied or evaluated as the “others.” This idiom carries various meanings: that these others, most of the time, are known as inferior to the so called masters or critics or evaluators. Therefore, the ones who study are stronger, academically, politically and even economically than the ones who are being studied. The latter, too, could be looked at as alien, and even as enemies, and hence the sense of superiority springs from one part over the other.

Moreover, the scope of superiority, in all levels, is there since a variety of assumptions is there too. As in the case of the west and the east where various examples and paradigms of set of thoughts are there which, in their turn, distinguish the Oriental from the Occidental. For to the latter, everything concerning the orient is orientalized ideologically to suit him in all fields of life. The whole process which is called “Orientalism” could be considered as an answer to the old and previous set of studies which I may call Occidentalism that had been done at the dawn of Islam; where the Islamic state of the time once prevailed. According to those paradigms of thoughts and studies and since the history repeats itself, the Orient, to the West, represents a system of representations, depending on force- the military force, and that as Dr. E. Said (1977) puts it: “The Orient exists for the West.”⁽¹⁾ It is an image of the inferior begging the superior, begging everything for everything, even begging the air and sun-shine.

According to Said’s assumptions, the oriental is a threat, dangerous continuity to the westerners, though the former is weak and deprived even to express himself before the westerners, the thing which made Said think that the westerner should even think for the oriental.⁽²⁾ Hence the occupation of Afghanistan and Iraq, the clear interference with the Somalian internal affairs and the rest of the Arab countries is clear and known. This is why the Westerners (represented today in America and Western Europe) are keeping alert lest the Middle-Easterners should wake up. It has become a policy of

keeping the whip ready under which the Easterners should be kept begging the corn, technology and even begging the military interference in their own affairs as we notice in the case of Libya, Iraq, Kuwait and perhaps in Yemen and Syria if the Americans and Europeans see their interest there.

However, the owners of Orientalism deeply believe in untouchable certainty of what the Orient is and what should be. They believe in the backwardness, stagnation and passivism of the East, and most dangerously that the East "displays feminine penetrability and supine malleability. Its progress and value are judged in terms of, and in comparison to the West," and that the Orient is known as the "others" who are "conquerable" and looked at as the "inferior."⁽³⁾ This process is known as latent Orientalism which leads to manifest Orientalism, which later on is interpreted into military conquest. But the earlier Orientalism was in flux particularly the nineteenth century scholars who made available the required knowledge for colonial conquest believing that knowing the target means owning it. Those Orientalists played the role of students, the military men, seers, sages and experts in oriental affairs. They waded through wide discourses and policies which resulted in a slogan that the Orient is in need of the West as it will be shown throughout this work. I will, too, concentrate on one side of the Orient which is the Arab cultures, that are known as "irrational, menacing, untrustworthy, anti-Western, dishonest and- perhaps most importantly- prototypical, are ideas into which Orientalist scholarship has evolved."⁽⁴⁾ To Said, the theory of the "others" includes "a rejection of Orientalism [which] entails a rejection of biological generalizations, cultural constructions, and racial and religious prejudices."⁽⁵⁾ I am going to apply this rejection on the intellectual and cultural factors of Arabs who are, perhaps, the 'others'. The line which is, from my point of view, unerasable where the West will remain lurking for the "others" and both will remain on alert. A focus will, too, be placed on the complex variety of human experience.

It is true that what reinforced European assumption of superiority over the Arabs are the European travellers' reports, books and the numberless volumes written on Arabs. It has, thus, become true that over centuries followed the enmity of the others, represented by the Middle East in particular, is awaiting the Western dominance.

That is the notion of the others as the West understands it. I am going to clarify it among the Arabs- in the land of Islam- and find out their attitudes

towards Christianity (which represented Europe). This relation of enmity was increased into a dogged ferocity. However, this sense springs from the feeling of superiority of the Westerners over the Easterners. This is why C. M. Doughty (1888) suffers a lot from the bigotry of Arabs among whom he lived for a considerable time in the second half of the nineteenth century, disguised as Khalil who used to hold a small package of medicines to cure his Arab patients, and his friend R. Burton disguised under the name of Percian Mirza known as Dr. Abdullah among the Arabs accompanying them through the Haji caravan to Hijaz.

The Classical image:

The 'others' is a comprehensive idiom meant to include under its meaning not only the Arabs of Asia and Egypt but also the Arabs and the Moslems of North Africa whose affairs formed variety of opinions that veered to and fro over the bulk of years. The Bedouin Arab who lives within his desert and privy to its moods, once he is its master, and once its victim, has, in European views, remained pure and savage, and in the best probability is "a noble savage." (6) However, the nineteenth-century English travellers were not the pioneers to penetrate the veils of myth that hid the land of Islam and its, according to them, terror. The Europeans, and the British in particular, have an image of the Arabs which rests on a study of the literature of Arabia travels which, undoubtedly, and due to the fascination of the subject, has led many of these travellers to pursue, for some years, their quests in the Oriental world, supported by their officialdom and even the governments and other many societies such as Royal Geographical Society and Royal Asiatic Society. However from a historical point of view, Arabia used to be a great market in old times when the stream trade was, for the last few hundred years, all the time passing through the Arab Peninsula.

Anyhow, one of the oldest sources of the European images of the Arabs was derived from Aesop who probably lived in the middle part of the sixth century B.C. In his book *Fables Of Aesop* (1977) and in Fable No. 152 Aesop depicted the Arabs as liars and mischievous ones. Thus, the story goes as follows:

Once upon a time Hermes was driving all over the world a cart stuffed with falsehoods, wickedness, and deceit, distributing a little of his load in each country. But when he came to the land of the Arabs, it is said, the cart

suddenly broke in pieces, and the inhabitants plundered its contents as if they were valuable merchandise, so that there was nothing left for Hermes to carry elsewhere. ⁽⁷⁾

From this understanding, the Arabs were eyed through the black binoculars of the Western world. The old conception of the 'others' is very much remarkable particularly in the decision taken by the Church council of Vienna at the start of the fourteenth century, the decision included a challenge to these 'others' which, in its turn, created enthusiastic travellers such as Marco Polo, Lodovico di Varthema, Mandeville and others who belonged to the fifteenth and sixteenth centuries who explored those lands which were put on a silver plate before the appetite of European travellers. In these centuries the impression which prevailed among Europeans was that the 'others' who are the Arabs were no more than pirates and robbers. It was Marco Polo who first mapped the trade routes and patterned system of commercial exchange with the 'others' then the Elizabethan merchants also transmitted the tales and fables of the 'others' to Europe as a world of fabulous wealth.

The Victorians derived from the personal observation of the native Arabs, they derived their understanding of the Easterners from the days of Othello, the 'Moor' the black, the ram, and perhaps the Arab, the faithful soldier in Venice and its old black 'ram' and 'Barbary horse', who is not seen as the rest of the Europeans, but as lascivious and an extravagant and a "wheeling stranger of here and there". ⁽⁸⁾ Yes, Othello is seen as "an erratic, soldier of fortune, of no morals and sounded judgement." They, Europeans, would call him a nigger; "the woolly hair, thick lips, round skull, blunt features, and burnt-cork blackness of the traditional nigger minstrel." ⁽⁹⁾ M. R. Ridley (1976), an editor to the play Othello, did not hesitate to clarify the European conception concerning the others, he says: "a 'Barbary horse' is what we should call an Arab, and Mauritania is the land of the Moors." ⁽¹⁰⁾ Therefore, it was too much for this (other) to marry a white girl. This is pronounced clearly on the tongue of the Romantic poet S.T. Coleridge who states that: "it would be something monstrous to conceive this beautiful Venetian girl falling in love with a veritable negro, it would argue a disproportionateness, a want of balance in Desdemona, which Shakespeare does not appear to have in the least contemplated." ⁽¹¹⁾ This suggests that Desdemona has lowered herself socially by her marriage from the Moor who is in fact the "other". It is a sufficient image for the Europeans and the Victorians in particular to inherit.

A distorted picture and a concept of the 'others' was brought to Europe in the sixteenth century by scholars such as William Bedwell (1561-1632) and Edward Pocock (1606- 1691) who produced translation of Arab literature. Edmond Castel (1606- 1685) a Cambridge professor of Arabic, all contributed to the growing store of knowledge in England about the 'others' particularly the Arabs at the end of the seventeenth century and the start of eighteenth century by the appearance of several publications of, for examples, Mrs. A. Behn's *Oroonoco: or The Royal Slave* (1688), Bartheley d' Herbelot's book *Bibliotheqe Oriental* (1697) and S. Ockley's *History of the Saracenes* (1708) and G. Sale's *Preliminary Discourse* (1882). The image through these publications was that the 'others' are very much connected to heresy, and that the Arab society is shown as a congregation of the ignorance.

With this breath and this understanding; with this evaluation and estimation, the Victorians approached their hosts the Arabs among whom they spent considerable time that could be expanded to two continuous years as in the case of C.M. Doughty in Arabia and Syria in the second half of the Nineteenth century.

The Victorians in Focus:

No doubt that the Victorian travellers contributed much towards a thorough understanding of the West for the Arab world. T. Assad, for instance, in his preface to his book *Three Victorian Travellers*, (1964) says: "it is all too easy for us to point out the limitations of these views: Burton's view of the Arabs was too grotesque; Blunt's too ornate, too sentimental, and Doughty's too pure, too simple, too harsh" ⁽¹²⁾

The Arabs' reception, which was with whole kindness and respect, would be seen by the three mentioned travellers as simple and naïve, and not from the angle of respect or and high mannar the Arabs enjoy in this respect. However, if this would reflect anything, it would reflect the sense of superiority among these travellers over the Arabs. The former were provked to make to the East by their officialdom, without whom their messions would prove failure. They encouraged them to launch journys of exploration- political, social, religious and ecocomical exploration- which exactly fitted the general appetite of the Victorian Britain for knowledge. These travellers would not oppose such journeys among the 'others' particularly E. Lane (1860) who stressed and supported the idea of distributing these travellers by their officialdom, each in

his own field, to live in the chosen district in the Arab world in order to make them familiar and unreserved towards their subjects.⁽¹³⁾

R. Kabbani (1980) testifies that "the bulk of European travel narrative about the East was so strongly coloured by bias and supposition."⁽¹⁴⁾ Peter Brent, in his book: *Far Arabia: Explorers Of The Myth* (1977) says "the legend with which we describe our enemies criss-crossed Europe, defining the people of the Midle East by rumour, envy and fear instead of inspection, investigation and acceptance."⁽¹⁵⁾ But now what fascinates Europeans according to Brent is the wealth of the 'others'. The Europeans, he continues "stand like peasants with wide mouths agape" before the screen as the oil Sheikhs count their dollars. The Europeans now, Brent says: "mutter the figures with them, miming our obsequiousness."⁽¹⁶⁾

The Arab culture, Leila Ahmed notices in he her book: *E. W.Lane* (1978), particularly the Egyptian culture is "obliterated by the foreign culture."⁽¹⁷⁾ And that is true according to the equation that the culture of the superior people will obliterate the weaker one. S. J. Nasir assured in his book *The Arabs And The English* (1977) that R. Burton, S. Blunt and C. M. Doughty, the three main Victorian travellers, added much "to the gathering store of ideas about Arabs in England during the nineteenth century."⁽¹⁸⁾

No doubt, then, that theses Victorians have contributed very much to the western understanding of the other's culture, the culture to which the Westerners have deep inclination and appetite to know; to understand and to digest, as it was a rival culture since the dawn of Islam. R. Richardson, a pre-Victorian traveler to the Middle-East in his book *Travels Among The Mideterranean* (1822) adds much, too, to the same store of ideas about the Arabs of Egypt. Richardson, in his book pictures the Arabs through his black binocular, he concludes that such people are so inferior to his own culture, for these Arabs possess nothing of the pillars of civilisation. In his opinion:

there are no books in Cairo, no journals, no
papers, no printing – press, no universities,
no houses of parliament, no lectures on law,
physic or theology, no courses of mathematics,
chemistry or botany, no learned men, or

learned professions, no theaters, no balls, no meeting of the sexes in polite conversation, no royal societies, Royal academies, museums, collections, or galleries of painting. The whole society is a congregation of ignorant, stupid, and silly, who, if each has food to eat and raiment to wear, a pipe to smoke, and a female to enjoy, and a sword to kill his enemies . . . he is possessed of the utmost bounds of his desires. ⁽¹⁹⁾

It is a report, it is a message, by which Richardson wants to cool off the Westerners; he wants to satisfy them: that the Easterners are so ignorant, so stagnated and so illiterate as compared to them, and hence the black idea on others initiated. But other travellers may differ from one to another concerning these "others." For R. R. Madden in his book *Travels in Turkey, Egypt, Nubia And Palestine* (1829) sees the others from his black binocular too. It is in the East he says "where man deals in the flesh and blood of his fellow creatures, and where atrocious sacrifice of beauty and innocence is offered upon the alter of slavery . . ." ⁽²⁰⁾ It is so strange a language to speak about slavery in the East in the time where slavery still continued in its flux in Europe of Madden, for the laws of slavery were not abolished before 1833. Here we have an example for a typical advertisement taken from the *Liverpool Chronicle* (15 December 1828).

TO BE SOLD:

A fine Negroe Boy, of about 4 feet 5 inches high of a super, tractable, humane Disposition, Eleven or Twelve Years of Age, talk English very well, and can Dress Hail in a tolerable way. ⁽²¹⁾

We come to know, as readers, through this advertisement, that slavery was conducted, implemented and even embraced officially throughout Europe, while it is done in the East randomly particularly among the Arabs. This came authentically approved as T. H. Plumb, the twentieth century historian, who said in his book *England in The Eighteenth Century* (1963) that in England there were more than ten thousand slaves. ⁽²²⁾ From the above mentioned example, the sense of superiority utters itself, for no way that the Westerners are far superior to the Easterners in many spheres of life. In this respect, the sense of superiority could be pursued in most of the Victorian travellers' reports from the East. For instance, we find that J. L. Stephens in his book *The Incidents Of Travels* (1838) mentions the Arab culture as "perfect ignorance." ⁽²³⁾ The Arabs around him believed that he was a "hakim." He insists that if this reflects anything, it reflects the scale of simplicity and naivety of the Arabs. The writer does not suppose kindness in the Arabs who believed him when he told them that he was a "hakim," he does not suppose their honesty, and good hearts, rather naivety and stupidity. If we supposed that the Arabs did not believe him, he would describe them as harsh and uncivilized, even liars and haughty ones. The writer, here, forgets that he was a liar among the Arabs when he told them that he was a 'hakim'. However, he would place the Arabs below the Western open-minded people and these findings would, too, place the Arabs in an inferior position as compared to their Western counterparts, as the former are ignorant. But the reader of J. R. Wellsted (1838) would be confused whether the Arabs, who are the others, were so generous with Wellsted or not? Everything was presented to him, but was it out of fear or otherwise? In his book *Travels In Arabia*, (1838) we read: "from his Highness this morning I received a fine Nejd-mounted sword, together with intimation."⁽²⁴⁾ In the town of Sur in Oman Wellsted "was much gratified at finding, when I reached the village, that my tent was pitched in a delightful spot, and that guards had been placed, and every precaution taken for the safety of my baggage."⁽²⁵⁾ Here we find Wellsted in perplexity whether the Arabs have done all this reception and respect for fear of him or something else? Or the 'others' must be so, and that, according to his deep perception of the Easterns, made him perplexed, or as he believes, that the weaker part should respect the stronger part.

E. Warburton (1845) a prominent Victorian traveler to the East finds that the English among the Arabs is respected and treated as a superior race. Warburton was there boasting his nationality as an English in one street of

Oman watching a circumcising procession where “running footmen of some Pasha endeavour to jostle you towards the wall unless they recognize you as an English man.”⁽²⁶⁾ So, his nationality, in his belief, which is preferable to others, saved him from being jostled. An Arab, in his view, is not worth to possess a beautiful horse to ride, for when a French officer bargained an Arab by offering a considerable sum of money as his horse price, the Arab refused, then the French officer told the Pasha of Damascus, who, in his turn, ordered the Arab to give the horse to the French officer, ignoring everything about the Arab’s feelings, even ignoring that this Arab is a human being, for what the latter possesses is the right of the European ignoring that it is called selfishness from the side of the French officer.

Warburton continues: “with tears in his eyes, the poor man dismounted from his loved companion, and kissed him on the forehead; then, suddenly exclaiming: “thou hast been the friend of the free, thou shalt never be the servant of a slave!” The Arab owner of the horse considers the French officer, in his turn, no more than a slave, for he refuses the new owner of his horse with utmost lamentation. This story shows that those Westerners, who were among Easterners, have enjoyed an unlimited superiority to the, according to them, the lower race of their hosts.

Lady Hester’s physician and writer (1846) pronounces that superiority openly, for when he was smoking his pipe during a daytime in Ramadan month in Syria, he exploited the weakness of the Arabs around and behaved oddly towards their religious holiness. He knew that the month was a prohibited access to their feelings, but the Arabs would not spare his life if he had to exceed his limits, they told him: “to extinguish [his] pipe, and that if [he] were seen another time insulting their most sacred observances, they would break it about [his] head.”⁽²⁷⁾ Hence, the slogan of superiority springs from the fact that if these Easterners keep silent and pay homage to the Westerners which the latter applause, only then they get the respect. However, the Arabs, in the Westerner’s view, and the animals complete each other. This trait, the reader finds as he overturns A. Layard’s pages who in his book *Nineveh and Its Remains* (1849) saw an Arab family crouching round a heap of embers, among the group there were “some children, nearly naked and one or two mangy grey hounds completed the group.”⁽²⁸⁾ In another scene he sees “aged women and men, no longer able to walk, tied on the heap of domestic furniture; infants crammed into saddle-gabs, their tiny heads thrust through the narrow opening, balanced on the animal’s back by kids or lambs tied on the opposite

side.”⁽²⁹⁾ This distorted human canvas of intermixing between human beings and their belongings is a clear announcement and audible utterance of the European superiority to the rest of human being on this globe. This stand is not only rejected by the victims themselves, but also by the civilized world of Europe of the time. The writer would not then distinguish between the Arabs and their own animals since they, in his view, completed each other. Layard wants to show these “others” as simple, with no taste for colours. He sees “high-born ladies seated in the center of huge wings, which extend like those of a butterfly from each side of the camel’s hump, and are no less gaudy and variegated”⁽³⁰⁾ The Arabs, in his view, are unable to have an enjoyable color, rather they do not know how to appreciate colors, forgetting that it is a matter of a personal choice and liking, ignoring the fact that what appeals to him should not necessarily appeal to the Arabs. The idea of the white’s superiority is emphasized in E. Kinglake’s *Eothen* (1852), considering himself as the master and the Easterners the servants. To him, everyone of the ‘others’ is merely an entertainer to the Westerner. Kinglake, as any other travellers, “carries himself with the conceit of a master among servants throughout. The Oriental is a mere mental mummy who is often entertaining, but always despicable.”⁽³¹⁾ From this quotation we can derive to what extent enmity and superiority of the Europeans are to the easterners, and that of the English in particular, and in this case Kinglake doesn’t differ from his previous fellows travellers to the east. For the word “despicable” is quite hard and harsh to be used to describe a person and a brother in humanity at least. R. Kabbani (1980) a commentator on the Victorian travelers to the Arab World says that Kinglake “supposes him to be so servile that he grows in respect for the European who mistreats him.”⁽³²⁾ So, they practiced power over others’ land in a way “that would have been unimaginable in their own birth places.”⁽³³⁾

Yes, the easterner is conceited as a mummy just to entertain the westerners, if not a working monkey on the command of his western master. But despite this obedience to the westerner, the former is no more than a servant, but a “despicable” and a hateful servant if not ferocious. Kinglake meets an oriental governor who shows great admiration for the English. This respect and admiration is not merely for nothing, but it comes as a result of threat by an English-ship captian, which means that the oriental, and the Arab in particular, only respect others when under the stick. However, these travllers remain faithful citizens to their homeland, England, wherever they go. Here, we find that captain W. Peel yearns for England which, in his view, is

a paradise. In his book *A Ride Through The Nubian Desert* (1852), he assures this fact saying "...and my mind wandared by the side of rippling streams in the earthly paradise of England." (34) Hence such a superior country will, undoubtedly, produce superior persons to the others.

If Layard joins the Arabs and the animals in one group completing each other, Madam Ida (1853), sees the voice of the "others" is just like the roaring animals. There, in Turkey, she listens to the dervishes ceremony whose sight is so "horrible as one can well imagine." She hears their "roaring" which according to her resembles that of the wild beast. ⁽³⁵⁾ This is another gloomy distorted picture of the "others" which reflects the superiority of the European to the Arabs and the Moslems in general. Among the Bedowin of Libya J. Hamilton (1857), stayed for a short time. They assured him that "there is one of them in this neighbourhood who boast of not having used water for forty days." ⁽³⁶⁾ This is another example Hamilton would imagine for these Bedowin who nearly do not know water but for drinking. Upon this ground, the one of these travelers feels a touch of superiority to these people who did not know water, and that they are mangy and scabby fellows. They only give order, and the Easterners should obey with no hesitation.

Isabel Burton (1875) gives an example of showing off upon the poor peasants of Syria. She used to call and they used to obey. Here is an example of a mule driver whom she ordered to "unload that mule" the Arab "grambled a little bit, but hastily obeyed." "Now" she said: "go and fetch me the man who acts as farrier amongst you." ⁽³⁷⁾ The man was called, and Isabel ordered him to "pull off that shoe," "he grambled, and assured me the shoe was all right." She answered: "pull it off and do not answer me." "He did so." ⁽³⁸⁾ Her husband whispered to her when they see Arab riders: "let us show these ... that the English can ride; they think that nobody can ride but themselves and that nothing can beat those mares." ⁽³⁹⁾ When they showed the Arabs that they could ride better than them, she and her husband breathed their relaxation as they boasted among the Syrians.

C. M. Doughty, the relentless undefeated leader of all European travellers of the Victorian age, in his book *Arabia Deserta* (1888), boasted his being among "the honest simplicity of the desert." For he tells us that "all the nomads under Ibn Rashid had heard of the [wandering] Nasrany." ⁽⁴⁰⁾ At Tayif, the 'others' he told us, had gathered round to see the Christian how he was. Doughty was detained by them, they looked at him as if he were "some

perilous beast that had been taken in the toils." (41) The Arabs, says Doughty, believe in the supernatural, they give time in talking about 'Iblis' while the land of the "others" is the ground of romantic poets and "of exotic romance." (42)

The others' simplicity would encourage European military advance, for the Arabs, in Doughty's view, would not distinguish one occupier from another. They are so simple to the extent that some mothers in Arabia were supernatural, one of them: "brought her wretched babe, and bade me spit upon the child's sore eyes; this ancient Semitic opinion and custom I have afterwards found wherever I came in Arabia." (43) The Arabs, especially women "wondered to look upon the stranger's white skin." (44) But Doughty would not be enticed to follow the religion of the "others" since he preferred his own religion to the others. When he was among the Arabs, a woman tried her best to tempt him to become a Moslem: "Ah! Why dost thou continue without the religion? And have the Lord against thee and the people will be thy kindred." (45)

These many temptations come from Arab women who, in his view, are unseen and with no value, but what a difficult experience to be tempted by the "others" to change his, in his view, solid creed! The "Hareem are un seen, and the men's manners are the more gracious and untroubled, it maybe their Asiatic society is manlier, but less virile than European." (46)

However, Doughty seems to have forgotten that Shakespeare was the master of supernaturalism and C. Marlowe too. If we refer back to an earlier Victorian novelists particularly George Eliot in her novel *Silas Marner* (1865) we will come to know that Silas used to cure the patients women with his herbs and that he was able to flow milk in their bosoms. Anyhow Doughty would not change his views that the Arabs were dwelling in a dead country and a barren land and a thirsty soil with rocky mountains that entices poverty and hunger, the thing which initiated dispute among Arabs who in his belief 'devoured' each other.

R. Burton (1893) another prominent Victorian English traveler to the Arab land without whom we can't exit if we ignore his long audible experience among the Arabs. Burton "would enter a house uninvited" just because he is an English, for, in his opinion, an English is not in need for an invitation to enter any Arab house, he thinks he has a free access particulaly as a disguised man selling his goods among the innocent altruistic Arabs.

Fawn Bordie, in his book *The Devil Drives* (1967) portrayed Speke, a contemporary character and a companion to Burton, who would expect his destruction upon discovering his real identity as an English, but the Arabs, for one cause or the other, laughed and left him, thinking that his being a Christian would grant him, among the Arabs, a heavenly immunity which disguises him from the rest of the mob around. Burton was expecting his discovery, and he knew that it could mean his end “but the savage only laughed and left him.”⁽⁴⁷⁾ Pride and vanity could have blinded Burton from adapting the reality of these Arabs and instead of thanking them, even in his heart, he pronounced it openly that the Arabs who left him to his affair were savage and not good men. A reader may ask Burton a question: what would be the fit description then if the Arabs hurt him?

The Arabs would not hesitate to provide these travellers with shelter, food and information, knowing not that these strangers may form a hostile front against them one day. For in his introduction to Burton’s book *The Nile Basin* (1967) R. O. Collins assured that the Arabs there in Egypt, the house of generosity, “helped Burton to find new porters, providing him with a house and food, and gave him valuable information.”⁽⁴⁸⁾ Anyhow, Burton views the Arab as “notoriously insolent when he has nothing to fear, he has no idea of truth or probity, and only wants more talent to be a model of treachery.”⁽⁴⁹⁾ However, we can conclude that doughty and Burton were the most influential contributors to the Victorian images of the Arabs.

These are the Victorian travellers who eyed the “others” from this angle; the angle of Kurtz, the hero in the *Heart of Darkness*, (1899) by J. Conrad, a late Victorian and a twentieth century novelist whose hero, Kurtz, swung to extremes in his paper entitled: “Suppression of Savage Customs”⁽⁵⁰⁾ meaning by that the Africans, while his other paper was entitled: *Exterminate all the Brutes*. These are audible and living examples of the highest extremes of vision a European can practice at the close of the Victorian age and the start of the twentieth century. Nothing can be found on the land of these “others” according to Conrad except: “sand-banks, marshes, forests, savages ...” and so on.⁽⁵¹⁾ The writer believes that the force of the conqueror springs only: “from the weakness of others.”⁽⁵²⁾ The color of the “others” too, could be the barrier before these Victorian travellers, for these others have different complexion, even the earth beneath them, Conrad believes, should be taken “away from those who have a different complexion and slightly flatter noses than ourselves.”⁽⁵³⁾ On the land of these others, Conrad found them with “No

Falernian wine ... no going ashore."⁽⁵⁴⁾ The others in Western image, according to Conrad, are "dying slowly" and "nothing but black shadows of disease and starvation," they are found in their "greenish gloom" but "inefficient" and mere "shapes."⁽⁵⁵⁾ They are free as air in their continent.

Because of all of these, Conrad was unable to distinguish the first black person he encountered in Africa, whether he was a boy or an old: "the man seemed young- almost a boy-but you know with them it's hard to tell."⁽⁵⁶⁾ Here we notice the difference when Conrad met a white man in a station there, he took him for a vision; for the person was of "a high starched collar, white cuffs, a light alpaca jacket, snowy trousers, a clean necktie, and varnished boots ..."⁽⁵⁷⁾ Hence the picture is clear and the gap between the 'others' and the Europeans is great and wide too, and that it cannot be bridged at all since pride and preference are there.

Conclusion:

Now we dare say that nobody denies that the wide-spread appetite for knowledge was at its climax in the nineteenth century and that the East to these Victorian travelers was merely a place of emirs, sheikhs and princes with courtesans, concubines, slaves and several wives. In short, a place of voluptuous people giving up to luxury and sensual gratification.

These are the paints with which the Victorians used to paint the "others" who do not belong to them except in humanity. But it seems that the paints they used to dye the 'others' with have won the Europeans applauses and admiration; for we find that these travelers among the Arabs are, all the times, on the highest alert. However, no doubt that the most pervasive source of the Victorian image of the Arabs was the Bible "the cornerstone" of Christianity which mentions the lineage of the Arabs. This is why the nineteenth century Britain felt the exotic attraction of the Arab world through the Victorian reports on the Arab culture which was appreciated as a primitive culture, and that their romantic longing for wilderness where, as they believe, the Arabs settled down and stagnated in unchanged culture since Biblical times. This image has been inherited from their ancestors who were influenced by old tales, understanding, translations and adaptation of an eastern taste.

So the primitivism of the Arabs is the keynote to the Victorian travelers. The Arabs and the desert are interrelated and it was easy to say that the Arabs are the people of the desert, and that they inhabited a land of drought and

dearth, even those Arabs, from the Victorian prospects, were left by old empires that ruled over Arabia because they found nothing to tempt them in it. This is why Alexander the Great avoided its penetration in his eastern wars against Asia.

Anyhow, the Victorians, in their turn, inherited a heavy clear distorted image to the Twentieth century Europeans although those Victorians were, some time, unjust in their reports. In this respect, the superiority over the “others” is quite clear in the works of the majority of these travelers particularly Burton and Doughty who viewed the Easterner as an “idle” and sometimes “pathetic”, and “unclean” in his person although they both realized that an Arab is fully aware of what makes him clean and what makes him dirty. However the Arab, from Victorian point of view, lacks every talent to reach the level of treachery as mentioned above. The talent that the Arab is not in need of, for without the so called ‘talent’ an easterner, and an Arab in particular, is away from treachery, the treachery which doesn’t appeal neither to his daily life nor to his religion which controls his life. It is true then, as they realize, that an Arab is so sensitive when his religion, customs and traditions are touched. The reality that Burton, Doughty and other Victorian travelers ignored- that the Arabs were oppressed and their picture was distorted on the Victorian hands. These audacious travelers never realize that the Arabs are neither loutish nor brutes.

Therefore and according to what mentioned above, the Victorians saw the East as chaotic in comparison with the rational West, and that the most dangerous slogan is that the superior races are natural rulers whereas the ‘others’ are natural subjects. In this respect, no naïve person, even among the Arabs, could be convinced that the East or the Orient was not fabricated, victimized, exploited and even represented against its will by the nineteenth century travelers and in particular the Victorians English travelers. The fabrication paved the way to, later on, a complete domination over the Arab countries under the pretext of education, aid, sympathy and recently under the pretext of terrorism and human rights. A representation or call it a domination that the Arabs are still suffering from until now, where an Arab feels that he lost his identity in a world that does not have mercy on the “naïve” and or simple, true and sincere, he again feels that he is left behind the current of life due to his preserving his customs, traditions and behavior in such a world that turns its back to all these convections, commitments and manners.

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