

experience with apparent gaiety. If, however, some of them fall under their sufferings, they throw themselves into the arms of their confrères, but without a complaint or the least sign of pain. Some minutes after this, the sheikh walks round the hall, visits each one of the performers in turn, breathes upon their wounds, rubs them with saliva, recites prayers over them, and promises them speedy cures. It is said that twenty-four hours afterward nothing is to be seen of their wounds. (Pages 218-222.)

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There was no regularity in their dancing, but each seemed to be performing the antics of a madman; now moving his body up and down; the next moment turning round, then using odd gesticulations with his arms, next jumping, and sometimes screaming; in short, if a stranger observing them was not told that this was the involuntary effect of enthusiastic excitement, he would certainly think that these Durweeshes were merely striving to excel one another in playing the buffoon. (Page 260.)

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THE FIT.—After this preface, the performers began the Zikr. Sitting in the manner above described, they chanted, in slow measure, *Lá iláha illa 'lláh* (there is no deity but God), to the following air: *Lá i-lá hailla-lláh. Lá i-lá-ha-illa-l-lá-h. Lá i-lá ha illa-l-láh.* Bowing the head twice on each repetition of "*Lá iláha illa 'lláh.*" Thus they continued about a quarter of an hour, and then, for about the same space of time, they repeated the same words to the same air, but in a quicker measure, and with correspondingly quicker motion. . . .

They next rose, and, standing in the same order in which they had been sitting, repeated the same words to another air. During this stage of their performance they were joined by a tall, well-dressed, black slave, whose appearance induced me to inquire who he was. I was informed that he was a eunuch, belonging to the basha. The Zikkeers, still standing, next repeated the same words in a very deep and hoarse tone, laying the principal emphasis upon the word "Lá," and the first syllable of the last word, Allah, and uttering, apparently with a considerable effort. The sound much resembled that which is produced by beating the rim of a tambourine. Each Zikkeer turned his head alternately to the right and left at each repetition of "*Lá iláha illa 'lláh.*" The eunuch above mentioned, during this part of the Zikr, became what is termed *melboos*, or "possessed." Throwing his arms about, and looking up with a very wild expression of countenance, he exclaimed, in a very high tone and with great vehemence and rapidity, *Allah! Allah! Allah! Allah! Allah! la! la! la! la! la! la! la! la! la! la! la! la! la! la! la! la! láh! Yá 'ammee! Yá 'ammee! Yá 'ammee! Ashmáwee! Yá Ashmáwee! Yá Ashmáwee!* (*Yá 'ammee* signifies O, my uncle!) His voice gradually became faint, and when he had uttered those words, though he was held by a Durweesh who was next him, he fell on the ground, foaming at the mouth, his eyes closed, his limbs convulsed, and his fingers clenched over his thumbs. It was an epileptic fit. No one could see it and believe it to be the effect of feigned emotions; it was undoubtedly the result of a high state of religious excitement. Nobody seemed surprised at it, for occurrences of this kind at Zikrs are not uncommon. All the performers now appeared much excited, repeating their ejaculations with greater rapidity, violently turning their heads, and sinking the whole body at the same time, some of them jumping. The eunuch became *melboos* again several times, and I generally remarked that his fits happened after one of the Moonshids had sung a line or two, and exerted himself more than usually to excite his hearers. The singing was, indeed, to my taste, very pleasing. Toward the close of the Zikr a private soldier, who had joined through the whole performance, also seemed several times to be *melboos*, growling in a horrible manner and violently shaking his head from side to side. The contrast presented by the vehement and distressing exertions of the performers at the close of the Zikr, and their calm gravity and solemnity of manner at the commencement, was particularly striking. Money was collected during the performance for the Moonshid. The Zikkeers receive no pay. (Pages 252-255.)