

Shaykh Bayrūk, the capital of which, Awgelmīm, soon supplanted Tagawst.

The sultans, however, became disturbed at this direct trade between Europe and the southern provinces of the empire; they were losing all the profit from it. In the second half of the 18th century, Sīdī Muḥammad b. 'Abd Allāh closed the southern ports to merchant ships and forced them henceforth to come to Mogador, which he had just founded. Tāzarwālt and Wādī Nūn had to send their caravans there and pay heavy taxes on the articles exported. All their efforts, and especially those of Bayrūk and his sons, were in the direction of direct relations with the European governments, in order to place their commerce under European protection and to lead ships to disobey the sultan's orders by founding on the coast a port where the customs duties were lower than those at Mogador. The way was paved for this policy by the old relations of the Jews of the Wādī Nūn with the European merchants and by the numerous shipwrecks which took place in this district at the end of the 18th century, which gave Bayrūk an opportunity to discuss his plan with Christians. He tried first of all in 1835-6 to interest England and then France in 1837-53; finally, after his death in 1859, his sons began negotiations with Spain, which enabled this nation to get, by the treaty of Tetouan, the concession of a fishing station on the coast. So far, these attempts had yielded no appreciable result; the commercial strength of the Ūlād Bayrūk seemed rather precarious, and the coast of the Wādī Nūn, moreover, did not afford sufficient shelter for ships. It was only in 1876 that Mackenzie built a factory on Cape Juby, soon followed by Curtis, who settled near Awgelmīm in the Wādī Areksīs. These marked the beginning of a series of explorations and experiments which disturbed sultan Mawlāy al-Ḥasan so much that in 1886 he decided upon an expedition to the south. This ended in the submission of Tāzarwālt and of the Wādī Nūn and in the departure of the English merchants. The marabout *shaykh* Mā' al-'Aynayn [q.v.], whose anti-foreign influence was increasing in the western Sahara, undertook to put a stop to any Christian enterprise on these coasts. It was not till four years after his death, in 1916, that Spain established herself on Cape Juby and a German submarine landed a mission to seek an alliance with his son Mawlāy Aḥmad al-Hība, who was directing the opposition of the tribes in the Anti-Atlas against the French advance; this last effort led to nothing [see AḤMAD AL-HĪBA, in Suppl.].

By the first half of the 20th century, the process of desertification and migrations of the local populations towards the Atlantic plains and the cities, combined with the disappearance of the trans-Saharan commerce, made the Wādī Nūn chiefly significant for stock-rearing (camels, horses, cattle and, especially, sheep and goats), although agriculture included some cereals, vines, figs, oranges, pomegranates and dates. By then, the markets of Awgelmīm and Tighmart were only of local significance. The most notable were the fairs (*mūsem*, *amuggār*) of Asrīr, Kṣābī and Awgelmīm where the settled population and pastoralists exchanged products.

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of European travellers, captives, visitors, etc. are important; for these, see the *El'* art., and add Th. Monod and P. de Genival, *Description de la côte d'Afrique de Ceuta au Sénégal par Valentin Fernandès (1506-1507)*, Paris 1938.

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**WĀDĪ RĪGH** [see MAGHRĀWA. B. 4].

**WĀDĪ YĀNA** or **ĀNA**, or NAHR YĀNA/ĀNA, the classical Anas, Span. Guadiana, Port. Odiana, a great river of the south-central and southwestern parts of the Iberian peninsula.

It rises in the southeastern part of the central Meseta, in the Serranía de Cuenca [see KŪNKA], as the Zāncara and Gīgūela rivers, and flows westwards and then southwards to the Atlantic, with a course of 578 km/360 miles. Its last part, below Pomarão, forms part of the modern boundary between Spain and Portugal; only this section, and a little further upstream to Mertola, is navigable. Along its middle reaches are a series of seasonal lakes and marshes, *los Ojos del Guadiana* "the Eyes of the Guadiana", known in ancient times as "the re-born Guadiana", i.e. after the summer drought. Arabic authors noted the disappearance and re-appearance of the river, and al-Idrīsī calls it *al-nahr al-gha'ūr* "the disappearing, subterranean river". Other names for the river in historical and geographical sources are Nahr Uklīsh ("of Uclēs"), N. [Kāl'at] Rabāh ("of Calatrava"), N. Mārīda ("of Merida") and N. Baṭalyaws ("of Badajoz"), from the towns along its banks.

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**WADĪ'A** (A.), noun from the root *wadā'a* which can denote the opposing meanings or *addād* [q.v.], of both depositing an object with and accepting it from a person. It is also the term given to the legal contract that regulates depositing an object with another person, whether real or

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