

existed in various social formations and "pastoralism" as an independent mode of production. Scholars differentiate between "unsettled nomads" surviving primarily through grazing and cattle rearing and are historically found in some parts of the 'Arab World' such as the Arab Peninsula, Mesopotamia and parts of the Sinai Desert and "quasi-nomads" who combined agricultural production with cattle grazing and rearing (Abdel-Fadil, 1988: 59). "Nomadism", one must note must be understood within the wider context of the socio-economic structure it forms a part of and not as a separate mode of production.

Moreover, in both the "pastoral" and the "prebendal" 'modes of production' Turner has substituted production relations, which in Marxism means a class relationship or a relationship based on the ownership of the means of production, with a Weberian concept of class relations based on control over surplus extraction. As a result Turner defined "pastoralism" as a relationship between 'the superordinate class of nomadic Sheiks' and the 'subordinate class of the peasants', while "prebendalism" was identified in terms of the relationship between two superordinate classes, namely, 'prebendal lords and merchants' vis a' vis one subordinate class of 'quasi-slaves' (Turner, 1978:51-53). This definition, we maintain, masks, rather than clarifies, the issues of class contradictions and of production relations.

Finally, a special attention must be drawn to Turner's concept of "Prebendalism. Defined as "a system in which land is allocated to state officials, not as heritable property, but as a right to extract tribute from the peasantry" (Turner, 1978:50), Prebendalism here is mainly dealt with as an expression to changes at the superstructural level. Turner's concept of "Prebendalism" which is similar to Samir