

which will also account for the existence of the other niches which are found at intervals in the walls of the tunnel.

To construct a tunnel from both ends, the starting point must be definitely marked somewhere, and careful measurement must be made along the course of the tunnel as the excavation proceeds. Now if the niches occur at regular intervals along the tunnel, it is more reasonable to suppose they each mark off a measured length, so that instead of remeasuring the whole distance whenever the amount of work done is required to be known, a measurement from the last mark would be sufficient. If the niches are large enough to hold a lamp, a double purpose may have been served in their construction. The triangular point would serve to indicate distance, and the light would serve to light the tunnel at intervals, by which facility in the removal of materials would be gained. Now suppose this theory be correct, what more natural thing than to inscribe upon the wall of the tunnel the length thereof near the last niche? Probably the ornamental finish described by Mr. Sayce as found under the middle of the bottom line may be a mark intended to direct attention to the marks on the opposite side of the tunnel. The character of the finish is a remarkable one, however, being composed of three figures, two like the triangular niches in shape, and one just like a surveyor's mark.



It is even possible that the inscription and the finish are intended to mark the exact spot from which the thousand cubits are measured. If another inscription is discovered at the other end of the tunnel much uncertainty will be removed, but without such an inscription a careful measurement of the distance between the niches may lead to remarkable results. As to the upper part of the tablet upon which the inscription is found being without lettering, this may arise from an intention to engrave upon it the name of the king who ordered the tunnel to be cut, or some other record, an intention never carried out. Or it may have been so left to draw attention to the other tablet formations which Mr. Sayce describes.

H. SULLRY.

LIFE, HABITS, AND CUSTOMS OF THE FELLAHIN OF PALESTINE. By REV. F. A. KLEIN.

(From the "Zeitschrift" of the German Palestine Exploration Society.)

CONTINUATION.*

THE clothing of the Fellahin is extremely simple, but at the same time comfortable and suited to the climate. Their hair is worn quite short

* The first part appeared in the *Quarterly Statement*, April, 1881.

except a tuft at the crown, and the first portion of the head covering consists of a white cotton skull cap. With people who have any tendency to cleanliness, this cap (*Takiyeh*) is washed every week, and for boys it is generally the only head gear. Over this they wear one or two felt skull caps, and then the *Tarbûsh* or Turkish *fez*, round which is wound the piece of stuff which completes the turban; this varies in colour and quality according to the religion, rank or taste of the wearer. Sometimes it is of unbleached cotton fringed and striped with red or a red and yellow silk *Kufeyeh*. The richer Christians use black cashmere, the Bethemites and upper class Mussulmen a strip of white muslin, whilst a descendant of the Prophet may be always known by his large green turban. In many neighbourhoods red cloth is worn, and the whole head covering is called a *Leffe*, from (*laff* to wind round). The more important sheikhs wear particularly large and cumbersome *Leffes*. I knew one Christian sheikh in Nazareth who, whenever he changed an old turban for a new one, took the greatest care not only to have it the same size, but of exactly the same weight; if he found it lighter than his old one he added folds of cloth or extra felt caps, for he maintained that any change in the weight to which he was accustomed, gave him pains in his head. These weighty head dresses are rapidly giving place to the Turkish mode, and many of the upper classes who formerly took great pride in their ponderous *Leffes*, now wear what is called a *keshf*, a *tarbûsh* with a light *mendil* round it, or even only a *tarbûsh stambuti*.

The thick head coverings were certainly a great protection against the scorching rays of the sun, and in case of necessity they formed a very good pillow; I have often seen the *Fellahin* stretch themselves under the shade of an olive tree, and enjoy the most peaceful slumbers with nothing but a stone under their head. It was strangely suggestive of Jacob. The *Leffe* with its many folds served also as a receptacle in which important documents or letters could be safely bestowed. Another head-dress which *Fellahin* who are in the habit of mixing with the *Bedawin* often adopt, is the silk *Kufeyeh* or a bright coloured *mendil*, which is bound to the head with a woollen cord and falls over the neck and shoulders.

The body is covered with a coarse blue or white cotton garment down to the ankles, with wide sleeves reaching to the knees. This answers the purpose of shirt and coat combined, and is drawn in at the waist by a broad leathern belt fastened above the hip. For hard work or travelling the skirt is turned up, and the awkward sleeves are tied back between the shoulders. To wear the clothes almost trailing on the ground is a sign of opulence or else of arrogance and affectation. In speaking of the men of one or other of the principal Mahometan families people often make the remark that "they go ungirded in their houses."

A cloak called an 'Abba completes the *Fellahin* costume. It is a black or brown woollen garment of the most primitive and clumsy construction, it must have been in vogue as early as the days of the early Canaanites, for certainly it is no product of modern civilization. Some of the people spin their own 'abbas; they are made of a very thick piece of stuff of an oblong

shape, and sewn so that the front part and two holes for the arms are left open. It forms a garment as useful as it is inelegant. It protects them from rain and cold ; at night it serves as covering and bed, for the Fellah retires to rest on a mat or on the bare ground, where wrapped in his 'abba he sleeps as soundly as we should on the softest mattress. Often in the inns I have seen rows of mummy-like figures lying close to each other on the ground fast asleep, and upon waking up they shook their coverings and put them on again as cloaks. If the Fellah has to fetch food for the cattle, or to carry anything to market, he uses his 'abba as a sack ; if the Mussulman has to say his prayers whilst journeying, he spreads his 'abba on the ground and performs his devotions in the orthodox manner ; if there is no available manger or nose-bag for his camel, he lays his 'abba on the ground and shakes the fodder upon it ; finally he can make a little tent of it under which to take shelter when out in the fields. Only youths or beggars can do without this indispensable garment ; for a respectable Fellah to appear minus his 'abba would be almost equivalent to going out naked. In winter many of them wear a sheepskin jacket with short sleeves, the woolly side turned inwards, and the outside smeared with ruddle. Stockings and socks are unknown luxuries ; they either go bare-footed or wear comfortable but queer looking shoes ; sandals are only met with on the other side of Jordan. But in the time of harvest, every one wears shoes on account of walking over the stubble, and at this period the shoemakers do a very good trade. Amongst people who are fairly well off the ordinary costume is of course often modified, and gives place to more of a town style, including shirts and the Kumbâg, a striped silk or cotton gown, also a short cloth jacket called a Jubbeh, and finely embroidered 'abbas, ornamental girdles and town-made shoes.

The women wear a blue or white robe with wide sleeves, and for fête days a silk gown striped in many colours with pieces of red or yellow cloth let in to the breast and sleeves. Their 'abba is shorter and narrower than the men's, and sometimes they wear a short jacket richly embroidered in gold ; the 'abba is generally dark red.

The shape of the cap varies according to the different districts. In Bethlehem they wear a sort of cloth coil ornament across the forehead with gold or silver coins according to the wealth of the wearer, and in Nazareth and the surrounding district, a padded head-dress coming down the sides of the face, and decorated with a number of silver coins (five piastre pieces), often as many as six or seven pounds' worth. These foolishly heavy decorations cause them to suffer a great deal from pains in the head and diseases of the eye, though once they have become accustomed to them, leaving them off has always a bad effect. I had an opportunity of assuring myself of this fact in Nazareth ; a woman there had exchanged the smadi for the light sooki which is worn in the towns (it consists of a small tarbûsh with a golden clasp, a *mendil* and only a few coins at the back), she got ophthalmia ; some others had sacrificed their coins through want of money, so that only their cloth coil remained ; and all of them suffered with pains in the head.

If a woman is in want of money, she cuts off a few coins, if she earns anything she stitches some more on, thus her head-dress forms a portable bank on which her capital is stitched. During a night attack the first thought of the women is to hide their *smade*. The Bedawin will often attack them and rob them of their head-pieces, and in some villages they have even been murdered on their way home from fetching water, only on account of their coins.

Amongst the Christians, a woman will often leave her *smade* or a portion of it to be expended in masses for the repose of her soul. A small chain or band fastens this ponderous head-covering under the chin, and sometimes from this hangs a second chain on which is suspended a large gold or silver coin as a neck ornament. The *mendil* or veil is worn over the *smad*, covering the head and neck, though not the face, but if any stranger appears the women at once cover their mouth and nose; a well behaved woman never appears in public without her *mendil*. Often riding through a village and passing near the huts, I have noticed the women without their veils, having taken them off, perhaps on account of the heat, or whilst combing their hair, but directly they became aware of my approach, the veils were on in a second. The *mendil* in some districts is white, and is often ornamented with a bright fringe and border as in Jerusalem and Bethlehem. In the Nâblus district it is red, and round about Nazareth black with yellow stripes. The beauty or ugliness of the women is alike hid by the veil, only just the top part of the face remaining visible. They all use kohel, which not only enhances the beauty of their eyes, but is also supposed to strengthen them. On very joyful occasions, and for weddings, they stain their fingers and feet with henna, and the old women also dye their hair with it when it is turning grey. Bracelets made of inferior silver, brass or silver rings and bangles for the ankles are the principal ornaments. In some parts the women dress better, wearing underclothes as well as the orthodox costume. The girls can be easily distinguished from the married women by their much simpler and lighter head-dress. The *smade* is only adopted after marriage.

Like all Orientals, the Fellah's chief wish is to have a number of male descendants. As a rule, the sons remain in their father's house, or at all events in the same village, and a father who is surrounded by his sons and his grandsons not only secures help and protection for his declining years, but also gains greatly in honour and influence. A clan (*hama'il*) numbering two hundred men, under the present state of government, can get anything they want much more easily than one mustering only fifty. The fathers are very proud of their sons, and the sisters take the greatest delight in hearing their brothers well spoken of. Such being the case, it may be imagined that there is great rejoicing over the birth of a son. All the relations and friends visit the father to offer their congratulations, adding the usual formula, "May that which has come to you be blessed," to which he joyfully makes answer, "May God also bless you." A cup of coffee is then offered to each guest, or among the Christians, wine and sweetmeats. The birth of a daughter creates no excitement, nor do the

friends offer congratulations; nevertheless it has its bright side, for if every son adds to the family strength and influence, so each daughter is an addition to their capital, for on reaching a marriageable age, she is worth several thousand piastres. For instance, if a poor man has four daughters, they represent a capital of twelve thousand piastres, and should he be a poor man, the traders will give him credit on their account.

Immediately after birth, the children are rubbed with finely powdered salt. This process which is supposed to have the effect of hardening them is repeated for some weeks; sometimes it does the child a great deal of harm. In Bethlehem, I remember seeing a fine boy who had nearly lost his sight through this senseless custom, the salt having got into his eyes. On the whole though, the experiment cannot do the children any real injury, for in spite of dirt, neglect, and exposure, they grow up hardy, and soon get accustomed to the rough life which lies before them. As infants they are certainly not fussed over; even when only a few days old they are left swaddled and tied into a very primitive wooden cradle, where they have to remain whilst the mother goes about her household duties. If she has tried to protect the poor little creature from the flies and mosquitoes by throwing a *mendil* over his face, he is almost suffocated for want of air, but if left without, dozens of flies swarm round him and settle in clusters on his mouth and eyes; at first he screams and struggles as much as his narrow quarters will allow, but escape being impossible, he submits to the inevitable. It has often surprised me to see the bigger children playing in the streets or sitting on the rubbish heaps without making the slightest attempt to brush the flies from their faces, so early do they become accustomed to the plague of the land. Still, in spite of their being brought up with so little comfort, there is no lack of maternal affection. In their own fashion, the women are dotingly fond of their children, and will endure the greatest privation, and make almost any sacrifice to further their welfare. Whilst caressing them they make use of the tenderest terms of endearment, apostrophising the child with such expressions as "My soul! my Lord! my Life! Oh light of my eye!" and they sing them the softest cradle songs. They have a great love for all children, and would not willingly do one of them any harm. This is especially noticeable when they go out as nurses; nothing can exceed their devotion and the patience with which they work or sit up at night if necessary. If anything, they carry their affection for their sons too far. Many a mother works hard or denies herself every comfort until her latest years, in order to enable her son to marry, and then to aid him in supporting his wife and children. The women suckle their children for three or four years. They consider that long nursing strengthens the child, and have several sayings to that effect, whilst they often give as the reason of a weak constitution, the fact of the sufferer having been weaned too soon. In such a climate this belief is perhaps not without foundation. If a mother dies, a neighbour will take the child until a nurse can be found, and only very rarely are they brought up on goat's milk. The children are early accustomed to eat bread, and are often

stuffed with the most unwholesome food. There is great joy on the appearance of the first teeth, for then, armed with a piece of bread, the child is left to crawl about in front of the door. If the mother has anything to do in the town or the field, she carries her child in a sort of sack on her back; and during the harvest, the cradle is often dragged into the fields. The children are spared much doctoring, a great deal being left to nature. For wounds, finely sifted red earth is mixed with water and applied in the form of a paste, or sometimes a bright red powder called zerakon. In bad cases of fever, they let blood by scraping the skin with a razor, and for inflammation of the gums whilst teething, they burn the under part of the tongue with a red hot needle. If these remedies fail, their power to help is at an end, and Allah alone can save. Many bad diseases of the eye might be prevented in the first instance by the simple use of a little clean water, but, unluckily, except for drinking purposes, the Fellah has the greatest dislike to making use of it.

A child having made his first effort at speech by acquiring the words father and mother, he next accomplishes the "abuk" or cursing of his father, and when he can seize hold of his father's beard and cry abuk, his parent greatly rejoices, and everyone predicts his future worth.

The children have literally no games, they tumble about the streets and squares, and in their way seem quite merry and contented. Directly they are old enough they begin to make themselves useful by taking the goats and donkeys to the pastures, and watching to prevent them straying into the vineyards or cultivated fields, and there the boys lie under the shade of an olive or fig tree quietly looking out, or sometimes whiling away the time by playing on a very primitive sort of pipe made of reed. When the fruit begins to ripen, they are set to watch the vineyards and fig-gardens in order to frighten away chance intruders by screaming and throwing stones. During the harvest they help to load and drive home the camels. The girls balancing a water pot on their heads, soon learn to fetch water from the well. They have also to collect fuel and dry it in the sun ready for the oven, to help their mother fetch wood, to tend the younger children, and directly they are strong enough, they learn to grind the grain, knead the dough, and help with the baking. In the neighbourhood of a large town, many children, both boys and girls, are employed by the builders, some come from a considerable distance, and remaining in the town all the week, only return home on Saturdays. They live chiefly on bread, eating with it onions, fruit, cheese, olives, or some such relish; meat they very seldom taste.

Until about fifty years ago, when foreign missions and societies began to take an interest in the welfare of the children, there were literally no elementary schools; but now, in all the towns, and in the larger villages, we find several of various denominations—Greek, Roman, Protestant, or Armenian—as well as the Government schools for Mahometans. Many of the Fellahin, convinced of the necessity of education, send their children regularly to one or other of these schools. Previously, only people who were well off sent their children to either a Christian or a Mahometan

school, where they were taught to read Arabic and perhaps to write a little. The Mussulman learnt to drone out the Koran, the Christians the Psalms; even now the Koran and the Psalms are respectively the first reading books. The salary of the schoolmaster was paid in kind, namely in bread and eggs, which the pupils brought with them every day, and to which they added a few piastres at the end of the month. Sometimes, when the children had reached a certain part of their text books, a backsheesh would be presented to the teacher, in acknowledgment of their progress. I have met old men who could repeat the whole of the Psalms or long portions of the Koran by heart, having learnt them in this way. The writing was done on a wooden tablet, but they seldom made as much progress in caligraphy as in reading or learning by heart; even now there are some villages (generally Mahometan) where not a creature excepting the *katib* or preacher could read or write, and occasionally not even he, so that if a letter comes which has to be read, or if anything has to be written, they are obliged to send to the next village, where the *katib* will just manage to spell out the contents, or to scrawl a few characters on paper. The Arabian schoolmaster's only method was to frighten his pupils into attention and a small amount of industry; to this end he used the rod and the "*falak*," a wooden thing to which the delinquent's feet were tied by a cord, whilst he lay on the ground to be belaboured by his teacher. Now and then I have seen this much-hated instrument hung up on the wall, in order to intimidate the children. In very exceptional cases a father would let his daughters learn to read, but this never happened in Mahometan families. Some of the Fellahin are very sharp-witted and teachable. A good supply of capable schoolmasters and careful school inspectors would soon be able to improve the state of the village schools, and to introduce a more progressive system. The children seldom remain at school later than their thirteenth year, by which time they are very often engaged, and sometimes even married, whereupon they assume the manly *lefte*, and commence their calling in life. The majority of them take to agriculture, and find full occupation in tending the vineyards and fig-gardens, or in looking after the crops and the cattle. Others follow trades, but beyond becoming shoemakers, weavers, builders, or joiners, there is but little choice, and even in these they find scanty employment. In some villages there is not a single artisan. The weaver uses a very primitive loom, and makes the thick cotton material used for the *tob*; although a great quantity of European cotton is sold in Syria, the Fellah does not find it strong enough for this strange garment; in the same manner they weave the thick stuff for the 'abbas, though the finer ones come from Damascus. A weaver who begins his work in good time, can easily make enough stuff for a garment during the day, and earn a fair profit for his work. The joiners make the wooden parts of the very simple ploughs and farm implements, and those who have advanced a little in their trade are able to put up the rough doors and window frames, but more difficult work would be beyond them. The iron portions of the plough and the various tools, are made either by the smith of the nearest

town or 'by gipsies (Naury), who travel about the country making nails, axe-heads, etc., and dwelling in black Bedawin tents. Only on the other side of Jordan do we find smiths in the smaller villages, and there the surname Haddad (smith or forger) is of frequent occurrence. For things which they can neither obtain in their own village nor in the neighbouring town, the Fellahin are dependent on journeymen mechanics—coppersmiths, silversmiths, gun-makers, pedlars, and coverlet makers, who travel from place to place accordingly as they find work. The pedlars and mattress-makers are generally Jews. Quack doctors and inoculators are also to be found travelling through the villages.

In Bethlehem there is a considerable industry in rosaries and ornaments made of mother-o'-pearl and the black *Nebeg musa* stone, through which trade many families earn a living, and some even become wealthy.

Again, in villages like Ram Allah and Lifta, many gain their living by keeping donkeys and carrying produce into the towns. Every morning one sees groups of these animals being driven to the market at Jerusalem, laden according to the season, sometimes with wood, fruit, or grain, at others with oil or water. In the evening they trot merrily home with much joking on the part of the drivers. Lifta is the great centre of the donkey drivers and water-carriers, and in Sârts and Kubebe there are a great many camel-drivers, who are chiefly employed in carrying wares between Jaffa, Jerusalem, and Nâbulus.

(To be continued.)

SOME REMARKS ON THE INTERPRETATION OF THE IMPRESSIONS ON THE VASE HANDLES FOUND AT THE FOOT OF THE TEMPLE WALL.

By J. BAKER GREENE, LL.B.

AMONGST the many objects contained in the Museum of the Palestine Exploration Fund, perhaps none are marked with a greater interest, both in their historical and their religious associations, than some fragments of pottery, easily identified as vase handles, which were discovered some years since in the vicinity of the Temple wall at Jerusalem. Two or three of these fragments contain inscriptions, or rather impressions made in the clay when in process of manufacture, but although the Phœnician characters have been deciphered, I am not aware that up to the present any explanation of their meaning has been given which has recommended itself to the acceptance of Biblical archæologists. The object of the present paper is to throw, if possible, some light upon this obscure but most interesting subject.

The characters found on these vase handles are Phœnician, and similar to