

RELIGION OF THE FELLAHIN OF PALESTINE.

Answers to Questions.

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ALTHOUGH some villages still exist in Palestine which have resisted the continual progress of Islam, the Christian villagers only differ from the Mohammedans in going to church on Sunday ; in many places, even, I would say the Christians are more degraded. To give one example, bodily cleanliness is a strict necessity to every *praying* Mohammedan, for, besides the ablutions followed by every praying man, he must be very careful not to be soiled at any time of the day by anything unclean. Thus a man, being soiled with blood, or excrement, immediately sits down and washes the spot *seven* times, every time repeating the first part of the first chapter of the Koran *الفاتحة* *il fatiha*, or simply the *Bism illah il rahmân il raheem*.

An anecdote concerning this ceremony of seven times washing may here be mentioned. The four leaders of the four Mohammedan sects were enjoying their supper, and *سَيِّدَنَا مَالِك* the leader of the Malki, had his silken gown soiled, he proceeded to have it washed, but was hindered by the three others ; who insisted on having it cut. After a good deal of argument, Malek cut the skirt, but thought to revenge himself, because they said "every object soiled must be cut," water is no cure. One evening he gave an invitation, and told the slave to put a jar of wine in place of the water-jar for washing the hands, and also told her that, as soon as they had finished supping, she should stumble, and in thus doing throw down the only light, and say she had no fire to light it again. Everything was prepared as ordered, and the slave fell on the light and darkened the room. Malek gave her a feigned correction, and not being able to find a light he said, "Never mind, the jar is here, pour out on our guests' hands to wash them." When all the three had thus washed in wine, he struck a light, and, finding them soiled with wine, proceeded to have their hands cut. Of course they protested, but he would not listen ; he said his silk gown was cut, and he could not see how their hands could be cleansed without cutting. After having nearly frightened their lives out of them he consented to be merciful, but then and there fixed it as an article of faith, that water takes away all uncleanness, which was accepted with joy ; thus the Malki say :—

لو لا سيدنا مالك	If our Lord Malek had not been,
كان الدين هالك	Religion would have been lost.

Again, a Mohammedan adult is seldom found who does not thoroughly cleanse himself after his natural wants. The act of cleansing is called ^{صوت} *تجبیر*, Tujumur, but the Christian fellah will bathe only in absolutely necessary cases. As to morals, there is hardly any difference. Superstitions, the use of amulets, and general belief, are so much more alike because the Christian villages are smaller and surrounded by Mohammedan neighbours. Bethlehem and Ramallah are large centres where Christianity is more strongly impressed on their minds.

The first question as to religion is:—

Question 1. *Does the village profess Islam?*

Answer. Bethlehem has a powerful and warlike Moslem quarter, the Fawaghré, فواغره, originally from Faghur, فاغور, a small ruined place up the Wady el Biar, واد البيار, by the road from Bethlehem to Hebron. Beit Jala, near Bethlehem, is entirely Christian. Ramallah, 'Ain Karim, Jifneh, Taiyibeh and Bireh, north of Jerusalem, and Beit Sahur, near Bethlehem, are villages with mostly Christians. In the plains of Sharon and Philistia all the villages are Moslem, and Christians are confined to their four towns, Jaffa, Ramleh, Lydda and Gaza. Dair Abân, دير ابان is a very large village, and its inhabitants were Greek Christians up to a very recent date. I could not fix the date of their conversion to Mohammedanism, perhaps it was about the beginning of this century. They have still identical names with the Christians of Beit Jala, the Greek New Testament of Dair Abân still exists in the Church of Beit Jala. The name Kasees has been changed into Khateeb. A man called Kasees years ago showed his ardour to Mohammedanism by going three times to the Haj, but still kept his name of Kasees, though he tried everything for solemnly receiving the name Khateeb. Fellah-Christian tradition here says that the Khateeb-Kasees (the first being the name for a Mohammedan priest, the second for the Christian priest) was asked to celebrate holy mass on the spot where he used to do it when a Christian to amuse the people and mock the mode of worship; he did so, and on elevating the chalice asked God to show mercy on him, whereupon the bystanders saw the Khateeb himself elevated several inches above the ground. On being asked whether he possessed any clue to sorcery, he confessed himself a Christian and was killed on the spot by the fanatic villagers. This happened some 60 years ago.

Question 2. *Do men and women (a) pray, (b) go on the Haj, (c) give alms, (d) fast?*

Answer. As a general rule all the Fellahin of Philistia and the mountains of Judea, amongst whom I more especially lived, pray and cease praying according to circumstances. The less they come in connection with towns and commerce the more they pray. A man in my service ceased praying at the birth of his third daughter, and

swore not to pray again till he should have a son. He kept his oath till his fifth child was born, which was a son. Again, some pray regularly the five prayers daily, whilst others pray once in a while, or others only at the feasts, when all men pray in unity. Women, as a general rule, do not pray, and care very little for religious questions, but are fanatical, nevertheless. Moreover, as a rule, those that do pray only begin when menstruation finally ceases. Girls begin to pray at the age of 12, but again cease at full puberty. I would say one per cent. pray; much depends on the locality. Two villages, Beit Dejan and Ibn Ibrák, a little more than a mile apart and only five miles from Jaffa, are very different in morals—Beit Dejan having many loose customs, whilst Ibn Ibrák shows great modesty. Thus Beit Dejan women wear gaudy dresses, and put scent on themselves, whilst those of Ibn Ibrák have plain blue clothes, and are never allowed to flirt like their neighbours of Beit Dejan. (b) Those that have money, both men and women, go to the Haj. (c) Giving alms is universal, and looked upon as a duty both by the givers and receivers. Alms are instituted by law, and no public feasts or any rejoicing is complete without almsgiving. Usually, alms are given in natural products; on the threshing floor wheat and barley, to beggars, dervishes, &c.; in the oil-mills, oil. Women always offer bread when coming from the oven. The blessing of such alms is immeasurable. They are written down as good deeds in the guardian angel's daily report. "A man had done nothing but crimes during his lifetime and had given one loaf of bread as a good deed: this was enough to save him from the stripes administered by Nakir and Nukeer." (d) Fasting is observed by both sexes during the month of Ramadan, and by as many as can easily bear it, from the age of puberty, or, if possible, before. I had a set of five fasters one day in Ramadan, but told them I had to dismiss them for the time of fasting, as they could not work and fast; they all set to work and did not fast a single day.

Question 3. *Do they believe in God, (b) scriptures, (c) angels, (d) prophets, (e) judgment, (f) destiny?*

Answer. All believe in God from Dan even unto Beersheba. There are no materialists among them known to me, although they seem to doubt about some things, incomprehensible to them.

(b) Scripture (*كتاب*) is given by God, and cannot be otherwise explained. If the Imam or Khateeb explains anything they will accept the explanation readily if they can apply it; but will not hesitate to tell him they believe him to be in error, if it does not fit their case.

(c) Angels accompany every human being, one on each shoulder, they are greeted at the end of every prayer by turning towards them, right and left; they write down every deed accomplished during the daytime, or as long as the person is awake. No sooner has sleep overtaken the person than they ascend to heaven, and lay their accounts

before God, coming back as soon as this is performed. Angels also are employed building every praying man's palace, *قَسْر*, thus those who make long prayers have long walls, those who make short prayers short ones, and those who do not pray have no abode at all.

There are angels of different degrees, and seven are chief angels. Sidna 'Osrain, *سَيِّدْنَا عَزْرَائِيْن*, is the death angel. Sidna Román, *سَيِّدْنَا رُومَان*, is the examining angel of the dead in the grave.

(d) All prophets and patriarchs of the Old Testament are known to them, besides many others, and they hold them in great veneration, swearing by them and fearing their punishment more than God's direct interference, though they believe it is only through God's will. Prophets have their places or abodes (*مَقَام*) all over the country, and are considered as the patrons of the district; they call upon them, they ask their pardon (*دَسْتُوْر*) and they bring offerings to them which will be described more fully under the last question.

(e) The Judgment Day is inevitable and will be held on the plateau of the mosque of Omar by Mohammed sitting on the well known pillar there. All men must meet there, "the quick and the dead."

(f) *قَدْر*, destiny, is written on every man's forehead, at his birth, and no accident can annul it. *اِنْكْتَبَة*, a writing, it is written.

Question 4. *Do the Fellahin know the ordinary names of the planets?*

Answer. Fellahin do not as a rule know a great deal; there are only some men that know, especially in villages having intercourse with Bedawin, but as far as I could make out, Jupiter is known as Nijmet el Gharara, *نَجْمَة الغرارة*, Venus as morning star, *نَجْمَة الصبح*, and Mars, Nijmet el Sha'alé, *نَجْمَة الشعالة*. Have they any curious beliefs or stories about them? More about the fixed stars. Do they believe in astrology (*علم النجوم*) and do they ever worship the planets? They do believe in astrology, *علم الفلك* ('Elm el Fallak), but astrologers are generally strangers, negroes or Algerians; they do not worship any heavenly body, but swear by them, as saying "By the life of this star and Him who created it," *وحيات هالفلك و من اخلقه*.

Question 5. *Have you ever seen the Fellahin praying with their faces to the rising or setting sun?*

Answer. No, in Palestine the Kiblé, *قبلة*, is south-south-east; they face Mecca in praying. In Egypt, especially in the south, they pray towards the east that is towards Mecca.

Question 6. *Do the Fellahin know the Pleiades or any other stars by name? Do they suppose the rain to depend on the rising of certain stars? Have they any stories about the stars, especially about a lost star, once to be seen?*

Answer. All Fellahin know the Pleiades by the name of Thureiyah, ثريا. Besides this they know many names of stars and constellations. They have many tales about them. Here are a few names, though they have a great many more:—

Banat Na'asch	بنات نعش	The Great Bear.
Nijmetain el-Joz	نجمتين الجوز	Castor and Pollux.
Thureiyah	ثريا	Pleiades.
Hareef el Thureiyah	حريف الثريا	Auriga.
Sawak el Thureiyah	سواق الثريا	Aldebaran (in the Bull).
Il Jiddi	الجدي	Vega (in Lyra).
Nijmet el Danab	نجمت الدنوب	β in the Lion (Denebola).
Isamak	السمك	Fomalhaut.
Ilmizâne	الميزان	Orion's belt in Orion.
Nashallat il mizâne	نشالات الميزان	Betelgeux and Rigel in Orion.
Sawak il mizâne	سواق الميزان	Sirius in the Great Dog.
S'héle	سهيل	Canopus (in Argo Navis).
Ilwadih	الوديع	
Tareek i-tubânet	تريك الصبانه	The Milky Way.

When the Pleiades rise, and wind comes on, plenty of rain is expected for a fortnight. At midnight, before the Feast of the Cross (September), when the stars suppose all the world asleep, Auriga rushes at the Pleiades and knocks the seven stars in every direction. If it does this the coming year is fruitful, but if the Pleiades are prepared for the shock, and are not dispersed, a dry winter and unfruitful year follow. Again, at the same time of year, 12 heaps of salt are placed corresponding to the 12 months of the year. Next morning the degree of wet in the heaps show the quantity of rain for the following year. The Great Comet of 1882 foretold the Egyptian War, the Crescent of the Moon one evening was just above Venus, whilst the Great Comet emerged above Lebanon. A Maronite explained this to me as being the Christian

sword coming up to destroy Turkey, the moon and star well representing the arms of the Turks.

Question 7. *Have they any images, or do they think it wicked to make such?*

Answer. The second commandment is strictly adhered to by the Moslems. It is not only wicked to make such, but to destroy any images is very praiseworthy; all artists, sculptors, taxidermists, will be put before their work at the Judgment Day, and, under dreadful tortures, God will ask them to put life into the things they have made, and on their not being able to do so they will be thrown into hell fire without mercy.

Question 8. *Are all men circumcised? At what age do they circumcise?*

Answer. All Moslems are expected to be circumcised, but there is no limit of age. As festivals always accompany circumcision, the poorer classes put it off, and should death come before it is performed, the circumcision is made on the corpse. Generally the Fellahin of Philistia perform the ceremony at the feast of Rubin, in the court of the mosque at Rubin. All friends and relations go there and assist the traditional sacrifice which accompanies it. A barber is now usually employed to operate; the foreskin is held fast with a split reed, and the operation is done very quickly.

Question 9. *Do they believe in the Mahdi? (مهدي), in ed Dejjal? (الذجال), in the return of Mohammed on earth? or are they indifferent to such ideas?*

Answer. They do believe in the Mahdi, and in the Dajjan or Dejjal; they have many signs as to the coming of judgment; thus, they find in their books the end of the world foretold:—

مَتَا مَا مَدَّ الْحَدِيدَ

Matta ma mad il hadeed. When iron is laid in length.

وَقُرْبَ الْبَعِيدِ

Wa kurb el ba'eed. When distances are shortened.

انصروا الى يوم الوعيد

Unzuru ila yom il wa'eed. Look to the promised day.

The iron is laid by railway and by telegraphic wires. Distances are shortened by telegraphic despatches, steamers, and railways. Again, the Jews must come to Palestine and reign in it seven days, or seven months, or seven years, but during their reign they will lay heavy taxes on everything—cats, dogs, and even stones will have to pay, so much so that everything will become so dear, famine will ensue, causing all Mohammedans to die; then will the 'Awar el Dajjan, اعرور الذجان, appear and

have two streams of bread and of water flowing by his sides, promising plenty to those who believe in him. His followers will soon perceive that the streams are mere fiction, which were produced by sorcery *صحر*; the Mahdi then appears and fights with him, and finally kills him on the rubbish mounds of Lydda (*مزبلة اللد*). By degrees all Mohammedans will die and no Mohammedan woman will bear children; only Christians then will be living, and when Mohammed has gathered his whole nation (*أمة*, Ummé) the whole earth will become flat, no mountains, no trees, no noise of waters, all earth will be beautiful (plain and treeless). Then Mohammed will come and call all nations to judgment at Jerusalem, everybody appearing naked, but for decency's sake the eyes will be transferred to the crown of the head. Heaven and earth will have passed away, *السماء والأرض زالتة*, and all will assemble in the House of Justice, *بيت الحق*, in Jerusalem, where Mohammed will sit to judge the living and the dead. The wire mentioned in the first Sura of the Koran, *الصراط المستقيم* (the immovable wire), will now be fixed from the pillar in the Haram wall to the tower on the Mount of Olives, whilst fire will be burning in the valley of Jehoshaphat. Mohammed now opens the Well of Souls, *بئر الأرواح*, and all those who had committed crimes will have expiated them in this purgatory. Then Mohammed descends into hell and looks for all Mohammedans there. Their sufferings being sufficient they call on him, *أيابني الله أفدينا*, Oh, prophet of God, ransom us! Whereupon he takes them to the House of Happiness (*بيت السعد*), where every man lives in the palace the angels built for him whilst praying; his prayers missed on earth must be said on hell's stone, and at every prostration the skin of his forehead is burned and becomes right again. Then he enters his palace, enjoying his seven women (*حورية*). If a man during his lifetime has sworn to divorce his wife, he has here a houry less, and as often as he has sworn, *علي الطلاق* "Aleyi il talak: May I become divorced," he has fewer wives. Whilst unbelievers, not being able to pass the wire, will have fallen into everlasting fire.

Question 10. *Have you ever heard of a person being put to death at a tomb, (b) of a child being killed and burned beside a stone (نصب), (c) or of blood being smeared on a great stone as a religious act?*

Answer. (a) No; (b) No; (c) The Taamréh have stones representing their mosques, and besmear them at their feasts.

Question 11. *Are the peasants Maleki, Shafi, Hannafih, or Hanbali Moslems?*

Answer. All Philistia and Judea are mostly Shafi, yet the Egyptians and a good many settlers from the time of Ibrahim Pasha (1830-42), as at 'Akir, Zarnuga, 'Kbété, &c., in the Plain of Philistia, are Hannafih. The Turks are generally Hanbali, and the inhabitants of North Africa generally Malki. In the towns all the four sects are mixed. Intermarriages even among the Fellahin may change the sect, though as a rule the Fellah of Palestine calls himself Fellah, whilst the others are Masriin (مصريين). They do not readily intermarry. A Fellah will take an Egyptian to wife, but not, as a rule, give his daughter to an Egyptian.

Question 12. *Give any stories about 'Aly, &c., or any other of the persons commonly revered by the Fellahin?*

Answer. سيدنا آدم, Sidna Adam, asked God when he was sent out of Paradise what he should now do, so God who had distributed qualifications to all creatures told Adam he had only three left, viz., Patience, صبر, (Sabr'), Contentment, قنع, (Kan'a), and Management, تدبير (Tadbeer). But Adam wanted to ask, ستنا حوا, Sitna Hawa, Eve's, counsel. When he came back and asked for patience it was given to the dog, and to this day dogs wait patiently for their food in all towns and villages (of the Orient), and receive more stripes than anything else. Adam again came and told Eve, so she sent him for contentment, but this was given to the birds; you can still see them contenting themselves with anything they can find. So he came back, and Eve sent him to take hold of management at least; to the glory of the human race he received it, and to this day man manages to perfection everything that is given to him.

Question 13. *Are they accustomed to sing, dance, light lamps, or make sacrifice at the Kubbeh or Makam?*

Answer. This has already been answered in Question 5 of Folklore, which see. But the Derwishes assemble on Thursday night (ليلة الجمعة), the night before Friday, with their instruments (عدة), consisting of small drums and cymbals and flags, and go to the Makam to perform (فقر) in honour of the Wely, or martyr. If they do not go, the Wely assembles his own people to light lamps, bring forth instruments and perform, and call upon the name of God. This can perfectly be heard, and the lights seen. The human assembly begins very slowly lighting lamps, and kindling fires to heat the drums, which give way after being beaten awhile, and then with a melancholy voice one begins: الله دايم الله, Allah da'im Allah, God is everlasting. A second, a third, and finally all join in, then, when an emotion has come over them, they hurry the song, and change to الله حي, Allah 'hei, God is Living; here they begin to be frantic—raging; they throw

out every person unclean as the spirit inspires them (I have been present, and, for politeness sake, have not been found unclean). The shaking of the head is obligatory, and with great swiftness they finally drop the word *Allah* and continue 'Hei (alive), and by trying to repeat this as quickly and at the same time as strongly as possible, the assembly now resembles raging dogs, the 'Hei exactly imitating barking, in monosyllables, or growling. This continues until one of them falls down exhausted, dripping wet, when they gather round him and ask him to consider God as one, *وحد* Wahad. After he has called out and acknowledged God as only one, the same thing recommences, and very often four or five hours, till about midnight, the *فقرة* (فقرة) fukur, (دق العدة) beating of instruments, and *توحيد* (tow'heed) is carried on. New candidates are often recruited on such evenings, though the final initiation takes place later on, and with more ceremonies. A diploma also is given stating which order he is to belong to. The chief orders are four, and several sub-orders depend on these.

Question 14. *Where there are no mosques, do they often go to visit the mosques in the towns?*

Answer. Yes, they generally do so on Friday, but are not very careful to do so in many places. In some small villages they go to the next village possessing a mosque, or pray at the guest house, (*مدافنة*), Madáfet.

Question 15. *Give the principal feasts observed, such as عيد مولد النبي الكبير, عيد الكبير, &c. At which time of the year do these festivals occur?*

Answer. 'Eed el Kebeer or 'Eed el De'hié, عيد الدحية, Feast of Atonement, and 'Eed Ramadan, عيد رمضان, the Feast of Ramadan, are the only feasts really celebrated. 'Eed Mowlad el Nabi is not universally observed, and most Fellahin know nothing about this feast. The Thursday of the Dead (*Khamees el Amwât*), خميس الاموات, is not considered a feast, but simply a remembrance of the dead.

'Eed Ramadan is the first day of the month next to Ramadan, Shewal, and is held for three days, the 6th to the 9th days of Zi-el-Hijje, زي الحجة is the Feast of Atonement, or the Great Feast, held in commemoration of Abraham's sacrifice on Moriah, when he was going to sacrifice his son Ishmael (they do not believe that it was Isaac). It is kept in the month indicated by its name, whilst the Haj are bringing their sacrifices to Jebal 'Arafat, six hours from Mecca. It is 65 days' distant from the Feast of Ramadan as far as my 11 years' notices show me, 1881-91. They still await the news here generally from Damascus, so very often a day or

two are missed. Thus I have the Feasts of Ramadan and Atonement. Ramadan—August 26th, 1881; August 15th, 1882; August 4th, 1883; July 24th, 1884; July 13th, 1885; July 2nd, 1886; June 21st, 1887; June 10th, 1888; June 2nd, 1889; March 20th, 1890; March 9th, 1891. D'hié—November 2nd, 1881; October 23rd, 1882; October 10th, 1883; September 30th, 1884; September 19th, 1885; September 8th, 1886; August 28th, 1887; August 17th, 1888; August 6th, 1889; July 27th, 1890; July 16th, 1891. Both feasts have the same general features in that they kill a goat or lamb and eat it, together with rice or bread. They assemble in the mosque, and listen to a sermon preached by the Khateeb, the only time of the year they do so. All the rest of the year no sermons are held. The *Khateeb* is also the scribe, and these functions of priest and law reader, together with many other things, have evidently been handed down, and customary in the country for thousands of years. In Nehemiah viii, 1-4, it is narrated that Ezra the scribe brought forth the book of the law and from a pulpit read to the people, and in the sixth verse the form of lifting up hands, bowing the heads, and worshipping with the face to the ground, the real symbol of the Mohammedan prayer, is described. In the tenth verse Nehemiah and Ezra send the people away to eat the fat and drink the sweet and *send portions* to them for whom nothing is prepared. This portion sending is another thing which is often done here. Also they now go and fetch olive branches, if they can be procured, as in verse 11. The Feast of Atonement is evidently copied and mixed up from Judaism. It has this peculiarity that the blood of the sacrifice is sprinkled on the doorposts, and olive branches are stuck over the door as a sign of peace. The sacrifice here is not all eaten up on the spot, but parts are distributed to relatives away, as any of the female relatives married in another village. When the Khateeb has done preaching, and all the people have prayed after him, all the men embrace each other in token of friendship. Women are never admitted to prayers, but they may listen to the preaching, which relates to the lives of the patriarchs. Cats are said not to eat any meat of the 'Eed el D'hié, but to shun it and run away. Minor feasts are the

عيد الصغير, 'Eed el Sagheer, the Small Feast, or Feast of the Lady, also Fast of the Lady, or Fast of Six, صيام الستة, Sitti being *lady* and also *six*.

It is only a very few who feel inclined to hold this fast in commemoration of Mohammed's wife, as it is immediately after Ramadan. Again, on the 10th of Muharram, عشورة محرّم, the 'Ashura, which is calculated to fall at the time of the return of the Haj, is kept but only by very few. Fellahin do not trouble about any but the two great feasts. Chickens are killed on the 'Ashura, for the proverb says, "Kill the chickens, and the pilgrims arrived," أدبح البجاج ولفق الحجاج.

Question 16. Do the Fellahin believe in Munkir and Nakir examining

the soul in the grave? How soon after death does this occur? What happens to the souls of the dead after they are examined?

Answer. They believe in Nakir and Nukeer (ناقِر ونَقِير).

As soon as all people have left the burial-place, the dead man or woman awakes and sits up and says, "God! have I died?" The two, Nakir and Nukeer, are standing on both sides, armed with clubs (دبوس Daboos). The angel Român now begins the examination. Nothing can be denied, for should the man not reply any limb would answer. For every crime he now receives stripes by the two, for Mohammed said: "My nation must suffer in the grave." For the good the grave becomes wide, and the angel Român shows his most shining face, whilst to the wicked an ugly, hideous face is shown, and the grave becomes so narrow as to crack the bones together, and cause them to cross each other in every direction, as good deeds during lifetime are even considered objects stolen by another man from the now dead man's property. After the examination the man lies down and dies again, and the souls of Mohammedans go to the Well of Souls at Jerusalem, whilst Christians go to the Devil, and there expect the last judgment.

Question 17. *Is there any particular day on which Moslems visit the tombs?*

Answer. Thursday is the universal day for visiting tombs. Townspeople are the most assiduous to do it, Fellahin come next, and Bedawîn last. As a rule, the tombs are visited the day after the burial of the dead, and for seven following days, and on the next Thursday. Food is distributed at the tomb to anybody passing, and by many this food-distributing (رحمة) *rahmy* (mercy) is carried on till the great Thursday of the dead (خميس السموات) when everybody visits tombs and distributes food for the repose of the soul. Any food is good for those who cannot afford many and good things, but most commonly oil-pancakes (زلابيه) *Zalbbî*, are distributed. This Thursday is always in spring, and is a movable feast-day, or *duty-day*; they do not call it feast. It is as closely as I could observe either on Maundy Thursday or next to it (Greek calendar). I could not make out why they in this follow the Greek calendar, but most probably the spring of the year is the occasion, which would not happen if they would follow the lunar months and have a fixed date. Good deeds done at the graves are especially good for the souls in purgatory. A woman in Shuweikeh had vowed if her son should recover from his sickness she would leave the world seven days. Her son really recovered, and she had to ask a learned man (عالم) *'Alem* what sense to give to her vow. He told her that she must be buried seven days, so she was buried, but had food enough to support her. As soon as the ceremony of burying was over, and the people departed, a round opening was seen, by which celestial

air came in. She went in and saw men and women ill-treated as described in Dante's "Inferno." Some were hanged by their eye-lashes, some by their ears, others by their hair, receiving floggings. Passing these, she saw a woman of Shuweikeh hanged by her hair-plaits (جدائل). At once the tormented woman smelled her earthly scent, and asked if she would go back; on her answering in the affirmative, she begged her to tell her husband, who was still living, that she had stolen money from him and hid it in such and such a place, and that he should look for the money, and forgive her, as without his forgiveness she would be tortured continually. Accordingly, when the seven days were over, the vow-woman left the grave and came back to her village. But nobody would acknowledge her, as her face was blackened by the air of purgatory. When they at length were induced to believe it was she, she told how things went on beyond the tomb, and since then it is generally known what it is to be dead and buried.

Question 18. *How is the Imám chosen? Is he generally a Hajji?*

Answer. He may be Hajji and may not. The Fellahin call him *Khateeb*, ختیب, generally he is the only person in the village who can read or write. If there is none, the next village furnishes one. He usually performs all religious duties, and reads government orders, for which services he is paid a measure of wheat, barley, or other crops of the village, each in its turn, at the harvest. He is not venerated as much as the Christian priests generally are, though he has the same functions. He washes the dead, writes marriage contracts, &c. But he has no ordination, the simple fact of his knowing makes him priest. In small villages he calls out the evening hours for breaking the fast during Ramadan, whilst in large villages all the year round hours are called out. In some villages, owing to their bloody feuds, the *Khateeb* belongs to one party, and the other party bring the *Khateeb* of a neighbouring village.

Question 19. *Are there any dervishes in the village? Do they charm snakes, tread on coals, eat scorpions, wound themselves with swords? Are they much respected? To what order do they belong? Tell all you know about them. What happens when the candidate, مريد, is admitted into the order? Describe the Fakirs or wandering dervishes. Is it true that they have particular privileges respecting women? Are they considered holy?*

Answer. Every village has its dervishes, though not all have any particular sign of being such. A man may be a dervish without acting. A real dervish is expected to renounce pomp and vanity and the possession of all earthly goods, and it is only when he has entirely done so that he is entitled to beg and receive gifts. Very few charm snakes. All should tread on coals, wound themselves, &c. The degree of respect

depends on the degree to which they have advanced. There being so much to say about this, the orders and so on, a particular chapter will be devoted to the subject subsequently.

Question 20. *Do the Fellahin refuse to let Kaffirs or strangers eat and drink out of their vessels?*

Answer. They never did do so with us, and do not even own that they would if they did not respect us. Still, I believe they would do so in quite independent cases, but their greediness and eternal hope of gaining something from one's favour makes them tolerate your dipping into the same dish with them, yet to avoid being soiled or considered unclean they may draw a fictitious line between your food and theirs, asking God to consider the impossibility of doing otherwise. The Shafi' are the strictest sect, yet we never felt it, and though the Koran forbids them to let Christians eat of their meat, at the 'Eed el Dahié they always brought it into our house, in Artâs, and we ate with them, *sans gêne*. Many a time I tried to have them say something against us, but was often told that we were no نصارى, Nazarenes or (native) Christians, but فرانجى, Franji, being cleaner than the indigenious Christians, for we wash or bathe daily, a kind of ablution; we give alms, in the way of hospitals, orphanages, &c.; and as to praying, they do not know, but God may have mercy some way or other. But fanatics do not admit so much.

Question 21. *Are the five hours of prayer observed by the Fellahin?*

Answer. It depends a good deal on the Pasha or Sheikh of the district. Thus, during the Governorship of Raouf Pasha, 1875-1889, a good deal more of religious sentiment was observed than before his time, and after that a little less. But, as near as I could observe, in the Jerusalem district, Fellahin are less prayers and fasters than in all others. Nâblus, Hebron, Gaza, and Jaffa, important centres, as a rule, observe the five hours more strictly, the *Muadin* مودان reminding them. About the years 1870-74, in Artâs, very few really did pray; but heavier taxes, closer watching from the Government as to thefts, &c., made them change a little, though now only about a quarter of them pray. The coming generation seem to live under the influence of the 15 years of Raouf Pasha, which may, however, be lost by and by. The Khateeb of the large Philistia villages generally has a watch, and regulates his hours for calling out by it, but should he fail to have one he regulates them by signs:—

The Morning Prayer	صلات الصبح	By the first streaks of daylight.
The Midday Prayer	صلات الأدهر	By facing the Kiblê, قبله, the sun strikes the right eye.

The Afternoon Prayer	صلاة العصر	By measuring the shadow of one's self, which is to have 15 paces.
The Sunset Prayer	صلاة المغرب	Sunset.
The Evening Prayer	صلاة العشا	When the last streaks of daylight vanish.

Some have prayers between the five; as two bowings between morning and mid-day, *رفعين* (two kneeling), another two at mid-night, *صننه*, but these are not obligatory, whilst the five prayers are *فرد* (*farad*), a debt which, as mentioned, must be executed; and, if one day a man has no time, he must repeat it on the other, and every prayer at its hour, no matter how many accumulate, and, if neglected, it will be done at the gate of hell, burning the skin of the forehead every time it touches earth.

Question 22. *What is the Kod? قود, sacrifice? When and where is such a sacrifice performed, and why? Is the animal eaten entirely by those taking part? Are sacrifices made on occasions of public rejoicing?*

Answer. *The Kawad, قود*, strictly taken, is no religious ceremony, though on some occasions it might turn to that. The word is derived from *leading* the sacrifice to its destination. Thus, it is "led" to celebrate the birth of a son, return from a far journey or a military life, after a wedding, or as a condolence after death. The sacrifice is led to the house of the person having enjoyed or lost, by some friends or relatives, mostly from one village to another. When the *Kawad* is perceived, the person for whom it is meant, or his relatives, receive those who bring it either at home or at the guest house, and a goat or lamb is at once killed for supper. Next morning another is killed for breakfast. All partake of the food. The animal (brought) is generally the first to be killed, and the principal leaders have garments given to them, generally of red silk. Joseph gave his brothers such (Genesis xiv, 22). Samson had to give such (Judges xiv, 12-20). An illustration also of the inevitableness of this custom we find in 2 Kings v, 20-27, where Gehazi would not be content with nothing, but went after Naaman the Syrian, and got two changes of garments. The *Kawad* is not absolutely necessary to be held immediately after the event for which it is meant, but may be done a year or more afterwards. It is only done in honour of a male member of the family, as a woman is considered earthly goods (*مال*). Though a man may be sorry for her loss, he generally must not show it, *الرزق على الله*. Property is God's. They may not even mourn males. But a *Kawad* may be brought for a deceased boy of six months, as he is a man lost to the family.