

view, therefore, that Bethabara was Beth Nimrîn, be harmonised with the traditional view that the Baptism took place in Jordan, by supposing it to have taken place at the ford which crosses the Jordan near the junction of the Wady Nimrîn with that river. This ford, which is near the old wooden bridge, would be, then as now, the one used by all who passed to and fro between Jericho and Beth-Nimrah, and the town would probably give the ford its name—the Ford of Beth-Nimrah or Bethanabra.

THE IMMOVABLE EAST.

By PHILIP G. BALDENSPERGER, Esq.

(Continued from p. 77.)

(l) THE tailor, or “sewer” (*khayyât*), as he is called, is seen in every town squatting on his elevated bench, and stitching garments together, or embroidering in black, silver, or gold upon the jackets and waistcoats, or about the pockets of the broad, native trousers (*libâs*). The last-mentioned articles of clothing are also called *sirwâl*, which is taken by some to answer to the *sarbêlîn* of Shadrach, Meshach, and Abednego (Dan. iii, 21) when they were thrown into the fiery furnace with all their clothes. The Authorised Version has “coats” or “mantles,” but the Revised Version “hosen.” The waistcoat (*şideriyet*) is not mentioned in the Bible, nor is the short jacket (*jubbât*), on which is sewed the greater part of the embroidery, called *kaşab* in the vulgar speech. Clothes are generally made to order, not prepared beforehand for sale, as they are very costly, and the tailor cannot afford to invest money in goods that may never be asked for.

(m) The shoemaker, *skâfi* (سكافي), does not make the European black boots and shoes, but only the soft red and yellow shoes of tanned sheep-skins, dyed red for the men and yellow for the women, and, in days now gone by, black for the Christians and Jews. These shoes are called *şurmâyet*, and are to be kept distinct from the coarser shoes worn by the fellahîn (وطا, *watta* or *madâs*). The *şurmâyet* are generally made with the traditional point in front turning up, whilst the fellahîn shoes are without this ornament, and

are roughly tanned, the hair of the animal often covering the upper part of the shoe. The skins (of cows and oxen for the upper part, and of camels for the soles) are imperfectly tanned and thrown down in the street before the shops, where the passers-by complete the tanning by walking on them. The red shoes of the men are low, and do not reach above the ankles; but the yellow shoes of the women are more like boots, and cover all the bare part of the feet. The shoes of the fellahin are made very high, and are buttoned in front by a leather button, to prevent the thorns and thistles hurting the feet whilst harvesting; they are only worn for hard work. Shoes are not made to measure, but the shoemaker has quantities on hand, and the customer is fitted as well as possible. The fellah woman has a somewhat lighter and, to some extent, a more elegant shoe, sometimes made of yellow leather—a rough imitation of that worn by her sister in the town.

The Bedāwy sandal *naʿl*, is the *naʿl* of the Scriptures, and, as a rule, is not made by the ordinary tradesman, but by a wandering shoemaker, generally an Algerian Jew, who puts up his temporary shop at the corner of a street, and thus can afford to make cheap sandals and do repairs for a few coppers.

Several other names for shoes are used in Egypt, as *markūb*, *ḥadhā*, and *lḥef*, or easy shoes, but none of them are philologically connected with any Hebrew term. In general, the Hebrews, from the time of Abraham to the days of St. John the Baptist (Gen. xiv, 23; Luke iii, 16), wore the *naʿl* of the Bedawin. But in towns, especially in Jerusalem, a more valuable shoe, made of *taḥash*, a particular kind of leather (Ezek. xvi, 10), was worn by the higher classes only. The *ḥabḥāb* is a high wooden clog, often inlaid with mother-of-pearl, and with satin straps embroidered with silver or gold. The huge red Bedawin boots (*jizmet*) with blue tassels and iron heels are of Damascus manufacture, and were probably worn by the inhabitants of Asher, who imported them from their commercial neighbours the Phœnicians, since in Deut. xxxiii, 25, we read: "Of Asher he (Moses) said . . . thy shoes shall be iron and brass." Town shoemakers now establish themselves also in the larger villages and small towns such as Bethlehem, Beth Jâla, and Râmallah, where even the European *lindarjy* is also found. The shoe and boot are types of humiliation: speaking of a shoemaker, it is polite to say *Baʿid minak skāfi* (بعيد منك سكاني)—"Far (be it) from you, a shoemaker." The

shoe is a vile object in the East, and it must never be mentioned together with anything clean—*e.g.*, a part of the head, food, &c.—and it is therefore a great insult to call anyone “a shoe.” The Prophet Amos deplores the selling of the poor for a pair of shoes (Amos ii, 6 ; viii, 6), a humiliation which was not to remain unpunished. To kill a man with a shoe is contemptible, and, if anything, increases the sorrow of the death. King David, having conquered Edom and put garrisons there, says, “Over Edom will I cast my shoe” (Ps. lx, 8), as though the victory were not sufficient without this humiliation.

(*n*) The tanner (*dabbāgh*) is of course required where skins are turned into shoes and other articles. Besides the odour of the badly-tanned skins or putrid particles adhering to them, a number of foul-smelling ingredients are employed, and consequently the tannery is as far away as possible from the towns. The proverb says: “God curse the tannery, which needs dog’s dirt.” At Jerusalem the tanneries are near the spring of Siloam, at Jaffa and Haifa on the seashore, and at Ramleh outside in the gardens beside the water-wheels.

The tanner is mentioned in the New Testament (Acts ix, 43), and the traditional house of Simon the tanner is still shown at Jaffa, but in the Old Testament there is no allusion to tanning. Yet we must suppose that the Israelites had tanned skins and leather. Adam and Eve had coats of skin or leather. Moses also made a covering for the tabernacle of ramskins dyed red, like the red ramskins of modern days (Exod. xxxix, 34). The mention also of the fine shoes in Cant. vii, 1, presuppose some knowledge of tanning. The prophet Elijah, besides the over-mantle of the fellahin, also wore a leather girdle (2 Kings i, 8) which was tanned on one side.

(*o*) The dyers (*ṣabbāgh*) are mostly dyers in blue, though black, red, and green also are sometimes required by country women for their veils, and for wool to be woven into the carpets. The better class wear cloth, but the workmen and traders have a blue blouse, which they wear over their other clothes. The sheeting is bought and given to the dyer. The indigo, or *nīlat* (نيلة), from the Nile is employed. The dyers are mostly confined to one street, and the long dyed stripes of sheeting are to be seen suspended along the houses, the ends being secured to the flat roofs by stones. The country women, with the exception of the inhabitants of some

villages in the north, wear blue-dyed shirting, and all Bedawin women are clad in dark blue. The modern dyers are now mostly Mohammedans, and have probably learnt the trade from the Jews, who, in the Middle Ages, were the dyers in the country. In Jerusalem, and probably in many other places also, they paid an annual sum to the King for the exclusive right of dyeing. Benjamin of Tudela, enumerating the Jews in his journey to the East, finds the majority of them settled in Philistia, where they met with more sympathy from the Mohammedans than in the Christian (Crusading) districts. Wherever he met Jews there were dyers among them. The Jews, who in his day were comparatively numerous in Philistia and in the country of the tribe of Dan, disappeared in the course of the centuries following until 1880, when they again settled there, and founded many flourishing colonies. Very little is known about the dyers of Canaan. The Phœnicians, we know, were acquainted with the art of dyeing in purple, and certainly possessed their own secret methods. Whether the many-coloured clothes, curtains, &c., were dyed in Palestine we do not know, and even the names of the various colours are uncertain. Different interpreters render the names differently—so *tékéleth* (תְּכֵלֶת) is translated “blue” in English, but “yellow silk” in the German. Generally speaking, the names of colours in Arabic are derived from some object which usually has that colour, and so it may have been to some extent, at least, in Hebrew. So, for example, “white” from eggs (in Arabic) or milk (in Hebrew), “red” from blood (Hebrew), and so forth, and different names may sometimes have been used in different districts. The scarlet colour with which the dyer dyes the spinned wool which is to be woven into grey or black carpets is still made from the cochineal insect, called “worm” both in Arabic and Hebrew. This insect was formerly bred on the cactuses of Mount Ebal, and the crimson, often called *tôla'ath*, “a worm,” receives the name *karmil* in 2 Chron. ii, 7 [6], perhaps from an insect bred by the Phœnicians on Mount Carmel.

A dyer is well known by his blue hands, for blue, as above remarked, is the colour mostly handled. Though blue and green are well-known colours, a grey ass will always be called green by the fellahin and Bedawin. Grey is very little used in clothes, and the name of the colour is rarely pronounced. White, green, and red are sacred colours in Islam, though white, being a natural colour,

was worn by non-believers also. But as it is difficult to keep the clothes clean, some other colour had to be taken, and the dark blue or almost black shade was allowed the Christians and Jews, whilst green, the colour of the Prophet, and adapted by the Fâtimids, was strictly forbidden (until a few years ago) to anyone who was not a Moslem.

(p) *Workers in Metal.* I.—The blacksmith (*ḥaddād*), or worker in iron (*ḥadīd*), is the Biblical *ḥarāsh barzel* (חרש ברזל), “artificer in iron” (Isa. xliv, 12, cf. Gen. iv, 22). He makes agricultural implements and all kinds of ironwork for windows and doors.

II.—The coppersmith (*naḥḥāsh*), the worker in brass and copper, has always been one of the most useful workers, and there is allusion to his art in the pre-Israelitish period in the person of Tubal Cain (Gen. iv, 22). Not only have the richer Arabs their copper kitchen utensils, but even the poorer classes have at least the kettle of copper, and consequently a whole street in every town is filled with their shops.

The various kitchen utensils are lined with zinc to prevent verdigris, especially where sour foods are prepared. The zinc is called *ḥaṣḍīr* or *maḍān*, which very likely answers to the *bēdīl* of the prophet Ezekiel (xxvii, 12). The word is translated tin, and the metal was imported by the Phœnicians, perhaps from England.

The usual set of copper vessels to be found in a house comprises:—(1) The *dist*, the largest kettle, generally a little broader at the bottom than at the top, and with two iron handles by which to lift it off the fire. In the towns they are more often used to boil water for washing purposes, whilst in the country they are generally used for cooking large quantities of food, rice, or even a whole sheep, as fellahīn rarely cook small quantities of meat. This is, perhaps, the *dūd* used by those who offered sacrifices at the religious feasts (1 Sam. ii, 14). It has no cover, and is put on an iron tripod, whence the proverb, “The kettle can stand only on three (feet)” (أدست ما يركب على ثلاث). (2) The *tanjarat* is the common everyday kettle, much smaller than the above cauldron, and with a copper cover, perhaps the Biblical *kayyār* (1 Sam. ii, 14). In this all the family meals are prepared. (3) The *meklat* or *meklāyat* is the frying-pan, used for such small dishes as are prepared in a few minutes. It is not always of copper, except in the case of the richer classes. The smith also makes them of iron, and these are more commonly used by the poorer folk.

They are called *nehmās* by the fellahin, and probably correspond to the iron pan used by the prophet Ezekiel (iv, 3, *mahābath*), and a similar utensil was also used by the Levites (Lev. vi, 21). (4) The various kinds of trays exposed in the confectioner's shop are called *tabak* or *šimīyet*. Of such a kind was the tray with the offering of manna which Aaron placed before the Lord (Exod. xvi, 33, *sinšēneth*). (5) Bowls of different sizes for washing the hands and feet are also a necessary outfit for town houses, and are sometimes accompanied with a copper jug. The *šahen*, which is made of pottery, is much in use in poorer homes.

III.—The gold- and silver-smiths are usually found all in one street, and the *sū'igh* (as the smith is called) is well known, as ornaments are worn now by all classes, like the gold plates, earrings, collars, bracelets, and so forth, of the luxurious daughters of Sion (Isaiah iii).

Ornaments in general are called *siḡhat*. The better classes wear a large golden conical plate on the top of the head; it is called *kurs* (properly "disc"), and is sometimes fixed to the neck by fine chains. The hair of the women falls back in numerous plaits, and every plait terminates with a small ornament in gold—a coin, the figure of a star, or the moon (crescent), &c.; the whole arrangement is called *šaffet*. Each plait is bound with a cotton or silken thread (*šarīt*).

The *kurs* is held by a chain (the *zendāk*), which is often ornamented with small coins, and with a larger one at the extremity; the number of chains is not necessarily limited to one. The neck is covered by a golden necklace, consisting of small pieces of gold hanging close together. It is called *šacīryet* (شعيرية), "barley ornament," on account of their resemblance to grains of barley. There is also a second and simpler chain called *klādet*, which, also, is often a string of beads. We may compare the golden chain worn by Joseph in Egypt (Gen. xli, 42, *rābīd*), and the strings of jewels on Solomon's bride (Cant. i, 10).¹ The earrings (*halak ed-danain*) are also of fine gold work of different shapes, either mere rings (cf. the Hebrew *'āqūl*, Ezek. xvi, 12), or ornamented earrings—the *nēzem* of the Israelites. If we may connect *nēzem* with the Arabic *nezem*, may it not have been a necklace with images, and if so, may this not have been the reason why Jacob when leaving Padan-

¹ *Rabada* in Arabic means "to tie."

Aram buried the *nézem*s of his people along with the strange gods (Gen. xxxv, 4) ? The nose-ring (Gen. xxiv, 47 ; Isaiah iii, 21, *nézem ha-aph*) may still be seen among Bedawy and fellâh women, and is known as *khezâm*.

Ankle rings (*khalakhet*) are fast disappearing from the towns. The bracelets, called *asâwir*, are generally made of gold for the richer classes, of silver, or even copper, for the poor. Some are simple circles, others have hinges to fit on the wrists only.

The *sâmid* of the Israelites (Num. xxxi, 52 ; Ezek. xvi, 11) may be compared with the Arab *sanada*, "to adorn." Rings are often worn on more fingers than one, as they are very cheap, and everyone can afford to have a few.

The tiny tweezers, *muntâf* (منتاف), are used to pluck out offending hairs. These may have been known to the daughters of Zion, who were so anxious about their looks (Isaiah iii, 16).

These are the principal ornaments made by the goldsmiths, though of late, articles of European make have made their way into towns, and many an article which has stood for perhaps forty centuries will fall out of use before the advance of European goods.

The Hebrew goldsmith, *šôrêph* (Isaiah xl, 19), was at the same time the money-changer, the modern *šarrâf*—that is, if we may infer from his changing the money into an image (Isaiah xlvi, 6), that he also acted as banker. The goldsmith of Mount Ephraim (Judges xvii, 4) made the graven image with 200 shekels of silver. This does not mean that the silver or money was molten. There is a clearer case, I believe, in the gathering of the money by King Jehoshaphat for the repair of the Temple (2 Kings xii).

IV.—The gunsmith (صيفلي), who, in fact, is only a repairer of firearms, is often combined with the cutler (*sakâkiny*) ; Palestine cutlery is not of importance, for swords and daggers are mostly of Damascus or Egyptian manufacture. It would seem as though the Philistines, Babylonians, Romans, and others had hindered this branch of industry, so that it could never develop in the country, and by these means revolutions might be avoided. Firearms are mostly imported from the surrounding countries. The Bedawy Daher, Governor of Acre, introduced a good many about 150 years ago, when his compatriots were as yet unacquainted with them, and had only bows and arrows (Volney, *Voyage en Syrie*, II, chap. xxv), and it is by no means unlikely that some of these very

arms may yet be in use, especially when we remember how carefully the arms would be handed down from father to son as a relic. The cutler makes swords, daggers, and knives.

The ordinary word for sword is *saif*, that in the Hebrew Old Testament is *héreb*, which name survives in the modern *harbet*, a short spear generally carried about by Dervishes. The swords are curved with the sharp edge inside the curve, and the back is very thick. The weapon is usually in a wooden sheath which is covered with skin.

Spears are of different lengths; the shorter ones are called *harbet*, and the longer, *rumh* or *mezrak*. The Bedawin also call their spears, *shalfe*[t] (شلفة). There are also several names for the Israelitish spears: King Saul carried the short *hänith* (1 Sam. xxvi, 7, 16), as also did Abner (2 Sam. ii, 23), whilst the *rómah* was carried by warriors (Judges v, 8; 2 Chron. xi, 12); probably the Israelites had only the shorter kind, the longer ones being more adapted for horsemen.

Daggers are designated by the foreign word *khanjar* or by *sikkîn*. The latter is a straight knife, 20 to 25 centimetres long, used to stab or slay an animal; it is the *sakkîn* of Prov. xxiii, 2. The fellâhî and Bedawîn carry a small curved two-edged dagger, called *shibriyet*, because it is about a span (*shibr*) long; it is generally stuck in the girdle, the sheath being fastened to the strap so that only the knife can be taken out. Of such a kind may have been the knife (*ma'akéleth*) with which Abraham was about to slay Isaac (Gen. xxii, 6). Smaller knives, such as almost every fellâh carries dangling at his girdle, are not of Palestine manufacture. The small folding knife (*mâs*) is Egyptian, and as already remarked (see above p. 71) is also used as a razor. The knife used for household purposes, cutting up meat, or preparing the vermicelli, is called *khuṣṣat* (خوصة), and may answer to the *maḥlâphîm* which Ezra brought from Babylon to Jerusalem (Ezra i, 9).

V.—The tinsmith (*tanakjy* or *sankary*, both with a Turkish termination) is due to the Spanish Jews, who are almost exclusively the tinsmiths of the country. The metal, though said to have been an article of Phœnician commerce, does not seem to have found favour in Palestine till of late years (perhaps a century or so), and was not utilised very much until cheap petroleum came into use and small tin lamps and tin cases began to spread even into the fellâh districts, seriously damaging the trade in pottery.

VI.—The farrier (*baytâr*) is also the veterinary surgeon, and his shop is always near the gates in the neighbourhood of the khan and coffee shops where travellers mostly put up their animals, and are likely to require his services (*cf.* above, p. 70). The horse-shoes are made to cover the pad of the foot. A small opening is left in the middle to prevent the foot from rotting, but pebbles are often thus wedged in, causing lameness. The early Israelites had no horses until they were introduced by the kings; whether they shod them or not is uncertain, although the remark in Isaiah v, 28, "their horses' hoofs shall be counted like flint," perhaps proves that other nations knew how to render the hoofs more resisting than did the Jews. The prophet Micah, too, speaks of brass hoofs (iv, 13).

(*To be continued.*)

REPORTS BY R. A. STEWART MACALISTER, M.A., F.S.A.

I.—ADDITIONAL NOTES ON TOMBS IN THE WÂDY ER-RABÂBI.¹

THE tombs beside that of Thecla, daughter of Marulf, have recently been cleared out, and are now inhabited by a fellah family. I examined one of these (No. 10) after it had been cleared out, but before the family moved in, and was confirmed in my hypothesis that it is a rock-cut dwelling, not a tomb. There is an irregular bench running round the wall, but no graves, and of the three openings one is a doorway and two are certainly windows.

The tomb of the Abbess Thecla is also now turned into a residence, and is in a very dirty condition.

The Greek Monastery has been enlarging its borders, and some further tombs have been discovered. One, north of the great tomb (No. 56) with the pillared portico, consists of four chambers: the first with four *kôkîm* and one *arcosolium*; the second, approached by descending steps from the first, two *kôkîm* and one *arcosolium*; the third, a simple passage, with a sunk bench-grave along each side; the fourth, a chamber 5 feet 5 inches square, with three

¹ See *Quarterly Statement*, 1900, pp. 225, *seq.*; 1901, pp. 145, *seq.* 215, *seq.*