

It was discovered in the Maccabean stratum, and thus fixes the date of the series, previously uncertain, as post-exilic. The symbols are represented in the accompanying figure, which was drawn with



Inscription on Weight.

the aid of the camera lucida so as to secure rigid accuracy. The weight is 91.47 grammes, so that, like the Jerusalem weight, it represents eight times the standard.

Evidently the numerical character is meant to be ∇ , not \perp ; and it is probable that the Jerusalem weight was also intended to be inscribed ∇ , but the graver slipped. But the weight of four times the standard from Jerusalem is also inscribed ∇ ; this would be difficult to explain were it not for the Zakariya weights of the same amount. These show that the symbols for 4 and 8 on the Palestinian cypher system must have been respectively \perp and \lrcorner , both of which characters approximate to ∇ when carelessly cut. This new discovery makes the Cypriote analogies rather more remote.

Another point must be noticed. As I understand, the Cypriote syllabic sign *ro* is flat-topped, thus: X . The standard-sign of the weight is almost always carefully angled, thus: X . This point may be trivial, but it may also be worth calling attention to.

R. A. S. M.

THE IMMOVABLE EAST.

(Continued from p. 264.)

By PHILIP G. BALDENSPERGER, Esq.

THE FELLAHİN.

THE "gate" (*fatah*), or store-room, the dark part of the house, is for the straw, a great deal of which is needed for the winter—wheat or barley *tibn* for donkeys, and vetch or lentile *tibn* for camels and cows. Wood for fuel is also stored there, as also the pack-saddles

and wooden cages to carry loads on the camels (called *shakadéf*), and all the agricultural implements.

The court is always in front of the house, and the walls are covered with thorns (*súh*) as a protection against thieves or other intruders, as jackals or foxes, bent upon taking the hens. Of such a wall Tobiah, the Ammonite, spoke in derision: "If a fox go up, he shall even break down their stone wall" (Neh. iv, 3). The court is the home in summer, and is divided into two parts—a lower part, the real *hósh* or court, and the elevation, called *mestabé(t)*, where the family live. This space is covered with a canopy (*'arishet*) made of poles and covered with branches of trees; two sides only are protected, against the angle of the house and wall, and the other two are open to the court. This is the summer residence alluded to by the prophet Amos (iii, 15), and probably also the *'aliyyah*, or upper chamber, of 2 Kings, iv, 10.

When there is a stable for the herds, there is also a large courtyard, called *šire(t)*, usually surrounded by a hedge of thorns. The shepherd always sleeps in the court of the stable in summer, or on an elevated couch inside the stable in winter. The stables are swept every two or three days by the women, and the manure burned as fuel in the oven. The oven (*tábán*) is shared by two or three families, and is in a small hut away from the house. It is very small, and scarcely more than one woman at a time can move about in the *tanúre* in the centre, and disputes often arise, especially if the women who use it do not belong to the same circle of families. Among the curses for disobedience we read, "Ten women shall bake your bread in one oven" (Lev. xxvi, 26), a very disagreeable thing in these narrow ovens, and a real evil. The *tanúre* is like a deep, bottomless bowl turned upside down on small stones, on which the dough is laid in small round loaves. On the open part is placed a clay cover with a handle, and when they want to heat it the cover is put on tightly, and manure is heaped up around it and lit. This burns slowly until the space is supposed to be hot enough, and then the women remove the hot ashes from the top and take away the cover, and the loaves are placed inside on the clean hot stones, and everything is covered again until they are cooked.

The dogs are not stray dogs as in the towns, but belong to every house, and have their names and their share of sympathy. A good dog is highly valued, as it keeps watch when everybody is

asleep. The dogs are generally very courageous, and are of the same pariah race as the town dogs. They are not only yellow, but also white, black, and even brown in colour. Their names are often chosen according to their colour, or the circumstances in which they were bought, and so forth. A white one may be called "Pigeon," a black one "Night," an ugly one "Wolf," a fierce one "Lion," or "Summer," "Winter," "Rain," &c. They often follow the herds and keep off wild beasts. They are generally the pet of the shepherd, who, being young and not old enough to know otherwise, treats them with kindness. Their elders, however, though they may prize the dogs, and do not hesitate to demand immense damages if a dog should be killed either accidentally or by spite, never allow a dog to enter the room, summer or winter. The dog must find some corner or shelter in very bad weather, and is given just enough food to keep it going. Wherever a dog is seen, it is either beaten away or at least is reproached by *ta' ahs*, i.e., "Fie on thee!" When young its ears are cut, and it is invited to eat them; this is said to be very efficacious in order to make it fierce. Then it is shut up in a small dark place where it can see nobody, and from which prison it is extracted once a day to receive a good flogging; this is said to "bring it up," for they believe in "Spare the rod and spoil the dog."

Cats are not rare. They are kept for the rats and mice which abound. They have rarely any names but are called *Biss*, and although they are respected to a certain degree, that is to say they are not killed, they are driven away by *ta' biss*. It is a common belief that a cat is sacred, and a crime against a cat is never pardoned. *Khatijet il-kut má binat* (خطية القط ما بنط), says the proverb, and it is always observed.

The hens and pigeons are the only domestic birds kept by the fellahin, and they always are the woman's property. She sells the eggs of the hens and the young pigeons in the towns and buys oil with the proceeds. They are very careful in raising the chickens in spring. The hen, *dejáje(t)* or *jáje(t)*, is called *krúka* (قروقا) by the fellahin women. As soon as she clucks, a dozen eggs or so are taken, and the cluck-hen is put into an old basket in the best room or on an elevation, so that the woman can always see what passes, and as soon as the chickens (*sísán*)¹ are hatched the old cluck-hen is tied up by one leg with a woollen thread until the chickens are ready to run about, and up and down the steps. At night they are put into the low chicken-coop, whilst in the daytime they pick up

¹ Half-grown chickens are called *farárij*.

a living where they can. They are not fed regularly, but scrape among the refuse, tares, &c. The pigeons have pigeons' holes inside the house above the door or windows, and the young ones are generally sold or sometimes killed for food. The old birds are called *hamim*, and the young ones *zaghâlil*, *lit.* pipers. Although we only read in the New Testament of the care with which "the hen gathereth her chickens under her wings" (Matt. xxiii, 37), yet it may be supposed that the Hebrews of earlier times also knew about chicken rearing.¹

Sparrows, called '*asfîr* (sing. '*asfâr*), are always to be seen about the houses and villages, an inseparable companion of man wherever there are buildings, for he is never found among the Bedawîn. The Hebrew *sippôr* and *dêrôr* are not always very clearly distinguished, but the former frequently denotes "bird" generally.

The swallow (*snûnû*) also lingers about the villages, but is not much in evidence, and the swift (*sîs*) is found only in solitary places. These two birds are probably mentioned in Isaiah xxxviii, 14, "Like a crane or a swallow so did I chatter," should be preferably, "like the swift and the swallow," the association of the two birds being more natural.

The inseparable inmate of every household is the flea (*barghûth*). It is mentioned once when David flying before King Saul compares himself to a flea (*par'ôsh*, 1 Sam. xxiv, 14; xxvi, 20). The villages of the plains have more of these pests than those of the mountains, this being due no doubt to the milder winter, and many low-lying places in the plains of Sharon or round the Lake Tiberias are therefore called "the seat of the Sultan of the fleas."

Finally, we may observe that the expenses of a fellah family, composed of seven persons, would be somewhere about the following figures:—

			Piastres.	£	s.	d.
1 carpet (<i>hujra</i>)	...	...	102·00	=	0	16 0
3 covers (<i>lîhâf</i>)	...	...	51·10	=	0	8 0
Pans	...	...	22·30	=	0	3 4
1 mat (<i>hušiaret</i>)	...	...	8·00	=	0	1 4
2 'Abahs	...	...	126·00	=	1	0 0
Military expenses	...	...	126·00	=	1	0 0
					<u>£3</u>	<u>8 8</u>

¹ [The domestic fowl was hardly introduced into Palestine before the Persian period (Kennedy, art. "Fowl," in *Ency. Bib.*.)]

Yearly Expenses for Clothing.

				Three Males.				
				Piastres.	£	s.	d.	
6	thibáb	...	...	81·00	=	0	13	4
3	girdles	...	...	4·20	=	0	0	9
6	pairs of shoes	...	...	90·00	=	0	14	3
2	tarbúshes	...	...	45·20	=	0	7	2
3	turbans	...	...	68·10	=	0	10	10
3	laftan...	...	...	68·10	=	0	10	10
						<hr/>		
						£2	17	2
						<hr/>		

Four Females.

				Piastres.	£	s.	d.	
8	thrab	...	...	182·00	=	1	9	0
4	girdles	...	...	16·00	=	0	2	7
4	head-rails	...	...	45·20	=	0	7	2
						<hr/>		
						£1	18	9
						<hr/>		

Food.

				Piastres.	£	s.	d.	
50	tabbies of wheat (at 20)	...	...	1,000·00	=	7	18	10
50	„ dura (at 13)	...	...	550·00	=	5	4	10
12	rotls of rice (at 7)	...	...	84·00	=	0	14	0
12	„ oil (at 12)	...	...	144·00	=	1	3	0
1	„ butter	...	...	35·00	=	0	5	5
15	„ salt (at 2½)	...	...	37·20	=	0	5	11
4	„ petroleum (at 6)	...	...	24·00	=	0	3	7
5	„ onions	...	...	5·00	=	0	0	10
36	„ meat (with feasts)	...	...	432·00	=	3	8	4
3	„ coffee...	...	...	90·00	=	0	14	3
1	„ soap	...	...	15·00	=	0	2	6
Pepper	...	...	...	—	=	0	0	8
Halláwy and other sweets	...	...	...	102·00	=	0	16	0
Miscellaneous	...	...	...	157·00	=	1	5	0
						<hr/>		
						£22	3	2
						<hr/>		

This is, of course, meant for a well-to-do family, working hard to allow themselves dainties, &c., which others cannot afford.

A description of the clothes worn at the present day has already been given (1903, pp. 163, 337).

The first and most indispensable article is a small leather pouch (*sofûn*, صَفْن) fixed to the girdle, containing a flint stone (*şuwânet*), the steel (*mahdah*), and the tinder (*şûfûn*). The last-mentioned is made of the peelings and leaves of a compositæ growing on the rocks, dried and rubbed with a little salt. With these materials a fellaḥ can get up fire almost anywhere; matches, we must remember, would never serve in rainy weather. The *şûfûn* burns very easily, and is principally used for lighting the pipe. When a fellaḥ has a headache or rheumatism the *şûfûn* is lit and put on the aching member to burn away the pain. Other miscellaneous small articles are carried in the *sofûn*, e.g., a pair of pincers, thread, and the big packing-needle (*mesalle*[*t*]), also a small pouch for money, &c.¹ The small knife (*mûse*, عَمُوس) is fastened on to a chain (*zarade*[*t*]) which is fixed in the girdle. Here also a strong iron hook (*şankal*) about 3–4 inches is fastened, point upwards, behind the right thigh, on which is hung the powder horn (*ḡarn* or *khartâbil*), made of wood, with a clasp at the lower part of the projecting neck to measure the powder when the rifle is loaded. The horn holds about 1 lb. of powder. Many wear the horn simply as an ornament, with seldom or never any powder in it. A small leather pouch (*ghâb*) with powder—if no powder-horn is worn—together with a small cartridge-like measure (*kaile*[*t*]) to mete out the powder for a shot, and a leather pouch (*dabie*[*t*]) for shot. Some also have a broad belt across the shoulders with cartridge-like holders, called (*s'fîfe*[*t*]), resembling the bandoliers of the Boers or Circassians. The pistol carrier (*k'rab*) completes the list of accoutrements.

The ordinary knives are also used as razors, though they have special razors called *mâs mişyân* (see 1903, p. 71). The fellaḥin, as a rule, cut each other's hair; they simply wet the hair and ply very quickly and, in consequence, they are all expert barbers.

The men cultivate the traditional tuft of hair (*şûshe*[*t*]) in the middle of the head when they are young or middle aged, but shave it when they are older. Ezekiel, in his vision, was lifted up by the *şuşhe*(*t*), or, as it is called in Hebrew, *şîsûth* (Ezek. viii, 3). Only

¹ The *sofûn* corresponds to the *yalkût* of David, wherein he put the five stones for slaying Goliath (1 Sam. xvii, 40).

the hair of the beard and breast is allowed to grow, the rest is *plucked out*, not shaved; it is considered effeminate to shave it. The hair in general is called *sha'ar*, the tuft worn by boys in the middle of the head is the *khusle(t)*. The same name is applied to that of the Dervishes, and the small tuft upon the forehead of boys from two to twelve years is *tura(t)*. Women's plaits are styled *jaddäl*. The fellah when in prison (like Joseph in the Egyptian dungeon) is not permitted to shave regularly, and this constitutes another punishment in itself. The beard (*lihye[t]*) of the fellah extends from ear to ear, in the mountains of Judea, but in the plains of Philistia, Sharon, and in the mountains of Ephraim, it is customary to shave it off until a certain age is reached. Old men are everywhere expected to have the whole beard intact, and must not even trim it.

The men wear one ring on their right hand, on which is engraved their name; most of them are unable to read or write, and the stamp (*khitem*) on the ring (*khâtem*) is employed to seal any act, sale of land, or other contract. The seal and ring are made one for the other, and are rarely considered as ornaments, with the men at least, and, being naturally very necessary in public or business life, they are seldom confided to another. The women wear many rings, similar to those worn by the men, but without any name on the square stone or glass which is set for that purpose. Sometimes they have even a dozen or more which are worn on all fingers, never on the thumb.

The fellahin women never wear earrings, but in some places they have nose-rings. They paint their eyes with kohl on the occasion of marriage processions, and put henna on their hands when the bridal party furnishes the henna. Men put kohl on their eyes when finishing work at the limekiln, but this not for an ornament, but a sanitary measure.

The men usually smoke the long pipe, and carry their tobacco in a leather pouch (*dabiel et tutün*; *ضبية التتن*). When the pipe is started a small pair of pincers (*melkat*) is fixed with a chain to the pipe stem, in order to get a light when necessary from the fire.

A handkerchief is stuck in the girdle and is used, not to blow the nose, but to contain all kinds of delicacies; in one corner there are generally a few grains of coffee, to make a cup or two should there be none in the house; in another corner is a little tombak, the Persian tobacco for the *argileh* which the better-class fellahin smoke.

A copper seal is also bound at one end. A comb of Indian manufacture is stuck into the turban, and is used to comb the beard after or during prayers.

Snuff-boxes (*elbet zûth*) are very common, men and women "smell the snuff," even as they "drink the tobacco."

The men and boys will often bind a leather strap or some cord around the wrists to strengthen the arms, as they say. The women rarely do the same, only those in particular who weave and are obliged to repeat hundreds and hundreds of times the same pulling movement at the long strings of the carpet.

(*To be continued.*)

THE ROMAN ROAD BETWEEN KERAK AND MADEBA.

By Professor GEORGE ADAM SMITH, D.D., LL.D.

FROM the north border of Moab, through the country southward on probably a very ancient line of traffic,¹ there ran a Roman road, paved, measured by milestones bearing the names of emperors from Trajan onwards, and furnished with the usual *mansiones*, *mutationes*, and guardhouses. For the most part the construction of this road must have been easy, for it traverses the plateaus of which the country principally consists, and all that was needed was the laying of a firm pavement: not indeed for the dry weather, when the soil is of itself hard enough to present a firm track both for horses and wheels, but during the rainy season when with the slightest traffic the earth is stirred into heavy mud. The plateau, however, is interrupted by several cañons—the deepest, the Arnon, falls as much as from 1,800 to 2,000 feet below the brink of the plateau—on the sides of which the roads had to be carefully graded and often banked, and at the bottom of which the winter torrents necessitated the building of strong bridges. The road was of more than local importance, for it was only part of the great military highway laid and garrisoned by Rome all the way from Damascus

¹ Cf. Moabite Stone, l. 26: "I built 'Aro'er and I made the highway by the Arnon."