

had been undisturbed before I did so; and secondly, that they are not the surviving bones of originally complete skeletons, buried in jars like the infants in the High Place; for the jugs are never more than 6 or 8 inches high, and would not have contained skeletons of any size. The preponderance of *infant* bones will not escape attention.

Through the soil on the Tell, extending over a long lapse of time, are found numerous specimens of a class of object that I have never seen described elsewhere. These are, apparently, spindle-whorls; their peculiarity consists in their being made of the heads of human femora, sawn off and perforated through or near the fossa of the inter-articular ligament. Spindle-whorls of stone, bone, ivory, and pottery are found in profusion, showing that it was no poverty of material that led the Gezerites to adopt femur-heads. Had it been merely the obviously convenient shape that suggested the adaptation, we might have expected to find other human bones used for other purposes for which they are equally well adapted. So far as I can find, however, these spindle-whorls (to call them what they *appear* to be) are in a solitary class by themselves, and without the light that may be expected from comparison with parallel customs, I have no explanation to offer regarding them. They seem, however, worth bearing in mind in connection with the custom of depositing single bones by themselves inside tombs, which is now brought to notice.

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## THE IMMOVABLE EAST.

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(Continued from "Quarterly Statement," 1904, p. 367.)

There are many kinds of sticks, rods, and staves, which Orientals always have in their hands; they are indiscriminately styled *ʿaṣá*, cf. the Hebrew *ʿeṣ*. There are five words which require to be mentioned. The first is *ḵalīb*, a common stick of oak, about 3 to 3½ feet in length, which is carried in the hand or under the arm. It is not to lean upon, and, in fact, it shows that the holder is a man of position, superior to the workman or day-labourer. The Government officials, superior officers,

tax-gatherers, and schoolmasters use this short rod to threaten—or if necessary to beat—their inferiors, whoever they may be. A good stick of this kind is supposed to have forty knots. One associates with this the Hebrew *šebet*, with which the Israelite chastised his servant (Ex. xxi, 20); compare also Prov. x, 13, xiii, 24.

The dervish's rod (*mehjâne[t]*) is invariably of almond wood, and has an inclined handle (Fig. 1); it is not more than 2 feet long,

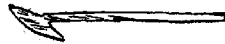


FIG. 1.

and is supposed to possess healing virtues if a sick man is touched with it, and, if placed on the ground, it drives away serpents, like the *matteh* of Moses (Ex. vii, 12). The *mehjâne[t]* is very much prized by its owner, and a dervish will not part with one easily. One given to me years ago, with great secrecy, was supposed to be able to drive away serpents, and I was enjoined to let it remain stored up carefully. Judah's staff (*matteh*, Gen. xxxviii, 18) was well known to Tamar, who took it as a pledge, knowing that its owner would certainly return to fetch it again. Whether the *matteh* corresponds to the *mehjâne[t]* or not, we read in Numbers xvii that the leaders of Israel brought every one his staff, on the flat handle of which was written his name. As the *mehjâne[t]* is considered to be sacred and is somewhat short, it is not used as a walking-stick; Jonathan, we remember, stretched out his *matteh*, dipped its broad handle into the honey, and ate it off his staff (1 Sam. xiv, 27). To avoid too frequent repetition, the same article may receive two different names, as when Isaiah (x, 24) says: "He shall smite thee with a *šebet* and shall lift up his *matteh* against thee, after the manner of Egypt." And, again, when he says: "O Assyrian, the *šebet* of mine anger, and the *matteh* in their hand is mine indignation" (Isaiah x, 5), he does not necessarily think of two different rods.

The shepherd's staff (*ašû*) does not differ very much from the *kadib* except that it is a foot or so longer, and consequently the shepherd can lean upon it when he stands elevated on some rock to watch over his flocks. The shepherds cut the staffs themselves in the forests, and, after peeling them partly, cut out different designs in the bark; the stick is then passed over fire,

and the designs are burnt into the wood. After this the rest of the peel is removed, and the rod is ready. No doubt Jacob took such staves and peeled or prepared them whilst going about with Laban's flocks (Gen. xxx, 37). The shepherd David came to the camp of Israel and set out against Goliath with his *makkēl* (1 Sam. xvii, 40), and the Israelites themselves are represented as leaving Egypt with the same kind of stick (Ex. xii, 11).

The prophet Jeremiah speaks of the beauty of the *makkēl* (Jer. xlvi, 17), which may have been more ornamented, perhaps, through intercourse with Babylonian art. Herodotus says of the Babylonians that they had ornamented sticks with heads of animals, or the like, and probably these were considered as talismans. We may, perhaps, compare Jeremiah ii, 27; Hosea iv, 12.

The *'okāz* (عكاز) is the Patriarch's or Bishop's crook, and may correspond to the Hebrew *mash'énah*, *mish'éneth*. The Hebrew word is used of the staves with which the princes digged the well at Beer (Numbers xxi, 18), and the angel which appeared before Gideon had one in his hand and touched the sacrifice and burnt it (Judges vi, 21). Elisha the prophet sends Gehazi with his *mish'éneth* to lay it on the dead child of the Shunnamite (2 Kings iv, 31).

The *'okāze*[t], the feminine of the above, is used by the lame and the blind. The top is somewhat bent to aid the lame, whilst the blind man's stick is forked at the top.

The hooked *bākār* is a shorter staff than the European walking stick, and is not carried by the handle, but by the other end, and is essentially a riding stick. Bedouin horsemen always carry the *bākār* in times of peace and war. In Syria this stick is called *'okājén* (عوكاخان).

The cane (خيزاران) is a pliable walking stick with a porcelain, glass, or silver knob; it is imported from India, and is used by the aristocratic classes in town.

The *matrak* is essentially everybody's and anybody's stick; it is cut from trees, especially the olive, and is generally used to beat animals or persons. Its principal use is for purpose of chastisement. It is a little thinner than the *kadib*, although the same name can be given to it.

The term *'ūd* (عود) can be applied to any piece of wood which is not too thick, and is not especially intended for any of the above uses. A thicker, clumsier piece is called *khashabe*[t] (خشبة).

There are three kinds of clubs in use in different parts of Palestine ; they are made of hard wood, generally oak :—

(1) The *dabbús* (دبوس) is the heavy round-headed club into which a considerable number of nails are driven to render the weapon more formidable both for attack and for defence ; it is about 2 feet long (Fig. 2). A smaller weapon of this kind is the *dabbasse*[t],

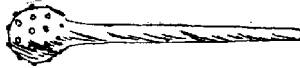


FIG. 2.

which has a more oval head. It is found all over the mountainous regions of Palestine, and the fellahín stick it in the girdle with the head upwards and generally inclined to the left, so as to be easily reached in case of emergency. Is it the *tóthah* which Leviathan deems as of little account as stubble (Job xli, 29) ? The modern *dabbús* being of such universal use in Palestine, we may expect that its ancient representative should be mentioned at least once in the Bible.

(2) The *nabút* is 6 or 7 feet long, and has only a thick iron ring at the end (Fig. 3). It is used by the camel drivers of Philistia,

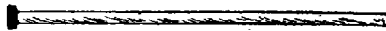


FIG. 3.

and is slung across their donkeys. (The camel drivers of the plains always have a donkey to carry the food, clothes, or small packages which they need on their journey.) This kind of stick is imported from Syria, as the treeless plains of the district cannot furnish the necessary poles of hard wood.

(3) The *kanwe*[t], or *hanfe*[t], is a curved club with the curved part a little flattened. It is mostly a Bedouin weapon, and is carried chiefly by the inhabitants of Moab, and it is no difficult matter to split the head of a Bedouin who has only the *kafíye*[t] and turban, as surely as with a sword. The *ṭabar* is a peculiar hammer-club, very common among the fellahín, and can be more easily obtained than wooden clubs. The iron heads are made by the gypsies who pass through the villages. It is sometimes worn stuck in the girdle, and is less cumbersome than a *dabbús*, though

quite as formidable a weapon (Fig. 4). What kind of instrument is meant by the hand-weapon of wood referred to in Numbers xxxv, 18, is of course unknown ; it was probably one of the above.



FIG. 4.

The fire-arms of modern Palestine comprise the familiar antiquated matchlock rifle, probably in many cases handed down from father to son since the introduction of rifles into the country about a century and a half ago. The *barâde*[t], or rifle, is very heavy, and the marksman hardly ever shoots at anything without leaning his hand on a rock or branch to steady his aim. The people are very fond of game, and when their other occupations allow them a day or more out they hunt either gazelles or hares, but more commonly pigeons and partridges, though they will not disdain turtle-doves, crows, ducks in winter, and any bird of passage ; starlings and thrushes are about the smallest birds they like to shoot. But the chief delight of the fellahin is to go after the partridge, and this they do in three ways : by the *hud*, the *marbat*, or the *met'ame*[t].

The *hud* is an enclosure covered with reeds and thorn-bushes, situated at about twenty paces from a small isolated spring of water in the mountains. The hunter goes there and conceals himself long before daybreak, to await the partridges which come to drink only at dawn and then retire to the mountains, where they cannot easily be found. Before the rifle was known the hunter provided himself with bow and arrows, and consequently the word for "to shoot" is derived from the word for a "bow."

The *marbat* reminds us of the numerous references to snares in the Old Testament.

The *met'ame*[t] is also a lurking-place like the above, but not near water, and, as the name indicates, is really a "feeding-place." An isolated spot, where partridges are known to abound, is looked for, and *tibn* and a few grains are strewn round about for a few days. The hunter then hides one night, after having strewn the grain, in the enclosure, and when the birds approach shoots at them. The *birak* has already been illustrated and described by Mr. R. A. S. Macalister in the *Quarterly Statement* of October, 1901, pp. 391-393, to which we refer the reader. There is a hole just

at the intersection of the sticks through which the sportsman puts the muzzle of the rifle, and thus resting it on the sticks, holds the contrivance upright and shoots the partridges which have gathered around holding council as to what this strange animal may be. The shaking of the *birak*, as I have myself observed, attracts the attention of the birds, and they gather not only out of curiosity but also for mutual protection. Partridges gather together in much the same manner when a fox or jackals pass, and the *birak*, with its fox's head, resembles a fox. The same also when a serpent enters the wall of a house; all the sparrows of the neighbourhood habitually gather around and make a noise, because they often have their nests in such holes. Did the Hebrews know the *birak*? One cannot help thinking of the speckled or painted bird to which the prophet Jeremiah refers (xii, 9).

Nearer the towns these three kinds of sport are not known, but the people make use of other artifices. Children use the familiar sieve propped up by a short stick, to which is attached a long string reaching to some hiding place; a few grains are strewn below the sieve, and when the small birds are well under the sieve the string is pulled and they are trapped. Besides this, bird-lime (*dibak*) is put on trees or on bushes to catch birds. The gluey substance is made in Syria, where it is extracted from the *Cordia Myxa* or *Sebesten* fruits. The fruit of the *Sebesten* is about the size of a grape, and ripens in August, and is almost yellow; the fruit when gathered is cut open and the inside is collected in a big cauldron, together with the kernels; it is then well beaten till it foams, and a solution of yellow arsenic (tersulphide of arsenic) mixed with water is added, and the whole is beaten up till it has a greenish hue. Nets for trapping birds (*shabake*[t], *sharak*) are spread by townsmen. Nets are frequently mentioned in the Old Testament, the common term being *rësheth* (Prov. i, 17; Ps. cxl, 5). Other words are to be found in Job xviii, among them the *sěbákáh* (שִׁבְכָה), compare the modern *shabake*[t]. With the Hebrew *pah* we have a parallel in the modern *fakh*, which is a trap made of two wooden bows which are bound together at their ends so that they can open and shut. They are kept open by means of a piece of wood, upon which is laid food to attract birds. When touched the bows shut and the bird is securely caught in the net which is on the other side.

(To be continued.)