

position which it does if it was not for the sympathy and very often for the valuable help which it gets from friends outside. That I should like to repeat as often as I get the opportunity of saying it in public, and our feeling of gratitude to those who help and sympathize with us in that way is very keen, very much alive, and quite inexhaustible. Ladies and gentlemen, I am very much obliged to you. (Applause.)

There is one other Resolution which will be proposed by Sir Charles Watson.

Sir CHARLES WATSON.—Sir Frederic Kenyon, I rise to move “that the best thanks of the Palestine Exploration Fund be conveyed to the Council of the Society of Antiquaries for allowing the use of their Lecture Room for this Meeting.” I am sure we all feel very much obliged to the Society of Antiquaries, and you will agree with me that it is an admirable place for us to meet in. (Applause.)

The CHAIRMAN.—That motion, I think, can be put without further seconding. Carried unanimously.

That concludes the business of the Meeting.

THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER.

(Continued from Q.S., 1912, p. 62.)

VISITORS admitted are received by the master of the house if they are men, and by the mistress if they are women. In summer, so long as it is daylight, they are entertained on the cooler terrace, to retire into the porch or divan at nightfall, and in the room in winter. As soon as they are seated, either on the divan or on the carpet on the floor, the arghileh is properly lit and is put before the smokers. It is presented by the servant or by the master with a gracious bow. Sweetmeats are next presented on a tray and the inevitable tiny coffee-cups follow. In Christian houses, brandy (called ‘*arak*’) is also offered. Moslem women always hide in another

room, or in the wide window, as long as male visitors are in the house; in Christian houses the women mix decently among the visitors. If the visit is prolonged for the whole evening, cards or other games help to pass the time. Conversation about politics, war, commerce, or religious observations are carried on. If of different beliefs, the opposite religion is always very much respected, and the good points of each demonstrated. Religious disputes sometimes occur between Christians of different churches. Visits are very frequent during feasts and in the month of Ramadan, in order to spend the long evenings as agreeably as possible. Visitors, on leaving, are conducted sometimes only to the outer door, sometimes to the street.

As a rule the Moslim is owner of the house he lives in. If the family is numerous, and there is more than one married couple, the bedrooms alone are separated. The wide porches, courts, terraces, as well as the few articles to encumber them, sometimes allow whole generations to live together. The man alone carries on outside affairs, whilst in the house the woman leads and directs the household. Private rooms, *e.g.*, for study or the like, are not found, as the study of the Koran is left to specialists, and does not require any room for the purpose. The protruding window and balcony—generally a step higher than the floor—is called *sharafet*, and may be considered a kind of closet, especially if a curtain separates it from the lower part. The portable hearth, also called *munkāl*, is placed here and the food prepared without stepping out of the room. The obnoxious fumes of the coals escape through the lattice-work, and thus do not incommode the inmates.

The man is lord of his wife, or wives, children and servants, and receives all respect due to him. He may be a tyrant, in which case he scolds and beats everyone according to his or her merits in his eyes, or he may be kind to everyone and enjoy family life to a certain degree. The wise wife may also in reality lead everything and feign submission, as this is the foundation of Moslem happiness. As a rule, the husband is more feared than loved by the female members over twelve years old: the state of dependence in which they live, being almost excluded from street-life, gives the Oriental women a feeling of inferiority without suffering. Female emancipation has not yet begun in a country where no women remain single; for it is an exception for a girl to remain unmarried, at least among Moslems. It is not very frequent among Christians either,

though modern instruction has brought up Christian girls to another level of ideas, higher aims, etc.

The father of the family is honoured with the title of Abu So-and-so, "father of," and then the name of his eldest son, or, if there is no son, daughter, or even by the name of *his* father, if he has no children. Thus Mohammed, the son of Hassan, having no children, will be called Abu Hassan. Orientals love big families, yet, in spite of polygamy, large families are the exception, not the rule: infant mortality being a chief cause. In poor families, the woman is often allowed to go out and work among the neighbours, such as washing, sewing, and so forth. Perhaps, as a consequence of the greater degree of equality in the working-classes, there is more mutual sympathy and family life amongst the poorer people, as the woman helps to support the family, and understands the value of money better than those in the upper classes. Living in a more reduced space, and coming in closer and more continual contact, they feel more like persons helping each other to support the burden and heat of life.

Among the more wealthy classes, where the women never see real life and misery, and live almost secluded from the world and from their near relatives, the woman looks on her husband as the father of the children and purveyor of all wants. She hardly knows how buying and selling is carried on, nor does she care to know very much about it, provided there are provisions to prepare the meals.

When the owner of the house and his sons come home from the shop, they meet in the divan and await the supper, the only substantial meal taken together. Rice, meat and vegetables are served on the low table round which the family members squat to eat. Meals are very short, no long conversations are carried on, and every one sits with the upper part of the body upright. Leaning is prohibited by law, all food is served at once and every one chooses his food. Knives and forks are never used, but wooden or metal spoons are put into the general dish, and every one eats from the central dish without the help of a plate. The different dishes are treated in like manner, the people reaching from one to another, whilst a loaf of bread (very small and soft) is carried in the left hand and accompanies the spoon to seize the drops of broth. In many houses spoons are considered a luxury, and the food is carried to the mouth by the hand. They do not as a rule drink during the meal; so when water is asked for, it is as much as to say: "I have

done eating." The hands and mouth are washed with water and soap, and the table and food are carried away by the women-folk.

After supper, coffee is brought to the men, and arghileh or cigarettes are smoked. The news of the day is told, or else some one may tell stories. The world of ghosts is very well known, and thrilling and terrifying stories are told and retold. The women firmly believe every word, and in their terror will not dare to step into a dark place for the rest of the night. *Ghuwailet* is the female of the ghoul, and in towns these anthropophagical ghosts are very much feared, and much more believed in than in the country. Ghost stories seem to thrive in the dark streets and ruined houses of towns, in the almost deserted quarters such as the Armenian quarters in Jerusalem, or round the Damascus Gate and the region about the Dung Gate, where the impenetrable cactus-hedges are enough to give birth to the most frightful tales.

In the house every one goes barefoot and the more cumbersome out-of-door clothes are put away and exchanged for wide and easy ones. The women have clogs, which are also a warning of their approach; no decent man will look at a woman, if he is not of the nearest of kin. To do so would be an offence and bad taste.

Orientalists go to sleep very soon after supper, as they are early risers. Evening prayers are said before going to bed by the men only, and prayers are repeated in the morning before leaving for work. Before going away they take a cup of coffee. There is no ordinary dinner, though aristocratic classes have their *ghadhā* at noon; compare Joseph in Egypt (Gen. xliii, 16) and Ben-hadad (1 Kings xx, 16).

The ancient Hebrews had their meals very much in the same way as the modern natives. Jacob tells his father to arise and sit and eat (Gen. xxvii, 19), and Saul sitting down to eat with Jonathan and Abner, remarks the absence of David (1 Sam. xx, 25)—they also ate together in the family. Elkanah gave portions to his wives and children (1 Sam. i, 4).

The different kitchen implements have already been described in the paragraphs on the copper-smith.

The food was placed on the low table. Though the principal article of food, called by the generic name of *'aish*, lit. "living," or *khobz*, is bread, yet the natives have a very varied assortment of different articles, the principal of which are, rice (*rūz*), cereals (*ghelāl*), flour (*t'hīn*), meat (*lahm*), vegetables (*khedar*), milk (*halīb*),

honey (*ʿasal*), eggs (*bēd*),¹ green fruits (*fawāk*), and dry fruits (*lʿmār*). We find the Hebrews possessing all these with the exception of rice, which was of later importation.

Rice being the most important article of food in the towns, where vegetables cannot always be depended on, is prepared in several dishes, such as boiled rice (*rūz mefalḥal*), which is often made yellow by saffron, and is prepared with *samn* (butter); it is relatively dry so that it can be piled up in the centre dish. Rice is usually imported from Egypt, India, Genoa: the rice culture around the Huleh or Merom district has not answered its purpose. The national dish is chopped meat and rice put into vine-leaves called *warek*, with vegetable-marrows emptied and stuffed with rice and meat (*maḥshi*). The *maḍfūney* is a rice-dish with fish buried in it, whence the native name. The *maḳlūby*, or "turned over," consists of layers of rice and meat baked in the oven.

The *cereal dishes* are: the *borghol*, which is wheat boiled and broken in a coarse mill when dry. The *mujaderet* is a mixture of rice and lentils strewn with small bits of roasted onions. Its strange name—meaning "small-pox"—is given on account of a vague resemblance in colour to that disease. The *ʿadus*, or lentils, are prepared with more broth than the foregoing dishes. The *ḳaliyeh*, or parched corn, is mostly used by fellahin.

The *flour dishes* are: the *lʿḥniyeh*, a semi-liquid mixture of sesame flour and oil. The *zalābiyeh* is a sweetened pastry fried in pans, in the shape of thin broad cakes. The *maḥṭūty* is made of small bits of soft bread on which is strewn sugar, and warm *samn* is poured on the whole. The *shaʿriyeh* is the home-made vermicelli, the name is from the small rolled bits in form of "barley-grains." The *mʿshāt* is made of pieces of cauliflower dipped in a thick flour-paste and fried in oil.

The *meat dishes* are: the *yakhny*, a stew, generally of sheep or goat's meat, with a few vegetables. Orientals do not care for beef. Pigs are prohibited by law. Venison is not sold in the market. If a man kill anything he will first cut its throat, so that it may be lawful for him to eat it. Pigeons and chickens are sometimes stuffed with rice and onions. *Kafta* are chopped meat cakes with bread

¹ Eggs are never used mixed with other food, after the European fashion, either in cakes or puddings or the like. They only eat them fried in oil or *samn*, or roasted in the warm ashes; they do not like to eat them lightly boiled.

baked in *samn*. *Kibbet* is pounded wheat and meat cakes having an oval form. *Kebbāb* are small bits of meat stuck on a skewer and roasted in the fire. *Kharūf mahshī* is a whole lamb stuffed with rice and other ingredients and baked in the oven. *Zarb* is a whole lamb roasted in a stone oven prepared specially for this purpose—generally in the field—with loose stones. When they are incandescent, the lamb is put in and covered with hot stones, where it remains for half an hour or more.

The *vegetable dishes* comprise all kinds of boiled or roasted or baked varieties: The *mehamaz* are roasted vegetables put either into the fire or into the oven. The *humuz* are chick-peas: the whole plant is roasted with leaves and peas, and eaten warm or cold. The *humaid* is sorrel prepared like spinach.

The *milk dishes* are: the *haytaliyet* from milk and starch stirred together till it is thick, with roasted sesame-grains strewn on top. The *jibn* is white salted goat's cheese. The *kishk* is sour milk mixed with coarse-ground wheat and dried in the sun; when prepared it is soaked in water and made fluid. The *labban* is sour milk. The *labbaniyet* is sour milk with bits of caper twigs. The *heriset* is a paste made of pounded wheat and meat, with butter and spices. *Mehlabiye(t)* is a dish of pounded rice with milk and sugar.

Preserved fruit with sugar, honey, or grape-juice, is called *tātley* or *mekhallal*; though *khal* means vinegar, they are not necessarily preserved in vinegar. Grape-comfits are *tabikk 'eneb*, boiled down till the whole is as thick as honey. Quinces are also prepared in the same way, or jelly is made of them; this has the special name of *tātley*. The *kamar ed-din* consists of squeezed and boiled apricots, prepared in slabs. Made in Damascus, it is generally carried by the *Haj* on the way to Mecca. In the market it looks like reddish-brown soft leather; for the table it is soaked in warm water or eaten cold. *Sour and salted fruit*: the *turshey*, white turnips in vinegar; the cucumber (*kheyyār*) in vinegar; beans (*fūl* and *turmus*) in vinegar; *erziz*, broken olives salted only; *zeitūn*, whole olives in salt water. *Dry fruits* comprise: the *kutain*, dry figs (only called so in Palestine), *kutain* means dry fruit in general; *zibib* are raisins, *thamar*, dates, *jūz*, nuts; almonds are called *lūz*, and pomegranates *rummān*.

These are some of the principal dishes which are prepared. There are also many dishes taken cold, as oil, honey, milk, and the like; they are called *ghemās*, "to be dipped into."

The Hebrews had the principal articles of diet, and no doubt prepared dishes which, though not mentioned, may be guessed. The *kālī* was very much in use; Abigail brought some to David (1 Sam. xxv, 18) and Ruth received some from Boaz (Ruth ii, 14); Abraham made cakes on the hearth for the angels (Gen. xviii, 6) and Jacob prepared a dish of lentils (Gen. xxv, 34).

Of *flour dishes* the Hebrews were very fond. The cakes of fine flour mingled with oil (Numb. vi, 15) correspond to the *zalābieh*, and the "pieces of bread" (Ezek. xiii, 19) to the *maftūty*. There was a pastry cake made with honey (Ex. xvi, 31) resembling the Arabic *metabak*, which is of the same preparation. Tamar fried cakes called *lēbībōth* for her brother (2 Sam. xiii, 6).

Game was appreciated by the Israelites as also by the Moslems: it was generally roasted in the field. The modern fellahin and Bedu gather wood and put the game on a gun-stick and roast it over the fire. Meat dishes were numerous. Abigail brought five ready-dressed sheep to David (1 Sam. xxv, 18). Gideon made a stew of the kid, which he put on a tray, and made soup in the pot (Judges vi, 19). The Israelites before leaving Egypt ate roast meat, roast with fire (Exod. xii, 9). The sons of Eli preferred roast meat to boiled (1 Sam. ii, 15). The marrowy parts were also eaten as a delicate dish (Isaiah xxv, 6). Pigeons and other birds were lawful.

Vegetable dishes of all kinds were common (Numb. xi, 5; cf. 2 Kings iv, 39), though the young student who was sent to gather vegetables brought his lap full of the squirting cucumber (*Ecbatium officinarum*), which he mistook for the edible cucumber, and would have poisoned the whole company but for the intervention of Elisha. The dish which Boaz had prepared for his servants and to which he invited Ruth (ii, 14) was probably vegetable, consisting of the sorrel prepared as above described. The Hebrew *hamez* and the Arabic *hamade* are both sour, and, perhaps, contained this vegetable. The dove's dung, which is mentioned in 2 Kings vi, 25, as sold in the famine, was perhaps a kind of sorrel; cf. the Arabic *rijel el-hamām* lit., dove's leg.

The *milk dishes* were also manifold in a land flowing with milk and honey. Jael offered milk to Sisera (Judges iv, 19). Job mentions the goat's cheese (Job x, 10). David the shepherd brought ten loaves of pressed milk (1 Sam. xvii, 18) to the captain of his brethren in the camp; as it was a costly dish, Jesse sent it to the

commander of the regiment. We may, perhaps, compare the Arab *hariset*.

Preserved fruit was equally well-known. They preserved grapes like the modern *mekhallat* or '*eneb tabikh*. *Dried fruits* would comprise dried raisins (Numb. vi, 3), figs (1 Sam. xxv, 18), and dates (Lev. xxiii, 40). The nut-trees of Urtas are apparently mentioned: "I went down into the garden of nuts, to see the fruits of the valley" (Cant. vi, 11); almonds were known by the patriarchs (Gen. xliii, 11) and were a product of the land. Pomegranates were plentiful before the days of the entrance of the Israelites (Deut. viii, 8).

Blood is prohibited to Moslems as well as to the Jews (Deut. xii, 16), and none will eat the flesh of the swine. The indigenous Christians also do not use blood; this no doubt is owing to the influence of the Moslems.

Water is the beverage after table, and coffee is taken only after supper or when guests are present.

The bedding is spread on the floor on a mat or carpet, and all the family sleep together under one or more coverings according to the number. The clothes which are not in immediate use are laid aside and piled up in a niche behind a curtain, and covered with a sheet to keep off the dust. Clothes-brushes are rarely used, and shoe-brushes were unknown till the introduction of European shoes. Shoe-blacks—generally Jewish street boys—now run about all Oriental towns.

When everybody has arisen, the bedding is collected and put away till night by the grown-up female members of the family. Mosquitoes, fleas, and flies are co-inhabitants, and little is done to get rid of them; happily there is an auxiliary in the shape of a gecko, *Abū Braiz*, "the father of leprosy," which lives and breeds in the whitewashed walls. As this reptile has the faculty of changing colour—or, rather, adapting its colour to the place it inhabits—it is sometimes almost snowy-white, though in yellow-stained houses it becomes yellowish, and on dark rocks it becomes dark. This has probably led to the belief of its poisonous or infectious nature. As long as the harmless creature runs about the ceiling, where it is almost imperceptible, and, thanks to the special structure of its paws, adheres to the walls and hunts mosquitoes and flies it is believed harmless; but should it drop down on someone or fall on the clothes it may communicate leprosy (*baraz*) or scald-head (*kara*). This belief that the houses may be leprous (Lev. xiv, 34) is a very

old one, and originated perhaps through fear of the gecko. The law minutely describes the plague, "with hollow strakes, greenish or reddish," and this is exactly the colour that comes out in a damp room, when saltpetre grows on it, and gives it a leprous appearance, yet no case is ever given of a leprous house visited and healed. The Canaanites had perhaps spread the news, which they believed as firmly as a modern town Arab, and it was dreaded by the Bedawy-Israelites as much as by the modern Bedawy. The geckoes stick their eggs to the wall, or in the shelter of the window-arches, and were not their call "geck" heard from time to time, they would pass unobserved.

The gecko is an accursed animal, for when Mohammed fled from Mecca and hid in the cleft, the gecko told the pursuers جك والذبي في الشك "jik! the prophet is in the cleft" (*jik! wan-Naby fish-shik!*).

(To be continued.)

TELL EL-FÛL AND KHURBET 'ADĀSEH.

By Dr. E. W. G. MASTERMAN.

AT the suggestion of the Hon. Secretary, Mr. Crace, and stimulated by the interest aroused by my reading the papers of the Rev. W. F. Birch on the subject, I arranged to take a half-day off and go with Yusuf, the P.E.F. overseer, to examine the rival sites of Gibeah of Saul.

We left Jerusalem about 11.30 and first thoroughly explored the sides and summit of *Tell el-Fûl*. This lofty hill is so near the great northern high road, and is visible from so many points around Jerusalem, that it has been very familiar to me for many years, and once long ago I rode to the summit. This time we rode around its base and over a considerable part of its surface. The site is a magnificent one, especially when viewed from the east, and the outlook from the summit is over a very wide area