

THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER.

*(Continued from Q.S., 1915, p. 72.)**Clothes and Fashions.*

IF, on the contrary, we turn to the country and study the clothes there, no change whatever has taken place, or at least only some very insignificant items. Here we can reproduce the living picture of the Hebrews, omitting only the *tarbūsh*, which did not exist in its present form.

Fellahin clothes: (a) The *thōb* is the unique and indispensable piece of clothing worn both by fellah and fellaha, white for the former and blue for the latter. Both kinds, when loosened, reach the ground. They are shortened by the girdle, the men pulling them up to the middle of the calf, whilst the women let them hang naturally to the ankles. The *thōb* is a shirt of strong sheeting with very wide sleeves, open on the chest. It has a collar which is fastened by two little ribbons. There is generally a pocket at the side for light objects or papers. Boys have a short *thōb*, reaching to just above the knees, and young girls wear them as far down as the middle of the leg. The *thōb* is worn next to the skin, and as, generally, the fellahin have but this one garment, they call it "clothes" in general. The plural is *thiāb*. The writer of the Pentateuch calls the first coats, which were made to cover Adam and Eve's nakedness, *kethōneth*. In his days the *kethōneth*, which was none other than the *thōb*, was made of cotton, whence, perhaps, the name; but he says: "And Jehovah made for Adam and his wife *kethōneths* of skin (or for nakedness) and clothed them" (Gen. iii, 21). The skin of the serpent when it changes is also called *thōb el-heiyya*; other skins are called *jild*, or leather.

When parents are very fond of their children the mother embroiders the seams, the collar and the front borders with red designs or points, cf. the *kethōneth passim* of Joseph (Gen. xxxvii, 3), a sign of Jacob's preference for his youngest son. The *thōb*, again, is the one only garment which is rent in case of sorrow. Hushai

the Archite came to meet David with his *kethōneth* rent (2 Sam. xv, 32). There can be little doubt that the *kethōneth* was like the *thōb*, when we consider Job's words (xxx, 18): "My disease bindeth me about as the collar of my *kethōneth*," (*k'fi kuttonti*, "as the opening or mouth of my *kethōneth*"). No other clothes have openings, except the *thōb*. The priests always had the *kethōneth*; other parts of clothing were only accessory.

(1) The *thiāb* of the men, are always white; the women's are blue. In some villages—in coquetry—they have white *thiāb*, especially in the *Ftūh*, or Plain of Shāron, near Jaffa and Lydda, and in some villages north of Jerusalem, in the Beni Hārith district. These white *thiāb* are embroidered with red silk designs, about the neck, on the sleeves, and all round the hem. There is a big square on the breast. The embroidery is worked by themselves, and is often two or three times as expensive as the whole *thōb*, which is then called *malakī* and *jiljilī*. The former name presumably means "royal." The latter is evidently derived from *jalī* "clear" or "bright." Tamar, Absalom's sister, had, no doubt, such a *malakī thōb*, for we read, that she had a *kethōneth passīm*, "for with this were clothed the unmarried daughters of the king" (2 Sam. xiii, 18). The *jalayya* resembles the *jiljilī*, but is open in front to the waist: it is therefore worn over another one. This is only known in the *Ftūh*.

(2) The common *thōb* of the women is the *thōb 'azrak*, blue, with wide sleeves and long points called *'irdān*. The points are tied together and thrown behind the head, when at work, thus leaving the arms quite bare.

(3) The green *thōb*, *thōb 'ekhdar*, has only a small green and red wedge-shaped piece of cloth at the sleeves, and a square ornament on the breast (usually red and yellow cloth patchwork), the whole of the *thōb* being blue.

(4) The silken *thōb*, *thōb harīr*, has a square piece of silk embroidery on the breast, called *kab*. It also has embroidery round the skirt and a couple of wedge-shaped red and green, or yellow patches, right and left, at the bottom. This is the full-dress of the *fallāhā* in most villages. In Bethlehem and Beth-jala the women also wear them as everyday dresses.

The every-day robe, or *thōb*, of the Hebrew woman was certainly a plain female *kethōneth*, resembling the blue *thōb* of the *fallāhā*, for we have the description of the *malakī thōb* of Tamar, showing that there was another *thōb* less showy.

Again, we find that they had full-dress *kuttānōth*, like the green or so-called silken *thōb*, called "embroidered." The king's daughter is brought in *r^ekāmōth* (raiment of needlework) before the king (Ps. xlv, 15). *R^ekāmōth* also occurs as the best dress given to the young Israelite woman in Ezekiel (xvi, 10).

The women have a short jacket, *takzira* (which means abbreviation), made of silk or velvet and richly embroidered, and another long cotton jacket, quilted, called *mudarabīa*; cf. the mantles called *ma^atāfōth* (Isaiah iii, 22).

(b) The girdle is the *sheddād*, from the verb "to bind." It is quite indispensable; without a girdle, the fellāh is not clothed, as the long *thōb* would encumber him at every step. The *sheddād* is the generic name for girdle, it means "to be strong," or "ready," as well. It may be a simple string, above which another real girdle is put. Hanūn, the king of Ammon, cut off the clothes of David's servants to the *sheddād* (2 Sam. x, 4) and sent them away. The Hebrew (= 'abhnēt), of the priests, made of wool or cotton, bound the loins. Eliakim was to be clothed with the *kethōneth* and girt with the 'abhnēt (Isaiah xxii, 21),

(2) The *hezām* is a leather girdle, now rapidly disappearing, being replaced by the softer woollen girdles. The leather girdle was a real "garde-robe"; all minor objects were stuck into it, even daggers and pistols found a safe place there.

The girdle of the Psalmist (cix, 19), called *mēzah*, is, possibly, the leather girdle, or *hezām*; the Arabs, as well as the Hebrews, never found any difficulty in changing the order of the letters, as has been remarked already. The 'ēzōr 'ōr of Elijah the Tishbite (2 Kings i, 8) recalls the broad leather belt, called *zonār*, of the inhabitants of all the villages towards the Jordan Valley, from *Abu-Dīs* to *et-Taibī*. These leather girdles may last a generation, and are, therefore, more expensive. Our hasty age prefers cheaper and less cumbersome articles, such as the—

(3) Persian *zonār*, which differs from the other two, being always of wool. It is of Persian origin, and is also called *hīmyān*.

(4) The *kamar* is a woven woollen girdle, to carry money; it is more usually worn by townspeople.

(5) The *shal* (= shawl), is a cotton girdle, cf. the flax girdles of the priests, *mikhn^esē pish^tīm* (Ezek. xlv, 18); the Hebrew *h^agōrā*, usually translated girdle, was probably a skirt, like that worn by the Arnauts and Albanians, or like the highland kilt. The first

clothes made by Adam and Eve were *hagōroth* (Gen. iii, 7), translated "aprons" in the English versions. The *hejer* of the fellahin is that part of the clothes which extends from the girdle down to the knees; cf. Hebrew *hagōr*, which was made by the women for sale (Prov. xxxi, 24). It was also a part of war apparel. Jonathan stripped himself of his mantle, his garment, his sword, his bow, and his girdle (kilt, *hagōrō*, 1 Sam. xviii, 4), to give them to David, who had probably nothing but the *kethōneth* and a simple girdle. Very likely the *kethōneth* was very short, and this kilt covered the knees, and was used in war especially. One of the charges given by David to his son, before dying, was to remember Joab, who, in peace, had put the blood of war upon his kilt (girdle, 1 Kings, ii, 5) and on his shoes. A person killing another might be said to stain his kilt and his shoes with the blood, but not his girdle. The kilt was certainly also worn for feasts and for rejoicings, and was of fine material. As a punishment there were to be no more costly kilts for the inhabitants of Judah; when the enemy shall have destroyed Jerusalem, they will have a sack for a kilt (Isaiah xxii, 12; Lament. ii, 10).

Joab reproached the young man who did not kill Absalom: "Why didst thou not smite him? I would have given thee ten shekels of silver and a kilt" (2 Sam. xviii, 11).

As the fellah's clothing resembles that of the fellaha in all but colour, so the female kilt also resembled the one worn by men. Her kilts were of *شاش*, *shēsh*—translated silk—but which was most likely muslin; *شاش*, *shāsh*, in Arabic. The daughter of Zion, so proud of her many beautiful articles of toilet, will be deprived of her kilt, and will receive a rent in its place (Isaiah iii, 24), a sign of humiliation.

The girdle is put away at night, and this act constitutes undressing for a fellah. The women's girdles are always silk or cotton. The silk ones are mostly made by themselves, and are woven from many threads of various colours; perhaps this woven thread girdle is the *pethigil* of the girls (Isaiah iii, 24).

(c) The headdress. The headdress is generally composed of four very different parts: the skull cap, the woollen cap, the *tarbūsh* and the turban:—

(1) The skull cap, *arakia*, or *takia*, made of cotton by the women, is worn immediately on the skull, and is never put away. (At night the upper cap and turban are laid aside, when one sleeps in the house.)

It is very likely the *pa'arē pishtim*, or linen bonnet of the priests (Ezek. xlv, 18). The women also wear the *takīa* over the hair, under the veil, and, like the men, never put it away, though the veil is laid aside at night. *Takīa* also means "the hiding," as it covers the head of the women. Everyone knows what a shame it is, in the Orient, for women to have the head uncovered, and we can easily understand one of the calamities predicted to the daughter of Zion, that the bonnets will be taken away (Isaiah iii, 20).

(2) The woollen cap, or *kube'*, is made of camel's hair and put over the skull cap. The fellahin wear the *tarbūsh* above it, and the *Bedū* have the floating *kafīa* above the *kaube'*. The Hebrews equally had the *kōba'*, which in times of war was of brass (1 Sam. xvii, 38). (In 1 Sam. xvii, 5; 2 Chron. xxvi, 14; and Jer. xlvi, 4, the word is spelt *kōba'*.)

(3) The *tarbūsh* is the well-known red cap, or fez, of the Turks, worn universally in the East. The Hebrew *mighbā'ōth*, or bonnets, of the priests (Exod. xxviii, 40) "for glory and for beauty," were the prototypes of the modern *tarbūsh*. The colour, originally white, varied according to the adopted colours of the prince or khaliph. Even as early as Ezekiel's days, the Israelites began to imitate the Babylonians with their dyed attires on their heads (Ezek. xxiii, 15).

(4) The turban, *laffa*, or *'āma*, the Hebrew *miznefeth*, was originally white, a colour often recommended by the Prophets, not only for the headdress, but also for all clothes, but often abandoned as other worship was introduced. Blue, though commanded in Exodus for the priests, is possibly indicated as the Assyrian colour (Ezek. xxiii, 6), and, as such, unacceptable to the Hebrews. The Jews may have changed their colours at different periods, just as the different khaliphs did—from the white of the Omeyyads, to the black of the Abbāsids, and the green of the Fātimids, to arrive finally at the red of the Ottomans. The turban is also called *mishwadh* and *mikwar*.

As we have already seen the boys receive the turban at one of the feasts. After the age of ten or twelve, they keep them as a mark of their reception into the body of believers. The *khatīb*, or preacher, always has a white turban, unless he belongs to a Dervish order. These wear the woollen turban of their patron Saint: white for 'Abd el-Kader of Bagdad, red for the Bedawī, green for the descendants of the Fātimids and the disciples of the 'Ajāmī.

The inhabitants of the Mountains of Ephraim have a red and white cotton turban called *tela'wīya*. In the Plains of Sharon the

baghdādī, and, in the Mountains of Hebron, a red and yellow turban is used. The yellow of the famous standard at the battle of Yarmuk, although the original colour of Islam, is nowhere seen. It is the colour of the *'erfāī*, but is always mixed with black.

The villagers of *Shiūkh* and *Dēr esh-Shēkh*, in the Hebron Mountains, who claim descent from the Fatimids, all wear the green turban and enjoy the title of *sharif*. Many modern writers, evidently copying each other, have repeated the fable that the green turban is a sign of the pilgrimage to Mecca. The pilgrimage only bestows the title of *haj*, but no outward sign.

(To be continued.)

OCCASIONAL PAPERS ON THE MODERN INHABITANTS OF PALESTINE.

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TALES OF WELYS AND DERVISHES.

I.—Introduction.

THERE is nothing more difficult, in studying the religious beliefs of the more primitive inhabitants of Palestine, than to find out their own ideas about the local saints and their shrines. The notes given below are from materials collected by an intelligent native Christian—not educated in Western ways of thought—who went about in the villages conversing with the people in order to obtain this information. They are given, largely, in his own words—literally translated from the Arabic—and his statements are recorded here without any considerable attempt at verification or amplification. The word *wely*, meaning “protector,” is used primarily for the saint himself, but comes to be applied to his supposed tomb, although the more correct term for the shrine is *makām* (lit. “a place”). Such sacred tombs, or “welys,” are found all over Palestine, crowning a lofty hill or sheltered by a group of “sacred” trees; but a *makām*, dedicated to a deceased worthy of less sanctity than a *wely*, is found in almost every village. A shrine used as a place of regular pilgrimage is called a *mazār*.