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.

Fellāhin clothes: (a) The thōb is the unique and indispensable piece of clothing worn both by fellāh and fellāhā, 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 fellāhin have but this one garment, they call it “clothes” in general. The plural is thīab. The writer of the Pentateuch calls the first coats, which were made to cover Adam and Eve’s nakedness, ketōneth. In his days the ketōneth, 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 ketōneths of skin (or for nakedness) and clothed them” (Gen. iii, 21). The skin of the serpent when it changes is also called thōb al-heigya; other skins are called jīld, 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 ketōneth 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 kethôneth rent (2 Sam. xv, 32). There can be little doubt that the kethôneth was like the thôb, when we consider Job’s words (xxx, 18): “My disease bindeth me about as the collar of my kethôneth,” (kêfî kuttonti, “as the opening or mouth of my kethôneth”). No other clothes have openings, except the thôb. The priests always had the kethôneth; other parts of clothing were only accessory.

(1) The thôb of the men are always white; the women’s are blue. In some villages—in coquetry—they have white thôb, especially in the Flûh, or Plain of Shârûn, near Jaffa and Lydda, and in some villages north of Jerusalem, in the Beni Harith district. These white thôb 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 thôb, which is then called malaki and jiljili. The former name presumably means “royal.” The latter is evidently derived from jali “clear” or “bright.”

Tamar, Absalom’s sister, had, no doubt, such a malaki thôb, for we read, that she had a kethôneth passim, “for with this were clothed the unmarried daughters of the king” (2 Sam. xiii, 18). The jalayya resembles the jiljili, but is open in front to the waist: it is therefore worn over another one. This is only known in the Flûh.

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

(3) The green thôb, thôb ’ekhâar, 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 thôb being blue.

(4) The silken thôb, thôb harîr, 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 fallâhû in most villages. In Bethlehem and Beth-jala the women also wear them as everyday dresses.

The every-day robe, or thôb, of the Hebrew woman was certainly a plain female kethôneth, resembling the blue thôb of the fallâhû, for we have the description of the malaki thôb of Tamar, showing that there was another thôb less showy.
Again, we find that they had full-dress *kattānōth,* like the green or so-called silken *thōb,* called "embroidered." The king's daughter is brought in *råkānōth* (raiment of needlework) before the king (Ps. xiv, 15). *Rākānōth* also occurs as the best dress given to the young Israelite woman in Ezekiel (xvi, 10).

The women have a short jacket, *takṣirah* (which means abbreviation), made of silk or velvet and richly embroidered, and another long cotton jacket, quilted, called *mudarabā;* 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 ( = *'abhnet,* of the priests, made of wool or cotton, bound the loins. Eliakim was to be clothed with the *kethōneth* and girt with the *'aYēnef.* (Isaiah xxii, 21).

(2) The *begām* 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 *begām,* the Arabs, as well as the Hebrews, never found any difficulty in changing the order of the letters, as has been remarked already. The *'ezōr* of Elijah the Tishbite (2 Kings i, 8) recalls the broad leather belt, called *zmār,* of the inhabitants of all the villages towards the Jordan Valley, from Abu-Dis to el-Tuibā. 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 *zmār,* which differs from the other two, being always of wool. It is of Persian origin, and is also called *hīmyōn.*

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

(5) The *shāl* (= shawl), is a cotton girdle, cf. the flax girdles of the priests, *mikhnēse pishēm* (Ezek. xlv, 18); the Hebrew *hēqōra,* 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 הָגוֹרֶת (Gen. iii, 7), translated “aprons” in the English versions. The לוֹז of the fellahin is that part of the clothes which extends from the girdle down to the knees; cf. Hebrew הָגוֹר, 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, הָגוֹרֶ, 1 Sam. xviii, 4), to give them to David, who had probably nothing but the קְחוֹנֶת and a simple girdle. Very likely the קְחוֹנֶת 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 נָשָׂא, shēš—translated silk—but which was most likely muslin; סָחָש, 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 פָּדָגִית 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 tarbāš 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 pish\'ām, or linen bonnet of the priests (Ezek. xliv, 18). The women also wear the taka\'a over the hair, under the veil, and, like the men, never put it away, though the veil is laid aside at night. Taka\'a 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 kūbe\'; is made of camel's hair and put over the skull cap. The fellahin wear the tarbūsh above it, and the Bēdū have the floating kafāa above the kūbe\'. 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. xlv, 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 mīghbā'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 'ama, the Hebrew mīg\'nefeth, 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 Fatimids, to arrive finally at the red of the Ottomans. The turban is also called mishwad\' 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 khaṭīb, 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 Bedawi, green for the descendants of the Fatimids and the disciples of the 'Ajami.

The inhabitants of the Mountains of Ephraim have a red and white cotton turban called telāwīya. In the Plains of Sharon the
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**Baghdadi**, 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 'erfāt, but is always mixed with black.

The villagers of Shiukh and Der esh-Sheikh, in the Hebron Mountains, who claim descent from the Fatimids, all wear the green turban and enjoy the title of sharīf. 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 hāj, but no outward sign.

(To be continued.)

OCCASIONAL PAPERS ON THE MODERN INHABITANTS OF PALESTINE.

By Dr. E. W. G. Masterman and Prof. R. A. S. Macalister.

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 muzār.