

said to them: "This is not my business, I shall send you to Hebron, and whoever has a claim against you will make it then." And next morning the officer sent the prisoners in charge of a *khayyāleh* (horse soldier) to Hebron. Then the camel-man told his story to the merchant, and the merchant made a claim against them for the rice, and so it came about that the men were put in prison, both for stealing the tobacco and the rice, neither of which things they had actually done. Later on the authorities heard who the man was who had stolen the tobacco from the garden of Sultān Badr in the first instance, and they sent a *khayyāl* to take him, and they found him lying ill in the house, with one of his legs palsied, so that he could not walk. And, up till now, he cannot bend it; it is stiff, as if all of one piece, from hip to heel.

And all these misfortunes happened to these men because they transgressed against the *wakf* of Sultān Badr.

(*To be continued.*)

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## THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER.

(*Continued from Q.S., 1915, p. 170.*)

### *Clothes and Fashions.*

(*d*) (1) The mantle commonly worn by the fellahin and also by many a Madani, is the striped brown and white woollen 'abā, with the epithet *mehillāwīya*, "essentially local," as the name indicates (from *mehall*, "place"). The 'abā is also called *radā* in some places in the north. It is made, not only in the towns, but also in the villages of Palestine. It is a square, woven in two pieces, and sewn together. There are no sleeves, but simple cuts through which the arms pass. These armholes, however, are never used. The sides are doubled and sewn together at the top, leaving an empty space of a few inches for the neck, the sewn parts resting simply on the

shoulders. The hem and the borders are sewn by the women. This 'abā is worth about four *mejūdis*. Besides the local 'abā there are several others, made elsewhere, as the 'abā 'ehsāwi, half wool and half cotton, made in Homs and worth  $3\frac{1}{2}$  *mejūdis*. The 'abā 'azrākī, of white cotton and blue wool, made in Damascus. The 'abā *dibbūānī*, of *Dēr Dibbūān*. All these 'abās are striped either black, brown, blue, red, or white.

(2) The *shāl* is the black or dark blue Egyptian mantle worn by all the southernmost inhabitants of Palestine and all dwellers in tents, though the *Ta'amri* and *Sawahri*, *Fellāh-Bedū*, have the striped 'abā.

(3) The red mantle, or 'abā *hamra*, more correctly called *bisht*, is a small mantle in one piece: it is worn in a few villages about Jerusalem, by the women of Siloam and Lifta and in Nablūs and Nazareth. The *Bedū* women all wear the *shāl*.

The Hebrews wore the *m<sup>e</sup>ʿil*, or overcoat, which is very much like the 'abā of the fellahīn. It appeared only in later years, when the Egyptian *simlā* was to be excluded from Palestine. Through the desert the Israelites had *s<sup>e</sup>mālōth*, which they brought from Egypt. These *s<sup>e</sup>mālōth* may be compared with the dark *Bedū shāl*, which will last for many years, *cf.* Deut. viii, 4, "Thy raiment (*simlāth<sup>e</sup>khā*) waxed not old upon thee." All through Deuteronomy the *simlā* is mentioned exclusively, for men as well as for women (Deut. xxi, 13) and often. Jacob (Gen. xxxvii, 34), Joshua (vii, 6), David (2 Sam. xii, 20), and Ruth (Ruth iii, 3) all had *s<sup>e</sup>mālōth*. The Israelites took the *simlā* from the Egyptians (Ex. iii, 22).

In the books of Samuel we find mention of the *m<sup>e</sup>ʿil*; it is worn by Samuel, who, as a child, received a small *m<sup>e</sup>ʿil* from his mother, when she sent him to Shiloh (1 Sam. ii, 19).

Isaiah mentions the *simlā* as worn by a sheikh (iii, 6) and by women (iv, 1). The *m<sup>e</sup>ʿil* is compared with zeal (lix, 17) and with justice (lxi, 10). David received a *m<sup>e</sup>ʿil* from his brother-in-law and from Jonathan (1 Sam. xviii, 4).

The 'abā is not generally rent, except in cases of great sorrow; the girdle is then put over it. Ezra (ix, 3), rent his garment and his *m<sup>e</sup>ʿil*.

(e) Shoes are red for men and yellow for women. In towns, shoes are called *zarāmī* (plural). The fellahīn say *watā* or *madā*, and the *Bedū naʿl*, which may be compared with the Hebrew *naʿal*.

(f) (1) The flowing kaftan, called *kombaz* in the towns and *kibr* by the fellahīn, is striped in different colours, either black and white,

green and white, or blue or violet. It has long and narrow sleeves, open in front and lined with muslin or sheeting. It is put over the *thōb*, as are also the drawers and the waistcoat, and it is girdled together with the other clothes. The *kombaz* is only put on when no manual work is being undertaken, as it hinders all movement. Esau left his *beghedh*, which is this *kibr*, at home, when he went out to hunt (Gen. xxvii, 15).

Joseph left the *beghedh* in the hands of Potiphar's wife (Gen. xxxix, 12), and ran out with his *thōb* on; he could very easily slip away from her by leaving the *beghedh*, which is open, like a long coat. This same garment was to have fringes, *zizith*, at the borders. One object of the fringes was to secure the garment, for decency sake (Numbers xv, 38, 39). The Syrians, under Benhadad, fleeing from Samaria towards the Jordan, threw away their *bēghōdhīm*, so as to run faster (2 Kings vii, 15).

Ezra, as leader of Israel, was wearing all the usual garments, when he rent his clothes (Ezra ix, 5). Job compares himself to a moth-eaten *beghedh* (Job xiii, 28). Now the *thōb* is hardly ever put away, neither is the mantle, but the *beghedh* is regularly put away in summer and is not used any more till the cold season; it can, therefore, easily become moth-eaten ere the owner is aware.

(2) The *zāya* is the same garment, but is always white. It is worn by the *khātīb*, and by elderly and serious people (over forty years of age). This is certainly the white *beghedh* recommended by the preacher (Eccles. ix, 8). The Israelites imported this white *beghedh* from Egypt, where it was worn by high dignitaries and priests. When Joseph became Governor of Egypt, Pharaoh gave him, besides the ring and golden chain, a white *beghedh*, by which he might be known (Gen. xli, 42). The priests, in later days, adopted the white garment only to enter into the Holy Place, *bigh<sup>e</sup>dhe pishṭīm yilbāshū* (Ezek. xliv, 17).

(3) The red kaftan, *hidem*, or *atlas*, tissue of silk, is frequently given, as a present, at weddings or other feasts (even at burials). These are made in Bagdad and Damascus, and are worth from 15s. to £1. The sleeves are wider than those of the *zāya* and *kibr*, and the whole is often trimmed with yellow or some other coloured lace, and lined with *shash*. The fellahīn and Bēdū (rarely, except the sheikhs) only wear these on solemn occasions. The red *hidem* was known to the Hebrews as "change of clothes." Samson brought

thirty *h<sup>a</sup>līfōth*, or "changes" of clothes, to the young men at the wedding ceremony (Judges xiv, 12). Geḥajī accepted two "changes" of clothes from Na'aman, the Syrian (2 Kings v, 22). The red *hidem* was also known and worn on great occasions. "Who is he that cometh from Edom with dyed garments from Bozra? . . . in glorious apparel . . . Wherefore art thou red in thine apparel, . . ." (Isaiah lxiii, 1-2). After the Captivity the red *beḡhādḥīm* were worn in Mesopotamia (Esther viii, 15; Daniel v, 29). Blue and purple garments were regarded by Jeremiah with disapproval (x, 9). *Mah<sup>a</sup>lazōth* and *h<sup>a</sup>līzōth* (Judges xiv, 19, and Isaiah iii, 22) also mean "changes."

(4) The blue cloth kaftan, *menthiān jōkh*, is worn by the very highest classes only, those who consider themselves princes, as the Sheikhs of *Abu Ghōsh*, *Beth-'Etab*, *Bir el-Ma'in*, and so forth. They sometimes have embroidery on them, when they are worn in towns. Arabic words ending in *ian* are of Persian origin, as *menthiān*, *hindiān* (Persian girdle), *lēwān* (porch), *takhtriwan* (litter), etc. This *menthiān* is also a Babylonian importation.

The Hebrew *maddīm* were worn by ambassadors and princes. Saul gave David his own *maddīm* (1 Sam. xvii, 38); the king of Ammon cut the *maddīm* of David's ambassadors to the girdle (2 Sam. x, 4), and 'Ehud had his sword below his *maddīm* (Judges iii, 16).

(g) The fur, *farwa*, or *furwa*, in the towns, is a big overcoat of cloth, lined with fur (*furwet samūr*) of sable. The furs are brought from Russia and are very expensive. But the fellahin have a home-made *farwat*, made of sheep or lamb's skins. These are not as long as the townsmen's furs, which reach to the ankles. They extend to the girdle; in a few exceptions to above the knees. The city fur is worn with the hair inside, but the country fur is worn with the hair outside, giving the illusion, from a distance, of a hairy man. The prophets Elijah and Elisha wore the *'addereth* (2 Kings ii, 13, 14), and in Zech. xiii, 4, we read that the hairy *'addereth* was the prophets' garment. When Ahaziah sent to Elijah and asked the messengers how he looked, they said he was "hairy" *ba'al sē'ār* (2 Kings i, 8), but before this we meet Elijah with his *'addereth* (1 Kings xix, 13 and 19). This hairy garment was worn much earlier, and probably before any other raiment, by taking the skins of lambs and throwing them across the shoulders. When Esau was born he was like a "hairy *'addereth*" (Gen. xxv, 25).

(h) The shoulder band, called *shmār*, is woven of coloured wool. It is slipped over the head and crosses on the back, where two big tassels hang in the middle. This band is used to tuck up the broad and long sleeves when at work. Grown-up people use a thread or plain rope, but boys and young men have the *shmār*, made by a "friend," who puts silk around the tassels with her loving hands; this is one of the few objects which mark some kind of courting between the young men and girls. It is a kind of keepsake, worn in remembrance, and reminding daily of the tenderness and thoughtfulness of the friend. When the *shmār* is forgotten, or mislaid, the wearer, accustomed to it, feels uneasy; his sleeves seem ever in his way. Probably the *p<sup>e</sup>thāl* (transl. "fringe" or "bracelet"), one of the three pledges left by Judah in the hands of Tamar, was a *shmār*; it would be indispensable to such a man at work or on a journey, as Judah, who was going to shear sheep (Gen. xxxviii, 12 and 18), and had put on his best articles of clothing for the occasion.

Women have different kinds of head-dresses besides the ornaments already described in the Goldsmith's Work.

(1) The *shutwa* is the heavily built up saddle cap worn in Bethlehem and Bethjala. It has two stiff chin-straps, and on these the whole of a woman's fortune is sewn, in gold or silver coins, looking like a crown. This cap often weighs 5 or 6 lbs. It causes the women serious headaches when perchance they put them away, for they weave them into the hair and never take them off to go to sleep; cf. the *z<sup>e</sup>nifōth* of Isaiah iii, 23 (hoods).<sup>1</sup>

(2) The *tākīa* is square, of embroidered red stuff. It is fixed on the head by means of long threads twined into the hair. Both these caps are held to the neck by a chain, along which coins of different dimensions are dangling. On the front they have, in some places south of Jerusalem, a single row of coins, laid close together. In the north, as far as Syria, the coins are put near each other, vertically, and form a thick circle about the forehead.

(3) The *wukā* is a little lighter than the above, and is worn by girls.

(4) Baby-girls have a small cap called *wirr*, or *bukhnik*. Girls

<sup>1</sup> The *smāde* is the money-covered head-dress, differing from the Bethlehem hood in having only one row of coins which form a garland round the front. In Siloam and *Abu Dis* the women have various silver articles dangling about the forehead, as stars, hands, circles, etc.

and young women in the *Ftūh* (Philistia) have necklaces of stained glass or blue, red and yellow beads, *kharaz*. The blue beads are called *ma'jūn*, the red *hab rummān* (pomegranate grains), and the coral beads *murjān kezāb* [*sic*].

Veils are only worn by the townswomen and by Bēdū women.

(1) The *stār* is the fine veil, covering all the face, corresponding to the *redhidh* of the daughters of Zion (Isaiah iii, 23) and the bride of Jerusalem (Cant. v, 7).

(2) The *burka* is the dark half-veil of the Bēdū women and the Egyptians. The Egyptian veil is fastened in the middle by a row of five or six rings, one above the other, forming a yellow column and leaving the eyes visible. The veil hangs down to the breast and is kept in place by silver and gold coins, according to wealth, covering the nose and mouth entirely.

(3) The Bēdū *burka'* is not always dark. It is made of narrow strips of cloth, bordered with coins; often several pieces are placed one above the other, like scales, each scale being lined with coins. The central thread, holding it up, lifts the middle of the veil, so that the mouth has some liberty and the breath can be drawn freely. This veil is much healthier than the Egyptian variety.

Sarah, the wife of Abraham, had no veil when she came to Palestine and Egypt, as was the custom in Syria. Abimelech, king of Gerar, thought she was unmarried; having heard that she was Abraham's wife, he ordered that she and all those (women) who were with her should wear veils, *k'esūth*, "covering"; and he gave her *brother* Abraham a thousand pieces of silver as an ornament (Gen. xx, 16).

The *masweh*, or veil, of Moses, is a *burka'*, also called *nikāb*. There is a tradition among the Moslems that Joseph was so fair that his master ordered him to be put on a veil, lest the women should become enamoured of him.

(1) The head-veils are sometimes used by the women to cover a part of their faces only. They are not intentionally designed to hide the face. The South Palestine townswomen of Gaza have a white head veil, *kena'*, used to cover the head, shoulders, mouth and nose; they only put this veil over the lower part of the face when a stranger appears. This veil corresponds to the *zā'if* which Rebekah took, and with which she covered her face (Gen. xxiv, 65). She had the veil on her head, but simply drew it across her face out of respect for Isaac. Tamar, who also was accustomed

to have an open head-veil, took the *zū'īf* and covered her face on seeing Judah (Gen. xxxviii, 14). This simple change of veils, and the covered mouth and nose, made her utterly unknown to her father-in-law. The veil which she wore as a widow was merely an unwashed *tarha*, called *mītpāhā*, whilst the *zū'īf* was clean, no doubt.

(2) The *tarha* of the fallāhāt is a plain white shawl, covering head and shoulders and half the breast. The face is framed in, the rows of coins on the head are covered, and the sides of the veil at the cheeks are tucked into the chin strap, the hem being ornamented by white tassels.

(3) The *khirka* is a similar veil, but a good deal longer; the women, when they have no baskets, carry bread and all kinds of articles in their veils, and even wrap themselves in them, the cotton being very thickly woven. This is the *mītpāhā* of Ruth, who spread it out and received in it the six measures of barley from Boaz (Ruth iii, 15). Generally this shawl-veil has no ornament.

(4) A black silk veil, with a few yellow stripes, the *shan-bar 'asmar*, usually with red fringes, sometimes with none at all.

(5) A white silk veil, without fringe, *shan-bar 'abyad*; both these veils are reserved for very solemn occasions, weddings or cemetery visits. The Moslems do not change clothes for joy or for sorrow.

(6) A simple black veil called *shāl*.

(7) The *mandīl*, a coloured kerchief, covering only the head, and hanging to the shoulders, worn only by very young girls, or in the house, in the absence of any male visitor; it gives more ease than the heavier shawls. The *mandīl* of the Lebanon is the graceful lace veil and does not cover the face; it is probably the origin of the Spanish mantilla.

The handkerchief is called *mandīl*, but more commonly *mehramma*. It is used for everything except for blowing the nose. The fellahin tie it to the girdle and put money, tobacco, some grains of coffee, etc., in a corner of it. The *mehramma* is coloured and is given to the men as a token of friendship. The hem is bordered with crochet-work, and the corners have fine small silk tassels. It is not mentioned in the Old Testament and was perhaps not known as a handkerchief, though the *redhūdīm* of the daughters of Zion (Isaiah iii, 23, transl. "veils"), may have been used for the same purposes as the little *mandīl*, or *mehramma*, is used by the Arabs. The curious word *مهراممة*, *mehramma*, denotes that it was (originally, at

least) only used in the *harim*, perhaps as a veil. The handkerchiefs of St. Paul were laid on the sick (Acts xix, 12), but this was in Greece. St. Paul had adopted the customary articles of clothing of the country wherein he journeyed. No doubt in the days of the Roman and Byzantine Emperors, clothing was modified, in the towns at all events, by the influence of officials coming with their national costumes, either from Rome or from Byzantium. The legions also had some effect on the fashions of garrison towns in particular, but this influence would vanish with the withdrawal of the soldiers.

(*To be continued.*)

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## THE JEWS AS BUILDERS.<sup>1</sup>

By Prof. ARCHIBALD C. DICKIE, M.A., F.S.A.

It appears to be true that, although some early Hebrew buildings may have been of a nature justifying the title of Architecture, exploration has revealed evidence of little more than mere crude building as a general characteristic. At the same time, fragments of early works show a degree of skill in mason-craft, which forces one to consider present evidence as inconclusive.

In Palestine, the work of the excavator has been confined to the sites west of the Jordan and out of the many cities enumerated in the Old Testament, only about twelve have been excavated. These are Jerusalem, Gezer, Beth Shemesh, Lachish, Tell Sandahannah, Tell es-Safi, and Tell Zakariah, by the Palestine Exploration Fund, and Samaria, Megiddo, Jericho, and Taanach by German and American Exploration Societies. In these sites complete investigation was impossible for various reasons. Plans of the boundary fortifications have, however, been recovered and it is now possible to judge of their modest proportions. An area of anything from six to twenty-five acres would appear to have been commonly considered sufficient to contain an important city. Leaving out of

<sup>1</sup> A paper read at a meeting of the Manchester Egyptian and Oriental Society, on March 11th, 1914. Reprinted from the Journal of the Society, 1913-1914, with the kind permission of the Editor and Publisher.