

kept returning and asked if 'Ali should not consult a doctor. When Sheikh Muhammad heard this he got very angry and said: "Oh! Khalil, don't spoil your mind, because this illness of your brother's is one about which the doctors know nothing. It is sickness due to the pious people, and although you see your brother at the point of death do not take him to the doctors. If you go against this you will lose your brother, and the sin will be upon you. I tell you 'the sin is on your neck.'"

When Khalil heard this he changed his proposal, and, for a time, 'Ali had recurrent attacks of fever and at last got quite well.¹

And when he had fully recovered the sheikh came to him and 'Ali kissed his hand and extracted a promise from the sheikh that he should become a dervish. The sheikh promised that this should be done at the beginning of the next month, and he made him promise not to reveal the secret and to hide from all that he was a dervish.

After the death of Sheikh Muhammad, Khalil and 'Ali came to live at the makām, and there they narrated all the above to our informant, by word of mouth.

(To be continued.)

THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER.

(Continued from Q.S., 1916, p. 26.)

Toilet.

THE toilet of the women is performed carefully: special attention is paid to the eyes. The eyebrows are shaved and blackened with *kohl* (antimony), which is kept in a small bottle, the *mukhula*, and put on the eyebrows and eyelashes with a fine pencil called *mikhāl*.²

¹ The attack of illness appears to have been either malignant malarial fever or sunstroke.

² [From the Arabic *kohl*, with the prefixed article, is derived the word alcohol, the present application of which is relatively modern. In earlier times the word was used (e.g., by Paracelsus) to designate any fine powder.—ED.]

Besides the painting of eyebrows and eyelashes the lips and cheeks are stained red. Sometimes points and lines are traced in brown on the forehead, cheeks, and chin. The hands, nails, and toes are painted red and brown with *hennā*. The women are very anxious to display the whiteness of their skin and the blackness of their eyes. They sing a song describing this sign of beauty at the wedding reception of the bride. The song is always in four lines, followed by the ululation, thus:—

Whiter than the snow, yea, white
are thy breasts ;
Blacker than coals, black are thy
eyebrows.
If a bridegroom woo thee, con-
templating thee at the gate,
In anguish he leaves (having
seen) in the circle of thy brows
(that which he has seen).

أبيض من الثلج بيضا عبأبيكي
Abyad min ith-thalj, bēdā ghabā'ibki
أسود من الفحم سودا حواجبكي
'*Aswad min il-fahm, sōdā hawājibki*
كل عريس ان طلبكي على الباب
ناظركي
Kul 'aris in talabki 'alla l-bab
nātzirkī
يطلع مَحَصَّر على قفلة حواجبكي
Yetta' muhazzar 'allā kefta hawājibki

A bath is taken regularly once a month, but they do not wash the face every day, so as to preserve the effect of the paint (*hasan yussef*) on the cheeks. They have different kinds of perfume (*'itāra*) which they put in the clothes. The smell is strong and unpleasant to European noses. Moreover, it is often obnoxious to young children, who cannot bear it. The painting is carried out by an expert female painter. The terms are *hammara* and *tahammara*, or *zayyana* and *tazayyana*. To complete the home toilet, without the *izār* (a large winding sheet) a bunch of *tāmar-hennā*, or a rose, is stuck into the hair. The clogs cover the naked feet, about which are the tinkling foot-bracelets. The gown (*fustān*) which the women put over the chemise (*kamis*) and broad drawers, can be buttoned in front, but it is open and the breasts can be perceived through a slight gauze drawn over them. After having completed the toilet, they may enjoy a few knocks on the drum and one of them will sing some song, always about love or beauty, in white and black.

كرما لكي يا امليحة لنسمي
انا حجار

*Kurmā lakī ya 'mlīḫa linasmī anā
'hjar*

In your honour, my beauty, my
breath I withhold,
And go forth to the heights of
countries untold;

واطلع على راس الجبل وانقل
خفيف حجار

*Wa 'tla 'allā rās ej-jabal wa 'nkal
khafif hjar*

Fine stones shall I gather, two
forts shall I make,

And your cheeks as foundation,
shall I have to take;

وابني على كرسي خدك فلعتين
ودار

*Wa 'bnī 'alla kursī khadik kal'atain
wa-dār*

And a house shall I build, your
khulkhāl will I hear,

Will they lull me to sleep, their
tinkling in my ear.

يالي سبتي العذب برنت
الخلخال

*Yālī sabtī il 'adhab birannet il-
khulkhāl*

The care taken in the toilet was also, among the ancients, very much what it is now. Pharaoh's daughter, with her suite, go for their bath to the Nile. The elementary toilet of the country-people probably consisted of a simple wash and some ointment on the head. But in the towns we find the same methods as now. When Jehu, having killed the kings of Israel (Joram) and of Judah (Ahaziah) came to Jezreel, Jezebel was painting her eyes with *kohl*. She "rent her eyes," that is, as the mode was, to elongate the black line of *kohl*. Thus the eyes seemed to be rent. This is the explanation if we may assume that the Hebrew *pūkh* and the Arabic verb *fukā'*, "to rend or pull out the eye," can be traced to the same origin. We read: "And Jezebel painted her eyes with *pūkh*, and arranged (perfumed) her head (hair)" (2 Kings ix, 30). Job had three daughters, whom he called *Jemima* (the pigeon), *Kēzī'ā* (Cassia), and *Keren hap-pūkh* (Job xlii, 14). According to the second and third names, "perfume," and the "*kohl*-bottle," or "*pūkh*-horn," these articles were in use in his place. Jeremiah also mentions the habit, and says: "In vain shalt thou make thyself fair, though thou rend thy eyes with *pūkh*" (*tikr'āi bap-pūkh 'enaiḫ*) (iv, 30). Ezekiel uses the

modern *kohl*; employing the same root, he says: "when thou didst wash thyself and paintedst thy eyes," *kāhālt 'enaikh* (xxiii, 40). Perhaps *pūkh* was substituted for *kohl* after the Babylonian captivity. It is astonishing that we do not find *kohl* in the full description of toilet articles mentioned in the third chapter of Isaiah. Possibly, among the twenty-three different objects, variously interpreted, there may also be the stylus and the *kohl*-bottle; perhaps *h'aritim* (transl. "wimples") may be the *mikkala*, in a leather pouch instead of in a silver or crystal bottle. In verse 16, of the same chapter, mention is made of their "wanton eyes," which may be "alluring" or "masked" eyes (*i.e.*, by the *kohl*).

The following is a list of toilet articles, with the translation usually given and the rendering which I have ventured to suggest in these pages:—

Hebrew.	Usual English Translation.	Rendering Suggested.	Modern Arabic Term.
Isaiah iii, 18. <i>'akhāsīm</i> ...	Tinkling ornaments of the feet	Wooden clogs ...	<i>kubkāb</i> .
<i>Sh'bhāsīm</i> ...	Cauls ...	Row of arranged hair plaits	<i>zaffā</i> , 'ezzāb.
<i>Sāh'arōnīm</i> ...	Round tires like the moon	Golden necklace, with barley-like ornaments	<i>she'irīya</i> .
Ib. 19.			
<i>N'etfōth</i> ...	Chains ...	Pearl necklace ...	<i>tōk</i> ; 'akd.
<i>Sh'erōth</i> ...	Bracelets ...	Bracelets ...	'asāwer.
<i>Re'alōth</i> ...	Mufflers ...	Head veil ...	ra'al.
Ib. 20.			
<i>P'e'rim</i> ...	Bonnets ...	Skull caps ...	<i>tākā</i> .
<i>Z'e'adhōth</i> ...	Ornaments of the legs	Ankle bracelets with bells	<i>khulkhāl</i> .
<i>Kishshūrīm</i> ...	Head bands ...	Conical gold plates, for the head	<i>kurz</i> .
<i>Bāttē han-nefesh</i>	Tablets ...	Scent bottles ...	<i>hakka tīb</i> : 'uttāriya.
<i>Le'hāshīm</i> ...	Earrings ...	Earrings ...	<i>hakka-ldanāin</i> (sic).

Hebrew.	Usual English Translation.	Rendering Suggested.	Modern Arabic Term.
Ib. 21.			
<i>Tabbā'ōth</i> ...	Rings ...	Rings ...	<i>khātīm</i> , plu. <i>khawātīm</i> .
<i>Nizmē ha-'af</i> ...	Nose jewels ...	Nose jewels ...	<i>khezām</i> .
Ib. 22.			
<i>Mah^alāzōth</i> ...	Changes of suits	Red silk kaftan	<i>Hedem</i> ; 'atlas.
<i>Ma^atāfōth</i> ...	Mantles ...	Jackets ...	<i>takzīra</i> .
<i>Mitpāhōth</i> ...	Wimples ...	Shawl or veil ...	<i>tarha</i> .
<i>Hārītīm</i> ...	Crisping pins ...	Kohl-pot or bag	<i>mikhala</i> .
Ib. 23.			
<i>Gilyōnīm</i> ...	Glasses ...	Looking glasses	<i>mir'ā</i> .
<i>S^edhīnīm</i> ...	Fine linen ...	Chemises ...	<i>kamis</i> .
<i>Z^enīfōth</i> ...	Hoods ...	Hoods (Bethlehem caps)	<i>shatwa</i> .
<i>R^edhihīm</i> ...	Veils ...	Veils ...	<i>stār</i> .
Ib. 24.			
<i>H^aghōra</i> ...	Girdle ...	Kilt ...	<i>hejer</i> (does not exist as a separate article).
<i>Pethāghāl</i> ...	Stomacher ...	Home woven thread girdle	<i>hezām</i> .

A few more articles of toilet mentioned in Canticles are:—

Hebrew.	Usual English Translation.	Rendering Suggested.	Modern Arabic Term.
Cant. i, 10.			
<i>Tōrīm</i> ...	Rows of jewels...	Throat chains ...	<i>znāk</i> .
<i>H^arūzīm</i> ...	Chains of gold...	Necklace of beads	<i>khazarā</i> .
Ib. 11.			
<i>Tōrē zāhābh</i> ...	Borders of gold	Gold bracelets ...	<i>suwār</i> .
<i>N^ekūdhōth kesef</i>	Studs of silver ...	Earrings.	
Cant. iv, 9.			
<i>^anāk</i>	Chain of thy neck	Neck clasp ...	<i>ānik</i> .
<i>mizzaww^erōnayikh</i>			

The general toilet of the ancient Hebrews did not differ very much from the Arabs of Palestine. Men shaved (*gillah*, Isaiah vii, 20) the hair of their heads and left a single lock (*zizith*), as the Arab *shūsha*, in the middle of the head (Ezek. viii, 3). The common people were forbidden to cut the hair round the head (Lev. xix, 27), they had to shave it; Priests and Nazarites alone had the privilege of letting their hair grow; sons of kings had locks resembling women's plaits, but called *lewūzzōth* (Cant. v, 2 and 11), these hung about their heads without the ribbons employed by women. Absalom was caught by his hair because his locks were loose. Nazarites vowed not to let a razor pass over their head—as long as the vow lasted the seven locks (Numb. vi, 5) were left to grow, then the Nazarites were to shave them, and burn them on the fire, below the peace-offering (Numb. vi, 19). Darwishes and Fakirs, in the East also let their hair grow and abstain from perfume, as a mark of penitence. Priests did not shave the hair but cut it, and kept it in proper order, neither as long as that of the Nazarites, nor as short as that of the common people (Ezek. xlv, 20).

The beards were not to be shaved, not even on the cheeks, or below the chin and neck (Lev. xix, 27), but they were kept tidy (2 Sam. xix, 25). Probably the Jews combed their beards, as every Mohammedan does, at the end of his prayer, while he is yet on his knees, and before the final Amen. To shave the *zizith* and the beard was only done as an insult (2 Sam. x, 4), or when in great sorrow (Jer. xli, 5, and xlviii, 37).

In the towns the women plaited the hair (*zimmēth*) into a dozen or more plaits, hanging down the back in a row, so as to cover the whole back in a well arranged coiffure (*ma'aseh*, Isaiah iii, 24), like the Arabic *zaffa*, and small golden trinkets ended each plait (1 Peter iii, 3). In some cases, especially with the women of Egyptian origin, the thin plaits were brought along the temples and covered half the cheeks, then, wound backwards in a graceful circle, they disappeared behind the veil. The visible part of these numerous plaits resembled, vaguely, the open half of a pomegranate on each side of the face (Cant. iv, 3, and vi, 7).

The different articles of perfumery and painting were introduced in very early times. Perhaps the three daughters of Job, who were the "fairest" (Job xlii, 15) in all the land, and received inheritance among their brethren, typify, by their names, the introduction of South Arabian articles. The name of the first was

Yemīmā, “product of Yemen” (?), or “turtle dove”; the name of the second was *Kēzīā*, which resembles the Arabic *kazīh*, i.e., “seasoned with aromatic seeds,” and the third was called *keren-happūkh*, “the horn of *kohl*.” In the towns the mode was followed more assiduously, as we have seen. Jezebel also perfumed her head (2 Kings ix, 30). The *tīb* is a South Arabian perfume (nutmeg). The Yemen perfume (*shemen yemīnō*, Prov. xxvii, 15, 16), had certainly a very strong odour, so that Solomon, who probably had received this special perfume from the Queen of Sheba, says: “A continual dropping (in the house) in a very rainy day and a contentious woman are alike. To hide her is as to hide perfume, for the Yemen scent can always be known.”

The countrywomen, as well as the men, perfumed themselves on special occasions. David, having lost his child, rose, and no more neglected his toilet, but perfumed himself. When Ruth went to the threshing-floor, she perfumed herself (Ruth iii, 3). This was different to the anointing of priests or princes—called *māshah* (Judges ix, 18). Widows neither washed their veils nor perfumed themselves till the end of their mourning (2 Sam. xiv, 2). The hair of the women was always covered at the back, so that the plaits could not be seen. It was a calamity to be obliged to uncover the locks (Isaiah xlvii, 2).

(To be continued.)

HEBREW WEIGHTS IN THE BOOK OF SAMUEL.

By E. J. PILCHER.

ENGLISH VERSION. (1 Samuel xiii, 19–22.) “Now there was no smith found throughout all the Land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to set the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people.”