

## BIRTH, MARRIAGE, AND DEATH AMONG THE FELLAHIN OF PALESTINE.

(Answers to Questions.)

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Question 1. (A) Describe what happens when a child is born? (B) Is it rubbed with salt? (C) Is it wrapped up (swaddled)? (D) Are any charms hung on it? (E) Is it washed? Are its gums rubbed with dates?

Answer. Women gather round the one going to be delivered, never a man, not even the husband may be present; it is considered indecent and unclean. They have an expert midwife who delivers the mother, and having put down the child, the father is to name it before the navel is cut; this is the usual way, but in many places they do not do it. (B) It is now rubbed all over with salt, water, and oil; its eyes and mouth are salted. (C) It is wrapped up so that it cannot move. All round the head and limbs it is fastened as tight as it can bear. In some places (Bethjala Christians) I have seen them add red earth to the salt and oil. The child is left thus wrapped up until the seventh day, when it is unfastened and washed again with fresh oil, and salt, and water, the same as at the birth, and then wrapped up in fresh clothes; this is repeated till the child is 40 days old. On the fortieth day the midwife, who has done all the preceding saltings, oilings, and wrappings, finally strips the child of its wraps and washes it all over with warm water and soap, and rids herself of the responsibility which has rested on her during the 40 days, putting it now in the mother's responsibility and care. As long as it is healthy no charms are put on it.

Question 2. Are the children christened?

Answer. Now and then a Moslem child is christened secretly, as it is believed by a few that christening saves from death. They generally admit that spirits dare not appear to Christians, because the christening takes away an odour peculiar to Moslems and very attractive to ghosts of all kinds. The *Mared* is the spirit most likely to appear. The Christian Fellahin, of course, have all their children baptised as soon as possible, the mother being obliged to remain at home till the day of christening. The godmother carries the child to be christened. The Latins and Protestants differ in nothing from the Western Churches, as having generally either European priests, or such as have been brought up and taught by European theologians. The Greek priests are generally natives, and the Greek Church Fellahin have no understanding or respect for their churches, as other Christians are expected to have. A baptismal ceremony at which I assisted in a small town was one of the most disorderly scenes I have ever witnessed. The church was crowded with noisy men and women, the women behind an enclosure, chattering away as in the

open street. As we entered the church the relations were distributing candles, and every man lit his candle whilst the priest was standing talking and awaiting the beginning of the ceremony. Three or four water jars were put beside the baptismal font. The priest pulled up his sleeves and poured the water into the font, and then poured in some oil, blessing it. The child was then handed to him, quite naked, and with one hand on the face, he took it, back upwards, and dipped it in the name of the Father, then took it out and wiped its face, and, the child screaming, dipped it in the name of the Son, the bystanders discussing all the time whether the child would be suffocated, whilst the priest explained to them that his hand was placed in such a manner as to keep away the water from the nostrils and mouth. Then he dipped it in the name of the Holy Ghost, whilst the parents and godparents went round the font. But the noise being so great, the priest, before dipping the child the third time, gave it to the godmother, and rushed into the crowd with clenched fists, but was kept back by the bystanders, whereupon he threatened them, "By God, I'll curse your fathers, and you women, I'll give you dirt to eat"; and then went on chanting about Christ's baptism in the Jordan. The father, thinking the ceremony over, was going out, but the priest pulled him back, saying that the child was not yet baptised in the name of the Holy Ghost, and arguing and cursing, and with the father swearing it would hurt the child, and the godmother taking it into a niche to hide it, the third dip was finally accomplished. When the priest began to exhort them, the father said, "Be quiet, we know all about it, let us be gone; we have heard all that very often." The priest then stepped up to me, and with a superior look, told me, "This is a real baptism—you Westerns have no idea how it is done." I owned never to have seen the like before.

Question 3. *Are any presents made when a boy or girl is born, either to the baby or to its parents?*

Answer. If it is a boy all relatives assemble in the house on the very day of the birth; a dinner is made for them by the father, and they drop money, *نقوت*, Nukut, every man according to his means, for the benefit of the boy. Of course the money is gathered and appropriated by the parents. When it is a girl, the male relatives may give small sums of money, but are not expected to do so, and the women of the neighbourhood bring torches in the evening and oil-cakes, singing the praise of the parents, and the bride's or bridegroom's (the new born); they also "drop" coins for the benefit of the girl, and these are put away and tacked on the child later on. Friends or distant relations also bring a sacrifice; *Kawad* (see *Quarterly Statement*, 1893, p. 320). The first person giving the news of a boy's birth to the father, says, *بشارة*, Bshara, "Good news." *خير ان شاء الله*, *Khair in shallah*, "Something good, please God," says the father. "What will be my reward?" asks the news bringer. The father, having an inkling of what it may be,

promises a certain sum of money, or some object that may please, as a handkerchief, a cap, &c., according to his means. Either a son or daughter may be announced by calling the blessing on the bridegroom or bride, مبارك العريس, *Mubarak el 'Arees*, or مبارك العاروس, *Mubarak el 'Aroos*, "Blessed be the bridegroom or the bride." The father answers, if it is a boy, "May God bless you, or give you boys," or, "At your wedding" (rejoice), في عرسك, *Fi 'ersak*; and if it is a girl, he says the same, and may make an offer of the girl, saying, على حبل يدك, *'Alah habl eadak*, "Upon the choice of your hand." The other may accept, and say, "I have accepted," or decline by saying, "God bless you Abu so and so." If the girl is really accepted, the betrothal is at once confirmed by bringing a sacrifice, on which the *fatiha* is read and the terms of the marriage conditions settled; if this is not done, the acceptance is not ratified, though people of honour may not take back their word. When Noah had a daughter, a sheikh came and brought his blessing, and Noah answered, "Upon the choice of your hand," and the sheikh accepted. A second sheikh came and did the same, and a third came and did the same, and Noah promised his daughter to three different sheikhs. When his daughter was of age, the first sheikh came and married her. Then the second sheikh came, and Noah remembered his promise, and in his distress he turned his she-ass into a girl and gave her in marriage. The third sheikh came round, and Noah turned his bitch into a girl and gave her in marriage. After some time sheikh number two came and asked Noah why he had such a stubborn, stupid daughter, whom he has to beat continually, and who eats barley and grass like a donkey. So Noah confessed his fault, and told him how he had dealt carelessly when he promised his daughter again after having promised her a first time. A few days afterwards sheikh number three complained to Noah that his wife was very ugly, would scream at him for the least thing, and even turn to eat raw meat and carcasses, so Noah had to explain and excuse himself. But up to this day three kinds of women may be distinguished: those with patches on their knees, who are descendants of the human daughter, the patches being there in consequence of the number of prayers said; those with patches on the back, from the stripes they receive, these are descendants of the she-ass daughter; and those with patches on the breast, from continual rubbing and scratching, as dogs do, they are descendants of the bitch-daughter. Women in their separation are not allowed into the presence of a woman in child-bed. Very serious illness is believed to follow such visits.

Question 4. *How long is a child suckled?*

Answer. Generally till the mother is again with child, but in some cases longer, and sometimes a boy may be seen sucking with his new-born sister. This is, of course, only with very fond mothers. In some

cases the child takes the breast without the mother awaking from sleep. Such lazy mothers are disliked by their husbands, who believe that illness and even the death of the child may be the consequence of this. They call it "dead milk," regarding a sleeping person as, in fact, the same as a dead person.

Question 5. *When is a child named? Is there any ceremony when it is named.*

Answer. In the mountains of Judah the people are very indifferent to any ceremony except the two feast-days. But in the plains of Philistia they have rules about this. Thus the Fellahin name the child, as already mentioned, before the navel is cut, before the visitors come, and the midwife then only may tie up the navel; whilst the Egyptian settlers in Jaffa and round about give the name on the seventh day. The child is washed, and salted, then a copper basin is put above its head, which the midwife knocks with a stick, to teach the child to be fearless. If it gets frightened it will always be a coward; if, on the contrary, it is not afraid, the midwife asks the father, "What name do you call it?" The father replies, "N. or M.;" then the midwife, giving a knock on the copper basin, says, "Listen! your name is Fatmé or Ehmad," or whatever it may be.

Question 6. *Is the eldest son always the heir?*

Answer. Sons all inherit the same share, and girls ought to receive half a share. The eldest son is only privileged as being the eldest, and if he be energetic enough he may have the lead over his brothers, but in sharing they are equal. They generally keep their lands and animals together, till the first quarrel ensues, generally on marriage, as everywhere the women do not agree.

Question 7. *How many children does one mother usually bear?*

Answer. As far as I could find out from personal acquaintances, I should say 7 to 10 or 12. If you question a fellah about this, he will either laugh at your question, or "Beg pardon," *استغفر الله*, *Is taghfar Allah*, for meddling with God's blessing. Counting anything is sinful. In Artas, amongst some 25 families, there was one man only who had nine children living. He was married four times. His first wife brought him four children, of whom one died with the mother, too, at childbirth. His second wife bore eight children, and died with the eighth. He married a third wife, about 25 years old, when he was about 60, and had four children by her. Subsequently he married a fourth time under peculiar circumstances. When about 65 years old he chose a girl of seven for one of his sons, and made the betrothal for his son, and when the *Khateeb* was going to tie the nuptial knot, the father came and was himself married to the girl. Other Artas people have from three to six children living, but generally half of the children die in their first year,

often very soon after birth. A woman in Artas had a child on the way to Bethlehem, when going there with a basket of vegetables on her head. She simply wrapped up the child in her long sleeve, went on to Bethlehem, sold her vegetables, and came home. Although this woman and her husband were well made and strong, and had many children, perhaps 10, I never remember to have seen more than one live to five or six years. Usually it was a boy with amulets on head and neck who soon afterwards suddenly died.

Question 8. *At what age do men and women marry?*

Answer. There is no fixed age. Wealthy people marry their boys at six years of age and upwards, whilst the poor marry in early manhood. Some men remain for a considerable time without marriage, owing to want of means to pay the dowry. But it is rare for girls to remain unmarried beyond the age of 20, whilst they may marry at the age of four and upwards. Much depends (1) on beauty, (2) on wealth, and (3) on rank. The girl of seven mentioned above was married on account of her beauty, and her parents would have liked to slip in her eldest but ugly sister (like Leah). Then again, marriages being very costly, partly for economy's sake, interchanges of girls are sometimes made; a man gives his sister or daughter, for another man's sister or daughter. Age makes no difference. One girl may be 15 or 20, whilst the other is only five or so, nevertheless the marriages are concluded on one day and with the same feast.

In Jaffa I knew a fellah girl of about 17, whose father refused to give her in marriage, simply because he wanted her to carry the milk to the customers. He told me that he was putting off her marriage until a later period, his first daughter having been ill-treated by her husband.

Question 9. *Does the man have more than one wife?*

Answer. There is no rule. He may have one, two, three, or four wives. He may go beyond the fourth, but, in that case, must get rid of one either by divorce, or by simply separating from her. But he may not live with her in concubinage. She lives in his house, but is forbidden *منحجرة*, Minhajara. The man must provide for her living; he must keep house even for her. Mohammedan law forbids a man to keep two wives in one house, the parents of the wife also try their utmost to have a separate house, or at least room, for their daughter, but only in very rare cases have I known this to be done. They usually live in one room. Three or four wives together is very rare, whilst two is very common. The wives call themselves *دراير*, *daraeer* plural, and *درة*, *darra* singular. Naturally enough, these rivals hate each other. They are favoured by their husband according to the number of their children and whether their children are girls or boys, the mother of the boy or boys being the favourite as a rule, though there are exceptions.

Two wives are a source of continual strife in the fellah home. The position of a barren wife is not enviable; barrenness is often the cause of second marriage. Ethman Jibrin, a man in Artas, had two wives, the first had three children, the second was barren. He had to divorce his first wife, Sarah Chaleel, who had been given him in marriage in exchange for his sister Sa'ada, who was given to Sleman Chaleel. But Sleman murdered Ethman, Sa'ada's uncle. After seven or eight years Sleman was released from prison, and, as a consequence of the fright he experienced when he saw the blood gushing out from his victim's throat, he, the murderer, being of a scrofulous family, became afflicted with leprosy. Sa'ada, hating her husband as her uncle's murderer, and fearing the leprosy would extend to her, insisted on remaining at the house of her brother. Ethman loved his wife Sarah, but owing to these circumstances a double divorce was pronounced by instigation of Sarah, after I had done my utmost to hinder it. The murder took place on the 17th November, 1875, and the divorce on the 3rd February, 1883. Ethman Jibrin, with his people, and Sarah Chaleel, with her people, assembled in a room, all squatting around. Ethman repeated three times :—

علي الطلاق بالتلثة منك با ساره خليل تروحي طلقه بالتلثة

لا يرديك شرع ولا فرع

"Allei il talák-bi-thalath'e Ya Sarah Khaleel, tawihi Tálka bil-thalath'e la yarradik shar'e wala far'e."

"May the divorce be sworn three times on you, Sarah, daughter of Chaleel, that thou mayst be divorced by three swearings, and that thou mayst not be brought back, either by law or by ascendancy." This done, Sarah left the room, cursing Ethman: "May God spoil your house—and cut off your children (*i.e.*, her own)—may He never show you mercy." She continued weeping and shouting curses until the very mountains re-echoed. Not long after she went into compact with Ethman's mortal enemy, married him, and had four children up to 1889. Though Ethman tried to get her back before she re-married, he could not. The other couple, Sa'ada and Sleman, also were divorced the same day. But the curses of Sa'ada to her husband were only feigned. A few months later she married her cousin, a young man of about 17, she being 26 or 27. She had had a child at the age of 13 by Sleman, her first husband.

Question 10. *What relations are forbidden to marry each other?*

Answer. A man may not marry his sister, mother, or grandmother, aunt (father's sister), brother's or sister's daughter, wife's sister, so long as the wife is alive and still married to him; after the wife's divorce he may take her sister. He may not marry a woman and her daughter as this would be considered incest. He may marry his uncle's (father's

brother) daughter. A woman may not marry her brother, father, grandfather, uncle (father's brother), brother's or sister's son, all relatives from the mother's side are considered as relatives not unlawful in marriage.

Question 11. *Are all women married, or do many remain unmarried?*

Answer. The Mohammedan Fellahin are all married, as far as I know them; at least I have not met with any old maid. But amongst the Christian Fellahin now and then a case may happen. This is probably owing to the system of polygamy, and the facility of divorce. Whilst the Christian fellah, bound to keep one and the same wife for life, is more disposed to "pick out" his future companion, the Moslem is allowed to divorce, and takes his cousin—though ugly or even crippled—firstly for economy's sake, and secondly because he regards the wife simply as a vessel made to bear him children. The Moslem woman, in consequence, rarely remains unmarried—no matter at what price.

Question 12. *Are the women beaten by the husbands?*

Answer. As a rule, yes. It is even considered a shame by many not to do it. She is considered as inferior, and has to receive a well-administered flogging from time to time. But from this it does not follow that the man always absolutely commands in the house. On the contrary, the fellah-woman is just as often—virtually—the head of the family, and differs in nothing from woman in the rest of Creation. She at least influences her husband, in most cases for all things, not only in the house, but in all matters affecting their common weal. She is interested in the agricultural business—looks after the herds and herdsmen, animals and servants. I have known many fellah-women to manage everything a good deal better than the husband, and even scolding him to some degree for any mismanagement, or teaching him what to say in the men's assembly. But, notwithstanding this, she did not escape a good flogging occasionally. Yet it does not follow that the fellah-woman is to be pitied in being considered an inferior being. She enjoys her life and liberty to a certain extent, at least in many instances.

Question 13. *Are the men always obliged to pay a dowry for the wife? If she misconducts herself, is the dowry returned to the man when she is divorced?*

Answer. As a rule they are obliged to pay, either in money, or in goods of some kind, animals, lands, or the equivalent sum—as ransom for a murdered relative—in lieu of the dowry. The amount of the dowry paid depends, as already remarked, on the degree of relationship; the nearer the relative the smaller the dowry. So also the beauty of the bride, the age; a widow certainly is not worth as much as a maiden. Again, her rank; if her relatives are rich or from a sheikh's family, the price is higher, beginning with 2,000 piastres—£16 and up to £100 or more.

Misconduct in the sense of adultery is punished by death, and nothing is given back to the husband; but if the wife for some cause or other goes away of her own consent, divorce being the consequence, the husband is entitled to receive back half the sum paid by him as dower, though this is often delayed for many years, and finally the parties agree for a small sum, or blood feuds ensue. If the man is the divorcer, he has to bear all consequences, and receives nothing whatever. In the "Fetluh" they sometimes marry without dower, since the last few years.

Question 14. *Are rings used in marriage, or any other token?*

Answer. Not in the same manner as with Europeans. Here it is agreed between the parties that the bridegroom has to furnish ten or more silver rings, *خواتم* (Khawatem), and so many pairs of bracelets, *أساور* (Asawer), but there is no ceremony in handing them to the bride.

Question 15. *Describe a peasant wedding. The processions, dances, songs, the presents made, any ordinary riddles or proverbs asked?*

Answer. When the price of the bride is fixed, the first part of the sum paid means the betrothal, and a sacrifice in token of sincerity is brought and eaten by the relatives and others who may be invited, the women singing the praises of the bridegroom, father, and bride. Sweets, nuts, &c., may also be brought. The women, or one woman, generally says four lines, slightly touching her mouth and taking the hand away whilst singing. For example:—

Whiter than the snow,  
the fair one's clothing is  
whiter

أبيض من الثلج ملبوس الجميل أبيض  
Abiad min il thalj, malboos il jameel Abiad

White rice boiled in white  
milk.

يا رز أبيض متبوخ بحليب أبيض  
Ya Ruz Abiad, matbukh bi'haleeb Abiad

Oh what a shame, they  
brought a white doctor,

يا وقعه الشوم جابولى حكيم أبيض  
Ya wak'at il Shome jabuli hakeem Abiad

He uncovered the wound  
and found it white!

كشفت على الجرح لقا الجرح أبيض  
Kashaf alla il jarh' laka il jarh' Abiad.

Then the ululation follows, *زغروت*, and another woman says something, and a coloured wedding dress is provided for the bride. Red silk garments are given to one or more relatives of the bride. When the whole dowry, or nearly all, is paid, the wedding day is fixed generally about the full moon. For six or eight days before, the villagers assemble every evening on the roof of some house, or in the courtyard, and coffee is made, the men dancing the all-in-a-row-dance, *سحجة* (Sa'hje), which may continue for many hours, from nightfall to midnight. From five to twenty men stand very close to each other, and one facing them with

a sword, or club, or handkerchief in his hand, begins in a melancholy voice singing five or six notes, as follows :



and tells them what they shall presently say after him. They sing away hours and hours the same notes, but different words. Every third note is accompanied by clapping of the hands. Half the men say or sing whilst bowing and inclining to the right, then the other half sing whilst inclining to *their* side, the leader following very cleverly, and by his own movements showing them how far they are to bow and bend. After having repeated the same lines five or six times, he goes on to another, now hardly bowing, now almost reaching the ground. When he does this, he produces guttural tones on the letter خ, such as are used to make a camel kneel down. The women have a merrier tone and livelier dance. One or two dance in the middle of a circle, the whole of the dancers whirling round, now jumping with both feet at once and clapping hands, now whirling round and joining each other's hands. One singer in the middle says a line, and the others repeat—

Oh! here is the butcher, between  
enemies fierce fight!

أهو يا هذا للحمام يا بن العدا كون حام  
A hu ya hatha il laham ya bene il 'ada  
kone'ham

Your enemies are killed, the news  
went to Damascus

عدواتك دبحوا وراح الخبر للشام  
'Aduatak dabahn warah il khabar il Shâm!

Oh! king son of kings, be the  
victory yours and the turning of  
the stars.

يا ملك يا ابن الملك يبلاك بالنصرة  
ودورات الفلك  
Ya malek, ya ibn il malek, yebalak bilnesra,  
wadorat il fallak

Let us go to the house of the enemy  
and break it down

وانروح لدار العدو ونهدها  
Wa narûh lidar il 'adu wanahtiha

And carry its stones to the land of  
Karak!

وانناقل احجارها على بلاد الكرك  
Wa innakel ahjarha alla belad il Karak

That one (the enemy) would have  
governed us, without him we  
perished!

ها هداك ملكنا لولا كان هلكننا  
Ha hathak malakna, lowla kân helikna

Without the appearance of your  
horses the enemy had taken us!

لولا خيلك طالين كان العدا اخذنا  
Low la khelak tal-leen kan il 'ada akhadna

This singing and dancing, with occasional firing of guns and drinking of coffee, goes on every evening till the wedding day. The people then assemble

all in wedding apparel—the men in red silk, the women in their best, their hands red with henna, their eyes painted with *Kohl*. The bride is put on a horse or a camel, with her bedding; a red silk gown is put on her, and a thick red veil for the Kése, a red and white one for the Yamén, over her face, whilst four black ostrich feathers stand at four corners upright on her head. A drawn sword is put into her hand, a young relative leads the camel, and in slow procession they move towards the house of the bridegroom. For grand processions the young men ride on horses, and fire, and gallop up and down round the bridal procession, the women singing and ululating. At the house of the bridegroom the young man leading the camel does not give her over till he has received his gift,  $\frac{1}{4}$  or  $\frac{1}{2}$  a lira, or a silk gown. Then the young men of her kindred ask for the “scapegoat of the youths,” شاة الشباب (Sha-et-el-Shabáb). This is either paid for or given, and many others ask. The uncle, the cousin, each wants his gift, and finally battles ensue between the young men of both parties, and, if they are from different villages, the battles are serious, with clubs and drawn swords. If the bride's party is stronger they exact as much as possible, if they cannot, they leave the bride after having cursed the bridegroom and his party for taking away the girl. Finally the bride is released, and the sword taken out of her hand, and handed to the bridegroom at the house-door. A jug of water is now placed on her head as a sign of complete submission to her husband. When she steps into the house she must “call on the name of God” as she passes over the lintel because the Jân live below. The bridegroom strikes the jug as she passes, throwing it down and breaking it. In the plains of Sharon and Philistia the bride has no ostrich feathers, but instead a cactus leaf, with three or four candles. The presents are carried in front of her to her new home. As she enters the house the veil is taken off her face, and her face is “embellished,” مزوق (Muzawak), with gold and silver paper stuck all over it. The sleeves of the bride and bridegroom are now tied together, whilst one sleeve of the bride is spread out across her like a sack. The invited guests now come in, and, pressing coins of from 10 paras up to pounds to her forehead, let them drop into the sleeve below, saying: This in token of friendship to so-and-so,

هذا محبة في فلان او فلانة (Hatha muhabé fi flan, ow flané).

The female relatives standing by carefully observe how large the gift is, and sing the praise of the giver according to his gift. Whilst this is going on the men shoot at marks at a distance of 60 to 100 paces—he who hits the mark is lauded in songs of praise by the women. Meanwhile some men are busy killing and cooking the sheep, or goats and rice, according to the number of guests and the wealth of the bridegroom. By evening the food is piled up in the *battieh*, or circular wooden dish, and put before the guests, six to twelve men squatting on the ground around one dish. They make large balls of rice with their hands and

shove them into the mouth, as much as the mouth is capable of holding. The meat is distributed by an elderly man charged with this office according to the rank of the guests: the hind quarter is for the best guests, whilst it is humiliating to receive the fore quarter.

The first is the شدا (Shada) the second is the دراع البغا (Dra' il bagha). Coffee is served in tiny cups, after all men have washed their hands with soap and water, poured out on every individual according to rank. It is expected that every man soaping his hands passes the soap to his neighbour without letting it fall to the ground. The maladroit person who lets it fall is expected to buy a new piece. The guests now disperse, each one thanking the owner of the house,

يخلف عليك يا محلي (Yeklef 'alek ya mhily),

whilst the feast-giver apologises in humble terms, as, "Everything belongs to you," or "This was only our duty," or "It is from your wealth," and receives again as answer, "God's and your arm's wealth,"

خير الله وخير دراعتك (Khér Allah wa kher dra' ak),

and thus the festival ends. On the day or days preceding the wedding a bard is invited, and through long hours, sometimes till morning, he sings to his fiddle the stories of old heroes, or love stories, and receives £1 and upwards for a night. I have never seen presents made at the weddings of the inhabitants of the mountains of Judah except in money, but in the plains other presents are carried before the bride, such as a mirror, copper utensils for the kitchen, a clothes box, a carpet, &c. Of riddles there is no end; some are excellent, some mediocre, some clean, some uncouth, some indifferent. The following are specimens:—

اخضر بالسوق. احمر بالدار. احلي ياثور. امهم يا حمار.

Green in the market, red in the house? Solve it, oh, ox! Understand it, oh, ass! Answer.—Henna. الجنه.

طير طائر بخر افطائر كل فطيره قد السيرة. ج. المنخل

A bird flying; it drops unleavened bread, and every bread is as an atom? Answer.—A sieve.

بنت الملك قاعده بقصرها. ويديها بنصرها. ج. الشربة

The daughter of the king sitting in her palace, her hands on her waist? Answer.—The jug. ج.

Black as night, it is not night,

اسود كليل ماهو ليل

It cut its wings, it is no bird,

حدا جناحه ما هو طير

Damaged the house, it is no mouse,

نقب الدار ماهو فار

It ate the barley, and is no donkey.

Answer.—The Ant.

اكل شعير ما هو احمار. ج. النملة.

The proverbs also are endless, but taken as a whole better than the riddles ; here is a few :—

Whom you want to serve be con-  
descending to him.

الذي يدك تخدمه طيعه

What you want to mortgage, sell.

الذي يدك ترهنه بيعه

Thou that comest without invita-  
tion, thou hast no honour.

ياجي بلا عظيمه . ياقليل القيمه .

The serpent and the stick.

الحيه والعسيه .

The young of the ducks are  
swimmers.

فرخ البط سباح

If ifs could be planted, the people  
would plant onions!

لوان الو بنزرع . كازرعو الناسى بصل

If you beat, beat hard, if you feed,  
feed enough.

ان ضربت اوجع . وان اطعمت اشبع

At the cleft—hide.

عند الشق انرق

Follow the owl, he will take you  
to the desert.

الحق البوم بدلك على الجراب

Question 16. *Are there any peculiar customs at weddings? Putting a shoe or a plate on the bride's head? Throwing a shoe, or rice, or corn after her? Carrying her into the house, holding a sword over her as she enters, or any other customs?*

Answer. As already stated above, I have seen them go into the house with a jug of water on the head (this means obedience to the household), the bridegroom holds the sword over her, to show his superiority, his quality of lord or defender probably, and he also tries to break the jug.

Question 17. *Do the bride and bridegroom wear crowns? Is any umbrella or canopy spread over them? Is a glass of wine broken (as among the Jews), or other such ceremony?*

Answer. I have never seen the bridegroom have any peculiar clothing. In many cases, he has not even new clothes, but the bride of the "Kése" has always the red veil over her face and the red mantle on her head, with four black ostrich feathers standing upright at the four corners. The three preceding answers refer only to maiden brides. Widows' marriages are very simple ; no processions, in the same veiled way, though some preparatory singing and dancing may take place. As a rule such a wedding ought to be as noiseless as possible, and, in fact, is considered a shame and an insult to the deceased husband. I have seen some men spit in the face of a widow-bride, as she was accompanied by

singing women and moving towards her future house, and tell her, "Fie on thee! what would your deceased husband say to all this"! When the people have withdrawn, the bride does not quit her shoes till the bridegroom has paid a sum for "untying the shoes," حل الوطة (Hal il watta). Wine is never used at Mohammedan ceremonies.

Question 18. *Are second marriages allowed?*

Answer. This is answered under Question 9 for the men, and as for women the preceding answer solves it partially. Some women refuse second marriages, especially if they have grown-up children and lands. A young man married a widow in Artas, and whilst the women were singing and some firing was going on, the moon rose eclipsed. The men shook their heads, and one told me it was a very bad omen, "This marriage has a dark face." To the bridegroom he said he remembered another marriage being on the evening of an eclipse (which they call swallowed by a whale, بلعه حوت (Bala' o 'hud), and it turned out very unlucky. This one also did, for the widow never had any children, and the man abandoned her. Another man, having a wife in the village of Shiukh, near Hebron, came and married a widow who had a son in Artas. This son being entitled to gardens in Artas, both mother and son never left the village, whilst the husband, usually living at Shiukh, used to come once in a while and spend eight days with his Artas wife in her own house. She had several children by her second husband; he used to leave some piastres for his family to spend, and then go away again, sometimes for months, though this happened very seldom.

Question 19. *What is done when a man is dying? Is he ever oiled (extreme unction)? Are doors and windows opened when a man dies?*

Answer. When a man is dying he is turned in the direction of Mecca-Kibleh, قبله and witnesses three times, saying, "I witness that there is no God but God, and Mohammed is God's apostle," أشهد أنه لا إله إلا الله وأنه محمد رسول الله. He wishes all present good-bye, and asks and receives pardon from every one. He then gives liberty to his wife to marry again, if she chooses to do so, simply by pardoning her, "I pardon you, so and so," أنا مسامحك يا فلان. I never heard of oiling with Mohammedans, and in Artas the dying person's room is generally filled with people; fire, and consequently smoke, fills the room. Windows, if there be any at all, and the door, are always open; the air would be suffocating without this. I do not know whether, if the case were to present itself, they would open on purpose, but they repeat the witness to God and his prophet.

Question 20. *Is the corpse washed and dressed? Are any charms placed on it?*

Answer. A man's corpse is completely washed by the Khateeb, and all issues are then stopped with cotton, and he is well wrapped in new

*white shirting*, كفن (called kaffan, the shroud), and sewed over. No woman, except his sister and mother, may again look at him after the washing—a look from his own wife “on the clean,” طاهر (taher), would be identical to committing adultery—for the fact of his pardoning her before death is equivalent to a divorce. Should she still have looked on him after this ablution, ودو, the washing is useless, مفسد, and has to be done again. In the same way some of the sects are rendered unclean if they are touched by anything unclean after ablution before prayer. A woman’s corpse is completely washed as above by the midwife or some other woman knowing exactly how to perform the washing, and when the corpse is sewed up it is dealt with like a man’s corpse. No charms are placed on the corpses. But in some places the kaffan is perfumed, and henna put on it. For fearful men or such as were not very faithful to their religion a paper is put in a reed and placed on the neck with this witness written upon it for the examining angel “Sidna Rôman,” سيدنا رومان, who appears as soon as the man is buried : I witness that there is no God but God and Mohammed, His prophet, and that the Ka’aba is my Kibléh, &c. But the strong-hearted need not this witness, for when the angel appears and asks him for his good and bad deeds done during his lifetime, and says, “Write down what you did,” the dead man sits up as described in the *Quarterly Statement*, 1893, p. 317. The man says, “I have no inkstand”; دوا (Dawa), the angel, tells him, “Your mouth is your inkstand”; the man says, “I have no pen”; the angel, “Your finger is your pen”; the man says, “I have no paper”; the angel, “Tear a piece of your wrapper” (كفن). The man now proceeds to write his good and bad deeds, and is punished by Naker and Nukeer for the bad deeds. Should he omit his bad deeds, or falsely increase his good deeds, every finger, the ears, the eyes, the nose, legs, will tell him where he is wrong. When the examination, حساب (Hesâb), is terminated, he lies down and goes to the Well of Souls. Whilst washing the corpse, the Khateeb, in a chanting voice, sings continually :

لا إله إلا الله و محمد رُسل الله صلا الله عليه و سلم

“La illaha-ill Allah wa Muhamad Rasoul Allah Sall-Allah 'aleihi wasallam.”

There is no God but God, Mohammed is the Apostle of God. God blessed him and greeted.

Question 24. *Do the people employ hired mourners? Do they wail (زغريت) Do they wave cloths or handkerchiefs?*

Answer. The Fellahin do not employ hired mourners, as the townspeople do the wailing, though they have an acknowledged leader in the

mourning song (see *Quarterly Statement*, 1893, pp. 208, 209). I have often heard the men curse the women for wailing, *اللله ينعلهم*. Still nobody attempts to put a stop to it. The next of kin, female relations, dishevel their hair, wave their handkerchiefs above the head, and whilst shrieking pull them out straight with their hands.

The following is a song for a man :—

- طلّة البرودة والسبع ماطل      The gun appeared but the lion  
Talât il barudé wal sabe' matal      is hid.
- يا بوز البرودة من الندأ منبل      The mouth of the gun is wet by  
Ya buz il barudé min il nada munbal      the dew
- و طلّة البرودة والسبع ماجاش      The gun appeared, and the lion did  
Wa talat il barudé wal sabe' ma jash      not come!
- و بوز البرودة من الندأ ما اجلش      Nobody cleansed the mouth of  
Wa buz il barudé min il nada ma jalash      the gun
- يا شب يا محروم نسمة الهوا      O youth! of the gentle breeze you  
Ya Shab! ya muhawam nişmet il hawa      are deprived
- القبر ما فى عليل لاغوى      The grave has no head-band (like  
Il Kaber ma fi 'ekal lal eghuwa      Beduin) for seduction
- ولابرودة ان تشكاه يا عيني      And no gun to ornament my  
Wal barudé in shaklat ya 'einy      darling.

For a woman :—

- اتر فرفي يا امحواشى بين رجليها      Take it easy, thou hast gathered  
At arafrafi ya im'hosha bene rijleha      (the shroud) round her feet
- حمده فضي غليه حسن واشريها      Hamdé is silver, very dear oh!  
Hamdé, fadha ghalié Hassan washriha      Hassan (her husband) buy her!
- حط المال فى الكبان واشريها      Put money in the scales and  
'Hot il mal fi il kaban washriha      buy her!
- كل المال ما يسواش خشوشها الدار      All money is not worth her enter-  
Kul il mal yeswash khushushha il dar.      ing into the house.

Question 25. *How soon after death are corpses buried? How long does the family mourn?*

Answer. If possible the corpse is buried before sunset on the day of death, never after sunset, as the Jân are then astir. Should the person die late in the afternoon the burial is postponed to the next day,

for time to get the shroud from the next market, and for the requisite washing and praying to be accomplished. The corpse is carried on the bier, or simply in a carpet, by men, all repeating, "There is no God but God," &c., in two parties. They put the corpse in the court or on the roof of the mosque; the washing usually takes place there also, the Khateeb reading passages of the Koran. When this is done, he says, "Congregation! what witness give you to your dead?" (the angels listen unseen). The people, if he was good, say, بالخير (bil Kher), "He was virtuous"; if he was bad, بالويل (bil wail), "Woe to him." When they arrive at the grave the corpse is set down, and all the people sit down, the Khateeb praying and repeating passages of the Koran whilst the grave is made. The corpse is now placed so as to face towards the Kibléh, the legs towards the south. It is laid between two rows of stones, and a kind of ceiling is formed, so that no earth can touch the body directly; this is then covered with earth, and when this is done all the men fall on each other's necks and kiss each other, as an atonement. The women wail all the time, men never wail نوح. At a woman's funeral in Artas I heard the men talking about her grave. Her husband loved her very much, and when they put her in the tomb the husband said it would be good to repair the roof, for the rain might penetrate to the body. One answered, "Let it be, Ibrahim, her body will be raised on Resurrection Day all the same, for, though worms eat the body, all must be reconstituted." But Ibrahim said, "I believe it is all bosh, my wife is dead, and withered as the grass, to return never more to any kind of life, either here or hereafter. I suppose," he continued, "the Khateeb and learned men, علماء (Ulama), only tell us this for consolation, but what does it avail for thinking persons?" The women tear their hair, beat their faces, dance and jump in a circle, put away all their head-ornaments, or simply hide them by sewing rags over them, take away their bracelets, rend their garments, which for decency's sake (for the Fellahin women have mostly only one on the body) is sewed up in big stitches, but so that it is seen to have been rent, throw earth on their heads, and some blacken their faces with soot. Women only continue to mourn by not washing either body, face, or clothes, and the widow is expected to mourn one year, in that she does not marry before this lapse of time. Men do not mourn, and utterly condemn every outward and visible sign of mourning, as the bereavement is God's doing, أمر الله (Amr Allah), and it is considered sinful to show any sorrow. In fact I never remarked in men the least outward show of mourning, whilst women almost always will show that they are mourning, حداد (Hedâd).

Question 26. *Is there ever a ceremony of eating bread at the grave? Is there any feast after the funeral?*

Answer. Not at the grave; but as soon as the men have done

embracing one another, one of another family, not belonging to the dead, invites the people to his house, and a supper is given, meat and rice or bread in the meat-broth. Coffee follows, and, in fact, the party differs in nothing from any other. Conversation on every topic is carried on, and it is meant to put the relatives to other thoughts. The Kawad (see *Quarterly Statement*, 1893, p. 320), is brought in the following days, or after months or years, by such as are far away.

Question 27. *When a man is murdered, is a pile of stones raised on the spot?*

Answer. Yes. A pile of stones always marks the spot where a person was killed. This is done especially to keep the *Mared*, *مرد*, away, who appears for a year to come on the spot. Some *Mareds* continue for any length of time. In a cave near Artas, and by the wayside, many credulous persons pretend to have heard occasionally the sighing of a person killed there more than fifty years ago. The spot where another man was killed near Bethlehem was marked by a cross by the Christians of Bethlehem; this keeps away ghosts. Again the Jew and Moslem killed on the Jaffa road in 1880, close to the Imâm 'Ali in Wad 'Ali, had the place marked with stones almost in the carriage-road. As, when they were murdered, each one tried to escape, so the spots were right and left of the road. The piles lay there for many years, and finally had to be put away in repairing the road. In out-of-the-way places such piles are raised, and remain, and are forgotten. When the last execution took place in Jerusalem, January 1st, 1869, near the Jaffa gate, the spot was marked with stones, but the pile having to be taken away, the ghost appeared until the Mukaris and others frequenting the locality made it a place for tethering the animals by driving in large wooden stakes or pegs.

Question 28. (A) *Is there any difference between the burial of a man and of a woman?* (B) *Do women follow a woman's coffin, and men follow a man's?* (C) *Does the wife go to the funeral of the husband?*

Answer. (A) None whatever. Once in the shroud the corpse is pure, and women are not, whilst living, so the latter is always carried and followed by men. (B) Women follow behind by threes and fours, holding each other by the hands and arms, singing and wailing, and uttering shrieks. (C) The wife goes also to the funeral of her husband. A woman in child-bed must get up and go out of the house when a corpse is carried past, no matter at what distance, if it is seen, or death may ensue both to mother and child.

Question 29. *Does the family continue to visit a grave every week or month, or year, and why do they do so? Do they put flowers or other objects on the tomb?*

Answer. As a rule the tombs are visited the day after the burial and for seven following days, and on the next Thursday, then every Thursday

till a year is over, and then on the Thursday of the dead once a year in spring (see *Quarterly Statement*, 1893, p. 317). Most Fellahin put nothing on the tombs except to mark the head and feet, a stone each, and later on look that they be not removed. The tombs of Kariet-el-'Enab (Abu Ghosh) are ornamented with tombstones, and sword-lilies are planted on them, but they consider themselves townspeople. At Emmaus, near Latroon, they also plant flowers. I have also seen flowers on the tombs near the 'Ajami, at Beth-Ma'hsir, but this is copied from Abu Ghosh; so at Saris and the villages nearest to towns—Yazur, near Jaffa. The further they are away from towns the less the burial-ground is taken care of. I have never seen the Artas people mind the burial-ground or the graves; roads went through in every direction, and so in other villages.

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## METEOROLOGICAL REPORT FROM JERUSALEM FOR YEAR 1885.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months; the maximum for the year is 27·616 inches in both January and December. In column 2 the lowest in each month are shown. The minimum, 26·990 inches, is in March. The range of readings in the year is 0·626 inch. The numbers in the 3rd column show the range of readings in each month; the smallest, 0·199 inch, is in June, and the largest, 0·567 inch, is in March. The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest, 27·467 inches, is in October, and the lowest, 27·257 inches, in August. The mean pressure for the year is 27·374 inches. At Saronā the mean pressure for the year is 29·826 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 98°, on August 7th; on this day the maximum temperature at Saronā was 90°. The first day in the year the temperature reached 90° was on May 18th, and there were two other days in this month when the temperature reached or exceeded 90°. In June there were 3 days, in July, 5 days; in August, 14 days; and in September, 8 days. Therefore the temperature reached or exceeded 90° on 33 days in the year. At Saronā the highest temperature in the year was 103°, on May 23rd; on this day the maximum temperature at Jerusalem was 89°; the first day in the year the temperature reached 90° was on March 16th, and the temperature reached or exceeded 90° on 24 days in the year at Saronā.

The numbers in column 6 show the lowest temperature in each month; the lowest in the year is 34°·5, which occurred on four different nights in the year, viz.: January 7th, March 19th, and December 30th and 31st.