Contents

List of figures xi
List of contributors xiii
Preface xvii
Abbreviations xix

Introduction: creating coherence and continuity: suggestions and illustrations of methods and themes
THOMAS L. THOMPSON 1

PART 1
Historiography 17

1. Eemic and etic historiography and tradition within various disciplines 17

1 Palestinian historical narrative 19
RAMDAN TAH A

2 Palestinian identity: the question of historiography 43
ISSAM NASS AR

3 History of Palestine versus history of Israel? The minimalist-maximlist debate 60
INGRID HJELM

4 De-theologising medieval Palestine: corpus, tradition and double critique 80
JOSHUA A. SABIH
1.2. The roles of memory and oral history in history writing

6 Oral history's credibility, role and functionality: from the Arab Islamic tradition to modern historiography
   MAHMOUD ISSA

7 The cultural and linguistic background of the naming of objects and agricultural installations in Palestine
   ISSAM K. H. HILAYQA

8 The production of alternative knowledge: political participation of Palestinian women since the 1930s – a case study
   FAIHA ABDULHADI

PART 2
Ethnicity, geography and politics

9 Cultural heritage of Palestine: ethnicity and ethics
   GHATTAS J. SAYEF

10 Narratives, nucleotides, nationhood: the conundrum of demographic continuity and discontinuity, and the quest for historic legitimacy
   MICHAEL NATHANSON

11 Patronage and the political anthropology of ancient Palestine in the Bronze and Iron Ages
   EMMANUEL PFHOH AND THOMAS L. THOMPSON

12 “To be an Israelite and a Judean as I want you to be”: material culture and ethnicity during the Iron Age
   HANI NUR EL-DIN

PART 3
Landscape, archaeology and memory in the interface between history and tradition

13 Landscape and memory: theoretical perspectives and the case of Luba as lieu de memoire

14 Community archaeology: protection, preservation and promotion of archaeological heritage sites in Palestine
   IMAN SACA

15 Al-Nuweima mosque: an archaeological perspective on modern history
   ANDREW PETERSEN

16 Archaeology as anthropology (bio-archaeology)
   ISSA SARIE

PART 4
Ideologies of the land

17 Mapping Palestine: biblical and rabbinical perspectives
   PHILIP R. DAVIES

18 Land, people and empire: the Bible through Palestinian Christian eyes
   MITRI RAHEB

19 The invention of the homeland
   SHLOMO SAND

20 The history of Israel... but what is this Israel?: drawing the conclusions from recent research into the history of ancient Palestine
   NIELS PETER LEMCHE

Index
7 The cultural and linguistic background of the naming of objects and agricultural installations in Palestine

Issam K. H. Halayqa

Introduction

The daily life of Palestinians and their exchange with their topographic and agricultural environment have produced a large number of names for artifacts (tools and objects) and agricultural installations. These names have been used in the agricultural and the domestic domains in the Palestinian colloquial. They have been passed down from older linguistic strata of Semitic and non-Semitic languages, as a result of the vast number of cultures and peoples that have inhabited the area throughout its history. The names were handed down partially from older generations or they were created over time. In both cases, they have been preserved in the local popular memory and they express the shape and function of the objects and installations. The studied names and terms exist in the geographical sphere of pre-1948 Palestine. To ensure sufficient coverage of these names a survey was made in ethnographic literature (e.g. Canaan 1916: 164–178; Dalman 1928–1942, 2001; Behnstedt and Woldich 2012). In addition, I gathered some names through interviews with elderly native people in the area around Hebron. The artifacts (618 tools and objects) are all traditional instruments, compound tools, vessels, and containers, which have been used in agricultural and/or domestic contexts.

The agricultural installations have played an effective role in the economy of the area due to their varied uses. They were used for local and commercial food production; the protection of crops from birds, animals, and thieves; the facilitation of harvesting and threshing; the storage of produce after the harvests; and the assurance of proper water storage and use, and as land division markers. Some of the installations are still in use with the traditional working method of animal labor. However, many farmers have incorporated modern technologies in their operations, replacing animals with mechanical equipment. About 127 terms have been used by locals to express indoor or outdoor agricultural constructions and installations utilized in agricultural production.

The naming of the artifacts and agricultural installations was influenced by many natural and cultural factors. It is clear that the etymological and
Cultural and linguistic background

Domestic usage: furniture and objects

The tools and objects in this section include those used as furniture on a daily basis in all types of dwelling places: houses in the cities, in villages, and the tents of the Bedouins. Other types of tools included here are those which were used in domestic spinning, matting, and embroidery for the needs of the community.

Household utensils and domestic tools

This section includes the utensils, containers, vessels, and tools that were used to hold dry substances; to store grain and dried fruits; to cook with and serve food in; to serve drinks such as water, tea, and coffee; to transport and provide water; to produce food; or to hold liquids (like oil, wine syrup, wine, honey, and milk).

Equipment for light, fires, and ovens

The tools and instruments used to produce fire for cooking, warmth, and light, as well as all kinds of ovens associated with each community are contained in this section.

Water installations and tools

Although rain and underground water sources in the area are relatively scarce, they were tapped into and used. This resulted in an urgent need to simultaneously utilize and maintain all available water sources. Aiming to have continuous access to water in order to provide it to man, animals, and plants, the inhabitants were forced to adapt to their environments. Thus, they developed many methods for water use, through which many tools as well as water installations were employed. A general overview of the cultural contexts of these water sources has resulted in categorizing them into natural water sources, artificial water sources, and irrigation facilities.

Natural water sources

This category includes water resources, which were naturally formed without human intervention and provided water for man, animals, and plants. This includes permanent water sources, such as ṣārā, ḥār ‘rivers’ and ʿidd, ʿān, nabṭ ‘springs’, and seasonal water sources, such as ḥallāl ‘waterfalls’; wād ‘seasonal brooks’; sīl ‘torrents’; and ḏhir ‘natural rock cavities’, which temporarily held rainwater.

Artificial water sources

The first artificial water source is made up of natural hollows and cavities which were modified to become water reservoirs for human and animal use.
(hrubbale). The second consists of pits, which were dug in the ground to catch rainwater, thereby ensuring water availability throughout the year (mišna'a, qubub, būr ‘well’); these man-made pits are common since each traditional house has one of these pits. The third artificial water source is made up of water installations of different sizes, composed of stones and mortar or cement (birka ‘pool’, hazzān, sihirb ‘reservoir’), constructed almost above ground.

Irrigation facilities

The irrigation system was mostly used in flat areas and consisted of three mechanisms. First, channels were either dug or constructed to carry water from nearby water sources to irrigate fields and provide water for inhabitants (gann ‘channel’, misrāh ‘gutter’). Second, an irrigation apparatus was installed to draw water from underground wells to irrigate fields (nasīrāl ‘fountain’, sāgiyale, nāsīrāl ‘waterwheel’). The third mechanism was an installation established by a religious institution as an act of goodwill so that water was given freely to the public, members of the community, and travelers (abīl, maṣaribyale ‘watering installation’).

Animal breeding and animal products

Animal breeding and animal-related equipment

Animals have also played a pivotal role in the agricultural communities and were extensively used in all domestic and agricultural activities. Working animals such as cows, camels, horses, mules, and donkeys were used to plough, thresh grain, and transport man and his crops. The milk- and meat-producing animals had been extensively utilized and they yielded foodstuffs and other animal by-products for consumption. Animal farmers developed many methods to ensure the continuous and healthy breeding of their livestock. One method was the construction of seasonal or permanent establishments, as was the case with farmers of plant-based goods. In this sense, many tools and animal-related objects were used to enable people to benefit from their animals.

Bee and bird farming

The products of bees and birds were in high demand; thus, they were very lucrative for trading purposes. Wild birds such as doves, partridges, and sparrows among others were hunted, while chickens and geese were raised domestically. The protection of these birds against thieves and predatory animals was ensured through the construction of special installations built of mud, wood, and small stones. Clay coops were built for birds (burq, humm, gilgium, 338 ‘bird coop, nest’) and niches were built in the walls of houses or carved in rocks (tiqka ‘columbarium’). Clay hives were built for bees (minhalal ‘beehive’).

Animal breeding and animal products

Regardless of whether their animals were used for labor or food production, farmers had to take various measures to ensure the regular and healthy breeding of their animals. It was essential that they protected their animals from thieves and predators and kept them safe and warm during the cold winter months. For these reasons, three different types of installations were constructed. The first type included indoor or outdoor enclosures built of dry stones, wood and sometimes clay and straw (haṣīr ‘ale, buṭṣa, xanīnale, zribale, stabb, sīqīfale, sīrale, kafr, yāhar ‘stable’). The second type of installation was formed in natural rock cavities that were modified by the addition of walls and doorways (ṣīɡīf, ʿιτqīk ‘rocky shelter’). The third type of installation could also be dug and used seasonally (mīḡa). The third type of installation was in the form of a booth in which one could turn milk sour, churn butter, and produce cheese (kīlīk ‘booth’).

Hunting and weapons

The tools and objects listed here are those used as domestic weapons or in the outdoors to protect one’s produce from thieves, animals, and birds during the maturation and harvest periods. They were also used as a means of self-defense and protection as well as for hunting, slaughtering, and skinning wild and domestic animals.

Agricultural activities

The plough and its harness: sowing and tilling

The plough played a continuous role in the cultivation of the area, because the farmer performed two terms of ploughing annually: winter tilling (once or twice in November/December) to plant seeds, and summer tilling (two or three times from March to May) to plant vegetables and trees. When planting grain, handfuls of the seeds were usually scattered on the ground and then covered by earth, thus resulting in ploughing furrows. However, when planting corn or chickpeas, a special tool called buq ‘trumper’ was fixed to the plough, which enabled the seeds to descend into furrows, thus simultaneously planting and ploughing. This section covers the names given to the ploughing utensils as well as all of its equipment, whether being a yoke pulled by a pair of animals, or a plough pulled by a single animal.

Farming and gardening

This section includes the terms for objects and tools, which were used to clear and remove stones from rugged areas. It also includes the terms for tools, which were used to prepare soil for planting, or to transport soil to the poorer areas in order for the inhabitants to enlarge the size of their land for cultivation.
Tree supports, pruning, weeding, and chopping

Contained in this section are the names of the wooden or metal tools that were used to keep vines and olive trees, among others, standing upright to avoid heat and insects. Included are the instruments that were previously used to prune trees and weed out grass and thorny plants, as well as tools used to chop firewood.

Digging and cutting

This sub-section contains the names of the tools and objects used in digging pits for planting trees and vegetables, for preparing seedbeds, as well as those used in the digging, constructing, and plastering cisterns as water reservoirs.

Harvesting and gathering

All instruments that have been used during harvesting are given in this section. The wheat and barley harvests began in May/June and were performed by hand or with tools. A bunch of wheat or barley stems tied together with straw was called smål. With specific harvests like those of lentils (called qaṭān) no smål was needed to be produced. A group of småls was called ḍimar ‘sheave’, and many sheaves heaped or gathered on a field was called ḥila. The harvested grain was gathered on the ground of the cultivated fields or transported to an earthy or rocky threshing floor (gūrutuḥbēdar) in or outside the fields. The harvest of fruits and vegetables was carried out in the summer, while the olive picking season was in October-November. Both these activities involved every member of the family. In harvest, one might use one’s hands, tools and vessels to pick and gather the produce.

Threshing, winnowing, sifting, and grinding

All members of the family took part in the harvest and threshing processes by using different tools to complete their respective duties. The harvest was piled up on the threshing floor in heaps called ḱāshma. Each heap was taken to be threshed; the process in which the dry wheat or barley was threshed is called ḡsār. A heap of wheat or barley after it had been threshed is called ṣum. A pair of work animals was brought to trample on the heap for hours. Sometimes the animals were harnessed to a threshing tablet norag; this was another threshing method.

The winnowing stage came after the threshing was completed. It was a process in which a threshed heap of hay and grain is continuously tossed into the air by using a five-pronged wooden fork. In doing this, the lighter particles of hay were detached and carried away by the wind, whereas the heavy seeds would fall to the ground, separating the seeds from the hay. Winnowing took place in the early mornings or in the evenings depending on the movement or direction of the wind. This process was called ṣāb. After being winnowed, the outcome was a heap of grain, ẓalābā, with small particles of stones and soil. This heap was then sifted further to remove the small particles from the grain. In the next stage came the grinding in which hammers, pestles, and grinding stones made of wood or stone were used to produce flour and groats for private and commercial needs.

Produce measuring, weighing, and distribution

In regard to the trading or distribution of produce between harvesters, portions of crops and products were allocated to family members, tenants, debtors, and money lenders. This was done by using standard sized domestic vessels and containers as measuring units made up of a very rustic, self-made metrological system rather than metric or imperial measuring systems. Tools and body parts were also used to weigh quantities or measure distances.

Agricultural installations

Establishments for agricultural production

As the Palestinian economy was mainly dependent on agriculture, farmers were motivated by food consumption needs to create and adopt many methods of food production and storage. This gave rise to the construction and continual reuse of many agricultural establishments in order to facilitate and accelerate the production process. By applying these methods, the farmers’ chances of regular and sufficient crop production increased significantly.

Post-harvest food production

Many of the constructions used in agricultural production had been in use also in earlier periods and their specific functions were later modified and reused (bābariyye ‘store’). The topographical nature of the area played an important role in the interaction between man and nature. The flat, rocky surfaces located on hilltops and mountains were often selected as places where farmers and fieldworkers could carry out the post-harvest food production and storage processes (ḥēdat, ḡurilūn ‘rocky/earthy threshing floor’, mīliṣāṭ ‘drying floor’). Naturally, the areas with adequate water sources and fertile soil played an unquestionable role in food production (miṣṭal, miṣkābale ‘seedbed’).

Transportation and storage of land produce

After the crops were harvested, threshed, pressed, or processed and transported to the dwelling place, they were usually put in vessels and storage
facilities. This ensured their availability for local consumption and trading. In addition, it served the purpose of permanent or temporary storage for surplus grains, other foodstuffs, and liquids in each house to assure food security; the stored food could be consumed throughout the year. Therefore, many implements, containers, and vessels were used in the transportation and storage of grains.

For such purpose, tools were invented to be used in the transport, storage, and division of the dry and liquid products. Farmers had to observe strict measures to protect the fruits of their labor. For such purpose, farmers either built new constructions of stones, mud bricks, and mortar (ḥāma, ḥāṣl, ḥāykīh ‘store’ or dug pits in the ground, in which they stored their produce (ūḥarā ‘store’, maliṣa ‘silos’). The majority of these constructions were built as small detached buildings near the dwelling places, or as buildings annexed to the house or sometimes even occupying part of it (ḥāṣ ‘courtyard’, ṭāywa ‘store house/box’, mībān ‘store of hay’). In addition, the farmers also made use of the ancient ruined sites located near the agricultural fields in order to store and protect their produce. They could either reuse the existing silos, wells, walls, and ancient agricultural buildings for permanent or temporary storage (bn̄yuyale ‘unroofed building’), or reuse the stones found at these ancient ruined sites (ḥābale) to build new installations. Also utilized were some buildings that were erected on the commercial routes connecting the cities and villages (ḥān ‘caravansary’).

**Land markers and protective establishments of land produce**

These installations were erected either inside buildings or in the fields of the countryside, and they were either of a permanent nature and operated continuously from harvest to harvest or seasonally built, used, and then dismantled. Their construction was carried out by peasants, craftsmen, and shepherds, whose lives were dependent on the agricultural and pastoral economy.

**Land markers and partitions**

These measures, taken by landowners to affirm their ownership and divide the land between their respective inheritors, were communicated by the use of dry stones as markers. These stones were the principal material used to build rough walls to indicate land borders (ṣeṣ, raba, ḥaṣl̄m, ṭām̄ale ‘border marker’). The stones were either piled on top of each other in a manner similar to a cairn (ṛu̲ḡi̱h̄u) ‘cairn’, qaṣ̄q̄a, qaṣ̄q̄a ‘piled up stones’), or a single large stone was used occasionally (ḥaṭ̄m̄yale, ṭaḥ̄h̄m, ḥaṭ̄q̄ ‘stone as border marker’), and sometimes marks were simply carved in the stone (ṣām̄ale, ṭām̄ale ‘mark’). In areas where large stones were relatively rare, trees, shrubs, and thorny plants were used to construct fences and mark ownership.

**Preventive measures against soil erosion**

The natural and geological composition of the area determined the materials used to build the protective structures. On mountains, where slopes are common topographical features, stony walls were erected transversely. This created agricultural terraces for plantation, prevented soil erosion, and ensured rainwater retention (ṣāf, s̄ur, ṭām̄ale ‘stone wall’). In addition, these walls were often used as land markers. In flat areas, fences built of shrubs and thorny plants (ṣāf̄q̄ ‘fence’) were used simultaneously to indicate the borders of the land and as means of protection against animals and thieves.

**Protection of crops during maturation and harvest**

The harvesting process usually lasted one to two months in the summer and it required the continuous presence of workers in the fields. Several protective measures were carried out in order to guard the ripe crops from thieves, birds, and animals, thereby ensuring a fruitful harvest. One of these protective measures was to build temporary (qaṣ̄er ‘tower’, ḫaṭ ‘hut’, miṭ̄a ‘guarding tower’) and permanent simple agricultural constructions such as huts, booths, and tents (ḥaṣ̄̄b̄al̄e, ḫuss, ṭar̄z̄n̄, ḩaṭ̄e ‘ṭāṭ̄a ‘booth’, ḡ̄aṭ̄ale ‘tent’) in the fields during harvest time. These establishments were useful in that they offered a temporary living space for the landowner or fieldworkers, while also ensuring that the harvest was completed in a timely manner as the fieldworkers’ traveling time was greatly reduced.

**Cultural and natural factors that have influenced the naming of tools and installations**

My study has disclosed that natural and cultural factors have created specific names, which represent various linguistic strata. Some lexemes have been adopted into the current vernacular from different languages and employed with the same meaning. Others have been loaned and phonetically modified to indicate an exact, a close, or a derived meaning. It is not possible to know the period in which these words were incorporated into the Palestinian vernacular. The output from my study resulted from studying the interference of the languages in areas with historically mixed communities and divergent oral or written cultures. Multilingualism in many Semitic and non-Semitic languages has been present and used in small geographical loci, where many linguistic influences were consciously or subconsciously adopted by the locals such as it is reflected in the tool names. Studying the influence of social and economic contact, political relationships between the ancient kingdoms, commercial routes, religious affiliations, and other ways of interaction, it became clear that such communication influenced the
linguistic features of the naming of tools. Finally, the different topography, the fauna and the flora of the areas, influenced the creation of factors that affected the naming.

Cultural factors:

Cultural factors such as the various daily domestic (cooking, baking, etc.) and agricultural activities (irrigation, cleaning, ploughing, and harvest) and ownership of land (division, selling, buying, as well as renting out the land) that were performed by the inhabitants affected the names. The functions of tools and installations also influenced their names.

Domestic activities

Kneading, baking: e.g. mila'gana 'kneading trough', tamūr 'baking oven', mitsqala 'iron or wooden rod short hook', qile 'weight stone', mraq 'wooden rolling pin, make thin'.

Cooking, frying, roasting: e.g. dalale 'coffee pot', tābbāh 'movable hearth or stove', mitsamale 'round roasting pan, roasting', mitsgala 'metal pan, frying pan'.

Scooping out, scraping: e.g. mitqafala 'wooden ladle for dishing up, scooping out', mitsqala 'wooden or metal spoon', mitsalal 'fork or ladle, scooping out'.

Spinning, weighing: e.g. mitqal 'spindle', mitasala 'large metal needle', seriqale 'double basket designed for pack animals', sarg 'horse's saddle'.

Tying, wrapping: habīl 'rope', ribiq 'cord with a number of loops used to tie sheep during milking', zurtale 'looped rope or thread or tab', mīq 'winkle, rumple'.

Setting fire, lightening: e.g. bamīra 'ceramic or tin lamp', srāq 'ceramic or metal lamp', gaddāhā 'lighter, a piece of steel', mitsiqala 'ceramic or glass lamp', mitsqala 'hearth or an outdoor fireplace', mitsqala 'small glass lamp with a soft light'.

Sitting and seeing: e.g. sitqādāle 'rug on which one prays', farrāhā 'cushioned seat', kūs 'chair or seat', waqāl 'pillow', qurūd 'ceramic cooking vessel', mīrā 'mirror', sāwqafal 'blinker, wooden board'.

Physical activities

Shutting, opening: e.g. zarqāqale 'horizontal bolt which locks a door', qaluf 'metal or wooden lock', lahuqāqa 'short wooden bar', sukkara 'simple lock', miskār 'shutter', mitfāl 'key made of iron'.

Leading, directing, dragging: missās, minās 'goat', mitsqara 'whip used with working animals', nāfūj 'sting, head of ox goad', nīr 'yoke', nayyara 'cross-beam', gārār 'pulling pole'.

Carrying, transporting: biqdīl 'child's cradle, a small carpet', mitsqala 'carrier', kūr 'chariot, cart', sīlahāra 'rectangular wooden box'.

Cultural and linguistic background

mīnqala 'circular plate, transmitting', māleštil 'double basket made of reed or straw'.

Riding, swinging, rotating: e.g. rulakkābale 'three wooden forked poles', ruk 'stirrup', mitsqala 'hammock, or a movable or immovable cradle for children', bakara 'pulley', dīlāb 'water wheel'.

Filtering, drying: e.g. hariq 'sack made of cotton', mirṣṣaba 'worn-out cloth made into collar-like, absorbing sweat', mitsqala 'strainer, filter, or colander', mitsqala 'large towel, drying'.

Marking: mitsam, wasm 'branding iron, marking', mitsqala, wālīla 'border mark in land'.

Instruments

māra 'rope, a narrow rectangular piece of land', habala 'rope, walled cultivated terrace', qara 'piece of anything, any piece of land', nīr 'yoke beam, one row of trees equal to the yoke beam in width'.

Architecture

Buildings and remains indoor and outdoor (ancient or modern): used in harvest and storage such as burq, kafra, sāqīfale, baniyale, ḫibale, ḫan, qaṣer, ḥuṣṣ, wall: gidār, tawāḥ, bēl, raʿb 'ruqš, fūm, sīmala, sīr.'

Agricultural activities

Hiring of land: šēkā 'hired land'.

Watching of fields: mittara 'watching tower'.

Burning of thorns: hariqa 'locus of land resulted after burning the thorny plants to gain more space for cultivation'.

Cultivated/uncultivated land: māra cultivated piece of land with grain, amār cultivated land, mīzara farm, sown land, ḫarāb, šīl(a) būr(a) 'uncultivated/empty land'.

Storing of grain and fruits, dug pits, or small constructions built above the ground: mitsbān 'store of hay', sōmara, ḥuṣ, rāwyala, bāykīh, 'anbar, sīmala 'store of grain'.

Irrigation installations and activities: niṣrūn 'fountain', niṣrūn 'waterwheel', nāhī 'river', sīl 'torrent', sālāl 'waterfall', gānā 'channel', ḫūr 'spring', sāqīfale, mīrāb 'gutter', saqī 'artificial irrigated land', bayyara 'watered orchard', bat 'rain-watered land'.

Watering, drinking, feeding: e.g. dālelo 'water bucket, pail', raṣṣā 'watering tub', sālābale 'drinking vessel', sālāf 'counterpoised lever implement for drawing water for irrigation, mitqūn 'goblet or metal funnel', sālīqala 'nosebag, mitqafala 'feeding trough'.

Constructions for storing rainwater: shīl, ḥazzān, maṣūrbyyale, mitsqala, bīrkale, sahrīq, ḥazzān; dug pits for storing water: pin, giṭūb 'well, cistern', hrubbāl 'cavity transformed to well' ghir 'basin'.
Tilling and digging: e.g. ra'ddād 'steering rope of the plough', rayyād 'plough’s double steering rope', sažā 'pulling chain', kābāsāle 'presser or the grip of the plough’s handle', mihrāz 'plough', ba'dāsāle 'narrow hoe with pointed edge', bāhrāra 'small shovel', fa'dhurā 'digger, digging tool', man-kāž 'small pickaxe', nadāsāle 'small double-headed hand axe'.

Breaking, drilling: e.g. berrimal dūl 'drill', ḥusān (ale) 'pointed end of the ploughshare', ṣāqīf 'rock, stone breaker', ḥutāla 'crowbar', kamāsāle 'pair of pliers', ḥusān 'nail', miḏḏah 'drill or borer', mnaddāla 'large hammer', mnīb 'iron crowbar', ḥusān 'chisel'.

Cleaning: e.g. gārī 'hoe', qāh ḍit 'scraper, hoe', qawāsāle 'pick with a metal fork', miḏḏaṣāle 'spade or hoe with broad plate', ṣaqā 'hoe', miḏḏaṣāle 'mop, or a stick with a rubber scraper, polisher or scraper', mnadāsāle 'broom made of a bundle of straw'.

Harvesting, picking, catching: e.g. bāhrāra 'wooden stick used to pick olives', ṣuṣārā 'iron sickle', qatāfale 'small lunate sickle', miḏḏaṣāle 'iron tongs', miḏḏaṣāle 'unsorted large sickle', ḥaddāla 'thin wooden stick for picking olives', sāngīkāl 'metal hook', ṣaṣāf 'snatcher, metal or wooden hook'.

Cutting, pruning of trees: e.g. ḥadīla 'kind of knife', sāfra 'sharp metal blade', ṣaṣāf 'cleaver', ṣaṣāf 'pair of scissors', qatāra 'wood cutter', mnīsār (a) 'saw', ṣāb 'cleaver', miḏḏāg 'sheep shearer or shear of cotton', miḏḏāg 'sharp serrated knife'.

Threshing, beating, winnowing, sifting: gurīth, ḏīṣar 'threshing floor', miḏḏaṣ 'thin branch of oak for beating wool or driving animals', ṣāfī 'wooden stick', miḏḏāg 'wooden stick for beating', sarūdāla 'coarse cereals sieve', gurīth 'sifter', ṣaṣāf 'coarse sifter', miḏḏāsāle (yale) 'winnowing fork', miḏḏaṣāle 'kitchen sieve'.

Grinding, crushing: e.g. ṣaṣāf 'rubbing stone to grind, hand-mill', ḍarūn 'mortar', ḍaḡuḏ 'roller, cylindrical stone for grinding', ḡarūṣāla 'hand-mill', ḍardās 'cylindrical basalt stone for grinding', ḡarūṣāla 'hand-millstone', ḍarūna 'pestle, hammer', ḍarūn 'mortar', ḍarūn 'wooden pestle'.

Weighting, measuring of grain: e.g. qāshān 'scale, steelyard', kādāla 'cylindrical metal vessel', miḏḏā 'cast iron balancing scale', miḏḏā 'metal vessel for weighting'.

Storing of food: e.g. ḍūbāṣāle 'clay container, box', ḍūbeṣa 'wooden cupboard, cabinet attached to wall', qīnīṣāla 'glass bottle for storing', kās 'medium sack', ḍūbāṣāle 'arched niche, cupboard or closet', miḏḏuwa 'niche, a cupboard to put mattresses'.

Supporting of trees: e.g. ḍūbeṣāle ṣānāda 'support, wooden pole', ṣānāda ṣālād 'pole, column, midsākh 'forked pole'.

Food production
Product: e.g. miṭṣara ṣaṣāf 'press oil and grapes', miḏḏāse 'molasses', miṭṣala, miḏḏās 'seed bed', miḏḏā 'drying of fig, tomatoes product', curdling, churning, ḍaḏāfa 'charn, churning', miḏḏaṣ 'large goat skin'.

Hunting: ḍīmqāle 'rectangular cotton sheet', ṣabīla 'wide spear or lance', ṣārākāla 'snare or trap for birds', ṣaṭāf 'tarp, snare', muqā 'pointed double-edged axe', miṣyādāle 'snare, trap', ṣabīla 'catapult, slingshot, miṣyādale 'slingshot'.

Animal breeding: booths, wooden constructions for animals, kūsiṣ, ṣāḥī, ḍāsāl naṣāla, ṣānāla, ḍāsāl (ale), birds 'ī̄ṣ 'nesting place', qādīkūna 'bird coop'. Fishing breeds: ṣānāda, 'dwelling place for livestock's' rīb.

Manufactured material
Organic: ḍāsāl 'canvas, big sack made of canvas', ṣaṭāf 'paper, cornet made of thick paper'.
Inorganic: e.g. ḍudāla 'stones', ḏina 'yellow brass, petroleum tin', ḍudāla 'iron, piece of iron', ṣaṭāf 'lead, bullet, shot', ṣamā 'wax, candle, ṣaṭī 'tin, baking sheet of tin', ṣaṭāl 'glass, glass vessel'.

The material that the tool temporarily or permanently contain food stuff: e.g. ḍudīyata 'butter, bowl', ḍudīyata 'sugar, sugar can', ḍudīyata 'honey, honey jar', ṣarābā 'salt, salt can', ḍudīyata 'stibium, small glass/ceramic bottle to hold kohl'.

Sheets or cloths
Ḳīnīṣāle 'fringed carpet woven of wool', ḍīmqāla 'sheet, dining table, dining mat', ḍīmqāla 'carpet, shaggy woollen sheet or carpet', ṣaṭāf 'lower curtain of the tent', ṣaṭāf 'the back curtain of the tent', ṣaṭāf 'sheet or worn-out cloth used as cover or beneath an animal's saddle'. Sheets, covering, or shading material for booths used as agricultural installations: ḍāsāl, ḍāsāl, ḍāsāl, ḍāsāl, ḍāsāl (ale) 'booth', ṣaṭī 'hut'.

Numbers and fractions
Ḍāḏān 'pair of oxen, yoke', ṣaṭāf 'one, single plough', ṣaṭāf (single) large sack', ṣaṭāf 'one quarter, cylindrical metal vessel', ṣaṭāf (ale) 'one sixth, cubic tin vessel', ṣaṭāf (single) large sack', ṣaṭāf (ale) 'booth', ṣaṭī 'half, metal cylindrical vessel'.

Natural factors:
Many natural features found in surrounding areas affected the tool names. Man's personal acquaintance with the landscape and his daily contact with it led him to describe the state of the land he dealt with in order to differentiate it (rugged or plain, high or low, fertile or poor, cultivable or non-cultivable; with deep or poor soil, the surface of soil, covered by stones, rocks or vegetation). Therefore, specific terminology was created to describe the
land. In addition, it has been noticed that the users of the names borrowed names from animals, trees, and things, which existed in the surrounding landscape and applied them to their tools because of similarity in shape and function between the tools and animals.

**Topographic features**

Hollowed: baq'albq'at 'piece of land in wide valley', nuqra 'hollowed out area or land'.

Narrow: mirzabizarb 'narrow terrace, small piece of land with irregular shape'.

Flat/rugged: shal 'flat, plain', wa'ar 'rugged surface with rocky masses'.

Pebbled land: kurkār, šārārīn muṣāra, buḥṣa 'land with poor soil and covered with pebbles'.

Free stones: ilamūmiyale, ţadd, ras(l)im, rāmāle 'single stone as border mark', qaq'ir, qinlunjara 'piled up stones'.

Rocky shelters: ṣaqīf, irtiqīf, irtiqā 'natural cave'.

**Soil character**

Thickness: simba, smina, ḍīmīqā 'land with deep soil'.

Thinness: ṣtiqqa, qaqqābāš 'land with poor soil'.

Surface: masaqqa, mulfaff 'creviced land', rabad 'hard massed soil, clods', mofra, 'dry soil', mūblalvahel, mtsawalnīn 'wet soil'.

**Flora**

The names of some plants were borrowed by people to refer to the tools that are made of those plants.

Trees: e.g. ḍūsūle 'walnut, wooden or copper pot', ḍūzırānāle 'bamboo, bamboo stick', zānāle 'terebinth, the wood of the beech, poker, fire stoker', kartrimiyale 'vine, circular wooden bowl', mūrēnē 'coral, straw basket', mil 'oak, small, thin wooden stick used to apply kohl', or land famous for some plants - ṣaṣā, ḍīṣ 'woodland', karim 'vineyard'.

Branches: e.g. šalāb 'pitch of the date palm, shoot, large wooden screw', šāḇāra 'branch, wooden bar', šābeniyale 'branch, long wooden stick for harvesting olives and almonds', imīs 'wooden branch, large press beam', irtik 'wood, wooden stick', ţad 'branch, wood, wooden plough', qarmiyale 'tree stump'.

Leaves: ṣīr 'fresh palm branch, metal chain', ṣāsā 'palm leaves, kitchen knife'.

Vegetation: e.g. bustūn 'orchard', gnēna 'small garden', rows of trees - ṣōra, šārt 'part of land between two rows of vegetables or trees', miqta 'field of vegetables often cucumber'.

**Cultural and linguistic background**

Herbs: e.g. ḍasārale 'grass, herb, leek, mat woven', ḍāsārale 'grass, herb, small toothless sickle', ḍāsārale 'grass, herbage, small hand axe for weeding', ḍāsārale 'radish, pointed end of the shank', ḍašwale 'reed, stick with various purposes'.

Thorny plants: ṣabbāra 'cactus, can used in picking its fruits', ṣubriyale 'cactus, ceramic container', mīntā 'Poterium spinosum, dark pickaxe', ẓākale 'thorn, prickles, fork'.

Straw: qašābīyale 'straw an axe', maqṣāle 'broom made of a bundle of straw'.

Seed: bisrāle 'seed, shoot, cartridg', ḍartiš 'cartridge, cartouche, shot'.

**Fauna**

Mammals: ḍabiš 'young donkey, wooden carrier'.

Birds: e.g. baṭṭa 'duck, a small jug', ḍamarā 'dove, grip of the ploughs handle', šīs 'chick, metal peg nailed into a press beam', asfar 'sparrow, wooden pin tied to the end cord of the yoke'.

Reptiles: kurkār 'turtle, copper bell', ṣalbūt 'tortoise, rounded or oval stone'.

Insects: e.g. ḍabbāra 'wasp, pointed large hammer', ṣaṃlīyale 'ant, low table or closet against ant', nāmēlīyale 'mosquito, mosquito net'.

**Human and animal anatomy**

The names of the human and animal body parts were extensively used and given to tools, because of their similarity in shape or because that tool was made of a material taken from the body.

Body parts: e.g. ḍīṣ 'foot, leg', ḍaṭāniyale 'belly, wooden blanket, cover', burk 'knee, plough beam', ḍan 'man's side, oil basin on the side (lateral)', ḍān 'ear, wooden pins which compress the shank', ḍān 'spring'.

**The physical shape of the tools**

The physical appearance of the items expressed by adjectives or substantives is borrowed to refer to some of the tools like:

Flat: e.g. bašt 'carpet, sheet', baṭṭale 'rectangular or circular stone slab', baṭṭale 'hatchet', ṭaṭīt 'bed', daffale 'rectangular wooden tablet', baṭṭale 'rectangular wooden board', ḍoḥ 'wooden tablet', mēdāle 'dining table'.

Hollowed: e.g. bāg 'trumpet, funnel', gānē 'round bowl, ḍoḥ 'basin, mil uqur 'circular or rectangular portable stone basin'.

Pointed, sharp: e.g. ḍaṭāle 'iron needle', ḍaṭāle 'pointed end of the oxen goad', ḍoḥ 'metal spits with pointed end', sikkale 'ploughshare', sikkānale 'knife', ṣif 'sword, sabre, ḍās 'axe', bānā 'small crowbar', kasmale 'double-headed axe'.

Hooked (crooked, forked): e.g. ḫanafūyane ‘water tube or pipe’, ḥaqadale ‘wooden V-shaped hook’, mihqānale ‘stick made of oak with horizontal grip’, ẖāṣīh(e) ‘wooden two-pronged fork’.

Pierced: e.g. ḫurāmāle ‘perforated stone’, ḫarazale ‘single bead’, ḥiil ‘pointed wooden pin’, ḥihrāz ‘large needle, awl or punch’, mihliq ‘small bag with two handles’.

Fragmented: e.g. ḫāsari ‘wooden bar’, qarṭīdale ‘cylindrical piece of wood’, qamṭībale ‘wooden cross-bar’, ẖāsir ‘wooden side poles’.

Twisted, spiral: e.g. ḫōdalle ‘mattress stuffed with wool’, ḥiṭāle ‘wick of lamp’, ḫāl ‘rope of a bucket’, zemām ‘cord, horse halter’, zilmānār ‘belt’, ḫāq ‘short cord or band, nose rope’, ḫār ‘band tied on a camel’s head as part of its halter’.


The linguistic strata of the words

I have attempted to trace the influence of ancient Semitic and non-Semitic languages in defining the linguistic strata of these names. As mentioned, some terms have been borrowed in the current vernacular from different languages and periods and employed with the same meaning, while others have been borrowed and phonetically modified to indicate an exact or a close meaning. It is impossible to say precisely when these lexemes were incorporated into the colloquial. The study of the names of the tools, objects, and installations showed a considerable contribution and a large percentage of loaned words from Semitic languages such as Akkadian (Akk), Canaanite (Can), Aramaic (Aram), Arabic (Ar), and Ethiopian (Eth) or common Semitic, while non-Semitic languages like Egyptian (Eg), Greek (Gr), Latin (Lat), Persian (Per) and Turkish (Turk) have made a small contribution.

### Semitic languages

<table>
<thead>
<tr>
<th>Tools</th>
<th>Akk</th>
<th>Can</th>
<th>Ar</th>
<th>Ar</th>
<th>Eth</th>
<th>Common Semitic</th>
<th>Unknown Semitic (?)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>618</td>
<td>43</td>
<td>29</td>
<td>78</td>
<td>159</td>
<td>4</td>
<td>101</td>
<td>40</td>
<td>454</td>
</tr>
<tr>
<td>100%</td>
<td>6.9%</td>
<td>4.7%</td>
<td>12.6%</td>
<td>25.7</td>
<td>0.6%</td>
<td>16.4%</td>
<td>6.5%</td>
<td>73.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Installations</th>
<th>127</th>
<th>15</th>
<th>35</th>
<th>37</th>
<th>1</th>
<th>19</th>
<th>107</th>
</tr>
</thead>
<tbody>
<tr>
<td>100%</td>
<td>11.8%</td>
<td>27.5%</td>
<td>39%</td>
<td>0.8%</td>
<td>15%</td>
<td>84.3%</td>
<td></td>
</tr>
</tbody>
</table>

### Non-Semitic languages

<table>
<thead>
<tr>
<th>Tools</th>
<th>Eg</th>
<th>Per</th>
<th>Turk</th>
<th>Gr</th>
<th>Lat</th>
<th>Fr</th>
<th>It</th>
<th>Eng</th>
<th>Unknown</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>618</td>
<td>6</td>
<td>55</td>
<td>26</td>
<td>35</td>
<td>10</td>
<td>8</td>
<td>3</td>
<td>1</td>
<td>20</td>
<td>164</td>
</tr>
<tr>
<td>100%</td>
<td>0.10%</td>
<td>9%</td>
<td>4.2%</td>
<td>5.7%</td>
<td>1.6%</td>
<td>1.3%</td>
<td>0.5%</td>
<td>0.1%</td>
<td>3.2%</td>
<td>26.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Installations</th>
<th>127</th>
<th>2</th>
<th>12</th>
<th>4</th>
<th>4</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>20</th>
</tr>
</thead>
<tbody>
<tr>
<td>100%</td>
<td>1.7%</td>
<td>9.4%</td>
<td>3.4%</td>
<td>3.1%</td>
<td>0.8%</td>
<td>1%</td>
<td>0.8%</td>
<td>15.7%</td>
<td></td>
</tr>
</tbody>
</table>

### Notes

1. This included olive pressing, cooking molasses, producing wine and sweets, or drying plant products, such as raisins and figs to have them as food reserve during the winter.

2. The main building materials used to construct the temporary establishments were wooden branches for the walls, canvas for the roofs, and rugs and worn-out cloth for the rooms. In contrast to this, the permanent establishments were built of dry stones and sometimes with mortar.


5. Including French (Fr) and Italian (It).

### Bibliography


8 The production of alternative knowledge

Political participation of Palestinian women since the 1930s – a case study

Faiha Abdulhadi

Introduction

While mainstream history is written by the victorious (Sayegh 1980), social history is the story of ordinary people who make history. It is the history of marginalized women and men. When history is written from a popular and democratic perspective, it documents the experiences of ordinary people overlooked by formal history, and involves people in formulating their own history, highlighting the voices of the voiceless. In this way, another narrative emerges alongside the official one, in agreement with the recorded narrative at times, and disagreeing with it at other times. As it adds its stories, the narrative contributes to the production of an alternative knowledge of reality, the events and the men and women who created those events.

This study aims to rewrite history from a perspective that discloses and documents the effective participation and experience of women who played a major part in history, but did not participate in the act of writing history. Narrating women’s experiences challenges and leads to an interaction with dominant discourses’ stereotyping portraits of female vulnerability and subordination. It contributes to the production of an alternative discourse, which makes women visible and gives them a voice.

A feminist oral history makes space for women to express their views and to touch base with their feelings and emotions. This is accomplished through an interview that is attentive, participatory and characterized by empathetic listening. A feminist approach to oral history is grounded in a deep understanding of women. It approaches women through women, to listen consciously to their voices and make them heard. As a multidisciplinary perspective, it makes use of a wide range of disciplines, revealing the artificiality of the separation between academic disciplines, which prevents a deep knowledge of women (Tonkin 1995). This research approach provides freedom and flexibility for both female researchers and female narrators, rendering a deeper knowledge of the psychological nature of women (Gluck and Patai 1991) and deconstructing the predominant values which traditionally befall women as a major component in history making. Thus, a new set