

Functions of Dress According to the Torah

by

Beverly Maureen Kelly

A thesis
presented to the University of Manitoba
in fulfillment of the
thesis requirement for the degree of
Master of Science
in
Clothing and Textiles

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BEVERLY MAUREEN KELLY

A thesis submitted to the Faculty of Graduate Studies of
the University of Manitoba in partial fulfillment of the requirements
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MASTER OF SCIENCE

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ABSTRACT

This thesis is an examination of the social significance of dress as seen by the writers and editors of the first five books of the Hebrew Scriptures, the Torah. It is also a study of the social functions of dress in Ancient Hebrew culture according to the Torah. The source examined was the first five books of the Jewish Publication Society of America's, 1985, TANAKH. These books include Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

A content analysis was performed using a system of categorizations of dress functions based on two categories, the instrumental and the expressive functions, developed by Roach and Eicher (1965). Gender of dress use was examined, as well as religious versus generic dress terminology.

The data indicated that the writers and editors of the Torah may have viewed dress as a dichotomy, its ritual versus its secular use. The ritual dress identified tended to be male oriented, and described in detail, making it fairly easy for the reader to discern the identity of the wearer and his group affiliations. Conversely, the results of the secular dress data are inconclusive.

There is some indication that dressing for protection was a primary function of dress for the Ancient Hebrews. Otherwise, the data indicate that dress function is situation specific.

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I dedicate this thesis to the memory of Mabel and Daisy, who believed in me, and to my husband, Marc, who taught me to believe in myself.

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INTRODUCTION

The true flavor of a society's culture can be seen to vary over time and environmental setting. This diversity is reflected in a society's technical, aesthetic, moral, and ritualistic patterns. One of the vivid symbols closely paralleling these cultural patterns is dress. The use of dress as a social expression has been studied in the fields of anthropology, archaeology, history, philosophy, psychology, and sociology. (Brown, 1963; Pritchard, 1969; Milgrom, 1983; Crawford, 1940; Flugel, 1956; Brenninkmeyer, 1963)

The present study focuses on the functions of dress in Ancient Hebrew culture using the books of the Torah as its principal source. The Torah is a preserved collection of myths, sagas, legal codes and legends. As well, it is a religious interpretation of the life and history of a people. (Cornfeld, 1976) Dress is often used as one of the features of a legend to elaborate specific details of the Ancient Hebrew's culture. For example, in the legend of the golden calf, dress is used to illustrate the values of mourning, subservience, and shame when the people were told to "leave off their finery" until their God considers what punishment they will receive for having been faithless (Exodus 33). Looking at how dress functions in this legend and in others throughout the books, dress can be viewed as a non-verbal language that communicates information about the Ancient Hebrew people to readers of the Torah.

Information gained from this study can add to other data from the fields of archaeology and ancient history to achieve a better understanding of the overall social patterns of the people of Ancient Israel.

Purpose

The focus of this study was an examination of the social functions of dress in the Torah in light of their significance to the culture of the Ancient Hebrews. The general purposes of this study were:

1. To compile a comprehensive data base on references to dress in the Torah.
2. To examine the relationship between Ancient Israel's use of dress in goal-directed behavior and its use in communicating values, beliefs, and individuality. (Roach and Eicher, 1965)
3. To explore the significance of dress as seen by the writers and editors of the Torah.

Specific Objectives

Specifically, the objectives were:

1. To elucidate the inter-relationships of the different functions of dress in the Torah, using categorizations based on Roach and Eicher's two categories of dress functions.
2. To determine the significance of dress as seen by the writers and editors of the Torah.

3. To determine the importance of dress in Ancient Hebrew society.

Operational Definitions

The following terms were used in this study:

Social Function of Dress: refers to how dress may serve to satisfy a perceived need, desire, or motivation. It includes the expressive and instrumental functions of dress.

Expressive Functions of Dress: refers to how dress may serve to satisfy emotional and/or communicative needs. (Roach and Eicher, 1965) (e.g., the wearing of priestly vestments for ritual purposes communicates to others that the person wearing the garment is a priest).

Instrumental Functions of Dress: refers to how dress may serve to attain rewards. (Roach and Eicher, 1965) (e.g., war gear can serve a protective function if worn to battle).

Culture: is that "complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." (Tyler in Horn, 1968, p.22)

Dress: the garments and ornaments worn by men and women, as well as the act of covering the body with clothes and ornaments.

Dress Terms: refers to specific terms in the Torah which describe dress. (e.g., clothe, veil, or raiment)

Reference: is defined as the occurrence of a Dress Term or a combination of Dress Terms in the Torah.

Social Significance of Dress: is the value of dress to the culture of a society.

Torah: refers to the Laws of Moses, also called the Pentateuch, or the first five books of the Hebrew Scriptures[1].

Assumptions and Limitations

1. This study is not one of Ancient Hebrew scholarship, rather it is a study of dress of the Torah from an anthropological point of view.
2. Since this study works from a translation of original documents, it invariably runs the risk of prior interpretation particular to the translators.
3. This is a study of dress from a religious historical text. Because of this, it does not necessarily represent the culture from a purely historical point of view.
4. In the Torah, there are only 323 references to dress. Because the different types of dress have been collapsed to 14 categories, the confidence level of statistical analysis is low. Therefore generalizations cannot be made and trends may only be inferred.

REVIEW OF LITERATURE

This chapter is divided into two sections presenting pertinent literature on; (a) the Torah, and (b) the social significance of dress.

The Torah

A Description

The Hebrew Scriptures are divided into three sections: (a) the Torah, or Laws of Moses; (b) the Nevi'im, or Books of the Prophets; and (c) the Ketuvim, or Writings of the Kings. A review of the three sections showed that the Torah is the best source for the study because of the number of references to dress found in it. Sometimes referred to as the Pentateuch, the Torah contains the first five books of the Hebrew Scripture books called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Genesis.

The book of Genesis, which is the first text in the Hebrew Scriptures, is a compilation of numerous sagas and legends. The first of these legends is the story of the creation of earth, people, plants and animals. Secondly, a series of sagas are recounted portraying the sins of people and the power of God. These sagas and legends include the well known stories about Adam and Eve, Noah and the flood, Sodom

and Gomorrah, Isaac and Rebekkah, Jacob and Esau, and the life of Joseph.

Exodus.

The second book of the Torah is one of cult legends, beginning with the story of the Hebrews' oppression in Egypt and how the people managed to escape to the Sinai. Exodus tells of the experiences of Moses and Aaron and the story of the Ten Commandments. Some laws for the people are enumerated. A Tent of Meeting, the Ark of the Tabernacle and ritual priestly clothing are described. The peoples' lack of faith, stubbornness, and faults run as a strong undercurrent all through the text. The stories describe the consequences of these weaknesses.

Leviticus.

The book of Leviticus deals with the laws of ritual sacrifice and cleanliness. As well, there are some exhortations directed towards the moral behavior of the Hebrews. The harvest festival and the Day of Atonement are mentioned, followed by promises and threats directed toward the people which they may risk if they do not follow the laws as set forth.

Numbers.

Numbers begin with the results of a census of the people with Moses and Aaron in the Sinai. The people are divided into twelve groups according to their forefathers; ten were descended from Joseph's brothers and two were descended from his sons. The Levites,

the descendants of Joseph's brother Levi, were also counted, but were given a different status. They were designated as servants of their God, and given the task of the upkeep of the Tent of Meetings and the Ark of the Tabernacle. The priestly duties of Aaron and his sons were also reported here.

More legal codes with regards to laws of property and inheritance are included in this book. Once again, several incidences depicting the faithlessness and stubbornness of the Hebrews resulting in the wrath of their God are interwoven in the text.

Deuteronomy.

The final book of the Torah records Moses' final hortatories[2] to the Hebrews. In it, the victorious battles against other groups of the desert are recounted. Also included is the story of how the Ten Commandments, the basis for Hebrew law, were established. An elaboration of the possible rewards or punishments the Hebrews may incur as a result of their attitudes toward the laws is included.

Laws regarding the eating of certain foods, treatment of captured enemies, festivals, ritual sacrifices, charity and loans are listed. Prophetic blessings and curses are also mentioned in this book. The narrative ends with Moses blessing the Hebrews before he died.

Origins

The Torah originated in the geographical area referred to in modern times as the Middle East[3]. The land of the early Hebrews, Canaan, was small compared to the surrounding lands of the Assyrians, Persians, Babylonians, or Egyptians. Each of these nations ruled Canaan at different times in history. It was an economically and politically desirable land because two major trade routes passed through it since 3000 BCE[4]. (Wright, 1945)

Though the legends of the Torah occur before the Hebrews entered Canaan, the stories were not written in their present form until the first half of the third century BCE. This was some time after the Hebrew exiles returned from Babylon. Because the Hebrews did not live in a historical vacuum and that the legends and legal codes developed over a great span of time, it is difficult to know which, if any, of these legends are truly of Hebrew origin.

It is believed that when the Hebrews first entered Canaan c.1225 BCE., they encountered a population which already had a well developed literary tradition. (Gordon, 1965) Discoveries at Ras Shamra support this belief. Written material about cultic (religious) practices has been found that predates the Hebrews' conquest. (Hooke, 1970) As well, recent excavations have uncovered much Mesopotamian, Canaanite, Hittite, and Egyptian literature. These sources show that the Torah is "saturated with the popular lore of the Ancient Near East" (Gastor, 1967, p.xxxvi).

Authorship and Dating

Reading Deuteronomy, may lead one to believe that Moses wrote every word in the five books of the Torah, but scholars now agree that these books are a compilation of the works of many writers, scribes, editors, and priests. The books were derived from oral traditions, a result of a "long history of growth, compilation and transmission" (Cornfeld, 1976, p.2). This accounts for the many inconsistencies and stylistic differences found in the Torah. Chase called it a "library of the most diverse character" (1955, p.28).

The study of Biblical authorship has been a widely debated subject for over a century. Scholars have researched this field through a critical literary analysis of the original scriptures. The most widely accepted theory of the process by which the Torah emerged is the so-called "Documentary Hypothesis" of Vatke, Graf and Wellhausen (Cornfeld, 1976; Friedman, 1987). They distinguished four separate sources of the Pentateuch. Two of these, denoted by the symbols J and E consisted of parallel narratives. It is theorized that these originated before the 8th-7th centuries BCE. but were combined and edited at some point in time. (Cornfeld) They reflected the earliest stage in the development of the Hebrew religion. (Friedman) A third source is thought to have come into existence before 622 BCE. by a group of reformers. This document, known as D, written by the Deuteronomists, underwent expansion and revision after the return of the Hebrew exiles from Babylon. (Hooke, 1970) This stage in the development of the Hebrew religion was known as the age of the prophets and it dealt with the spiritual and ethical values of the

people. (Friedman) Finally, the document known as P, or priestly writings, containing cultic laws, rituals, and history was compiled during or after the Exile in the 6th century BCE. (Cornfeld, Hooke)

Though the Documentary Hypothesis is still generally accepted, "critical analysis of the sources tended to multiply revisors and revisions... and bred an increasingly sceptical attitude towards [it]" (Hooke, 1970, p.169). Scandinavian theorists expound the Traditio-historical method, with its emphasis on the oral traditions, while Gunkel and von Rad tend towards the Form-critical method of textual analysis[5]. Hooke suggests that the final form of Deuteronomy is what inspired the arrangement of the other books in the Torah.

Translations

The first known translation of the original books was made into Aramaic for the Hebrews of the north and east of Judah c.150 BCE. (TANAKH, 1985) A Greek translation was undertaken in Alexandria, Egypt about this time as well. (Roberts, 1970) A second translation, the Latin Vulgate, was written by Jerome c.390 CE. This became the accepted version for use by European Christendom until the reformation. (TANAKH)

Most modern English versions of the Torah make extensive use of the Authorized King James version of 1611. TANAKH (1985), the translation selected as the primary source for this study has been compiled by over 50 Hebrew scholars using documents from original Hebrew sources, but reflecting contemporary scholarship.

Dress in the Torah

Previous studies of dress as found in the Torah have either: (a) focused on the historical styles of dress worn by the Ancient Hebrews and neighbouring populations (Rubens, 1967; Corswant, 1960; Encyclopedia Judaica, 1971); or (b) have concerned themselves with specific passages in the books, linking dress symbolically to moralistic or sumptuary laws (Carmichael, 1982; Milgrom, 1983); or (c) have mentioned dress as part of a discussion of motifs in folktales (Gastor, 1967). The present study was undertaken in an attempt to discern the social significance of dress as seen by the writers and editors of the Laws of Moses.

The Social Significance of Dress

Motivations and Perceived Functions of Dress

Social scientists have attempted to explain why human beings dress the way they do. Several reasons have been given to lend insight into this human behavior.

Harms (1938), a psychologist, says that motives for dress arise from the natural environment and from sociological or cultural phenomena. Some thirty years later, Rosencranz (1972) saw dress as a "psychological means of belonging to, or merging with the environment, or of being unique and individual" (p.vii). These points of view appear to be consistent with each other.

On the other hand, Langner (1959) theorized that the most important function of dress is the satisfaction of human needs. He categorized these functions as: aesthetic, utilitarian, seduction, and indication of status. In interpreting dress as fulfilling some of man's needs, Laver (1969), in agreement with Langner, said that choice of dress is governed by whether the form of dress will show man's status, attract erotic attention, or help make living and working easier. Lurie (1981) holds the same view as Laver but has added spiritual reason as a motivation to dress.

Maslow (1962), a pioneer in the study of needs, developed a theoretical hierarchy of human needs extending from lower to higher needs that people are motivated to satisfy. These needs are: physiological, safety, love or belonging, esteem, and self-actualization. Maslow theorized that man must satisfy his lower

needs - physiological and safety before he is motivated to satisfy his higher or self-actualizing needs. According to Maslow's theory, man dresses to satisfy his needs for warmth and protection before dressing for psychological enhancement.

Although there is some disagreement as to what the primary motivations of dress is, the three most often cited in literature are protection, modesty, and self adornment. (Flugel, 1956; Brenninkmeyer, 1963; Kefgen & Touchie-Sprecht, 1981; Ghurye, 1951; Sproles, 1979)

Recognizing that clothing can serve a number of different purposes and that developing a definitive list was difficult, Roach and Eicher (1965) proposed two categories that they believed could be used to analyze the different functions of clothing. The categories proposed were expressive and instrumental and were explained as follows:

The expressive function involves the emotional and communicative aspects of dress. Through dress one may express individuality by stressing unique physical features or by using unique aesthetics. Or through dress one may express group affiliation or the values and standards of the group. In an expressive sense, therefore, clothing divulges something about each human being- his beliefs, his sentiments, his status and rank, his place within the power structure... Dress may symbolize ties to specific social groups such as family, social class, occupation or religion.

Clothing may also be instrumental, involving rational use of dress in goal-directed behavior. Clothing may be utilitarian and protective; it may be used to attain desired rewards. Some rewards may be subtle, such as broad feelings of comfort and security. More specific rewards may be getting a job, winning friends, or finding a partner for marriage... clothing may be employed to change status, perhaps to move from one social class to another....

Clothing may also aid in transactions necessary for the attainment of other material and nonmaterial objectives.
(p.6)

They further maintained that "dress and adornment are cultural products whose design and use are subject to cultural patterning" (ibid.). Substantiating this point, Ryan (1966) indicated that, though the opinion's of scientists about the motivations for dress vary from "explanations stressing the innateness of motives to those emphasizing environmental causes, from physiological explanations to those using external factors or the unconscious" (p.41), it seems from the evidence available, that dress and dress symbols are culturally specific.

Clothing Values and Culture

Tyler (1968) defines culture as that "complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (p.22). "It includes the physical manifestations of the group as exhibited in clothing, shelter, tools and so on" (Brown, 1963, p.3). Other social scientists perceived dress as a reflection of the prevalent attitudes and underlying values of a culture. (Starr, 1901; Dearborn, 1918; Dunlay, 1928; Ryan, 1966)

Clothing does not only function to meet human needs but "it also communicates the human conditions, traditions and values of a society" (Kefgen & Touchie-Sprecht, 1981, p.81). Values are both modes of conduct and concepts of desirable conditions stemming from specific needs, attitudes, and interests. They act to direct, restrict, or motivate behavior, by guiding and determining actions. Values are products of an individual's experiences, as a member of a

group and the culture to which he belongs. (Kohlman, 1962; Rokeach, 1973; Ryan, 1966)

Rokeach (1973) distinguished between two functionally related types of values: (a) Instrumental values, which are modes of conduct or behavior and; (b) Terminal values, which are concepts of desirable end-states of existence, conditions, or goals. He developed a rank order test in 1973 called the Value Survey. Using this instrument, Rokeach found significant relationships between behavior and values.

Earlier, Spranger (1928), in an effort to show that men's personalities are understood better by knowing their values, developed six categories for ideal types of men. These six categories, each based upon one dominant value are; theoretical, economic, aesthetic, social, political, and religious. An individual may belong to one, or any of a combination of the six ideal types. Using these classifications as a general measure, the Study of Values was developed by Allport and Vernon (1931) and later revised by Allport, Vernon and Lindzey (1960) to test the relative strengths of these dominant values in people. This categorization of general values and variations of it have been used in several studies as theoretical guides to assist researchers in understanding people by relating the six general values to clothing values and behaviors. (Lapitsky, 1961; Creekmore, 1963)

Creekmore (1963) investigated the relationship between clothing behavior, general values and the striving for basic needs. She found some evidence showing a relationship between clothing

behaviors and values, but concluded that needs may have a greater effect on clothing behavior than values. Two years later, using Allport et al.'s (1960) Study of Values and Lapitsky's (1961) Clothing Values, Creekmore (1965) devised a test measuring eight relative clothing values. These are; aesthetic, economic, exploratory, political, religious, sensory, social, and theoretical values.

A number of recent studies relating clothing values and general values of different ethnic groups have used Creekmore's (1963 or 1965) studies of values or variations of them. (Dickey, 1967; Harrison, 1969; Kim, 1970; Hao, 1971; Hart, 1977) Of these, Hao studied clothing behavior and values among Chinese and American college students. It was found that the groups ranked the general values in different orders of importance. Results also indicated that the two groups placed different emphasis on clothing behaviors. In Hart's comparison of the clothing values between Anglo-American and Afro-American high school students, Creekmore's modified value scale was used. Results indicated that both groups ranked clothing values in the same way.

From an anthropological perspective, Kluckhohn (1961) theorized that ordered variations in value orientations is a key factor in the understanding of any culture. She defined value orientations as:

complex but definitely patterned (rank-ordered) principles resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process-- the cognitive, the affective, and the directive elements-- which give order and direction to the everflowing stream of human acts and thoughts as these relate to the solution of 'common human' problems. (p.4)

Her Value Orientations Schedule was a method of eliciting value differences among four general value orientations; man-nature, time, activity, and relational. "According to Kluckhohn, almost all aspects of the social life of a people give expression, in varying degrees, to the basic values which are characteristic of one culture" (Senga, 1985, p.10).

Using Kluckhohn's (1961) Value of Orientations Schedule, a modified version of Creekmore's (1963) general values, and a revised and expanded version of Lapitsky's (1961) clothing values, Mendoza (1965) conducted a cross cultural investigation of the relative importance of values in the clothing patterns of Filipino and American female university students. Results revealed a positive relationship between clothing values and their parallel general values. She also found differences between the two groups in their rank order of importance regarding their clothing and general values.

Somewhat earlier, Ghurye (1951) examined the differences in underlying attitudes to dress of European and Indian societies. He believed that "for a correct interpretation of a people's attitude towards costume it is desirable to have as clear and precise a classification of dress as is possible...". He separated dress into two classes: (a) the gravitational, where the fall of the fabric is important; and (b) the anatomical, where the fabric is tailored to the body lines. Within each of these classes, five categories were used to analyze the forms of dress. The five categories follow the body dividing it into the areas of the head, chest, waist, hips and thighs, and the lower legs. Using this format, Ghurye found that European

dress was essentially anatomical, concealing, yet emphasizing, whereas Indian dress was fundamentally gravitational and concealing. He concluded that:

Generally European society looks upon costume not only as an item of personal attractiveness but also as a fashioner of personality. It is convinced of its psychological and social significance. Indian society, on the other hand, looks upon costume as an insignificant appendage, which is at its best a decoration and at its worst a deception.
(p.17)

He further explained that the style of garment in Indian society was much less important than the proper use of unguents, scents, flowers, jewelry, and other ornaments.

Summary of the Social Significance of Dress

Considerable theoretical and scientific research have been published which examine certain personality variables and clothing behaviors. Recent studies which focus on how clothing values differ between cultures have attempted to correlate their findings with other inter-cultural values. It is difficult to fully integrate the results of these few investigations, as they tend to be fairly situation specific.

METHODOLOGY

This chapter defines content analysis and explains how it was used to collect data for this study. It also describes the source of data, the instrumentation used, categorizations of the data, the pre-test, and the methods used for data analysis.

Content Analysis Defined

Fox defined content analysis as "a procedure for the categorization of verbal or behavioral data, for the purposes of classification, summarization, and tabulation" (1969, p.646). Holsti described content analysis as "an application of scientific methods to documentary evidence... for making inferences by objectively and systematically identifying specified characteristics of a message" (1969, pp.5 & 14). In other words, the aims of content analysis are to permit data to be objectively drawn, systematically collected, and used to generalize findings or make comparisons. By using this approach one is able to study and make inferences about the values and attitudes toward dress of a society which is no longer available for direct verification.

In content analysis, data does not fall into categories, it is placed there by the researcher according to definitions which he has developed. An important note from Fox (1969) states,

The data which emerge are extremely sensitive to the nature of the analysis attempted, to the unit of content selected,

and to the researcher's expectations as reflected in the categories he develops. In a sense, content analysis is a personal statement by the researcher of his perception of the data. (p.656)

Source of Data

The data for this study were drawn from the first five books of the 1985 edition of TANAKH: The New Translation of the Holy Scriptures According to the Traditional Hebrew Text. The books used were; Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. They comprise the first section of TANAKH and are referred to as the Laws of Moses, the Torah, or the Pentateuch.

Instrument Development and Procedures

Content analysis was used to: (a) draw data from the Torah; (b) categorize and code the data, using a model based upon Roach and Eicher's categories of dress functions- the expressive and the instrumental; and (c) to attempt to draw inferences about the social significance of dress to the Ancient Hebrews and to the writers and editors of the Torah.

Part 1: Drawing data from the Torah

1. In lieu of a computerized concordance to TANAKH, which is not yet available from the Jewish Publication Society of America, the data were drawn from this translation by reading through the text and noting all of the terms mentioned relating to dress. The accuracy of this list was checked against Strong's (1926) Exhaustive Concordance to the Bible[6].
2. Rules were established to clarify what words were deemed acceptable as **Dress Terms**. The criteria used for establishing these rules were that a Dress Term may be a noun, pronoun, or verb that refers to; (a) garments or ornaments worn by the people mentioned in the Torah, or (b) the act of covering their bodies with clothing or ornaments. (see example on page 22)
3. By definition, references consist of one or more dress terms. Rules clarifying the guidelines for determination of **references** were established. See Appendix A and example on page 22.

4. Next, a list of these references was compiled in order, from the first occurrence in the books of Genesis, to the last one in Deuteronomy. This list became the Database of References to Dress in the Torah. It is found in Appendix B. (see example below)

EXAMPLE

Deuteronomy 1.41: You replied to me, saying, "We stand guilty before the LORD. We will go up now and fight, just as the LORD our God commanded us." And you all **girded** yourselves **with war gear** and recklessly started for the hill country. [*italics added*]

- a) The terms in this verse relating to dress and ornaments are girded and war gear. These are the **Dress Terms**.
- b) When combined, they become a **reference** of dress.
- c) This reference to dress is listed in the Database of Dress as:

Paragraph	Book.Chapter.Verse	Reference
99	Deuteronomy 1.41	girded...gear (war)

Part 2: Categorization and codification of the data.

With the database established, the model for separating dress functions into two broad categories, with associated sub-categories, based upon Roach and Eicher's instrumental and expressive functions of dress, was determined. The sub-categories were designed to include the functions of dress defined by Roach and Eicher (1965) as well as those suggested by other researchers in the field. (Sproles, 1979; Langner, 1959; Lurie, 1981; Maslow, 1962; Flugel, 1956; Brenninkmeyer, 1963; Kefgar and Touchie-Sprecht, 1981; Ryan, 1966)

Categorization and Definitions of Dress Defined.

1. Categories and Definitions of the Instrumental Functions
 - a) 11 - Protective - where dress is used to protect the wearer from the elements, from evil or supernatural forces. (e.g., put veil over, Exodus 34:33)
 - b) 12 - Comfort/Convenience - where dress is used to help attain the rewards of comfort, security or ease in daily living. (e.g., clothing, Genesis 28:20)
 - c) 13 - Change of Rank or Status - where the reference to dress is shown to aid in wearer's change in role or social class. (e.g., stripped of their tunics, Genesis 37:23)
 - d) 14 - Sexual Reward - where the function of a dress reference is used to elicit sexual response, attract erotic attention or to seduce. (e.g., covered her face with a veil, Genesis 38:15)

- e) I5 - Other Rewards - where the function of dress is to aid in "transactions necessary for the attainment of other material or nonmaterial objectives" (Roach and Eicher, p.6). (e.g., remove...sandals, Exodus 3:5)

2. Categories and Definitions of the Expressive Functions

- a) E1 - Identifies Wearer - where the reference to dress symbolically expressed the specific identity of the wearer (e.g., Joseph's ornamental tunic, Genesis 37:32)
- b) E2 - Describes Dress - where the reference described the unique physical features or unique aesthetics of the Dress Term. (e.g., war gear, Deuteronomy 1:41)
- c) E3 - Identifies Group Affiliation - where the reference helped to establish knowledge about the wearer's ties to specific social groups, social class or occupation. (e.g., girded with war gear, Deuteronomy 1:41)
- d) E4 - Part of a Religious Ritual - where the reference to dress is used to help express values of spiritual or ritual observances. (e.g., sacral vestments, Exodus 29:29)
- e) E5 - Other Symbols - where the reference to dress is used to express or communicate some symbol other than mentioned in E1-E4 above. (e.g., put on...finery, Exodus 33:4)

Codification of the Data.

Codes for the collection of data were then established. Though these codes are explained thoroughly in Appendix C, an example is given here for the sake of clarity.

EXAMPLE

Deuteronomy 1.41: You replied to me, saying, "We stand guilty before the LORD. We will go up now and fight, just as the LORD our God commanded us." And you all **girded** yourselves **with war gear** and recklessly started for the hill country. [*italics added*]

This reference is coded '309/99/5.1.41/1/222/4'.

1. 309 means that this is the 309th reference to dress in the Torah.
2. 99 means that it is found in the 99th paragraph of dress references.
3. 5.1.41 indicates Deuteronomy, chapter 1, verse 41.
4. 1 means this is the first reference to gear in this paragraph.
5. 222 indicates that a verb and the noun, gear, are being used together to form a reference.
6. 4 indicates that the gender of the wearers of the gear is not made clear.

Due to the nature of the research, it was decided that the paragraphs found before and after a particular reference to dress may be used to assess the appropriate placement of a particular reference to dress.

Part 3: Pretests

To get an unbiased reaction to the function of clothing, readers from different fields of study were chosen. The same readers were used for both pretests.

1. A test of face validity for the defined categories of dress function was undertaken. The definitions of the ten dress categories of instrumental and expressive functions were listed and given to three independent readers along with a random order list of the names of the categories. The readers were asked to match up definitions with the categories and place them beside their appropriate function. All of the definitions were placed correctly with their respective functions. Eight of the ten categories were placed correctly by two of the readers, while the third matched everything correctly. Two of the definitions were revised, to meet the consensus of the researcher and the three other readers.
2. To assess the reliability of the instrument, a pre-test using a random sample of thirty references was conducted. Readers were asked to review the operational definitions of the Dress Terms and rules for collecting data. They were asked to code each sample reference according to the rules they had read. They were also asked to record questions or problems they may have encountered. The results showed that there was no significant difference between the researcher's results and the results arrived at by the three readers, $\chi^2 (2, N = 42) = 3.833, p < .10$.

RESULTS

This study is an attempt to explore the significance of dress as seen by the writers and editors of the Torah, and to determine the importance of dress in Ancient Hebrew society. Results of the study are presented in three parts:

1. frequency of references to dress,
2. the use of gender associated with dress, and
3. the relationship between the expressive and instrumental functions of dress.

Where possible, the chi-square test of independence was used to describe the strength of association between Dress Terms, functions of dress, books of the Torah, and gender use.

References to Dress

Forty-three types of dress were identified. Due to the number of times certain types of dress were mentioned, the data code was condensed from 43 classes into 14. Two classes of Dress Terms were identified: (a) Religious Dress Terms, referring to eight types of dress frequently used in the books with religious ritual- breastpiece, breeches, ephod, headdress, robe, sashes, tunic, and vestments; and (b) Generic Dress Terms, referring to all other Dress Terms. (see Appendix E)

Table 1, page 29, presents the frequency of occurrence of each category of dress. References involving ornaments were entered under ornaments and all other Dress Terms with five or fewer references were placed in the category other.

The Dress Terms referred to most often in the Hebrew Scriptures were clothes, vestments, ephod, and breastpiece. These four Dress Terms account for more than half of all references to dress in the Torah.

The difference in the patterns of use for the Dress Terms, clothing and clothes was found to be statistically significant ($X^2(4, N = 56) = 24.57, p < .001$) over the five books, hence clothing and clothes were given separate categories. As well, the Dress Term clothes is mentioned 27 out of 46 times in the book of Leviticus while the Dress Term clothing is not mentioned in this book at all.

The book of Exodus contains 170 out of 323 references to dress, with 133 of these 170 references made to Religious Dress Terms. Most notable are the breastpiece and the ephod which are found 33 out of 35 and 37 out of 38 times respectively, in the book of Exodus. On the other hand, none of the Religious Dress Terms are mentioned in the book of Deuteronomy. As well, there are only four references to Religious Dress Terms in the book of Numbers. All four of them refer to the Dress Term vestments.

Furthermore, the books of Numbers and Deuteronomy account for only 32 out of 323 references to dress. They contain references to only six categories of dress: clothes, clothing, garment, vestments, ornaments and other.

TABLE 1						
Frequency of Occurrence of Dress Terms						
Dress Term	N	Books of the Torah ¹				
		Gen.	Ex.	Lev.	Num.	Deut.
<u>Religious Dress Terms</u>						
breastpiece	35	0	33	2	0	0
breeches	6	0	4	2	0	0
ephod	38	0	37	1	0	0
headdress	10	0	8	2	0	0
robe	18	2	14	2	0	0
sashes	8	0	5	3	0	0
tunic	24	12	8	4	0	0
vestments	44	0	24	16	4	0
total	183	14	133	32	4	0
<u>Generic Dress Terms</u>						
clothes	46	8	2	27	7	2
clothing	10	3	5	0	0	2
garment	20	9	3	1	3	4
veil	6	3	3	0	0	0
ornaments	25	10	9	1	5	0
other	33	9	15	4	0	5
total	140	42	37	33	15	13
TOTAL	323	56	170	65	19	13

Note: ¹Gen. = Genesis, Ex. = Exodus, Lev. = Leviticus,
Num. = Numbers, Deut. = Deuteronomy.

The Use of Gender As Associated With Dress

Table 2, page 30, shows the relationship between gender use and books of the Torah in the use of dress. The difference in patterns of use for males and females was found to be statistically significant $\chi^2(4, N = 279) = 56.36, p < .001$. over the five books of the Torah.

TABLE 2							
Relationship Between Gender and Books of the Torah in Use of Dress Terms							
Gender	N	%	Book of the Torah ¹				
			Gen.	Ex.	Lev.	Num.	Deut.
Male only	261	81	39	146	63	9	4
Female only	18	6	13	2	0	0	3
Both or Undetermined ²	44	13	4	22	2	10	6
TOTAL	323	100	56	170	65	19	13

Note: ¹Gen. = Genesis, Ex. = Exodus, Lev. = Leviticus, Num. = Numbers, Deut. = Deuteronomy.

²Any references in which it was difficult to classify gender, or where both male and female gender were used together were placed in this category.

Eighty-one percent of references to gender were attributed to male and only 6% to female use. It was difficult to classify gender in 13% of the Dress Terms.

References to female use of dress was found most often in the book of Genesis. While a large number of references to male use of dress was found in the book of Exodus (146 references), 63 of 65 references attributable to male use were found in the book of Leviticus.

Table 3, page 31, shows the relationship between gender and Dress Terms found in the books of the Torah.

TABLE 3								
Relationship Between Gender and Dress Terms found in the Books of the Torah								
		Gender						
Dress Term	N	Male Only		Female Only		Both or Undeter.		
		n	%	n	%	n	%	
<u>Religious Dress Terms</u>								
breastpiece	35	34	97	0	0	1	3	
breeches	6	6	100	0	0	0	0	
ephod	38	37	97	0	0	1	3	
headdress	10	10	100	0	0	0	0	
robe	18	18	100	0	0	0	0	
sashes	8	8	100	0	0	0	0	
tunic	24	24	100	0	0	0	0	
vestments	44	44	100	0	0	0	0	
total	183	181	98	0	0	2	2	
<u>Generic Dress Terms</u>								
clothes	46	38	83	0	0	8	17	
clothing	10	6	60	2	20	2	20	
garment	20	13	65	2	10	5	25	
veil	6	3	50	3	50	0	0	
ornaments	25	5	20	6	24	14	56	
other	33	15	46	5	15	13	39	
total	140	80	57	18	13	42	30	
TOTAL	323	261	81	18	6	44	13	

With the exception of two references to dress, which were undetermined as to gender, all references in the religious categories of breastpiece (34), breeches (6), ephod (37), headdress (10), robe (18), sashes (8), tunic (24), and vestments (44) were found to be used exclusively by males.

A total of 18 references to Dress Terms were found to be definitely attributable to female use. Of these, 6 out of 25 references were in the category of ornaments; 3 out of 6 were in the category of veil; 2 out of 20 were in the category of garments and 2 out of 10 references were in the category of clothing.

Forty-four references to Dress Terms were found to be either used by both genders or were found to be difficult to determine as to which gender these were attributable.

It is interesting to note that of the six references to the use of veil in the books of the Torah, three of these references were found in the book of Genesis as dress for female use and the other three references were found in the book of Exodus as dress for male use.

Functions of Dress

References placed under each function of dress are shown in Table 4, page 34. A total of 323 references to Dress Terms were found in all five books of the Torah. Of this, 18% (56) were placed under the category of Instrumental Function Only, 46% (148) were placed under Expressive Function Only, and 38% (119) were placed under the Mixed Function category. The latter were found to be a combination of the expressive and instrumental functions. Only 7% (21) of the total references to dress were placed under the comfort/convenience instrumental function of dress while the change of status and protection functions showed more importance at the 20% and 22% levels respectively.

The expressive function describing the physical characteristics of dress was found in 40% (130) of all references to dress. As well, 28% (92) of the time, dress was used as part of a religious ritual, while dress was used to express the identity of the wearer 21% (67) of the time. Because there was only one reference placed into the instrumental category of sexual reward, it was combined with the other category.

When the categories of gender use of dress were tested against the totals of Instrumental Only, Expressive Only, and Mixed Functions, a statistically significant difference was found, $\chi^2(2, N = 279) = 12.87, p < .01$.

TABLE 4										
Relationship Between Gender and Dress Functions										
Dress Function		Gender								
		Male Only		Female Only		Both or Undeter.				
N ¹	%	n	%	n	%	n	%	n	%	
<u>Instrumental (I)</u>										
protection	70	22	58	83	3	4	9	13		
comfort/convenience	21	7	17	81	1	5	3	14		
change of status	63	20	48	76	+ 8	13	7	11		
other rewards	53	16	26	49	* 8	15	19	36		
<u>Expressive (E)</u>										
identifies wearer	67	21	67	100	0	0	0	0		
describes dress	130	40	115	88	6	5	9	7		
ident. grp. affiliation	34	11	31	91	2	6	1	3		
part of rel. ritual	92	28	87	95	0	0	5	5		
other symbol	58	18	29	50	** 7	12	22	38		
Total Instrumental Only	56	18	39	70	+ 7	12	10	18		
Total Expressive Only	148	46	+ 135	91	2	1	11	8		
Total of Mixed Functions ²	119	36	87	73	9	6	23	19		
TOTALS	323	100	261	81	18	6	44	13		

Note: ¹These totals are the number of references to dress which have been placed in that function, out of a possible 323. The categories of dress function are not mutually exclusive. Therefore, any reference to dress may be placed in none or all of the functions.

²Where I and E occur together.

Note: * $p < .001$, ** $p < .01$, + $p < .05$.

A closer look at the two categories of dress functions reveal that the areas where the Female Only sub-population figured higher than would be expected from the observed ratio of Total Female Only / Male Only categories of dress were:

- a) the instrumental function's change of status,
 $\chi^2(1, N = 56) = 3.998, p < .05$, and
- b) other rewards, $\chi^2(1, N = 34) = 11.6, p < .001$
 and
- c) the expressive function's other symbols,
 $\chi^2(1, N = 36) = 7.37, p < .01$.

There was a total absence of Female Only category for the expressive functions of identifies the wearer and part of a religious ritual. A similar examination of the Male Only category revealed that there was a significantly higher ratio than would be expected for all functions of dress in the Expressive Only category,
 $\chi^2(1, N = 137) = 4.27 p < .05$.

Table 5, page 36, shows the relationship between the functions of dress and the occurrences of each type of dress in the the Torah. There were statistically significant differences in the number of times dress was used in the Expressive Only and the Instrumental Only categories, $\chi^2(1, N = 204) = 19.76 p < .001$.

The Dress Terms vestments, robe, ephod, and breastpiece were placed in the Expressive Only category significantly more often ($p < .001$) than the overall totals of functions in the Torah would suggest. The placement of the Dress Terms tunic and ornaments into Mixed Functions was also highly significant ($p < .001$). Other statistically significant differences in expectations were found in the categories: clothes ($p\{n = 46\} < .01$), garment ($p\{n = 20\} < .05$), headdress ($p\{n = 10\} < .10$), and veil ($p\{n = 6\} < .10$).

TABLE 5								
Relationship Between Dress Functions and Dress Terms								
		Function						
Dress Term	N	Instrumental Only		Expressive Only		Mixed Functions		
		n	%	n	%	n	%	
<u>Religious Dress Terms</u>								
breastpiece	35	0	0	* 30	86	5	14	
breeches	6	1	17	2	33	3	50	
ephod	38	0	0	* 32	84	6	16	
headdress	10	0	0	++ 5	50	++ 5	50	
robe	18	0	0	* 13	72	5	28	
sashes	8	0	0	4	50	4	50	
tunic	24	1	4	7	29	* 16	67	
vestments	44	4	9	* 29	66	11	25	
totals	183	6	3	* 122	67	55	30	
<u>Generic Dress Terms</u>								
clothes	46	** 23	50	6	13	17	37	
clothing	10	5	50	2	20	3	30	
garment	20	2	10	8	40	+ 10	50	
veil	6	+ 5	83	0	0	1	17	
ornaments	25	6	24	1	4	* 18	72	
other	33	9	33	9	27	15	40	
totals	140	* 50	36	26	18	64	46	
Totals	323	* 56	18	* 148	46	119	36	

Note: * $p < .001$, ** $p < .01$, + $p < .05$, ++ $p < .10$.

The frequency of the dress functions occurring together is shown in Table 6, page 37.

TABLE 6										
Frequency of Expressive and Instrumental Functions Occurring Together										
Function ¹	Instrumental (I)				Expressive (E)					
N=323	11	12	13	15	E1	E2	E3	E4	E5	
<u>Instrumental</u>										
11	³ 70									
12	⁴ 9	21								
13	14	0	63							
15	7	0	2	53						
Specific I Only	² 28	3	10	7						
No E	⁵ 36	10	10	8						
<u>Expressive</u>										
E1	13	2	26	10	67					
E2	9	9	6	11	16	130				
E3	12	0	* 26	0	* 21	9	34			
E4	26	0	* 35	6	* 43	20	* 26	92		
E5	2	2	12	* 28	6	6	2	0	58	
Specific E Only					4	61	0	18	15	
No I					25	99	7	41	16	

Note: ¹ The instrumental and expressive functions are not mutually exclusive.

11 = protection	E1 = identifies wearer
12 = comfort/convenience	E2 = describes dress
13 = change of status	E3 = identifies group affiliation
15 = other reward	E4 = part of religious ritual
	E5 = other symbol

Examples of how to read Table 6:

- ² 28 references to dress were placed exclusively in the category of protective function (11).
- ³ A total of 70 references to dress were placed in the category of protective function (11).
- ⁴ 9 of the references to dress placed in the protective function category were also placed in the comfort/convenience category (12).
- ⁵ 36 of the references to dress placed in the protective function category were not placed in any categories with expressive functions.

* These are the strongest relationships found. They are illustrated on page 40.

The protective function (11) occurred 70 times, of which more than one third (28) occurred alone, more than half (36) occurred without any corresponding expressive functions, and more than one third (26) occurred with religious ritual (E4).

The second instrumental function (12), comfort/convenience, occurred 21 times, making it the smallest category. Almost half of these (10) were found without the expressive functions, while more than one third (9) occurred with a description of dress or the protective function (11).

Change of rank or status (13) as a means of attaining reward occurred 63 times. More than 40% (26) of these also identified the wearer (E1) or group to which he belonged (E3), while 55% (35) were related to religious ritual (E4).

It was found that 53 of the total number of dress references were determined to achieve some other rewards (15) than protection, comfort, convenience, or change of rank.

Sixty-seven dress references gave some indication of the identity of the wearer (E1). One quarter (16) of these also described the dress (E2) whereas 21 helped establish the identity of the group to which the wearer belonged (E3). More than one third (25) occurred without any relation to instrumental uses of dress. The rest, almost two thirds (43), were related to religious ritual (E4).

The largest category of dress function was the communicative function describing the physical characteristics of dress (E2). Forty

percent (130) of the references were placed in this category. Surprisingly, 47% (61) of these references to dress were placed in this category exclusively, while more than three quarters (99) occurred without any relation to any instrumental functions.

Only slightly more than one tenth (34) of all Dress Terms helped determine the wearers group affiliation or status (E3). As was expected, two thirds (26) of these also communicated use in some form of religious ritual (E4).

The second largest category in which dress functioned in the Torah was that of expressing religious ritual (E4), with 92 references placed in it. This was close to thirty percent of all references to dress. Almost half of these (41) had no related instrumental function.

Less than one fifth (58) of all dress references were classified as having some symbolic function (E5) other than identifying the wearer or his group affiliation (E1 & E3), religious ritual (E4) or description of dress (E2). One quarter (15) of these were placed in this category exclusive to all others.

Because the categories of dress functions were not mutually exclusive, statistical tests of independence were not possible. However, by comparing the percentage of occurrences of references that were placed in two different functions, using the lowest number of occurrences of the two functions as the denominators, it was possible to examine the strengths of the relationships between the functions. The strongest of these relationships are shown in Table 6, page 37.

Of 36 possible relationships between functions, only six showed more than 50% of references related to each other. These six relationships are illustrated on page 41. The two strongest relationships, I3:E3 and E4:E3 showed that 77% of the times the function group affiliation (E3) was found, change of status (I3) was also functioning. The same percentage was found between the functions group affiliation (E3) and religious ritual (E4).

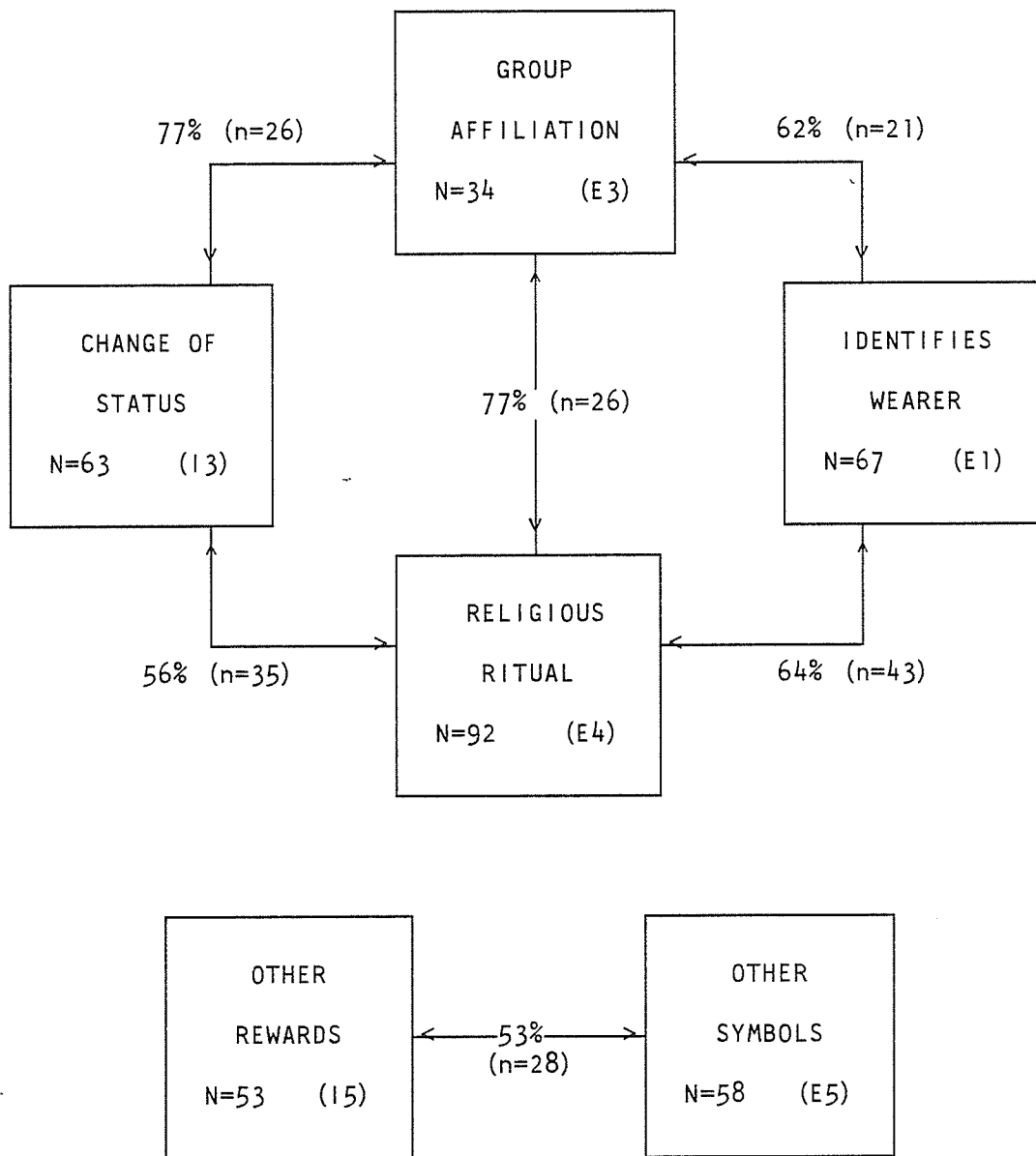


Figure showing the strongest relationships of dress functions in the Torah.

Table 7, page 43, summarizes the relationships between the two categories of Religious and Generic Dress Terms, showing their corresponding significance levels.

Religious Dress Terms significantly greater in number than Generic Dress Terms were found in the categories of male use ($p_{n=181} < .01$), the book of Exodus ($p_{n=133} < .001$), and Expressive Only use ($p_{n=122} < .001$). The specific functions where Religious Dress Terms were significantly greater than Generic Dress Terms were in identifying the wearer (E1) ($p_{n=52} < .05$), describing the garment (E2) ($p_{n=106} < .001$), and ritual dress (E4) ($p_{n=77} < .001$).

Generic Dress Terms were found to be significantly greater than the Religious Dress Terms in the books of Genesis, Numbers, and Deuteronomy, in both gender categories other than Male Only, and in the Instrumental Only category ($p_{n=50} < .001$).

The specific functions where Generic Dress Terms were found to be significantly greater than Religious Dress Terms were the protective function (I1) ($p_{n=50} < .01$), the other rewards function (I5) ($p_{n=44} < .001$), and the other communicative and expressive function (E5) ($p_{n=50} < .001$).

TABLE 7						
Summarization of the Relationships Between Religious and Generic Dress Terms						
Category	N	Religious Dress		Generic Dress	X ²	p level
Genesis	56	14	<	42	9.57	.01
Exodus	170	133	>	37	12.99	.001
Leviticus	65	32	n.s.	33	.55	n.s.
Numbers	19	4	<	15	3.84	.05
Deuteronomy	13	0	<	13	-	-
Male Only	261	181	>	80	6.66	.01
Female Only	18	0	<	18	-	-
Both or Undetermined	44	2	<	42	20.25	.001
Instrumental Only	56	6	<	50	20.32	.001
Expressive Only	148	122	>	26	38.00	.001
Mixed Functions	119	55	≠	64	4.6	.05
I1-protective	70	20	<	50	9.51	.01
I2-comfort/convenience	21	8	n.s.	13	.94	n.s.
I3-change of status	63	36	n.s.	27	n.s.	n.s.
I5-other reward	53	9	<	44	14.00	.001
E1-identify wearer	67	52	>	15	4.80	.05
E2-describe dress	130	106	>	24	13.40	.001
E3-id. grp. affiliation	34	22	n.s.	12	.31	n.s.
E4-ritual dress	92	77	>	15	11.50	.001
E5-other symbols	58	8	<	50	17.26	.001

Note: I4 (sexual reward) was combined with I5 because $n(I4) = 1$.

Summary of Results

The four categories of Dress Terms, clothes, vestments, breastpiece, and ephod, account for more than half of all references to dress found in the Torah. Fifty percent (23) of the category clothes are protective in function, worn by males, and were found in

the book of Leviticus. Seventy seven percent (34) of references to vestments pertain to ritual behavior or use, were worn by men, and were found in the books of Exodus and Leviticus. There were no references to vestments in the books of Genesis and Deuteronomy, nor were there any mentions of vestments used by women in any of the books of the Torah. Eighty seven percent of the time (33) the term ephod is found to be described in physical terms, attributed to male use, and was found in the book of Exodus. Finally, 80% (28) of the term breastpiece is descriptive, and attributed to male use as well as found in the book of Exodus. Neither breastpiece nor ephod are found in the books of Genesis, Numbers, or Deuteronomy. Overall, male use of dress by far outweighs female use, with the exceptions of the categories veil, ornaments, and other.

Reference to the most common Dress Terms vary in number between books of the Torah. The book of Exodus has the greatest number and most variety of references to Dress Terms, while the books of Numbers and Deuteronomy have the least.

The strongest relationships between functions were found between group affiliation and change of status, and between group affiliation and religious ritual. The categories of Religious Dress Terms and Generic Dress Terms were found to be significantly different in their patterns of use across almost all categories.

DISCUSSION AND CONCLUSIONS

The objective of this study was to examine two specific questions about dress as written in the Torah:

1. "What does the Torah say about the significance of dress to its writers and editors?" and
2. "How was dress used in Ancient Hebrew society according to the Torah?"

The Torah is theorized to have been written by men concerned more with religious history and law than with the physical manifestations of their society. It is therefore not surprising to find more than half of the 323 references to dress falling under the four different Dress Terms clothes, vestments, ephod, and breastpiece. However, 43 Dress Terms are listed within the five books of the Torah. No significant differences have been found in the social purposes of the breastpiece and the ephod. Both are used in religious ritual, although this function appears to be of secondary importance to the writers of the books, who have described breastpiece and ephod in detail, primarily in the book of Exodus. The two Dress Terms are described more often and in greater detail than all other Dress Terms in the five books of the Torah. This may suggest that the symbolic use of certain dress in religious ritual was more important to the lay person in Ancient Hebrew society than its utilitarian use.

Vestments is also one of the four most frequently used Dress Terms in the Torah. Unlike ephod and breastpiece, vestments were found in relatively large numbers in both the books of Leviticus (16) and Exodus (24), accounting for 90% of their total occurrences. As with the breastpiece and the ephod, vestments were used in the expressive and communicative functions more often than the instrumental functions, with religious ritual observances being the most important category.

The last of the four most common Dress Terms is the generic term clothes. Half of all occurrences were found in the book of Leviticus, being used by males for protective purposes. There seems to be no specific reason why this Generic Dress Term would not be used by females alone.

Of the five books of the Torah, the book of Exodus contains the largest number of references to dress. Most of these are detailed descriptions of dress for use by priests who are easily identified within society by their costume.

The books of Numbers and Deuteronomy account for only 10% of occurrences of Dress Terms. These are mostly generic in nature (e.g., clothes, garment, and ornaments). The data indicate that no single function is statistically more significant in these last two books of the Torah.

There is an overwhelming reference to male use rather than to female use of Dress Terms found in the books of the Torah and identified in the study. This supported the researchers expectations

that most of the references to dress would be male oriented. The reason for this expectation is due to the assumption that because Ancient Israel was a patriarchal society, men wrote the Torah for other men to read. Therefore, women and women's dress were secondary to the contents of the Torah. However, the ratio of 4:1 in favour of male use in the category of Generic Dress was quite surprising. References to female use of Dress Terms occurred mainly in the book of Genesis with very few references in the other four books. On the other hand, relatively few references were made to male use of the Dress Terms in the book of Genesis, but numerous references were found in both the books of Exodus and Leviticus.

The reason that the book of Genesis contains most of the female references to dress are to do with what is written about in Genesis. It is a book of sagas where none of the Dress Terms recorded were for religious ritual use. Whereas, in the books of Exodus and Leviticus, concern with legal codes and priestly duties automatically associated male gender with these books.

Several Dress Terms, for example, the headdress, the robe, the tunic, and breeches were attributed only to male use. Whether these were used at all by women in Ancient Hebrew society is quite unclear. In fact, very little information can be gleaned concerning female dress in Ancient Hebrew society from this source. The data does indicate, however, that they wore jewelry. Veils were also used but reference was made to harlots.

The Dress Term veil is shown to have three different functions. In the book of Genesis it was used by a woman as a symbol of modesty, then again twice by a woman to help change her identity as a deceptive device. In the book of Exodus, a veil is used by Moses to cover his face. Here, it has been used as a protective covering to shield his face from his people, assumably so that they will not be frightened of him.

Some other literature suggests that women of Ancient Hebrew society were not included in religious ritual. This appears to be supported by the Torah as there is no indication of religious use of dress by women. Female use of dress in the Torah was found to function most significantly in an effort to show a change of status. No reference was made to the use by women of dress functioning to identify an individual or in a religious ritual. These two functions were most often associated with male use of Dress Terms.

The expressive functions of dress were found to be more significant for male use than the instrumental functions. This lead the researcher to believe that the writers and editors of the Torah were more interested in communicating to the readers the religious and other expressive values than instrumental values.

Almost half of the references to dress are described in physical terms (e.g. the linen tunic, or gold rings). This contrasts with the fact that more than 80% were categorized in only 13 Dress Terms.

As the Torah is a religious history, it was expected that many of the references to dress would be shown to function in religious rituals. The data indicate that almost one third of the references do communicate use of dress for religious purposes.

As one of Lurie's (1981) theoretical original motivations for wearing clothes, it is not surprising to see this result. Similarly, dress functioned to support changes of status or rank of the wearer, as Langner (1959) hypothesized. Furthermore, dress helped to establish an individual's identity as well as his group membership.

Because of the nature of their definitions, it was not surprising to find that many of the references placed in the expressive category of identifying group affiliation and status were also placed in the instrumental category of change of rank or status. These two were difficult to differentiate successfully while categorizing the data.

Also, it is interesting to note that identifying group affiliation or status, unlike all other categories, never occurred alone. There was always at least one other dress use found functioning at the same time. No particular reason could be identified by the researcher for this result.

It was difficult to interpret what may or may not function as psychological protection in a text so full of religious symbolism. Consequently, a third of the protective function references were also related to expressions of use in religious rituals. However, as religion was an inseparable, pervasive part of daily life, this result was expected from the data.

As religious historians of the Ancient Hebrews' culture, the writers and editors of the Torah have shown themselves to have been concerned with differentiation in dress only in as much as it relates to symbolic use in religious dress. These items of religious dress are designated by several Dress Terms. Their ornamentation is described in detail. Moreover, religious dress is used to identify specific people and their corresponding group affiliations. Expressive use of religious dress by far outweighs its instrumental or goal-directed use.

Conversely, the reader is given little information describing the generic or non-religious dress of the Ancient Hebrews, although numerous items of dress are enumerated. Also, in contrast to the nearly 100% male orientation of Religious Dress Terms, the Generic Dress Terms were not as easily categorized.

For the most part, the non-religious Dress Terms tended to be instrumental in use with emphasis in the protective function. However, these items of dress showed little difference between their use in non-specific instrumental rewards and non-specific expressions of symbolic use. Consequently, the social significance or social functions of dress in Ancient Hebrew society can not be determined from the data drawn in this study, as function tended to be situation specific.

Conclusions and Suggestions for Further Study

This thesis attempted to discern the social significance of dress to the writers and editors of the Torah, as well as to examine the social functions of dress in Ancient Hebrew culture according to this source. The data analysis relied upon the successful creation of a categorization of functions based upon Roach and Eicher's (1965) two categories of dress functions, the instrumental and the expressive functions.

Several difficulties became apparent as the study progressed. The categories of functions were not mutually exclusive, consequently, overlaps in data occurred, causing problems in statistical analysis. Furthermore, these categories needed some redefining so that less judgement was required of the data collector.

There was not enough data for the number of variables. As a result, the statistical confidence levels are low. However, when the data were collapsed into the two broader categories of Religious and Generic Dress Terms, rather than the original forty-three, the results were more easily understood.

Some suggestions for further research are:

1. Revise the problematic categories and use the entire Hebrew Scriptures as a source.
2. Compare the results with other sources of data from the period of the Ancient Hebrews, or with other translations of the Torah.

3. Compare the four sources - J, E, P, and D - of the Documentary Hypothesis in terms of differences in how they recorded the social functions of dress.

Few of the results of this study were unexpected. The findings reflect the male-oriented patriarchal nature of Ancient Hebrew society, and the pervasiveness of formalized religion in everyday life.

NOTES

- [1] according to the Jewish Publication Society of America's (JPS) 1985 TANAKH.
- [2] according to the American Heritage Dictionary of The English Language, hortatories are "characterized by...speech...intended to advise, incite or encourage" (1969, pp.460, 636).
- [3] For simplification, the land of the Hebrews is referred to here as Canaan.
- [4] BCE = before the common era, or B.C. : CE = common era, or A.D.
- [5] See S.H.Hooke in Peake's Commentary on the Bible page 168ff.
- [6] A concordance is an index listing every occurrence and reference to a word in a text. It is usually presented in dictionary format. Strong's was chosen because it seemed to be the most comprehensive available on Biblical Terminology. It includes three concordances in one.

APPENDICES

Appendix A

RULES FOR THE INCLUSION OF DRESS TERMS AND REFERENCES

Criteria used in establishing the rules for the inclusion of Dress Terms and references: (a) assumption that every reference of dress in the Torah has equal importance to the various writers and editors of the books; (b) the focus of this study is on the functions of dress rather than on the number of times a particular Dress Term appears in the text, then:

1. A Dress Term may be a noun, pronoun, or verb that refers to;
 - (a) garments or ornaments worn by the people mentioned in the Torah, or
 - (b) the act of covering their bodies with clothing or ornaments. (e.g., clothing or clothed)
2. A reference must satisfy one of the following rules:
 - a) Ideally, a Dress Term noun or pronoun is used in the text with a Dress Term verb. In the Database this reference is coded under the noun. (e.g., clothed in gear is coded 222)
 - b) If a combination of a noun or pronoun with a verb is not found, a Dress Term noun or pronoun may be listed on its own as a reference. (e.g., gear is coded 22)
 - c) If neither of the above are found, a Dress Term verb may be considered as a reference and listed in the Database. (e.g., clothed is coded 11)

3. If a verb is combined with several nouns, the verb is listed in the Database in combination with the first noun and implied (listed in brackets) with the rest. (e.g., clothe him in tunics and robes would be listed as clothe...tunics and (clothe)...robes)
4. There may be more than one reference per phrase, sentence or verse. Each is considered as important as any other, and is given equal weight. (as in example 3 above, each reference is listed separately)
5. When a pronoun is listed in the Database, the implied noun is listed in brackets following the pronoun.
(e.g., it (tunic-implied))
6. Cloth, cover, and uncover may be considered as Dress Terms only when they are clearly understood by the reader to refer to garments and/or ornaments. For example:

'a cloth covering his arm'

does not clearly state that a garment or an ornament does the covering and would therefore not be acceptable as an reference. Alternatively:

'he was dressed in cloth'

relates directly to the act of dressing in some sort of garment and would, therefore, be considered an acceptable reference for

inclusion in the Database. At times, the concordance, in disagreement with TANAKH, lists cloth as garment or raiment.

7. The following items have not been included in the Database:
 - a) referrals to the words naked or nakedness,
 - b) referrals to anointing,
 - c) applied decorations to garments, and
 - d) words like cloth which have been given a different translation in the concordance.

Appendix B

DATABASE OF REFERENCES TO DRESS

<u>Para.</u>	<u>Book</u>	<u>Chap.Verse</u>	<u>Reference</u>
1	Genesis	3.7	loincloths
2		3.21	garments
		3.21	clothed (them)
3		14.23	sandal strap
4		24.22	nose-ring
		24.22	bands (arms)
5		24.30	nose-ring
		24.30	bands (arms)
6		24.47	ring (nose)
		24.47	bands (arms)
7		24.53	garments
8		24.65	veil...covered
9		25.25	mantle
10		27.15	clothes
		27.15	put them on (clothes)
		27.16	covered...skins (deemed acceptable because of Genesis 3.21)
11		27.27	clothes
12		28.20	clothing
13		35.02	clothes
		35.04	rings (ears)
14		37.03	tunic
15		37.23	stripped...tunic
		37.23	tunic...was wearing
16		37.29	rent...clothes
		37.31	tunic
		37.31	tunic
		37.32	tunic (ornamental)
		37.32	this (tunic-implicit)
		37.32	it (tunic)
		37.32	it (tunic)
		37.32	tunic
		37.33	it (tunic)
		37.33	tunic
		37.34	rent...clothes
		37.34	put sackcloth on
17		38.14	took off..garb
		38.14	covered...veil
		38.15	covered
			(her face with a veil-implicit)
		38.19	took off...veil
		38.19	put on...garb
18		39.12	garment

18	Genesis	39.12	garment
		39.13	it (garment-implied)
		39.15	garment
		39.16	garment
		39.18	garment
19		41.14	changed...clothes
20		41.42	ring (signet)
		41.42	it (ring)
		41.42	dressed...robes
		41.42	chain (neck)
21		44.13	rent...clothes
22		45.22	clothing
		45.22	clothing
23		49.11	garment
		49.11	robe
24	Exodus	3.5	remove...sandals
25		3.22	clothing
		3.22	put these on (clothing and decorations-implied)
		3.22	stripping (the Egyptians)
26		12.11	sandals
27		12.34	cloaks
		12.35	clothing
		12.36	stripped (the Egyptians)
28		19.10	clothes
29		19.14	clothes
30		21.10	clothing
31		22.25	garment
		22.25	it (garment)
		22.26	it (garment)
		22.26	clothing
		22.26	covering (the-directly relates to clothing)
32		25.7	ephod
		25.7	breastpiece
33		28.2	vestments (sacral)
		28.3	vestments (Aaron's)
		28.4	vestments
		28.4	breastpiece
		28.4	ephod
		28.4	robe
		28.4	tunic
		28.4	headdress
		28.4	sash
		28.4	vestments (sacral)
34		28.6	ephod
		28.7	it (ephod)
		28.7	its (ephod)
		28.8	it (ephod)
		28.8	it (ephod)
		28.12	ephod
35		28.15	breastpiece
		28.15	it (breastpiece)
		28.15	ephod
		28.15	it (breastpiece)

35	Exodus	28.16	it (breastpiece)
		28.17	it (breastpiece)
36		28.22	breastpiece
		28.23	breastpiece
		28.23	breastpiece
		28.24	breastpiece
		28.25	ephod
		28.26	breastpiece
		28.26	its (breastpiece)
		28.26	ephod
		28.27	ephod
		28.27	its (ephod)
		28.28	breastpiece
		28.28	its (breastpiece)
		28.28	ephod
		28.28	breastpiece
		28.28	ephod
		28.29	breastpiece
		28.30	breastpiece
		28.30	instrument (breastpiece-IMPLIED) * * *
37		28.31	robe
		28.31	ephod
		28.32	it (robe)
		28.32	coat of mail
		28.33	its (robe)
		28.34	robe
		28.35	wear it(robe)
		28.35	it(robe)
38		28.37	headdress
		28.37	headdress
39		28.39	tunic
		28.39	headdress
		28.39	sash
40		28.40	tunics
		28.40	sashes
		28.40	turbans
		28.41	these
			(tunics,turbans,sashes-IMPLIED)
41		28.42	breeches...cover
		28.42	they (breeches-IMPLIED)
		28.43	they (breeches-IMPLIED)
42		29.5	vestments
		29.5	clothe...tunic
		29.5	(clothe)...robe
		29.5	ephod
		29.5	(clothe)...ephod
		29.5	(clothe)...breastpiece
		29.5	gird...band
		29.5	ephod
		29.6	put headdress on
		29.6	headdress
		29.8	clothe...tunics
		29.9	wind...turbans...upon
		29.9	gird...sashes
43		29.21	vestments (Aaron's)

43	Exodus	29.21	vestments (sons')
		29.21	vestments (his)
		29.21	vestments (sons')
44		29.29	vestments (sacral)
		29.30	wear them (vestments-IMPLIED)
45		31.10	vestments (service)
		31.10	vestments (sacral)
		31.10	vestments (sons')
46		32.2	take off...rings (ears)
		32.2	them (earrings)
		32.3	took off...rings (ears)
		32.3	them (earrings)
47		33.4	put on...finery
48		33.5	leave off...finery
		33.6	stripped of...finery
49		34.33	put...veil...over
50		34.34	leave...veil...off
		34.35	put...veil...over
		35.9	ephod
		35.9	breastpiece
51		35.19	vestments (service)
		35.19	vestments (sacral)
		35.19	vestments (sons')
52		35.21	vestments (sacral)
		35.22	brooches
		35.22	earrings
		35.22	rings
		35.22	pendants
		35.27	ephod
		35.27	breastpiece
53		39.1	vestments (service)
		39.1	vestments (sacral)
54		39.2	ephod
		39.4	it (ephod)
		39.4	its (ephod)
		39.5	it (ephod)
		39.5	it (ephod)
		39.5	it (ephod)
55		39.7	ephod
56		39.8	breastpiece
		39.8	ephod
		39.9	it (breastpiece)
		39.9	breastpiece
		39.10	it (breastpiece)
57		39.15	breastpiece
		39.16	breastpiece
		39.17	breastpiece
		39.18	ephod
		39.19	breastpiece
		39.19	its (breastpiece)
		39.19	ephod
		39.20	ephod
		39.20	its (ephod)
		39.21	breastpiece
		39.21	its (breastpiece)

57	Exodus	39.21	ephod
		39.21	breastpiece
		39.21	ephod
58		39.22	robe
		39.22	ephod
		39.23	robe
		39.23	it (robe)
		39.23	coat of mail
		39.24	robe
		39.25	robe
		39.26	robe
59		39.27	tunics
		39.28	headdress
		39.28	turbans
		39.28	breeches
		39.29	sashes
60		39.31	headdress
61		39.41	vestments (service)
		39.41	vestments (sacral)
		39.41	vestments (sons')
62		40.13	put on...vestments (sacral)
		40.14	put...tunics...on
63	Leviticus	6.3	dress in...raiment
		6.3	breeches
		6.4	take off...vestments
		6.4	put on...vestments
64		6.20	garment
		6.20	part (garment-IMPLIED) * * *
65		8.2	vestments
66		8.7	put...tunic...on
		8.7	gird with...sash
		8.7	clothed with...robe
		8.7	put...ephod...on
		8.7	girding with...band
		8.7	tied...it...to (him) (robe-IMPLIED)
		8.8	put...breastpiece...on
		8.8	breastpiece
		8.9	set...headdress...on
		8.9	headdress
67		8.13	clothed...tunics
		8.13	girded with...sashes
		8.13	wound turbans upon
68		8.30	upon...vestments (his)
		8.30	upon...vestments (their)
		8.30	vestments (his)
		8.30	vestments (their)
69		10.5	tunics
		10.5	rend...clothes
70		11.25	clothes
		11.28	clothes
71		11.40	clothes
		11.40	clothes
72		13.6	clothes
73		13.34	clothes

74	Leviticus	13.45	clothes...rent
75		14.8	clothes
		14.9	clothes
76		14.47	clothes
		14.47	clothes
77		15.5	clothes
		15.6	clothes
		15.7	clothes
		15.8	clothes
		15.10	clothes
		15.11	clothes
78		15.13	clothes
79		15.21	clothes
		15.22	clothes
80		15.27	clothes
81		16.4	dressed in...tunic
		16.4	breeches
		16.4	girt with...sash
		16.4	wear...turban
		16.4	they (vestments- <i>implied</i>)
		16.4	vestments (sacral)
		16.4	put...them...on (clothes- <i>implied</i>)
82		16.23	take off...vestments
		16.23	them (vestments- <i>implied</i>)
		16.24	put on...vestments
83		16.26	clothes
84		16.28	clothes
85		16.32	put on...vestments
		16.32	vestments (sacral)
86		17.15	clothes
		17.16	clothes
87		21.10	wear...vestments
		21.10	rend...vestments
88	Numbers	8.7	clothes
89		8.21	clothes
90		14.6	rent...clothes
91		15.38	garments
92		19.7	garments
		19.8	garments
		19.10	clothes
93		19.19	clothes
94		19.21	clothes
95		20.26	strip...vestments
		20.26	put...them...on (vestments- <i>implied</i>)
96		20.28	stripped...vestments
		20.28	put...them...on (vestments- <i>implied</i>)
97		31.24	clothes
98		31.50	armlets
		31.50	bracelets
		31.50	rings
		31.50	earrings

98	Numbers	31.50	pendants
99	Deuteronomy	1.41	girded with...gear (war)
100		8.4	clothes...upon
101		10.18	clothing
102		21.13	discard...garb (captive's)
103		22.3	garment
104		22.5	apparel...put on
		22.5	clothing...wear
		22.12	garment...cover
106		23.1	remove...garment
107		24.17	garment (widow's)
108		25.9	pull off...sandal
109		29.4	clothes...wear out
		29.4	sandals on

* * * The words, instrument and part, in these particular cases were included as if they were pronouns. It is quite clear in the text that they are used like Dress Terms, however they are listed in the other category of Dress Terms.

Appendix C
DATA COLLECTION FORMAT AND CODES

Data Coding Format

The data were collected and placed under the following columns. An explanation of the Datacodes follows.

DATA.....COLUMNS USED

Reference.....	1,2,3
Paragraph.....	4,5,6
Book.....	7
Chapter.....	9,10
Verse.....	12,13
Occurrence.....	14
Data code number.....	15,16,17
Gender.....	18

Instrumental Functions

protection.....	19
comfort/convenience...	20
change of status.....	21
sexual reward.....	22
other reward.....	23

Expressive Functions

wearer's identity.....	24
describes dress.....	25
identifies group.....	26
religious ritual.....	27
other symbol.....	28

Functions Summarized.....	29
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Data Codes

1. Reference- each reference of dress in the Torah has been numbered in sequence from the first to last occurrence.
2. Paragraph- each paragraph in the Torah which has references of dress in it has been numbered in sequence from first to last.
3. Book, chapter, and verse of the Torah-
 - 1...Genesis
 - 2...Exodus
 - 3...Leviticus
 - 4...Numbers
 - 5...Deuteronomy

(e.g. Numbers, chapter 5, verse 8 is shown as; 4.5.8)
4. Occurrence- refers to the occurrence number of a particular dress reference within a verse. Each time a Dress Term is recorded in a verse it is given a number to signify if it is the first, second or third occurrence. In the case of pronouns, these are counted as references and are listed as if they were nouns.

5. Dress Term code- for each Dress Term mentioned in the Torah, a numerical code was established. (see also Appendix E)

Dress Term Code

00.part/these	16.covering	30.robe (s)
01.apparel	17.earring (s)	31.sackcloth
02.armllets	18.ephod	32.sandal (s)
03.band (s)	19.finery	33.sandal strap
04.bands (arm)	20.garb	34.sash (es)
05.bracelet (s)	21.garment	35.skins
06.breastpiece	22.gear	36.stripped
07.breeches	23.headdress	37.stripping
08.brooches	24.loincloth (s)	38.tunic
09.chain (neck)	25.mantle	39.turban (s)
10.cloaks	26.nose-ring	40.veil
11.clothed	27.pendant (s)	41.vestments
12.clothes	28.raiment	42.instrument
13.clothing	29.ring (s)	50.ornaments
14.coat of mail	17.rings (ears)	60.other
15.covered	26.ring (nose)	

- a) A '0' in front of any of the above numbers indicates that the Dress Term is a noun or verb used on its own in the text. (e.g., tunics, would have a Dress Term code = 038)
- b) A '1' in front of any of the above numbers indicates that the Dress Term is a pronoun with the Dress Term implied. (e.g., it (tunic-implied), would have an Term code = 138)
- c) A '2' in front of any of the Dress Terms indicates that the noun and verb have been taken together as one reference. (e.g., stripped...tunic, would have an Term code = 238)
- d) A '3' in front indicates that a pronoun with a verb equal a single reference. (e.g., put them on (tunics-implied), has the code = 338)

6. Gender- each reference was coded according to gender of the individual involved in the reference.

1...male
 2...female
 3...both (later combined with 'undetermined')
 4...undetermined

7. Instrumental Functions- The following categories were used to assess the significance of the instrumental use of dress in the Torah. In the datalist a 0 is shown under the following columns if one of these functions is indicated by the reference.

11..protective function
 12..comfort/convenience
 13..change of status
 14..sexual reward (combined with 15 due to lack of data)
 15..other rewards

8. Expressive Functions- The following categories were used to assess the significance of the Expressive use of dress in the Torah. In the datalist a 0 is shown under the following columns if one of these functions is indicated by the reference.

E1..identify the wearer
 E2..describe the dress
 E3..identify the group affiliation or status
 E4..religious ritual
 E5..other symbols

9. Instrumental and Expressive Mixed (Combination)- This column in the datalist summarizes the categories of dress function found in a specific reference.

0...is shown when a reference was placed in both Instrumental and Expressive functions.
 1...is shown when only Instrumental categories were used.
 2...is shown when only Expressive categories were used.

Appendix D

DATA

	R E F E R E N C E						I N T E R N A T I O N A L					E X P E R I M E N T A L					
	P	B	C	V	O	D	G	I	2	3	4	5	1	2	3	4	5
001	1	1	3	7	1	0	24	3	0	-	-	-	-	-	-	-	1
002	2	1	3	21	1	0	21	3	-	-	-	0	-	0	-	-	0
003	2	1	3	21	1	0	11	3	0	-	-	-	-	-	-	-	1
004	3	1	14	23	1	0	33	1	-	-	-	0	-	-	-	0	0
005	4	1	24	22	1	0	26	2	-	-	-	0	-	0	-	0	0
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267	77	3	15	8	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
268	77	3	15	10	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
269	77	3	15	11	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
270	78	3	15	13	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
271	79	3	15	21	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
272	79	3	15	22	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
273	80	3	15	27	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
274	81	3	16	4	1	2	38	1	-	-	-	-	-	0	0	0	0	-	2
275	81	3	16	4	1	0	7	1	-	-	-	-	-	-	0	-	-	-	2
276	81	3	16	4	1	2	34	1	-	-	-	-	-	-	0	-	-	-	2
277	81	3	16	4	1	2	39	1	-	-	-	-	-	-	0	-	-	-	2
278	81	3	16	4	1	1	41	1	-	-	-	-	-	-	-	-	0	-	2
279	81	3	16	4	2	0	41	1	-	-	-	-	-	-	0	-	0	-	2
280	81	3	16	4	1	3	12	1	-	-	0	-	-	-	-	-	0	-	0
281	82	3	16	23	1	2	41	1	-	-	0	-	-	-	0	-	0	-	0
282	82	3	16	23	2	1	41	1	-	-	0	-	-	-	-	-	0	-	0
283	82	3	16	24	1	2	41	1	-	-	-	-	-	0	-	-	-	-	2
284	83	3	16	26	1	0	12	1	-	-	-	-	0	-	-	-	-	0	0
285	84	3	16	28	1	0	12	1	-	-	-	-	0	-	-	-	-	0	0
286	85	3	16	32	1	2	41	1	-	-	-	-	-	-	0	-	0	-	2
287	85	3	16	32	2	0	41	1	-	-	-	-	-	-	0	-	0	-	2
288	86	3	17	15	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
289	86	3	17	16	1	0	12	1	0	-	-	-	-	-	-	-	-	-	1
290	87	3	21	10	1	2	41	1	-	-	-	-	-	-	-	0	0	-	2
291	87	3	21	10	2	2	41	1	-	-	-	-	-	-	-	-	-	0	2
292	88	4	8	7	1	0	12	4	0	-	0	-	-	-	-	-	0	-	0
293	89	4	8	21	1	0	12	4	0	-	-	-	0	-	-	-	-	0	0
294	90	4	14	6	1	2	12	4	-	-	-	-	-	-	-	-	-	-	2
295	91	4	15	38	1	0	21	3	-	-	-	-	-	-	0	-	-	0	2
296	92	4	19	7	1	0	21	1	0	-	0	-	-	-	-	-	-	0	0
297	92	4	19	8	1	0	21	1	0	-	-	-	0	-	-	-	-	0	0
298	92	4	19	10	1	0	12	1	0	-	-	-	0	-	-	-	-	0	0
299	93	4	19	19	1	0	12	1	0	-	-	-	0	-	-	-	-	0	0
300	94	4	19	21	1	0	12	1	0	-	-	-	-	-	-	-	-	0	0
301	95	4	20	26	1	2	41	1	-	-	0	-	-	-	-	-	-	-	1
302	95	4	20	26	2	3	41	1	-	-	0	-	-	-	-	-	-	-	1
303	96	4	20	28	1	2	41	1	-	-	0	-	-	-	-	-	-	-	1
304	96	4	20	28	2	3	41	1	-	-	0	-	-	-	-	-	-	-	1
305	97	4	31	24	1	0	12	4	0	-	-	-	-	-	-	-	0	-	0
306	98	4	31	50	1	0	2	4	-	-	-	-	0	-	-	-	-	0	0
307	98	4	31	50	1	0	5	4	-	-	-	-	0	-	-	-	-	0	0
308	98	4	31	50	1	0	29	4	-	-	-	-	0	-	-	-	-	0	0
309	98	4	31	50	1	0	17	4	-	-	-	-	0	-	-	-	-	0	0

Appendix E
REVISED DRESS TERM CATEGORIES

The following list of Dress Terms found in the five books of the Torah were included in the category ornaments.

<u>Code</u>	<u>Dress Term</u>	<u>Occurrences</u>
02.....	armlets.....	1
03.....	bands.....	2
04.....	armbands.....	3
05.....	bracelets.....	1
08.....	brooches.....	1
09.....	neckchains.....	1
17.....	earrings.....	7
26.....	noserings.....	3
27.....	pendant.....	2
29.....	rings.....	4

The following Dress Terms were included in the category other.

<u>Code</u>	<u>Dress Term</u>	<u>Occurrences</u>
00.....	part.....	1
01.....	apparel.....	1
10.....	cloaks.....	1
11.....	clothed.....	1
14.....	coat of mail.....	2
15.....	covered.....	1
16.....	covering.....	1
19.....	finery.....	3
20.....	garb.....	3
22.....	gear.....	1
24.....	loincloth.....	1
25.....	mantle.....	1
28.....	raiment.....	1
31.....	sackcloth.....	1
32.....	sandal.....	4
33.....	sandal strap.....	1
35.....	skins.....	1
36.....	stripped.....	1
37.....	stripping.....	1
39.....	turbans.....	4
42.....	instrument.....	1

Appendix F

RELATIONSHIP BETWEEN FUNCTION CATEGORIES AND DRESS TERMS

Table 8 shows the number of times each Dress Term was placed in the specific Expressive and Instrumental Functions.

Dress Term	11	12	13	15	E1	E2	E3	E4	E5
<u>Religious Dress Terms</u>									
breastpiece	3	0	3	0	5	29	3	9	1
breeches	3	2	0	0	0	4	0	2	0
ephod	3	0	2	2	3	34	2	7	0
headdress	1	2	3	0	3	7	3	4	0
robe	3	0	3	0	5	11	3	7	1
sashes	1	1	3	0	3	4	2	4	0
tunic	5	3	9	5	17	7	6	8	5
vestments	1	0	13	2	16	10	3	36	1
totals	20	8	36	9	52	106	22	77	8
<u>Generic Dress Terms</u>									
clothes	29	0	8	8	3	0	1	7	12
clothing	3	7	0	1	0	1	1	0	4
garment	3	2	1	9	3	5	0	2	12
veil	4	0	1	2	0	0	0	0	1
ornaments	2	0	8	15	2	7	4	2	13
other	9	4	9	9	7	11	6	4	8
totals	50	13	27	44	15	24	12	15	50

Note: ¹The instrumental and expressive functions are not mutually exclusive.

11 = protection

12 = comfort/convenience

13 = change of status

15 = other reward

E1 = identify wearer

E2 = describe dress

E3 = identify group

E4 = religious ritual

E5 = other symbol

Appendix G

RELATIONSHIP BETWEEN FUNCTIONS AND BOOKS OF THE TORAH

TABLE 9									
Relationships Between Functions and Books of the Torah									
	Instrumental (I)				Expressive (E)				
Book of Torah	I1	I2	I3	I5	E1	E2	E3	E4	E5
Genesis	9	5	16	22	19	11	4	0	26
Exodus	29	15	18	16	28	99	13	53	14
Leviticus	23	0	21	4	20	13	14	31	5
Numbers	8	0	6	9	0	1	0	8	6
Deuteronomy	1	1	2	2	0	6	3	0	7

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