

CHILDREN'S TRADITIONAL COSTUMES IN NAJD BEDOUIN SETTLEMENT AREAS IN THE KINGDOM OF SAUDI ARABIA

Tahani Nasir Alajaji
Princess Nora Bint Abdul Rahman University,
SAUDI ARABIA.
tah1394@hotmail.com

ABSTRACT

This research is concerned with studying children's traditional costumes in Najd Bedouin settlement areas through documentation and classification of children's traditional costumes and accessories in the research area. The research also identifies the techniques used for the making and decoration of these costumes in terms of their fabric, colors and sources and make a comparison between children's traditional costumes in the Bedouin settlements of Najd and those of children in a number of regions of the Kingdom of Saudi Arabia. This research employs the historical descriptive methodology as well as a multitude of techniques and tools to collect the scientific research materials, thereby ensuring that full and accurate information and data are obtained. Tools have included the following: questionnaires, personal interviews, audio recordings, observation, museums and acquisitions, traditional and digital photography, and illustrations. The study has documented the traditional types of children's costumes in terms of their names, making techniques, the types of fabrics used, and decoration styles. The study concluded that traditional children's costumes in Najd Bedouin settlement areas are a miniature of adults' costumes, particularly outer costumes such as Maqtaa', Mirwaden, and Kartah and discussed suitability of children's costumes to various age groups and their versatility depending on the needs of children in each group, the study also found the existence of a similarity between children's traditional costumes in Najd Bedouin settlement areas and those of children in a number of Kingdom's regions and desert areas in Arab countries. Major recommendations of the research have included the following: creation of a website for folk heritage of the Kingdom of Saudi Arabia encompassing all Kingdom regions and cities, encouraging and supporting individuals who seek to preserve this heritage as well as makers and craftsmen and creating contemporary job opportunities for them to protect the folk heritage which is threatened by obsolescence, encouraging scientific research which aims at revealing the characteristics of this folk creativity and at utilizing it to develop the society by collecting, displaying and studying folk heritage specimens.

Keywords: Traditional Costumes, children costumes, Najd Bedouin, Folk Heritage

INTRODUCTION

The folk heritage constitutes a deep historical and emotional dimension of high importance in the past and the present. By virtue of its being one of the humanities, it affects civilization and public culture. Furthermore, it relates to all areas of activities undertaken by people and by their life practices, which renders its study a necessary matter. Costumes represent an important aspect of the cultural heritage, for it is an important source for each nation which has pride in its heritage and vestiges as they are a basic part of the components of that nation's history, civilization and identity.

Al-Bassam (البيسام, 1985, 16) noted that a number of traditional clothes are considered a documentary source which reflects an aspect of the traditional life of any people, and an important element of the physical heritage which denotes the facet of cultural, social and economic life. Furthermore, it is a means of introduction to the arts of the society. As for Al-Ozza (العزي, 1985, 5), she explained that costumes are an indication of the degree of sophistication which a society has reached and that it provides archeologists and historians with the missing cultural and civilization dimensions, for those who observe folk costumes can identify the country or the region which they belong to.

The costumes of children are similar to those of adults in terms of the design, the fabric, the decorations and the colors. With scientific and technological advancement, children's costumes have developed and have become suitable for the movement and growth of children (عابدين, 2002 G, 9). Al-Bassam (البسام, 1985, 96) mentioned that children's costumes in Najd area are a miniature of those of adults but that they would be made of printed fabric with lively and vivid colors suitable for the nature of childhood spirit. In order to preserve folk heritage from obsolescence and loss due to social and economic transformations, the researcher has selected this important aspect of the heritage to be the subject of her research, hence the research problem in terms of the importance of studying children's traditional costumes in the Najd Bedouin settlement area in the Kingdom of Saudi Arabia.

RESEARCH QUESTIONS

- I. What are the basic parts forming traditional children's costumes in the research area?
- II. What are the complementary pieces for each type of these costumes?
- III. What are the techniques used in the making of these costumes?
- IV. What are the decorations used in these costumes and their techniques?
- V. What are the similarities between the traditional children's costumes in the research area and children's costumes in other regions of the Kingdom of Saudi Arabia?

OBJECTIVES OF THE RESEARCH

This research aims primarily at shedding light on traditional children's costumes in the research area through the following:

- a. Documentation and classification of traditional pieces of children's costumes and their accessories in the research area.
- b. Identifying the techniques used in making and decorating costumes in terms of the fabrics, their types, colors and sources.
- c. Comparison between children's traditional costumes in Najd Bedouin settlement areas and children's costumes in a number of regions of the Kingdom of Saudi Arabia.

Importance of Research

The importance of this research lies in the following:

- Najd Bedouin settlement areas in the Kingdom of Saudi Arabia are important and major areas where children's traditional costumes require study.
- The research allows all parties concerned with costumes, such as museums and specialized centers and institutes to complete the necessary information on the costume heritage in the Kingdom of Saudi Arabia.
- It contributes to highlighting and documenting an element of heritage as an important step to the generations to derive their culture from authentic sources which would assist them to build the present and prepare for the future.

Limitations of the Research

Geographical Limitations

The research addresses children's traditional costumes in the Najd Bedouin settlements situated in the Central Province of the Kingdom of Saudi Arabia.

Human Limitations

A number of nomad tribes spread out in the Bedouin settlements of Najd area were selected to represent the purebred society of the selected specimen. The selection was as follows: Shammar Tribe, Eneiza Tribe, Otaibah Tribe, Harb Tribe, Mutair Tribe, Subai' Tribe, Qahtan Tribe, and Al-Rashaydah Tribe.

Physical Limitations

Children's costumes in the Najd Bedouin settlements.

Time Limitations

Through human and physical specimens, information which goes back to a past period of time may be obtained. Therefore, research addresses the time period with no specific beginning as the evolution of clothing was a cumulative one. Until a time ending is determined, the research proposes the end of the Gregorian twentieth century as the study's ending period.

Research Terminology

Following are the definitions of a number of terms mentioned in the research:

Traditional Costumes: Refer to the patterns of clothing handed down within a group. They do not have a debut or a designer and they reflect the customs and traditions of the society they belong to. They also reflect the patterns of life and its evolution and reveal contemporary spirit and the material, social, and intellectual life as a whole, aspects of life in general and the tastes of peoples in particular (العجاني, 2005, 7). Amin et al (أمين وآخرون, 2009, 41) mentioned that traditional costumes are an art created by lay people and handed down from one generation to the next. Costumes are then customized to suit the customs and traditions of the society and the environment in which people live, and reflect the aesthetics, ethics and values prevailing in the society. They are also generally an indication of the political and economic standing of the members of the society and the researcher agrees procedurally with this understanding of the term.

Children: Refer to children from birth to puberty.

Bedouins: Bedouins are different than urban dwellers (أوبنهايم, 2004, 11 as quoted from Ibn Manthour : مشاركة, 1988, 24). Mostafa et al (مصطفى وآخرون, d-T 44-45) mentioned that Bedouins are the inhabitants of Al-Badeya which is a large expanse with grazing land and water. Khafaji mentioned that the Bedouins are the nomad and semi-nomad inhabitants. Nomads are those who are constantly commuting. As for semi-nomad Bedouins, they refer to the ones who permanently inhabit the areas with grazing land and water (الدعجاني, 1993, 30). Shabar (شبر, 2004, 12) classified Bedouins into nomads (purebred) who are named Ahl Al-Wabar who tend cattle only. To Arabs, the purebred tribes are the ones with high standing and live on tending cattle, and the semi-nomad Bedouins. The names differ from one region to another. They work in farming and half of them in herding and they have homes, and farms. They are settled within tribes and clans and practice farming. The researcher agrees procedurally with this understanding of the term.

Previous Studies

- I. Study of Alajaji, Tahani Nasser (2011), Ph.D. Dissertation titled: *Costumes and Traditional Embroidered Costumes in the Bedouin settlements of Najd, Kingdom of Saudi Arabia*. This research aims primarily at documenting and classifying the costumes, accessories and decorations in the Bedouin settlements of Najd, identifying the techniques used in their making and decoration, and explaining the influence of environmental factors on costumes and clothes' decorations in the Bedouin settlements of Najd.
- II. The study of Al-Bassam, Leila Saleh (1992) is a published research. Its subject is the traditional children's clothing in Najd. This research aims at collecting, documenting, studying and classifying children's traditional clothes in the Najd area of the Kingdom of Saudi Arabia and at identifying the similarities and differences between the traditional costumes of children's and adults in Najd area.
- III. The study of Al-Bassam, Leila Saleh (1408H, 1988), a Ph.D. dissertation. Its subject is: Techniques and decorations of Traditional Clothing in Najd and it constitutes a comparative field study between men's and women's clothing. The study aims at studying and comparing the techniques and materials used for decorating men's and women's traditional clothes.

- IV. The study of Al-Bassam, Leila Saleh (1985), a published Master's dissertation titled: "The Traditional Heritage of Women's Clothing in Najd". It aims at studying traditional clothes in Najd, their types, techniques and decorations.

Nomad Tribes in the Region

The inhabitants of the Arabian Peninsula are divided into two groups, namely the Bedouins and urban dwellers, mostly clustered between Hael and Riyadh. Najd is inhabited by more than half the Bedouins of the Peninsula. Bedouins are the dwellers of the desert and live on herding and are constantly commuting from one place to another to search for grass and water resources (غلاب وعبد الحكيم, 1984, 344; الصقار, D-T, 242, 241).

One of the main tribes scattered in Najd. Shammar, enazh, Otaiba, Harb and Mutair, Sobai'e, Qahtan, Alrasheedi (الروضان, 2002, 214; السرحاني, D-T, 54, 55).

Following is the map which shows the distribution of tribes in the region:

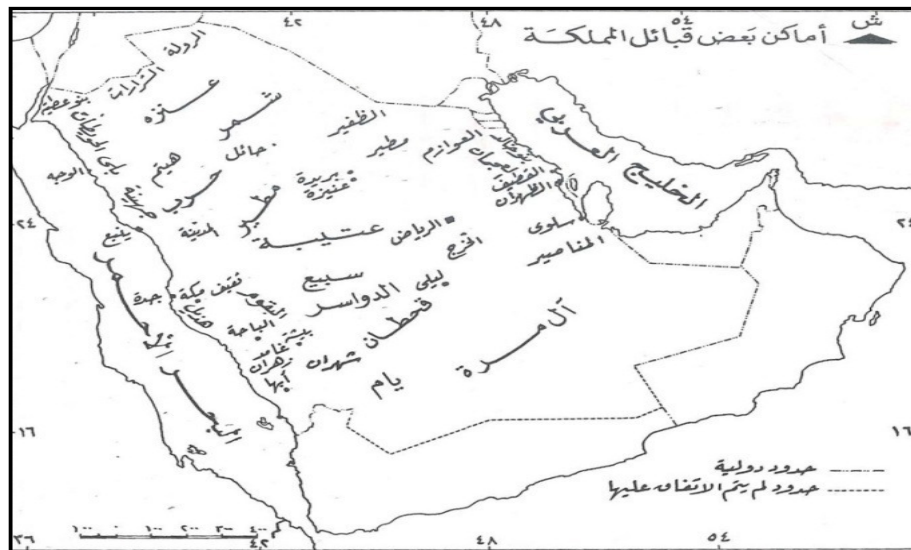


Figure 1. Map the distribution of some places of the tribes in the Kingdom of Saudi Arabia (Source: محمد بن محمد, 2001, 176).

Traditional Children's Costumes

Growth is an ongoing process in which gradual changes take place, leading to maturity of a living creature. It entails changes in the physical, mental and psychological characteristics. A human being's life goes through multiple phases, with each phase having salient characteristics which distinguish it from the others. It is divided into: the pre-birth phase, the childhood phase, the adolescence phase, the adult phase, and the old age phase. The childhood phase was divided in the cradle period, the crawling and walking period, the early childhood period from the age of two to five, the middle childhood period between the ages of six and eight, and the late childhood period between the ages of nine to 12 (شافعي, 2002, 33-35; عابدين, 1996, 69). Each phase requires special types of clothing which suit it and satisfies its requirements.

Children's Traditional Costumes in a Number of Regions of the Kingdom of Saudi Arabia

A newborn is attached to the crib with the use of a woolen rope called "Al-Sibaq". There are versatile children's caps in Najd, including: Al-Qubbaa, Al-Qahfiyah, and Al-Kalaw, which are used for warming, decoration or for stronger hair. Al-Qubbaa has been known as a head cover since birth until the age of three. In Najd, young girls wear a Maqtaa to which pieces of silk of vivid colors called Tift are added. Six-year old female children wear the Sahabi thob over the Maqtaa and, upon leaving the house, she would wear Al-Bakhnaq to cover the head in all Najd areas, with the exception of Al-Qassim where she would wear the Daffah abaya. Boys wear the Taqiyah, the Maqtaa or thob (البسام, 2001, 1992, البسام, 1985, 69).

Children's Traditional Costumes in the Desert of the Arabian Peninsula Based on the Books of Western Explorers

Oiting (أويتنج, 1999, 141-144) mentioned that the younger the children of the Bedouins, the less clothes they would be wearing. Up to the age of ten, they would be semi-nude, wearing a belt from which locks of leather are suspended. Some of the locks are decorated with pieces of bone. Each child suspends tweezers in his belt to take out the thorns from his feet. Burkhat (بوركهات, 2005, 25) confirmed that children's clothing are extremely simple as male children go naked until the age of five or six whereas females of the same age or younger ordinarily wear a short gown to cover the body.

At events, young girls up to the age of 12 wear "Al-Bakhnaq", a black cotton cover attached securely under the chin. Its hems are decorated with golden threads around the face and down the front part of the cover. Sometimes, a golden cheap braid is stitched up on top of the cover (دكسون, 1997, 197). In the case of Al-Ahsaa tribes, women carry on their backs "Al-Mezheb", a crib for babies made of leather (دكسون, 1997, 123).

Traditional Children's Costumes in a Number of Deserts of Arab Countries

In the Bedouin settlements, a small child wears clothes made of fabric left over from his father's clothes after they are fitted and tailored to his size. He normally goes barefoot and at the age of 13, he covers his head with an Egal and a kerchief (مشارقة, 1988, 111). In the Bedouin settlements of Kuwait, there is no interest in children's clothing due to wariness of evil eyes. Children are made to wear worn out clothes and go barefoot (الحداد, 1987G, 34-35). Yang (يانج, 94-95) mentioned that the children of Al-Rashaydah Bedouins in Sudan wear clothes which depend on their age. They wear wide thobs throughout the period of their inability to talk and walk. At a slightly older age, a child wears clothes which entirely cover his legs and which are tied at the waist. Young girls wear "Teshah", which is a long skirt. As for boys, they wear shirts and wide pants (sirwal). At the age of adolescence, girls cover their heads, shoulders and chests with a cover and tie its ends together under the chin with a pin. At the age of matrimony, the girl adds the niqab and a black thob and places the "Qarqosh" on the front part of her head. The Qarqosh is a long abaya which is cone-shaped and becomes wide in the bottom part. It is decorated in a distinctive way indicating that the girl wearing it has reached the age of matrimony. In the tribe of "Baqqarah" in Sudan, children go naked until the age of puberty when they then start wearing a costume similar to that of men, but of a simple fabric. As for girls, they do not wear any clothes until the age of five, then start wearing the "Rahat" to cover the lower part of their bodies, in addition to another piece "Al-Shuqqah" made of Dammour (coarse, calico-like fabric) until the time of marriage when she replaces the "Rahat" with another piece of a larger size named "Al-Qirbab", accompanied with a larger piece made of silk named "Al-Qarn" which is worn by affluent women (صالح, 2008, 69).

RESEARCH PROCEDURES

Research Methodology: this research has employed the historical and descriptive methodology.

Research Specimen

Human Research Specimen

Members of the specimen were intentionally selected from among witnesses who were contemporaries of the subject of the study, or who have seen or acquired pieces of clothing.

Material Research Specimen

The material specimen was collected from children's traditional costumes in the research areas. Photographs were taken and illustrations of the specimen were made. The types of fabrics used for the making of the specimen, its making and embroidery techniques were identified.

Styles of Collecting the Scientific Material

Multiple styles and tools were used in collecting the scientific material to ensure that complete and accurate information and data have been obtained. Tools have included the following:

- Questionnaire: A questionnaire was designed and 110 questionnaires were distributed to the research specimens.
- Personal interviews – audio recordings – observation – museums and acquisitions – traditional and digital photography – illustrations.

FINDINGS

Growth is an ongoing process in which gradual changes take place, leading to maturity of a living creature. It entails changes in the physical, mental and psychological characteristics. A human being's life goes through multiple phases, with each phase having salient characteristics which distinguish it from the others. It is divided into: [the pre-birth phase, the childhood phase, the adolescence phase, the adult phase, and the old age phase]. The childhood phase was divided in the cradle period, the crawling and walking period, the early childhood period from the age of two to five, the middle childhood period between the ages of six and eight, and the late childhood period between the ages of nine to 12 (شافعي, 2002, 33-35; عابدين, 1996, 69). Each phase requires special types of clothing which suit it and satisfies its requirements. The findings of the study were classified according to age for all tribes as follows:

1. Children's costumes from birth to the age of five years.
2. Children's costumes from the age of six to the age of 12 or the puberty period.
3. Children's costumes in the period of puberty.

Following are these costumes:

Costumes of Children from Birth to the Age of Five Years

The crib period starts from birth to the age of two. This phase is characterized by swift bodily growth of the child and by uncontrolled reflexes. As for the early childhood phase, it follows the crib phase and starts when a child begins talking or walking, depending on himself and becomes less dependent on the parents' assistance to satisfy basic needs. This phase ends approximately at the age of six. Following are the costumes and accessories worn by Bedouin children at this phase in their lives.

Head Covers

Cap or Qahfeyah

Refers to a head cover worn by children from birth to the age of five or six. It is a piece of cloth, lined with another made of a different or of the same fabric and takes the shape of the head. The cap or Qahfeyah covers the head and ears and is tied below the chin. It is made of versatile fabric, depending on what is available and its ends are decorated with ruffles contouring the face area. The top part may also be decorated with fringes and at times, by way of decoration, a rectangular piece of fabric reaching down to the shoulders is added. A small piece of fabric may be wrapped around the newborn's head (made of the fabric used in making the Sheilah) to make the head stronger and to protect it. After 40 days from birth of the baby, it is replaced with the "Qahfeyah".



Figures (2-8). Different types of Cap or Qahfeyah

(Source: Gabriel and Others, 2001, 19)

Outer Costumes

i. Al-Maqtaa

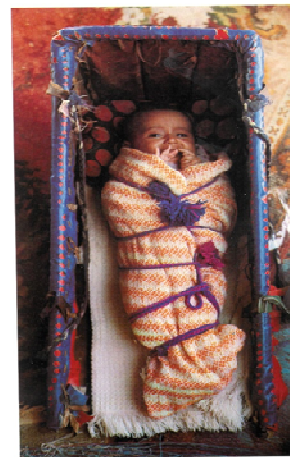
A female child wears a maqtaa' which is similar to that of her mother. Likewise, a male child wears a "maqtaa" which resembles that of his father, except that it is made without decoration and from leftover fabric available.

ii. Al-Mahad (The Wrap)

The child is wrapped in a piece of fabric named Al-Mahad and may be named "Lihaf" by the tribe of Subai'. The "Ribat" or "Sibaq" (Al-Sibak) is used to stabilize Al-Mahad. It is a ribbon made of fabric or of twisted wool threads. It has a length of more than two meters and a width of no more than 3cm. Al-Mahad may be made of an old thob and it is the same tie used in a number of regions of the Kingdom (ابن جنيد, 265, 1425H; البسام, 1992, 11).



Figure(9) Al-Mahad



Figures(10,11) Al-Mahad and Sibaq

(Source: Ribat and البسام, 1992, 11)

Costume Accessories

iii. The Rabtah or Senadah [tie + supporter]

A piece of fabric 6 cms wide is wrapped around the child's neck. Its length is equivalent to the diameter of the baby's neck. It is tucked in at the middle and stuffed with cotton, aromatic substances (mahlab and white musk or Shinnah, and Dukhun), then stitched up at the hems. A loop is made behind the neck to attach it and it may be decorated with beads and fringes. The Rabtah or Senadah are used to impart a pleasant smell to the child, as well as to elevate and stabilize a wobbling baby's neck. This child is called "Al-Mukhannaa".



Figures (12, 13). Rabtah or Senadah

iv. Alkherita

Refers to a small piece of fabric, square-shaped, placed under the chin. It is lined and contains mahlab. A fluted thread is affixed at the edges for suspension around the baby's neck. It is used to protect clothes from dirt, clean the baby's face, and impart a pleasant smell. It resembles the "Al-Maydaa" used in contemporary times.

v. Baby's Diapers

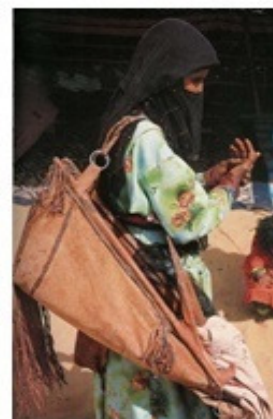
Sheep droppings are used to make diapers for newborns. Droppings are left to dry, then are grounded, sieved, and placed inside a piece of cotton fabric measuring approximately half a meter. The diaper is wrapped around the baby in a special way below the abdomen and plays the same role as the current diapers.

Al-Mazbah: Al-Mazba or Al-Mayzab

It is known to all tribes as a small bed or a carrier to carry the child while commuting. It starts wide, and then narrows gradually until it reaches the end so as to fit the child. The tribe of Shammar names it "Crok" and it is made from the tanned hides of sheep or goats, and wood (acacia trees, rush or bamboo, or palm trees). It is sewed with threads made of the same leather used for its making, with thread cut in the shape of a semi-triangle to make the top part adequately large to be tucked in on both sides, thereby producing two sides for the bed sufficient to cover the child. At the head, it is square-shaped. The Mazba narrows gradually in the direction of the legs and the sides of Al-Mazbah are stabilized with two sticks of wood on both sides. Two strips of leather are then attached to the sides and used to suspend the bed from the shoulder while commuting or inside the tent. It is decorated with fringes and pieces of leather and wool.



Figures (14, 15). Al-Mazba



Figures (16-17). Al-Mazba and Figure 18. A woman carrying a piece of fabric shaped as a loop to carry the child. Source (Mauger, 1987, 103; موجبة D-T, a-29, a-40, a-12)

Costumes of Children from the Age of Six to 12 Years

This phase is characterized by a wider mental and knowledge outlook and by the learning of skills on the part of children. The body continues to grow, albeit slowly, and children develop affinity to manual work. In this phase, children lean more towards play (عابدين, 2002, 122, 123). Following are the children's costumes and accessories in this phase and which were known in Najd's Bedouin settlements:

Head Covers

Al-Bakhnaq

Refers to head covers for girls. It is a rectangular piece of black-colored fabric which is tucked in lengthwise at the front. The lower part is seamed after leaving a slit contouring the face of the girl, then drops down to cover her shoulders, back and bust. It is the same fabric used in the remaining regions of the Kingdom (البسام, 1992, 190). However, in the Bedouin settlements, it is short, with little or no decoration.



Figures (19-24). Al-Bakhnaq

The Malfaa or Sheilah

Refers to the basic piece used by a female child to cover the head at all times in the event Al-Bakhnaq is not worn. It is a piece of fabric, rectangular shaped, which the woman wraps around her face. It is made of cotton, light, black-colored fabric.

Al-Merwajlah [scarf]

A Bedouin female child covers her head with Al-Merwajlah in the event she does not wear Al-Bakhnaq. It is a square-shaped piece, tucked in sideways in the shape of a triangle and is worn over the head. It contours the face and its ends are tied under the chin. Al-Merwajlah is made of black cotton fabric and Al-Sheilah or Al-Ghazhafah may be worn over it. This description corresponds with what Al-Bassam has mentioned about urban Najd (البسام, 1992, 19).

The Head Cap (Al-Taqeyah)

In the old times, it was not worn on a wide scale by Bedouins. With the passage of time, the cap started to be used in the Bedouin settlements, worn on the head alone or under the Shemagh or the Ghutra. The head cap is worn on all occasions and may be known under the name of "Qubaa" to a number of tribes. It is made of white plain cotton or patterned wool (Al-Shalki) or locally of camel wool. It may be decorated with embroidery and is at times made of floral patterned fabric.



Figure 25. Al-Taqeyah

The Ghutrah or Shaal

In the Bedouin settlements, a male child may wear the “Ghutrah” on his head. It is square-shaped and tucked in on one of the two diameters of the square to give the shape of a triangle. The ends are left without trimming or are raveled and twirled in the form of balls, or tucked in by hemming the edges of the Ghutrah in an ordinary way, and then they are sewn manually. The Ghutrah is made of raw cotton fabric (or voile), white or black. The black-colored ghutras are known to the tribes of Shammar and Oneizah. They may be named Mirwajnah or Mirwajen or Mirwajlah (a word meaning equilateral triangle) or “Emama”. Ghutras may be imported from Syria and Iraq, which corresponds with what Al-Bassam, has indicated (1988, البسام, 125).

Al-Shemagh

Children in Bedouin settlement areas have used Al-Shemagh, a square-shaped piece of fabric. It is placed on the head and worn at all times and it is a head cover which appeared recently in the research area. It may be white-colored with black woven embroidery. Furthermore, ends may be decorated with tassels made of the same fabric. This type has been known to the tribes of Oneizah and Shammar. There is another type, which is the red Shemagh, which resembles the current one.



Figure 26. Al-Shemagh and Al-thob

Outer Costumes

The Maqtaa or the Thob

Children, whether male or female, wear the Maqtaa or the Thob. It is a long and wide thob and resembles the Maqtaa of adults in terms of the cut and colors. For male children, it is white colored and made of raw fabric or cotton or ruwaishah or Terjal in the winter season or Doublin, or Tetro or Saheli. As for female children, it is made of colored and printed fabric. White cotton fabric (called white Gaban) is used in its making, or raw cotton dyed in black or brown (Adham). With the passage of time, colors and decorations have become more versatile, depending on the fabric available on the market.

Al-Maqtaa consists of several parts, namely the body, the sleeves, the sides, the tekhrasah or Khashtak). The body is rectangular across the width of the shoulders, extending from the front to the back along the height of the child. The neck slit round-shaped, with a slit in the middle of the front allowing the head to go through. Sleeves are attached to the body. As for the Tekhrasah, it is a small square-shaped piece, tucked sideways, and attached between each sleeve and side from the front and the back. It developed into a semi-rectangular piece, with its upper side attached to the sleeve and the lower side attached to the side piece, called "Khashtaq". The lower part of the thob is named "Shaleel Al-Thob".

Al-Merwaden or Al-Mukammam or Al-Raden

Al-Merwaden represents the main outer costume of children in the majority of Najd Bedouin settlements in the event the Maqtaa or the Thob are not worn. It is a long thob, with triangle-shaped sleeves, with the ends hanging down to the ground. Al-Merwaden consists of a Badan, Banayeq and Khashtaq. It has a semi-circular slit for the neck, closing with buttons made of fabric and loops. There is an inner hidden pocket "Mekhat" in the front. This description corresponds to that of "Al-Thob Al-Merwaden" or "Bordone" which was known in the cities and villages of Najd (البسام, 1988, 134), and is called Raden Thob by the tribe of Subaie'. As for the tribe of Qahtan, they call it "Muthawlaq" and it is made of cotton fabric, or raw fabric, or Doplin, the American or the Saheli or the Tetro. The tribe of Subaie would wash flour bags to make Raden thobs for children in case no fabric is available.

Al-Kartah

Female children in the Najd Bedouin settlements wear Al-Kartah, which has evolved from the Maqtaa as the waistline has been defined. Al-Kartah is characterized by being wide, and tucked at the waist. It has a round opening for the neck and a rectangular, thin collar may be attached to it, with two long sleeves made of the same plain or printed fabrics used to make the Maqtaa. Fabric used for its making differ depending on the occasion, age, social and financial standing.

Costumes Accessories

The Belt

In the Bedouin settlements of Najd, male or female children are wrapped with a belt called Al-Bereim or Al-Muhazzem. It is made of leather and is placed directly on the waist. The belt is kept in place throughout their lives and is used to pull up thobs while performing works, and to support the back.

Costumes of Children from the Age of 12 Years or the Age of Puberty

At this age, the boy wears the same previously mentioned costumes, namely, the skull cap (Taheyah), the Ghutra or Shemagh, and the Thob or Merwaden, in addition to the "Bisht" in case it is available.

As for females of the same age, they wear the same previously mentioned costumes, namely the Sheilah or Ghadafah, and the Maqtaa, in addition to the following:

The Burqa

Girls belonging to the tribes of Mutair, Subaie', Harb, Otaibah, and Al-Rashaidah, cover their faces with the Burqa. It is a fabric rectangle covering the face from the top of the forehead to the mid-chest.

It is more modern than the Letham and is worn by all women. The Burqa is made of light, dark-colored, cotton fabric and consists of two parts. The upper part is a rectangular ribbon extending from both sides of the head and is used to secure the Burqa around the head from the back by tying it at the back of the head. The lower part consists of two layers of fabric and the two pieces are secured together on both sides and from the middle, creating two openings for the eyes. A seam may be placed in the middle in the form of a ribbon of twirled threads named “Al-Hatwah” by the Otaibah tribe. A hem may be made in the upper part from the middle by way of embellishing the Burqa and keeping the upper part straight.



Figure 27. The Burqa, Sheilah and Al-Bakhnaq

(Source: <http://www.saudiaramco.com/irj/portal>)



Figure 28. The Burqa and Sheilah.

The Belt

Girls wrap a belt made of wool (camal wool) around their waist over their clothes, with fringes suspending from the belt. Girls belonging to the tribe of Onaizah wear “Al-Shuwaihi” belt around the waist.

DISCUSSION OF FINDINGS

1. The traditional children's costumes in the Najd Bedouin settlements are a miniature of adults' costumes, particularly the outer costumes such as Al-Maqtaa, Al-Merwaden, and Al-Kartah, as well as a number of head covers such as Al-Sheilah, Al-Ghutrah, and Al-Taqayah.
2. Children's costumes in the Najd Bedouin settlements resemble those of children in a number of regions of the Kingdom.
3. Children's costumes in the Najd Bedouin settlements resemble those of children in a number of Bedouin settlements in other Arab countries.
4. Some pieces of costumes have been emulated and used side by side with traditional costumes of nomad tribes in Najd, such as Al-Thob, Al-Kartah and Al-Sirwal.
5. Children's costumes are suitable for age groups and vary according to the child's requirements in each group.
6. Lack of attention to decoration of children's costumes due to economic and social factors.
7. At the age of puberty, females and males wear the same costumes worn by the adults.
8. Children's costumes are characterized by simplicity and non-complexity.

9. With the passage of time and modernization, females are wearing skirts and blouses or dresses, due to cultural influences.
10. The Najd Bedouin settlements are characterized by a continental climate, hot in summer and rather cold in the winter. A great difference in temperatures between days and nights is noted on most days of the year, creating distinctive characteristics of various types and shapes of costumes, including use of rather light fabric, and frequent use of dark-colored cotton fabric in the making of costume pieces.
11. A child covers his head throughout his life with versatile head covers, whether the child is female or male, for protection against the elements and climate changes, including the heat of the sun, the wind, and sand storms.
12. The region's climate has affected the shape of costumes, making them wide. Some pieces of costumes such as the Burqa were not known in Najd cities and villages.
13. Children's costumes are similar to those of neighboring tribes, particularly head covers, such as the similarity between the tribes of Harb and Mutair, and the tribes of Shammar and Onaizah. Children's costumes have not significantly changed from what was written by Western explorers as the same patterns of costumes and works such as head covers, outer and inner costumes, and costume accessories have been known.

RECOMMENDATIONS

1. The holding of periodical folk heritage exhibitions in all regions and in other countries to introduce folk heritage and to show its authenticity. The national Festival (Janadriyah's) great role in this area is noteworthy.
2. Creation of a website for folk heritage in the Kingdom of Saudi Arabia featuring all Kingdom regions and cities.
3. Encouraging individuals who preserve the folk heritage as well as folk heritage makers and craftsmen, supporting and creating job opportunities for them to protect the folk heritage which is threatened of obsolescence.
4. Encouraging scientific research aiming at revealing the characteristics of this folk creativity and at using it to develop the society by collecting, displaying and studying folk heritage specimens.
5. Utilizing modern ways to achieve communication and interaction between the old and the modern and to bridge the gap between the two.

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