

The patriarchal history of veils: Burden and passion of draping veils.

Fotos: Gaby Franger

1	Wedding Turkey – Germany 1930	Wedding - Tying the knot – in German we say: Coming under the bonnet –this indicates the strategy of domestication to which women were subjected upon marriage
2	Gebende - Schapel	Christian cultures Gebende: The most important head-cover for married women in the middle ages was the Gebende – a piece of textile which showed, that the woman had to be undertaken by the husband. Schapel: girls who are not sexually active
3	Franconian women in traditional costume, Ms. Erber goes to church	Apostel Paulus: 1 Corinthians 11 Every man who takes part in prayer, or gives teaching as a prophet, with his head covered, puts shame on his head. But every woman who does so with her head unveiled puts shame on her head: for it is the same as if her hair was cut off. For if a woman is not veiled, let her hair be cut off; but if it is a shame to a woman to have her hair cut off, let her be veiled. For it is not right for a man to have his head covered, because he is the image and glory of God: but the woman is the glory of the man. For the man did not come from the woman, but the woman from the man. And the man was not made for the woman, but the woman for the man. For this reason it is right for the woman to have a sign of authority on her head, because of the angels.
4	Wall of pain in Jerusalem	Jewish cultures Hair as the crown of female beauty – distraction for the men who have to study the Torah. Middle ages - till today IN very traditional Jewish families: Hair cut after the wedding Later toupee instead of headscarf
5	Israel woman in Jerusalem	
6	Scarves in a market	
7	Kamile	The Muslim headscarf Hidjab I have the feeling, that Turkish people are more against my hidjab than Germans. The Turks think, that if a woman wears the hidjab she is reactionary and traditional and antiquated.
8	Peking	Tschader
9	Teutonic women	The Marcus column at Rome, 1 st century after Christ. Tacitus wrote, that the Teutons – Germanen – women wear over the long hair with crown a headscarf with a red lace or embroideries. The hair had a very special meaning for the Teutons, because their luck lived in the hair, the “Mana”. The power of women came out with loosing the long hair. The old Swedish faith says that witches opened the bindings of their hair, to start their witch craft. Up to the 19 th century old teutonic traditions were virulent in Sweden that meant, that not only married women had to cover their hair, but also prostitutes, fallen maiden and every woman who

		was'nt a virgin. There is a etymological theory that the old teutonic word for woman - "Weib" – come from "Wiba" – that means the veiled.
10	Goddess Kubaba: hethiter	11. c.. before Chr. She wears a cap with flowers.
11	Hittite	Tomb-Relief, Hittite-times, Mother and son.. Die Mutter trägt ein langes Tuch über einer Rundkappe. (end of 8.c., beginning 7th century before Chr.
12	Oya collection	
13	Veiled woman	In 1717 Lady Montague arrived with her husband, the British ambassador, at the court of the Ottoman Empire. She wrote voluminously of her travels.
14	Lady Montagu	'Tis very easy to see that they have more liberty than we have, no Woman of what rank so ever being permitted to go in the streets (without the veil and the ferigee) . . . you may guess how effectively this disguises them, that there is no distinguishing the great Lady from the slave, and 'tis impossible for the most jealous Husband to know his wife when he meets her, and no Man dare either touch or follow a Woman in the Street. . . . This perpetual Masquerade gives them entire Liberty of following their Inclinations without danger of Discovery.
15	Saya und Manto in Lima (Flora Tristan)	Writing in 1834, Flora Tristán explained how this "perfect disguise of the face and body" enabled women to become free and independent. Women could walk in the streets unrecognised. The tight pleats of the saya made the need for a corset redundant, and women could let down their hair under their veils. Tristán's detail indicates that she had worn the outfit herself. She adds that some women further disguised themselves by wearing an old saya and manto, but with good shoes, stockings and handkerchief to show their status. Such women were not questioned: "It is supposed, and rightly, that she has disguised herself because she has important reasons for doing so." Thus, Tristán concludes, Lima women had more autonomy than their European counterparts: "When she is young she escapes the domination of her parents through the freedom the costume allows her; when she marries she does not take her husband's name but keeps her own; when she is tired of staying in, she puts on her saya and goes out, in the same way a man does when he takes up his hat. Freedom of action characterises everything she does." (Flora Tristán, (Trans. From French by Jean Hawkes), <i>Peregrinations of a Pariah</i> , Virago Press, London, 1986, pp.269-77)
16	The rain scarves of the women of Nuremberg	
17		The council of the city of Nuremberg tried to punish women who wanted to cover themselves the rain-scarves – more than 100 years. In the 15th, 16th and 17th century. The men of the council were angry because they said, a woman who wants to cover herself has no moral intentions,
18		The rain scarf in franconian costume

19	Stuertz Dürer 1524	This kind of cornets wore the patrician married women during the 16th century in the city of Nuremberg. When they committed adultery they were punished not to be allowed to wear this cornet. So everybody knew what they had done.
20	Five members of the women's club for women rights in Turkey In (Müdafa-i Hukuk-u Nisvan Cemiyeti)	First decade of 20th century They fought against traditions against women Promoted the education of women Promoted information network between women Promoted the participation of women in public life Promoted the participation in business They wore reformed women dresses

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