

FIG. 1A

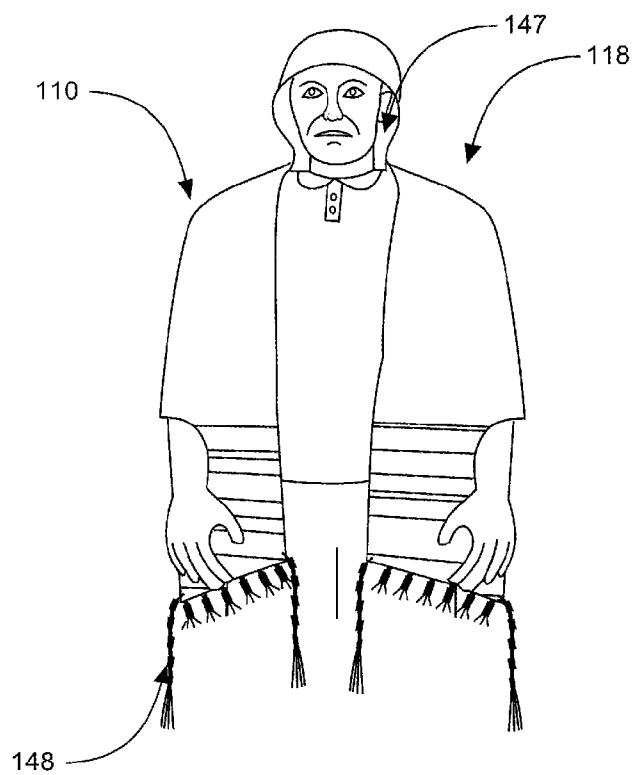


FIG. 1B

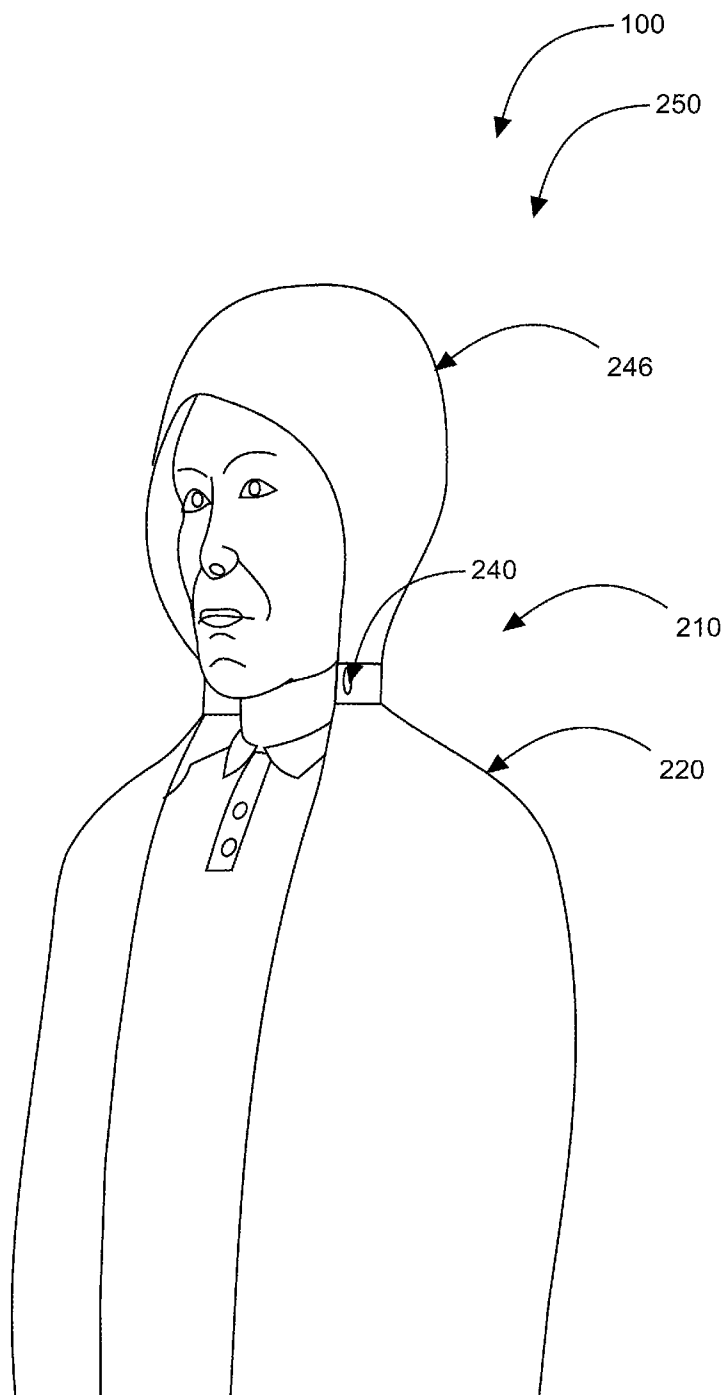


FIG. 2

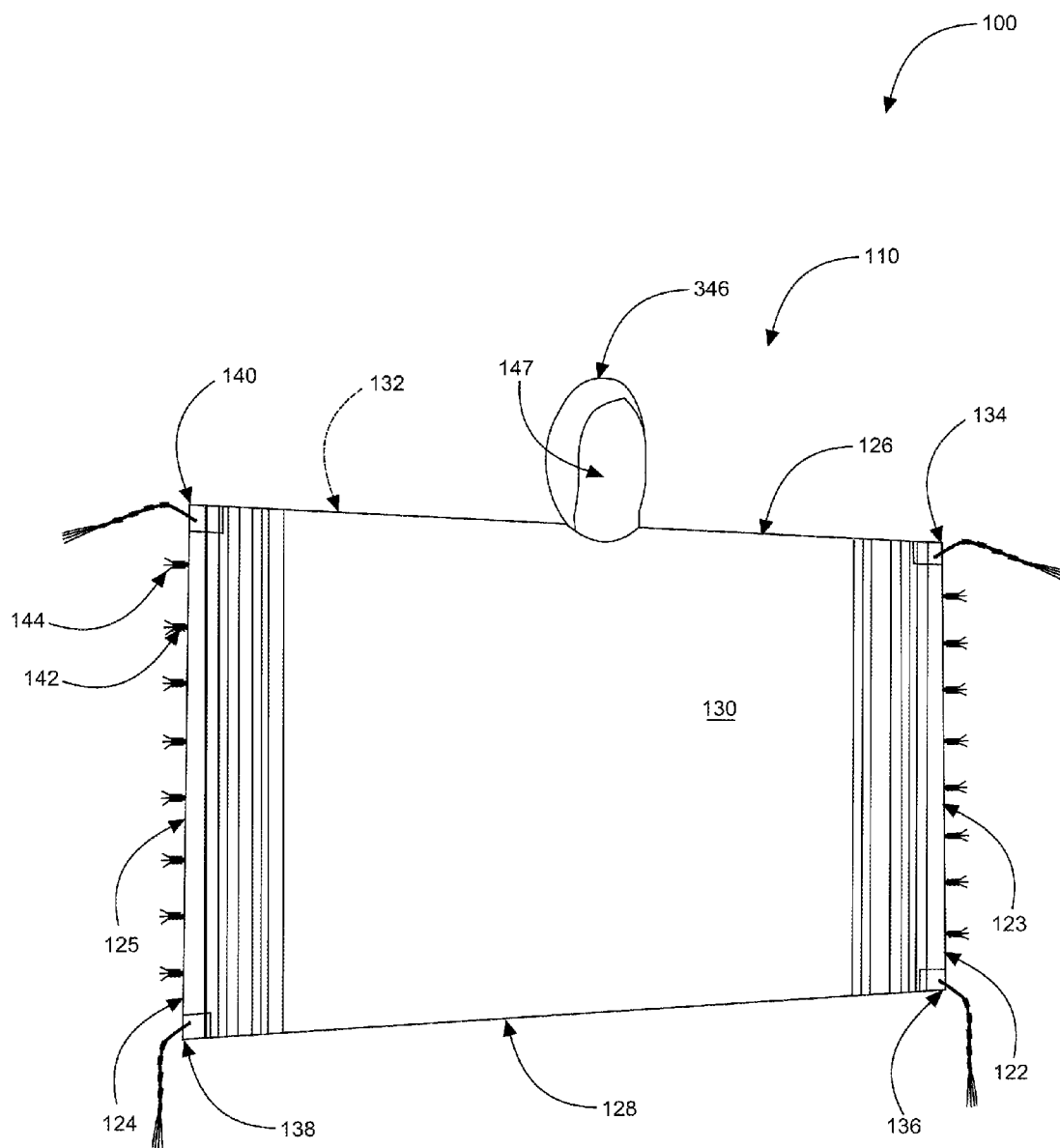


FIG. 3

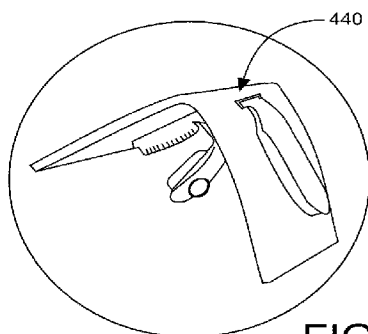


FIG. 4A

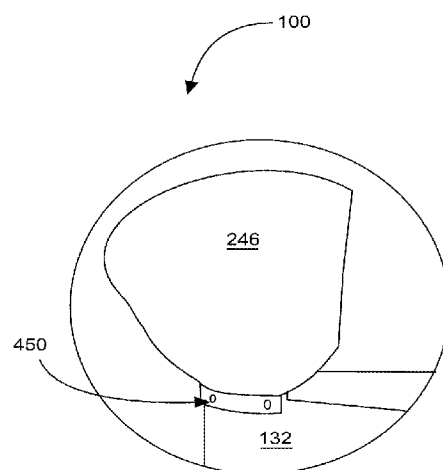


FIG. 4B

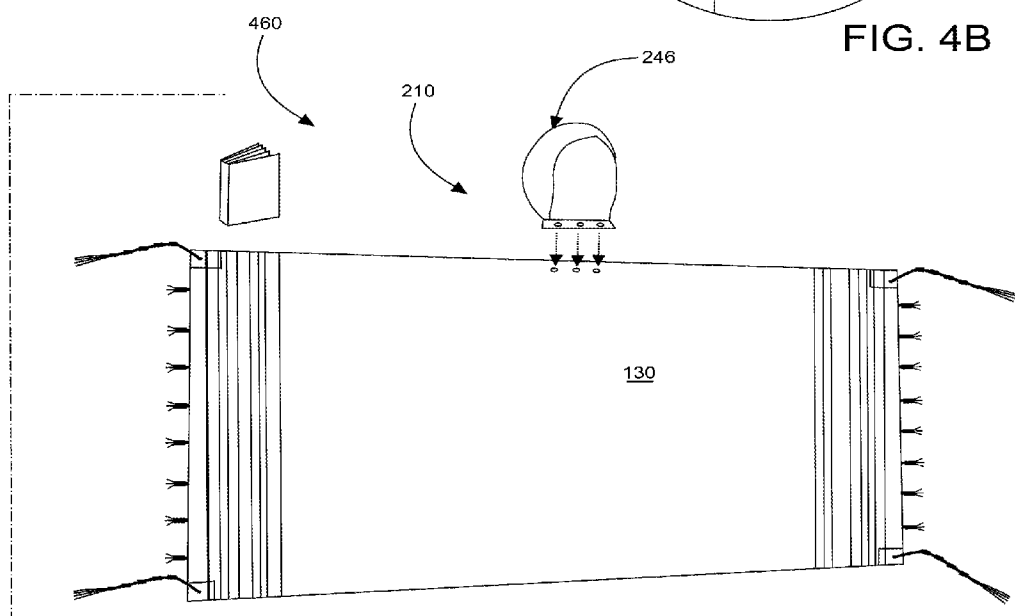


FIG. 4C

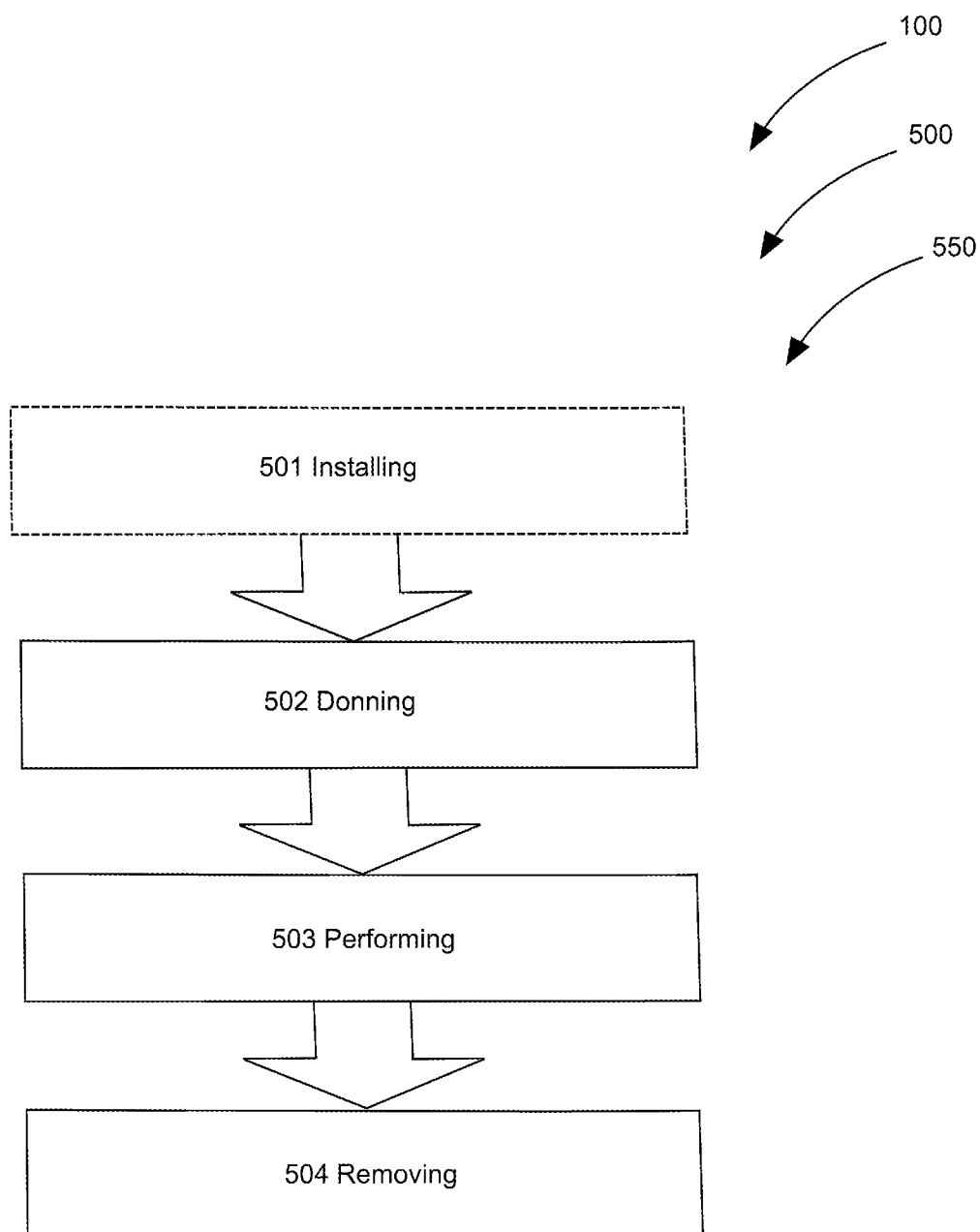


FIG. 5

HOODED PRAYER SHAWL

CROSS-REFERENCE TO RELATED APPLICATION

[0001] The present application is related to and claims priority from prior provisional application Ser. No. 61/817,946; 61/817,949; 61/817,953; 61/817,958 all filed May 1, 2013; and Israel Application number 228752 filed Oct. 6, 2013 which applications are incorporated herein by reference.

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[0002] A portion of the disclosure of this patent document contains material which is subject to copyright protection. The copyright owner has no objection to the facsimile reproduction by anyone of the patent document or the patent disclosure, as it appears in the Patent and Trademark Office patent file or records, but otherwise reserves all copyright rights whatsoever. 37 CFR 1.71(d).

BACKGROUND OF THE INVENTION

[0003] The following includes information that may be useful in understanding the present invention(s). It is not an admission that any of the information provided herein is prior art, or material, to the presently described or claimed inventions, or that any publication or document that is specifically or implicitly referenced is prior art.

[0004] 1. Field of the Invention

[0005] The present invention relates generally to the field of shawls and more specifically relates to a hooded prayer shawl.

[0006] 2. Description of the Related Art

[0007] Many individuals in society have a belief in a higher power. Many of these believing individuals pay reverence to the higher power in various activities in their lives. Prayer shawls are an important part of several religious traditions. For example, all forms of Judaism incorporate shawls to some degree. Persons may use the top part of the shawl itself as a 'make-shift' hood during the portions of prayer that call for a head covering. Traditional shawls can easily slip off of the user's head which may be distracting and frustrating. It is desirable that a shawl be securely in position during these periods such that the individual can pray and worship without distraction; such that their concentration is on reverencing. Such a shawl is desirable for the above-mentioned reasons.

[0008] Various attempts have been made to solve the above-mentioned problems such as those found in U.S. Pat. Design, and Pub. Nos. U.S. Pat. No. 2,372,040; D555,330; D612,585; U.S. Pat. No. 4,110,846; D96673; U.S. Pat. No. 2,129,454; U.S. Pat. No. 2,002,955; U.S. Pat. No. 7,779,485; 2006/0143795; U.S. Pat. No. 5,274,850; and U.S. Pat. No. 5,717,999. This art is representative of shawls and head-covering means. None of the above inventions and patents, taken either singly or in combination, is seen to describe the invention as claimed.

[0009] Ideally, a hooded prayer shawl should provide convenience in-use and comfort and, yet would operate reliably and be manufactured at a modest expense. Thus, a need exists for a reliable hooded prayer shawl to avoid the above-mentioned problems.

BRIEF SUMMARY OF THE INVENTION

[0010] In view of the foregoing disadvantages inherent in the known shawl and head-covering means art, the present

invention provides a novel hooded prayer shawl. The general purpose of the present invention, which will be described subsequently, in greater detail, is to provide a user-friendly shawl that is comfortable in-use and creates no distractions when worn.

[0011] A hooded prayer shawl system is disclosed herein in a first embodiment comprising: a religious shawl assembly including a religious shawl having a first-end; a second-end; a top-edge; a bottom-edge; a front-side; and a back-side; a first corner; a second corner; a third corner; and a fourth corner; knots and fringes; and a hood. The hooded prayer shawl system comprises the religious shawl assembly; wherein the religious shawl assembly comprises in combination the religious shawl and the hood. The religious shawl comprises a tallith.

[0012] The parameters of this religious shawl are generally rectangular being defined by the first-end, the second-end, the top-edge, the bottom-edge, the front-side, the back-side, the first corner, the second corner, the third corner, and the fourth corner. The first-end and the second-end are parallel to each other; the top-edge and the bottom-edge are parallel to each other. The front-side occupies a position adjacent a wearer when worn and the back-side forms an outer barrier from the elements. There may be decorative and traditional knots and fringes that are preferably equidistantly located along a first-length of the first-end and along a primary-length of the second-end. The (longer, tasseled) knots and fringes in combination comprise tzitzith and are preferably attached to the first corner, the second corner, the third corner, and the fourth corner, situated according to Jewish tradition.

[0013] The tallith is able to be worn on an upper body above personal garments. The hood is located on the top-edge of the religious shawl and helps to prevent the religious shawl assembly from falling off the head of the wearer. The hood is sewn integral with the religious shawl in this embodiment. The hooded prayer shawl system is designed for use during at least one religious ceremony such as prayer services and lifecycle events.

[0014] A hooded prayer shawl system according to a second embodiment comprises: a religious shawl assembly comprising a religious shawl having a first-end; a second-end; a top-edge (that is continuous); a bottom-edge (that is also continuous); a front-side; and a back-side; a first corner; a second corner; a third corner; and a fourth corner; knots and fringes; and a (removable) hood; and fasteners. The hooded prayer shawl system comprises the religious shawl assembly, wherein the religious shawl assembly comprises in combination the religious shawl and the hood. The religious shawl in this particular embodiment also comprises a tallith.

[0015] The parameters of the religious shawl are generally rectangular being defined by the first-end, the second-end, the top-edge (that is continuous), the bottom-edge (that is also continuous), the front-side, the back-side, the first corner, the second corner, the third corner, and the fourth corner; wherein the first-end and the second-end are parallel to each other; and wherein the top-edge and the bottom-edge are parallel to each other. The front-side occupies a position adjacent a wearer when worn. The back-side forms an outer barrier. The knots and fringes are similarly equidistantly located along a first-length of the first-end and along a primary-length of the second-end; wherein the knots and the fringes in combination (longer versions) comprise tzitzith and are attached to the first corner, the second corner, the third corner, and the fourth

corner. This embodiment also provides that the tallith is able to be worn on an upper body above personal garments.

[0016] The (removable) hood is located on the top-edge of the religious shawl and helps to prevent the religious shawl assembly from falling off a head of the wearer; wherein this hood is non-integral with the religious shawl, the hood being removably-attachable to and from the top-edge (which is continuous along the length) of the religious shawl via the fasteners. This hooded prayer shawl system is also designed for use during at least one religious ceremony. A method of use for the hooded prayer shawl system and a kit are also disclosed herein.

[0017] The present invention holds significant improvements and serves as a hooded prayer shawl system. For purposes of summarizing the invention, certain aspects, advantages, and novel features of the invention have been described herein. It is to be understood that not necessarily all such advantages may be achieved in accordance with any one particular embodiment of the invention. Thus, the invention may be embodied or carried out in a manner that achieves or optimizes one advantage or group of advantages as taught herein without necessarily achieving other advantages as may be taught or suggested herein. The features of the invention which are believed to be novel are particularly pointed out and distinctly claimed in the concluding portion of the specification. These and other features, aspects, and advantages of the present invention will become better understood with reference to the following drawings and detailed description.

BRIEF DESCRIPTION OF THE DRAWINGS

[0018] The figures which accompany the written portion of this specification illustrate embodiments and method(s) of use for the present invention, hooded prayer shawl system, constructed and operative according to the teachings of the present invention.

[0019] FIG. 1A shows a perspective view illustrating a religious shawl assembly of a hooded prayer shawl system in an in-use condition according to an embodiment of the present invention.

[0020] FIG. 1B shows a perspective view illustrating the religious shawl assembly of a hooded prayer shawl system in an in-use condition according to an embodiment of the present invention.

[0021] FIG. 2 is another perspective view illustrating the religious shawl assembly of a hooded prayer shawl system in an in-use condition, this religious shawl assembly comprising a removably attachable hood according to an alternate embodiment of the present invention.

[0022] FIG. 3 is a perspective view illustrating the religious shawl assembly with an integral hood according to an embodiment of the present invention of FIG. 1.

[0023] FIG. 4A is a perspective view illustrating a removably attachable means that may be used in conjunction with the religious shawl assembly as attached according to an embodiment of the present invention of FIG. 1.

[0024] FIG. 4B is a perspective view illustrating the religious shawl assembly with a non-integral (removably attachable) hood as attached according to an embodiment of the present invention of FIG. 1.

[0025] FIG. 4C is a perspective view illustrating the religious shawl assembly with a non-integral (removably attachable) hood as removed according to an embodiment of the present invention of FIG. 1.

[0026] FIG. 5 is a flowchart illustrating a method of use for the hooded prayer shawl system according to an embodiment of the present invention of FIGS. 1A-4C.

[0027] The various embodiments of the present invention will hereinafter be described in conjunction with the appended drawings, wherein like designations denote like elements.

DETAILED DESCRIPTION

[0028] As discussed above, embodiments of the present invention relate to a shawl and more particularly to a hooded prayer shawl system as used to improve the convenience of shawl wearing.

[0029] Generally speaking, hooded prayer shawl in a first embodiment is a prayer shawl that features a permanently attached hood. The invention may comprise a 'standard' prayer shawl, such as those used in various Jewish traditions, with the novel addition of a hood. The hood can be sewn or otherwise permanently incorporated into the device during manufacturing. The top edge of the shawl may be a straight, horizontal line (the continuous length interrupted by the hood), including in the center where the hood is attached. The design can be a rectangle of variable dimensions, and may feature decorative and traditional knots and fringes along the edges. Tasseled knots and fringes (as tzitzith) are attached to the corners according to the various religious customs in Jewish practice. The length and width of the design may vary according to the various religious customs and may 'hit' at the user's arms, just below the waist, or in another appropriate spot. The design can be made with any appropriate fabrics and colors to suit the needs and traditions of all sects. The possible materials may include wool, silk, cotton, rayon and other fabrics.

[0030] In a second embodiment, the detachable hooded prayer shawl enhances standard prayer shawls by incorporating a removable hood such that it is multi-functional. This particular embodiment utilizes clasps or other fastening means to join the hood to a shawl. Further, it eliminates the need to drape the shawl itself over a person's head rather, the hood is worn on the head of the wearer holding it securely in position. It also decreases the likelihood of the device falling off the head during prayer. This embodiment also allows a person to pray without the distraction of constantly adjusting the shawl. Detachable hooded prayer shawl is a prayer shawl that features a removable hood with clasps. The invention may comprise a standard prayer shawl, such as those used in various Jewish traditions, with the addition of a detachable hood. The top edge of the shawl may be a straight, horizontal line, including in the center where the hood is attached. The bottom edge of the hood may be split into a V shape that extends the length of the hood by about 1". This embodiment may utilize a series of clasps on the bottom edge of the hood that secure the hood to the top edge of the shawl.

[0031] A third embodiment (variation of second embodiment) enhances the standard prayer shawls by also incorporating a hood. This embodiment may utilize magnets to attach the hood to a shawl. Further, it eliminates the need to drape the shawl itself over a person's head. It also decreases the likelihood of the device falling off the head during prayer. This embodiment also allows a person to pray without the distraction of constantly adjusting the shawl and the makeshift hood fashioned by the wearer from the top edge of the shawl. This embodiment too may comprise a standard prayer shawl, such as those used in various Jewish traditions, with the addition of

a detachable, magnetic hood. The top edge of the shawl may be a straight, horizontal line, including in the center where the hood is attached.

[0032] The bottom (edge) of the hood may be split into a V shape that extends the length of the hood by about 1". This embodiment may utilize magnets on the split bottom edge(s) of the hood that secure the hood to the top edge of the shawl. There can be magnets on the front and back of each portion of the V. The design can be a rectangle of variable dimensions, featuring decorative and traditional knots and fringes along the edges and tasseled knots and fringes in combination on the four edges and corners according to the various religious customs in Jewish practice. The length and width of the design may vary according to the various religious customs and may hit at the user's arms, just below the waist, or in another appropriate spot. The design can be made with any appropriate fabrics and colors to suit the needs and traditions of all sects. The possible materials may include wool, silk, cotton, rayon and other fabrics, as in the previous embodiments.

[0033] Yet another embodiment, a fourth embodiment (a variation of the first embodiment), the prayer shawl enhances standard prayer shawls by also incorporating a hood. It preferably features a semicircular "edge" carved out of the top edge, comprising a deep base at the neck to provide a more comfortable fit around the shoulders, and to prevent the hood from slipping off. It eliminates the need to drape the shawl itself over a person's head. The present invention allows a person to pray without the distraction of constantly adjusting the shawl and the makeshift hood fashioned by the wearer from the top edge of the shawl. Hooded prayer shawl is a prayer shawl that features a permanently attached hood. The invention may comprise a standard prayer shawl, such as those used in various Jewish traditions, with the addition of a specially designed, pre-attached, deep hood. The center of the top edge of the shawl may curve downward in a semi-circle fashion.

[0034] The hood can be permanently attached to the shawl at the curved portion of the top edge of fabric, providing a deeper base of the hood to reduce the likelihood of slipping, and to provide a more comfortable fit around the shoulders. The design can be a rectangle of variable dimensions, and may feature decorative and traditional knots and fringes along the edges, as well as, tasseled knots and fringes in combination (tzitzith) on the four corners, according to the various religious customs in Jewish practice. The length of the design may vary according to the various religious customs, and may hit at the user's arms, just below the waist, or in another appropriate spot such as above embodiments. The design can be made with any appropriate fabrics and colors to suit the needs and traditions of all sects. The possible materials may include wool, silk, cotton, rayon and other fabrics.

[0035] Referring to the drawings by numerals of reference there is shown in FIG. 1A, a perspective view illustrating religious shawl assembly 110 of hooded prayer shawl system 100 in in-use condition 150 according to an embodiment of the present invention.

[0036] Hooded prayer shawl system 100 comprises: religious shawl assembly 110 comprising religious shawl 120 having first-end 122; second-end 124; top-edge 126; bottom-edge 128; front-side 130; and back-side 132; first corner 134; second corner 136; third corner 138; and fourth corner 140; knots 142 and (decorative and traditional) fringes 144; and hood 146. Hooded prayer shawl system 100 comprises reli-

gious shawl assembly 110; wherein religious shawl assembly 110 comprises in combination religious shawl 120 and hood 146. Religious shawl 120 comprises tallith 118.

[0037] The parameters of religious shawl 120 are generally rectangular being defined by first-end 122; second-end 124; top-edge 126; bottom-edge 128; front-side 130; and back-side 132; first corner 134; second corner 136; third corner 138; and fourth corner 140. First-end 122; second-end 124 are substantially parallel to each other and top-edge 126; bottom-edge 128 are substantially parallel to each other and perpendicular to first-end 122; and second-end 124. Other shapes may be used; however rectangular is preferred.

[0038] Front-side 130 occupies a position adjacent a wearer when worn and back-side 132 forms an outer barrier to protect the wearer from ambient conditions such as when in sunny locations, cold locations or the like. Knots 142 and fringes 144 are preferably equidistantly located along first-length 123 of first-end 122 and along primary-length 125 of second-end 124; wherein (tasseled) knots 142 and fringes 144 in combination, comprise tzitzith 148. Tzitzith 148 are attached to first corner 134, second corner 136, third corner 138, and fourth corner 140 and comprise a length significantly greater than knots 142 and fringes 144 which are located along first-length 123 of first-end 122 and along primary-length 125 of second-end 124. Decorative and traditional knots 142 and fringes 144 are preferably equidistantly located along first-length 123 of first-end 122 and along primary-length 125 of second-end 124.

[0039] Tallith 118 is able to be worn on an upper body of the wearer above personal garments. Hood 146 is located on top-edge 126 of religious shawl 120 and helps to prevent religious shawl 120 assembly from falling off a head of the wearer; hooded prayer shawl system 100 is designed for use during at least one religious ceremony (private or public). Religious ceremony may comprise prayer service events during regular daily prayers, Sabbath, Rosh HaShannah, Yom Kippur, and other holidays, or may comprise life-cycle events, such as, weddings, bar-mitzvahs, circumcisions, funerals, or the like. Further, tallith 118 is able to be used as a Chuppah (wedding canopy) during the religious ceremony comprising a marriage. It should be appreciated that religious ceremony is to be generally construed within this disclosure to include various religious ceremonies and that the above examples are not meant to be limiting, but rather provided as exemplary means and do not limit the scope of the present invention.

[0040] Hood 146 comprises inner volume 147 for receiving the head of the wearer in a non-slip wear-condition, yet allowing tallith 118 to be suitably draped during wear; tallith 118 when draped covers the head, shoulders, neck and back of the wearer, as shown.

[0041] Referring now to FIG. 1B, a perspective view illustrating religious shawl assembly 110 of hooded prayer shawl system 100 in in-use condition 150 according to an embodiment of the present invention.

[0042] Tallith 118 may comprise wool; silk; cotton; and/or rayon as exemplary materials that may be used. Upon reading this specification, it should be appreciated that, under appropriate circumstances, considering such issues as user preferences, design preference, structural requirements, marketing preferences, cost, available materials, technological advances, etc., other materials such as, for example, synthetic and non-synthetic materials and other fabrics, etc., may provide sufficient equivalents.

[0043] Referring now to FIG. 2, another perspective view illustrating religious shawl assembly 210 of hooded prayer shawl system 100 in in-use condition 250, this religious shawl assembly 210 comprising removably attachable hood 246 according to an alternate embodiment of the present invention.

[0044] Removably attachable hood 246 is removably attachable to and from religious shawl 220; removably attachable hood 246 located on 126 when removably attached. Removably attachable hood 246 and religious shawl 220 are connectable via magnets 240 to form religious shawl assembly 210 allowing the wearer to pray without distractions caused by having to constantly adjust tallith 118.

[0045] Referring now to FIG. 3, a perspective view illustrating religious shawl assembly 110 with integral hood 346 according to an embodiment of the present invention of FIG. 1. Integral hood 346 (hood 146) is integral with religious shawl 120; integral hood 346 located on top-edge 126. Integral hood 346 may comprise a deep base at a neck to prevent integral hood 346 from slipping off.

[0046] Referring now to FIG. 4A, a perspective view illustrating removably attachable means 440 that may be used in conjunction with religious shawl 220 as attached according to an embodiment of the present invention of FIG. 1. Removably attachable hood 246 and religious shawl 220 comprise a series of clasps 450. Other fastening means may be used; fasteners may comprise knurling or other gripping means.

[0047] FIG. 4B is a perspective view illustrating religious shawl assembly 210 with a non-integral (removably attachable) version of hood 146 (removably attachable hood 246) as attached according to an embodiment of the present invention of FIG. 1. Hooded prayer shawl system 100 may comprise fasteners which are selected from the group consisting of magnets 240, and clips (not shown). Buttons, snaps, hook and loop or the like may alternately be used. FIG. 4C is a perspective view illustrating religious shawl assembly 210 with a non-integral (removably attachable) version of hood 146 (removably attachable hood 246) as removed according to an embodiment of the present invention of FIG. 1.

[0048] Hooded prayer shawl system 100 may be sold as kit 460 comprising the following parts: at least one religious shawl 220 at least one removably attachable hood 246; at least one removably attachable means 440; at least one clasp 450 (magnets 240 or other fastening means); optionally other related religious items (books or the like); and at least one set of user instructions. Hooded prayer shawl system 100 may be manufactured and provided for sale in a wide variety of sizes and shapes for a wide assortment of applications. Upon reading this specification, it should be appreciated that, under appropriate circumstances, considering such issues as design preference, user preferences, marketing preferences, cost, structural requirements, available materials, technological advances, etc., other kit contents or arrangements such as, for example, including more or less components, customized parts, different color combinations, parts may be sold separately, etc., may be sufficient.

[0049] Referring now to FIG. 5, flowchart 550 illustrating a method of use 500 for the hooded prayer shawl system 100 according to an embodiment of the present invention of FIGS. 1A-4C.

[0050] Method of use 500 may comprise the steps of: step one 501 installing removably attachable hood 246 onto religious shawl assembly 210; step two 502 donning religious shawl assembly 210; step three 503 performing at least one

religious ritual (such as prayer or worship or the like); and step four 504 removing removably attachable hood 246 and/or religious shawl assembly 210 when religious ritual is completed.

[0051] It should be noted that step 501 is an optional step and may not be implemented in all cases, as in cases where religious shawl assembly 110 is worn (wherein integral hood 346 version is used). Optional steps of method 500 are illustrated using dotted lines in FIG. 5 so as to distinguish them from the other steps of method 500.

[0052] It should be noted that the steps described in the method of use can be carried out in many different orders according to user preference. The use of "step of" should not be interpreted as "step for", in the claims herein and is not intended to invoke the provisions of 35 U.S.C. §112, ¶6. Upon reading this specification, it should be appreciated that, under appropriate circumstances, considering such issues as design preference, user preferences, marketing preferences, cost, structural requirements, available materials, technological advances, etc., other methods of use arrangements such as, for example, different orders within above-mentioned list, elimination or addition of certain steps, including or excluding certain maintenance steps, etc., may be sufficient.

[0053] The embodiments of the invention described herein are exemplary and numerous modifications, variations and rearrangements can be readily envisioned to achieve substantially equivalent results, all of which are intended to be embraced within the spirit and scope of the invention. Further, the purpose of the foregoing abstract is to enable the U.S. Patent and Trademark Office and the public generally, and especially the scientist, engineers and practitioners in the art who are not familiar with patent or legal terms or phraseology, to determine quickly from a cursory inspection the nature and essence of the technical disclosure of the application.

What is claimed is new and desired to be protected by Letters Patent is set forth in the appended claims:

1. A hooded prayer shawl system comprising:

a religious shawl assembly comprising;

a religious shawl having;

a first-end;
a second-end;
a top-edge;
a bottom-edge;
a front-side;
a back-side;
a first corner;
a second corner;
a third corner; and
a fourth corner;
knots and fringes; and
tzitzith;
a hood;

wherein said hooded prayer shawl system comprises said religious shawl assembly;

wherein said religious shawl assembly comprises in combination said religious shawl and said hood;

wherein said religious shawl comprises a tallith;

wherein parameters of said religious shawl are generally rectangular being defined by said first-end, said second-end, said top-edge, said bottom-edge, said front-side, said back-side, said first corner, said second corner, said third corner, and said fourth corner;

wherein said first-end and said second-end are parallel to each other;

- wherein said top-edge and said bottom-edge are parallel to each other;
- wherein said front-side occupies a position adjacent a wearer when worn;
- wherein said back-side forms an outer barrier;
- wherein said knots and said fringes are equidistantly located along a first-length of said first-end and along a primary-length of said second-end;
- wherein said tzitzith are attached to said first corner, said second corner, said third corner, and said fourth corner;
- wherein said tallith is able to be worn on an upper body above personal garments;
- wherein said hood is located on said top-edge of said religious shawl and helps to prevent said religious shawl assembly from falling off a head of said wearer; and
- wherein said hooded prayer shawl system is designed for use during at least one religious ceremony.
- 2.** The hooded prayer shawl system of claim **1** wherein said hood is integral with said religious shawl, said hood located on said top-edge.
- 3.** The hooded prayer shawl system of claim **1** wherein said hood is removably attachable to and from said religious shawl, said hood located on said top-edge when removably attached.
- 4.** The hooded prayer shawl system of claim **3** wherein said hood and said religious shawl are connectable via magnets to form said religious shawl assembly allowing said wearer to pray without distractions caused by having to constantly adjust said tallith.
- 5.** The hooded prayer shawl system of claim **4** wherein said hood comprises a head, neck and shoulders covering means.
- 6.** The hooded prayer shawl system of claim **3** wherein said hood and said religious shawl comprise a series of clasps.
- 7.** The hooded prayer shawl system of claim **1** wherein said tallith comprises wool.
- 8.** The hooded prayer shawl system of claim **1** wherein said tallith comprises cotton.
- 9.** The hooded prayer shawl system of claim **1** wherein said tallith comprises rayon.
- 10.** The hooded prayer shawl system of claim **1** wherein said tallith comprises silk.
- 11.** The hooded prayer shawl system of claim **1** wherein said religious ceremony comprises events during Sabbath.
- 12.** The hooded prayer shawl system of claim **1** wherein said religious ceremony comprises daily prayer.
- 13.** The hooded prayer shawl system of claim **1** wherein said tallith is able to be used as a chuppah during said religious ceremony comprising a marriage.
- 14.** The hooded prayer shawl system of claim **1** wherein said hood comprises a deep base at a neck to prevent said hood from slipping off and afford greater comfort.
- 15.** The hooded prayer shawl system of claim **1** wherein said hood comprises an inner volume for receiving said head of said wearer in a non-slip wear-condition, yet allowing said tallith to be draped during wear.
- 16.** The hooded prayer shawl system of claim **15** wherein said tallith when draped covers said head, shoulders, neck and body of said wearer.

- 17.** A hooded prayer shawl system comprising:
a religious shawl assembly comprising;
a religious shawl having;
a first-end;
a second-end;
a top-edge;
a bottom-edge;
a front-side;
a back-side;
a first corner;
a second corner;
a third corner; and
a fourth corner;
knots and fringes; and
tzitzith; and
a hood;
wherein said hooded prayer shawl system comprises said religious shawl assembly;
wherein said religious shawl assembly comprises in combination said religious shawl and said hood;
wherein said religious shawl comprises a tallith;
wherein parameters of said religious shawl are generally rectangular being defined by said first-end, said second-end, said top-edge, said bottom-edge, said front-side, said back-side, said first corner, said second corner, said third corner, and said fourth corner;
wherein said first-end and said second-end are parallel to each other;
wherein said top-edge and said bottom-edge are parallel to each other;
wherein said front-side occupies a position adjacent a wearer when worn;
wherein said back-side forms an outer barrier;
wherein said knots and said fringes are equidistantly located along a first-length of said first-end and along a primary-length of said second-end;
wherein said tzitzith are attached to said first corner, said second corner, said third corner, and said fourth corner;
wherein said tallith is able to be worn on an upper body above personal garments;
wherein said hood is located on said top-edge of said religious shawl and helps to prevent said religious shawl assembly from falling off a head of said wearer;
wherein said hood is sewn integral with said religious shawl, said hood located on said top-edge of said religious shawl; and
wherein said hooded prayer shawl system is designed for use during at least one religious ceremony.
- 18.** A hooded prayer shawl system comprising:
a religious shawl assembly comprising;
a religious shawl having;
a first-end;
a second-end;
a top-edge;
a bottom-edge;
a front-side;
a back-side;
a first corner;
a second corner;

a third corner; and
a fourth corner;
knots and fringes; and
tzitzith;
a hood; and
fasteners;
wherein said hooded prayer shawl system comprises
said religious shawl assembly;
wherein said religious shawl assembly comprises in
combination said religious shawl and said hood;
wherein said religious shawl comprises a tallith;
wherein parameters of said religious shawl are generally
rectangular being defined by said first-end, said sec-
ond-end, said top-edge, said bottom-edge, said front-
side, said back-side, said first corner, said second
corner, said third corner, and said fourth corner;
wherein said first-end and said second-end are parallel to
each other;
wherein said top-edge and said bottom-edge are parallel
to each other;
wherein said front-side occupies a position adjacent a
wearer when worn;

wherein said back-side forms an outer barrier;
wherein said knots and said fringes are equidistantly
located along a first-length of said first-end and along
a primary-length of said second-end;
wherein said tzitzith are attached to said first corner, said
second corner, said third corner, and said fourth cor-
ner;
wherein said tallith is able to be worn on an upper body
above personal garments;
wherein said hood is located on said top-edge of said
religious shawl and helps to prevent said religious
shawl assembly from falling off a head of said wearer;
wherein said hood is non-integral with said religious
shawl, said hood removably-attachable to and from
said top-edge of said religious shawl via said fasten-
ers; and
wherein said hooded prayer shawl system is designed
for use during at least one religious ceremony.
19. The hooded prayer shawl system of claim **18** wherein
the fasteners are selected from the group consisting of mag-
nets, clips and clasps.

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