

doctrines in the Encyclopedia of Islam (Article Abadhite) as follows:—

(1) The Koran is the word of God, created by him. (2) God cannot be seen in Paradise. (3) Recompenses and punishments in the other world are both eternal, (even for professing Moslems if they get there). Hell will not be destroyed any more than will Paradise. (4) God pardons venial sin; but grievous sin (*kabâir*) cannot be pardoned, unless they are blotted out by repentance. (5) It is the duty of every Moslem to enjoin the good and reprove the evil as far as he is able. (6) All Moslems are strictly compelled to acknowledge their solidarity, which they express by word and action, but the individual who acts contrary to the prescriptions of the religious law loses all claim on the friendship of his coreligionists, and should be treated as an enemy, until he performs the act of repentance. There is a kind of religious excommunication which has grave religious and civil consequences." (Under this head comes all that is included in the doctrine and practice of *Walaya* and *Barâa*).

"The Ibadhites of Algeria affect a great austerity of morals, at least in the K'sur of the M'zab. Here the religious chiefs exercised a veritable tyranny before the annexation by the French Government, and in purely religious matters they still exercise a tyrannical supervision. In the towns of the Algerian Tell, where they congregate for the purpose of commerce, the practice is not always in accordance with the theory. It must, however, be admitted that generally they keep their beliefs very jealously. Except for the exigencies of their very brisk commerce, they do not mix with orthodox Moslems; marriages with the latter are rare exceptions, and are reprobated by the whole community. This puritanism has formed them into a homogenous and compact group, clearly distinguishable by their behaviour, character and

tendencies amidst the orthodox Arabs or Berbers of North Africa."

The Ibadhiya give themselves the name of *ahl el-haqq* (the people of the truth), *ahl ed-d'awa*, *ashab ed-d'awa* (the people of the doctrine, possessors, or companions, of the doctrine) *ahl el-wifaq* (the people of conformity, conformists); they call their sect *ed-d'awa* (the doctrine), *madhab el-haqq* (the sect of truth); *el-farqa el-muhiqqa* (the true fraction), *el-farqa en-najia* (the saved fraction). Those who do not belong to their sect are called *mukhâlifuna* (opposers, non-conformists), *ahl el-khilaf* (the people of the opposition, of dissent).

Besides "selling their lives to God in exchange for Paradise" the Ibadhiya have waged war with the pen, both to justify their obstinate resistance to the official rites, and to maintain intact in their communities the principles of their faith. They have a considerable religious literature, as well as historical writings, which are of value to check the accounts given by orthodox writers on events in the maze of Moslem North African history. The following Bibliography will enable those who have the time, opportunity and desire, to study this movement more thoroughly. Those first mentioned and marked with an asterisk have been used for the purposes of this article, in many places textually, which I have not been able always to acknowledge in the text.

BIBLIOGRAPHY.

"Les livres de la secte Abadhite" by M. A. de C. Motylinski,—Bulletin de Correspondance Africaine. 1885, pp. 15 ff. This contains a list of Ibadhite works given by Abu 'l-Qasem ibn Ibrahim el-Berrâdi, also author of the "*Jawahir el-Muntaqat*," dealing with the history of the sect. There is another historical work—*Kitab es-Siar*, by Esh-Shemakhi. The first of these published in Cairo 1301, A. H. the other in 1302, A. H.

"L'Aqida des Abadhites," by M. de C. Motylinski, published in the Recueil de Mémoires et de Textes publié en l'honneur du XIV Congrès des Orientalistes. (Algiers 1905.) There is a short introduction. The Arabic text is given, which was itself a translation of a composition in the Berber dialect of the Ibadhites of the Sahara region, made by Abu Hafs 'Amr ibn Djami'a Nefousi. It is a sort of catechism, summarizing

the beliefs and duties of the Ibadhite Moslem. In reading it, the style reminded me of the "Teaching of the Twelve Apostles." There are a good number of notes to the French translation, taken from Ibadhite commentaries and translated into French. In the Appendix there is a list of their chief religious works.

Ibn Batuta's account of his visit to Oman. Edition of the Société Asiatique, vol. ii, p. 227.

Mr. Percy Badger's translation of the "History of the Imams and Seyyids of Oman," with Appendices.

Lieutenant Wellsted's "Travels in Arabia."

Nöldeke's "Sketches of Eastern History."

"Arabia the Cradle of Islam," by S. M. Zwemer.

"Les Sanctuaires de Djebel Nefousa," by M. René Basset. *Journé Asiatique*, 1899.

"La Zenatia du M'zab de Ouargla et de l'Oued Rir'." Paris, 1892.

Masqueray. "Chronique d'Abu Zakarya." Alger, 1878.

"Le Djebel Nefousa" by M. A. de C. Motylinski, 1898. This is a translation of the narrative written, I believe, at the instigation of M. de C. Motylinski, in the Tamazirt of Jebel Nefousa by Brahim Ou Sliman Chemmaki. Algiers 1885.

"Encyclopedia of Islam." Article "Abadhites" by M. de C. Motylinski. Algiers 1885.

"Islam et la Politique des Allies." By Mr. Insabato. French translation from Italian.

It may be interesting to note, from a missionary and Christian point of view, the remark made by M. René Basset in his study on "Les Sanctuaries de Djebel Nefousa." This work is in the form of annotation and commentary to an appendix found at the end of the "Siar" of Shemakhi, mentioned above, which M. de C. Motylinski considers to be not by that author. M. Basset says, "It will be noticed that in this enumeration, a certain number of places still bear the name of *Church* (*kenisa*); they are evidently ancient churches transformed into mosques. Here archæological exploration would probably make some interesting discoveries. Tradition reports, that the Nefousa were Christians, and helped in the defence of Tripoli against the Moslem invasion." In one of the places enumerated we find the name of "Church of Temezda."

When will Churches of Christ be found again in these countries and gather these hardy sectaries for the worship of God and the service of his Christ?

PERCY SMITH.

Constantine, Algeria.

OFF THE BEATEN TRACK

The little mission station that forms the subject of this article is off the beaten track in more than one sense. Although situated in the heart of the much frequented land of Egypt, it is far from the route of tourists, two miles from a main route, and four from a railway station. A wheeled vehicle is rarely seen, all transport being by means of camels and donkeys. Most of the inhabitants of the village have never seen the desert, which is far beyond the horizon, to which the great fields of cotton, maize, and cloves, stretch in every direction. The shops are of the tiniest description, like cupboards, in which the owner sits, with his goods on shelves over his head, and the supply is quite uncertain. No one is a grocer, or baker, or fruiterer; each just sells what he happens to have, and when none has the thing desired, the customer goes without it. A few men do building or rough carpentering, but apart from these necessary things there are no industries other than land cultivation, so that it would be correct to describe nearly the whole population as farmers and farm laborers.

The second point in which Shubra Zanga is unusual is that it is entirely Mohammedan. Most mission stations in Egypt are either in cities or large country towns, and in these there is always some proportion, however small, of Christians, and often a sprinkling of foreigners. But Shubra Zanga is only a moderate sized village of 5,000 inhabitants and till two women missionaries took up their residence there in the year 1910 there was not a single Christian in the place. The work commenced on ordinary lines, though from the beginning it quite refused to be of an ordinary character. The missionaries themselves wished to do direct evangelization by means of visiting and meetings, but it was thought necessary to have some-

thing that would seem like a reason for settling in the place, and a girls' school was decided upon as most suitable. A young Egyptian woman was engaged as teacher, and notice given of the opening of the school. The idea seemed to be taken up warmly by the well-to-do landowners, there were many enquiries as to what would be taught, and what the fee would be. So it was settled to charge one pound a month, and the school commenced with a few scholars, and soon increased. All went well till the end of the first month; but when the time came for the second payment every child was absent. It was soon evident that no one would pay for the education of girls, and that the school must either be free or close. So the former course was adopted, and the scholars came back, but the attendance was most uncertain. Anything served as an excuse for staying away; regular classes were impossible, and most parents only wanted the girls to learn needle work, and had no patience to wait for them to learn that properly.

The school led an uncertain existence for over two years, and then was brought to an end in a time of persecution, the children being threatened and struck. The cause of this persecution was not connected with the school, but with the missionaries' household. Village youths had been taken to be trained as servants, and from the very first a Bible lesson had been given to them daily. Before long one of them declared his belief in Christ, and asked for baptism. He was only about seventeen years of age, and though poor was connected with important people, including the head-man of the village, and several sheikhs. His relations were furious at the idea of one of their name becoming a Christian, and set to work to prevent his doing so by every means in their power. The young fellow was taken out of the missionaries' service, kicked, beaten and spit upon, and when none of these things moved him from his purpose, thrown into prison; he was released for want of any proof against him; for

though there were about forty witnesses, their witness agreed not together. He went to Cairo for a time, and then came home, and his father asked the missionaries to take him back into their house. They consented, on condition that his father would let him be free in respect of religion. This, however, did not please the other relations, and one of them, a middle-aged man of very bad character, led the way in making fresh trouble.

The closing of the school had made it necessary to decide on some other line of work, and clear guidance had been given in that respect. Children had so often come to school suffering from sore eyes and slight illness, that it was found well to have always on hand some eyedrops and simple medicines, by which many were cured. When the mothers heard of this, they came begging for treatment for themselves and their babies, and before long there was a daily gathering for a Bible lesson, and medical treatment with simple remedies—Epsom salts and olive oil.

Getting girls to school was difficult, but it was plain that not only they but the grown up women would come of their own accord to a dispensary. So it was arranged that the younger missionary should take three months' training at Old Cairo Hospital, while the older held the fort with the help of a friend, who came to stay with her just when the opposition, and the determination to get the young convert into trouble, was at its height. Efforts were made to boycott the missionaries, the bad man already mentioned placing watchers near their door to frighten any who wished to get in, a beautiful donkey was cruelly poisoned, and the crash of falling glass was heard night after night as stones or clods of earth were thrown through the windows. At last it became necessary to inform the police in the nearest town and an official came to make enquiry, but that very night the two ladies were poisoned by the supper that they ate at home. The plot was soon evident. The candidate for baptism had cooked