famous Governor-General, who was the founder of Tripoli's new greatness. Sumptuous palaces, fine hotels and banking establishments line this boulevard, whose graceful curve suggests the Cote d'Azur. Close beyond are being constructed a palace for the governor and a cathedral —the latter will be one of the finest in Africa."

All this is to the good, but that there are painful birth-throes in the regeneration of this ancient land is also evident. The relations between the Italians and the natives form the subject of an article in *The Egyptian Gazette* by Major E. W. Polson Newman, F. R. G. S., on the "Pacification of the Hinterland." Sketching actual conditions he says:

"When fighting is in progress, quarter is neither asked nor given and even women and children have been known to suffer on this account; but it must be remembered that Italian troops have received the strongest provocation in that many of their comrades, who fell into the hands of the Arabs, have been first mutilated and then tortured to death with indescribable brutality. In peace time severity is exemplified by the heavy sentences, which civil commissioners and deputy-commissioners may and do inflict for relatively trivial offences.

"Yet this policy of severity is, curiously enough, accompanied by a considerable degree of unreserved familiarity which, except in the relations between officers and soldiers, forms the keynote of daily intercourse between Italians and natives. 'Colour' seems to be no bar to friendliness; and, although the governing authorities did put their foot down when some of their own race began to set up as bootblacks in the streets of Tripoli, it is not an uncommon sight to see Italian labourers working side by side with Arab coolies.

"The fine old mosque at Tagiura is being repaired at considerable expense by the Colonial Government, while in the mosque of Abdul-es-Salam are large glass candelabra presented by Count Volpi. Some of the attempts to humor the natives are as amusing as they are ingenious and successful. For example, there are a great number of fine old olive trees near Gusbat, and recently the deputy-commissioner on the spot wanted to have some more planted at the least possible cost; so he made a friendly agreement with the local husbands that for every son born the father should plant three young trees in honour of the event. The consequence has been an addition of 2,000 trees in the last three years! The natives quite see the joke, and the result pleases everyone.

"Another example, which is an object of curiosity to most people, is the fact that all signposts (good solid structures of wood and iron), besides giving the names of and distances to other localities, also invariably show the distances to Mecca followed by several lines of writing in local Arabic. As these distances to Mecca always exceed 4,000 kilometers, it is at first difficult to see what useful purpose they serve by being displayed all over the country. It appears, however, that wood and iron being scarce in Tripolitania the signposts stood in great danger of being stolen, but that the display of the distances to Mecca, followed by a suitable quotation from the Koran, has had the effect of inducing the natives to treat them with considerable respect."

A Missionary on Islam in Oman

There are two things that make it hard for the Arabs to enter the Kingdom. One is the price that must be paid for gaining the new and the other is the very great attractiveness of the old. The great feast of the Mohammedan year came while we were in Ajman and, as always, everybody went out to attend a sunrise prayer meeting. The whole town was there. A row of men five to ten deep, in bright holiday clothes, stretched for a hundred yards and more. Ten feet behind them was a similar row of women shrouded in black. The preacher stood in front on a raised platform, and after a short reading, led the worshippers in prayer. It was a wonderful sight, perhaps two thousand people reverently seated on the desert sand, in the cool of the early morning, the sun just appearing over the mountains in the distance. The deep blue of the sea was in front, and the desert stretched out to infinite distances behind. Palm trees were scattered thinly over the landscape as in a park at home.

As the service drew toward its close the lower thunder of cannon in the distance told us that fifteen miles away to the west morning prayers in Sharga had ended. A few minutes later a louder boom from Um el Gowein on the east announced the same thing from there. Our prayers came to their close a moment later and the earth shook with a tremendous report from the guns by the Sheikh's castle. Ajman also had finished. I have been in Catholic services where the elevation of the Host is accompanied by a peal from the great bells of the cathedral, and a man must be made of stone to be unmoved by such a service; but I have never seen anything to compare with this Mohammedan service, where simple, unostentatious worship is not trapped with tinsel and gilt, but is a part rather of the awful and divinely beautiful works of the Omnipotent God and where the humble worshipper joins hands with similar worshippers the world around.

The missionary witnessing such a service hopes very earnestly that when the Church of Christ appears in Arabia it will learn from Mohammedanism, will learn indeed a very great deal. He hopes that it will remove the Western clothes that the missionary tends to put on it, and in their place will put on the garb of the East.

But the aching desire of the missionary's heart to give this people Jesus Christ is not diminished by seeing such a superb service. He knows that this is the one nest of chattel slavery still remaining in the world. He knows that of all Arabia this district is most terribly cursed with immorality, unless perhaps, following its rapid Westernization, Bahrain can now compete for this evil preeminence. He knows that the pearl divers are oppressed and mistreated unspeakably. He knows in short that the splendid Arabs in this district of Oman, like every other splendid people in the world, are not delivered from the power of sin and selfishness by any services, however beautiful and moving.—Paul W. Harrison in *The Missionary Review of the World.*

BOOK REVIEWS

The Fellahin of Upper Egypt. Their religious, social and industrial life today with special reference to survivals from ancient times; By Winifred S. Blackman, with a foreword by R. R. Marett, M. A., D. Sc. George G. Harrap & Co., London (1927), 331 pp. 15 sh. net.

This important volume is true to its sub-title and should prove of the greatest value to all who live and work in Egypt, especially missionaries and those in government service. The author is a close observer, and was in charge of the Percy Sladen Expedition to Egypt (1922-26). She lived among the peasants of Upper Egypt and the Fayoum, studying at first hand their customs and beliefs, their social life and characteristics. As Dr. Marett remarks in his foreword, woman is eminently suited to be an anthropologist. "She is sympathetic by nature. She is not politically suspect. She can get at the women, who as educators of the rising generation exercise an immense influence on the formation of mental habits." Miss Blackman was trained for her job. The contents of her book, she tells us, contain but a tithe of the information collected, and she intends to produce a much larger scientific volume on the subject later, in which Lower Egypt and Lower Nubia will have a place. The book has eighteen chapters, all of which, save the last, tell of present conditions. The final chapter points out ancient Egyptian analogies to the customs that now prevail, and is the only chapter that is documented by references to authorities. It is disappointing to note that Miss Blackman, although she refers occasionally to Lane, seems unacquainted with the Islamic background of the picture she draws so faithfully; e. g. there are few references to the Koran, none to Bukhari, and strangest of all, none to the Arabic magic-books on sale in every village, and which give the key to popular superstitions. The earlier chapters tell of daily life in an Egyptian village, the environment, the character of the home, women's personal decorations, the customs connected with birth, childhood, marriage and death. Chapter VII gives a glimpse of the darker side of inter-village feuds and the law of revenge. Chapters IX and XV are on Magic, Medicine, the Evil Eye and other superstitions, *'Afarit,* and saint-worship. Chapters XVI and XVII deal with the annual festivals and the village story-teller, with examples of his tales.

The book is profusely illustrated, from original photographs, which always illuminate the text and show artistic skill. There is evidence of research and independent study in every chapter, and light is often thrown on points hitherto obscure to students of Ancient Egypt. The book is a notable contribution to anthropology, but it is marred by certain omissions and limitations to which we call attention. The author herself invites criticism, expressing the hope that "if I have misunderstood a point, my Egyptian friends will not hesitate to inform me." Although her investigations were made in Upper Egypt, and in the very centres

where medical and educational work has been carried on for fifty years by a large company of missionaries, there is no reference anywhere to them or to their work. Many pitfalls might have been avoided by consulting these experts on village life, who had spent not "six months every year," but all their years in social work among the *fellahin.* It is rare indeed to open a book on African anthropology that does not have the word "mission" in text or index. On page 82, Miss Blackman stumbles upon the *Aqiqa* sacrifice, but she does not know its name or character, and should remember that Moslems never use the words "compassionate and merciful" when cutting an animal's throat, but the special formula "God is great." It is not the souls of *twins* (p. 89) that enter cats at night, but the *Qarina.* She speaks of the *"Afrit* of a dead person" as the ghost, and of the two angels of the tomb as "Nakir and Nekir"; both are incorrect (p. 113). The recess in the grave is always traverse to the *qibla,* and has no relation to South (p. 115). The reason given for tattooing a cross on the wrists of Coptic children is not the fear of Abyssinian conquest, but due to Moslem domination and long centuries of fear and oppression. The hair of the body is not generally "shaved off," but a special depilatory is used in accord with Moslem tradition (p. 57). The *qarin* and the *qarina* are *not* of the same sex, but of the opposite sex to their mates (p. 69). The whole of this page needs revision with references to the teaching of the Koran and Tradition. David instead of Solomon controls the Jinn (p. 70); this is quite a new idea. The *ukht* is a euphemism for the *qarina,* and not "another personality" (p. 74); we are confident of this although we have not seen the special article referred to in her footnote. The description and terminology given of the *Zar* (p. 197-200) is quite erroneous; this is the more inexcusable as Kahle and others have written monographs on the subject, and the Cairo press, in its editorials, pointing out the origin and degradation of this Central African superstition. The "Syrian names of God" (p. 207) are really Talmudic names for angels that are invoked in magic, while the charms to which "there is no key" are based on the Buduh square of Al Ghazali (p. 206). The description of a *zikr* (p. 255) "under the branches of the sacred tree" does not indicate its real character or object. It is not "a kind of religious dance," but has a far deeper significance in the village life of Moslem Egypt. The Great Festival, finally, (p. 259) does not "commemorate the sacrifice of Isaac," but has reference to Ishmael and the sacrifice at Arafat. One incident discloses the charming style of the book, the method of an anthropologist, but also raises a question in ethics:

"On my first visit to Egypt in 1902, soon after my arrival at my brother's camp on the high-desert slope in Asyut Province, a certain number of childless women sent appealing messages to me, asking if I would let them have one of the bones which were scattered in great numbers about the ancient burial site on which the camp was situated. Their object was to step or jump over the bone in order to ensure, as they believed, the production of offspring. I acceded to their request, and then suddenly thought of my pendants, which I had unfortunately forgotten to bring out to Egypt with me. However, I sent a message to the women to say that I had written to England requesting that certain very potent charms that I possessed should be sent to me as soon as possible.

"When the parcel arrived I caused the fact to be known in the various villages of the district, at the same time intimating that I should be glad to see any of the women who wished to make use of them. From then onward, women, sometimes as many as ten at a time, would come from various villages in the district, crossing the lower desert, and climbing up to our camp on the hills which rose into the upper desert. They were usually accompanied by a middle-aged man or woman, sometimes by both. The man was not present at the ceremony, but the woman chaperon stayed with them all the time.

"The ritual was as follows. The women first repaired to one of the ancient decorated tomb-chapels, conducted thither by one of our servants, who had the key. On entering they each stepped seven times backwards and forward over what they supposed to be the mouth of the shaft admitting to the subterranean burial chamber. When this performance was over, they returned to the undecorated tomb-chapel in which I lived. Here I produced the charms, two of which were placed on the ground at a time. Then each woman solemnly stepped over them backward and forward seven times. Four charms in all were used, representing the head of Isis, a mummified divinity, a scarab, and a cat (Fig. 44). When this was accomplished the lower jaw-bone of an ancient Egyptian skull was placed on the ground. The same ceremony was again performed, being repeated with two complete ancient Egyptian heads, one a well-preserved mummified head, the other a skull. A glass of water was then brought, into which the blue glazed charms were dropped. Each woman drank some of the water, and then picked out the charms and sucked them, and rubbed their bodies with these magical objects, and also applied the water to their persons.

"It may interest my readers to know that on my return to Egypt the following year one of the first items of news communicated to me by my servant was that at least two of the women who had had to resort to my charms would shortly bear children." Z.

Kashshaf al-Huda. By Ya'qub Hasan. In Urdu. pp. 206. Daftar-i-Isha'at, 8, Sydenham Road, Madras. 1927. Rs. 2 As. 8.

This book forms an introduction to a special study of the Koran which the author is publishing in three volumes under the title Kitab al Huda, the whole making a four volume set. In the first few pages he explains his purpose in bringing out this work as follows:

1. To edit the Koran so that the verses and suras might be arranged in the order of their revelation (*nuzul*).

2. To give inter-Koranic cross-references by subjects.

All this he has attempted to accomplish in the three volumes Kitab al-Huda to which the Kashshaf is the introductory volume.

The material and arguments presented in the Kashshaf al-Huda add nothing whatever to the usual stock-in-trade of writers of this sort. Every argument is built upon the unquestioned assumption of the validity of *wahy,* the infallibility of Mohammed, and the finality of Islam as a religion. Eleven pages are devoted to the Bible, which he describes in very fair terms from the historical standpoint. But, of course, he discounts the value of such literature which is only the product of inspiration (*ilham*), when compared with the Koran which is the product of