

dynasties, representing three sons of Mallam Dendo, come to the throne in strict rotation provides a precarious balance of power; but at the same time divides the people of Bida into rival factions. Some lack of integration is also seen in the courts. The legal administration is entrusted to Alkalai, judges trained in Muhammadan law, with a provision that there is an appeal to British courts and that certain cases are reserved for the British High Court. There was a time, it seems, when recognition was given by Fulani rulers to Nupe traditional codes and customs especially in matters relating to inheritance and marriage. But the jurisdiction of the state has been gradually overriding the customary law. In the operation of the principle that a stronger law drives out the weaker, Muhammadan law becomes predominant and in the process maladjustment, stress and strain are inevitable. Too often Alkalai are ignorant of, or ignore, the traditional unwritten code. They make pagans swear on the Koran instead of on their own religious emblems, and in consequence the pagans feel themselves free from an obligation to tell the truth. Dr. Nadel gives an example of what no doubt often happens. A Nupe father forbade his daughter to marry a Hausa and the Hausa took the case to court. The Alkali instructed the father to give his blessing to the marriage on the grounds that the Koran decrees that no father shall stand between two young people who love each other. The father swore on the Koran to obey—but did not. Three times the case was brought into court, always with the same result. On the last occasion Dr. Nadel was present and by a question elicited from the father that he was following customary rule by disallowing a marriage with a man outside the tribe. The girl now said she would give up the Hausa; what the Alkali decided is not stated. Here we see the kind of conflict that is provoked by an effort to standardize the law throughout the kingdom. It is part of the central problem offered by the fact of cultural and social diversity versus political unification.

Modern Nupe, with its roads and railways, its trading centres with their large colonies of strangers, the deepening gulf between the "civilization" of the capital and the backwardness of the rural areas, has not eliminated the old conflict but only re-defined it. Dr. Nadel sees that the final

solution cannot be found in the realm of political organization but in the attainment of what he calls "cultural commonness;" and one of the main instruments of achieving that end is a planned education—general modern education spreading among all classes, town people and villagers, and a reformulation of the higher education now given at the capital. We should have welcomed an analysis by Dr. Nadel of the instruction now given in the Bida Middle School, the highest now available in the Emirate, as well as an examination of the elementary school system. He acknowledges the help of Messrs T. E. Alvarez at Bida and of Mr. Ira W. Shirk in Mokwa and so presumably knows the work of the missionaries; but the only reference he makes to it is the remark that in the Nupe village "Christian influence is inconsiderable." The only schools he describes in detail are those conducted by the Mallams, in which two grades of learning are imparted, the lower consisting mostly in the memorizing of prayers and chapters of the Koran, and the higher consisting in the study of Arabic, the careful reading of the Koran and commentaries with, for advanced students, the study of historical records of the Nigerian Emirates. This "education" is spreading in the villages; how far it tends toward a solution of Nupe's social problems is not indicated by Dr. Nadel.

In one respect at least Islam fails to meet the need in Nupe. Bida women are great traders and with improved communications and the *pax britannica* are able to carry on their operations over a wider field than formerly. Sterility is an economic asset since it allows women to be absent from home for long periods, and these traders are known to live licentious lives. The barren woman is exempted from the standards of common morality—there is indeed a "double morality" in Nupe society. Sexual licence has grown far beyond its traditionally sanctioned limits. ". . . in a country with spreading sterility and even birth restriction, a religion which withholds its sanctions of matrimonial morality in the case of childless women can prove but a weak bulwark against the tide of sexual licence. Mohammedanism in Nupe, committed as it is to that 'double morality,' undermines rather than supplies forces of moral restraint" (p. 154).

It appears from what Dr. Nadel says that the channels through which public opinion used to find its way to the rulers have been blocked under the modern system. He suggests one remedy: let the people themselves elect periodically, at least in Bida town, their representatives to the Town Council. He sees in this step another move towards that training in political responsibility to the achievement of which British colonial policy is irrevocably pledged.

We have but touched the fringe of Dr. Nadel's survey. His excellent chapters on economics, land tenure, systems of agriculture, industries, standard of living—all this and much more we are compelled to pass over. All through he shows that mastery of technique, that originality of mind, that sympathy with and understanding of the African for which Lord Lugard commends him.

EDWIN W. SMITH

Hartford, Conn.

The Government of India Honors Missionary Doctors in Arabia

The Kaisar-i-Hind decoration is conferred by the Indian Government for outstanding service. Rarely does the Viceroy go outside of India in his selections but last year Dr. Storm was chosen and in the last New Years honors list Dr. Mylrea was included. The presentation is made at a *darbar* when the highest representative of Government officiates, in this case the Political Resident at Bushire.

Dr. Storm's investiture took place at Bahrain on December fifteenth in the presence of a brilliant company. At the time appointed the Political Agent of Bahrain announced: "Ladies and gentlemen, the honorable, the Political Resident will now present Dr. Storm with the Kaisar-i-Hind. Dr. Storm stepped forward, the Political Agent handed the pillow with the medal lying upon it to Col. Pryor, the Political Resident who said: "By order of the Viceroy I take pleasure in investing Dr. William Harold Storm with the silver Kaisar-i-Hind." He pinned the medal on the lapel of Dr. Storm's coat while the assembly expressed their pleasure by a great clapping of hands.

Dr. C. S. G. Mylrea was invested with the gold Kaisar-i-Hind at a formal *darbar* held by the Political Resident for the purpose at Kuwait on February eighteenth of this year. Dr. Mylrea had been making an extended tour of all the Mission stations and was at Kuwait for this occasion. Here the *darbar* assembly included all the British and American residents, political, military and civilian and also the Shaikh of Kuwait with twenty members of his family. In his address in Arabic the Political Resident referred sympathetically to the life and work of Mrs. Mylrea.

AL-'ALAM'S VERSION OF ZECHARIAH

The Paris and London Polyglot Bibles (published in 1645 and 1654-57 respectively) contain an Arabic version of the Major and Minor Prophets which is a good translation, probably dating from the tenth century, of a Greek uncial manuscript of the type of codices Alexandrinus and Marchalianus. This version is found in a number of manuscripts, of which one in Paris (Bibliothèque Nationale, Arabe No. 1) is the most important. The London Polyglot text is a good copy of the Paris edition, but the editor of the former did not have access to the manuscript.

An interesting colophon not contained in the Polyglot editions is found in the manuscript at the end of Malachi. It states that the scribe was named 'Abd-Rabbih, and from his genealogy which is given it is apparent that he was a Moslem descended from the *Anṣār* (Supporters) of Muḥammad. He says concerning the translation, "This is what has been translated by the father, the master, the learned, the most learned, the priest al-'Alam the Alexandrian, from an old parchment copy in the script of the Greek *liṭun*. The translator is otherwise unknown except that he is mentioned in the British Museum manuscript Oriental 1326.

The word *liṭun* (from Greek *litós* in the accusative) is a term of Greek paleography, as was proved by Alb. Vaccari¹ who added to the arguments of W. Nissen.² *Litós* in Greek means plain, simple, unadorned and was a suitable word to describe uncial writing which was without accents, breathings and word divisions. That the Greek manuscript from which the Arabic was translated was an uncial can be shown by the fact that all the known Greek manuscripts have in Zech. 11:7 the word *emautō* in the expression, "I will take unto myself two staves." The Arabic has *'alayhim*, reading, "I will take against them two staves." The Arabic evidently comes from reading *emautō* as *ep'autō* (understanding *autō* as a collective singular). This is a mistake easy to make in reading an uncial manuscript, but not in a minuscule.

¹ "Le versioni Arabe dei Profeti," *Biblica* II (1921) 412.

² *Die Diataxis des Mich. Attaleiates vom Jahre 1077*, Jena, 1893.

The translator used the Greek text with great care and in only a few places do traces of influence of the Syriac language and the Peshitta translation appear, but these are sufficient to prove that besides Arabic and Greek he knew Syriac and was familiar with the Peshitta. For example he regularly uses for *north* the word *jirbiyā'*, a word derived from the Syriac *garbyā*. Although *jirbiyā'*, while rare, is known to the Arabic lexicographers as *north-wind*, it is apparently practically unique to the translator al-'Alam in the sense of *north* as a point of the compass.

The influence of the Peshitta is inescapable in a few passages of which 7:2 is the most striking. In this verse the personal name *Rabmāgh* occurs. This is not from the Septuagint, which has in its various manuscripts *Arbeseser* or some variation thereof, nor from the Hebrew of the Masoretic text which has *Regem-melekh*, but is from the Peshitta *Rabmāg*. That corruption of this name had occurred in Hebrew manuscripts before the present Masoretic text was produced is apparent. Perhaps the Greek is a corruption of Hebrew *Rab-sārīs* (chief eunuch), while the Peshitta reproduces the Hebrew *Rab-māg* (chief soothsayer).

The value of the Arabic text is enhanced by the fact that it supports the tradition of the Septuagint, which among the Greek uncials is preserved by codices Alexandrinus and Marchalianus. Recent research has shown that this type of text goes back long before the time of Origen and is of the utmost importance in attempting to determine what was the original Septuagint.³ Furthermore, the type of text contained in these manuscripts in the Major and Minor Prophets is a tradition frequently supported by the New Testament in quoting from the Old. It can therefore be regarded with confidence as a type of Septuagint commonly in use in Palestine at the beginning of the Christian era.

While this group is important, the fact that Alexandrinus (=A) is not a good representative of the group in Daniel was noted by Dr. James A. Montgomery.⁴ The Arabic version, however, while it has certain errors, some

³ Gehman, Henry S., "The Relations between the Text of the John H. Scheide Papyri and that of the other Greek MSS. of Ezekiel," *Journal of Biblical Literature*, LVII (1938) 92-102.
Orlinsky, Harry M., "On the Present State of Proto-Septuagint Studies," *Journal of the American Oriental Society*, LXI (1941) 81-91.

⁴ "The Hexaplaric Strata in the Greek Text of Daniel," *Journal of Biblical Literature*, XLIV (1925) 289.

demonstrably due to Arabic scribes rather than to the translator, is a better representative of the group and seems to represent a very ancient form of the Septuagint. For example, in 14:10 Arabic *Ghābāl* agreeing with Marchalianus *Gabel* can only be explained as an error of the original Greek translator or as a case of dittography in the Hebrew manuscript from which he worked. The Masoretic text reads *migGeba' l°Rimmôn*. The Greek translator appears to have taken the *lamedh* as the last letter of *Geba'* and to have repeated it in its proper place as the preposition *to*. We should not expect a reviser of the Greek to add errors and obscure the sense, and for that reason it appears that the reading of the Arabic version and of Marchalianus is that of the original Septuagint, but was removed in a subsequent revision and thus does not appear in the majority of the Greek manuscripts. As the authority of Vaticanus as the best source for the original Septuagint has had to yield to such new evidence as that of the John H. Scheide Papyri, so the authority of the readings of A in the Prophets must be subjected to the most stringent criticism in the light of the superiority of the Arabic version.

STEPHEN M. REYNOLDS

Lincoln University, Pa.

New Mosque for Cardiff

The Saudi Arabian Minister, H. E. Sheik Hafiz Wahba, opened a new mosque for the Muslim community of Cardiff in July. The mosque has been built out of subscriptions from the Muslim community, and with the help of the Colonial Office and the British Council, to replace the structure destroyed in the air raids of 1940. Attached to the mosque will be a cultural centre which can be used as a school for Muslim children and for visiting seamen. This was opened by Sir Hassan Suhrawardy, Adviser to the Secretary of State for India.

TRUTH AND FALSEHOOD IN ISLAM

A TRANSLATION WITH COMMENTS

The gist of the traditional Muhammadan attitude towards truth and falsehood is given in plain words by a popular encyclopaedist, Jamāl al-Dīn Abū ‘Abdullāh Muḥammad bin Aḥmad al-Qazwīnī (A.H. 551/1185 A.D.), in his *Kitāb muṣīd al-‘ulūm wa mubīd al-humūm* (Book to dispense knowledge and dispel care). Some manuscripts and printed editions, such as that of Cairo 1331/1913, attribute the work to Abū Bakr al-Khwārizmī (v. Sarton, "Introduction to the History of Science," II, 182; and Brockelmann, "Geschichte der Arabischen Litteratur," Supplement I, 914). The fifth chapter of the section entitled *Kitāb fawā'id al-dīn* (Book of the benefits of religion) is called *al-tarkhīs bi'l-kidhb* (Permissible Falsehood). This chapter is presented in the following translation:

"Know that falsehood is forbidden (*ḥarām*), but if need (*al-ḥājat*) for it occurs, and the purpose (*qaṣd*) of it is proper (*maṣlaḥat*), then it is not forbidden. For when a person purposes by it that which is good (*al-khair*) and suitable (*al-ṣalāḥ*), then it will not blacken his heart, not even with one spot. It is the concensus of opinion of the community (*ijmā'*) of the people of Muḥammad that if a Mussalman is in flight from a man of violence who seeks to shed his blood, and a question is asked as to the whereabouts (*makānihi*) of the fugitive, in that case it is not permissible to speak the truth but it is a matter of obligation to speak falsely. For the Giver of the Law has made provision for the use of falsehood in three situations: in the case of anyone who would make peace between two persons; in case of war, for war itself is deceit (*khud'at*)¹; and in the case of any man who has two wives.

"Also, if anyone has committed an act that is base (*qabīḥ*), it is not permitted for him to be truthful and say, 'I did such and such a thing.' If inquiry is made he is to cover and conceal it, for God covers it with a curtain, for

¹ Cf. Aḥmad ibn Ḥanbal, *Musnad*, vi, 459.

assuredly the Law is the cover of deeds that are base. When a woman rebels against her husband, it is permissible that he should entice her with false promises, (*mawā'id kādhībah*), although he is not able to fulfil them.

“The secret of this matter is that falsehood is base and forbidden, but when, from truth-telling, harm and evil would be produced, then it should be abandoned. This is (determined) by means of the balance of reason and the scales of the Divine Law; whichever side preponderates should be taken,—if truth-telling, then the truth, if lying, then the lie. Examples of this are: contention between two (friends); estrangement between a married couple; the loss of wealth; giving publicity to evil, and disgrace on account of transgression. In such cases there is no difference of opinion that lying is permissible. Likewise, whenever ministers and princes are envoys between kings and their subjects, and are informed about the shedding of blood, the pillaging of properties, and the carrying off of women-folk among peoples, or are acquainted with something pertaining to religion or belief, in any such circumstances lying for them is permissible and that which is best takes place.”

An earlier, more typical, and perhaps more authoritative statement is given in the “Chapter on Falsehood” (*bāb al-kidhb*) by the eminent Shi'ite theologian and traditionist al-Kulainī (d. 939 A.D.) in his “Sufficiency in the Science of Religion” (*al-Kāfī fī 'Ilm al-Dīn*). He begins his treatment of the subject of falsehood with two examples from the Qur'ān, one referring to Abraham and the other to Joseph:

“When Abraham denied having destroyed the idols, according to the account in the Qur'ān (21:51-70), saying, ‘their chief hath done it,’ the correct interpretation is that this denial is not to be considered a lie, but rather that *this is a desire for what is best* (*hādhā irādat al-iṣlāḥ*). The same interpretation is given with reference to the deception Joseph practiced (12:70-75), when he had his silver goblet placed in the load on his brother Benjamin's camel and then pretended that it had been stolen:

“The teaching is that every lie must be accounted for on the Day of Judgment except a lie in one or other of three given circumstances:

1. When a man practices deception in warfare, which is one occasion for it;
2. When a man seeks to bring about reconciliation (*iṣlāḥ*) between two conflicting parties, recounting to the one something quite contrary to what he actually heard from the other, because of his desire to bring about a reconciliation between them;
3. When a man promises his wife or family something which he will not be able to fulfil for them. The peace-maker is not to be considered a liar."

Kulainī then cites two traditions from the Imām Ja'far al-Šādiq: (1) It is related that the Imām said, "Speech (*al-kalām*) is of three kinds,—truth, falsehood, and what brings about reconciliation between people." Someone said to him, "Let me be your sacrifice, but what is meant by 'what brings about reconciliation between people?'" Then the Imām went on to explain, "If, for example, you hear one man say something disrespectful about another, but when you meet this other man you say, 'I heard such and such a person speak very highly of so and so,' quite the opposite in fact from what you actually heard." (2) It is related that the Imām said, "Surely Allah loves two things and hates two things: He loves the danger there is between troops drawn up in battle array, and he loves the lie that brings about reconciliation; while on the other hand, He hates the danger that occurs on the march (from ambush), and He hates the lie which is not for reconciliation."

But notwithstanding these sanctions, al-Kulainī added the observation that the Imām Muḥammad Baghīr had declared, "Lying ruins faith"; and that the Imām Ja'far Šādiq is reported to have said, "Lying breaks the fast," and to have considered that a lie against Allah or His Apostle should be reckoned a major sin.

On the religious side one observes that when a man is forced to deny his faith the Qur'ān exonerates him in a special declaration: "Whoso, after he hath believed in Allah, denieth him, if he were forced to it, and if his heart remain steadfast in the truth, shall be guiltless" (16:108). It is easy to see how commentators could have different opinions as to what would constitute *being forced* to deny faith in Allah. Ṭabarī considered that it was an expedient which could be employed when absolutely necessary in order to escape from enemies (*Tafsīr*, Bulaq, ed., 24:122). The occa-