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A MUSLIM-CHRISTIAN SECT IN CYPRUS

In one of Lady Mary Wortley Montagu's most interesting letters, addressed from Adrianople, to the Abbot —— on the 1st of April 1717 (o.s.), she speaks of a discussion she had held with one Achmet Bey, in whose house at Belgrade she had resided for three weeks. After reference to the numerous sects into which Islam, like Christendom, is divided, she says:

> But of all religions I have seen, that of the Armouts seems to me the most [illegible]. . . . These people, living between Christians and Mahometans, and [illegible] skilled in controversy, declare that they are utterly unable to judge which religion is the best; but, to be certain of not entirely rejecting the truth, they very prudently follow both. They go to mosque on Friday, and to the church on Sunday, saying for their excuse that at the Day of Judgment they are sure of protection from the true Prophet, but which that is they are not able to determine in this world. I believe there is no other race of mankind who have so modest an opinion of their own capacity.

Those who have travelled in Cyprus, or perused books regarding the island, will have learned that there, too, a sect of this character exists—a scattered community of persons who, while outwardly professing Islam, belong in secret to the Orthodox Greek Church, while they follow the observances of both.

These people are called in Cyprus 'Lino-bambaki' (Λινοβάμβακοι), flax-and-cotton. Although most writers on Cyprus refer briefly to them, details respecting them are very scanty. In the Census returns they figure as Mohammedans. They were therefore liable to military service under Ottoman rule. Both men and women dress in Muslim style, and bear Muslim (secretly also Christian) names.

The alleged prediction of the Prophet regarding the development of numerous sects within the pale of Islam itself has been more than realised. And it is not surprising that in the Ottoman Empire, with its complexities of race and language, the waves of conquest and occupation should have given birth to various strange phenomena in the realms of religion.

In the matter of language we find provinces where many Muslims not speak only that of their Christian compatriots, and *vice versa*. In Crete, *e.g.*, there are many of the faithful who can speak Greek

only, and to whom the preacher in the mosque addresses himself in that language. In Asia Minor, and elsewhere, there are regions where Turkish only is spoken, and the services of the Orthodox Greek Church are read in that tongue, the Gospels being translated into Turkish characters.

On the borderlands of religions there have been diverse compromises and make-shifts. This has been the case at various times and points of contact between the Crescent and the Cross. Thus in the early days of Mohammedanism there were Judaeo-Christians in Arabia, on the fringe of nascent Islam, who were hardly distinguished from it. Sometimes Muslim detestation of idolatry, or any tendency towards it, has inspired toleration on the part of Turks towards Protestants, as opposed to Catholics; as when (to take an oft-quoted instance from the days of our Queen Elizabeth) Sinan Pasha stated that all that was required of Englishmen to be good Muslims was that they should pronounce the *eshed*, or brief profession of faith. Or as when Ahmet Resmi Effendi, Ambassador of the Porte, informed Frederick the Great that the Turks considered Protestants as Mohammedans in disguise. More recently Catholics have been sometimes expelled bag and baggage from the Ottoman Empire, while favour has been accorded to Protestant missions. There have been quaint adoptions of superstition, sometimes due to mixed marriages of Muslims with Christian wives: such as the practice in Asia Minor of Muslim Emirs, or princes, being baptised according to Greek ritual, by immersion, in order to wash off the evil odour which was believed to be characteristic of those outside the Christian fold.

And then, in the clash of creeds, questions have often arisen whether, and how far, faith may be concealed or even simulation practised; whether, to avoid persecution, denial with the lips may be pardonable, provided that the heart in secret preserve the true faith. These questions have been answered in various ways in times of difficulty, and the Lino-bambaki of Cyprus are the living representatives of one of the attempted solutions.

To the modesty of the Arnaout sect, which could not undertake to decide on the merits of two conflicting creeds, an antithesis may perhaps be found in the Hanjis, or boatmen of Cashmere (described by Mr. E. F. Knight),[1] who, experiencing the same difficulty, found it convenient to adopt neither.

There can be little doubt that the origin of this peculiar sect is to be traced to the days that followed the Turkish conquest of Cyprus in 1570. No doubt a deadly terror must have been inspired in the minds of many Cypriots by the terrible fate that befell some of their compatriots. M. de Cesnola says that many of the Lino-bambaki had been 'adherents of the Latin Church, though it is still a matter of dispute between the Greek bishops and the Latin priests as to

[1] *Where Three Empires Meet.*

which Church they rightly belong to, each community being desirous of claiming them as adherents.'

It is probable that this was so. At the time of the Ottoman invasion, hatred of Venetian rule led many of the Cypriots to sympathise with, and even perhaps aid, the invaders as deliverers, the prospect of Turkish rule appearing preferable to that of the rival Christian power. The Venetians had rendered themselves more hateful than their predecessors the Lusignans. Both had sought to enforce religious, as well as temporal, supremacy, to bring the 'schismatics' into submission to the Roman Church. The Venetians closed all Greek schools. The treatment of the 'Orthodox' by the Latin clergy was more harsh than that of 'infidels' by Muslims: so much so, that numbers of Cypriots emigrated to Asia Minor, 'preferring,' as Mr. Duckworth says, 'the whips of the Moslem Turk to the scorpions of the Christians.'[1] The Ottoman conqueror came prepared to regard with comparative favour the Orthodox Greek Cypriots. Their Church alone was recognised. The Latins were indeed for the most part wiped out. The small remnants had the alternative of Islam, death, or slavery. They would therefore in relatively larger numbers have evaded persecution by the adoption of Islam.

On the other hand there had been indiscriminate slaughter of Greeks and Latins by the invaders after the sieges of Nikosia and Famagusta, and the sect of the Lino-bambaki grew and was reinforced out of both elements, fear being the most cogent motive. Such dispute as M. de Cesnola refers to would no doubt arise occasionally. Even since the British occupation cases have occurred in which both Churches have contested disposal of a corpse for burial. The Latin Church has occasionally exerted itself in trying to reclaim members of the sect by the establishment of schools, and other means; but these have always been defeated by the counteraction of the Greek Church.

The early acts of oppression and spoliation were no doubt followed, from time to time, by outbreaks of fanaticism on the part of the occupants. In more recent times (except that connected with the Greek rebellion of 1821) this was probably rare. But even within the memory of some now living, attempts to exercise pressure in resisting secessions have been made, though suppressed by order of the Turkish Government.

In the ordinary course of things Turkish settlers came to occupy the more favoured and irrigated lands. The influence of these persons would exercise itself in various ways. Not a few natives would deem it prudent to declare for Islam, to secure life and property, or to obtain material advantages. It is also more than probable that not unfrequently Turks possessed themselves of native Christian women. These would as a rule become Muslims; but in many cases

[1] *The Church of Cyprus*, p. 53.

they would do all that might lie in their power to maintain, in secret, the faith they had unwillingly renounced: to undermine that of their consorts; or to bring up their children in the ways of their own people.

The sect is found in all parts of the island. At the time of the British occupation (1878) it is said that the Lino-bambaki did not number more than 1200 persons: perhaps an underestimation. Since that date the sect has diminished more rapidly than before. Previously there had been a gradual and fitful decrease from year to year, due to various causes, especially the increasing preponderance in numbers and prosperity of the Greek element. The establishment of our rule naturally tended to encourage waverers to declare more boldly for the Church.

At present there is no village where the people are all Lino-bambaki; and there are places where, in a population which was in the last generation entirely of that persuasion, not a single Linen-cotton can now be found. There are villages where it is only from the decaying Muslim graveyards that the former extent, or existence, of the sect can be inferred. There are again mixed villages in which the Turks (including Lino-bambaki) and Christians are somewhat evenly divided. It is in these that the typical Lino-bambakos may be best studied. There is a mosque, with a hodja and all that is necessary for maintaining the spirit of el-Islam; and there is a church. There are schools of both denominations. In a village of this kind the vitality of the sect is sometimes partly due to feelings engendered by the anomaly of British tenure in the island. There is a lingering idea that Cyprus may, after all, be handed back one of these days to the Porte; and possibly this feeling coincides in some instances with a presentiment that there may be saving virtues in both creeds.

Formerly considerable attention was given by the Turks to the maintenance of a spirit of orthodoxy in Lino-bambaki villages, especially where it seemed that the backbone required stiffening. This was effected from the headquarters of the district, or through the piety of individuals. At certain times, especially during Ramadan, it was usual to send a hodja to nearly all such villages. This kept up appearances, and discouraged backsliding. It also gave employment to itinerating hodjas, who are found throughout neighbouring provinces, and some of whom visit Cyprus annually. They are glad to take up such duty, and at the end of their sojourn in any locality they collect fees from the community. The further we recede in imagination into the past, the more pronounced we must suppose was the outward profession of Mohammedanism. Of late the waning power of the Turk, as exhibited in Egypt, Crete, and elsewhere, could not fail to be discussed in Cypriot communities, and to strengthen leanings towards Christianity; while the influence and vigilance of foreign consuls were a more powerful check upon latent fana-

ticism in this small insular province than in some continental vilayets.

Many amusing stories are told regarding villages where the profession of Islam was lukewarm and time-serving. They relate chiefly to the latter days of Ottoman rule in Cyprus. In such places should a genuine 'Turk,' especially a higher official of any department, including the police, appear, a bustle and parade were made forthwith in order to dispel any doubts as to Muslim orthodoxy. At a remote village it has happened that a Greek bishop arrived in the morning, and all the flock attended to pay their respects. Towards evening a Turkish official happened to arrive, and the villagers hastened to entertain him hospitably, as faithful Mohammedans!

The ownership of pigs on such occasions gives rise to a variety of facetious anecdotes. The Cypriot, like the Irishman, dearly loves his pig, and no family that can afford it fails to keep at least one. If the unclean animal were seen in the house of a Lino-bambakos, it would of course belong to some Christian neighbour, from whose premises it had strayed. A friend of the writer once heard one Hassan (*alias* Nikolas) call over a wall to a friend and co-religionist on a Friday: 'I am going to the mosque. Are you coming?' 'Go to ——!' replied Nikolas; 'I am cleaning my pig.' The pig, by the way, goes sometimes by the name of *συμπενθερὸς* (fellow father-in-law), so that in the presence of Turks he can be conveniently mentioned, incognito, under this title.

And now let us glance at the lives of ordinary members of the community.

To all outward appearance, as already stated, the Lino-bambaki are Muslims, while in the family circle they address one another by Christian names. It is said that in some places preference is given to names common to the two religions: *e.g.* Suleyman (Solomon), Yusuf (Joseph), &c. But this is certainly not the case as a rule. The Mohammedan name is given openly. Simultaneously comes the question of Christian baptism. This is performed secretly by a priest called in for the purpose: a godfather (*νονὸς* or *ἀνάδοχος*) being appointed. Such is the atmosphere in which the infant is reared: to answer to two names; to learn in due course that he belongs to two religions, and must of necessity practise dissimulation from his earliest years. Small blame, one might argue, if cause produce effect in the development of character in his future career.

A few years pass, and the question of circumcision (sunnet—*περιτομή*) presents itself. The rite is now practised, or evaded, not so much according to the ascendency or otherwise of Mohammedan influence in the village, as on account of other considerations which will be referred to later. In recent times probably not more than five or six per cent. of the male Lino-bambaki have undergone the ceremony.

Next come questions of school and education. Before the British occupation village schools were few in number. Since that date they have largely increased in number and quality of teaching; and problems of education have presented fresh difficulty, and a motive in many cases for throwing off the mask. In mixed villages, where a Muslim school exists, many Lino-bambaki send their children to it, a stipulation being sometimes made with the hodja that religious subjects shall be entirely avoided. The hodja, in a case known to the writer, found his position no easy one. It was impossible to steer absolutely clear of all allusion to religious topics, and parents strongly resented his occasional hints that they should definitely adopt one creed or the other. On a certain occasion he took a pupil, who appeared to have manifest leanings towards Islam, to the mosque. The boy's father happened to pass, look in, and perceive his son at prayers. He at once removed him from the school, and taking him home said, 'I did not send you to school for this!' Both this hodja and his predecessor found the place untenable, owing to the difficulties caused by the Lino-bambaki element.

Until recently the question of military service had also to be faced. Liability began at the age of eighteen, and a certain number of Turks, including of course Linen-cottons, had to be drawn every year. Exemption was purchasable for 50*l.* (Turkish), and opportunity was doubtless afforded for judicious bribery. There is no doubt, however, that the recruiting officer was instructed to adopt different and harsher measures with the people in villages where infidelity was suspected. If, *e.g.*, the village was one that should under ordinary circumstances furnish ten youths, double that number was called for, and the rule that an only son should be exempted was not observed. The Lino-bambakos recruit was drafted off for five years' service to Rhodes, Asia Minor, or elsewhere. There he had to attend mosque on Fridays, perhaps for the first time in his life, and found himself at a loss over the prostrations, and obliged to watch the procedure of his neighbours, thus probably learning much more respecting his nominal creed than if he had remained at home. But the fact of his suspected orthodoxy followed him to the camp or barracks. A Cypriot, who had served his time at Rhodes, related that once, when charged with an offence, he had sworn by Allah and the Prophet; he was detained by his commanding officer, who informed him that he was acquainted with Cyprus. He then questioned him regarding his village and the patron saint of his village church, and directed him that he must also swear by St. George.

Then follows the more romantic season of courtship and marriage. As a rule, the Lino-bambaki intermarry only amongst themselves, those of one village often seeking partners in another. The dual aspect of life is of course continued. Betrothal—a far more formal

affair in the East than in the West—is openly celebrated in Muslim fashion, the proper licence being duly obtained from the religious authority. The Mohammedan marriage ceremonies follow in due course. The happy bridegroom selects his *Saghdji* (master of ceremonies) from the Lino-bambaki or Muslim community. On the other hand, in prospect of the secret Christian union, he secures a *κουμβάρος* (best man) from amongst his comrades. Friends of both Turkish and Christian communities are invited to the Muslim wedding festivities, which take place on Thursday evening (*i.e.* Friday, *à la Turque*). The Christian marriage is secretly carried out, generally at night, and on a Sunday, either immediately following, or preceding the Mohammedan ceremony. Relatives and intimate friends only are invited.

The following incident took place at a wedding within the recollection of villagers at M——. The marriage service was being performed by a priest, amidst festive surroundings; and in view of the inevitable Muslim ceremony, a hodja had been sent for from another village to arrange matters. All had gone well had not the worthy hodja arrived many hours before his time. A scene of confusion thereupon ensued. The door was hastily closed, and the hodja informed that the 'harem' was preparing the bride for the ceremony. In due course the fair 'Muslima' was led forth for all the honours of a Mohammedan wedding.

As a rule a Lino-bambakos will not give his daughter in marriage to a genuine Turk unless the latter consents to join the community; in which case it is secretly agreed that he shall be admitted by baptism into the Christian fold without delay.

It may well be imagined that complications of various kinds arise out of this very mixed state of affairs. Amusing episodes of love, elopement, and intrigue are numerous; and many a youth or maiden has been tempted across the border line, in the matter of religious scruples, yielding to the imperious dictates of the tender passion.

The Christian and the Muslim calendars bring round their fasts and festivals, and through all of them the Lino-bambakos guides his dubious course. It is of course a frequent subject of banter that he shares the good things of the world with both communities; as indeed he generally does, gaily keeping the Bairam feasts of the Turks, and the Easter and other rejoicings of the Orthodox Church.

It is perhaps as death approaches that the Lino-bambaki are most exercised in their minds. Perplexities which Lady Mary Montagu's Armenia so complacently brushed aside, and left for solution in a better world, must disturb the deathbed of many a worthy peasant. Burial takes place in the Turkish cemeteries, and Christian rites or consolations must be administered secretly before the hour of

death, after which everything must be according to Muslim procedure. But in this, as in other matters, more laxity and indifference have prevailed in late years, especially in villages where but a very few individuals of the chameleon-like sect remain, and those perhaps hardly nominal members, who have never entered a mosque, or entertained priest or hodja. At death only arises the question which of them should be called in to perform the last pious rites; and as a matter of fact solution of the difficulty has not always been easy. A case, for instance, occurred in which a Cypriot, who had long been absent from the island, returned, and shortly afterwards died in one of the towns. Doubts existed regarding his faith. Evidence was produced that he had attended both church and mosque. It was finally agreed that he had never formally quitted the flock of the Lino-bambaki, and he was buried as a Muslim.

On another occasion the Kadi of the chief town of a district complained to the local authority that a Muslim girl had been buried in a Christian cemetery. A Mudir (sub-district administrator) was sent out to investigate, and report. His inquiry showed that the girl's father, Omar (*alias* Constantinos), declared that he was a Christian. His wife, on the other hand, stated that she was a Muslima. 'But,' said the latter, 'my daughter, who had been a Muslima, became a Christian, and was baptised a few days before her death, taking the name of Pelagia.' This settled the question, and the Kadi was so informed officially. The father, by the way, was a man not only of doubts but of diplomacy; one who had drifted hither and thither. The wife, still a staunch Mohammedan, after various controversies, only consented to remain with her spouse on certain conditions: *e.g.* that she should be left in peace in respect of her creed, and that Omar should not eat swine's flesh at home. Elsewhere he was known to indulge in that luxury, but he was careful to perform unusually elaborate ablutions before returning home. The wife had frequently threatened to return to her co-religionists in another village, and on these occasions 'Omar' energetically protested his adherence to el-Islam. An example of his ingenuity was shown when, being called upon under a recent law to pay school fees in support of the Muslim village establishment, he declared emphatically for Christianity. Being subsequently taxed as a member of the Orthodox Greek community, he pleaded exemption on the ground that he was a devout follower of the Prophet.

The following case, out of many, may serve to illustrate some of the difficulties to which the double life may give rise. One Bairam, a Lino-bambakos, was married to Aysheh (afterwards Marengou). They had two sons and one daughter. The daughter, Emeteh, married a Linen-cotton, and soon after both 'became enlightened,' openly taking the names of Christophi and Maria. One son,

Abdullah (afterwards Minas), adopted Christianity. The other remained in the Lino-bambaki fold, and indeed married an out-and-out Turk of another village. The father, Bairam, died while all his children were still Lino-bambaki; and his properties were divided in accordance with Ottoman (Muslim) laws of inheritance. The mother had been previously married to a husband from whom she had acquired properties of her own. When she died, as a Christian, had all her (and Bairam's) children been admitted into the Church, her properties would have been divided according to Ottoman law as affecting Christians. But now the complication began. The two sons quarrelled, Minas objecting that his brother Yusuf, being still a Muslim, could not inherit from his Christian mother. Yusuf, however, now found it convenient to deny this. The upshot was that the matter was taken before the court. The tribunal had to decide whether Yusuf was a Muslim or a Christian. During the proceedings the question as to circumcision arose. Yusuf proved that he had not undergone that rite. The Kadi considered the point, and held that it was immaterial, in view of other convincing proofs that were adduced. His name, his dress and many other convincing facts of his life, which were vouched for by witnesses, were deemed sufficient proof that he had never embraced Christianity; and consequently the Kadi decided that, as a Muslim, he could not inherit from his mother, who had openly renounced Islam. This case created considerable impression at the time on the Lino-bambaki community, at any rate in the neighbourhood; as did the fact that in some other case that had been referred to court, the decision of the Kadi was said to have turned on the question of circumcision. Many of the Lino-bambaki, in consequence, in order to avoid any doubts in the matter of inheritance, were careful to have the rite performed.

To follow out some of the various complications relative to property and inheritance that arise would involve an acquaintance not only with Ottoman law, but also with laws and ordinances that have been passed since the British occupation.

Divisions in the same family often take place, generally over properties. Sometimes feelings of delicacy operate. In one case a young Lino-bambakos, who was Mukhtar (headman) of his village, openly embraced Christianity. His father, who had held various small appointments under the Turkish Government, was inclined to do the same, but felt 'ashamed to do so.' He died as a 'Turk,' and his wife, who had also halted between two opinions, only followed the son's example after her husband's death.

Amusing incidents are due to moments of forgetfulness. Much merriment was once caused in a street when a lady, most correctly dressed and veiled in Turkish style, on inquiring the price of oranges from a dealer, and being taken aback at the reply, exclaimed

'Panagia mou!' (Oh, my Holy Virgin!), a very common Greek form of exclamation.

The visits of hodjas sent to Lino-bambaki villages have also afforded occasion for many a tale. Thus a hodja, who had been despatched, in the month of Ramadan, to the village of P——, which possessed a small church, arrived unexpectedly. Finding no villagers about he proceeded to the church, where service was just being concluded. A number of the congregation were Lino-bambaki, who, on seeing the hodja, hurried out. One young Linen-cotton was intercepted. 'Ney dir bou' (What is this?) exclaimed the hodja. Then, going round the church, he blew out the tapers that were burning before the ikons. As he approached that of St. Mikhail, who was depicted with his drawn sword, the young man said, 'You had better not blow out that one. St. Mikhail might come forth and smite you with his sword. Such things have happened.' The hodja took his advice, and left the taper burning, pocketing all the others. The villagers in this case, as in many others, collected the fees with alacrity, in order to hasten the departure of their visitor.

As regards the policy of the Turks, and the attitude of Islam, towards the sect, these have of course changed with the times. So long as the Lino-bambaki have professed Mohammedanism with apparent sincerity, they have been treated accordingly by the authorities, and admitted to all the privileges of true believers. Any open defection was dangerous, and exposed the seceder to punishment. When a village fell under suspicion of trimming: when, for example, a hodja or other emissary reported that a community were in heart *giaours*, the locality was regarded with displeasure. There are undoubtedly places where, owing to such suspicions of apostasy, the properties of the people were more highly assessed for taxes than those of other villages in the neighbourhood, and the methods of conscription were, as before stated, more severely exercised. More recently, of course, those with leanings to Christianity have had less and less to fear. Religious supervision has been relaxed, till finally, in this age of freedom, they have been left severely alone, and regarded as '*murtad*' (renegades), worthy of the supreme contempt of devout Muslims.

The attitude of the Greek Church appears to have been most correct, and marked by judicious aloofness and tact. Amongst villagers, as may be imagined, local differences of opinion have occasionally arisen as to treatment of the sect. Thus, it was proposed by certain villagers in a small community that members of the sect should not be admitted to church. Others said, 'Why should we exclude them? They are quiet people, and do no harm. They are like persons on the brink of a precipice. They may yet save themselves. It is not for us to push them over the edge, so that they should perish without doubt.' And this opinion prevailed.

That the Lino-bambaki creed should be regarded by Christian and Muslim alike as a religion of hypocrisy, with no little contempt and distrust, is but natural. If you ask an average Cypriot what he thinks of the sect, he will say in effect, 'What can you think of a man who declares at one moment that he is a Turk and at another that he is a Christian? Can you trust such a man?' The community is indeed often credited with all the worst failings: it being insinuated that Lino-bambaki must, as such, be persons of bad type, thieves, liars, &c. 'How can you believe a man who, when you ask him whether he is a Christian, says "No," at another time, if it suits him, "Yes"? I once knew one of those "half-and-halfs" who was called as a witness to court. If I were a judge, I would have both a Kuran and a Testement handed to such a hypocrite, and make him swear on both!' Such are usual comments on the sect.

But in general the Greeks are more impressed by the humorous aspect of the matter than any other. Allusions to the subject of the Linen-cotton always provoke a smile to start with; then, if pursued, it leads invariably to anecdotes of a jocose nature, at the expense generally of the sect, their very title of course suggesting the ludicrous.

While the term 'Lino-bambakos' is that by which these compromisers are known in general, a few other epithets have also been bestowed upon them. The next most common title is that of 'Apostolic' (*ἀποστολικός*), which is of rather quaint origin. The term *apostolikos* is applied to a variety of the carob, or locust-bean tree, which bears the pod so largely used in cattle foods, and which has sometimes been imagined to be the locust on which St. John the Baptist fed. Carob trees, in general, in order to produce good pods, must be grafted, the fruit of the wild tree being of no value except for pigs. But here and there are to be found trees which in their natural state bear fruit, not equal in quality to those of the grafted tree, but marketable when mixed with them. To these trees the term apostolic is applied, and Mr. Gennadius, the late Director of Agriculture in Cyprus, is probably right in surmising that the variety is so called as being 'sent by God,' its superiority not being due to any operation of man. The name given to a tree which appears to partake of both wild and cultivated qualities commends itself as appropriate to this two-sided religion. The Lino-bambakos is also called '*μέζος*' (mezzo), and terms such as '*πάτσαλος*' (piebald) &c., are applied. Sometimes, too, when a village has been characteristically a home of the sect, it furnishes a nickname. Thus the village Monagri being of this category, to call a man a Monagriti is to insinuate that he belongs to the community. The Turks sometimes use the term 'mezzo-kert.'

It is probable that this sect will pass out of existence before many years have elapsed. The numerical preponderance of the Greek element, the great increase of schools, and the establishment of

complete toleration, are potent causes; and to these solvents must be added the disfavour, not to say contempt and ridicule, with which the community is regarded. The majority will become Christians; but not quite all. For, owing to the energetic steps taken by certain Turkish settlers, who have interested themselves in the matter quite recently, the Lino-bambaki in some places have declared firmly for Islam. Meantime a study of the sect in its present state of absolute liberty to choose its own path is not altogether devoid of interest.

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