

of a Chinese woman in the 17th century, but its content has not been made public in Japan. Recently, as I gave a minute examination on this book, I would like to note its results from two points of view.

A) Couplet's work is valuable as a historical material in following points.

- (1) Generally speaking, its description is exact and without both exaggerations and fictions.
- (2) Separation of women from the society in Chin, difficulties of Christianization of women, which comes from this restriction, efforts of foreign missionaries and Candide to get rid of these troubles are very clearly told.
- (3) Candide as the patron of missionaries is very well written.
- (4) Candide, as the mother of congregations is very vividly represented.
- (5) Candide, as a philanthropist is well described.

B) Some clear errors which are found in the Couplet's description. They are very few and all of them are only trifles.

- (1) On Candide's career there are few mistakes. The period of her widowhood, for example, is said to be 40 years, but it must be changed to 27 years.
- (2) The official rank of Candide's father must be written the 7th degree in place of the third.
- (3) Although Couplet writes that Candide was donated by the Emperor women's rank of third degree because of her virtue, it would be better to describe that it was given to her as her son occupied high official rank.

The Revolt of al-Nusayrīs at Jabala in 1318

by Tsugitaka SATŌ

On 17 Dhū al-Hijja 717A. H./20 February 1318A. D., a man appeared at Qirtiyāwus in the Syrian province of Jabala and called himself Muhammad b. al-Hasan al-Mahdī. Three thousand of al-Nusayrīs immediately assembled around him asserting the deity of Alī b. Abī

Tālib. They proclaimed publicly the abolition of both prayer (salāt) and abstinence from drink, and then attacked the Muslims of Jabala in public prayer. Among the rebels was included a youth named "Ibrāhīm b. Adham", a popular sūfi saint who died in Jabala in the latter half of the 8th century. Received the news of their revolt, amir Shihāb al-Dīn Qirtāy, governor of Tripoli, despatched 1,000 cavalries under the command of his three Mamlūk amirs. On Dhū al-Hijja/25 February they battled with al-Nusayrīs and succeeded easily in suppressing the revolt after they killed 120 rebels including al-Mahdī.

According to the contemporary sources such as al-Nuwayrī's *Nihāya al-Arab* and Ibn Battūta's *Rihla*, the revolt was clearly against the religious policy of the Mamluk government toward al-Nusayrīs. In 1317 Sultan al-Nāsir (1293-94, 1299-1309, 1310-41) carried out the cadastral survey (*rawk*) in the province of Tripoli including Jabala and ordered al-Nusayrīs to construct mosque (*masjid*) in each village. Then he prohibited them strictly from holding the initiation called "khitāb" in which new participants are granted the secret creeds peculiar to al-Nusayrīs. Al-Maqrīzī (d. 1442) explains that they believe Alī's deity and insist the idea of heaven and hell to be denied. The sunnī *ulamā'* in the Mamluk period regarded al-Nusayrī's belief as infidel and estimated them inferior even to the Christians and Jews. We find its example in the *fatwā* of Ibn Taymiyya which was delivered at the revolt of al-Nusayrīs in 1318.