

IBN AL-WARDI	<i>Ibn al-Wardi, Siradij al-Bin Rikabi 1/3</i>
IBN WASIL	<i>Zayn al-Din Rikabi 1/3</i>
IBN YA'ISH	<i>Thayyat 1/2</i>
IBN YAMIN	<i>v. Fück Rypka</i>
IBN YUNUS	<i>Kennedy 1/2</i>
IBN YUNUS	<i>Rosenthal 1/2</i>
<i>Ibn Zakariya</i>	<i>Pellat</i>
IBN ZAFAR	<i>Rizzitano</i>
IBN ZAFIR	<i>Pellat</i>
IBN AL-ZAKKAK	<i>de la Granja 1/2</i>
<i>Ibn Zakariya</i>	<i>Hadj-Padoh 1/3</i>
IBN ZAMRAK	<i>de la Granja</i>
IBN AL-ZARKALA	<i>[v. al-Zarkali]</i>
<i>Ibn Zaydun</i>	<i>Devicium 1/4</i>
IBN ZAYDUN	<i>Leconte 1</i>
IBN ZAYLA	<i>Coichon 1/3</i>
<i>Ibn al-Zayyat</i>	<i>Lowndes 1/3</i>
IBN AL-ZAYYAT	<i>Tanne 2/3</i>
<i>Ibn al-Zibair</i>	<i>Fück 3/3</i>
IBN AL-ZUBAYR	<i>Hopkins 1/2</i>
IBN ZUHR	<i>Arnaldos</i>
IBN ZOLAK	<i>B. Lewin</i>
IBN ZUR'A	<i>?</i>
IBRÄHİM	<i>Parisi - Vajda</i>
IBRÄHİM B. 'ABD ALLÄH	<i>Veissa Vajl 2/3</i>
IBRÄHİM B. ADHAM	<i>F. Meier + Barat.</i>
IBRÄHİM I B. AL-AGHLAB	} <i>Talbi 2</i>
IBRÄHİM II B. AL-AGHLAB	
IBRÄHİM B. AHMAD	<i>i. A.</i>

A History of the *Encyclopaedia* of Islam

By Peri Bearman

Resources in Arabic and Islamic Studies

A HISTORY OF THE
ENCYCLOPAEDIA OF ISLAM

RESOURCES IN ARABIC AND ISLAMIC STUDIES

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Number 9
A History of the *Encyclopaedia of Islam*

A HISTORY OF THE
ENCYCLOPAEDIA OF ISLAM

Peri Bearman

 LOCKWOOD PRESS

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2018

A HISTORY OF THE *ENCYCLOPAEDIA OF ISLAM*

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Series Editors' Preface

The first two editions of the *Encyclopaedia of Islam* were—we daresay remain—the leading resource in the field of Arabic and Islamic Studies. When we began our graduate careers in the mid-1980's, the Second ('New') Edition had only reached the letter J, and the First Edition, which appeared from 1913–1936, had been reprinted. We had completed our PhDs and were already teaching when the Second Edition came to an end in 2005. We would hear stories from our teachers and from the editors—about the challenges and pitfalls of commissioning, vetting, editing, translating, copyediting, proofing, and delivering the articles, about the personalities involved, about the conflicts and concessions. Like everyone else in the field, we always wanted to know more about the history of this monumental work of scholarship. When we learned, therefore, that Peri Bearman—the only scholar who was both an in-house editor at Brill, the publishing house that for over a century produced the *Encyclopaedia*, and also a member of the editorial board—had completed a manuscript on the history of the *Encyclopaedia*, we asked if she would let us publish it. She immediately agreed. We are especially delighted to include, as part of our Resources in Arabic and Islamic Studies series, this engaging history of one of the premier resources in Arabic and Islamic Studies.

Joseph E. Lowry
Devin J. Stewart
Shawkat M. Toorawa

Preface

This is the untold history of the first two editions of the *Encyclopaedia of Islam*, the unrivaled reference work on Islam in the twentieth century.¹ Conceived at the dawn of collaborative scholarship, in 1892, interrupted by two world wars, and completed at the dawn of the electronic era, in 2004, it is a story of a monumental project undertaken by the greatest scholars of the age; a story of friendship and rivalry; and a story of the extraordinary circumstances in which it took shape.

The *Encyclopaedia of Islam* started as a wisp of an idea, but became a colossus, not only because of its significance as the major research tool in the field of Islamic Studies for so many decades, but also because it consumed the lives of those intimately involved. “As soon as I find someone to take over the chairmanship [of the encyclopedia board] I’m resigning,” proclaimed Christiaan Snouck Hurgronje, who was in charge of keeping the encyclopedia afloat in its first decade.² “Damn this Encyclopaedia,” wrote Victor Ménége in the 1970s.³ The prospect of such a lengthy purgatory, however, was absent when the encyclopedia project was proposed in 1892 at the animated meeting of the Ninth International Congress of Orientalists in London. In the late nineteenth century, the novelty of scholarly conferences and of meeting colleagues face to face had not yet dulled, ideas flowed freely among new acquaintances and old friends, and grand plans flourished, even if impractical in the extreme. There were many gaps to fill in the nascent field of Islamic Studies, which at that time was but a small subdivision of Oriental scholarship, just emerging from its role in supplying scholars of theology and practitioners of missiology with enough facts—however misinformed—to refute the veracity and call of Islam.

A few wrong turns in the first years sealed the fate of the encyclopedia. Had the author of the proposal, a Cambridge University professor, not abruptly died before any steps could be taken, the project might well have appeared with Cambridge University Press; had the first chosen editor been less modest and more organized, the Dutch might not have formed a bastion at the head; and had there not existed such amity between one

1. Hereafter, for the most part, referred to as “the encyclopedia.”

2. Letter Snouck Hurgronje to Theodor Nöldeke of March 1, 1915, in P. Sj. van Koningsveld, *Orientalism and Islam: The Letters of C. Snouck Hurgronje to Th. Nöldeke* (Leiden, 1985), 227. Hereafter, unless given a qualification, all correspondence is epistolary.

3. Victor Ménége to Emeri van Donzel, December 6, 1974. In author’s possession.

of the towering Dutch Arabists and professor at Leiden and the esteemed Dutch publisher's co-owner in the late 1800s, the encyclopedia could have perished stillborn. But with the surreptitious arrangement between the two Dutchmen, the outcome was shaped, for the scholar was methodical and resourceful, the publisher eager and experienced, and the Dutch view of the world not fettered by the weight of an international language—it is difficult to imagine that a British or German publisher would have welcomed an encyclopedia in three separate language editions, which was to be the fate of the first edition.

Those three languages—English, French, German—and, in particular, the cultural attitudes that were harbored in them, would cause no end of trouble, extra work, and tensions, but the prospect of money flowing from as many countries as possible required acceding to these very cultural demons. With no omen of the First World War on the horizon, when Germany—and Germans—would fall out of favor, and with an expectation that the national Academies were rife with funds that they would spend freely on an international project such as the much-needed encyclopedia when published in their own language, another surreptitious agreement was entered into. The ultimate editor of the first edition, also a Dutchman, faced a *fait accompli*; but the unorthodox decision was both better than having to choose one of the three languages to publish in—not to mention far better than a polyglot edition, which was tentatively considered—and more successful in cementing the scholarly loyalty it relied on than had it embraced only one. Yet, the trilingualism of the first edition required an assortment of native or quasi-native speakers of German, English, and French to assist in the editing, and in particular, the translating of articles. As is described in chapter one, this was not always a smooth process. The aggravation of translation persisted with the second edition, although the languages had been reduced to English and French (figs. 1 and 2). Also in contrast, this edition began with three editors, one for each of the encyclopedia languages and a Dutch scholar based in Leiden, continuing the legacy of the Dutch involvement.

After the First World War, scholars from the Central Powers faced a wall of reproach and were barred from conferences and other scholarly ventures until the welcome sign was hung out again in 1926. The encyclopedia was more tolerant—although some Germans involved in the encyclopedia had waved the flag of war in reprehensible fashion, their involvement continued, their contributions requested and published. This tolerance was likely due in large part to the Dutch majority presence, for the Netherlands was neutral in the war, did not suffer as much as other countries, and had ties to Germany that were historically close and lengthy. It is conceivable that the German edition was the most consulted in the Netherlands; this certainly played a role in the conniving after the Second World War of the Dutch editor to re-include German in the second edition. Although he was not successful, it seems to have been less anti-German sentiment that dispatched it than the overriding desire to continue in just one language—English. The attempt to eliminate the French edition was thwarted, however, by heroic posturing by the French editor who pulled the equivalent of Khrushchev banging his shoe on the table.

The first edition was completed in 1936, and when the International Congress of Orientalists resumed meeting after the Second World War, in 1948 in Paris, plans were laid to bring out a second edition of the encyclopedia. The growth of the field of Islamic Studies and the changing world order, especially as the imperialist enterprise neared its end, cried out for an update. The second edition was planned to be only slightly larger than the four-volume first edition, but when it reached four volumes, it was still struggling with the first half of the alphabet. It was finally completed in twelve volumes, in 2004.⁴ A third edition, not treated here, was begun before the ink was even dry—indeed, while the editors of the second edition were still hard at work. Unlike the first two editions, it was initiated by the publisher, driven principally by the spectre of lost income rather than scholarship for scholarship's sake.

The extended service of the preeminent reference work in Islamic Studies demands an overview, but dredging up history can be a fraught enterprise. There might well be anxiety about potential revelations, for the combing of archives has the potential to smudge ensconced reputations. Indeed, there was considerable backbiting in the early years—getting the encyclopedia off the ground and keeping it in the air was a constant worry that did not always bring out the best in people, and being caught up in a world war against former friends and colleagues also had an adverse effect on the finest in one's character. But from the vantage point of at least a hundred years later, reading the testy remarks is more amusing than horrifying, and makes flesh and blood scholars of the names we have consigned to iconic status. As for the encyclopedia's second edition, most of those involved appear to have succumbed mutely to the rote routine of editing, or willfully self-censored when putting irritated thoughts to paper. Fiery words, malicious gossip, and the casting of aspersions are rare. Flashes of spitefulness and disappointment can be spotted in the background or read between the lines, but for the most part the second edition's fifty-five years seem to have passed in harmony, or in a civilized imitation thereof. During my time as editor—in the latter years of the second edition—I remember spoken indictments, of course, and even hurled some myself, but these cannot be footnoted; since this history is not intended as a memoir in which recall and regurgitation are given free rein, oral history is only sporadically relied upon. Even then, I have chosen to exercise discretion by omitting identifying particulars or indelicate details (possible readerly Schadenfreude notwithstanding). Any peccadillos, in any case, rarely transcend the norm for academe—prose too logorrheic, contributors too forgetful of deadlines, scholars too touchy about turf.

The first and second chapters cover the two editions, respectively, in a purely chronological order—chapter one moves from 1892 to 1936, and chapter two from 1948 to 2004. Chapter three treats the publisher, E. J. Brill, and the hugely complex publishing process.

4. The English edition was completed in 2004, the French edition in 2006. Both the first and second editions included a supplement volume; and the second edition added a thirteenth, index volume.

Chapter four discusses the swirling world into which the encyclopedia was thrust. This chapter, which covers the times in which the encyclopedia was proposed and then toiled on, and the external processes that shaped it, is necessarily succinct in its coverage of context. So much has been written on the two world wars and on the large issues of nationalism, colonialism, and orientalism that any collective treatment in a chapter could only be seen as summary. It is hoped that chapter four nevertheless adds an historical dimension to the encyclopedia by treating some of the invisible influential events, without pretending to delve into the isms that have spawned literary genres of their own. The volume ends with three appendices: the first reproduces the sample of lemmata (*Spécimen*) prepared in 1899 to attract contributors and funding bodies to the project; the second is a translation into English of a French booklet written by a disgruntled editorial assistant who was let go in 1909; and the third is a brief history of two supplementary publications, *An Historical Atlas of Islam* and the indexes to the second edition.

Importantly, the encyclopedia was a European product. Americans did become involved—principally through the National Endowment for the Humanities, which was responsible for the luxurious funding it enjoyed for its last thirty years—but its sensibilities and the traditions it held onto were European. The cauldron of languages, the nationalist temperament, the aura of business attended to by venerable gentlemen—all were fundamental to the encyclopedia’s DNA, elevating it and encumbering it at will. To write its history is to bounce back and forth between English, French, German, Dutch, and a smattering of Italian and Spanish. Principal sources for the history of the first edition include: a Dutch dissertation on the first editor; Goldziher’s German diary; De Goeje’s Dutch letters to his friend Nöldeke and Nöldeke’s German letters in return; and the cantankerous booklet in French on the Encyclopedia’s presumed failures noted above. For the second edition, I relied heavily on the encyclopedia’s own archive of letters and reports of meetings, now in my possession, which bring the seminal figures of Sir Hamilton Gibb, Évariste Lévi-Provençal, Joseph Schacht, Charles Pellat, and Edmund Bosworth to life in the full epistolary glory of their native and adopted languages. In addition, the Harvard University Archives has two boxes of Gibb material, including two folders that relate to the encyclopedia, which I was able to consult, and Harvard University has an almost unparalleled library collection.

To impart the historical flavor of the era, I have taken over quotes originally in English verbatim, including typos, errors of grammar, lack of punctuation, and underlinings to indicate emphasis. I have chosen to avoid noting [*sic*] at every turn, so as not to overwhelm the text. When I paraphrase what someone has said or written, I include the original phrasing in a footnote, but otherwise I have translated nearly all quotations from the multiple languages into English. It is therefore merely a mirage that the encyclopedia embraced a lingua franca and that everyone spoke and wrote a fluent English.

Some technical matters: I followed Dutch onomastic conventions, thus M. J. de Goeje but on its own, De Goeje; E. van Donzel but on its own, Van Donzel, and so on. All referenced online sites were last accessed in August 2017, but since “the average life of a Web

page is about a hundred days” I have kept a copy of every webpage I reference.⁵ When citing encyclopedia articles, I have omitted the ligatures. For currencies, I use \$ for the American dollar, £ for the English pound, f for the Dutch guilder, DM for the German mark, and FF for the French franc (and anciens francs up to 1960).⁶ Finally, because I intend this to be as objective a history of the encyclopedia as possible, despite having some irreverent feelings about various matters described, I have chosen to speak of myself in the third person, however jarring that is.

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I am deeply indebted to family, friends, and colleagues for help with this volume, either actively—by giving of their time—or passively—by tolerating my absentminded self and not counting the days, months, and years that were taken up by it. In the first place, I owe my esteemed and treasured fellow editors, Thierry Bianquis, Edmund Bosworth, Emeri van Donzel, and Wolfhart Heinrichs a large debt of gratitude for their friendship and for the trust they placed in me. I will forever miss our good times together. I am grateful as well to the two French editors, Gérard Lecomte and Charles Pellat, whose lives I briefly shared, for accepting me into the fold although I represented much that raised their hackles, being female, American, and plainspoken. To fill in gaps or shore up my porous memory, I asked much of the far better ones of Hans de Bruijn, Julian Deahl, F. Th. Dijkema, Emeri van Donzel, Simone Nurit, and Roger Savory, and I am very appreciative of their willingness to help and delve deep. For giving freely and sweetly of their time to read drafts, advise, and encourage, I owe much to Daniël van der Zande and to my very good friend Anna Livia Beelaert; for help beyond the call of duty, and for general amenability all around, I am very grateful to Michael Hopper and Arnoud Vrolijk, and their respective libraries at Harvard and Leiden; and for his special brand of enthusiasm, matched with warmth and wisdom, I am beholden to Shawkat Toorawa, whose improvements to the text were always on the mark. Lastly, I thank my publisher and editors for including this volume in RAIS and for miraculously finding a reader who did not mind “pretty much another book in the footnotes.”

Words go only so far in thanking Harrie for his bottomless vat of love, patience, and support. It was a fine day when we met, and the weather has never turned. This work is dedicated to him and to Jule and Dashiell, who without choice but always without complaint came along for the encyclopedia ride.

5. Quote from Jill Lepore, “The Cobweb: Can the Internet Be Archived?” *The New Yorker*, January 26, 2015.

6. Historical rates of conversion or currency worth are notoriously difficult to access. I have consulted various sources—printed and online—and only offer conversions in the footnote for an approximate understanding.

Abbreviations

ACLS	American Council of Learned Societies
BSMES	British Society for Middle Eastern Studies
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>
EI2	<i>Encyclopaedia of Islam, New Edition</i>
EIr	<i>Encyclopaedia Iranica</i>
IJMES	<i>International Journal of Middle Eastern Studies</i>
JAOS	<i>Journal of the American Oriental Society</i>
JRAS	<i>Journal of the Royal Asiatic Society of Great Britain and Ireland</i>
LUL	Leiden University Library
ZDMG	<i>Zeitschrift der deutschen Morgenländischen Gesellschaft</i>

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- 323 Muḥammad b. Tughj al-Ikshidīd. 935
335 Abu 'l-Kāsim 'Unūdūr b. al-Ikshidīd. 946
349 Abu 'l-Ḥasan 'Alī b. al-Ikshidīd. 960
355 Kāfūr, ruler in name also. . . . 966
357-8 Abu 'l-Fawāris Aḥmad b. 'Alī. . . 968-9.

The name 'Unūdūr is transmitted in various forms. The Ikshidīd and Kāfūr were certainly important personalities. The Ikshidīd is described as strong physically, but as cowardly and particularly avaricious and greedy. No man's property was secure in his reign. More pleasing human traits are also credited to him however. Kāfūr was probably the more important. In spite of his repulsive features, by his intellectual endowments he carved a career for himself, unique even in those days, from black slave to wielder of the dynastic power. At the height of his power he never forgot his humble origin. More features of his character that are pleasing than those that are displeasing have been handed down to us. Both princes cultivated the literary taste of their times. Al-Mutanabbī sang both their praises, but afterwards lampooned them. Under the Ikshidīd began the struggle between the two dynasties of Caliphs (Abbasids and Fātimids) for the nominal suzerainty over the various governors who had set up dynasties. These soldiers of fortune played them off one against the other. The Ikshidīd seems to have seriously considered recognising the Fātimids, but he remained faithful to the 'Abbasids as their prestige was still too great.

Bibliography: Ibn Sa'īd, *Kitāb al-Mughrib*, ed. Tallqvist, where the other literature (al-Maḥrīq, al-Ḥalabī, Ibn al-Aḥrī; Ibn Khallikān, Ibn Khaldūn, Abu 'l-Maḥāsīn, al-Suyūfī, Wustenfeld, *Statthalter*, iv, etc.) is utilised. The only new addition is al-Kindī, ed. Guest.

(C. H. BECKER.)

IKHTILĀDĪ (A.), trembling of the limbs; whence *ʿilm al-ikhtilāfī*, the alleged science of prophesying from the involuntary twitchings of the limbs, also called palmology. The oldest work on the subject is probably Μελέμποςος ἱερογραμματικός περὶ παλμῶν κερτικῆς πρὸς Ἰπποκράτειον βασιλέα (J. S. F. Franzus, *Scriptores physiognomoniae veteres*, Altenburgi 1780, p. 451 sqq.). The Arabs however usually ascribe the origin of this science to the Indian Ṭomṭom. Who he was has not yet been explained. A suggestion is given by Hauber, *Ṭomṭom* (*Ṭimṭim*) = Δάδαμος = Dindymus, in *Zeitschr. der Deutsch. Morgenl. Gesells.*, lxiii, 457 sqq.

Bibliography: Fleischer, *Über das vorbedeutende Gliederzucken bei den Morgenländern in Verhandl. der Kön. Sächs. Gesells. der Wissensch.*, Phil. Hist. Klasse, 1849, p. 244 sqq. (= *Kleinere Schriften*, iii, 199 sqq.); M. Gaster, *Das türkische Zuckingsbuch in Rumänien in Zeitschr. für Rom. Philologie*, iv, 65 sqq.; H. Diels, *Beiträge zur Zuckungsliteratur des Okzidents und Orients in Abhandl. der Berl. Akademie*, 1907 and 1909; Inostrančew in *Zapiski Vost. Otd. Imp. Russk. Arch.*, Otd., xviii, 222 sqq.

IKHTILĀF (A.), difference of opinion; in contrast to *Idmā'* [q. v.], the difference of views among the authorities on Muslim law and dogmatics on details of legal practice and doctrine which do not affect great principles, particularly among the former, as it appears in the diversities between the *Madhāhib* [q. v.] and also in those within each one of them. In opposition to contrary views urging unity of practice, and in face of the reality of the existence of this difference

of opinions, the conviction has arisen in Muslim orthodoxy that they are of equal value and this view finds expression in an authoritative form in the saying attributed originally to various Caliphs and latterly to the Prophet himself "difference of opinion in the Muslim community is a sign of (divine) favour". The registering of these differences has produced a great literature in Islam since the foundation of the study of Fiqh and this has been most comprehensively recorded by Fr. Kern.

Bibliography: Snouck Hurgronje in *Revue de l'Histoire des Religions*, xxxvii, 178 sqq.; Goldziher, *Die Zähriten*, p. 94-102; do., *Vorlesungen über den Islam*, p. 51-53; do. in *Beiträg. zur Religionswiss.*, by the Society for the Study of Religions in Stockholm, i. (1913/1914), p. 115-142; F. Kern in *Zeitschr. d. Deutsch. Morgenl. Ges.*, lv, 61-73; and his Introduction (Arabic) to his edition of Tabari, *Ikhtilāf al-Fuḥakā'* (Cairo 1902).

(I. GOLDZIEHER.)

IKHWĀN AL-SAFĀ'. We have evidence in the second half of the iv.th (x.th) century (373 = 983) of the existence of a religious and political association with ultra-Shi'ī, perhaps to be more accurately described as Ismā'īlī views and tendencies. The members of the association, the head quarters of which were at Basra, called themselves the "Pure and Faithful", as their chief aim was to further the salvation of their immortal souls by mutual assistance and by every means, especially purifying knowledge (*γνώσις*). Nothing is known of their political activities, but a collection of treatises arranged in encyclopaedic fashion dealing with the objects of their society, survives as the outcome of their attempts to work out theories of edification. The period of the collection and editing of their *Rasā'il* (52 in number: the Bombay edition as stated in the table of contents at the beginning and the concluding note in the first *Risāla* consists of 52 treatises, but in the last treatises in part iv. only 51 are mentioned) is usually given as the middle of the iv.th (x.th) century and among the collaborators are mentioned Abū Sulaimān Muḥammad b. Muḥṣin al-Bustī, called al-Muḥaddasī, Abū 'l-Ḥasan 'Alī b. Ḥārūn al-Zandjānī, Muḥammad b. Nabradjūrī, al-'Awfī and Zaid b. Riffā'a. Further details cannot be ascertained, mainly because the Pure loved to express themselves in very confusing language. Quotations in the *Rasā'il*, as far as they have been identified, are mainly taken from the literature of the viii.th and ix.th centuries A. D. The philosophical position is that of the older eclectic translators and collectors of Greek, Persian, and Indian wisdom. Hermes and Pythagoras, Socrates, and Plato are often quoted and thought more highly of than Aristotle. The latter appears as the "logician" and also as the author of the Plotine "Theology" and the "Book of the Apple". Of the knowledge of a relatively purer and more complete Aristotelianism, which begins with al-Kindī, the treatises of the "pure ones" show no trace. It is characteristic of their mental attitude that al-Kindī is not quoted, at least not by name, although his renegade pupil, the fantastic astrologer Abū Ma'ḡhar (died 272 = 885), is. It is not impossible, however, that they had literary connections with al-Kindī and his school. According to the mediæval Latin translation of the 13th *Risāla*, this treatise was composed by a "Mahomet discipulus Al-quindi". Cf. T. J. de Boer, *Zu Kindī und*

Figure 1. A page from the *Encyclopaedia of Islam*, first edition.

Nasab Kuraysh, éd. Lévi-Provençal, 46 sq., 82 sq., 286, 309, 351; *Shābushūl*, *Dayrāt*, éd. 'Awwād, 157 sq.; Ibn Durayd, *Ishṭihāk*, Caïre 1958, 268, 272, 307, 323, 343, 407; Bakrī, *Mu'djam mā al-'adām*, Caïre 1945-51, 279 sq., 301, 442, 494, 573 sq., 593, 781 sq., 882; Ibn al-Murtadā, *Tabakāt al-Mu'tazila*, éd. Diwald-Wilzer (Bibl. Isl. 21), 19-23; Zubaydī, *Tabakāt al-naḥwīyyīn*, Caïre 1954, 22 sq., 28 sq., 235; 'Abd al-Wāḥid al-Luḥawī, *Marātib al-naḥwīyyīn*, Caïre 1955, 65; Caetani, *Chronographia*, 851, 862 sq., 881 sq., 892-5, 916-3, 925-7, 938, 947, 949, 969 sq., 979-81, 993-6, 1009 sq., 1020, 1034, 1052, 1073, 1087, 1120, 1136, 1150, 1159-61, 1167; Wellhausen, *Das arabische Reich*, 141-60 (trad. ang. 226-57); J. Périer, *Vie d'al-Ḥodjījādī ibn Yousof*, Paris 1904; Lammens, *Études sur le siècle des Omayyades*, index; Nöldeke, *Geschichte des Qurans*, III, 103 sq., 106, 124, 260-2; Goldziher, *Mus. Studien*, I, 99 sq., 139 sq.; A. Dietrich, *Al-Ḥaccāb b. Yūsuf'un terceme-i hāline dair bir kaç mülahaza*, dans *İslām Tetkikleri Enstitüsü Dergisi*, II/1, İstanbul 1957, 147-55. (A. DIETRICH)

AL-ĤĀDJĪJĀDJ B. YŪSUF B. MAṬAR AL-ĤĀSIB, traducteur qui vécut à Bagdad à la fin du II^e/VIII^e s. et au début du III^e/IX^e siècle. Ses traductions comprennent les *Éléments* d'Euclide (revus par Ṭābit b. Kurra et commentés par al-Nayrizī [q.v.]), et une version, tirée d'un texte syriaque, de l'*Astronomie* de Ptolémée. Cette dernière, appelée *K. al-Ma'ānī*, a été terminée en 212/827-8.

Bibliographie: Brockelmann, I, 203, S I 363; A. Miehl, *La science arabe*, Leyde 1938, 85.

(RÉD.)

ĤĀDJĪJĪ BAYRĀM WALĪ (753?-833/1352-1430), saint patron d'Ankara et fondateur de l'ordre religieux des Bayrāmīya (q.v.), né dans le village de Solfasol, à 7 km. au Nord-est d'Ankara. Il était le fils d'un certain Koyunluġa Ahmad; lui-même s'appelait Nu'mān. Après avoir fait ses études à Ankara et à Brousse, il enseigna à la Kara Medrese d'Ankara, mais abandonna la carrière de théologien lorsqu'il fut invité par Shaykh Hāmid (sur celui-ci, voir *Shāhāṭih*, tr. Mejdī, 74 sq., tr. Rescher, 29 sq.) à le rejoindre à Kayseri (ils se seraient rencontrés sur le Kurban bayrāmī, d'où le surnom de Bayrām qu'on lui donna); c'est en qualité de *mürīd* qu'il l'accompagna en Syrie et, de là, au pèlerinage, puis qu'il le accompagna à Akseray. Après la mort de son maître (en 805/1402 selon Mustakimzāde, voir A. Gölpınarlı, *Mandāb-ı Hacı Bektaş*... İstanbul 1958, 120), il retourna à Ankara, où il réunit de nombreux fidèles: on compte parmi ses disciples Ak Shams al-dīn [q.v.] et Dede 'Umar Sikkini (chefs des deux branches en lesquelles après sa mort, son ordre se scinda), le poète Shaykhī [q.v.], les deux frères Yazīdjī-oghlu Muhammad et Ahmad Bidān [q.v.] et Ashraf-oghlu Rūmī, auteur du *Muzakkī l-nufūs*, qui devint son gendre. En dépit des tendances extrémistes de certains de ses disciples, son propre enseignement ne dépassa pas les limites permises par l'orthodoxie; il semble avoir mené une existence modeste, gagnant sa vie par un travail manuel, pratiquant la charité et l'encouragement. Ses activités auraient provoqué les soupçons de Murād II, soupçons qui se dissipèrent néanmoins lorsqu'on l'eut amené à Edirne devant le sultan; Ewliyā (II, 437, III, 430 sq.) rapporte une tradition selon laquelle il aurait prêché dans l'Eski Djāmī' de cette ville. Il fut inhumé dans un *türbe* auprès de la mosquée contiguë au temple d'Auguste qu'il avait fondée. On attribue à Ḥādījījī Bayrām cinq poèmes (texte

complet donné par Okhan, voir *Bibl.*), dans le style des *ilāhīs* de Yūnus Emre, qui firent l'objet de nombreux commentaires de ses disciples.

On attribue couramment la fondation de la mosquée à Mi'mār Sinān (en se basant probablement sur Ewliyā, II, 430), ce qui est injustifié (voir la brève description de F. Taeschner, dans *ZDMG*, LXXXII (1928), 108); les seules inscriptions qui s'y trouvent (trad. all. par P. Wittek, dans M. Schede et H. St. Schultz, *Ankara und Augustus*, Berlin 1937, 45-6 et cf. 36-41) font état de réparations en 1126/1714 (l'inscription publiée par Mubārek Ghālib, *Ankara*, II (1928), 41, n° 82, n'a aucun rapport avec la mosquée). A l'Ankara Etnografya Müzesi, sont conservés des vêtements qui auraient été portés par Ḥādījījī Bayrām ainsi que les portes en bois (phot. dans *Yılık Arastirmalar Dergisi* [Ank. Ün. İlahiyat Fak.], I, 1956, 231) et les volets du *türbe* (restaurés en 1947).

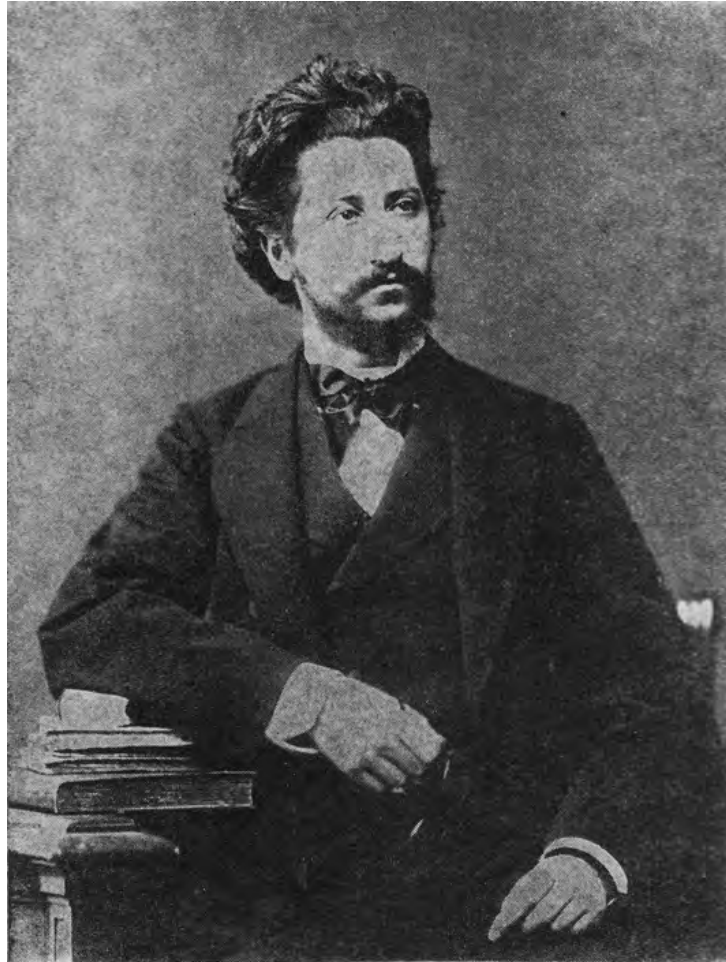
Bibliographie: Il n'a pas été publié de biographie critique de Ḥādījījī Bayrām. Les sources accessibles sont énumérées par M. E. Köprülü, dans *İk Mutasawwıflar*, İstanbul 1918, 377, n. 2; certaines ont été utilisées pour les monographies de Bursalı Mehmed Tāhīr (*Ḥādījījī Bayrām Walī*, İstanbul 1329, réimpression 1331), Mehmed 'Alī 'Aynī (même titre, İstanbul 1343) et Mehmet Ali Okhan (*Hacı Bayrāmı Vâlî*, Ankara 1950). Voir en outre: Tāshkōprüzāde, *Shāhāṭih*, tr. Mejdī, 77, tr. Rescher, 31; B. M. Tāhīr, *OM*, I, 56-7; Abdulhaki [Gölpınarlı], *Melâmlık ve Melâmler*, İstanbul 1931, 33-9; D. Krencker et M. Schede, *Der Tempel in Ankara*, Berlin-Leipzig 1936, 60-1 (P. Wittek); sur le contexte politique et social du mouvement religieux de Ḥādījījī Bayrām, voir P. Wittek, *De la défaite d'Ankara*..., dans *REI*, XII (1938), 1-34. (V. L. MÉNAGE)

ĤĀDJĪJĪ BEG. [Voir RİDWĀN BEGOWİÇ].

ĤĀDJĪJĪ BEKTĀSH WALĪ. [Voir BEKTĀSHIYYA].

ĤĀDJĪJĪ GIRĀY (m. 871/1466), fondateur de la dynastie Girāy de *khāns* de Crimée. Sur ses monnaies, il s'appelle lui-même «al-sultān Ḥādījījī Kerey b. Ghiyāth al-dīn Khān» (voir O. Retovskii, *Die Münzen der Girei*, Moscou 1905, n° 1-4); selon Abū l-Ḥāzī Bahādur Khān (*Shāhīrā-ı Türk*, éd. Riḍā Nūr, İstanbul 1925, 184), son père et son grand-père étaient respectivement Ghiyāth al-dīn et Tāsh-timūr (cf. M. Riḍā, *al-Sabū' al-sayyār*, 69-71). Son identification avec Dewlet-berdi (V. D. Smirnov, *Krimskoe khansho*... St. Pétersbourg 1887, 221-34) paraît incorrecte. Dewlet-berdi (sur une de ses monnaies, voir Lane-Poole, *Cat.*, VI, n° 568) apparaît dans une source (*Umdat al-tawārīkh*, 95) comme le frère de Ghiyāth al-dīn; il régnait encore en qualité de *khān* à Solghat (Eski-Kırım) en dhū l-ḥajja 832/août 1429 (N. Iorga, *Notes et extraits*... I, 25; voir aussi Spuler, *Horde*, 157). D'après des sources polonaises (Spuler, *loc. cit.*), Ḥādījījī Girāy naquit près de Troki, en Lithuanie, et fut assisté au khānat par Vitovt (Witold, m. 1430); on sait que les Grands Ducs de Lithuanie donnèrent asile à Toktamış et aux ancêtres de Ḥādījījī Girāy et les protégea contre les *khāns* demeurant à Sarāy et soutenus par le puissant *amir* Edigü (M. Khrushchevskiy, *Istoriya Ukrainoy-Rossii*, IV, Lwow 1907), et cette même politique devait aider Ḥādījījī Girāy à occuper la Crimée et à s'y maintenir. Un des principaux facteurs qui facilitèrent la naissance d'un khānat indépendant en Crimée sous Ḥādījījī Girāy fut, d'après les sources indigènes (*al-Sabū' al-sayyār*, 69-71; *Umdat al-tawārīkh*, 94-6), le mouvement vers l'Ouest, par les côtes septentrionales de la mer Noire en direction de

Figure 2. A page from the *Encyclopédie d'Islam*, deuxième édition.



Ignaz Goldziher

Figure 3. Ignaz Goldziher, taken from Róbert Simon, *Ignác Goldziher: His Life and Scholarship as Reflected in His Works and Correspondence* (Leiden, 1986), frontispiece.

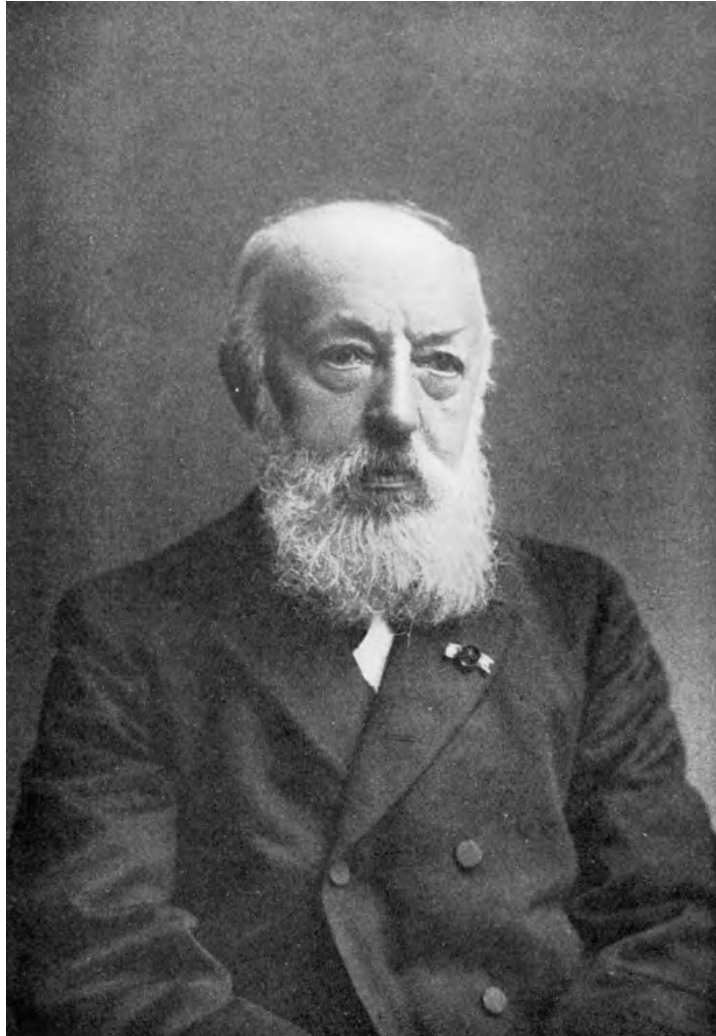


Figure 4. M. J. de Goeje, taken from *Catalogue de fonds de la librairie orientale E. J. Brill, maison fondée en 1683: 1683-1937* (Leiden, 1937), facing p. 60.



Figure 5. M. Th. Houtsma, taken from *Catalogue de fonds de la librairie orientale E. J. Brill, maison fondée en 1683: 1683-1937* (Leiden, 1937), facing p. 66.

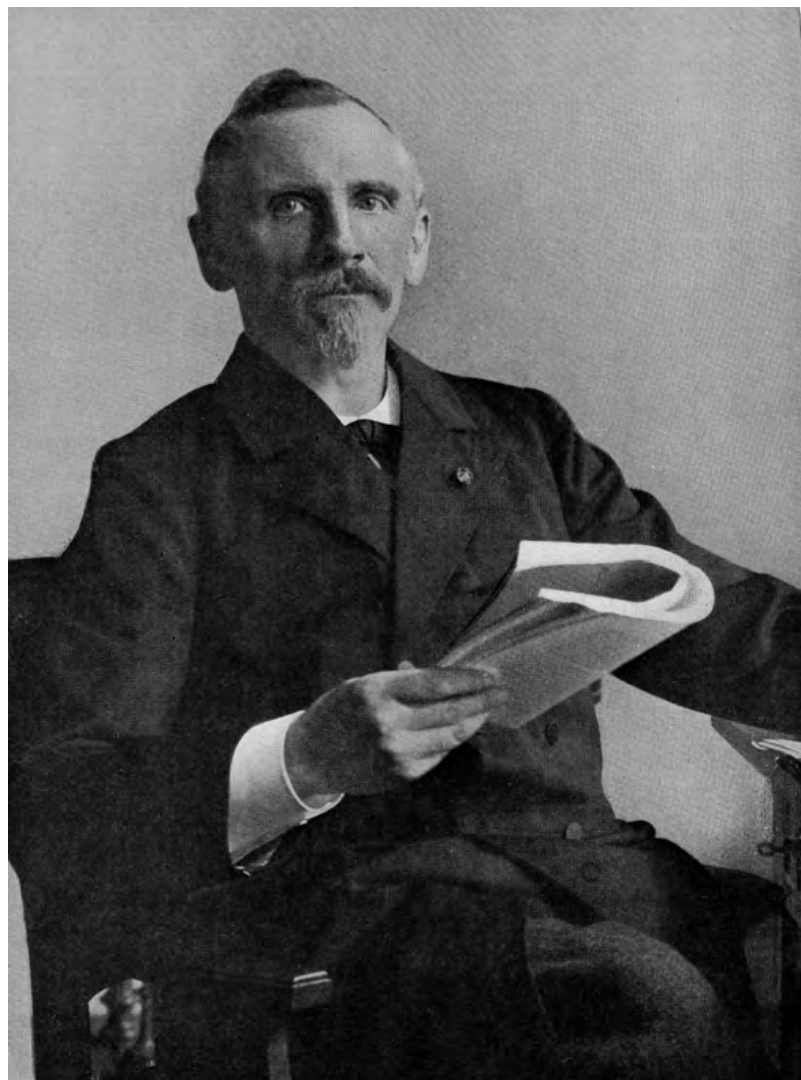


Figure 6. Christiaan Snouck Hurgronje, taken from *Oostersch Instituut Jaarverslagen 1934-1940 (IV)* (Leiden, 1941), 1.



Figure 7. Arent Jan Wensinck, taken from *Oostersch Instituut Jaarverslagen 1934-1940 (IV)* (Leiden, 1941), after p. 22.



Figure 8. Meeting in Leiden of academicians in advance of the start of the second edition, April 1949. Seated from left to right, Johannes Pedersen, É. Lévi-Provençal, H. A. R. Gibb, Henri Massé, B. A. van Groningen; standing from left to right, E. García Gómez, H. S. Nyberg, G. Levi Della Vida, J. H. Kramers. Harvard University Archives, H. A. R. Gibb Papers.



Figure 9. C. Snouck Hurgronje's house in Leiden, Rapenburg 61, where the first meeting in 1947 was held to discuss the desire for a second edition. Taken from *Oostersch Instituut Jaarverslagen 1934-1940 (IV)* (Leiden, 1941), frontispiece.



Figure 10. The editorial board, posing in the room that used to be Snouck Hurgronje's bedroom, 1954. Seated, from left to right, J. Schacht, É. Lévi-Provençal, and H. A. R. Gibb, with behind them, Ch. Pellat and S. M. Stern.



Figure 11. The editorial board, 1957, "at an empty table making light conversation." From left to right, R. M. Savory, B. Lewis, J. Schacht, Ch. Pellat, C. Dumont.



Figure 12. E. J. Brill's publishing house, Oude Rijn 33a, from 1883 to 1985. Photo: Ferdi de Gier. With permission, Werkgroep Geveltekens van de Historische Vereniging Oud Leiden (www.erfgoedleiden.nl).



Figure 13. Le Château de Morigny, the conference estate belonging to the Sorbonne, where the editorial board met from 1988 to 1994.



Figure 14. The editorial board at lunch in Katwijk, Netherlands, July 17, 1993; from left to right, Pruijt, Bearman, Van Donzel, Mme Nurit, Lecomte, Venekamp (Brill editorial director, obscured), and Bosworth.



Figure 15. An editorial board meeting in Brill's conference room, Leiden, July 16-17, 1993; from left to right, Mme. Nurit, Lecomte, Bearman, Heinrichs, Bosworth, Van Donzel.



Figure 16. An editorial board meeting in the Gibb Room, Harvard University Library, November 8–9, 1993; from left to right, Van Donzel, Lecomte, Mme Nurit, Bearman, Bosworth, Heinrichs.



Figure 17. Aboard a cruise through Leiden, offered by Brill to celebrate the completion of the English second edition, May 2005; from left to right, Heinrichs, Bearman, Bianquis, Van Donzel, Bosworth.

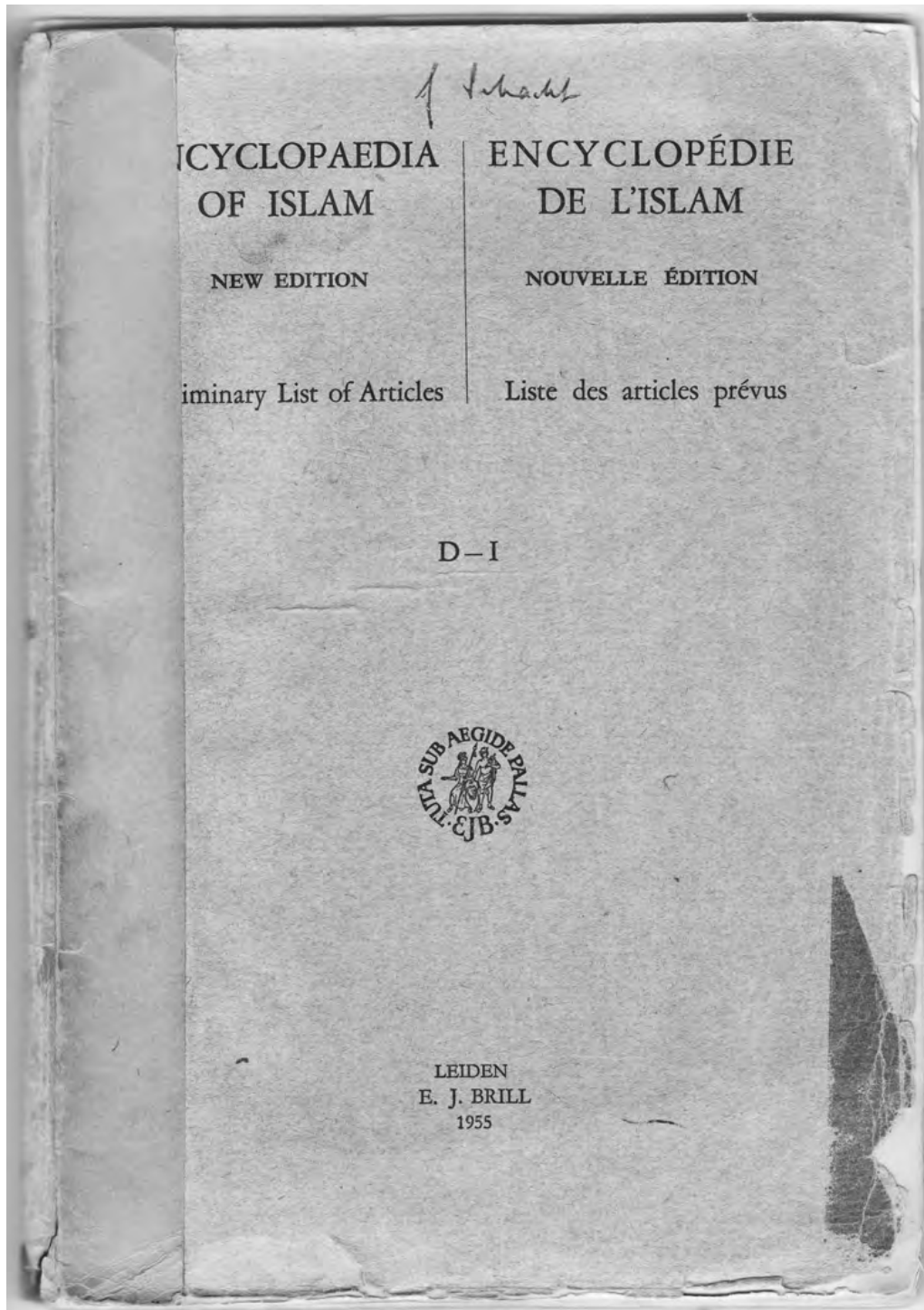


Figure 18. Cover from Schacht's Grey Book, D-I.

Haiti Chelhou 294

MAR'A	Touche - Il le monde un peu - fait	MARIYA
MARABOUT [see MURABIT] d'at:		AL-MARIYA
MARAGHA	lait fait	MARMA
Marakayan	lait fait	MAROC
MARAND	lait fait	MARRAKU
MAR'ASHI	lait fait	AL-MARRA
AL-MAR'ASHI	lait fait	MARRIAG
[see NUR ALLAH AL-SHUSHTARI]		MARSÄ
MARATHA	lait fait	MARSAD
MARDAITIS	lait fait	MARTIN
MARDAM	lait fait	MARTON
MARDAWIDI	lait fait	MAR'CE
MARDIN	lait fait	MARCI
AL-MARDINI	lait fait	MARW
d-Nasi	lait fait	AL-MARW
MARDI DABIK	lait fait	MARWA
MARDI RAHIT	lait fait	MARWA
MARDI AL-SUFFAR	lait fait	MARWA
MAREE	lait fait	MARWA
MAREA [see MARYA]	lait fait	MARWA
MARGHELAN, MARGHINAN	lait fait	MARYA
AL-MARGHINANI	lait fait	MARZU
MARLAGE	lait fait	
[voir MAR'A, NIKAH, 'URS]		
MA'RIB	lait fait	
MARIE	lait fait	
MARINIS	lait fait	
MARIS	lait fait	
MARISTAN [see DIMARISTAN]		
MARITSA [see MERIC]		
Ma'ifa	lait fait	

Figure 19. A page from Pellat's Grey Book, J-M.

Worcester 16 Feb. 1910.

Dear Sir

To comply with the desire expressed in your letter, I have directed the printer to send to the Latin Office L. 100 (not knowing your private address upon this day) i.e. the original printed article from the *Annuaire*, & a copy of the *Revue de Philologie* B. & L.

In the Preface of the latter you will find also the system of orthography adopted by the editors, ^{which} is the same as yours and I hope you will find it a reasonable one to which you will conform yourself, though you are quite free to deviate from it. To bring some uniformity in the different versions in which East, German and English versions are to be written, a certain degree of uniformity is absolutely necessary to

as soon as possible.

The bibliographical details will be reproduced after in the new edition by Dr. Houtzma, but it is advisable that you will send a plan or it to me to avoid mistakes.

In sending the proof sheet to the printer I have ordered that it is not to be printed as all the corrections proposed by you have been executed, presuming that you do not wish to have the proof sheet sent to me. If I am wrong in this supposition, please, let me know it and the revision will be sent to you without delay.

Yours faithfully

A. Houtzma.

I am surprised that the translations are so late as the translations have been selected by Prof. Dr. Houtzma and his work has been limited to English letters, who pronounced it to be with some. - A. Houtzma will send the manuscript to you and they are in the English version.

Figure 20. Letter M. Th. Houtzma to T. W. Arnold, February 16, 1910. Harvard University Archives, H. A. R. Gibb Papers.

transcribed from the system and sounds
as if it were also f , which have a
quite different value in the language of
every one. Therefore we have accepted
it for e , for in French f and German
 f would be absurd. I believe that
it is a matter of great importance that
rules of different nationalities should
use a uniform method of transcrip-
tion, which is also intelligible to our
primary readers, though it is not wholly
the system used in his own country. He
has placed ourselves on an international
and basis and sacrificed the German
use of the French e for i to adopt
the English e and alike we have seen
found the English f and the German
use to sound the French f and so
on. I think therefore you should

conform to our system, but I regard
it as a favor. You are quite free to
follow your own insight, but it is
not to be overlooked that by deviating
from our system you will cause great
difficulties to the editors and the com-
pilers. The alphabetical arrangement
is of course based on the same system!
Remember the reputation of the English
system is in your hands. I have seen no
system to the invention proposed by
you in writing entering the original lan-
guage names for such towns as Bengis, Com-
stantine and the like, though it is again
against our system to use the official
names of to day though they may not be
the correct ones. But you know what
is convenient to the English reader
and I do not like to trouble with it.
Articles for your translation will be sent

Figure 20, continued

St-Briac 2 août 1939.

Mon cher collègue et Ami,

J'ai reçu aujourd'hui votre lettre et y réponds sans tarder. Je suis navré d'apprendre par votre lettre à l'œuvre ce temps de votre laidie à dévies et veux espérer que votre prochaine lettre m'annoncera une meilleure santé, pour laquelle je forme et vous envoie mes meilleurs souhaits.

Concernant l'Encyclopédie, si vous aviez renvoyé les feuilles 1 et 2 avec de nombreuses corrections dues à un français pas trop déficient, ce n'est pas si simple de répondre que vous en demandiez de nouvelles épreuves. L'imprimerie pour une les eues que en vue de l'imprimerie. Peut-être dès lors sont-elles chez l'imprimeur, à moins qu'elles ne soient restées parmi vos épreuves en instance.

Nous regrettons que les précédents voyages cette année ne permettent guère à votre fille cadette d'en entreprendre un nouveau, mais nous espérons bien que la chose sera plus possible l'été prochain.

Une femme et ses enfants qui ont conservé un excellent souvenir de votre passage à Alger se rappellent comme un mot à votre bon souvenir et à celui des vôtres. Avec nos vœux de rétablissement, croyez, prompt, mes sentiments très affectueux dévoués

Levi-Provençal

Figure 21. Letter É. Lévi-Provençal to J. H. Kramers, August 2, 1939.

348 Ivy Lane
Englewood, N.J.

14/5/62

14.5.1962

Lieber Herr Paret,

Besten Dank für Ihren Brief vom 6. Mai. Wir hatten ursprünglich geplant, eine Sitzung des Direktionskomitees anlässlich der Tagung in Cerdeba abzuhalten. Das hat sich aber als unmöglich herausgestellt, da wir das natürlich nur auf Einladung von García Gómez tun können; G.G. kann aber nicht nach Cerdeba kommen, und hält es auch nicht für möglich einen Stellvertreter bestellen zu lassen. Wir haben über das alles ausführlich verhandelt. Die nächste Sitzung soll dann 1964 in London stattfinden (anlässlich des Treffens in Cambridge).

Wir haben über die GAL ja schon in Amsterdam gesprochen, und werden den Gegenstand gern wieder auf die Tagesordnung setzen. Wir haben uns auch seit Amsterdam im Redaktionskomitee darüber unterhalten, sind aber nicht weiter gekommen.

Was die E.I. selbst anlangt, so leiden wir unter der uns ganz unverständlichen Langsamkeit von Brill. Fasc.26 ist seit langem ausgedruckt, war aber am 9.Mai noch nicht an die Abonnenten ausgesandt. Der korigierte Umbruch von Fasc.28 ist Brill am 9.März zugesandt worden, und die korigierten Fahnen von Fasc.29 am 15.März, und seitdem hat er sich in Schweigen gehüllt. Unsererseits sind die Fahnen für zwei weitere Lieferungen so gut wie fertig. Brill sollte wirklich etwas mehr Interesse für die Enzyklopadie zeigen, die doch unser Hauptanliegen ist.

Ich freue mich sehr dass wir Ihre Kern-Übersetzung bald erwarten können.

Mit freundlichen Grüßen, und auf Wiedersehen in Cerdeba,

Ihr

Figure 22. Letter Joseph Schacht to Rudi Paret, May 14, 1962.

cont. 9-6-48 - B. B. B. B.

27 Belgrave Court,
Oxford, 6 June 1948.

My dear Kramers,

It was only some weeks ago that I had
any definite news of your health, and I am very
glad to hear from yourself that you have as far
recovered and are likely to be able to resume your
full activities in the autumn. It is still to me
a matter of regret & self-accusing astonishment
that I have not seen you nor would I have since
the war, and I had hoped very keenly that we
should be able to meet at length in Paris. But now
that even that ^{hope} is removed, I must certainly seek
an early opportunity to cross over to Holland.

But your presence in Paris will certainly
be missed, however glad we shall be to have the
assistance of Professor Berg in the discussions that
are sure to arise about the Encyclopaedia. What
you tell me about the news of the Swiss Academy
and the attitude of Brill is very helpful. Since
your letter reached me, I have taken opportunities
to discuss some points with certain of our colleagues.
There is a quite definite wish on our part to see
a new edition of the main Encyclopaedia started,
especially for the earlier letters of the alphabet. The

proposal to plan a single-volume Encyclopaedia
of the New East, as a joint Anglo-American
production. If this eventually comes to be realized,
it may, in its turn, serve as a first step towards
a combination of the two Encyclopaedias into a
comprehensive general encyclopaedia - including
also the materials now limited to Encyclopaedia
Britannica & such other specialist collections.

Finally, with regard to the abridged Encyclopaedia.
I have also consulted my friends on this side, but
I have no very precise ideas, since I have no copy.
You cannot think I have only been in contact with
the response, however, was very favourable, and
I should certainly be ready to collaborate with
you in completing and bringing out the English
edition. Indeed, I should go further, for it
would give me very great pleasure to be working
once again in association with you.

With my warm regards to yourself &
kind remembrance to your family

Yours very sincerely
A. R. Gibb

Figure 23. Letter H. A. R. Gibb to J. H. Kramers, June 6, 1948.

1

question of ~~the~~ ^{only} and of citizenship are, of course, crucial. In any case, I think, I agree that the Encyclopaedia must continue to be a work of orientalist scholarship. This does not, of course, exclude British, Egyptian or Indian collaboration, but it determines the scientific basis of the work, which must continue to be directed by orientalists, and not by orientals - except in so far as a few orientals are also orientalists. Consequently, the sources from which the references of the publication are to be met must be sources which will recognize and maintain the scientific character of the Encyclopaedia. This has hitherto been ~~not~~ provided for as you know. It is obvious that these sources will no longer be available as before - but, on the other hand, the 45 languages of publication in these languages will also be abolished. Indeed, if the Encyclopaedia were to be published in a single language, I believe that it ought to require either no subscription at all, or only a relatively small subscription.

You refer to the possibility of organizing an 'orientalist' 'international' which would be eligible for obtaining subsidies from U.N.E.S.C.O.

3

I had the opportunity of attending a Conference in Paris during the Spring in which this same matter was discussed, with reference to another branch of studies, and I had consequently some insight into the conditions which are demanded by U.N.E.S.C.O. On returning to England, I laid the matter before the Executive Committee of the ~~British~~ Association of British Orientalists - who would presumably become the British unit of an international organization - and the Committee was unanimously opposed to participation in an organization which would permit political and other influences to interfere with the programme and publications of a scientific body.

On point of fact, we have very little participation in U.N.E.S.C.O. in this country, and we should be prepared to accept almost any conditions which would enable us to continue our collaboration in the Encyclopaedia without any kind of association under U.N.E.S.C.O.

In regard to the question of form, I agree entirely with you that, for the present at least, the Encyclopaedia should preserve its traditional structure. We have to respect that, before going on to discuss any other more general plan. In the meantime, there is a

Figure 23, continued

UNIVERSITÉ DE PARIS

INSTITUT D'ÉTUDES ISLAMIQUES

PARIS (6^e), le 11 janvier 1956

13, Rue du Four
(5^e ÉTAGE)

Ch. Pellat

Bien cher Collègue,

Je vous remercie de votre lettre du 2 janvier et de vos bons vœux; il n'est pas trop tard pour vous prier, ainsi que Madame Schacht, d'accepter les vôtres, bien sincères.

La santé de M. Lévi-Provençal s'améliore lentement et je vois qu'il recommence à s'occuper de l'E.I., ce qui est bon signe. Je pense comme vous qu'il vaudrait mieux remettre à plus tard votre prochaine réunion qui pourrait avoir lieu en mars, dans la ville que vous choisissez, à moins que M. Lévi-Provençal ne désire l'organiser à Paris. Il faudra s'occuper alors des fascicules VII et VIII, et je pense qu'entre temps nous aurons encore reçu d'autres articles parmi ceux qui nous manquent encore, en particulier ceux de Taeschner.

Je constate que Steen n'a pas tenu sa promesse de vous envoyer tous les articles en A car il a reçues; entre 'Alti t. Mub. de 'Arab, il en a pourtant une vingtaine. D'autre part, je lui ai envoyé pour avis, il y a deux mois, une vue générale

Figure 24. Letter Charles Pellat to Joseph Schacht, January 11, 1956.

sur les dialectes arabes que j'ai rédigés moi-même :
il ne m'a jamais répondu à ce sujet, et je pense
qu'il vaut mieux que je vous adresse cet article
à faire avant celui du P. Plisch.

J'ai déjà les deux premiers feuillets de la
livraison VI, mais, avant de vous les retourner
j'attends le texte anglais correspondant car j'ai
trouvé qu'il y a quelques modifications.

Pour la couverture, il se trouve qu'il
faut conserver le nom de M. Gibb, d'autant qu'il
pourrait encore changer d'idée - M. L. Gardet vous
a demandé d'indiquer simplement, quand il
aura un art. dans une livraison: L. Gardet,
Paris.

En vous renouvelant vos bons vœux,
je vous prie de croire à mes sentiments bien dé-
voués,

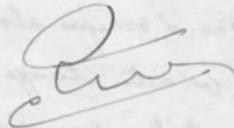


Figure 24, continued

A

AL-‘ĀSĪ is the name in use among the Arabs for the Orontes, the chief river in the north of Syria, whose usual designation in classical antiquity is preserved in Arabic literature as al-Urunṭ, al-Urund. Presumably the word as with the Greek Axios is to be referred back to an ancient native name. The common explanation of al-‘ĀsĪ = “the rebel” is a popular etymology with no actual foundation, and the name al-nahr al-maḳlūb = fluvius inversus but a scholarly invention.

The river-system begins to the north of the watershed of the highland-valley of al-Biḳā’ not far from Ba’albakk, but really only obtains its volume of water farther north at al-Hirmil from a spring, generally called simply the Orontes-Spring, which wells forth in a strong stream from the rock. Following the line of the Syrian canal to its northern end the river flows through several lakes or marshes (those of Ḳadas and of ʿĀmiya = Ḳal’at al-Muḍīḳ); on its banks are situated the most important towns of central Syria, Ḥimṣ and Ḥamāt. Where the Syrian ~~wooded~~ ranges meet the folds of the Armenia-Asia Minor region, the river winds round from the north into a south-westerly direction, and takes up the water which has been drained off northern Syria and is collected in the marshy region of al-‘Amḳ, and discharges itself below Anṭākiya, to the South of the Amanus, at a flat and havenless shore (Seleucia and al-Suwaidiya were artificial havens).

Bibliography: Yāḳūt, *Mu‘ājam* (ed. Wüstenf.), iii. 588; Abu’l-Fidā, *Taḳwīm al-Buldān* (ed. Reinaud), p. 49; G. le Strange, *Palestine under the Moslems*, p. 59—61; K. Ritter, *Erdkunde*, xvii. 159—177, 995—1271; Wellhausen, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, ix. 245 et seq. (R. HARTMANN.)

H J 1 F +

• The translation “wooded” is a misunderstanding of the German “Hautgebirge”!

Figure 25. A galley proof (A), with edits by H. A. R. Gibb, pasted on the back of a piece of scrap paper (B). Harvard University Archives, H. A. R. Gibb Papers.

B

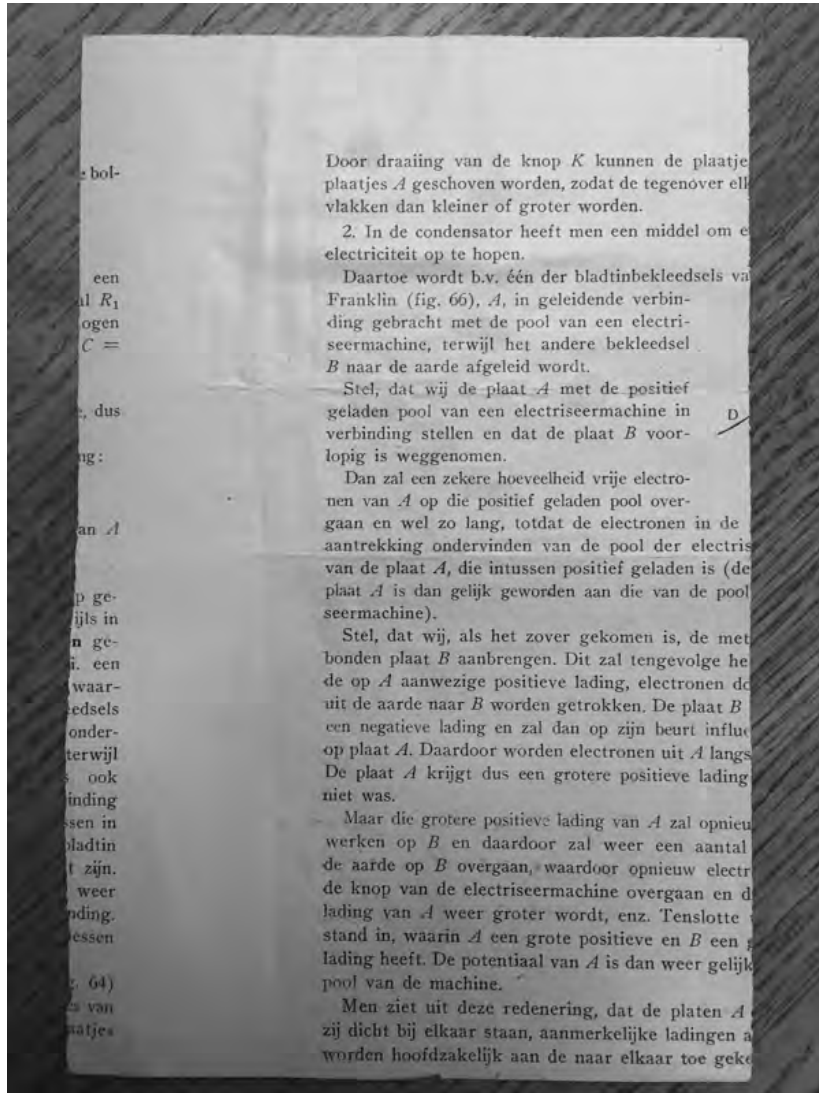


Figure 25, continued

In this page of lead type, the text is printed in a dense, uniform black font. The layout is organized into two main columns of text, with a header section at the top. The page number '270' is visible in the upper left corner, and the word 'WAGZUWAM' is centered at the top. The text appears to be a technical or scientific manuscript, given the nature of the document being a page of 'lead type'. The characters are sharp and consistent throughout, indicating a high-quality printing process. The overall appearance is that of a well-preserved historical document page.

The right-hand column of text continues the dense, uniform black font. It contains several paragraphs of text, separated by small gaps or line breaks. The layout is consistent with the left-hand column, maintaining a structured and organized appearance. The text is centered within the column, and the overall presentation is clean and professional. The page concludes with a final line of text at the bottom right corner.

Figure 26. A page of lead type from the second edition.