

50 Windsor Ave., Hartford, Conn., U.S.A.



Feb. 5th, 1904.

My dear Professor Goldziker,

I have been delayed some days in answering your long and welcome letter of January 14th because I had to write to Chicago and consult the committee in charge of the International Congress to be a St Louis. The reason was that I was in some doubt as to whether I had exactly understood the directions and the requirements of the committee as to my subject. It seemed better, therefore, to get the matter straightened at once.

I should gladly undertake the subject which you suggest — an exposition of the progress of our studies in the politics of

know German well than French. Forty or fifty years ago it was different; now, though most can read German, they know German much better. I should myself, I am ashamed to say, have some difficulty to follow a lecture in French, while I know German very tolerably. To you, of course the matter won't be all one.

Which brings me to a most earnest plea which I want to make to you. Please don't write in Hungarian. I would rather you used Hebrew! I know it is very hard on a Hungarian or a Scandinavian, or a Russian to find timely generally intelligible but the fact is so. Whether of the English tongue have learned our Latin and Greek as boys, then our German and French, then have dabbled a little in Dutch and Spanish and Italian, we feel like getting done with tools and beginning our work. It isn't long enough to go at

history of Islam - but I find that what they desire of me is rather a statement of the problems of the future for the historian and student of Islam, of the matters as to which we are still in the dark and have still to work. Your statement of your own subject, they assure me, is admirable and you could add to it with advantage the political history as well, but what they want from me is the matter of the future. So, at least, Prof. Small writes to me from Chicago.

Will you permit me to add a word on a little matter myself? I am quite certain that your lecture would be much more generally understood if you would deliver it in German rather than French. It is a remarkable fact that far more people in this country

to Hungarian and Russian, especially
if we have to learn Arabic.

It is your paper on the influence
of Buddhism upon Islam before
the Hungarian Academy of Science
which has brought me to this.
There is a translation - and,
so far as I can judge, a poor
one - in the last number of
the JRAS which only makes
me want the original. But,
alas, I shall never know Hungarian
in this world and I am in
grave doubt as to the next. At
least we are told that Arabic
is the tongue of the angels and
Afghan the tongue of Hell.

On the question itself, I agree
with you that there was a
distinct Buddhist influence on
eastern Sufism. The problem is
its extent and depth. Such external
matters as the rosary are plain and,
also, imitations of the legend of the
Buddha. But these appear in

Europe too, and yet I would
hardly like to say that Buddhism
affected European asceticism
and quietism. Things and stories
travel farther than ideas, and
attack themselves only where
they find already existing cognate
ideas. I wish, some time or
other, you would treat the
"ferments" in Muslim mysticism
in detail and at length. This
is part of a general yearning that
you would at least set to
work on your great history of
the Muslim civilization and
its institutions, or whatever you
would call it. No one can do
it but you and the time has
very fairly come for a first
attempt. Yet, I sympathize
thoroughly with you in your lack
of time and pressure of official
duties. I am caught in the
same net myself and it is

with pain and toil that I
accomplish any scientific work.
A man situated like Kraume
at Cambridge has much to
answer for if he does not
work and publish to good effect.
In this country, Seminaries,
Colleges and Universities are
all devoured by the "practical".

You think I am too severe on
de Boer. Perhaps. The scrappiness
of this book irritated me. It
is good so far as it goes but it
should have been four times
as long. Then he does not recognize
the essentially mystical character
of all Muslim thinkers. The
doctrine of the two-fold sense
is what should dominate any
account of Muslim philosophy.
It is not an adjunct simply,
it is fundamental. The English
translation by Jones I have for
review but I have not yet had

time to compare it with the
German.

You will find in the forth-
coming Homenage to Coderca
a little paper of mine on Ibn
'Assal's version of the Gospels
in Arabic. I had had the material
for it by me for years. I have
also just been writing a paper
on the moral training of children
in Islam which may get into
print some time. Al-Shaykh
was my principal source
and he has really quite an
astounding amount of material.
The passage where he describes
the Qur'an as the character
(qalb) of Muhammad is especially
significant. I don't think the
word sunna occurs once in it
but it shows very clearly how
the usage of Muhammad must rule.
I am much obliged to you
for your reference to Foyrball's

book on *diis*. I have not got
it yet but I shall as soon as
I can. The debt of Arabic studies
to Leyden cannot be reckoned;
Holland carried the torch of oriental
scholarship through many dark
ages. Yet I would gladly know
more of the Arabic school at
Rome in the latter 16th century.
Martellotus' grammar was fair
before Erpenius' and was over-
taken only by De Sacy's.

Mr. Macdonald desires to be
most kindly remembered to you
and looks forward to meeting
you at St Louis. Her Arabic is
still scanty but she is labouring
valiantly at *diis* and I have
little question would learn to talk
modern Arabic more quickly than
I, who have no ear.

For myself, I am always your
most obliged and faithful

Duncan B. Macdonald.

