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Penaquid Point, Maine, U.S.A.

Aug. 24th, 1906.

My dear Goldyifer,

I wish I could write you a long letter in reply to yours of the 6th to show my sympathy, but just now I can only put together a few lines. I am very sorry that you are feeling so badly and that your work comes up so darkly before you. I hope that soon your nerves and your energy will be restored and that your burdens will again be lightened. We both sympathize with you and your wife most deeply in all that you have gone through.

I have just written to Hastings telling him of your resolutions and asking him how soon your article would need to be ready

They will be able to find some one for you who is quite competent. When you have got your translation, be sure that you practice reading it aloud and mark the accents on the words.

Thank you very much for what you write about 'Laila' & so on. I look eagerly for your further information from Scherzwardi.

I have not yet seen Valler's book, but I shall get hold of it as soon as I can. Just now I am putting in shape my Chicago lectures; reading papers for the 'Britannica'; working out of aptitudes and can do no more. In the Church Quarterly Review for July there is a long review of Warrington's Mohammed which will interest you. I think.

Our friends by Ahmad ibn Hanbal will be interesting indeed and will clear up a great many points. We are only at the beginning of these investigations. And they are going on as well as among us. I should

I have suggested some to whom he could apply for your articles if they were needed soon. Of course you know as well as I that there is no one who cares so much for them as well, and with regard to some, I doubt finding any one who can do them at all. I have put down Snodgrass Burgraffe for some. Please write to him and ask him to consider them favourably; I rely upon you to get him for us.

Why you should think the American lectureship more of a book than our Muhammadan article in Hastings I don't know. Between the two Hastings would give you a better opportunity of really scientific and extended treatment. The Hastings article should be as long as Buckle's lectures.

For an English translator of your lectures you should apply to the American Committee.

is awaking and beginning to study itself. The Kharijites and Ibadites are coming to their rights. So, at best, I read the signs.

I have not seen St Clair Tisdall's book, but I am certain that you need not trouble with it. He is a missionary in Persia and I have seen no signs that he has really read Muslim books.

Whinfield's Lawā'ih of Jāmi' I have not yet seen, but I will get it when I return. I began to learn Persian this summer but have not yet made much progress. I doubt the depth of Whinfield's knowledge of Islam, though he certainly knew Persian.

A short time ago I had a most interesting letter from my friend White of Marsawan, giving me information about women derwishes. He is on intimate terms

with several of the Pērs, and is going to find out more for me. I will report to you the results in detail later. My pupil Eurrech, also, at Mardin is investigating some matters for me and his teacher in Erbil, the kātib of the Qādī's court is showing himself interested in our researches. From a number of points in the Muslim world I have signs of a new openness of mind.

I am having a very interesting correspondence also with the English Resident at Sokoto in Northern Nigeria on methods of bringing about the freeing of slaves. I was able to give him the legal situation and also to show him how to make the court of the Emir counterbalance that of the Qādī. He can now gradually push the sharī'a aside and bring into play ʿādāt and

ijmāc.

But I must stop. Please believe me that we both sympathize most heartily with you both and that I will do all that I can to help you.

But you cannot understand how great a blow your loss has been to the Hasting Dictionary. Who is there who knows anything about Muslim theology?

With our best wishes to you and Mr. Goldsayer.

Yours most faithfully,
Duncan B. Macdonald.

