

3.48



Handwritten note: *Handwritten note*

H6460

853 Asylum Ave., Hartford,
Conn., U.S.A. 25/11/09.

My dear Goldfisher,

Do not think that I apply
against you any rule of qisas.
It is only that I have been briskly
busy with a multitude of things. My
Choir here is no sinecure and there
is much Seminary business besides.
Then we had to find a house and
settle in it and a flood of business
letters have swamped me. My books,
too, ^{on} Muslim religious ideas, which
probably you now have, has meant
a great deal of time. It was all
written before I went to Egypt,
but there was the proof-reading,
index-making etc. after I came
back. And in regard to it I must
make a curious confession. Since
being in Egypt I have not changed

any language more easily than Arabic. Because these are Semitic where almost all European languages are spoken but there is none where Arabic is spoken. Still I did learn a great deal about the modern dialect and still more about the popular, colloquial literature. In it I was much interested and I think there are the beginnings of a new Arabic literature.

And, also, I find almost every day pictures, associations, ideas, derived from contact with the people, come back to me and make real for me the East. I took a great many photographs and these are a wonderful aid to the memory. I turn them over and the East lives for me again.

You ask what I am now working at. I am not going to write a book as my travels through I have experienced enough. There are far too many such books. But my experiences are going to be an influence on all which I shall now write. Next month I begin a series of lectures before the Seminary on what of Islam a missionary ought to know.

the MS in any particular except to add a single sentence. That is, my experience there has not modified my views at all. Perhaps when you have read the books you will be able to tell me whether that means that I am unteachable, that no new idea can be got into my head, or that it is possible by the reading of Arabic books, if that reading be only wide enough and varied enough, to get to know the Muslim mind. That is my problem. Many things are clearer to me than they were before but I do not think I had to unlearn anything.

In one thing I did not succeed as I should have liked. I did not learn to talk Arabic well. With others I could always get on but with the uneducated it was hard. Generally I could make them understand me but I could not understand them. My ear is bad at the best and living as I had to in Cairo I could not get constant practice. In Cairo it would be possible to learn almost

Into these a great many of my
experiences will go. Before very
long I hope there will be in the
JLH US a paper on Malich's Arabian
Nights in which I show, from an
examination of his MSS that there
is no such thing in rerum natura
as a Tunisian MS or recension of
the Nights but that he made a
recension for himself. Then I am
copying just now the MS of
Ali Baba and the Forty Thieves

which I found. Thereafter, next
summer, I must put my missive
lectures in book form and, also,
begin to copy for the printer the
Galland MS of the Nights. You, I
know, do not understand why I
spend so much time over the Nights
and the popular literature generally.
I am quite certain that it was
exactly my study of that type of
literature that enabled me to know
the East before I had been there;

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Indeed I am sorely tempted now
to give some time to Kanone literature
and then see if I cannot trace
a little more closely than has
yet been done the threads of
story-connection between Isma
and Christendom, e.g. Ḍjāzā
and La doncella Teodor.

But whatever I write you may
depend upon it that I will send
you a copy if I have any to send.

The Encyclopedia of Isma does not
seem to give any Abdrūsh or I

would have sent you one of my
Abd ar-Rayzāq. My allah I am

not at all satisfied with. Houtsma
first would not give me any
idea of the length desired and
then cut out about a third from
the middle or the dogmatic portion.

You speak of this Encyclopedia
and its financial straits. I am
already in correspondence with
Snowden about it and am trying
to find some money in America



2 Theologian or a preacher. Vs 22, note 2:
I have often heard Habbis spoken of as
fanatical. My experience was quite the reverse.
I had there one of the pleasantest bits of
social intercourse that I enjoyed anywhere.
I was taken into the family of al-Kalitz by my
guide — a Christian — who was accompanied
by a native — a Christian physician — and
there met one of the professors in the Madrasa
attached to the mosque. That I was able to
tell him the rule as to the use of the sword by
the Khawtels seemed to please him very much.
(They use a real sword there; not a wooden one
as in Egypt.) We took me into his room and
we had tea, he, I and a number of his students,
and we talked scholarly theology and
philosophy. There was no sign of fanaticism
anywhere as I went about the town, which is
the nearest approach to a university-town
which I found in Valartine. It has actually
a book-shop although Jerusalem has none.
When we drove into the town with a great
clatter of horses and clearing of the road
But to get money here for any
oriental studies except those
Biblical or connected with the
Bible, like Assyriology, is almost
impossible. As Arabist pure and
simple Jewett and I are here
practically alone. I do not believe
there is another scholar in America
who would call himself in the
first instance an Arabist.

I wish you could give me
copies of your articles in the ZDMG
for 1907, 8. I do not get the
journal and I try to get all your
things and bind them from time
to time. On lxii, p. 2, note 5, I
would remark that I found
p^otkis used now-a-days in Cairo
of an orator, or great speaker, in
a somewhat contemptuous sense.
This old man called Mustafa
Kamil Pasha to me once a mutakallim
and he did not mean to praise
him or to say that he was either

some boys testified ^{but that was all} to the Faith
with mountings at us. My Mayfile
gave me a copy of القياس الجليل
by a Nablist in Christianity controversy
and inscribed it إلى كمال الدين
أبو داود! I promised to send him a
copy of my book but he came to
me afterwards at my hotel and
asked me not to do so. To have
intercourse with the outside world
would get him into trouble. But
I was to come back and talk more
theology with him. I think he regarded
me as a promising subject; at any
rate I was prepared to talk rationally
i.e. scholastically.

I don't know whether you have
noticed that the القول الجزء of
as-Sublet (Bevel. ii, 89) is printed
in the collection of Mutawin (No. 99
-187) عنه من كتابه المبتون

In the Hanctinga . . . أبو داود
Press, undated, pp. 645.

I was very sorry indeed to see
the trouble that had arisen in

connection with the ZDMG. With
Fischer I have had intercourse by
letter only and he has always been
courteous. But he seems to have
forgotten that what a man can
possibly write in a private capacity
he cannot write ^{at all} as an scholar.
For Barth personally I have no great
feeling; I never met him or had
anything to do with him. I hope
the matter will soon be adjusted.

And now I have written a
great deal about myself, repeating
I fear, some of what I may have
written before; but I have not
said anything about you and
your affairs. We were much
distressed to learn how bad a
winter you had had, physically
and mentally. Without ease of
mind it is impossible to do work
— that I know. And without doing
work it is impossible to have ease
of mind — that is the other side.
There is a great deal in Qobalath's

with woman

The photo which I enclose is of the ruin of the
so-called Madrasa Shay-Baliya, taken outside
the Dab al-asbat at the NE corner of the Haram
area. On the right is the library of the Khalidi
library who showed us over the Haram and
was most courteous. Others think that the
Madrasa was at the Suddan Saly but the hibran
inclined rather to this side. I have not
myself looked the matter up.



I love you will be able to make
through review of my book somewhere.
I depend on you to teach me something.

doctrine of the happenings in
working although his epitapher,
who did not understand him at
all, thought much truly a wearing
of the flesh.

I want eagerly your "World-
be-American feature". If you
only could have come across here;
it would have been a great
refreshment, I am sure.

Your friend Bevan just
in Cambridge and had a very
pleasant time with him. Nicholas
I also met. Browne was not
there; so I had no chance of
finding out what he has against
me or of making it up with
him. I rather that you and
he came together again at Copen-
hagen.

With the very best salutations
and regards of us both to you
and yours I am always
Yours most sincerely,
Duncan B. Macdonald.