

853 Asylum Ave., Hartford,
Conn., U.S.A. 20 / iii / 09.



My dear Saldzither,
Thank you for the two
Abdrücke which you have sent
to me and for your post-card
of the 6th. I trust you will
be able to find time to review
my books somewhere; your
review of my first book was
the only one from which I
really learned anything.

Your re-print from the Zeit-
schrift für Ass. I have read
with the greatest interest and
I look eagerly for your book.
I am delivering a little course
of lectures just now on Islam
in the Seminary and I shall
use your ZA article in them.

As to your two points
of criticism, I suppose that
you may come in time to have
the recognized source "interesting"

marrage musulman
Child-ul-Islam.

publiés dernièrement par le
On p. 215, § 9, I find "mais
comme ils croient que ces esprits occultes se
présentent parfois sous la forme d'un homme tout
ou étant femme, on réciprocement, il y a en ce
cas possibilité d'être mâle." For the latter
manifeste coexi there is Arabic authorities here
but this fits with the idea of the firm and I
cannot believe that Young invented it after
the Shaf'iites had demonstrated — see al-Bajūrī,
loc. cit. — that the Manifeste arguments do not
hold, the Manifeste may have fallen back upon
this possibility of the firm as a more tenable
ground of objection. In Bab ad-Din ash-Shiblī's
Akām al-mari'ān fi ahlām al-jān, p. 73 of

ed. of 1326, I find a curious reference to the same
possibility. Supposing it is careful for a man to
marry a fimīya, then bi-ṭarīq al-ḥayr (via the
well and via ḥayr) yaḥṣu (he will
X

be that evening) wa-ṭarīq al-ḥayr (via the
well and via ḥayr) yaḥṣu (he will
X

but, as for as I can trace at
present, it means only "important"
for the Arabic speaker who
has not got the idea "intact"
out of a European language.
It would be a curious subject
for psychological-historical
investigation to examine when
and how the idea first
appeared. Competent Greek
scholars tell me that you
cannot translate into ancient
Greek. This is an interesting
book. Can it be expressed
in Persian?
As for the firm, I referred
to al-Bajūrī on p. 143 in
my note 2. Of course there
the point from al-Bajūrī,
see my references on p. 153.
My authority for the firm
appearing in either sex is
given in note 3 on p. 143;
Young's seven volume treasury
I have generally found trustworthy
In vol. ii, pp 210-222 he
gives an abstract "de quelques
surveys officiels [sur le

I am not sure what the
best phrase means but the
first part is clear.

Have you met the Khannās
story anywhere in Arabic? I
am still searching for it.

My wife joins me in our
very best greetings and regards
to your both, and I am
always

Yours and sincerely,
Demian B. Macdonald
