

A COLLECTION OF THE LITERARY REMAINS OF
IGNACE GOLDZIHNER

On 18th October, 1933, an event took place at Budapest, Hungary, which is worthy of the attention of all those studying Islamology or Semitic philology. The President of the Hungarian Academy of Sciences, Mr. Albert de Berzeviczy, opened for the use of scholars the "Goldziher-room" of the Hungarian Academy, which contains all the literary remains of the celebrated Hungarian Orientalist, Ignace Goldziher (1850-1921). This very valuable material was presented to the Hungarian Academy of Sciences by the late scholar's family; its existence and arrangement in the building of the Academy are due to Professor Eugene de Balogh, former Minister of Justice, Secretary of the Hungarian Academy.

The collection of the "Goldziher-room" comprises Goldziher's entire scientific correspondence, the manuscripts of his unedited works, his notes collected, excerpts, and miscellaneous writings. Moreover, in the room are also deposited some objects belonging to the late scholar and a large collection of his friends' portraits.

The scientific correspondence of Ignace Goldziher contains about 13,700 letters from about 1,650 persons. Nearly every Islamic and Semitic scholar of his time, from nearly every country, including the entire Muslim Orient, corresponded with him. Especially numerous are the letters received from

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his master, Heinrich Leberecht Fleischer, the famous Leipzig professor (1801–1888), and his great contemporaries, Michael Jean de Goeje, Theodor Noeldeke, and Christian Snouck Hurgronje. From Noeldeke 337 letters are contained in the collection; these have been supplemented by Goldziher's 200 letters to Noeldeke, the originals of which are kept at the University of Tübingen, and were sent to Budapest for the purpose of copying by the intervention of Sir M. Aurel Stein. It is to be hoped that similar supplements can be obtained also regarding other distinguished scholars. Many British and American Orientalists figure among the writers of the letters.¹ A peculiar attraction of the collection is the letters of Goldziher's Arabian friends, containing precious copies of texts from different Muslim centres. Some pieces in the collection he received also from non-Orientalist celebrities of his time, such as Ernest Renan or Theodor Mommsen. We also mention his correspondence with Hungarian scholars, who, of course, always consulted him in regard to Oriental languages, religions, and history.

The contents of the letters are extremely various: many of them open up new problems and new paths of investigation in Islamic studies, and are full of interpretations of words or texts. The rich material of this many-sided correspondence can hardly be dispensed with by anybody studying the interior development of Islamology as a special branch of science with distinct methods of research, one of the greatest scholars of which was Goldziher.

The collection also contains the manuscripts of Goldziher's three longer, unedited works. These are:—

¹ Thus J. Abrahams, H. Z. Amedroz, Sir Thomas W. Arnold, A. A. Bevan, E. G. Browne, P. Brönnle, A. Büchler, F. C. Burkitt, J. Crichton, Th. Duka, W. H. T. Gairdner, Margaret D. Gibson, J. Gilroy, R. Gottheil, J. Hastings, P. Haupt, H. Hirschfeld, M. Jastrow, S. Khuda Bukhsh, K. Kohler, Agnes S. Lewis, Ch. Lyall, J. A. MacClymont, D. B. Macdonald, D. S. Margoliouth, R. Martineau, F. Max Müller, G. K. Nariman, A. Neubauer, R. A. Nicholson, T. W. Rhys Davids, Sir E. Denison Ross, W. Robertson Smith, Sir Aurel Stein, A. M. Suhrawardy, Ch. C. Torrey, Crawford H. Toy, W. Wright, S. M. Zwemer, and many others.

(1) A history of Arabic literature, in Hungarian. Originally this work was written for the pupils of the eighth year of the grammar schools of Bosnia-Herzegowina, and was translated for this purpose into Serbian in 1909. It deserves our especial attention, because it was written in the spirit of Muslim theology for the use of Muslim pupils.

(2) The intended edition of the *Kitāb tahdhīb al-alfāz* of Abū Yūsuf Ya'qūb ibn Ishāq ibn as-Sikkīt. From 1872 till 1883 he prepared the publication of this work of the famous Arab grammarian, the edition of which was recommended to and repeatedly urged with him by his master, H. L. Fleischer. Originally he purposed to edit the *Kitāb fiqh al-luġha* of Abū Manṣūr 'Abdalmalik ibn Muḥammad ibn Ismā'il ath-Tha'ālibī, his later researches, however, proved that this work was based on that of Ibn as-Sikkīt. For this reason he drafted a critical edition of the latter author's *Kitāb tahdhīb al-alfāz* on its MS. of Leyden. From motives unknown, however, he did not publish this work in his lifetime.¹

(3) The intended edition under the title *Eid und Schwur* of the *Aymān al-'arab fil-jāhiliyya* of Abū Ishāq Ibrāhīm ibn 'Abdallāh an-Najīramī, from the MS. of the Khedivial Library of Cairo, No. 234, fols. 159-163, on which work he wrote in his "Notices sur la littérature des *Aymān al-'arab*" (*Mélanges Hartwig Dérenbourg*, Paris, 1909, p. 204). The *Eid und Schwur*, too, has remained unedited, though it contains a detailed introduction, collations, and notes.²

An important part of the collection is Goldziher's very numerous and extensive notes on sundry Islamic topics, which, in all probability, are not contained in his works in print. These notes alone can give research-work to several students of Islam. Their catalogue is being drawn up.

¹ It was published at Beyrouth in 1895 by P. L. Cheikho on the MSS. of Leyden and Paris, under the title *La critique du langage*.

² It was published at Cairo in 1343/1924-5.

A thing apart in the collection is Goldziher's excerpts which he himself copied from 1870 on from the manuscripts of different libraries and the great part of which he used in his works. The collection contains many excerpts from the libraries of Leipzig, Leyden, Berlin, Gotha, Cairo, Damascus, Paris, and Vienna.

Among the miscellaneous writings we mention his notes made after the lectures of his professors, both Hungarian and foreign; the latter include such names as Fleischer, Steinschneider, Rödiger, Dieterici, and Wetzstein.

It can be seen from this brief survey that the rich contents of the Goldziher-collection can hardly be neglected by the scholars of both Islamology and Arabic and comparative Semitic philology. In this connection the present writer may perhaps be permitted to point to the necessity of the re-edition and the translation into English of Goldziher's well-known and much-used principal works. It may be of some interest to dwell here on Goldziher's connections with Great Britain. In 1893 he became an honorary member of the Royal Asiatic Society of Great Britain and Ireland, in 1904 an honorary member of the Royal Asiatic Society of Bengal. In the same year he was appointed among the first corresponding fellows of the British Academy. Also in 1904 the University of Cambridge conferred on him the degree of D.Litt., and in 1906 he received the degree of LL.D. from the University of Aberdeen. He was invited to Cambridge for the fellowship of W. Robertson Smith after this scholar's death, a new edition of whose *Kinship and Marriage in Early Arabia* was provided with additional notes by Goldziher in 1903. Some of his works have been translated into English; his *Vorlesungen über den Islam* were originally meant for the American public, and their English translation had already been printed in America during the war, when, on account of its deficiencies, it was recalled by Goldziher and was never issued. A new and correct English translation of this important manual of Islamology would be very welcome, the

more so as it could now be made from its second, posthume edition enlarged with Goldziher's additional notes and published in German by Franz Babinger in 1925. The English translation of his *Muhammedanische Studien* would similarly be highly desirable; at the same time, this could also be the second edition of this work, which is all the more necessary as the original copy of Goldziher¹ contains a great many corrigenda and additional notes which are available for a possible English translation.

But not only the great works of Goldziher await their English translations and simultaneously their revised and enlarged second editions; his smaller papers, too, are well worthy of being collected and translated into English, on account of their rich and many-sided material. This equally holds good for his papers in Hungarian and those in foreign languages, for as A. A. Bevan justly states²: "Most of Goldziher's writings were published in German, but unfortunately some of them remain shrouded in the impenetrable obscurity of the Hungarian language. It is most earnestly to be wished that all his contributions to learning should, as soon as possible, be rendered generally accessible to Orientalists, for even his briefest articles have a permanent value." Goldziher's Hungarian papers can mostly be regarded as preparatory studies to his great works published in foreign languages. Their translation into English would be all the more necessary as some of them treat of problems on which he never wrote in his greater works or in his papers in foreign languages.³ As for his papers in foreign languages, the copies in his use were all provided by him with additional notes and insertions, which in many cases are

¹ The original copies of this and all the other works mentioned in our article, provided with Goldziher's own additional notes and corrigenda, are in the possession of his son, Mr. Charles Goldziher, Ph.D., at Budapest.

² See his obituary notice in *JRAS.*, 1922, p. 144.

³ Such is e.g. his paper, *A történetírás az arab irodalomban* ("The Writing of History in Arabic Literature"), a summary of which is given in my paper, "The *Kitāb al-muntazam* of Ibn al-Jauzī", *JRAS.*, 1932, on pp. 49-50.

longer than the original papers themselves. They had already been prepared for publication in six volumes, but the German editor unfortunately becoming a bankrupt, this plan could not be realized.

In connection with the Goldziher collection of the Hungarian Academy of Sciences, and the necessity of the re-edition and English translation of his works,¹ we may finally remember a very important legacy of the late scholar which is in the possession of his son, Mr. Charles Goldziher, Ph.D., at Budapest. This is Goldziher's copy of Freytag's famous Arabic Dictionary in four volumes, which he kept enlarging with notes and new interpretations of words and phrases until his death. In his lifetime he always used to say that a new Arabic dictionary could be compiled on the base of the "Freytags" of de Goeje, Noeldeke, and himself. If, therefore, a complete dictionary of Arabic will be edited by some sort of international co-operation, for this purpose the "Freytags" of all these three deceased, prominent Arabists can and, indeed, must be used. Their marginal notes and additions are, to a certain extent, the philological legacies of their long, exceptionally productive lives, and are to be made available for the good of every research worker in Islamic sciences and Semitic philology.

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¹ For a list of Goldziher's complete works, see the *Bibliographie des œuvres de Ignace Goldziher*, par Bernard Heller. Publications de l'École Nationale des Langues Orientales Vivantes, Paris, Geuthner, 1927.
