

Ignaz Goldziher and his correspondents
Islamic and Jewish Studies around the turn of
the twentieth century
(November 12-13, 2021)

Speakers, Titles, and Abstracts

version of November 11, 2021

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Goldziher, Friedlaender, and Ibn Ḥazm

Between 1901 and 1914 Ignaz Goldziher corresponded with his much younger colleague Israel Friedlaender (b. 1876, d. 1920), a scholar of Judaic and Islamic studies. The exchange of letters was initiated by Friedlaender, who in 1901 had defended his Habilschrift entitled "Der Schitismus in der Darstellung Ibn Hazm's", prepared under the supervision of the famous orientalist Theodor Nöldeke at the University of Strassburg. Shortly before, he had written a doctoral thesis on Maimonides at the same university. By this time Goldziher had already published a number of studies on Maimonides as well as on Ibn Ḥazm of Cordoba and the Ḥāhirī madhhab to which the latter subscribed, and it was therefore only natural that Friedlaender should consult him. Friedlaender's letters to Goldziher, preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences in Budapest –unfortunately we do not possess Goldziher's replies – reflect a relationship that grew more cordial and personal as time went by. Nonetheless, Friedlaender would clearly always remain in awe of the Hungarian scholar, whom he would eventually meet at the Jewish Theological Seminary in New York, where Friedlaender had obtained a position in 1903 –on Goldziher's recommendation. Part of the correspondence between the two men, of which a full edition is in preparation, dealt with Ibn Ḥazm's heresiographical work Kitāb al-Faṣl (or Fiṣal), which constituted the main source of Friedlaender's Habilschrift. The proposed paper focuses on this particular aspect of the Goldziher-Friedlaender epistolary exchange and shows the importance of Goldziher's

generous help and advice to his colleague during the preparation of the English version of his study, published in two parts in the Journal of the American Oriental Society (1907-1908) under the title "The Heterodoxies of the Shiites in the presentation of Ibn Ḥazm."

Kotoz Abdelhafiz Ahmed [Elmozfar (Kotoz) Ahmed]

Islamic and Arabic Studies - KU Leuven

Towards a Digital Analysis of the Goldziher Correspondence

Being part of the European Innovative-Training-Network called Mediating Islam in the Digital Age (<https://www.itn-mida.org/>), we firmly believe that Islamic as well as Jewish Studies can and should be combined with the handy tools that digital humanities nowadays put at our disposition. For researchers in the historical discipline, the recently developed digital tools are particularly useful when applied to large corpora of written correspondence such as the vast amount of letter exchanges that Goldziher's archive offer. We therefore suggest to present a new workflow of digital examination that allows to transform Goldziher's large amount of data into easily readable and visually presentable information. This workflow, we suppose, will provide the research community with insightful new data and assist us as well as the coming generation of historians in fruitfully engaging with Goldziher's digitized archive. The first digital tool in our workflow, nodegoat (see also <https://nodegoat.net/>), is particularly revealing in combination with Goldziher's Nachlass as it allows to uncover the remarking network of historical figures from Europe and beyond that the Hungarian scholar of Islam was connected to. Inspired by Latour's actor-network theory, the nodegoat platform allows to trace, based on the objects (e.g. the letters) that the archive provide, the relations between the different people that formed Goldziher's scholarly environment. By entering the data into the system, spatial and chronological forms of contextualization can be created and visualized for both specialized researchers as well as broader audiences. Through this digital process, Goldziher's correspondence is turned into visualized datasets that can be easily navigated and therefore form an important asset to the data that is available thus far. While the first stage of the workflow aims to map the extensive and important network that Goldziher formed a key part of, the second stage aims to illustrate the benefits of isolating different parts of this network to extend and amplify its value beyond studying Goldziher himself. Using the wealth of letters sent by the Dutch scholar Christiaan Snouck Hurgronje (1857-1936) available in the Goldziher bequest as well as Koningsveld's publication of these same letters (1985), we will teach the Transkribus platform (a product of the H2020 project READ) to recognize and read Snouck Hurgronje's handwriting. This virtually opens up the entirety of Snouck Hurgronje's bequest held by Leiden University Li-

brary to new modes of computational and digital analysis. The software can likewise be trained to decipher other important handwritings available in Goldziher's archive, such as for instance Theodor Nöldeke's. The rich corpus of scientific correspondence that constitute Goldziher's archive stays of immeasurable value for historians working on the development of Arabic, Islamic and Jewish studies and researching how the establishment of these disciplines as independent subjects at European universities unfolded in the early twentieth century. We therefore think that elaborating on such digital workflows is a crucial step to be taken at this point so that the archive material will in future be used in even more innovative ways.

Hans Hinrich Biesterfeldt

Ruhr-Universität Bochum

August Müller (1848-1892) addressing Ignaz Goldziher

August Müller, two years older than Goldziher, teaching in Königsberg and Halle, was an outstanding Arabist of the 19th century. As a student of Heinrich Leberecht Fleischer (1801-1888), he applied himself primarily to Arabic philology, presenting studies on classical poetry, preparing editions of prose texts (best known Ibn abī Uṣaybi'a's 'Uyūn al-anbā'), and revising Caspari's grammar. He also applied his philological competence to historical studies; his two-volume overview *Der Islam im Morgen- und Abendland* (1885-87) was read and reprinted far into the 20th century. Over 90 postcards and letters to Goldziher are preserved, ranging from 1877 and intensifying in the last four or five years before Müller's untimely death in 1892. They display a flourishing and lively friendship and cover a wide array of mutual interests in Arabic and Semitic philology, questions of textual criticism, professional plans (and frustrations), and scholarly gossip. A combination of digests and editions of these letters would be welcome.

Hans Daiber

Goethe-Universität Frankfurt am Main

The Dynamics of the Word. The Orientalists Goldziher, Hartmann, Hell, Horten, Nöldeke, Reckendorff, Schwally and Snouck Hurgronje on Franz Taeschner, Die Psychologie Qazwīnis (1912)

Little known is Taeschner's thesis on Qazwīnī (1203-1283), 'Aḡā'ib al-mahlūqāt, a German translation of the chapter on the soul and the virtues. He sent his thesis from the year 1912 to the orientalist Goldziher, Hartmann, Hell, Horten, Nöldeke, Reckendorff, Schwally and Snouck Hurgronje. Their critical remarks are inserted in the private exemplar of

Taeschner, which I acquired in the seventies from the bookseller Harrassowitz. To this private exemplar were attached the original letter of thanks - except the letters of Goldziher and Reckendorff. The reactions of the orientalist were positive. Theodor Nöldeke's letter of thanks does not contain corrections and instead gives some recommendations and observations, which mirror his own view and activities in the field of oriental studies. All letters betray something of the spirit of philology in that time, which started to include literary interests, regrettably not the field of intellectual studies. The letters of thanks from Goldziher to Snouck Hurgronje could not stimulate Taeschner to expand philology to literary studies and history of thought. — The mentioned letters of thanks will be published in a facsimile print in my *From the Greeks to the Arabs and Beyond*, vol. VI, together with the emendations and comments and an introduction.

Kinga Dévényi

Corvinus University of Budapest

“Your unconscious personal influence started me on my course”: On the correspondence of Ignaz Goldziher and Duncan B. Macdonald

The opening words of the title were written by Duncan B. Macdonald (1863–1943) – the founder of the first school in the U.S. devoted to Christian missionary work in the Middle East – to Goldziher in his last letter to his unrivalled master whose influence he acknowledged without any reservation and on whose judicious remarks he could always rely upon. The paper traces the connection between the two scholars from their first exchange of publications, through well-received critical remarks on both sides, to intimate disclosures on difficult periods. Goldziher – according to all reports – was not only a great scholar but an exceptional teacher, very attentive to the needs of his diverse students from Hungary and abroad. This predisposition for passing on knowledge met with the need of D. B. Macdonald for a master as is clearly expressed in the letters which provide a true imprint of their relationship. The correspondence is unique not only because Macdonald is among the most frequent correspondents of Goldziher but also because he complied with the request of the Hungarian Academy of Sciences by sending to the Academy the letters written by Goldziher to him.

Maribel Fierro and Manuela Marin

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Ignaz Goldziher, al-Andalus and Spain

The letters exchanged between Ignaz Goldziher (1850-1921) and Miguel Asín Palacios (1871-1944) are an important source of information on how the so-called 'School of Spanish Arabists' funded by Francisco Codera y Zaidín (1836-1917) strived to establish the academic expertise necessary to carry out in Spain the study of the legacy of al-Andalus. Such study did not involve only Arabic but also post-Biblical Hebrew as the Spanish Arabists were convinced that the works written by Jewish authors in Medieval Iberia were decisive to reach a correct understanding of the intellectual trends that existed in al-Andalus. For this reason, M. Asín Palacios asked the help of I. Goldziher to find a suitable candidate for a chair in 'Rabbinic Hebrew' for the university in Madrid. A. S. Yahuda (1877-1951) was the person promoted by Goldziher and accepted by Asín Palacios. The study devoted by M. Marín to this issue was based on the letters preserved in the Biblioteca Tomás Navarro Tomás (CSIC). Combining them now with the letters preserved in Oriental Collection of the Library of the Hungarian Academy of Sciences, my contribution will focus not only on the complex process that led to the creation of the chair for A. S. Yahuda in Madrid, but also on Goldziher's work related to al-Andalus and more generally to the Islamic West and how such views were received by the Spanish Arabists.

Máté Hidvégi

University of Jewish Studies, Budapest

On "The Kiss" - An early piece of correspondence between Ignác Goldziher and Immanuel Löw

Rabbi Immanuel Löw (1854-1944), the Chief Rabbi of Szeged, Hungary was one of the most significant Neolog rabbi and scholar of his time. He was not only outstanding as a rabbi but also as an academic in various fields. He wrote the first version of his famous folkloristic study, "The Kiss" in Hungarian in 1882 for one of his friends' wedding and published it in only 30 copies. It describes the topic of kiss and the act of kissing in Jewish and non-Jewish literature. He extended his essay to 51 pages and translated it into German in 1920 while he had to spend 13 months in detention and house arrest based on false accusations. In "Der Kuss" Löw gave a comprehensive overview of the cultural history of the kiss from all aspects in an enjoyable format. A postcard by Goldziher, written to Löw in the summer of 1882 sheds new light on the circumstances under which the first version of The Kiss was written.

Livnat Holtzman

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Ignaz Goldziher and His Contribution to the Study of Gestures in the Ḥadīth Literature

In 1886, the illustrious Jewish Hungarian scholar IGNAZ GOLDZIHNER (d. 1921) published a brief article entitled “Ueber Gebärden und Zeichensprache bei den Arabern” (Gestures and Sign Language among the Arabs). In this article, Goldziher observed that the muḥaddithūn (teachers of Ḥadīth) performed gestures (ishāra pl. ishārāt) while transmitting Ḥadīth on various topics. This observation spotlighted a central finding in Ḥadīth studies that no scholar who preceded Goldziher seemed to have noticed. Goldziher’s line of inquiry in this seminal article and in two later articles (Goldziher 1896 and 1906) concentrated on the Prophet’s ritual, ceremonial, and even magical gestures. Unfortunately, Goldziher’s analysis of gestures—which was ahead of its time—was overlooked by western research for decades. In his three contributions on gestures, Goldziher demonstrated his profound familiarity with the cutting-edge scientific trends of the end of the 19th century. Noticeable are Goldziher’s references to the works of the American ethnologist GARRICK MALLERY (d. 1894) and the German cultural-historical anthropologist WILHELM WUNDT (d. 1920). Goldziher’s long-time association with the philologist and philosopher Heymann Steinthal (d. 1899) and Steinthal’s brother-in-law the psychologist Moritz Lazarus (d. 1903), gave birth to the publication of “Ueber Gebärden und Zeichensprache bei den Arabern” (Kalmar 1987 and 2002). Samples of Goldziher’s correspondence with Steinthal and Lazarus are available in the digital archive of the Hungarian Academy of Sciences. The following paper pays tribute to Goldziher’s contribution to the study of gestures in the Ḥadīth literature. As part of our current activity in the ISF research project (“The Prophet’s Gestures in Islamic Thought: Conceptualizing Patterns of Communication in the Theological Discourse-7th-16th centuries”, grant no. 162/19) we examine Goldziher’s specific observations on gestures in the Ḥadīth literature which are scattered in Muhammedanische Studien (2 vols., 1888–1890), Die Zāhirīten (1883) and Die Richtungen der islamischen Koranauslegung (1920). Goldziher’s observations in these studies shed further light on gestures in the process of Ḥadīth transmission. His observations are also applicable to the group of traditions known as aḥādīth al-ṣifāt. These traditions which describe the divine attributes (ṣifāt Allāh) in an anthropomorphic language form a separate category in our analysis of gestures because they entail doctrinal and theological implications (Holtzman 2018 and 2019). In the first part of the paper we present Goldziher’s perceptive analysis of gestures in the Ḥadīth literature. In the second part of the paper, we present the ḥadīth of the divine foot and hellfire which was transmitted with an accompanying body-gesture symbolizing God’s foot. Inspired by Goldziher’s method-

ology in Ḥadīth analysis, our analysis aims at reconstructing the social networks through which this ḥadīth was transmitted, the circles that accepted it and those that rejected it, and whether the gesture accompanying the recitation of this text was preserved or censored. Through the prism of gesture, our analysis combines a close reading in the primary sources (works of *shurūḥ al-ḥadīth*, *tafāsīr al-qur’ān* and biographical dictionaries) with contemporary theories in gesture studies and narratology.

Amit Levy

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Making a Hebrew University: Ignaz Goldziher, Zionism, and Oriental Studies in Jerusalem

Ignaz Goldziher (1850–1921) is known as the founder of Islamwissenschaft, and therefore was considered by many scholars of Arabic and Islam in the late 19th- and early 20th century as their guiding spirit; all the more so for German Jews who pursued Oriental Studies. When a group of German-Jewish Arabists founded the Hebrew University of Jerusalem’s School of Oriental Studies in 1926, the Hungarian-Jewish Goldziher was part of the legacy they wished to convey to their local Jewish students, which led to the translation of his famous *Vorlesungen über den Islam* (1910) into Hebrew. However, documents from the Goldziher Nachlass at the Hungarian Academy of Sciences reveal a new aspect of his legacy for the Hebrew University. While not being a supporter of Zionism, Goldziher – as it turns out – was directly involved in the endeavor to establish a Jewish university in Jerusalem. In 1919 he was consulted by Zionist activists in regard with the ideals and research agenda that should guide the future university. In my paper I would like to discuss their request for guidance, and how Goldziher’s somewhat surprising response reflected aspects of his worldview regarding Semitism, Arabic and Jewish scholarship in Palestine.

Fitzroy Morrissey

All Souls College Oxford

Goldziher and the Study of Ibn ‘Arabī - Evidence from the Correspondence

Through his work on the *Zāhirīs*, the development of Sufism, and the mystical exegesis of the Qur’an, as well as his contributions to the first edition of the *Encyclopaedia of Islam*, Ignaz Goldziher helped draw Western scholars’ attention to the writings of the great Sufi theorist Ibn ‘Arabī (d. 1240) and his followers, and to the significance of their Sufi metaphysics within the history of Islamic thought. In addition, he also corresponded with several pioneers of Ibn ‘Arabī studies – most notably, Miguel Asín Palacios

and R.A. Nicholson – as well as with scholars such as Tor Andrae, E.G. Browne, Louis Massignon, and Helmut Ritter who discussed Ibn ‘Arabian Sufism at some length in their writings on Islamic mysticism. This paper surveys and analyzes references to Ibn ‘Arabī and his interpreters in the Goldziher correspondence. It considers in what ways the letters shed light on the early development of Ibn ‘Arabī studies and the emergence of a more sympathetic attitude towards the Andalusian mystic than that found in the work of von Kremer and other 19th- and early 20th-century scholars. It looks at the ways in which the references to Ibn ‘Arabī and his followers reflect the methods and perspectives of the scholars concerned (including Goldziher himself), and assesses the legacy of the work of these pioneering scholars for the study of Sufism today.

Miriam Ovadia

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Ignaz Goldziher and His Contribution to the Study of Gestures in the Hadīth Literature

[see Livnat Holtzman (above)]

Dora Pataricza

Åbo Akademi University, Finland

On “The Kiss” - An early piece of correspondence between Ignác Goldziher and Immanuel Löw

[see Máté Hidvégi (above)]

Katalin Franciska Rac

University of Florida

Ignaz Goldziher’s Views on Jewish Education and Learning and Moses Wolf Freudenberg’s Legacy

Among the over thirteen thousand items in the Goldziher bequest, only ten letters from Moses Wolf Freudenberg are preserved. This relatively low number does not register the importance that the adult Goldziher ascribed to the intellectual influence of his beloved and much respected tutor. In his diary, Goldziher noted that “Freudenberg’s teachings prepared me for Geiger” (Tagebuch 1978, 33). In other words, his mentor endowed him with the necessary knowledge of, ethical engagement, and passion for Jewish learning to become an authority in modern Jewish scholarship.

Reading the letters that Freudenberg wrote to Goldziher between 1857 and 1873 and the reminiscences Goldziher recorded in 1890, most likely having reread the letters, my paper investigates whether the forty-year-old Goldziher's statement about the organic evolution of his intellectual pursuits is supported by the testimony of the Freudenberg letters. To what extent did the teachings and ideas Freudenberg articulated in his letters return on the pages of Goldziher's diary? Did Freudenberg exhibit the scholarly attitude Goldziher attributed to him, or was it Goldziher's nostalgia that made him remember Freudenberg as his intellectual guide to Abraham Geiger's work, the spirit of which Goldziher made his own? Beyond its biographical relevance, the reconstruction of Freudenberg's influence on Goldziher's early scholarly growth is also consequential to our understanding of the evolution of modern Jewish education and scholarship in Hungary, two interconnected topics that had preoccupied Goldziher throughout his life. Scholars have explored the transformation of Jewish schooling, curricula, and scholarly research from the level of elementary schools to that of the Rabbinical Seminary in the course of the nineteenth century in Hungary. They noted that Goldziher had participated in the heated debates about Jewish education and learning that took place within the Neolog community, between Neologs and Orthodox, and between the Neolog leadership and the Hungarian state. Goldziher's argumentation is usually depicted as belonging to one of the "parties" and examined mostly for its practical suggestions. I am interested in studying his opinions from a different vantage point. Through a biographical lens, I observe how he positioned the study of Judaism as both a subject of modern scholarly inquiry and a reflection of the transformation of Jewish religiosity in Hungary. I inquire whether Goldziher's advocacy for finding a course of transition between traditional and modern learning and establishing a rapport between Judaism's scholarly practices and the methodologies of modern historiography, ethnography, linguistics, philology, and the emerging field of the study of religion relied on a lived experience. Additionally, I ask how he linked the different levels of modern Jewish education and scholarly learning. My goal is to detect and explore the connections Goldziher drew between modern Jewish Studies and modern Jewish religiosity and his projections for the reconfiguration of the role of Jewish education in the modern Jewish experience, which he considered both as an internal Jewish issue as well as a general, Hungarian civic question. The length of a conference paper does not permit an in depth-analysis, but it makes it possible for me to outline my hypothesis about the consistency that governed Goldziher's intellectual pursuits. His scholarship and publications about Jewish education and Jewish Studies in Hungary attest to his belief in organic progress, a true nineteenth-century value. I suggest, it lay at the heart of his work as an academic and community leader alike. Even if to the reader of today the ten letters indicate a scholarly metamorphosis as opposed to a linear growth, from the distance of a few decades, while composing his reminiscences, Goldziher could have still reread Freud-

berg's words as a reflection of the ideals that the founders of Wissenschaft des Judentums envisioned and Goldziher followed throughout his adult life: that the merging between the worlds of modern academia and traditional Jewish learning offered an enriching and inspiring experience to the Jewish intellectual and that, like traditional learning, modern scholarly methodology provided intellectual and spiritual nourishment to the Jewish religious experience.

Christoph Rauch

Staatsbibliothek zu Berlin–Preussischer Kulturbesitz

*„Meine Bibliothek steht Ihnen und allen Fachgenossen zur Verfügung.“:
Carlo Landberg, his friendship to Ignaz Goldziher, and manuscript trade
at the turn of the 20th century*

The Swedish arabist Carlo Landberg (1848–1924) met Ignaz Goldziher for the first time in Damascus in 1872. The circumstances of their acquaintance, which turned into a lifelong friendship, is vividly depicted in the diary of the latter. The letters and postcards Landberg had sent to Goldziher between 1885 and 1921 are another testimony of this friendship. This correspondence is an important source to better understand Landberg's character, vibrant life, academic and collecting activities. During the 80s and 90s of the 19th century, Landberg traveled regularly to the Middle East, North Africa and Yemen for academic and diplomatic reasons. These journeys gave him the opportunity to become a vivid collector of Arabic manuscripts. Beside the collections that are related to him (and to his friend or business partner Amīn al-Madanī) like those in Leiden and Berlin, he continuously acquired manuscripts for his own library. Not only was Goldziher working with Landberg's collection in 1894 and 1895 during his visits at his friend's home in Tutzing (Bavaria), Landberg constantly offered his help by making requested works accessible to his friend Goldziher. He sent manuscripts from his private library to Budapest or even commissioned scribes in Cairo to copy rare texts Goldziher was looking for. In the late 1890s Carlo Landberg decided to offer his collection for sale. Prior to the sale of the 800 manuscripts to Yale in 1900, he tried to convince the Royal Library in Berlin to acquire them, after Berlin had already purchased a Landberg collection consisting of more than 1.000 volumes in 1884. Despite this, the librarians in Berlin were still interested and Wilhelm Ahlwardt strongly recommended its purchase. At the turn of the 20th century, after the acquisition of several other huge collections, such as Petermann, Wetzstein and Sprenger, during the past decades, the officials at the Ministry of Education in Berlin were rather reluctant to finance further huge collections of Arabic manuscripts for the Royal library. The ministry requested reports evaluating the quality and value of Landberg's collection. The failed negotiations with Berlin must be considered

in the context of the previous acquisitions but also against the backdrop of recent developments in Oriental studies and, finally changing conditions on the market. Besides the correspondence with Goldziher I will examine the exchange between Landberg and the Royal Library in Berlin as well as the reports for Landberg's collection provided by the orientalist Ludwig Stern, Wilhelm Ahlwardt, Eduard Sachau and Eugen Prym in this paper. While exploring the shift and differentiation in the valuation of Arabic textual sources at the end of the 19th century, the sources shed also new light on Landberg's collecting strategies.

Rukayyah Reichling

University of Amsterdam

Towards a Digital Analysis of the Goldziher Correspondence

[see Kotoz Abdelhafiz Ahmed, above]

Arik Sadan

Shalem College, Jerusalem, Israel

Letters of Poetry in Goldziher's scientific correspondence

Ignaz Goldziher's scientific correspondence is vast in its contents (over 13,000 letters), the number of correspondents (about 1,650 persons), and the languages (ten of them). Many letters are handwritten, some are machine-typed. While most of them are, as expected, in a "prose" style, that is continuous texts, few are in "poetry" style. Two such examples are a rhymed letter in Hebrew from Nahum Levy (<http://real-ms.mtak.hu/8176/>) and the other is a humorous letter containing a two-verses poem in classical Arabic by Gotthold G. Weil (<http://real-ms.mtak.hu/13323/>), who addresses himself as a non-successful poet but still decides to formulate his letter as a poem. The purpose of my proposed paper is to examine Goldziher's scientific correspondence which is in "poetry" style and to try to characterize its purposes, contents, and goals.

Valentina Sagaria Rossi

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Exchanging works, reviews, and opinions: the correspondence between Carlo Alfonso Nallino and Ignaz Goldziher

Carlo Alfonso Nallino (1872-1938), one of the main exponents of the emerging Italian arabistics at the crossroads of the last two centuries,

turned his attention to the study of Arabic astronomy and geography, culminating in his monumental work on the Syrian astronomer Muḥammad ibn Jābir al-Battānī (d. 929), and inaugurating a new era on this field of study. At the same time, he did not neglect historical-religious (*Chrestomathia Qorani Arabica*, Leipzig 1893) and linguistic studies (*L'arabo parlato in Egitto*, Milan 1900), covering almost all fields of Arab-Islamic civilization with a critical and rigorous method. In their revealing correspondence (1893-1920) Nallino and Goldziher fruitfully exchanged and commented each other their own works, reviews, and opinions. The Hungarian master highly praised the Italian scholar for his work on science, language, history, traditions, and Muslim law, offered few corrections to Nallino's catalogue *I manoscritti arabi, persiani, siriaci e turchi della Biblioteca Nazionale e della Reale Accademia delle Scienze di Torino* (Turin 1900), and indulged in rare outbursts of a personal nature.

Mohammed Sarhan

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Goldziher's Portrait in his Arabic Correspondences

Although being considered among western scholars to be one of the pillars of modern Orientalist studies, Goldziher is nowadays a controversial figure by now for many Eastern Institutions. During his lifetime, however, he was seen as a prestigious scholar and a trustworthy friend in the eyes of the vast majority of prominent Eastern and Muslim personalities. This paper aims to discuss Goldziher's relations with Arabic-speaking scholars based on a thorough analysis of the corpus of letters. Goldziher's epistolary connections comprised the intelligentsia of the Muslim world: Statesmen, Azhar Scholars, Judges and Islamic Clergymen in Syria and Palestine (bilād al-Shām). In the archive of some 13,000 letters in 10 languages, there are nearly about 150 pages composed in Arabic language, including letters, poems, etc.

Sabine Schmidtke

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Rudolf Strothmann and His Correspondants: Carl Heinrich Becker, Ignaz Goldziher, and Eugenio Griffini

Rudolf Strothmann (b. 1877, d. 1960) played a pioneering role in the scholarly exploration of Shī'ī Islam in Western, and in particular German, scholarship. Between 1910 and 1923, he published a number of pathbreaking studies on the Zaydiyya, consulting primarily the recently purchased

collections of Yemeni Zaydī manuscripts in Berlin. At the same time, and to the extent that this was possible in view of the lack of relevant sources in Germany and the rest of Europe, Strothmann began to delve into Twelver Shīʿī literature, an endeavour which culminated in his 1926 monograph, *Die Zwölfer-Schīʿa: Zwei religionsgeschichtliche Charakterbilder aus der Mongolenzeit*, a portrait of the two prominent seventh/thirteenth-century Imāmī scholars Naṣīr al-Dīn al-Ṭūsī (d. 672/1274) and Raḍī al-Dīn ʿAlī b. Mūsā Ibn Ṭāwūs (d. 664/1266). During the later decades of his life, Strothmann primarily focussed on various strands of Ismāʿīlism. His rich published work testifies to his erudition and versatility and continues to form an important point of departure for scholars working on different aspects of Shīʿism in the early twenty-first century. While his personal papers have not come down to us, Strothmann’s correspondences with colleagues and friends constitute an important source for the reconstruction of his biography and scholarly trajectory. For the first phase of his professional life as a scholar, 1909 through 1920, his correspondence with Carl Heinrich Becker, Eugenio Griffini, and Ignaz Goldziher constitutes the principal source. For his later life, his epistolary exchanges with Hellmut Ritter, Paul Kahle, Richard Hartmann and others are of importance.

Jan Thiele

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I Goldziher, J.D. Luciani, and Ibn Tūmart’s “Book”

In 1901 Ignaz Goldziher was approached by Jean Dominique Luciani (1851-1932), who was at the time preparing an edition of the Paris manuscript of the writings attributed to the founder of the Almohad movement Ibn Tūmart. Luciani was a member of the French colonial administration in Algeria and since 1888 deputy head of the office for indigenous affairs at the General Government in Algiers. Apart from his administrative career, Luciani also pursued scholarly activities consisting in the edition and translation of pre-modern Muslim theological and legal texts. Luciani published his edition of Ibn Tūmart’s “Book” on behalf of the General Government of Algeria, who considered the text to be of great usefulness for historians of North Africa and orientalists. By that time, Goldziher had already published several studies on the Almohad movement. My contribution will present the letters from Luciani to Goldziher preserved at Hungarian Academy of Sciences, that were all written between 1901 and 1903 during the preparation of the edition of Ibn Tūmart’s book, published in 1903 under the title *Le livre de Mohammed Ibn Toumert mahdi des almohades*.

Samuel Thrope

The National Library of Israel, Jerusalem

Ignaz Goldziher in Jerusalem: Abraham Shalom Yahuda and the Goldziher Library

Abraham Shalom Yahuda (1877-1951) was one of the twentieth century's most important collectors of and dealers in Islamic manuscripts. Born and raised in Jerusalem, Yahuda went on to pursue his higher education in Germany, working under Ignaz Goldziher and other leading scholars. Following Goldziher's death, Yahuda was instrumental in securing the donation of his personal library of books and manuscripts to the World Zionist Organization, to serve as the founding Islamic Studies collection of the nascent Hebrew University. The arrival of the 6,000 volumes in Jerusalem in 1924 was marked by a festive gathering that attracted Jewish, Muslim, and Christian religious leaders as well as important figures in the British Mandate. Goldziher's library is now part of the Islam and Middle East Collection of the National Library of Israel. Using documents from the Yahuda archives at the National Library of Israel, this talk will discuss Yahuda and Goldziher's relationship, the purchase of the Goldziher library on behalf of the library in Jerusalem and its reception there, and how this collection shaped the development of the study of Islam in the early years of the British Mandate.

Tamás Turán

Eötvös Loránd University, Budapest; Institute for Minority Studies, Budapest, and Hungarian Academy of Sciences

Goldziher and Jewish Scholarship in Hungary in Light of His Correspondences with Immanuel Löw and Michael Guttmann

It is well-known that Goldziher gradually estranged from Jewish scholarship; from the 1890s onwards he barely published on Jewish topics. Yet his interest in Jewish scholarship did not cease, as attested by his book reviews, his teaching and mentoring activities at the Rabbinical Seminary of Budapest, and his correspondences. My proposed presentation explores Goldziher's engagement with Jewish scholarship in Hungary in the context of two different types of human interactions and relationships: friendship and mentorship. The main sources of this exploration are his correspondences with Immanuel Löw (a friend, a rabbi-scholar in Szeged), and Michael Guttmann (his student, later Rector of the Breslau Rabbinical Seminary and the Budapest Rabbinical Seminary). These correspondences are unfortunately one-sided. Besides 218 letters of Löw to Goldziher, only a few letters (and some excerpts from letters) of Goldziher to Löw are available today. As for Guttmann, we have 21 letters

from him to Goldziher, and not a single letter from the other direction. Yet major points of Goldziher's letters to his correspondents, as often, can be reconstructed from the responses to them. In the Jewish scholarly context in Hungary Immanuel Löw (1854-1944), a towering figure of Semitic philology, was Goldziher's closest friend and ally – the two sharing much in common in their academic education in Germany and their scholarly networks. Their reliance on mutual academic stimulus and assistance (beyond appreciation and advice), is amply documented in their correspondence. Beyond specimens, an interesting example of mutual resistance to (semi-)academic encouragement by the other (related to the legacy of Abraham Geiger) will also be discussed. Michael Guttman (1872-1942), Goldziher's student at the Rabbinical Seminary, was primarily a Talmudic scholar. Having no interest in any branch of Semitic philology, his major (unique, and unfortunately unfinished) project was a Talmudic encyclopaedia. His letters reveal the otherwise unrecorded fact that this project was inspired by Goldziher. The presentation will offer glimpses into the type of Jewish themes and motifs on which Goldziher sought rabbinic-Talmudic expertise. Concerning one of these themes (gender symbolism of numerals) Goldziher solicited the help of both Löw and Guttman.

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The contextualisation of the correspondence between Max Nordau and Ignác Goldziher

The correspondence between the writer, journalist, doctor, Zionist Max Nordau (1849–1923) and the founder of European Islamic research, Ignác Goldziher (1850–1921), was published in 1956 by Sándor Scheiber. According to the database of the Oriental Collection of the Library of the Hungarian Academy of Sciences, which has now become a public treasure, about 13 500 letters make up the scholar's Orientalist correspondence (letters and pages), which come from more than 1600 people. Most of Goldziher's contributors lived in Germany, so the German language was of primary importance in communication. He addressed most of the letters to twenty individuals, who subsequently responded hundreds of times. Max Nordau, a childhood friend from Budapest and a former fellow student from the Calvinist Secondary School, did not belong to this extensive, mostly scientific network. However, the remaining seven letters' timely distribution shows that they followed each other's careers for the rest of their lives without regular contact. With further data and additions, I would like to contribute to this correspondence from the aspect of the Nordau research.

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Friend, teacher, “shaykh”: Goldziher and the founders of Islamic studies in Russia

Durable scholarly and personal connections linked Ignáz Goldziher to three generations of the pioneers of academic Islamic studies in St. Petersburg. Basing on correspondence between Goldziher and his colleagues – Baron Viktor von Rosen, Alexander von Schmidt and Ignatij Kratchkovsky – the paper sheds light on the contribution of the famous Hungarian scholar to the formation of Islamic studies in Russia and on the support of St. Petersburg scholars to Goldziher’s work and his legacy.

Arabist Baron Viktor von Rosen (1849-1908), the founder of the contemporary Russian school of Oriental studies, became Goldziher’s close friend in 1870. Two scholars studied in the class of Leipzig’s renowned Heinrich Fleischer, together joined the German Oriental Society and even discussed Muhammedanische Studien as a joint project. In the following years, they shared and similarly transmitted the professorial tradition of the Leipzig school. Correspondence between them (1871-1907) discovers their views on the development of Islamic studies and indicates that Goldziher often turned to Rosen to receive moral support for his endeavours, while Rosen relied on Goldziher’s support when sending to Europe his closest disciples. Goldziher transferred his appreciation for Rosen to the Baron’s students, receiving them as family members and affording them all necessary support in their research. One of Rosen’s principal disciples, the founder of a chair of Islamic studies Alexander von Schmidt (1871-1939) studied with Goldziher in 1897, and the Budapest “shaykh” considered him one of the best among all his students from Europe and America. Their correspondence continued till 1918. Schmidt exhibited a positively biased attitude toward all compositions of Goldziher, promoted his theory rejecting hadith authenticity, popularised his fundamental studies on Islam, and tried to adopt his mastery of wide-scope scientific considerations. His general work on Islam is largely based on Goldziher’s lectures, while his opus magnum owes a lot to the manuscripts obtained for him from all over Europe by his Hungarian teacher.

Shortly before the World War First, Goldziher met Rosen’s and Schmidt’s student Ignatij Kratchkovsky (1883-19) and even saved him and his family during a dramatic episode in the Netherlands. The most prominent Russian Arabist of the twentieth century gained from Goldziher’s legacy when being a young scholar and greatly contributed to its popularisation when being a student.

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Goldziher as a master: the correspondence of Goldziher and Martin Schreiner

One might well expect that reading Goldziher's diary will provide an insight into his scholarly milieu and help obtain an overall picture of his personal relations relevant to his academic career. This impression is false, however, since several facets of Goldziher's complex personality are not manifest in his diary, which discloses more of his suppressed complexes and anxieties than of his everyday manners and social behaviour. An aspect of his academic life hardly reflected in the diary, despite its importance for Goldziher himself, is his relationship with his students. Apart from some general remarks regarding his teaching activity (which tend to be gloomy and pessimistic anyway), his diary barely reveals a characteristic facet of Goldziher's personality, that of a master caring for his disciples. His correspondence, on the other hand, contains hundreds of letters exchanged with his students that bear witness to the intensity of their relation and to the affection of the students for him. One of Goldziher's foremost student was Martin Schreiner with whom he carried on correspondence from 1884 until the end of 1901, that is, until Schreiner's nervous breakdown and hospitalization. Some 150 letters written by Schreiner are preserved in Goldziher's legacy, written in three languages (Hungarian, Arabic and Hebrew). The letters exhibit their intellectual and emotional attachment; shared scholarly interest and mutual influences, parallel development of their researches, also a certain mutual interdependence. They attest to Schreiner's reliance on Goldziher in scientific, cultural, but even in social and personal issues (demanding him to take sides in inner conflicts of the Jewish community, seeking his help in improving his personal circumstances by obtaining teaching or Rabbinical positions, etc.). Goldziher's care for Schreiner is expressed on the personal level as well; the letters reveal some intimate aspects of Schreiner's private life and Goldziher's concern for these. Although Schreiner accepted the authority of Goldziher and expressed his reverence with traditional rabbinical forms of address and recurring references to the Talmudic norm of master-disciple relationship (which consists in the total submission of the disciple to the master and mimesis of the latter), their relation was not always free from tensions that resulted in occasional conflicts. The lecture seeks to expound on this complex relationship, discussing also such issues as the choice of language in the letters, personal accounts of historical events within the Jewish communities and details contributing to the history of science.