

Новые, но, к сожалению, малоизвестные нам сведения имеются в статье Г. И. Михайлова о современной монгольской художественной литературе. Целый ряд писателей и поэтов упоминается в статье с обильным перечислением их трудов и обработанных ими сюжетов. При чтении статьи получается впечатление, что среди современных публикаций монгольской художественной литературы находится немало произведений, которые — выросши из узких рамок местной известности — заслуживают интереса и заграничной публики.

Сборник статей дополнен ценным приложением, содержащим Конституцию Монгольской Народной Республики, созданную в 1940 году, программу и устав Монгольской Народной Революционной Партии, далее полный текст договоров, заключенных с Советским Союзом о дружбе и взаимопомощи, равно как и об экономическом и культурном сотрудничестве обеих стран.

Очень полезной является таблица, содержащая даты важнейших событий монгольской истории (1893—1952). К сборнику приложен и словарь, в котором объяснены монгольские слова и выражения, встречающиеся в тексте статей. Обильный и тщательно составленный иллюстративный материал, свидетельствует о заботливой работе редакции.

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*Theodor Nöldekes Belegwörterbuch zur klassischen arabischen Sprache.* Bearbeitet und herausgegeben von JÖRG KRAEMER, Two issues, Berlin 1952, 1954, Walter de Gruyter und Co. Pp. I—XXIV, 1—24 and 25—59. 4°.

It is a long-felt want in Arabic studies that the collections of words and phrases compiled by the great Arabists and inserted mostly into their copies of the current Arabic dictionaries are not available for the student. They can be justly supposed to contain very valuable additions to Arabic lexicography in etymology and semantics. However, the publication of such lexicographical collections is a very arduous task requiring hard work and infinite patience. That is why they are the least known of the literary remains of the Orientalists.

The publication of the lexicographical material left by the famous German Orientalist Theodor Nöldeke (1836—1930) had the object of filling in this gap as regards one of the most prominent German Arabists of the last generations but one. It was as early as 1930, shortly after the death of Th. Nöldeke, that, on the initiative of Professor E. Littmann, the compilation of Nöldeke's material of quotations started. The work went through different hands until 1948 when Jörg Kraemer was commissioned by the University Library of Tübingen to finish and publish it. He was assisted by several competent German scholars.

Most of the material of Nöldeke's quotations consists of insertions into his copy of G. W. Freytag's four-volume *Lexicon arabico-latinum* (Halle 1830—37). For the second issue the «Freytag» of H. Reckendorf and the collections of A. A. Bevan were also available.

The scheme of the *Belegwörterbuch* closely follows that of Freytag's dictionary as far as the Arabic radicals are concerned. The Arabic lexicographical material is, however, not translated into Latin but into German and English. The number and extent of Nöldeke's insertions are evident from the fact that they comprise 59 pages, whereas the corresponding part in Freytag's dictionary, with a less number of lines, comprises 76 and a half pages. With the quotations the references to authors and works are precisely given, the list of them amounting to 17 pages (pp. VI—XXIII).

The two issues contain the letter *alif*. And the work has stopped at it. In the course of its printing a printed specimen of Professor August Fischer's long-awaited Arabic dictionary reached the editor from Cairo. A comparison of it with Nöldeke's «Freytag» has shown that the former contains practically all of Nöldeke's insertions and is more systematical and fuller of matter than the «Freytag» of Nöldeke. For this reason the editor and the publisher have agreed on discontinuing the *Belegwörterbuch* and publishing only the chapter containing the letter *alif*.

Even so they have rendered a valuable service to Arabic studies by editing, in a model getup, specimens from the lexicographical lore of the great master of Arabic philology, and pointing out the importance of lexicographical collections, not very showy in themselves, for the compilation of a comprehensive dictionary of Arabic.

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It is just for this reason that the publication of part of Th. Nöldeke's *Belegwörterbuch* has been received with especial interest in Hungary, where another famous copy of «Freytag» is kept. This is the «Freytag» of Ignace Goldziher (1850—1921).<sup>1</sup>

It is not out of place to refer here to the connections of Th. Nöldeke to I. Goldziher. They were good friends and mutually influenced one another in their respective research-works. Th. Nöldeke wrote 337 letters to I. Goldziher and received 200 letters from him — these being the largest items in the scientific correspondence of both these scholars. In Nöldeke's *Belegwörterbuch* we find references to two of Goldziher's chief works: the *Abhandlungen zur arabischen Philologie* (2 parts, Leiden 1896—99) and the *Muhammedanische Studien* (2 parts, Halle 1889—90).

It is interesting how Goldziher took possession of Freytag's dictionary. In 1868-69, at the age of 19, when he was an undergraduate of the University of Leipzig, he was commissioned by the Oriental booksellers List und Francke, the predecessors of O. Harrassowitz, to compile the descriptive catalogue of a collection of Arabic manuscripts bought by them just at that time. It was for this work that the young Goldziher was, at his own request, presented by the firm with a copy of Freytag's four-volume dictionary, a rarity even then.

Throughout his scholarly activity of half a century Goldziher was enlarging his «Freytag» with insertions until his death. The approximate periods of his insertions can be fixed by the different sorts of inks he used in the different stages of his life. Especially well discernible are his handwritten notes made with a fountain-pen he brought home from St. Louis, Mo., USA — where he lectured before the 1st International Congress of Art and Science in 1904 — and used, until his death, exclusively for insertions into his «Freytag».

Goldziher's insertions, like those of Nöldeke, consist of numerous excerpts from a wide range of classical Arabic authors. The authors' names or the titles of their works are either quoted full or are abbreviated, and are always followed by references to the volume, page, and line-number of the passages cited. The names and titles are written in Latin characters, whereas the quotations are always in Arabic characters. His remarks on or occasional translations of the words and phrases are always in German.

A comparison of the insertions of Nöldeke and Goldziher shows that — so far as the letter *alif* is concerned — they differ from one another in practically all the items.

<sup>1</sup> See the remarks in my papers *A Collection of the Literary Remains of Ignace Goldziher*, JRAS, 1935, p. 154, and *Ignace Goldziher*, The Muslim World, 1951, p. 203, note 3.





wagen' *'Antar* II 133 'beiszt'; وتاكله باسنائها مثل القروود ('klein an Zahl?') *Ṭaifur* 32, 3. — Al-*Ta'alibī* eh 22 Naṣr ibn Aḥmed وكان يهجو نبي سليمان بابا الطيب حتى *Amtāl* 123, 4 متى تاكل خبزك بلحوم الناس *Rašik*, Tunis 174, 6: anonym: سالتى *Agānī* II 75, 21: حدثنى بعض الاعراب حديثا ياكل الاحاديت d. h. es ist lange Zeit seither vergangen. — *Agānī* II 75, 21: حدثنى بعض الاعراب حديثا ياكل الاحاديت d. h. eine sehr merkwürdige Geschichte, damit zu vergleichen *'Ikd* I 119 اعناق البيوت الشوارد *Muwatta* IV, p. 61 vor der *Hiḡra* اكرت بقرية تاكل القرى *Agānī* V. 63, 10: كان ابراهيم ياكل المغنين: I: = غلبت سارسل بيتا ليس في الشعر مثله \* يقطع اعناق البيوت الشوارد *Mutanabbi* I. 404 — *Mutanabbi* I. 404: اكلت مفاخرك المفاخر *Fākihī*, 40 4: ولا للجوم صديقى اكلوا *Abul-Mahāsīn* III 79, 22. — *Abul-Mahāsīn* III 79, 22: اكلوا في البلاد به البلاد *Fihrist* p. 69. — *Fihrist* p. 69: كانوا محالطون السلاطين وبواكلونهم *Agānī* XII 50, 6 u. ff. الموكلة Kosten des Hochzeitsmahls (Blād Baṣāra), *Mašriḡ* X 952. To مأكلة: مأكلة و المأكلة sehr oft zusammen in *Ibn Kaḡjim al-Gauzījja*, z. B. 21, 13, 15. Plur. ib. 25, 3 v. unt.

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Even these few specimens show that the publication of Goldziher's insertions into his «Freytag» is, in addition to Nöldeke's *Belegwörterbuch*, highly necessary for a forthcoming comprehensive dictionary of classical Arabic, the more so because this copy of «Freytag» is the least known of the literary remains of the great Hungarian Orientalist.

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