

DIE ARABISCHEN STUDIEN IN EUROPA

BIS IN DEN ANFANG DES 20. JAHRHUNDERTS

VON

JOHANN FÜCK

Türkiye Diyanet Vakfı İslâm Ansiklopedisi	
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OTTO HARRASSOWITZ · LEIPZIG

Türkiye Diyanet Vakfı
İSLÂM ANSİKLOPEDİSİ
DOKÜMANTASYON MERKEZİ

F. Lasinio⁵⁰⁸), Badger⁵⁰⁹) und Sachau. In der Appendix zum ersten Bande druckte er die Äußerungen verschiedener Gelehrter über die Funde von al-Hiğr ab. Renan lieferte eine Übersetzung der Inschriften, Melchior de Vogüé⁵¹⁰) nahm zu den Skulpturen Stellung. Vor allem kam ihm die Hilfe de Goejes zugute, der dafür sorgte, daß die im Text nur nach dem Gehör umschriebenen arabischen Wörter in dem umfangreichen Index und Glossar (II, 543—690) in korrekter Transkription und notfalls mit ihrem klassischen Gegenstück aufgeführt wurden. Die große Bedeutung von Doughtys Leistung wurde von Kennern rasch erkannt. Selbst ein so schwer zufriedenzustellender Kritiker wie Wellhausen erklärte (ZDMG 45, 179), er habe selten ein Buch gelesen, aus dem er mehr gelernt habe, und sagte voraus, daß es nie veralten werde. Aber auch T. E. Lawrence bewunderte es höchlich. Von späteren Arabienreisenden konnte sich nur A. Musil an einfühlendem Verständnis für die Beduinen mit Doughty messen. Als klassisches Reisewerk werden die *Travels in Arabia Deserta* allezeit einen Ehrenplatz in der geographischen Literatur behaupten.

47. Die Arabistik in den nordischen Ländern von 1850 bis 1900

In Schweden war die Arabistik im Rahmen der *sacra philologia* von Alters her gepflegt worden; auch kamen politische und wirtschaftliche Beziehungen zum Osmanischen Reich den türkischen Studien zugute. Aber erst der bereits unter den Schülern de Sacys genannte Johann Tornberg (1807—1877)⁵¹¹), der seit 1847 in Lund die orientalischen Sprachen lehrte, kann als Arabist bezeichnet werden. Sein Hauptwerk ist die vielbenutzte Ausgabe der Chronik des Ibn al-Aṭīr (1851—1876, 14 Bände und Supplement).

Auch Norwegen verfügte um die gleiche Zeit über einen Arabisten, den aus Dessau stammenden Karl Paul Caspari (1814

⁵⁰⁸) Zu Fausto Lasinio (1831—1913) siehe GSAI 26, 317ff.

⁵⁰⁹) George Percy Badger (1815—88) war ein Geistlicher im Dienst der Ostindischen Kompanie.

⁵¹⁰) Charles Jean Melchior de Vogüé (1829—1916) hatte große Verdienste um die Kunstgeschichte Syriens.

⁵¹¹) Siehe A. MOBERG, MO 2, 1907/1908 S. 109—121.

ابوالقاسم سحاب، فرنگ خاورشناسان،
(شرح حال و خدمات دانشندان ایران شناس و مستشرقین)
ص، ۴۵-۴۴، تهران د.ت.

B

Babelon بابلن

۱۸۵۴ - ۱۹۲۴

استاد خاورشناس و نویسنده آگاه فرانسوی که در تاریخ عرب و اسلام بررسی نموده و کتابی در تجارت اعراب و مسلمین در شمال اروپا نگاشته کتاب او (۱۸۸۲) در پاریس بچاپ رسیده ، او عالم بآثار قدیمه و سکه شناسی بوده است. تولد وی در حدود سارای (۱) فوتش در پاریس (۱۹۲۴) بوده و عضویت آکادمی کتیبه شناسی و خطوط ظریفه را داشته . (۱۸۹۶)

Badeker بادکر

خاورشناسی که در تاریخ مصر و اوضاع قدیم و جدید آن کشور اطلاع کافی فراهم نموده کتاب اژپتن Egypten را درباره مصر نگاشته.

J. P. Badger بادجر

جرج برسی بادجر استاد خاورشناس مشهور انگلیسی صاحب کتاب (ذخیره علمیه) بدو زبان انگلیسی و عربی که در علوم و ادبیات عربی تحصیل نموده و زبان عربی را بخوبی فرا گرفته و کتاب فرنگک عربی و انگلیسی مفصلی نوشته که در عرفرد انگلستان از

Saray - ۱

(۵۴)

[۵۵] BA

۱۸۸۱ تا ۱۸۸۹ بچاپ رسیده و این مؤلفه قابل اهمیت و مورد استفاده و مفصلترین فرهنگ عربی و انگلیسی است.

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Martin Kramer
Islam Assembled
The Advent of the Muslim Congresses, New York - 1986, O.N: 39405

DOKÜMANTASYON MERKEZİ

Geoffrey Roper

No one could say that George Badger was among the greatest of nineteenth-century British orientalists, but I think his contribution to Arabic studies was of sufficient value, and his life of sufficient interest, to justify an attempt to rescue him from the almost complete oblivion into which he seems to have fallen. Arberry, in his survey of British orientalists, did not give him so much as the briefest mention, and Fück,² although he refers to him, says nothing about him or his work.

I suspect this neglect may be partly because Badger, like his near-contemporary, Edward Lane, never went to a university, nor held any academic post -- his doctorate was awarded by the Archbishop of Canterbury -- and in fact he was largely self-taught; but, unlike Lane, he did not leave behind him works of any great popular appeal, and his greatest scholarly work -- his Lexicon -- was one that, by its very nature, was bound to date much faster than Lane's, for reasons which I shall mention later.

Badger was born in Chelmsford in 1815. His childhood and family background are something of a mystery, as he never referred to them himself in his books, nor in the particulars which he supplied to such publications as Crockford's Clerical Directory, and on which his obituaries and his entry in the Dictionary of National Biography are based. However, I have discovered from documents in the archives of the Church Missionary Society that his father was an army sergeant, and it was presumably in this capacity that, at some time in Badger's early childhood, he took his family to Malta, where he died before Badger was 19 years old.³

Badger therefore grew up in Malta, in some poverty, and without much formal education. But he had, it seems, a natural facility for languages, and he soon learned Maltese and became very much part of the local scene -- to the extent that one of his colleagues said of him that he 'is himself almost a Maltese, and enters very easily into their habits of thinking and speaking'.⁴ This factor was, I think, crucial in his subsequent development as an orientalist, because the Maltese language is a colloquial dialect of Arabic; and not only was he drawn thereby to study the classical Arabic parent language, but also his childhood fluency in Maltese helped him later to acquire a mastery of the colloquial Arabic of different parts of the Middle East, which few of his fellow orientalists could match.⁵

His great knowledge of Malta, its people, its topography and its history, also enabled him to write his first book, published in 1838, which is a quite delightful guide-book, full of useful and interesting information far in excess of the

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فرهنگ خاورشناسان: زندگینامه و کتابشناسی ایران‌شناسان و اسلام‌شناسان /
تألیف گروه مؤلفان و مترجمان. - [ویرایش ۲] - تهران: پژوهشگاه علوم انسانی و
مطالعات فرهنگی، ۱۳۷۶ -

MAJLIS TA'ALIM DAN KAJIAN
SUNRA GELANG PONTIAN

visit to those countries in 1850, also researches into the present condition of the Syrians, and Chaldeans, and an inquiry into the religious feasts of the Yezedees. Ed. Neals, J. M., London: 1852; London: darf, 1987. 2 Vols.

نسطوریان و مراسم مذهبی آن‌ها

Memorandum by the Rev. G. P. Badger on the Pretensions of Persia in Beloochistan and Mekran. Drawn up with especial reference to her claim to Gwadura and Charbar. [with appendix containing the treaty between His late Highness Seyyed Saeed and the Persian government relating to Bunder Abbas, etc., etc.] London: 1863.

یادداشت‌های جورج پرسی باجر درباره دعای ایران و بلوچستان و مکران

Varthema, Ludovico de, 15th. cent. *The Travels of Ludovico di Varthema in Egypt, Syria, Arabia Deserts and Arabia Felix, Persia, India and Ethiopia, A. D. 1503 to 1508.* Tr. from the original Italian edition of 1510, with a preface, by Jones Winter Jones and edited with notes and introduction, by George Percy Badger..., London: Printed for the Hakluyt Society, 1863.

سفرنامه لودویک دی وارتما در مصر، سوریه، صحرای عربستان، عربستان سعید (یمن)، ایران، هندوستان و جبهه از سال ۱۵۰۳ تا ۱۵۰۸ (ویرایش، مقدمه، یادداشت‌ها)

Salil Ibn Razik. *History of Imams and Seyyids of Oman from A. D. 661-1856.* Tr.

باجر، جورج پرسی [jorj persi bājer]

Badger, George Percy

(۱۸۱۵ - ۱۸۸۸)، مطالعات ایرانی، تاریخ، زبان

عربی.

در شلمسفر (انگلستان) به دنیا آمد. دوران جوانی در مالت بود. سپس به بیروت رفته، ۱۸۳۵ و ۱۸۳۶ به تحصیل در زبان و ادبیات عرب پرداخت. ۱۸۷۳ موفق به دریافت درجه دکتری حقوق مدنی گردید.

۱۸۴۱ به سلک روحانیت پیوست. از ۱۸۴۲ تا ۱۸۴۵ و سپس در ۱۸۵۰ به کردستان اعزام شد. ۱۸۴۵ از سوی شرکت هند شرقی به سمت پیشوای روحانی بمبئی منصوب گردید. ۱۸۵۶ و ۱۸۵۷ هنگامی که سمت متولی کلیسای شهر عدن را به عهده داشت در حمله بریتانیا به ایران و تصرف بوشهر شرکت کرد. ۱۸۶۰ با تلاش و کوشش او شورش عمان سرکوب شد. ۱۸۷۲ منشی سفارت بریتانیا در زنگبار بود.

باجر عضو انجمن زیست‌شناسی و انجمن عتیقه‌شناسی لندن بوده است. ۲۱ فوریه درگذشت.

آثار

Faris al-Shidyaq, after Ahmad Faris, and George Percy Badger. *Arabic and English Grammatical Exercises and Familiar Dialogues.* 1840.

تمرین‌های دستوری و مکالمات روزمره عربی و انگلیسی (باهمکاری)

The Nestorians and Their Rituals. With the narrative of a mission to Mesopotamia and Coordistan in 1842-1844, and of a late

(1815-1888)

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