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WALZER (Richard Rudolf)

Walzer Richard Rudolf

Greek into Arabic. Essays on Islamic
philosophy.
pp. 256.

Bruno Cassirer: Oxford, 1962.

8°.

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THE FORMATION OF A SCHOLAR: THE STAGES ON MY WAY
RICHARD WALZER

Prefatory note, by Albert Hourani

Richard Walzer was born in Germany in 1900. After studying at the University of Berlin he taught philosophy there as a *Privatdozent*. He married Sofie, daughter of the well-known art publisher Bruno Cassirer, and in 1933, when the advent of Hitler to power began to create difficulties, they went to Rome, where he taught and pursued research in classical and Islamic philosophy, until once more discrimination against Jews compelled them to leave. They came to Oxford, where Richard became lecturer (in 1945) and later Reader (in 1960) in Arabic and Greek philosophy. He was a Fellow of St Catherine's College from 1962 until his retirement in 1970, and then an Emeritus Fellow. From 1956 he was a Fellow of the British Academy.

In spite of the disturbances to his life and career caused by the political events of his time, he was able to finish and publish a considerable amount of research: editions of works by Heraclitus and Aristotle, two volumes of the *Plato Arabus*, edited with Franz Rosenthal and Paul Kraus respectively, two editions of books by Galen (*On Medical Experience* and *On Jews and Christians*), a volume of essays on the history of Arabic philosophy (*Greek into Arabic*), and a series of lectures on its earlier development, given at the Collège de France (*L'éveil de la philosophie islamique*). His major work, an edition and translation of al-Fārābī's *al-Madīna al-fāḍila*, with a commentary, was published after his death as *Al-Farabi on the Perfect State*. There is a bibliography of his published works in the *Festschrift* which was presented to him on his 70th birthday: *Islamic Philosophy and the Classical Tradition*, edited by S.M. Stern, A. Hourani and V. Brown (Oxford, Bruno Cassirer, 1972). A brief biography and an assessment of his work, written by D.A. Russell, appeared in the *Proceedings of the British Academy*, 73 (1987), 705-710.

The talk which is here published was given to the Near East History Group at Oxford in March 1967. This was a small group of teachers of Islamic and Middle Eastern subjects which met regularly to discuss books and topics in Islamic history and to arrange occasional conferences. We invited Richard to talk to us about the way in which he became an Islamic scholar, and I have a memory of a dimly-lit room in All Souls' College (probably Samuel Stern's room), and of Richard holding his typescript very close to his eyes and reading from it in a firm, clear voice which expressed something of the deep feelings which the memory of his life and of his teachers aroused in him. I came across the typescript recently. He must have sent it to me; it is marked 'Please return some time', but it is clear that I never returned it. I think it is worth publishing now, a quarter of a century later, not only because it will bring back a memory of Richard Walzer to those who knew him, but also because it conveys, expressed in moving language, two lessons of permanent value. One of them is that of the importance of the connection between Greek and Islamic

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Richard Walzer (1900—1975)

Von GERHARD ENDRESS, Bochum

RICHARD WALZER starb vierundsiebzigjährig in Oxford nach einem Leben fruchtbarer Arbeit in Forschung und Lehre, einem Leben schwerer Erfahrungen, einem Leben in Güte, Toleranz und selbstloser Hilfe für andere. Er hat der Klassischen Altertumswissenschaft wie der Orientalistik neue Horizonte gewiesen und unser Wissen von der Kontinuität des griechischen Erbes im Islam recht eigentlich begründet. Er hat, wie wenige andere, Schule gemacht und einer ganzen Generation die Tore zum Verständnis der frühen islamischen Philosophie geöffnet. Sein Werk lebt; doch wir trauern um einen Menschen, dessen plötzlicher Tod seiner Frau und allen, die ihm nahestanden, seinen Kollegen und seinen Schülern ein schmerzlicher Verlust ist.

Greek into Arabic nannte er die 1962 erschienene Sammlung wichtiger Arbeiten aus drei Jahrzehnten¹; von der griechischen Philologie führte ihn sein Weg zum Studium der arabischen Aneignung und Fortbildung der hellenistischen Tradition, und sein Werk steht auf der tiefen Kenntnis beider Bereiche. Nach dem Besuch des Realgymnasiums in seiner Heimatstadt Berlin fand er an der dortigen Universität zu den klassischen Studien. ULRICH VON WILAMOWITZ-MÖLLENDORFF war unter seinen Lehrern, vor allen aber war es WERNER JAEGER, der seinen wissenschaftlichen Werdegang förderte. WALZERS Dissertation *Magna moralia und aristotelische Ethik* (1929) stand ganz im Zeichen der revolutionären Deutung, die JAEGER von der Entwicklung des Aristoteles gegeben hatte; sie verfolgte den JAEGERSCHEN Ansatz für die Ethiken des *Corpus Aristotelicum* in minutiösen Analysen der Texte und Testimonien, und wenn die Frage der Authentizität und der geschichtlichen Stellung der Großen Ethik noch heute umstritten sein mag, bleibt doch „dieses tief bohrende Werk“² eine der Grundlagen aller neueren Untersuchungen

¹ Die bis zum Jahre 1958 erschienenen Werke wurden in der Festschrift für WALZER zusammengestellt von ANGELIKA KLEINKNECHT: *List of the published works of Richard Walzer*. In: *Islamic Philosophy and the Classical Tradition. Essays presented by his friends and pupils to Richard Walzer on his seventieth birthday*. Oxford 1972, S. 5—16. — Auf die chronologisch geordnete Bibliographie wird im folgenden mit den Erscheinungsjahren verwiesen. Einige danach veröffentlichte Arbeiten sind unten genannt (s. Anm. 3, 5—7, 10). — Das beigefügte Bild entstand im Sommer 1973 in Oxford.

² FRANZ DIRLMEIER: *Aristoteles. Magna Moralia*. Berlin 1958, S. 136.



Richard Walzer

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ISLAMIC PHILOSOPHY

and

THE CLASSICAL TRADITION

Essays

presented by his friends and pupils

to

RICHARD WALZER

on his seventieth birthday

Editors

S. M. Stern, Albert Hourani and Vivian Brown

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RICHARD WALZER

by

Alan Bullock

If there is one thing which stands out in the career of Richard Walzer, it is his life-long devotion to scholarship. A generation ago, in introducing a volume designed to honour a scholar on his seventieth birthday, this would hardly have been thought worth saying. But it can no longer be taken for granted at a time when, even in universities, the value of scholarship may be not so much challenged as slighted or ignored. Indeed, it is surprising how rarely scholarship is mentioned in the present eruption of controversy over the functions of the university, as if this were something which could be assumed without bothering about it, or abandoned without realizing the loss, not just to the university but to Western civilization, which that would mean.

For Richard Walzer there was nothing easy about the choice of scholarship as his life's work. He was born in Berlin, of Jewish descent, on 14 July 1900. Although he received a good secondary education, it was in a *Realschule* where no Greek was taught, and when he went to university in 1918 it was at a time when the loss of the war, followed by abortive revolution and inflation, deeply disturbed the society in which he was growing up. He had to learn Greek after leaving school, but did so with sufficient success to secure his doctorate in classics in 1927 with a thesis on *Magna Moralia und Aristotelische Ethik*. His Habilitation followed in 1932, a year in which 460 people were killed in street fighting in Prussia and the Weimar Republic was brought to the point of dissolution. The following year, when Hitler came to power, Richard Walzer was forced to give up any idea of an academic career in his native country and had to emigrate to Italy.

Far from abandoning his interest in scholarship he supported himself in Italy by teaching classics and added to his range by perfecting his knowledge of Arabic. After five years, however, he was again forced to move on, this time to England. Hardly had he settled here and made a fresh start than the war came and the prospects of an academic career were drastically curtailed. After the war, at the age of forty-five, recognition

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Richard Walzer

(1900—1975)

Der plötzliche Tod Richard Walzers (Emeritus Reader in Late Greek and Medieval Arabic Philosophy und Fellow of St. Catherine's College Oxford, Honorarprofessor der Universität Hamburg, Fellow of the British Academy, korrespondierendes Mitglied der Akademie der Wissenschaften und der Literatur in Mainz) am 16. April 1975 bedeutet nicht nur einen unersetzlichen Verlust für seine Frau und zahlreichen Freunde. Er hat auch einem weitgespannten Netz internationaler und interdisziplinärer wissenschaftlicher Beziehungen den Mittelpunkt genommen.

Richard Walzer studierte in seiner Heimatstadt Berlin zu einer Zeit beispielloser kultureller und wissenschaftlicher Regsamkeit. Als Schüler Werner JÄGERS i. J. 1927 aufgrund einer Arbeit über *Magna moralia und aristotelische Ethik* (Nr. 1)¹ promoviert, habilitierte er sich i. J. 1932 mit *Studien zur Einheit des herodoteischen Geschichtswerkes* (unveröffentlicht). Er gehörte einer Generation klassischer Philologen an, die es, inspiriert von Männern wie Werner JÄGER, unternahm, die Er rungenschaften der klassischen Altertumswissenschaft auf die geistesgeschichtliche Erforschung der nachklassischen Epochen bis zum Ende der Antike und weit darüber hinaus auszudehnen. Unter der Anleitung G. BERGSTREÄSSERS wandte er sich arabischen und islamkundlichen Studien zu, die er im italienischen Exil (1933—38) — in der Umgebung von so namhaften Orientalisten wie C. A. NALLINO und G. LEVI DELLA VIDA — vertiefte. Sie ließen anschließend in Oxford, das ihm zur zweiten Heimat wurde, den Schwerpunkt seiner Forschung und Lehre sich allmählich auf das Gebiet der mittelalterlichen islamischen Philosophie verlagern.

Diese Studien zeitigten in kürzester Frist eine Welle bahnbrechender Veröffentlichungen auf dem Gebiet der hellenistisch-islamischen Geistesgeschichte, unter denen besonders die Beiträge zu Galen (Nr. 5, 24, 31, 36, 40, 46), zum Plato Arabus (Nr. 4, 7, später

¹) Die Nummern beziehen sich auf das Schriftenverzeichnis in der ihm gewidmeten Festschrift (s.u.).

issues up to September 1974: it was first published in October 1972. Another periodical, *The Arab culture (al-Thaqāfa al-'arabiyya)* has been published in two annual numbers so far, for 1973 and 1974. It is described as 'Periodical in the modern trends in education, culture, science and documentation'.

The Department of Documentation and Information (Idārat al-tauthīq wa'l-i'lām) compiles in co-operation with the National Library and Archives in Egypt *The Bulletin of Arab publications (al-Nashra al-'arabiyya lil-matbū'āt)*. Issues for 1970, 1971 and 1972 have appeared and list the publications in Arabic and various Western languages of most of the Arab countries (including Palestine Liberation Organization but not Egypt or, normally, Morocco. Other publications of the Department are:

Arab periodicals: general directory of current publications issued in the Arab world, 1973. (269 titles in Western languages and 1,039 in Arabic, with substantial indices).

Dalīl dūr al-nashr fī al-waṭan al-'arabī. 1973.

Dalīl dūr al-wathā'iq: marākiz al-tauthīq fī al-waṭan al-'arabī. 1973.

Dalīl al-makātib fī al-waṭan al-'arabī. 1973.

Dalīl al-matāhif fī al-waṭan al-'arabī. 1973.

Dalīl al-hay'āt wa-marākiz al-baḥth fī majāl al-tarbiya wa'l-thaqāfa wa'l-'ulūm fī al-waṭan al-'arabī.

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Dr R.R. Walzer (1900-1975)

Richard Walzer, F.B.A., Emeritus Reader in Late Greek and Medieval Arabic Philosophy in the University of Oxford and Fellow of St. Catherine's College, died on 16 April 1975, at the age of 74. He was one of the Society's first Fellows.

Richard Walzer began his academic career as a classical scholar, with studies on Aristotle and Herodotus, in his home town of Berlin. He belonged to a generation of classicists who, inspired by men like W. Jaeger, his teacher, sought to extend the accomplishments of classical scholarship to the post-classical periods of antiquity and beyond. He took up Arabic and Islamic studies, and soon began to make pioneering contributions to the history of Greek-Arabic thought: Neoplatonism, the Galenic and Aristotelian traditions, the *Plato Arabus*, al-Kindī and al-Fārābī. As an exile in Rome (1933-38), he gained the friendship of some of the outstanding Orientalists of the time. Forced once more to leave, he turned to Oxford, which was to become his second home. He soon established a reputation as one of the few outstanding experts in medieval Islamic philosophy, and eventually became a member of the Faculty of Oriental Studies.

He never ceased to be a classical scholar at heart, but as his work began to centre on things Islamic his interests underwent a subtle shift of emphasis. Having set out to trace the continuity of the Greek tradition in the world of Islam and to use Arabic literature as a source for the civilization of antiquity--the most impressive document of this line of approach is no doubt his *Galen on Jews and Christians* (Oxford, 1949)--his attention was drawn to the purely Islamic elements in Muslim philosophy. For many years he studied the creative synthesis of ancient and Islamic ideas in the work of al-Fārābī. Before he died, he had the satisfaction of seeing his most mature work--a critical edition, with translation and commentary, of al-Fārābī's, *Ārā' ahl al-madīna al-fādila*--go to press.

As a person no less than a scholar he was deeply committed to the best traditions of European humanism. In the years of persecution he experienced with profound gratitude the help of colleagues abroad and ever since promoted the cause of solidarity among scholars of all nations. The wide range of his interdisciplinary and international relationships is impressively reflected in the *Festschrift* dedicated to him on the occasion of his seventieth birthday.¹

He was always ready to do everything he could for his pupils, colleagues, friends or total strangers. He was repeatedly honoured in Germany for his helpful attitude after the war. He helped countless people, particularly among the young, through every kind of crisis. His pupils found him not only a keen teacher but also a dedicated friend. He was happiest in the presence of friends, whose good fortunes and disappointments he made his own. He never got over the loss, in 1969, of Samuel Stern, who had shared his house for many years.

His erudition, shrewd wisdom, good humour, inexhaustible sympathy, ready advice, enthusiasm and, above all, his friendship, will be missed by all who knew him.

Fritz Zimmermann

Note

1. *Islamic Philosophy and the Classical Tradition*, ed. S.M. Stern,

outstanding work of its type, Walton's London Polyglot contained texts in nine languages, including the Hebrew Old Testament, the Greek Septuagint, the Latin Vulgate, the Samaritan Pentateuch, the Targums, Ethiopic versions of Psalms and Song of Songs, and a Persian translation of the Pentateuch. It also contained the Apocrypha, with Hebrew versions of Tobit by Paulus *Fagius and Sebastian *Muenster. Among the scholars who contributed to the London Polyglot were Edmund *Castell and John *Lightfoot. Walton's own *Prolegomena*, one of the outstanding early introductions to the Old Testament, later appeared separately and in this form went through several editions. The Polyglot as a whole still retains much scholarly value and interest. As a reward for his loyalty to the crown, Walton was made bishop of Chester after the restoration of Charles II in 1660. [ED.]

WALZER, RICHARD RUDOLF (1900–), scholar of Greek and Arabic philosophy. Born in Berlin, Walzer left Germany when Hitler came to power and from 1933 to 1938 was lecturer in Greek philosophy at the University of Rome. He went to Oxford where he lectured in Greek, Arabic, and Hebrew philosophy. Walzer discovered much lost Greek material in Arabic philosophical writings, and contributed both to the understanding of Greek thought and of its use and development by medieval Islamic thinkers.

Walzer's publications include *Magna Moralia und Aristotelische Ethik* (1929); *Aristotelis Dialogorum Fragmenta* (1934, 1963²); *Studi su Al-Kindi* (with H. Ritter and M. Guidi, 2 vols., 1938–40); *Eraclito: Raccolta dei frammenti* (1939); *Al-Farabius: De Platonis Philosophia* (with F. Rosenthal, 1943); translations of Galen, *On Medical Experience* (1944), and *Galen on Jews and Christians* (1949); and he edited *Galenii Compendium Timaei Platonis* (with P. Kraus, 1951), and *Greek into Arabic, Essays on Islamic Philosophy* (1962). [R.H.P.]

WANDERING JEW, figure in Christian legend condemned to wander by Jesus until his second coming for having rebuffed or struck him on his way to the crucifixion. The story has given rise to a variety of folktales and literature still flourishing into the 20th century. Like the image of the Jew in popular conception, the personality of and tales about the Wandering Jew reflect the beliefs and tastes of the age in which he is described. While in the era of Church dominion he inspires religious horror and exhortations to piety, the character is later used as a vehicle for social satire, and even appears as a tragic figure expressing a spirit of revolt against the Church and the established order. He also appears in his old role as a target for modern *anti-Semitism. The name Wandering Jew has been given to a card game, a game of dice, plants, and birds. The legend has obvious affinities with other tales of eternal wanderers, primarily Cain (with whom the Jewish people as a whole are identified by Christian homilists beginning with *Tertullian (150–230)).

Origin. At first the legend had only indirect connections with the Jews. Its beginnings have been traced (by L. Neubauer, see bibliography) to the New Testament story of the high priest's officer who struck Jesus (John 18:20–22); it subsequently became linked and equated with other figures and elements, and in particular was associated with sayings attributed to Jesus foretelling his second coming (Mat. 16:28; John 21:20). The legend changed, and details were added. This story of the sinner doomed to eternal life apparently circulated in oral tradition in the Near East and eastern Mediterranean as late as the 15th century.

When the legend appeared in Europe it readily gave expression to the prevailing medieval anti-Jewish hostility. The first written account specifically mentioning a Jew

condemned for his sin to live until Jesus' second coming is recorded in a 13th-century chronicle of Bolognese origin. This states that in 1223 some pilgrims at the monastery of Ferrara related "that they had seen a certain Jew in Armenia who had been present at the Passion of the Lord, and, as He was going to His martyrdom, drove Him along wickedly with these words 'Go, go thou tempter and seducer, to receive what you have earned.' Jesus is said to have answered him: 'I go, and you will await me until I come again.'" The Jew subsequently repented of the deed, converted to Christianity, and led an ascetic life while enduring his punishment (*Ignoti Monachi Cisterciensis S. Mariae de Ferraria Chronica* . . . ed. A. Gandenzi, 1888). The English chronicler Roger of Wendover relates in his *Flores Historiarum* for 1228 that an Armenian bishop visiting the monastery of St. Albans told substantially the same story, adding that the man had struck Jesus. The tale was incorporated by Matthew Paris (d. 1259) in his widely circulated *Chronica Majora*, and in many other writings—in entirety or mentioned—in chronicles, poems, tractates, pilgrim itineraries, and miracle plays, from the 13th to 16th centuries in Italy, Spain, France, and England. The scene with Jesus is said to have been painted by Andrea Vanni of Siena (d. 1414).

At the beginning of the 17th century a chapbook was printed in German which accentuated the anti-Jewish implications of the legend, and was to popularize it further and inaugurate its transposition to further literary genres. Evidently based on Matthew Paris' chronicle, it first appeared under different imprints in Germany dated 1602, entitled *Kurtze Beschreibung und Erzählung von einem Juden mit Namen Ahasverus*. In the copy published under the imprint of "Christoff Creutzer of Leyden" it is related that Paulus von Eitzen, bishop of Schleswig, in the winter of 1542, when attending church in Hamburg, saw a tall man, dressed in threadbare garments, with long hair, standing



Figure 1. French broadsheet with a poem on the Wandering Jew, here called Isaac Laquedem, Nancy, 1850s. Cecil Roth Collection.

he was a professor of Roman law, and dean, Faculty of Law in McGill University, Montreal, P.Q.; in 1916 he was a director of l'École sultaniye de droit, and a member of the Société sultanieh d'économie politique, de statistique et de législation. His writings include *A Handbook of husband and wife according to the law of Scotland* (1893), *The Scope and interpretation of the civil code of Lower Canada* (Montreal, 1907), and *The Egyptian law of obligations* (1920). He died in Edinburgh in 1948. BritInd (2); Canadian, 1898-1912; DNB; Master (2); WhE&EA; Who, 1905-1948; *Who was who*, 4.

Walton, James, born in 1911, he was educated at London and Leeds universities and served in Burma and India during the second World War before joining the Basutoland Educational Service as an officer in 1947. In 1960 he entered a publishing company in South Africa. His writings include *Homesteads and villages of South Africa* (1952), *African village* (1956), and the booklet, *A History of education in Basutoland* (1958). AfrBioInd (1); WrDr, 1976/78-2002

Walton, Kenneth, born 9 March 1923, he was educated at the University of Edinburgh where he later taught geography. He was a participant in an Aberdeen expedition to Cyrenaica. In 1977 he was appointed vice-principal of the University of Aberdeen. His writings include *The Arid zones* (1969), and he edited *Regional geography* (1965), and *General geography* (1966). He died on 2 January 1979. *Geographical magazine* 51 (1979), p. 373; Who, 1974-1979; *Who was who* 7; WrDr, 1974/76-1978/80

Waltz, James Calvin, born 14 December 1935 at Toledo, Ohio, he received a Ph.D. in 1963 from Michigan State University with a thesis entitled *Western European attitudes toward the Muslims before the crusades*. Since 1968 he was affiliated with Eastern Michigan University at Ypsilanti as a professor of history and philosophy. DrAS, 1969, 1974, 1978, 1982 H; Selim

Walz, Terence, born in 1941, he received a Ph.D. in 1975 from Boston University for *Trade between Egypt and Bilad as-Sudan, 1700-1820*, a work which was published in 1978. LC

Walzer, Richard Rudolf, born 14 July 1900 at Berlin, he gained a Dr.phil. in 1927 at Berlin with a thesis entitled *Magna Moralia und aristotelische Ethik*. He was married to Sofie Cassirer. In 1933 they went to Roma, where he taught and pursued research in classical and Islamic philosophy until 1938, when once more discrimination against Jews compelled them to leave. They went to Oxford, where he was appointed first as lecturer and then as reader in Greek and Arabic philosophy. He was one of the original fellows of St. Catherine's College, Oxford, and was elected to the British Academy in 1956. For a number of years in the 1960s he was a visiting lecturer at the Universität Hamburg, where he was a pleasant contrast to B. Spuler. His work spanned an unusually wide range, from early Greek to medieval Arabic philosophy and literature. A collection of his major studies on Greek and Arabic philosophy was published in 1962, entitled *Greek into Arabic*. He died in Oxford in 1975. His autobiography entitled "The formation of a scholar," was published posthumously in BJMES 18 ii (1991), 160-8. EncJud; Kürschner, 1935; Private; Who, 1969-1975; *Who was who*, 7

Walzer, Sofie née Cassirer, the daughter of the Berlin art publisher Bruno Cassirer, she was married to Richard Walzer and they went in 1933 to Roma and in 1945 to Oxford. Note

von Wandruszka, Adam, born 6 August 1914 at Lemberg, Austria-Hungary, he studied history at Wien and gained a Dr.phil. in 1936. After the war, he first worked as a journalist and later became successively a professor of history at Köln and Wien. His writings include *Reichspatriotismus und Reichspolitik zur Zeit des Prager Friedens von 1635* (1955), *Das Haus Habsburg* (1956), and its translation, *The House of Habsburg* (1964). He died in Wien, 9 July 1997. DIBE; Kürschner, 1976-1996; WhoAustria, 1996

Wanklyn, Christopher Andrew, born 13 May 1926 at Montreal, he graduated in 1948 from McGill University, Montreal, and received an M.A. in 1949 at Sheffield. He was a painter who arrived in 1954 in Morocco; in the late 1980s he was resident in Marrakesh. WhoWor, 1989/90

Wansbrough, John E., born about 1930 in the USA, he was educated at Harvard and SOAS, where he received a Ph.D. in 1961 with a thesis entitled *Documents for the history of commercial relations between Egypt and Venice, 1442-1512*. Since 1967 he was affiliated with SOAS, becoming reader in 1975 and professor of Semitic studies in 1984. He seems to have retired about 1994. His writings include *Quranic studies* (1977), and *The Sectarian milieu; content and composition of Islamic salvation history* (1978). BSOAS, 57 (1994), pp. 1-4; Sluglett

Wansleben, Johann Michael, born in 1635 at Erfurt, he studied philosophy and theology at Königsberg. He was first a private tutor and soldier and then a restless wanderer, before returning to Erfurt. There he learnt Ethiopic from Hiob Ludolf, who in 1660 sent him to London to see the *Grammatica Æthiopicum* (1661) through the press. While at London he collaborated with Edmond Castell in the production of his *Lexicon heptaglotton*. After his return to Erfurt, Duke Ernst von Sachsen-Gotha sent him to Africa to study the situation of the Christians in Egypt and Abyssinia. He did not go beyond