

22 EKİM 1999

Kramers Johannes Heindri
İbn Havkal KRAMERS (Johannes Hendrik)

IBN HAUKAL (Muhammad)

Configuration de la Terre (Kitab Surat al-Ard). Introduction et traduction, avec index, par J.H. Kramers et G. Wiet. 2 tom. pp. xxii, 550; pl. 22.

Editions G. - P. Maisonneuve et Larose:
Beirut, Paris, Aubenas [printed], 1964.

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Série Arabe.

8°

452 BERG, C. C. J. H. Kramers, In
memoriam. *Act. Or.* 21 (1950-53), pp.
241-242

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451 BABINGER, F. Johannes Hendrik
Kramers. *ZDMG* N.F. 27 (102, 1952),
pp. 10-13

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22 EKİM 1999

Kramers Johannes Heindri
Wiet Gaston WLET (Gaston)
İbn Havkal IBN HAUKAL (Muhammad)

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APPENDIX B

AFFILIATED GROUPS OF MESA
(meeting at the MESA Annual Meeting)

Afghanistan Studies Association (ASA)
 American Association of Teachers of Arabic (AATA)
 American Institute of Maghrebi Studies (AIMS)
 American Institute for Yemeni Studies (AIYS)
 American Numismatic Society (ANS)
 American Research Center in Egypt (ARCE)
 Association for Central Asian Studies (ACAS)
 Association of Israel Studies (AIS)
 Association for Middle East Women Studies (AMEWS)
 Center for Arabic Studies Abroad (CASA)
 Maghreb Studies Group
 Middle East Librarians Association (MELA)
 Middle East Outreach Committee (MEOC)
 North American Historians of Islamic Art (NAHIA)
 Society for Armenian Studies (SAS)
 Society for Iranian Studies (SIS)
 Turkish Studies Association (TSA)
 Sudan Studies Association (SSA)

Wensinck
 Abuderman
 Kramer
 De Goeje

Alakale "Hollander" posehindedr. 814

Middle Eastern Studies in the Netherlands

FREDERICK DE JONG

THE DOMAIN of Middle Eastern Studies discussed in this paper covers mainly the study of the Arabic, Turkish, and Persian languages and literatures, and the history and cultures of the region where these languages are spoken. Thus, Hebrew and Jewish studies, Armenian studies, and the study of the languages and cultures of the pre-Islamic Middle East are not included.

The introductory section on the history of the field is followed by sections on the programs, on research conditions and trends, and on institutes and foundations concerned with Middle Eastern Studies. The paper does not aim at a historical analysis of the development of Middle Eastern Studies in relation to the specific historical factors (e.g., Calvinism, Asian trade, colonialism) which shaped the field. The accent is on the present-day conditions that seem to determine its current fate.

THE HISTORY OF THE FIELD

Few specialists in the field of Middle East Studies will be unfamiliar with the names and works of the great Dutch orientalists M. J. de Goeje (1836-1909), R. P. A. Dozy (1820-1883), C. Snouck Hurgronje (1857-1936), and A. J. Wensinck (1851-1939). These are the scholars who gave the University of Leiden its fame as a center for Oriental Studies in general and Arabic and Islamic Studies in particular.

The academic study of Oriental languages at Leiden goes back to the late sixteenth century, when the university was founded. The first scholar to teach Arabic seems to have been Franciscus Raphelengius (d. 1597). Among his illustrious successors were Thomas Erpenius (1584-1667), the author of a grammar,¹ and Jacobus Golius (1596-1667), the author of a dictionary.² The grammar and dictionary were used all over Europe well into the nineteenth century. In this period, trade interests supported the study of Arabic and also of Turkish and Persian. Later in the eighteenth century, Arabic studies were cultivated in conjunction with Biblical

¹ *Grammatica Arabica quinque Libris methodice explicata a Thoma Erpenio* (Leiden 1613).

² *Lexicon Arabico-Latinum. Contextum exprobatioribus Orientis Lexicographis* (Leiden 1653).

J. H. KRAMERS

(1891 — 1951)

Holandanın ve garb İslam tetkikçilerinin pişvalarından Prof. Dr. Johannes Heindrik Kramers 26 Şubat 1891 de Rotterdamda bir zengin ailede doğmuş ve 61 yaşında 16 Aralık 1951 de Leiden'de vefat etmiştir.

Kramers klâsik gimnaziumu Lâtin ve Grek ve diğer dilleri iyi öğrenerek bitirdikten sonra Leiden Üniversitesinde hukuk tahsil etti; fakat bununla muvazi

olarak o zaman bu üniversitenin en meşhur İslâmiyatçısı Prof. Snøck Hurgronje'nin derslerine devam ederek, Arap dili ve İslâmî ilimleri, farsça ve türkçe öğrendi ve 1914 de bu üniversiteyi bitirirken disertasyon olarak ta Türkiyede ceza hukuku tatbikatına dair bir mevzuu işledi ve neşretti. Bununla Kramers bilfiil Türkiyat sahasına girmiş oldu. 1915-1922 senelerinde İstanbuldaki Holanda sefarethanesinde dragomanlık vazifesinde bulundu. Burada Türk edebiyat ve tarihi ile meşgul oldu, Türk cemiyet hayatını yakından öğrendi ve memleketimizde bir çok dost kazandı. 1922 Şubatında Leiden Üniversitesine farsça ve türkçe lektörü olarak tayin edildi, 1939 da biz onu bu üniversitenin Arabiyat ve İslam ilimleri profesörü, Holanda Kırâliyet Ulûm Akademisi azası, bir çok Şark cemiyetlerinin üyesi olarak



görüyoruz. 30 seneye yakın Leiden Üniversitesinde İslam dilleri ve ilimleri tedrisi ile meşgul olan Kramers arasıra memleketi namına Şarkta bazı siyasi vazifeler de almış ve Müsteşirliğin teşkilâtı ile de uğraşmıştır. 1925 de Türkiye ve İrak hududunu tayin eden Cemiyeti Akvam Komisyonu azası olarak Türkiyeyi ve İrakı ziyaret etti. Bu seyahatinde onu pek âlâ kurtçe bilen ve bu dilde serbest konuşan birisi olarak görüyoruz. 1931 de Leiden'de toplanan 18. Beynelmîlel Müsteşirlikler Kongresi'ni organize eden Kramers'ti. O bu şehirdeki «Holanda Şark Cemiyeti» (Société Orientale des Pays Bas) nın rehberlerindendi. Kendisini 1927 den beri gıyaben tanırdım. Mezkûr sene Topkapı Sarayında çalışırken meşhur Arap coğrafya âlimi Nusaybinli İbn Havkal'in eserinin h. 479 (m. 1086) da yazılan en eski ve bütün mevcut nüshalara nazaran daha mufassal bir nüshasını bulmuştum. Bundan haber alan Kramers Prof. H. Ritter vasıtasıyla eserin fotoğrafını elde ederek bununla ciddi surette çalışmaya başladı. Bu eser daha 18/3 te Prof. M. De Goeje tarafından Leiden'de "Arap Coğrafyacıları Kütüphanesi,, (Bibliotheca Geographicorum Arabicorum) külliyyatının ikinci cildi olarak neşredilmişti. Kramers zaten satışta nüshası kalmamış olan bu eserin bu Topkapı nüshasına göre yeni bir neşrini yaptı. Topkapı nüshasında kitap "Kitâb Şûrat al-arḍ,, tesmiye edildiğinden Kramers te kitabı bu isim altında (lâtincesi: Opus geographicum auctore İbn Havkal), müstemil olduğu haritaları ile ve haritalar için arapça olarak yazdığı şerh ve haşiyelerle birlikte iki cild olarak 1938-39 da neşretti. Bu eserin neşri ile meşgul olduğu senelerde 1936 da Bonn Müsteşirlikler Kongresine geldiğinde Kramers'in bu esere yazdığı arapça haşiyeye ve notları bizzat kendisi yazmakta olduğunu, yani arapçayı iyi bildiğini müşahede etmiştim.

İslam tetkikleri: enstitüsü despişi, 1/1-4 (1954) s. 178-82, İstanbul

Molti articoli del Cassuto sono sparsi in varie riviste (*Giornale della Società Asiatica Italiana*, *Rivista degli Studi Orientali*, *Orientalia*, *Israel*, *Rendiconti dell'Accademia dei Lincei*, ecc.) e in enciclopedie specialmente nella *Jewish Encyclopedia* e nell'*Enciclopedia Italiana*. Era redattore capo dell'*Enciclopedia Biblica* in ebraico, che è in corso di stampa a Gerusalemme.

L'ultimo suo scritto pervenuto con una dedica alla Scuola Orientale di Roma è l'opera in ebraico con il sottotitolo *The Goddess Anath. Canaanite Epics of the patriarchal age. Texts, Hebrew translation, commentary and introduction* pubblicata a Gerusalemme dal Bialik Institute nel 1951.

ETTORE ROSSI.

Morte di J. H. Kramers. — Il 17 dicembre 1951 si spense a Oegstgeest, presso Leiden, Johannes Hendrik Kramers, ordinario di lingua araba e istituzioni islamiche nell'Università di Leiden. Nato a Rotterdam il 26 febbraio 1891, alunno poi nel *Gymnasium Erasmianum* della stessa città, aveva in seguito proseguito i suoi studi nell'ambiente accademico della rinomata università Leidense, dove egli si applicò allo studio della giurisprudenza, abbinandolo con quello delle lingue orientali. Ottenuta nel 1915 la laurea in diritto con la tesi *Strafrecht-spraak over Nederlanders in Turkije*, andò a Istanbul con l'incarico d'interprete dell'Ambasciata olandese. Vi restò sei anni e non solo perfezionò le sue conoscenze della lingua turca, dell'arabo e del persiano, ma anche si addentrò in altri campi filologici, ad esempio il hittita e l'etiopico. Tale era la sua facilità in questo genere di studi, che è stato appunto detto di lui che imparava le lingue come per giuoco.

Ritornato in patria nel 1922, fu nominato lettore di turco e di persiano nella sua *alma mater* di Leiden. Nel 1939, a cagione della immatura morte di J. A. Wensinck, fu chiamato a succedergli nella cattedra di arabo e istituzioni islamiche. In questa cattedra, resa famosa dai nomi del Dozy e del de Goeje, dello Snouck Hurgronje e del Wensinck, il Kramers mantenne viva la elevata tradizione della scuola arabistica di Leiden.

In attesa di una bibliografia completa dei suoi scritti, possiamo accennare, oltre alla suddetta tesi dottorale, ai seguenti:

Over de geschiedsschrijving bij de Osmaansche Turken. Rede. Leiden 1922.

La question Bahî-Istahîrî-Ibn Hawqal et l'Atlas de l'Islam, in *Acta Orientalia*, 1923, pp. 9-30.

Les noms musulmans composés avec Din, in *Acta Orientalia*, 1926, pp. 53-67.

Wer war Osman?, in *Acta Orientalia*, 1928, pp. 242-255.

Oltre a diversi articoli destinati all'Enciclopedia dell'Islam e riferentisi soprattutto a soggetti di geografia e di turcologia, il Kramers tradusse in questo tempo (1938) il romanzo turco *Ankara* di Jakup Kadri, e preparò l'edizione araba dell'opera geografica di Ibn Hawqal, secondo il codice n. 3346 conservato nel vecchio Serraglio di Istanbul, opera di ben 528 pagine e 23 cartine che fu pubblicata in due fascicoli come volume secondo della *Bibliotheca Geographorum Arabicorum*, Leiden 1938-1939.

Un altro grande lavoro, intrapreso in collaborazione con il Wensinck dietro incarico della Koninklijke Akademie van Wetenschappen di Amsterdam, cioè il *Handwörterbuch des Islam*, fu portato a termine dal solo Kramers, nel 1941, per la morte del suo collaboratore accaduta due anni prima. Citiamo ancora una sua conferenza, che venne poi stampata, *De Taal van de Koran*, Leiden 1940, e una recensione dello *Halsband der Taube*, traduzione di Max Weisweiler della nota opera araba di Ibn Hazm sull'amore e gli amanti, pubblicata in *Acta Orientalia*, 1943, pp. 459-464.

Ma il ricordo che i suoi amici conservano del Kramers sarebbe monco se fosse limitato alla semplice enumerazione del suo operato. Perché la natura del Kramers non era quella di un recluso, amante dell'isolamento, ma di un uomo eminentemente socievole. La sua casa, al n. 7 della Frederik Hendriklaan, aperta e ospitale, era diventata un centro dove accorrevano amici e colleghi dell'Olanda e dell'estero. Semplice ma signorile nel tratto, pieno di sano umorismo, incantava gli amici con la sua conversazione confortata da una vasta erudizione.

Queste sue doti fecero sì che il Kramers si trovasse nel centro della vita accademica di Leiden e che la sua cooperazione venisse richiesta anche in organismi di carattere internazionale. Così a lui fu affidata la carica di segretario nel XVIII Congresso degli Orientalisti, tenuto a Leiden nel 1931; egli era l'animatore de la *Costers Genootschap* e, fra l'altro,

faceva parte del comitato di edizione di diverse pubblicazioni, quali *Acta Orientalia*, organo delle Società orientalistiche nordiche (olandese, danese, norvegese). Quando, nell'aprile del 1949, orientalisti di varie nazioni si riunirono a Leida per discutere il modo di impostare una seconda edizione dell'Enciclopedia dell'Islam, il Kramers fece parte di quel gruppo e fu nominato membro del Comitato di direzione e del Comitato di redazione dell'Enciclopedia.

Colpito da grave infermità manifestatasi in questi ultimi anni, non desistette dal desiderio di rivedere Istanbul in occasione del XXII Congresso Internazionale degli Orientalisti (settembre 1951). Codesta città era per lui piena di ricordi, perchè fu appunto ivi ch'egli passò i primi anni della sua vita coniugale. Su questo proposito scriveva il 3 aprile 1951: « I am

also thinking of going to Istanbul... Only my health has not been too good during this last year, and so it is possible that I shall not be able to go after all. But I have some reasons to be optimistic and so I am looking forward to see Istanbul again, where I have lived for six years, and to meet you as well as many other friends ». Infatti, non solo vi andò, ma anche intervenne nei lavori in apparente buona salute. Neppure dopo il suo ritorno in Olanda si notavano sintomi di grave recrudescenza. Due giorni prima della morte egli attese ancora ad esami, intervenne a una riunione e diede una conferenza a studenti.

Ai suoi funerali, celebrati il 20 dicembre 1951 nella Groene Kerkje di Oegstgeest, il professore J. J. L. Duyvendak parlò a nome dell'Università e della famiglia. F. M. PAREJA.

RECENSIONI

O. G. S. CRAWFORD. — *The Fung Kingdom of Sennar with a Geographical Account of the Middle Nile Region*. Published for the Author by John Bellows Ltd., Gloucester 1951. Pagine XXI-359, con 38 tavole fuori testo e 25 figure nel testo.

Il Crawford, tanto conosciuto nel mondo degli archeologi per la rivista *Antiquity*, da lui fondata e diretta, di così larga informazione, cerca di riempire con questo volume la grave lacuna che esisteva nella nostra informazione storica sulla parte mediana della valle del Nilo fra il XVI ed il principio del XIX secolo, cioè il periodo della dominazione dei Fung. La materia è stata distribuita in 32 capitoli, a cui fanno seguito trenta appendici che studiano dei punti particolari e di cui l'ultima è un'ampia bibliografia che mette bene in luce la larghezza d'informazione dell'autore ma nello stesso tempo ne rivela delle curiose e gravi deficienze. Pur trascurando il fatto già da altri rilevato che egli ignora parecchi miei studi sulla Nubia medioevale e principalmente il mio volumetto sulla *Nubia romana* pubblicato da questo Istituto per l'Oriente, gli sono ignoti, per citare altro esempio, gli studi di A. Z. Aescoly sul viaggio di Davide Reubeni pubblicati

nella *The Jewish Quarterly Review*, voll. XXVIII (1937) e XXX (1939), che gli sarebbero stati estremamente utili. Così ignora la nuova edizione di Ibn Hawqal, secondo il codice di Costantinopoli, fatta da J. H. Kramers nel 1939, importantissima per le nuove notizie sui Beġa. Queste e molte altre lacune, che si potrebbero facilmente citare, dimostrano l'insufficiente preparazione filologica, che si tradisce anche nella irregolare trascrizione dei nomi fatta senza un preciso metodo scientifico. I primi due capitoli dell'opera, puramente introduttivi, danno un sommario della geografia e della storia della regione alle epoche merotica e poi alla cristiana: sono veramente i più deboli di tutto il volume. Seguono sei capitoli che presentano un prospetto geografico della media valle del Nilo che sarà poi occupata dai Fung, con moltissime notizie topografiche nuove ed interessanti. Il nono capitolo tratta del viaggio del Reubeni che veramente meritava un'analisi più serrata e uno studio molto accurato del testo, date le molte difficoltà che esso presenta. I capitoli X e XI analizzano il difficile problema dell'origine dei Fung, sul quale il Crawford non sa arrivare ad una conclusione precisa: la quale oggi è molto difficile a raggiungerci, data la scarsità del materiale archeolo-

الجغرافيا

٤٤ صورة الأرض

تأليف أبو القاسم ابن حوقل النصيبي

تحقيق كريمير = J. H. Kramers

ليدن : بريل، ١٩٣٨ م. - مجلدين.

رقم التسجيل ٤٧٣٨٨٩

ملخص الكتاب:

مؤلف الكتاب هو أبو القاسم محمد بن حوقل البغدادي الموصلي المعروف بابن حوقل الرحالة، وهو من أهل المائة الرابعة للهجرة، تجول في البلاد الإسلامية من عام ٩٤٢ م إلى عام ٩٧٠ م، فدخل المغرب، وجاب صقلية وجال في الأندلس وغيرها، وقد تَوَّأ أخبار رحلاته في كتابه «المسالك والممالك»، وأطنب في صفات البلاد، وإن كان قد اقتصر على ذكر أكبر البلاد الإسلامية، أما كتابه «صورة الأرض» الذي نحن بصده فيشتمل على كثير من المعلومات الدقيقة وفق الدراسة الميدانية والمشاهدة والمعرفة الشخصية ويقول في مقدمته: «وأعانني على تأليفه تواصل السفر، وانزعاجي عن وطني، إلى أن سلكت وجه الأرض بأجمعه في طولها، وقطعت وتر الشمس على ظهورها».

ووصف ابن حوقل رجال القسم الأول من أهل البلدان وأعيان ملوكها من ذوي السلطان بديار العرب وأوطانهم. وحدد ديار العرب في الحجاز وتحدث عن مكة المكرمة والمدينة المنورة واليمامة ونجد والبحرين والعراق وبادية الشام واليمن، ثم انتقل بعد ذلك إلى وصف صورة بحر فارس والمغرب وصقلية ومصر والشام وبحر الروم.

أما القسم الثاني من الكتاب فقد تحدث فيه عن بلاد خوزستان، وفارس، وكرمان، والهند، وأرمينية، وأذربيجان، وطبرستان، وبحر الخزر، وسجستان، وخراسان، وبلاد ما وراء النهر.

كتاب صورة الأرض

تأليف

أبي القاسم ابن حوقل النصيبي

وهو يحتوي على نصّ النسخة المرقومة ٢٣٤٦ المحفوظة في خزنة السراي العتيق في استنبول وكذلك على صور هذه النسخة وقد استتمت بمقابلة نصّ الطبعة الأولى وبعض المصادر الأخرى،

الطبعة الثانية

(القسم الأول)

طُبِعَ

في مدينة ليدن بمطبعة بريل

سنة ١٩٣٨

OPUS GEOGRAPHICUM

AUCTORE

IBN HAUKAL

(ASC 2-KASIM BEN HAUKAL AL-NASIBI)

SCRIPTURAM TEXTUM ET IMAGINES CODICIS CONSTANTINOPLENSIS
CONSERVATI IN BIBLIOTHECA IMPERII PALATII N. 1346 CUI

"LIBER IMAGINIS TERRAE"

EDIDIT COLLATO TEXTU PRINAE EDITIONIS ALIISQUE

TEXTIBUS ADIECIT

J. H. KRAMERS

SCRIPTURAS PARITIM RECIPITIS A SOCIETATE S. S.
"OSTERREICHISCH-UNGARISCHER VERLAGS- UND A.
FUNDATIONE S. S." "STICHTING-DE GRIEK"LUGDUNI BATAVORUM LIPSIAE
APUD E. J. BRILL OTTO HARRASSOWITZ
1938

Johannes Hendrik Kramers

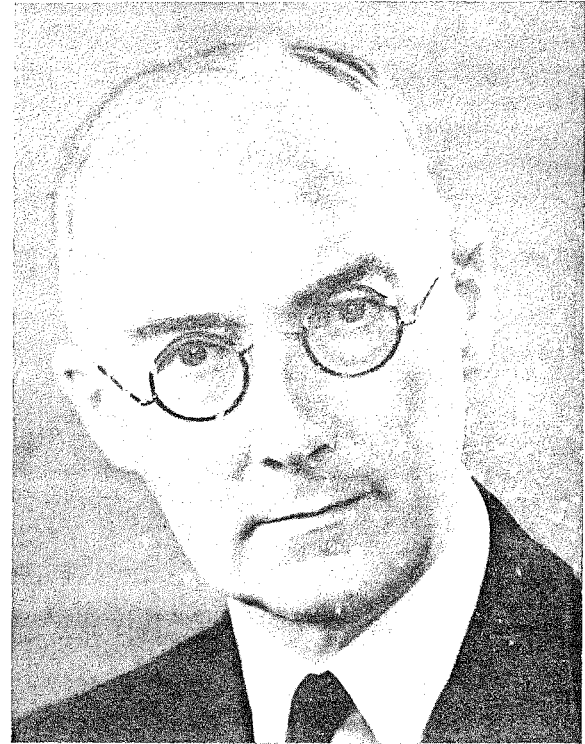
(1891—1951)

VON FRANZ BABINGER, München

In den ohnehin bedenklich gelichteten Reihen der holländischen Vertreter der Wissenschaft vom Islam hat ein blindes Schicksal im letzten Jahrzehnt auf fast erschütternde Weise gewütet. Sieht man von M. TH. HOUTSMA ab, dessen Leben an der äußersten Markscheide verlief, als Unmenschlichkeit und Roheit es zum Verlöschen brachten, so hat wohl kaum einer der seither hingerafften holländischen Islamforscher ein Alter erreichen dürfen, von dem wir nach menschlichem Ermessen keine weitere literarische Ernte hätten erwarten müssen. Mit JOHANNES HENDRIK KRAMERS, dessen Dasein am 17. Dezember 1951 zu Oegstgeest bei Leiden viel zu früh versiegte, ist nunmehr wohl der letzte Nachklang einer glücklichen und großen Zeit der morgenländischen Studien in den Niederlanden verstummt.

Mehr als einmal war gerade in der jüngsten Vergangenheit Anlaß darauf hinzuweisen, in welcher ungleich bevorzugteren Lage sich die Islamwissenschaft in Ländern entwickeln und gedeihen konnte, wenn sie in engen Verbindungen nicht nur diplomatischer Art mit dem Orient standen: Frankreich, England, Österreich und Holland vor allen anderen Staaten Europas waren es, die durch ihre Orientalisten eine lebendige, aus gründlicher Anschauung des Nahen Ostens geschöpfte Kenntnis ihrer Wissenschaften vermittelten. J. H. KRAMERS gehörte zweifellos zu dieser glücklichen Schar, die sich eines solchen unschätzbaren Vorteils rühmen durfte. Sie wird von Jahr zu Jahr kleiner, je mehr sich die Staaten des Vorderen Orients der Rolle von Kolonialvölkern entwöhnen und ihre eigenen Wege gehen. Zweifellos erklärt der Zusammenbruch, das Dahinschwinden von Kolonialreichen in unserem Jahrhundert den Rückgang und die Verkümmerng der Kunde vom Morgenland.

J. H. KRAMERS hat es sich in seiner Jugend schwerlich träumen lassen, daß er seine Tage als *hoogleraar* fürs Arabische und Islamwissenschaft beschließen werde. Als er, der am 26. Februar 1891 zu Rotterdam als Kind vermöglicher Eltern geboren worden war, das dortige altberühmte Gymnasium Erasmianum besucht hatte, bezog er die Leidener Universität, um sich vor allem rechtswissenschaftlichen Studien zu widmen. Da geriet er in den Bann von CHR. SNOUCK HURGRONJE, dem gefeierten



Johannes Hendrik Kramers

26. EKİM 1995

J. H. KRAMERS

ANALECTA ORIENTALIA

Posthumous Writings and Selected

Minor Works, vol. I, Leiden-1954,

s. VII-X, IRCICA: 22372/1

AGUSTOS 1995

PREFACE

This Foreword is intended as an introduction to the late Dr. J. H. Kramers' "Opera Inedita", to which a selection from his previously published minor writings has been added. The book was edited by a few of his friends who knew him not only as a scholar but also as a man whose outward modesty often concealed his inward richness of mind. The field of his research was unusually wide, but the link that bound together all the work of an exceptionally active life was his great attachment to the problems of linguistic study in the widest sense. From the first contacts between Kramers and Bergsträsser during his stay at Istanbul as dragoman of the Netherlands Legation to the end of his fruitful career, it was above all linguistic science and its problems which captivated his heart. Without due emphasis on this point, no true estimate can be made of all that his critical and constructive mind achieved.

Johannes Hendrik Kramers was born at Rotterdam on 26th February, 1891. After passing the final examination of the Erasmian Gymnasium in 1909 he was drawn to Leiden by the fame of Snouck Hurgronje who advised him to work on Law side by side with Oriental studies. Thus it happened that the promising young orientalist passed his examinations in the Faculty of Law, whilst the subject of his doctor's thesis, defended on 5th March, 1915, belonged to a territory on the borderline between his two spheres of interest. Its title was "Strafrechtspraak over Nederlanders in Turkije" (Penal Jurisdiction applicable to the Dutch in Turkey). In the same year he went to Istanbul as interpreter to the Netherlands Legation. The six years he spent in Turkey brought him his first vivid contacts both with the Eastern world and with an international diplomatic circle. Here he forged bonds of friendship with the Turkish people and learnt to speak their language with perfect fluency.

When in 1922 the Readership in Persian and Turkish fell vacant in the University of Leiden, Kramers was appointed to this post on the initiative of his old teacher, Snouck Hurgronje. Thus he returned to his own university town where he was to pass the rest of his life, first as Reader and afterwards as Professor. On 22nd February, 1922, he delivered his inaugural lecture on the Historio-

Johannes Hendrik Kramers

(1891—1951)

VON FRANZ BABINGER, München

In den ohnehin bedenklich gelichteten Reihen der holländischen Vertreter der Wissenschaft vom Islam hat ein blindes Schicksal im letzten Jahrzehnt auf fast erschütternde Weise gewütet. Sieht man von M. TH. HOUTSMA ab, dessen Leben an der äußersten Markscheide verlief, als Unmenschlichkeit und Roheit es zum Verlöschen brachten, so hat wohl kaum einer der seither hingerafften holländischen Islamforscher ein Alter erreichen dürfen, von dem wir nach menschlichem Ermessen keine weitere literarische Ernte hätten erwarten müssen. Mit JOHANNES HENDRIK KRAMERS, dessen Dasein am 17. Dezember 1951 zu Oegstgeest bei Leiden viel zu früh versiegte, ist nunmehr wohl der letzte Nachklang einer glücklichen und großen Zeit der morgenländischen Studien in den Niederlanden verstummt.

Mehr als einmal war gerade in der jüngsten Vergangenheit Anlaß darauf hinzuweisen, in welcher ungleich bevorzugteren Lage sich die Islamwissenschaft in Ländern entwickeln und gedeihen konnte, wenn sie in engen Verbindungen nicht nur diplomatischer Art mit dem Orient standen: Frankreich, England, Österreich und Holland vor allen anderen Staaten Europas waren es, die durch ihre Orientalisten eine lebendige, aus gründlicher Anschauung des Nahen Ostens geschöpfte Kenntnis ihrer Wissenschaften vermittelten. J. H. KRAMERS gehörte zweifellos zu dieser glücklichen Schar, die sich eines solchen unschätzbaren Vorteils rühmen durfte. Sie wird von Jahr zu Jahr kleiner, je mehr sich die Staaten des Vorderen Orients der Rolle von Kolonialvölkern entwöhnen und ihre eigenen Wege gehen. Zweifellos erklärt der Zusammenbruch, das Dahinschwinden von Kolonialreichen in unserem Jahrhundert den Rückgang und die Verkümmern der Kunde vom Morgenland.

J. H. KRAMERS hat es sich in seiner Jugend schwerlich träumen lassen, daß er seine Tage als *hoogleraar* fürs Arabische und Islamwissenschaft beschließen werde. Als er, der am 26. Februar 1891 zu Rotterdam als Kind vermöglicher Eltern geboren worden war, das dortige altberühmte Gymnasium Erasmianum besucht hatte, bezog er die Leidener Universität, um sich vor allem rechtswissenschaftlichen Studien zu widmen. Da geriet er in den Bann von CHR. SNÓUCK HURGRONJE, dem gefeierten



Johannes Hendrik Kramers

ZDMG, c. 102, 1952

J. H. KRAMERS

ANALECTA ORIENTALIA

Posthumous Writings and Selected
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Krahl, Günther, born about 1940, he received a Dr.phil. in 1967 from the Universität Leipzig for *Die technischen und wissenschaftlichen Termini im modernen Arabisch*, and also a Dr.habil. in 1985 for *Das arabische Adjektiv und die Substantiv-Adjektiv-Gruppe*. His writings include *Deutsch-Arabisches Wörterbuch* (1964), and he was a joint author of *Lehrbuch des modernen Arabisch* (1977), and *Wörterbuch Arabisch-Deutsch* (1984). ZKO

Krahlentuhl, Margaret Flowers, born 26 July 1943, she received an M.A. in 1967 from the University of California, Los Angeles, and went the following year to Turkey as a Fulbright Fellow. She subsequently became a research associate in the Social Science Department of the Rand Corporation, Santa Monica, Calif. She produced research reports for her employer: *Turkish-American relations; an affair to remember* (1974), *Economic recovery following disaster* (1977), and *Lower level conflict on the Arabian Peninsula* (1982). LC; MESA Roster of members, 1982-1990; Note about the author

Krahmer, Gustav, born 29 December 1839 at Elbingerode, Germany, he was a professional soldier who retired with the rank of major-general. He served on boundary commissions in the Balkans. His writings include *Sibirien und die große sibirische Eisenbahn* (1897), its translation, *Сибирь и значение великаго сибирскаго ным* (n.d.), *Rußland in Mittel-Asien* (1898), *Die Geschichte des Russisch-Türkischen Krieges auf der Balkan-Halbinsel, 1877/78* (1902), and *Die Beziehungen Rußlands zu Persien* (1903). He died in 1905. BioJahr, 10 (1905), Totenliste, cols. 200*-201*; KDILK, 1899-1904; Komrupf; Soldatisches Führertum, ed. Kurt Priesdorff, vol. 10 (1942).

Krall, Jakob, born 27 July 1857 at Volska, Istria, he studied at Trieste, Athens, and the Universität Wien, where he received a Dr.phil. in 1879 and a Dr.habil. in 1881, and did post-doctoral work at the Collège de France, Paris. He became a professor of Egyptology at Wien. His writings include *Grundriß der altorientalischen Geschichte* (1899). He died in Wien on 27 April 1905. Dawson; DIBE; Egyptology; ÖBL

Krämer, Gudrun, born 3 August 1953 at Marburg, Germany, she studied general arts and Islamic subjects at the universities of Heidelberg and Hamburg, where she received a Dr.phil. in 1981 for *Minderheit, Millet, Nation; die Juden in Ägypten, 1914-1952*, a work which was also published in an English translation entitled *The Jews in modern Egypt* (1989); she received a Dr.habil. in 1993 from the Universität Hamburg for *Gottes Staat als Republik; Reflexionen zeitgenössischer Muslime zu Islam, Menschenrechten und Demokratie*. She was associated with Stiftung Wissenschaft und Politik, Ebenhausen, and taught at Orientalisches Seminar, Universität München, before she was appointed a professor and chairman of the Institut für Islamkunde, Freie Universität Berlin, a post which she still held in 2005. Her writings include *Ägypten unter Mubarak; Identität und nationales Interesse* (1986), *Arabismus und Nationalstaatlichkeit; Syrien als nahöstliche Regionalmacht* (1987), *Geschichte Palästinas von der osmanischen Eroberung bis zur Gründung des Staates Israel* (2002), and *Geschichte des Islam* (2005). Kürschner, 2005; Note

Krämer, Martin, born 9 February 1931 at Endigen, Germany, he received a Dr.rer.pol. in 1957 from the Universität Freiburg im Breisgau for *Die soziale Sicherung des Haushaltes im Lichte der modernen mikroökonomischen Spartheorie*. He became an executive member of the Africa Business Development Association, Hamburg. He was a joint author of *Afrika-Handbuch für Wirtschaft und Reise* (1967), and he edited *Recht und Rechtspraxis in Afrika* (1969). Unesco; *Wer ist wer*, 2004/2005

Kramer, Martin Seth, born 9 September 1954 at Washington, D.C., he received a Ph.D. in 1982 from Princeton University for *The congress in modern Islam; on the origins of an innovation*. Since 1981 he was associated with Moshe Dayan Center, Tel Aviv University, becoming its director in 1995. He also served as a visiting professor at U.S. universities. His writings include *Political Islam* (1980), *Islam assembled; the advent of the Muslim congresses* (1986), and *Ivory towers on sand; the failure of Middle Eastern studies in America* (2001). ConAu, 160, new rev., 114; Selim²

Kramer, Robert S., born 25 February 1956, he graduated in 1979 from Bard College, Columbia University, New York, studied Arabic at the American University in Cairo, 1980-82, received an M.A. in Middle East studies in 1984 from the University of Chicago, and a Ph.D. in African history in 1991 from Northwestern University, Evanston, Illinois. He was subsequently appointed a professor of history at St. Norbert College, De Pere, Wisc., a post which he still held in 2005. He was a joint author of *Historical dictionary of the Sudan* (1992). LC; NatFacDr, 2002-2005; Note

Kramers, Johannes Hendrik, born 26 February 1891 at Rotterdam, he was educated at the local Gymnasium Erasmianum and studied law and Arabic, at the Rijksuniversiteit te Leiden, where he was a student of Snouck Hurgronje. He received a doctorate in law and Oriental languages in 1915 for

WOLFGANG BEHN, CONCISE BIOGRAPHICAL COMPANION TO INDEX ISLAMICUS: AN INTERNATIONAL WHO'S WHO IN ISLAMIC STUDIES FROM ITS BEGINNINGS DOWN TO THE TWENTIETH CENTURY : BIO-BIBLIOGRAPHICAL SUPPLEMENT TO INDEX ISLAMICUS, 1665-1980, VOL. II(H-M), LEIDEN 2006.

MADE TAYMANGELAN
SONRA GELEN DOKÜMAN

J. H. KRAMERS, In Memoriam

BY

C. C. BERG



J. H. KRAMERS †

Jan Kramers left us on the 17th of December, 1951. His widow, who has our deepest sympathy, kindly allows us to publish his photo in the present number of *Acta Orientalia*. We are sure that this picture is in harmony with the readers' recollection of Kramers: they must have recalled him as 'the smiling Dutchman' after each meeting of orientalists which was brightened by the charm of his conversation.

Kramers was interested in many subjects. As a young man he was a student of law who devoted a part of his surprising energy to such out-of-the-way things as Arabic and Turkish grammar. After taking his degree in the University of Leyden on a thesis about the subjection of Dutch citizens to Turkish criminal law, in 1915, he went to Constantinople where he held the post of interpreter to the embassy of the Netherlands. He lived in the old metropolis to see the end both of the first world war and of the Ottoman Empire. The specific set of circumstances of those years allowed him not only to obtain a complete mastery of the Turkish language in its different aspects and a profound knowledge of the Turkish way of life, but also to extend his knowledge of Russian, Greek, Armenian, Arabic and Persian, gathered from contacts with native speakers. In 1922 sqq. this extensive knowledge proved to be extremely useful for those statesmen who were trying to settle the intricate affairs of the post-war world; as an expert Kramers had a part in the Lausanne conference where the relations between the Allied Nations and Turkey were given a new shape, and in the activities of the Mosul committee for the delimitation of the frontier between Irak and Turkey.

After having served in the University of Leyden as a lecturer for Turkish and Persian from 1922 to 1940, Kramers was appointed to the professorate of Arabic, after Wensinck's death in 1939 (cf.

he says, are contending for the mastery of the world, but the relationship between them is not one of truth and falsehood, but rather one of truer and less true.²⁷ And as the nineteenth/thirteenth century moved into the twentieth/fourteenth century Ernst Troeltsch (1865/1282-1923/1341), whose detailed empirical investigation of Christian history led him to formulate the vital distinction between 'church' and 'sect' type organisations, also wrestled with the question of the relationship between Christianity and other religions: he sought to combine a retention of a view of the 'absoluteness' of Christianity and the development of a certain relativism as regards the historical development of different religious traditions. The tension between these two aspirations was something which Troeltsch never quite succeeded in resolving.²⁸

On the basis of these foundations, twentieth/fourteenth-century Christian theology of religions has tended to crystallise around three main points of view. These are commonly called 'exclusivism', which holds that salvation (or being accepted by God) is realised only through belief in Christ and membership of the Christian community, a view represented by the Swiss Protestant theologian Karl Barth (1886/1303-1968/1388); 'inclusivism', which holds that salvation is made available through Christ, but that this should be understood inclusively, so that members of other religious communities may be saved, but through Christ, so that they are, in a difficult and controversial phrase of Karl Rahner (1904/1322-1984/1404), the German Roman Catholic theologian who is representative of this point of view, 'anonymous Christians'; and 'pluralism', which suggests that there is a plurality of ways to salvation, so that members of other religious communities may be saved through their own religious traditions, a view commonly associated with the British philosopher of religion, John Hick (b. 1922/1340).²⁹

These three views are, of course, no more than convenient shorthand terms. Generally speaking 'exclusivism' is the dominant view among evangelical Protestant Christians, 'inclusivism' among Roman Catholic Christians, and 'pluralism' among liberal Protestant Christians, but these boundaries are by no means watertight, with some evangelical Christians, for example, moving towards 'inclusivism' and some Roman Catholic Christians coming closer to 'pluralism'. Equally some Eastern Orthodox theologians are more 'exclusivist' and some more 'inclusivist'. Additionally it is not uncommon for individual theologians to change their perspectives on this question, with John Hick being a well-known example of someone who moved from 'exclusivism' to 'pluralism'.³⁰ Each perspective, in other words, itself contains a broad spectrum of opinion, and the terms are no more than a short-

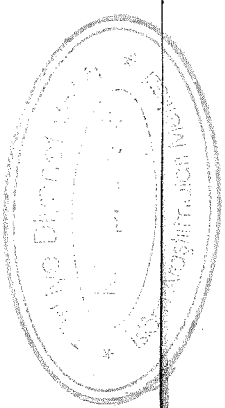
hand guide to the discussion; nevertheless, they serve as convenient markers for the main options in the discussion.³¹

In this debate it might have been thought that Christian missionaries were uniformly solid supporters of 'exclusivism', given that part of the reason for the growth of missions, particularly Protestant ones, was a desire to bring the news of salvation through Christ to regions where it had not previously been heard, but this was not in fact the case. As E. J. Sharpe has made clear in his study of Christian attitudes towards Hinduism, missionary opinion was by no means unanimous or static, with the Scottish missionary J. N. Farquhar (1861/1277-1929/1347) becoming an early representative of a kind of 'inclusivism'.³² Clinton Bennett has highlighted something similar with reference to missionary opinion about Islam, and Kenneth Cracknell, through a detailed study of some of the responses to a questionnaire which was sent out as part of the preparation for the Protestant World Missionary Conference of 1910/1328 in Edinburgh, has concluded that in some ways nineteenth/thirteenth-century Christian thinking, including that of some missionaries, was readier than subsequent Christian thought to contemplate continuity rather than discontinuity between Christianity and other religions; in that sense, he suggests, under the influence of Barth and Kraemer, the twentieth/fourteenth century has gone backwards rather than forwards.³³

It has been suggested that the question of the relationship between Christianity and other religions is the most important question facing Christian theology today, as migration, travel and technology make contact and exchange between members of different religious communities easier and more common.³⁴ This has not prevented some important recent studies from failing to look at the question altogether.³⁵ But we must turn now from investigating Christian thinking about other religions in general to looking at Christian thinking about Islam in particular.

Here too we will find considerable diversity. As a representative, firstly, of a broadly 'exclusivist' stance, in the tradition of Karl Barth, we will look at Hendrik Kraemer (1888/1305-1965/1385). Kraemer was born in Amsterdam, and studied Oriental Studies at Leiden before going to Indonesia as a missionary, to work for the Dutch Bible Society. He was there between 1922/1340 and 1928/1346, and again between 1930/1349 and 1936/1355, and during the 1930s/1350s he also became increasingly influential in missionary circles worldwide.

Much controversy in those circles had been stimulated by the publication, in 1933/1352, of a report entitled *Rethinking Missions: a Laymen's Enquiry*, edited by an American Congregationalist, W. E. Hocking (1873/1290-1966/1386), who taught Philosophy of Religion at



كرامرز، ج. ك. (١٨٩١ - ١٩٥١) Kramers, J. K.

ترجمان السفارة الهولندية في الآستانة (١٩١٥ - ٢٢) ، ثم انتدب للمعاونة على نشر مطبوعات الأمير يوسف كمال في مجموعته : آثار أفريقيا ومصر (١٩٢٥) ، وعين أستاذاً للتركية والفارسية في جامعة ليدن ، ثم خلف ونسك على كرسي العربية فيها (١٩٢٩) .
[ترجمته ، بقلم باننجير ، في المجلة الشرقية الألمانية ، ١٩٥٢] .

آثاره : فن التاريخ عند الأتراك العثمانيين (ليدن ١٩٢٢) ، وفي مجلة الأعمال الشرقية : الأسماء الإسلامية المركبة من كلمة دين (١٩٢٧) ، ودراسات جديدة عن رباعيات عمر الخيام (١٩٢٩) ، وابن حوقل ، والبلخي ، والأصطخري وأطلس الإسلام (١٩٣١ - ٣٢) ، وعلم الاجتماع الإسلامي (١٩٥٠ - ٩٥٣) ، وأكلة الخضار (١٩٥٠ - ٥٣) .
وفي الشرقيات : الإسلام والديمقراطية (١٩٤٥) ، وفي دائرة المعارف الإسلامية : مجموعة مقالات (الجزء الثاني والثالث) ، ثم بمعاونة ونسك ، وجيب - مختصرها بالألمانية ، ليدن (١٩٥٣) . وله : وصف إريتريا في مصنف عربي (مؤتمر المستشرقين ، ١٩ - ١٩٣٥) ، وحق الإسلام والتشريع الإسلامي (محفوظات تاريخ القانون الشرقى ١٩٣٧) ،

AKIKI, Necip. "el-Müsteşrikûn"

II, c., s. 321-322, 1980 (KAHIRE)