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malara hatirin

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PHILBY (Harry St. John Bridger), afterwards 'ABD ALLĀH PHILBY

HAMMĀD (Khairī).

عبد الله فلبى

'Abd Allāh Filbi [A life of Harry St. John Bridger Philby, afterwards 'Abd Allāh.]

pp. 350; pl. 10; 1 map. 04 EKIM 1999
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PETRO VARADIN [see WARADĪN].

PETRUS ALFONSI, Andalusian polemicist and translator (fl. A.D. 1106-ca. 1130), convert to Christianity in 1106, composed his *Dialogi contra Iudaeos* in 1108 or 1110. Staged as a debate between his former Jewish self (Moses), and his present Christian self (Peter), the *Dialogi* ridicule Talmudic Agadah, showing that they contradict principles of Graeco-Arabic philosophy and science (in particular astronomy); the *Dialogi* became the most widely-read anti-Jewish text of the Latin Middle Ages.

In the fifth chapter of the *Dialogi* Alfonsi attacks Islam, following—to a large extent—the Arabic text attributed to 'Abd al-Masīh b. Ishāk al-Kindī [q.v.]. Alfonsi portrays Muhammad as a charlatan driven by lust and political ambition, ill-tutored in religious matters by a heretical Christian, Sergius [see BAHĪRĀ] and two heretical Jews, Abdias ('Abd Allāh b. Salām [q.v.]) and Chabalahabar (Ka'b al-Ahbār [q.v.]). He gives a curious description of pre-Islamic cult rituals at Mecca (based, it seems, on Spanish Jewish sources), asserting that current Islamic practice is tainted by these pagan origins. Later Latin writers on Islam used Alfonsi's tract extensively.

Alfonsi taught astronomy in England and France. In 1116, he produced an inept Latin adaptation of the *Zīj al-Sindhī* of al-Kh'ārazmī [q.v.]; subsequently, Adelard of Bath (probably with Alfonsi's help) produced a somewhat better version. He later wrote an *Epistola ad Peripateticos*, urging French scholars to study astronomy and arguing for the superiority of Arab texts to those of Latin authors such as Macrobius.

Alfonsi's *Disciplina clericalis* is a collection of proverbs accompanied by short, illustrative fables; it is one of the earliest Latin texts to contain stories of Arabic provenance. The *Disciplina* was extremely popular for centuries (both in Latin and in its many vernacular translations); its fables were used by preachers as *exempla*, incorporated by Boccaccio into the *Decameron*, and resurfaced in the 15th and 16th centuries in printed editions of Aesop.

Bibliography: The best edition of the *Dialogi contra Iudaeos* is that of K.-P. Mieth, diss. Berlin 1982, although the older edition by J.P. Migne, in *Patrologia latina cursus completus*, clvii, 527-672, is more widely available. *Disciplina Clericalis*, A. Hilka and W. Söderhjelm (eds.), in *Acta Societatis Scientiarum Fennicae*, xxxviii/4, Helsinki 1911; E. Hermes (tr.), *Die Kunst, vernünftig zu Leben (Disciplina clericalis)*, Zürich and Stuttgart 1970. The *Epistola ad Peripateticos* is edited by J. Tolan (see below). The translation of the *Zīj al-Sindhī* is edited by O. Neugebauer, in *The astronomical tables of al-Kh'ārazmī*, Copenhagen 1962. On Alfonsi, see B. Septimus, *Petrus Alfonsi on the cult at Mecca*, in *Speculum*, lvi (1981), 517-33; G. Monnot, *Les citations coraniques dans le "Dialogus" de Pierre Alphonse*, in *Cahiers de Fanjeaux*, xviii (1983), 261-77; J. Tolan, *Petrus Alfonsi and his medieval readers*, Gainesville, Fla. 1993. (J. TOLAN)

PHILBY, HARRY ST. JOHN BRIDGER (1885-1960), Arabian explorer and traveller, adviser to King 'Abd al-'Azīz b. Su'ūd (Ibn Su'ūd) [see su'ūd, ʿAL] and British convert to Islam.

Born of parents connected with planting and with

official service in the Indian subcontinent, he had a conventional public school and Cambridge University education, and himself entered the Indian Civil Service in 1908. Already he showed a flare for learning Indian languages and for immersing himself in the cultures of India, until the First World War found him in 'Irāk (1915-17), where he first acquired what became a lasting love for the Arab world and made his first trip into the interior of Arabia as part of a government mission in 1917-18 to persuade Ibn Su'ūd (Ibn Saud) to attack Hā'il and its pro-Turkish rulers the Āl Rashīd [q.v.]. After the War, he remained in the Middle East, with Sir Percy Cox in 'Irāk and then in the newly-created kingdom of Transjordan.

But in 1924 he decided to resign from government service, disillusioned with British policy in the Middle East and its failure to recognise the new forces of Arab nationalism. In the ensuing lean years, he became involved, with little success, in business ventures in the Middle East and in pro-Arab, anti-British press polemics. He had often mentioned the potential advantages for his business activities in becoming a Muslim, and in 1930 became one at the hands of Ibn Su'ūd, though most Arabs were subsequently to consider him insincere and most Europeans to regard his Islam as a convenience rather than an act of genuine faith. It did, however, give him the entrée to Ibn Su'ūd's court and the King's companionship. He was now able to make his great cross-Arabian Desert journeys, including of the Rub' al-Khālī [q.v.] in 1932 (although he had been beaten to this by Bertram Thomas two years previously), and in 1936-7 around the southern fringes of Naǧd [q.v.] and the northern fringes of the region to the east of the Aden Protectorate, where his appearance with a Su'ūdī armed party prompted British fears that his mission involved Su'ūdī designs on the South Arabian shaykhdoms; a deliberate intention in various of his journeys of enlarging Su'ūdī borders was in fact almost certainly a motive as well as the pure love of exploration (see J.B. Kelly, *Jeux sans frontières: Philby's travels in southern Arabia*, in C.E. Bosworth et alii (eds.), *The Islamic world, from classical to modern times. Essays in honor of Bernard Lewis*, Princeton 1989, 701-32). Philby's journeys were nevertheless heroic ones, during which he took meticulous records of all aspects of natural phenomena (much of this material is deposited with the Royal Geographical Society, London). Further business projects involved him with American oil companies and with the import of Ford cars. He was back in Britain during the Second World War, but returned to Arabia in 1945, and between 1950 and 1953 undertook further journeys of exploration—to Ḳaryat al-Fāw [see AL-FĀ'W], to Midian [see MADYAN šHU'AYB] and into the south, where he gathered petroglyphs and Thamudic and South Arabian inscriptions. But the new king, 'Abd al-'Azīz's son Su'ūd, was displeased at Philby's denunciations in his writings of the laxity of morals and habits of luxury amongst the ruling élite which newly-found oil wealth had brought; in 1955 he had to leave Saudi Arabia for Beirut; and after returning twice to al-Riyāḍ [q.v.], died in Beirut in 1960.

Philby's various public careers were vitiated by his at times immoderate language and hectoring behaviour, for he lacked the qualities of the diplomat and conciliator. His fame rests upon his many books about the peninsula and his acute observation of its geographical and scientific features. He never claimed to be a professional historian, and was careless about checking dates and consulting parallel sources in his books on Su'ūdī history (see G. Rentz, *Philby as a*

Dergi / Kitap
Kütüphanada Mevcuttur

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AKIKI, Necip. "el-Müstesrikûn"

II, c., s. 116, 1980 (KAHIRE)

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فيلبي ، ه . س . (١٨٨٥ - ١٩٦٠) Philby, H. St. J. B.

ولد في جزيرة سيلان ، وتخرج باللغات الشرقية من جامعة أكسفورد (١٩٠٧) ووظف في الهند (١٩٠٨ - ١٥) وفي العراق (١٩١٦) ورأس البعثة البريطانية إلى الجزيرة العربية (١٩١٧ - ١٨) وبعثة المركز العربي السياسي إلى بريطانيا (١٩١٩) وعين مستشاراً لوزارة الداخلية في العراق (١٩٢١) ورئيساً للبعثة البريطانية في الأردن (١٩٢١ - ٢٤) ثم تقلب في وظائف عديدة فعين مستشاراً للمملكة العربية السعودية ، وأشهر إسلامه . وانتدب أستاذاً زائراً في الجامعة الأمريكية ببيروت (١٩٥٧) وقد توفي فيها .

آثاره : قلب الجزيرة العربية ، في ٣٩٠ صفحة (١٩٢٢) وجزيرة العرب في عهد الوهابيين ، في ٤٠٠ صفحة (١٩٢٨) والجزيرة العربية ، في ٣٨٠ صفحة (١٩٣٠) وهرون الرشيد (١٩٣٣) والربع الخالي ، في ٤٣٠ صفحة (١٩٣٣) وينات سبأ (١٩٣٩) وحاج في الجزيرة العربية ، في ٢٠٠ صفحة (١٩٤٣) وأسس الإسلام (١٩٤٧) وأيام في الجزيرة العربية (١٩٤٨) ومرتفعات الجزيرة العربية ، في ٨٠٠ صفحة (١٩٥٢) ويوبيل عربي (١٩٥٢) والعربية السعودية (١٩٥٥) وأرض مدين (١٩٥٧) وأربعون سنة في القفر (١٩٥٧) وقد انتحل بعضها بعض الذين كتبوا فيها عن العرب . ومن مباحثه في صحيفة الجغرافيا : جغرافية الجزيرة العربية ، واليمن ، والكتابات العربية (١٩٢٠ و ٢٣ و ٢٥ و ٣٣ و ٣٨ و ٤٣ و ٤٩ و ٥٠ و ١٩٥٥) .

والرياض قديماً وحديثاً (صحيفة الشرق الأوسط ١٣ ، ١٩٥٩) وجغرافية ما بين النهرين

(صحيفة الجغرافيا ١٢٥ ، ١٩٥٩) الخ .

Robin Bidwell

Travellers in Arabia

Lebanon - 1994, s. 96-115

DN: 30556

Philby

PDF

PHILBY'S GRAVE in Beirut bears the inscription 'Greatest of Arabian explorers' and, in very many ways, this claim by his son is justified. None of the writers that we have discussed saw so much of the Peninsula, visited as he did practically every corner of it nor traversed it so many times in so many different ways. None of them spent more than twenty months in Arabia: Philby was there for most of forty years.

Harry St John Bridger Philby (generally called Jack or Shaikh Abdallah) was born in Ceylon in 1885 and used cheerfully to suggest that he was not really himself but a local baby mistakenly picked up by a careless nurse. After a very successful career at Westminster and Trinity College, Cambridge, he joined the Indian Civil Service and arrived in Bombay in December 1908. When, some two years later, he married, his best man was his cousin, the future Field-Marshal Montgomery. Philby acquired the reputation of being a difficult colleague - indeed he claimed to have been the first Socialist in the Service - but he made his mark as an exceptional linguist and a first-class administrator.

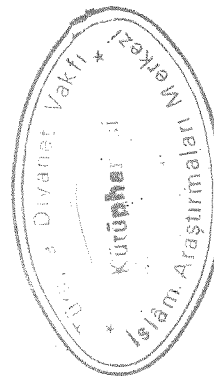
In November 1914, after the declaration of war on Turkey, British and Indian troops landed in Iraq and soon overran the province of Basra. The Turks removed what government records had existed and there was a frantic need for efficient organisers. Philby was among those selected and arrived for his first experience of life in an Arab country in November 1915. He was saddled with a multitude of tasks, from collecting revenue to editing a propaganda newspaper.

In November 1917 Philby had the experience which



Philby during the very active years of the 1930s.

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changed his life. The Arab Revolt had broken out in June of the previous year, and the British were anxious to prevent the old rivalry between the Sharif of Mecca and Ibn Saud, ruler of Nejd, from hindering the efforts of the former against the Turks, and, if possible, to enlist the latter under the Allied banner. There had been no official contact with Ibn Saud for more than two years and Philby was ordered to find out his current views. In the best traditions of the Indian Empire, he landed at Uqayr, near Bahrain, in a solar topee, breeches and spurs. At his very first stop, his hosts demanded that he should make himself less conspicuous by wearing local dress, for he was to travel through a land of religious zealots, whose souls, he was told, 'are sour with fanaticism' and who had no wish to see their country polluted by the presence of a Christian.

After seven days on camel-back Philby reached Riyadh and for the first time met Ibn Saud. Abd al-Aziz ibn Abd al-Rahman ibn Saud, to give him his full name, was the greatest figure that the Peninsula had produced for more than 1000 years - heroic warrior, decisive ruler and eloquent poet, towering a head taller than his followers. His charm was as overwhelming as his stature for he was witty, generous and hospitable. He could not have had a more perfect background than his vast mud palace, with its retinue of soldiers and slaves - or a desert tent under a starlit sky. It is too strong to say that Philby fell in love with him but he came for all time under the spell of the monarch and of the civilisation that he represented. In return Ibn Saud appreciated Philby's devotion, and valued his knowledge. Almost at once the visitor was admitted into the intimacy of the royal family, playing with the young princes and sitting regularly as a member of the group of boon companions with whom the king liked to relax.

The original plan was that Philby's arrival should coincide with that of an emissary from Cairo who would come overland from Jedda. This was frustrated by the Sharif, who alleged that Ibn Saud had so little control over his tribes that such a journey would be impossible. Mischievously, Philby, with the enthusiastic support of

'ABDALLAH H. STJ. B. PHILBY (1885-1960),
SEIN LEBEN UND WIRKEN

VON

Hermann v. WISSMANN

Tübingen

Harry St John Bridger Philby wurde am 3. April 1885 auf der Plantage St John im feucht-tropischen Gebirgsland von Ceylon geboren. Philby erzählt¹ eine lustige Geschichte, wie seine junge schöne Mutter ihn als Baby in einem Rasthaus leichten Sinnes vergaß; eine Zigeunerin fand ihn und verteilte seine Kleidung auf ihn und das eigene Baby; und „bis zum heutigen Tag“, sagt Philby, „weiß niemand, ob ich es war oder das Zigeunerkind“, das von der Dienerschaft der erschreckten Mutter zurückgebracht wurde. Der Umstand, daß ihm später so manche Sprache des Ostens mit Leichtigkeit zuflog, meint Philby, könne auf sein Dasein als Wechselbalg hindeuten: Er lernte zu den Sprachen, die ihm die Schule als „tote Sprachen“ beibrachte (Latein, Griechisch, Französisch und Deutsch), als junger Mann ließend West-Panğâbî, Urdû, Hindostânî, Balûçî, Paštû, Persisch und schließlich Arabisch. Aber mit Recht erwidert sein Freund G. Ryckmans², die stahlblauen Augen, der immer bereite Humor, der eiserne Wille, die zähe Ausdauer, der angriffslustige Freimut, die durch eine hartnäckige Geduld niedergehaltenen Heftigkeitsanwendungen und eine „an längst vergangene Zeiten gemahnende Ritterlichkeit“ mache eine Entscheidung in diesem Dilemma nicht schwer. In diesem Histörchen rumort der im Lauf seines Lebens zunehmende Ärger gegen die *colour bar*. Freilich war Philby später für Frau und Familie ein schlimmer Zigeuner. Für das geistig und körperlich wohl ausgerüstete und dann wahrhaftig, vielseitig und genau aufzeichnende „Zigeunern“ setzte er alles ein, was ihm recht erschien, für dieses „Zigeunern“ kreuz und quer durch Arabien, dessen „weisse Fläche“ dadurch zusammenschmolz, dieses Wandern

¹ *Arabian Days* 1948, 9.

² *Nécrologie* 1960.

als einer der letzten Zeugen der Unberührtheit eines Subkontinents, dessen vielgestaltige altehrwürdige Lebensformen heute der zivilisatorischen Gleichmacherei erliegen¹. Philby war einer der letzten großen Forschungsreisenden alten Stils.

Schon im vierten Lebensjahr lernte St John die Buchstaben kennen; er wollte seiner Mutter, die gerade einmal in England war, einen Brief schreiben können. 1891 kehrte die Familie, der Vater, die junge Mutter und vier Söhne mit den Spitznamen Tom, Jack, Tim und Paddy, von denen St John der zweite war, heim nach England. Sie war durch „the coffee-blight of those disastrous 'eighties“ vertrieben worden. Nun lebte die Mutter mit den Knaben im Haus der noch jungen und selbst noch kinderreichen mütterlichen Großeltern, einem christlich konservativen Haus mit Tischgebet und Kirchengang. Während der Vater nur lie und da auf Urlaub aus Indien auftauchte, bezog die Mutter mit den Söhnen später verschiedene Mietwohnungen in London. St John lernte eifrig und gern, was ihm die Schule vorsetzte, nicht so sein wenig älterer Bruder. Aber in wilden Spielen, in Turnen und Sport waren beide ein Herz. Mit etwa neun und zehn Jahren wurden die beiden in einer kleinen *boarding-school* in Henfield Farm untergebracht. Es waren nur sechs Knaben, die von Mr. und Mrs. Stevens, den Leitern, und von einem jungen klugen und athletischen Lehrer erzogen wurden. Die Abschiedstränen der Mutter stehen bei St. John, wie er sagt, am Beginn des bewußten Erkennens seiner selbst als eines menschlichen Einzelwesens². In dieser ländlichen Schule, wo die philologischen Fächer in humanistischer Art gewissenhaft gepflegt wurden, waren doch Spiel und Sport nicht vernachlässigt. Die beiden Jahre, die St John dort unter der Obhut von Lehrern mit weitem Interessenkreis weilte, ließen seinen Wissensdurst, sein vorzügliches Gedächtnis und seine Konzentrationsfähigkeit erstarken. *Mens sana in corpore sano* wurde ihm Leitsatz. Die folgenden zwei Jahre in einer größeren *boarding-school* in Westgate-on-Sea steigerten seinen Ehrgeiz und sein Selbstbewußtsein. Als ausgezeichnete Schüler konnte er in die ehrwürdige *Public School* von Westminster im Schatten der mächtigen Abtei und des Parlamentsgebäudes aufgenommen werden.

¹ Vgl. P. Lippens, *Expédition en Arabie Centrale* 1956, 177.

² *Arabian Days* 1948, 18.

H. SAINT JOHN B. PHILBY

(3 avril 1885 - 30 septembre 1960)

G. Ryckmans

Le samedi 1^{er} octobre je recevais de M. Gabriel Dardaui, Directeur de l'Agence France-Presse à Beyrouth, le télégramme suivant : « *Regrette vous faire part de décès subit Beyrouth suite crise cardiaque de Saint John Philby qui venait de regagner Liban. N'étions que cinq amis autour de sa tombe au cimetière musulman. Ai pensé devoir vous aviser, certain que partageriez notre peine* »¹.

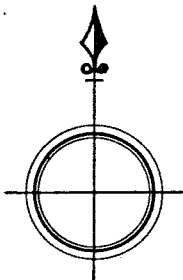
Cette nouvelle nous frappa d'une douloureuse stupeur. Philby nous avait quittés le mardi précédent, alerte et joyeux, plus actif que jamais malgré ses soixante-quinze ans. Il avait, selon son habitude, fait de Louvain la première étape de son voyage de retour en Arabie, après avoir passé l'été en Angleterre. Nous avions arrêté ensemble les plans de la publication de l'*Expédition Philby-Ryckmans-Lippens en Arabie*. Il avait emmené les bonnes feuilles de l'Atlas contenant les fac-similés des copies des inscriptions qui, après le classement définitif par les soins de Jacques Ryckmans se montent à environ 15.000 numéros répartis sur 261 planches. Il se proposait avec une visible satisfaction de montrer ce volume à S. M. le Roi Sa'ud et aux Autorités sa'oudites, comme une preuve des richesses archéologiques que recèle leur territoire. Il était fier aussi de la carte des provinces méridionales du royaume, qu'il avait établie au jour le jour avec la patience et la ténacité de l'araignée qui tisse sa toile. Cette carte a été exécutée dans les ateliers de la Royal Geographical Society à Londres. Elle éliminera de nombreux blancs que déploraient jusqu'ici les orientalistes et les géographes. Il avait donné le bon à tirer pour l'article signé de son nom dans ce même fascicule de notre revue (voir plus haut, p. 395-417), la première publication de ses œuvres posthumes. Il avait hâte de regagner, après un bref séjour à Beyrouth, sa maison de Riyadh, où il comptait mettre la dernière main au rapport géographique de notre expédition, dont il avait accepté de se charger et qui est déjà rédigé aux deux tiers. *Pendent opera interrupta*. Il s'était montré particulièrement détendu, évoquant de vieux souvenirs, servi par sa mémoire impeccable et implacable, et stimulé par l'humour britannique auquel un demi-siècle passé en Orient n'avait rien fait perdre de ses droits. Il repose aujourd'hui dans le cimetière de Bashura

¹ Parmi ces cinq personnes se trouvait le fils du défunt, M. H. A. R. Philby, qui a assisté son père à ses derniers moments, dont il m'a fait l'émouvant récit dans sa lettre du 7 octobre.

St. John

İslâm Araştırmaları Merkezi

Philby of Arabia



ELIZABETH MONROE

Türkiye İyânet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	30765
Tasnif No:	923 PHI

FABER AND FABER

London-1974

Pharès, Joseph H., fl. 1973. He received a doctorate in 1975 from the Université de Strasbourg II with a thesis entitled *Une société banlieusarde dans l'agglomération beyrouthine*, a work which was published commercially in Beyrouth in 1977. He edited *L'hospitalisation au Liban; situation actuelle et perspectives d'avenir; actes* (1987). LC; THESAM, 3

Phayre, Sir Arthur Purves, born 7 May 1812 at Shrewsbury, he entered the Bengal Army in 1828 and spent the major part of his colonial service in Burma. From 1848 to 1849, he served in the administration of the Panjab, and from 1874 to 1878, he was governor of Mauritius. He was found dead in his bed on 14 December 1885. Buckland; DNB; Mason, pp. 232-233; Riddick

Phayre, Ignatius, pseudonym see Fitz-Gerald, William George

Phelps, Christina, 1902-1972 see Harris, Christina née Phelps

Philaretos, Georgios Nikolaou, born in 1848 at Khalkis, Evvia, Greece, he studied law at Athens from 1866 to 1871 and thereafter practised law in the city. He was a periodical editor and a politician whose writings include *Ξενοκρία και Βασιλεία εν Ελλάδι, 1821-1897* (1897), *Ναύσταθμος των Ελλήνων εν Χαλκίδι και έθελοντικός στόλος* (1908), *Δημοκρατισμός του Έλληνος* (1918), and *Γνωμολογία* (1925). He died in Athens in 1929. EEE

Philby, Harry St. John Bridger 'Abd Allah, born 3 April 1884 at St. John's, Badula, Ceylon. After his graduation from Trinity College, Cambridge, with an excellent record in several Oriental languages, he joined the British Foreign Service and was assigned to the Punjab. In 1917 he accepted charge of the British Political Mission to Ibn Saud. He left the Indian Civil Service in 1925, but continued to live in Arabia, embracing Islam in 1930. As a Muslim he had a unique opportunity to study Arabia. Among his books are *The heart of Arabia* (1922), written after his forty-four-day crossing of Arabia; *Sheba's daughters* (1939), following his unannounced entry into the Aden Protectorate from Yemen; *Arabian days* (1948), mentioning his war-time detention because of his anti-British sentiments; *Arabian jubilee* (1952), and *Saudi Arabia* ((1955), in both of which he included criticisms of corruption and general degeneration of Arabia. He was always critical of British foreign policy, especially concerning Ibn Saud and the Palestine situation. He had many eccentricities and was always arrogantly confident that he was right. He was awarded a gold medal of the Royal Geographical Society. He died in Beirut, on 3 October 1960. Bidwell, 96-115; ChambrBrB; DLB 195 (1998), pp. 272-280; *Index Islamicus* (5); *Orient* 1 ii (Dezember 1960), pp. 61-64; Riddick; *Who was who*, 1951-60

Philebert, Charles, born 26 or 28 November 1828 at Angoulême (Charente). After passing through the military college, Saint-Cyr, in 1847, he entered the Bureaux Arabes de l'Algérie on 17 May 1852 and was posted to Bougie. Apart from a brief assignment in Italy in 1860 and participation in the Franco-German war, followed by posts in Paris and Saintes, he spent his military career in Algeria and Tunisia, where he gained the reputation of a North Africa expert. In 1900 he was awarded *grand officier* of the Légion d'honneur. His writings include *Algérie et Sahara; le général Margueritte* (1882), *La conquête pacifique de l'intérieur africain; nègres, musulmans et chrétiens* (1889), *La 6e Brigade en Tunisie* (1895), *Le partage de l'Afrique* (1896), and he was joint author of *La France en Afrique et le trans-saharien* (1890). IndexBF² (1); Peyronnet, p. 444

Philharmonius, pseud. see Bashmakov, Aleksandr Aleksandrovich, 1858-1943

Philipp, Herzog von Sachsen-Coburg-Gotha, born in 1844, he collected important sets of coins, notably from Austria-Hungary and western Europe. His collection together with his numismatic library was auctioned by Leo Hamburger at Frankfurt on 20 February 1928. A sales catalogue, *Münzen-Sammlung Prinz Philipp von Sachsen-Coburg-Gotha in Wien*, of two hundred and forty-seven pages was published. He died in 1921.

Philipp, Carl (Karl), born 7 November 1875 at Altenburg, Germany, he received a Dr.phil. in 1901 from the Universität Halle with a thesis entitled *Beiträge zur Darstellung des persischen Lebens nach Muslih-uddin Sa'di*, which represents only one third of the total work. Thesis

Philipp, Mangol née Bayat, 1937- see Bayat, Mangol (Mrs.) Philipp

Philipp, Thomas, born 11 May 1941 at Königsberg, Germany, he received a Ph.D. in 1971 from U.C.L.A. for *The Role of Jurji Zaidan in the development of the Arab Nahda*. There-after he taught at Shiraz University until 1975 when he began teaching for twelve years at Harvard. In 1988, he became a professor of political science at the Institut für Politische Wissenschaft in the Universität Erlangen-Nürnberg. His writings include *Gurji Zaidan, his life and thought* (1979), *The Syrians in Egypt, 1725-1975* (1985), and he edited *The Syrian land in the eighteenth and nineteenth century* (1992), *The Syrian land; processes of integration and fragmentation* (1998), and he was joint editor of *The Mamluks in Egyptian politics and society* (1998). Kürschner, 1996-2003; Private; Selim

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- Security Supporting Assistance, now Economic Support Fund. The Foreign Assistance Act recognizes political or security conditions that might justify a higher level of support for a wider range of purposes.
12. For a useful discussion see Donald S. Brown, 'Egypt and the United States: Collaborators in Economic Development', *The Middle East Journal*, Vol. 35, No. 1 (Winter 1981), p. 4. Also, Ellen B. Laipson, 'Egypt and the United States' Congressional Research Service, The Library of Congress, 4 June 1981, p. 18.
 13. *Middle East News, Economic Weekly*, Cairo, 14 May 1982, p. 3. The current accounts deficit in 1974 stood at 13 per cent of GDP and rose to 20 per cent the next year. Agency for International Development, *Country Development Strategy Statement, FY 1985* (Washington, DC, 1983), Annex D, p. 4.
 14. See Waterbury, pp. 7-8.
 15. Alan W. Horton, 'Egypt Revisited', in *American University Field Staff Reports*, No. 23, African Series (1981), p. 3. See also World Bank, *Arab Republic of Egypt's Domestic Resource Mobilization and Growth Prospects for the 1980s*, Report No. 3123-EGT, (Washington, DC, 1980), p. 2.
 16. Waterbury, p. 5.
 17. For an overview see Donald S. Brown, *Economic Development in Egypt - An American's Perspective* (Cairo, 1982), p. 6. Also, Marvin G. Weinbaum, 'Politics and Development in Foreign Aid: US Economic Assistance to Egypt, 1975-82', *The Middle East Journal*, Vol. 37, No. 3 (Autumn 1983).
 18. Brown, *Economic Development in Egypt*, p. 8.
 19. Agency for International Development, *Egypt: Country Development Strategy Statement, FY 1983*, p. 27.
 20. See discussion in Weinbaum, *Food, Development, and Politics*, pp. 160-62.
 21. World Bank, Report No. 3123-EGT, p. 3. Non-oil US direct investment totaled less than \$100 million through 1980. *The Journal of Commerce*, 7 October 1981. The US contributed merely 2.4 per cent of the \$1.4 billion investment in all joint projects through 1981-82. Arab private investors provided the bulk of the capital. *The Christian Science Monitor*, 10 February 1983.
 22. Comptroller General of the US, p. 13.
 23. Ministry of Agriculture of the ARE and the USAID, 'Strategies for Accelerating Agricultural Development: A Report of the Presidential Mission on Agricultural Development', July 1982, p. 37.
 24. World Bank, *World Bank Tables 1980* (Washington, DC, 1980), p. 463. The most recent statistics are calculated on a somewhat different population base and comparisons with those from the 1960s must therefore be considered tentative.
 25. Statistics on increases in annual rates for farm workers, less skilled civil servants, and employees in the modern private sector are found in Agency for International Development, *Egypt: Country Development Strategy Statement FY 1984* (Washington DC, 1982), Annex: Benefits of Growth, p. 13.
 26. Brown, *Economic Development in Egypt*, pp. 23-4.
 27. Criticism of the US aid activities, as constituting American 'penetration' and a 'shadow government', was aired sharply in a series of articles appearing in October and November 1982 in *Al-Ahram Al-Iktisadi*, a weekly magazine. Failures in the AID program were pointed out, though most of the attacks were aimed at the alleged threat to Egypt's national security of American-sponsored research.
 28. Marie-Christine Aulas, 'Sadat's Egypt: A Balance Sheet', in *MERIP Reports*, No. 17 (July-August 1982), p. 15.

Philby as a Source for Early Twentieth-Century Saudi History: A Critical Examination

Jacob Goldberg

I

For two generations now, the name of Harry St. John Philby has been inextricably associated with the Arabian Peninsula in general and Saudi Arabia in particular. The scope of Philby's interests in Arabia was, indeed, impressive, encompassing such diverse fields as archeology, geology, history, politics, the classics and literature, to mention just a few. The accounts of his own adventures in Arabia, which can easily fill a sizable bookshelf, attest to his unique contributions to our knowledge of the Peninsula.¹ As his biographer noted, 'none of the other explorers of the peninsula had covered half so much as he of the huge surface of Arabia; none had drawn attention to so many of its antiquities; none had equalled his spread of maps'.² In short, he had earned the inscription on his tombstone which reads: 'Greatest of Arabian explorers' (???)

But Philby's legacy is not merely that of a prolific Arabian explorer. In the preface to his *Arabia*, Philby writes that 'this volume in no wise professes to be an exhaustive treatise on the modern history of Arabia, being rather a sketch designed for the use of those members of the general public... who may be desirous of understanding something of the principal forces and tendencies which have been at work in Arabia'.³ Despite the disclaimer, for the world at large Philby's writings constitute perhaps the most fundamental historical source for the study of the modern history of the Saudi state. Indeed, many historians of Arabia find Philby's accounts of Abd al-Aziz Ibn Saud's spirit, conduct and policies, as well as Philby's observations on the evolution of British-Saudi relations, essential and 'indispensable to all students of the modern history of Saudi Arabia'.⁴ And it is precisely this dimension of Philby's writings on modern Saudi history⁵ to which this article is addressed, for the value of some of Philby's studies in this respect and their credibility as historical sources are hampered by four major constraints.

Firstly, Philby was captivated by Ibn Saud's personality, whom he considered a man as close to perfection as any he would have ever encountered. His unreserved admiration for and thirty-year friendship with Ibn Saud permeate much of his accounts of the latter's policies and conduct. On more than one occasion, the tenor of Philby's narrative conveys the impression of a writer who feels personally involved in the affairs of his object of writing. In other cases, the opinionated Philby brought his close association with Ibn Saud to bear on his interpretations and analysis, sometimes to the point of outright advocacy of Saudi policies. All in all, the basic demands of historical objectivity and impartiality leave much to be desired in the case of Philby writing the twentieth-century Saudi history.

Secondly, despite being so sturdily British, Philby developed throughout