

160177 POCOCKE Edward

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TWELLS

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The Lives of Dr. Edward Pocock, the celebrated Orientalist / by Dr. Twells. [The Lives] of the Dr. Zachary Pearce, Bishop of Rochester, and of Dr. Thomas Newton, Bishop of Bristol / by themselves. [The Lives] of the Rev. Philip Skelton / by Mr. Burdy. -- London : printed for F.C. and J. Rivington, 1816. -- 2 v. ; 22 cm

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Bakulsın!

Pococke, Edward

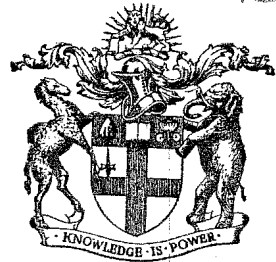
224 HOLT, P. M. The study of Arabic historians in seventeenth century England: the background and the work of Edward Pococke. *BSOAS* 19 (1957), pp. 444-455

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9618 HOLT, P. M. "Edward Pococke, 1604-1691." *History Today* (London) 7 (Ja '57) 54-61. The first Laudian professor of Arabic at Oxford, Pococke made an important contribution to oriental studies and played a notable part in establishing close links with the Muslim world.

42 GÜRSOY-NASKALI, Emine. Pococke's Turkish exercise. *Bodleian Library Record*, 13 ii (1989) pp.156-160

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THE STUDY OF ARABIC HISTORIANS IN SEVENTEENTH
CENTURY ENGLAND: THE BACKGROUND AND THE
WORK OF EDWARD POCOCKE

By P. M. HOLT

(i) *Arabic Studies in Sixteenth and Seventeenth Century Europe*

ARAB historical writing was not a specialized study in the seventeenth century.¹ Organized work in Arabic and Islamic studies was still a recent development in western Europe generally. The first modern English Arabist, William Bedwell (1562–1632),² was during most of his life an isolated figure: the principal result of his studies was an Arabic lexicon which was never printed, although he bequeathed the MS to Cambridge with a fount of Arabic type for that purpose.³ In the third decade of the century, however, some younger scholars began to interest themselves in Arabic. Abraham Wheelocke (1593–1654) corresponded with Bedwell from Cambridge, while Edward Pococke (1604–91) studied Arabic under him as a young Oxford graduate. As yet there was no permanent provision for the teaching of Arabic at the English universities. From 1626 to 1629 a refugee German scholar from Heidelberg named Matthias Pasor had lectured in Arabic, Aramaic, and Syriac at Oxford but no chair of Arabic was established until 1634, when Laud, then chancellor of the university, made an endowment for that purpose. The first Laudian professor was Pococke, who gave his inaugural lecture in 1636. A chair of Arabic had been set up in Cambridge a little earlier. In 1632 Wheelocke had persuaded a somewhat reluctant City draper, Thomas Adams, to make an annual grant of £40 for three years as his stipend to lecture in Arabic.⁴ The grant was made permanent in 1636.⁵ Wheelocke's successor, who held the Adams professorship from 1667 to 1685, was Edmund Castell. He was a great lexicographer and was followed from 1685 to 1702 by a nonentity, John Luke, whose chief qualification appears to have been a seven years' sojourn in Smyrna. At Oxford Pococke's successor, Thomas Hyde (1636–1703), had been a pupil of

¹ A general account of Arabic studies in Europe is given by J. Fück, *Die arabischen Studien in Europa bis in den Anfang des 20. Jahrhunderts*, Leipzig, 1955.

² Accounts of Bedwell and other leading British orientalist of the seventeenth century are given in the *Dictionary of national biography*. The detailed biography of Pococke is that by L. Twells, prefixed to his edition of *The theological works of the learned Dr. Pococke*, London, 1740. Twells had access to Pococke's papers, now in a very fragmentary state.

³ The type had previously belonged to the press set up by Franciscus Raphelengius (1539–97), a learned printer of Leiden (letter of Greaves to Turner, PRO, S.P. 16 381, No. 75). It was modelled on the fount of the Medicean press, set up in Rome in 1580 by Cardinal Ferdinand de' Medici.

⁴ 32 letters from Adams to Wheelocke, dated from 1631 O.S. to 1640 O.S. are in the Cambridge University Library, MS Dd. 3.12, ff. IV (1)–(32). These throw light on the circumstances in which the chair of Arabic was founded and on the relations between Wheelocke and his patron.

⁵ The letter of thanks from the University to Adams is given in A. J. Arberry, *The Cambridge School of Arabic*, Cambridge, 1948, 7–8.

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Wheelocke's but was primarily interested in Persian.¹ Of these five professors, Pococke alone carried out sustained research into Islamic history. We must therefore consider Arabic studies in general as the background to the study of Arabic historians in seventeenth century England.

The sixteenth and seventeenth centuries saw an efflorescence of Arabic studies in western Europe. In England the development came late. The first phase of the revival of Arabic learning is chiefly associated with scholars in France and Italy, more specifically Paris and Rome. In those centres development was stimulated by two factors; the political and commercial intercourse between France and the Ottoman Empire resulting from the capitulations of 1535, and the links between the papacy and oriental Christian sects, especially the Maronites after the foundation of the Maronite College at Rome in 1584. The effect of these factors on Arabic studies can be seen, for example, in the journey of the French scholar, Guillaume Postel, to Egypt and Constantinople between 1535 and 1537 to learn oriental languages and collect MSS, and also in the career of the Maronite, Gabriel Sionita (1577?–1648), who went to the College in Rome and thence to Paris where he was professor of Arabic.

This revival of Arabic studies coincided with the Reformation and the division of western Europe into Protestant and Catholic states. Protestant scholars at first depended mainly on the Catholic centres, especially Paris, for obtaining a knowledge of Arabic. So the great Dutch Arabist, Thomas Erpenius, studied in Paris in 1609. It was also at Paris from Gabriel Sionita that Pasor learnt Arabic in the winter of 1624–5. The development of an important centre of Arabic studies in Protestant Europe began with the appointment of Erpenius as professor of oriental languages (except Hebrew) at Leiden in 1613. He held the post until his death in 1624 and was succeeded by his former pupil, James Golius (1596–1667). Erpenius and Golius made outstanding contributions to the development of Arabic studies by their teaching, their preparation of texts, and their assiduity in collecting MSS. The work of the Dutch scholars in its turn served as an inspiration to English scholars and patrons; the foundation of the chairs at Cambridge and Oxford followed and from this point Protestant orientalism tends to follow its own line of development, apart from Catholic orientalism. There was not, however, an iron curtain between the two groups of orientalists. A very clear example of cross-fertilization is given in Nallino's demonstration that Marracci in his *Prodromus ad refutationem Alcorani* (1691) quoted a considerable number of Arabian authors at second-hand from Pococke²; while Denison Ross had earlier shown Sale's indebtedness in his 'Preliminary discourse' to Marracci.³

¹ Hyde's most celebrated work was *Historia religionis veterum Persarum eorumque Majorum*, Oxford, 1700.

² C. A. Nallino, 'Le fonti arabe manoscritte di Ludovico Marracci sul Corano' (1932), reprinted in *Raccolta di scritti*, II, Roma, 1940, 90–134. Nallino shows that the Arabic authors quoted by Marracci at second-hand are mainly from Pococke's *Specimen historiae Arabum*.

³ E. Denison Ross, 'Ludovico Marracci', *BSOS*, II, 1, 1921, 117–23. See also his introduction to the edition of Sale's translation of the Koran published by Warne in 1921.

completely assimilated within the Russian people" has been attributed to Pobedonostsev. Collections of his letters and other writings which reveal much of his thought have been published (e.g., *K. P. Pobedonostsev i yego korrespondentiy*; 1923). In addition, *Reflections of a Russian Statesman* (1898) was also published.

Bibliography: A. V. Amfiteatrov, *Pobedonostsev* (Rus., 1907).

[Y.S.]

POBEZOVICE NA SUMAVE (Czech **Pobežovice na Šumavě**; Ger. **Ronsperg**), village in W. Bohemia. The Jewish community there apparently existed in the 16th century, although the first documentary mention is not until 1664. Until the beginning of the 19th century it was the seat of the district rabbi for *Pilsen and *Klatovy, an office held by Falk Kohner, Samuel Kohn-Kostelohore, and Eleasar *Loew (1810-12). In 1724 there were 17 Jewish families in Pobezovice. The synagogue—the third in Pobezovice—was built in 1816 on the initiative of R. Joel, father of R. Bezalel *Ranshburg. Great interest was aroused in 1927 by the discovery, in the *mikveh*, of a stone bearing a Hebrew inscription reporting that *Israel b. Eliezer Ba'al Shem Tov had bathed there and pronounced the waters salutary. Consequently, Hasidim went there to seek cures. An extract from the confiscated *pinkas* (1773) records a tradition about the community's destruction in 1096, describes *Shabbatean and *Frankist activities, and mentions the visit of the Ba'al Shem Tov in 1744. Pobezovice was the birthplace of R. Moses Loeb Bloch and the pharmacologist Emil *Starkenstein, and the residence of Heinrich *Coudenhove-Kalergi, whose library of Judaica was deposited in the synagogue. The Jewish population declined from 212 persons in 1848 to 193 in 1893, 63 in 1921, and 41 (2% of the total population) in 1930. With the annexation of the Sudeten area by Germany in 1938, almost the entire community fled, the remaining few being expelled to no-man's-land. The synagogue was burnt down on Nov. 10, 1938, and the cemetery was destroyed.

Bibliography: M. Gold, *Die Juden und Judengemeinden Boehmens in Vergangenheit und Gegenwart* (1934), 575-6; B'nai B'rith, *Monatsblätter . . . des tschechoslowakischen Staats*, 6 (1927), 320-8; 7 (1928), 40-48; *Selbstwehr* (Sept. 9, 1927).

[M.L.A.]

POCHEP, city in Bryansk oblast, Russian S.F.S.R. Before the 1917 Revolution, Pochep was in the province of Chernigov in the *Pale of Settlement. There were 3,172 Jews (about 33% of the total population) living in Pochep in 1897. The *Habad yeshivah in the town was headed by the local rabbi Joshua Nathan Gnessin. Among the yeshivah students were his son Uri Nissan *Gnessin and J. H. *Brenner. Jews numbered 3,616 (27.1% of the population) in 1926. When the Germans invaded Russia in the summer of 1941, those Jews who did not succeed in escaping from Pochep were murdered.

[Y.S.]

POCOCKE, EDWARD (1604-1691), English orientalist and Hebraist. In 1630-36, as Anglican chaplain to the English merchants in Aleppo, Syria, Pococke was able to perfect his knowledge of Arabic, Syriac, and Ethiopic, to translate Arab historical works, and to collect the Greek and oriental manuscripts (bought with funds provided by Archbishop William Laud) which now constitute the Pococke collection in the Bodleian Library at Oxford. On his return to England in 1636 Pococke was appointed to a chair of Arabic at Oxford especially created for him by Laud. In 1640 Pococke found himself almost dispossessed because of his royalist sympathies and friendship with the unpopular archbishop. However, the eminent Puritan Hebraist John *Selden befriended Pococke, who was

reappointed to the chair of Arabic at Oxford in 1647; in the following year he was also made regius professor of Hebrew and canon of Christ Church.

Pococke was an outstanding English Hebraist and one of the leading orientalists of the age. His share in the preparation of Bryan *Walton's London Polyglot Bible (1657) was unmatched by any other editor: he prepared the Arabic text of the Pentateuch; provided manuscript texts of the Syriac Old Testament, the Ethiopic version of Psalms, and two Syriac manuscripts of Psalms; and also prepared parts of the Syriac New Testament with annotations and a Latin translation. Pococke's biblical scholarship may also be gauged from other works, such as his English commentaries on some of the Minor Prophets (Micah and Malachi, 1677; Hosea, 1685; Joel, 1691), which display familiarity with rabbinic exegesis and wide knowledge of Christian commentators (*Calvin, *Muenster, *Pellicanus). Among his other notable works are two translations of *Maimonides: *Porta Mosis* (Oxford, 1655), an annotated edition of six sections of the Mishnah commentary with the Arabic text in Hebrew characters and a Latin translation (this was the first Hebrew book printed in Oxford and at the university's expense); and a Latin version of Maimonides' preface to the Mishnah (Oxford, 1690). Pococke also cultivated friendly relations with Jews in the East (he studied with Judah Romano in Constantinople).

Of his two sons, the elder, EDWARD POCOCKE (b. 1647), was also an orientalist; the younger, THOMAS POCOCKE, issued an English translation of *Manasseh Ben Israel's treatise *De termino vitae* on free will and predestination, entitled *Of the Term of Life . . . with the Sense of the Jewish Doctors* (London, 1699).

Bibliography: L. Twells, in: E. Pococke, *Theological Works* (1740); G. H. Box, in: E. R. Bevan and C. Singer (eds.), *Legacy of Israel* (1927), 353-5; DNB, 16 (repr. 1921-22), 7-12; C. Roth, in: *Bodleian Library Record*, 2 no. 27 (1948), 215-9; I. Abrahams, in: JHSET, 8 (1915-17), 105.

[G.E.S.]

POCOCKE, RICHARD (1704-1765), British ecclesiastic and traveler. From 1735 to 1742 he traveled extensively in the Near East, visiting Erez Israel in 1738. He spent some time in Jerusalem, visited the Dead Sea in order to check Pliny's account of it, and journeyed along the Mediterranean coast to Galilee, from there going to the Lebanon, Baalbek, and Cyprus. These travels resulted in the *Description of the East and some other Countries* (2 vols., London, 1743-45), with numerous copperplate engravings. He was a good observer and the plans he made of the various sites are numerous, although not very reliable. He had a preference for less-traveled routes, which enhances the value of his journeys. He was appointed archdeacon of Dublin in 1745 and bishop of Ossory in 1756.

[M.A.-Y.]

PODGAITSY (Pol. **Podhajce**), city, W. Tarnopol oblast, Ukrainian S.S.R. A Jewish community existed in Podgaittsy during the 16th century. At the beginning of the 17th century the rabbinical seat was held by Benjamin Aaron b. Abraham Solnik, who died in 1610. He published a collection of 112 responsa and legal novellae in his work *Masat Binyamin*. After the invasion of the town by the Tatars in 1667 and the massacre which they perpetrated among the Jews, R. Ze'ev b. Judah Leib wrote an elegy in memory of the victims. According to the census of 1764 there were 1,079 Jews. During the 19th century, under Austrian rule, the Jewish population increased, and by 1910 numbered about 6,000. However, Podgaittsy's importance subsequently declined and according to the census of 1931 only 2,872 Jews were left.

[SH.L.K.]

Holocaust Period. When war broke out between Germany and the U.S.S.R. (June 22, 1941), Podgaittsy was occupied by the Germans, and the Jews immediately became victims of attacks by the Ukrainian population. They were forced to pay fines, their movement was restricted outside the city, and they were subjected to forced labor.

Pobeguïn, E., born 19th cent., he was a French civil engineer who wrote *Sur la côte ouest du Maroc* (1908), and he was joint-author of *Étude comparée de l'outillage des ports français et étrangers* (1912).

Poboźniak, Tadeusz Bronisław, born 2 July 1910 or 1916, he was a Polish Indo-Iranian scholar whose writings include *Grammar of the Lovari dialect* (1964), and *Cyganie* (1972). In 1983 he was honoured by the jubilee volume, *Studia Indo-Iranica*. He died 1990 or 1991. LC; NEP; *Przegląd orientalistyczny* 1995, pp. 113-115

Poché, Christian, born 20th cent., his writings include *La musique arabo-andalouse* (Arles, 1995), and he was joint editor of *Les danses dans le monde arabe, ou, l'héritage des almées* (Paris, 1996). LC

von Pochhammer, Wilhelm, born 27 January 1892 at Berlin, he studied law at the universities of Freiburg im Breisgau, Berlin, Paris, Marburg, and Bonn, and then entered the foreign service. He was a diplomatic representative for India from 1924 to 1957. His writings include *Die Auseinandersetzung um Tibets Grenzen* (1962), *Indiens Wirtschaft heute* (1964), *Indiens Weg zur Nation* (1973), and its translation, *India's road to nationhood* (1981). *Wer ist wer*, 1955-1979

Pocock, Edward, 1604-1691 see Pococke, Edward

Pococke, Edward, born in 1604, he was a graduate of Oxford, where he studied Arabic under William Bedwell, and became the first holder of the chair of Arabic at Oxford and delivered his inaugural lecture in 1636. His historical scholarship is most fully apparent in the short work which he entitled *Specimen historicae Arabum*. His other writings include *A commentary on the prophecy of Joel* (1691), and *The theological works ... containing his Porta Mosis, and English commentaries on Hosea, Joel, Micah, and Malachi, to which is prefixed and account of his life and writings*, by Leonard Twells (1740). He died in 1691. BSOAS 19 (1957), pp. 444-455; DcBiPP; DNB; EnBrit; Master (3)

Pococke, Edward, 1648-1727. His writings include the edition with translation, *Philosophus autodidactus, sive Epistola Abi Jaafar enb Tophail de Hai ebn Yokdhan* (1671). DNB; Fück, p. 90

Pococke, Richard, born in 1704 at Southamptom, he was a graduate of Oxford, and a sometime bishop of Meath and Ossory. He travelled to Egypt and western Asia from 1737 to 1740, primarily for the study of classical antiquity, a journey which is the subject of *A description of the East and some other countries* (1743-45), and its translations, *Beschreibung des Morgenlandes und einiger anderer Länder* (1754), and *Beschryuing van het Oosten, en van eenige andere landen* (1776-80). He died in Charleville, Ireland in 1765. DcBiPP; DNB; Egyptology, Embacher; Henze

Podęa, Ion I., fl. 1938. His writings include *Monografia judeşului Braşov* (Braşov, 1938). LC

Podęyn, Hans Carl, born 1 March 1894 at Hamburg, he was a social democrat primary school teacher, before his political views compelled him to make a living as a salesman until 1945. After the war he was a politician, government official, and, from 1954 to 1959, ambassador at Karachi. He died in Bad Homburg, 19 August 1965. DIBE

Poels, John, fl. 1954. His writings include *Without let or hindrance; a journey to Jugoslavia* (London, 1953). BLC; LC

Poetzberger, Hans Andreas. He received a Dr.phil. in 1953 at Hamburg with a thesis entitled *Die literarische Bedeutung des "Carta do achamento do Brasil" des Pero Vaz de Caminha im Zusammenhang mit der Ideologie der Renaissance und des Humanismus*. His writings include *Einführung in das Indonesische* (1965). cv

Poeymireau, général, born in 1869 at Pau, France. After passing through the military college of St-Cyr, which he had entered in 1889, he received a commission as *sous-lieutenant* in 1891. With the rank of captain, he became posted, in 1891, at Headquarters of the Division de Constantine, Algeria. In March 1905, he was assigned to the Colonne de Berguent. General Lyautey who, at that time, was commanding the operations in the Territoires d'Aïn-Sefra, recognized his ability and made him *officier d'ordonnance*. With this attachment to Lyautey, Poeymireau's centre of action shifted to Morocco. With his Moroccan regiment he participated in the 1914 battle of the Marne. *Officier de la Légion d'honneur* since 5 May 1915, he was severely wounded shortly afterwards and had to return to Morocco. There he became instrumental as a pacifier of the country by use of force against the rebelling tribal forces. He died in Paris, in February 1924. Peyronnet, p. 534-537

Pogadaev, Viktor Aleksandrovich, born 20 November 1946 at Sakmura, Russia, he was a graduate of the Asia Africa Institute, Moscow State University. He was joint author of *Русско-малайзийский словарь* (1986). Miliband²

MADE PAMLANDIRAN
SONRA GELEN DOKUMAN

✓ Pococke, Edward (1604-1691)

بوكوك، إدوارد (١٦٠٤-١٦٩١)

مستشرق إنجليزي وعالم بالكتاب المقدس .

ولد في أكسفورد في نوفمبر ١٦٠٤. وتعلم في جامعة أكسفورد. وبعد تخرجه، صار قسيسًا للطائفة الإنجليزية في مدينة حلب (سوريا) من سنة ١٦٣٠ إلى ١٦٣٥. فمكثته إقامته في حلب من إتقان اللغة العربية .

فلما عاد إلى إنجلترا في ١٦٣٥ عين أول أستاذ للغة العربية في جامعة أكسفورد ١٦٣٦ وكان أول كرسي أنشئ في أكسفورد للغة العربية. وفي ١٦٣٧ سافر مرة أخرى إلى المشرق لاقتناء مخطوطات. وفي ١٦٤٨ انتقل إلى كرسي اللغة العبرية .

أما في ميدان الدراسات العربية فقد حقق بوكوك "لامية العجم" للطغرائي وترجمها إلى

اللاتينية مع تعليقات شافية، استعان فيها بشرح الصفدي المسمى: "الغيث المنجم في شرح لامية العجم" فحلل الكلمات لغويًا واشتقاقيًا، وبين معانيها، ومن حيث الاشتقاق بين صلاحها بالكلمات العبرية والكلدانية والسريانية المناظرة لها .

وأهم من هذا العمل كتابه الذي ظهر في ١٦٥٠ بعنوان عربي هو "لمع من أخبار العرب" وعنوان لاتيني هو Specimen Historiane Arabum ، وهو أول كتاب يطبع في أكسفورد بحروف عربية. والكتاب يبدأ بنشر صفحات من كتاب "تاريخ مختصر الدول" لأبي الفرج غريغوريوس المعروف بابن العبري (المتوفى ٦٨٨هـ/١٢٨٩م) - وهي الصفحات التي قدم بها ابن العبري عرضه للتاريخ الإسلامي، وتحتوي على بعض المعلومات المأخوذة عن كتاب "طبقات الأمم" لصاعد الأندلسي والمتعلقة بتاريخ العرب في الجاهلية، وعلى ثبت بالحوادث الرئيسية في حياة النبي مع ملحق من مواضع من الكتاب المقدس نسبها المسلمون إلى النبي محمد. وهذه المواضع هي: التثريب الثاني ٣٣: ٢، "المزامير" ٥٠: ٢، إنجيل يوحنا ١٦: ٧ .

ويتلو هذه الصفحات المأخوذة من "مختصر تاريخ الدول" لابن العبري، لمحة عامة عن الفرق الكلامية الإسلامية وعن المذاهب الفقهية الأربعة .

لكن أهمية الكتاب تقوم في التعليقات المفيدة جدًا التي زود بها بوكوك نص ابن العبري. ونصف هذه التعليقات تتناول العرب قبل الإسلام، ونظام قبائلهم، وتاريخهم وديانتهم وحضارتهم. وأما التعليقات الخاصة بالنبي محمد فقليلة وتتسم بالتحيز والتعصب البغيض، وهو أمر لا يستغرب من مبشر نذر نفسه خصوصًا للتبشير بالمسيحية في بلاد الإسلام عن طريق ترجمة الكتب التبشيرية المسيحية التي أشرنا إليها من قبل - لكن التعليقات الخاصة بالفرق الإسلامية مستقصاة جدًا، وفيها نقل نصوصًا كثيرة عن الغزالي والشهرستاني وعضد الدين الإيجي.

وهكذا قُدمت هذه التعليقات لأوروبيين معرفة واسعة بالعرب في الجاهلية، وبتاريخ الفرق الإسلامية. ولهذا كان لهذا الكتاب تأثير كبير حتى في نهاية القرن التاسع عشر.

وفي ١٦٥٥ نشر بوكوك فصولًا كثيرة من شرح موسى بن ميمون على "المشنا" وذلك في كتاب بعنوان لاتيني ترجمته: "باب موسى و فصول من شرح أبي موسى بن ميمون على المشنا، تنشر لأول مرة في نصها العربي مع ترجمة إلى اللاتينية" (أكسفورد، ١٦٥٥). وألحق بهذه النشرة "تعليقات متنوعة" لا علاقة لها بنص موسى بن ميمون، بل هي إيضاحات لمواضع في الكتاب المقدس . فأحداها تبحث تفصيلًا في العقائد الأخروية عند اليهود، وواحدة أخرى تبحث في العقائد الأخروية عند المسلمين استنادًا خصوصًا إلى ما يذكره ابن سينا وفخر الدين الرازي - وقد قام Chr. Reinecius في ١٧٠٥ بإعادة طبع هذه التعليقات في كتاب على حدة ظهر في ليبتسك ١٧٠٥ بعنوان: Ed. Pococke. Notae Miscellaneae Philologico-Biblicae.

وفي ١٦٥٨ ظهرت نشرة كتاب "تاريخ بطاركة الإسكندرية" ليوتيوخوس ابن بطريق . وقد حقق النص العربي سلدن ، وترجمه إلى اللاتينية بوكوك . وعنوانه اللاتيني :

Contextus Gemmarum, sive Edutyhii patriarchae Alexandrini Anaes.

Can Richard Nelson, Seek Knowledge, Thought and Travel in the House of Islam, Richmond 1998

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author, but the bearer of the divine law; not the Lord, but the messenger ...⁷ It may be regarded as certain then that 'throughout this period every author with some pretensions to accuracy, that is, every writer who gave the matter more than a passing glance, thought that Islam stood as a third religion, as distinct from paganism as Christianity and Judaism are distinct from it, and that historically Muḥammad called the Arabs away from idolatry'.⁸ Those who wilfully tried to justify ignorance can only have done so for polemical or tendentious reasons.⁹

There is clearly a radical dichotomy between the impression of Islam gained by the ignorant layman or lowly crusading soldier and that received by the learned clerk, at least the kind of clerk or scholar who revered accuracy and abhorred deception whether of the self or others. The latter species of writer was concerned more with the truth of things than deliberate propaganda on the one hand, or the false and inaccurate romanticism beloved by the courtly tradition of Europe on the other.¹⁰ Thus, if we wish to establish here, briefly as a general introduction to this chapter, the *Mediaeval Paradigm* – or what Daniel prefers to call the *Mediaeval Canon*¹¹ – of the way in which the 'Mysteries of Islam' and the Middle East were viewed, we must take account of the dual perceptions of the ignorant, both wilful and otherwise, and the learned. Both perceptions may certainly be said to reflect or contain a sense of mystery before the Islamic faith but both articulated that sense of mystery in different ways: both categories of ignorant observer, as well as the polemicist, expressed it through the medium of 'fantastic legends' and 'fabulous nonsense';¹² the learned, who actually realised and appreciated the true nature of Islam, concentrated on a defence of Christianity by stressing the 'otherness' of Islam and the theological differences between the two religions: for example, the contrast between the Qur'ān and Christian scripture and especially the alien nature of the former, the lack of miracles in Muḥammad's life and the miracle-filled witness of that of Christ, and the adherence to a Trinitarian theology by Christianity and the rejection of such a theology by Islam.¹³ The result was that, broadly speaking the West, as Rana Kabbani so neatly expresses it, 'had to reshape the Orient in order to comprehend it; there was a sustained effort to devise in order to rule'.¹⁴ The sub-text of what I propose to term the *Enlightenment Paradigm*, a phrase designed to cover the reaction of scholars and travellers to the 'Mysteries of Islam' and the East during the period 1650–1800, is in part the expression of this reshaping.

The Enlightenment Paradigm (i) built upon its mediaeval predecessor and (ii) elaborated it with a variety of rationalistic, imperial and,

sometimes, romantic appendages. (Indeed, the traces of all of these could be regarded as at least implicit in the first paradigm, the Crusades being a massive example of the imperial dimension.) To put the architectural image in a nutshell, mediaeval gothic became explicitly imperial baroque. Islam and the Middle East – and the two will be dealt with together in what follows as a united ideological and topographical focus¹⁵ – were regarded variously (and sometimes together within the same author) as alien, as a threat and as an exotic temptation or field of study. The lands of the Middle East might indeed be approached overtly, and probably sincerely, out of a desire to slake an Enlightenment thirst for knowledge or to complete an education,¹⁶ but such pure aims did not necessarily imply an absence of prejudice on the part of either the traveller or the writer. Paradoxically, however, prejudice against some facets of Islam and the Middle East could sometimes exist side by side with sympathy for others. Such sympathy or empathy may thus be said to constitute a fourth constituent element in the Enlightenment Paradigm which we have just elaborated, and it is the occasional (or even frequent) demonstration of such sympathy or intellectual appreciation on the part of the writer that perhaps sets this paradigm firmly apart from its mediaeval predecessor.

This chapter proposes to survey the way in which Islam and the Middle East were viewed over the one hundred and fifty years between 1650 and 1800 through the eyes of a selected group of scholars, writers and thinkers on the one hand, and through the eyes of a notable traveller of the age on the other. (It is, of course, recognised that such a division is somewhat arbitrary: some of those who wrote also travelled; while our representative *traveller* also wrote an account of his experiences.) Relevant quotations from the author's own works will be provided where necessary or useful and, throughout, the underlying stress will be on the Enlightenment Paradigm and its several characteristics as described above. The scholar-writers to be discussed will be (i) Edward Pococke (1604–1691), (ii) George Sale (?1697–1736), and (iii) Voltaire (1694–1778). The traveller is Joseph Pitts of Exeter (c. 1663–c. 1733?).¹⁷

Pococke Edward

Pococke

The interests of the seventeenth-century Dr Edward Pococke mirror that aspect of the Enlightenment Paradigm which considered Islam and the Middle East as an *exotic* field of study. And other aspects of the paradigm, as I shall show, were present in his writings as well. Firstly, however, we may note in passing that the real development of Arabic

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المستشرق ب. م. هونت

من رواد الدراسات العربية في انكلترا

ادوارد بوكوك ١٦٠٤ - ١٦٩١

10 1 JUL 2007

استمر بوكوك في دراسة العربية وتلمذ على يد عالم الدراسات العربية الانكليزي وليم بدول (١٥٦٢ - ١٦٣٢)^(١) وهو احد الذين اشتركوا في ترجمة النسخة الرسمية للكتاب المقدس (١٦١١). وكان بدول قد ترجم جزءاً من الكتاب المقدس العهد الجديد الى العربية نشره في عام ١٦١٢، وكتب مقدمة لهذا الجزء يدافع فيها عن الدراسات العربية، ذكر فيها اهمية العربية للدبلوماسيين والتجار كما أكد على اهميتها في العلم والمعرفة.

إن المرحلة التالية في حياة بوكوك ترتبط بشركة ليفانت. إذ ارادت هذه الشركة ان تعين كاهنا لها يكون مقره حلب ليخدم الجالية الانكليزية المقيمة هناك. ووقع الاختيار على بوكوك نظراً لكفاءته العالية، فعين كاهنا للشركة يقيم في حلب مدة اربعة اعوام وعليه ان يسافر باول باخرة متجهة الى هناك.^(٢)

وصل بوكوك الى طرابلس في ١٤ تشرين الاول ١٦٣٠، وبعد ذلك بثلاثة ايام وصل الى حلب. استغل بوكوك اقامته في حلب ليتعلم العربية ويتقنها. فاتخذ لنفسه مدرسا من العرب. ومما يدل على حسن اتقانه للعربية في هذه الفترة استنساخه لكثير من امثال الميداني وترجمتها الى اللاتينية وشرحها. وقد اكمل مخطوطته في ايلول ١٦٣٥. وما تزال هذه المخطوطة محفوظة في مكتبة بودليان ولم تجد طريقها الى المطبعة الى الآن.^(٣) عاد بوكوك الى انكلترا في عام ١٦٣٦ وقد اتقن العربية الى حد كبير، وأكد له ذلك معلمه، بل قال له انه يحسن العربية ولا يقل ادائه فيها قراءة وكتابة عن افضل مثقف في حلب آنذاك.

كان بوكوك، وهو في حلب، يرأس لود رئيس جامعة

تكا حياة ادوارد بوكوك الطويلة تشمل القرن السابع عشر باكملة، وتوضح مؤلفاته بدء تاريخ الدراسات العربية في اوكسفورد.^(٤) كان والده، ويدعى ادوارد، كاهنا في بيركشاير. ولد ادوارد الصغير (وقد سمي باسم ابيه) في اوكسفورد في عام ١٦٠٤؛ وتعلم في مدرسة «تيمز» وكانت الدراسة يومئذ تهتم باللاتينية بالدرجة الاولى. وربما تعلم بوكوك الاغريقية ايضا، مع ان نظام المدرسة لم يؤكد على تدريس هذه اللغة.

في ربيع عام ١٦١٩ دخل بوكوك جامعة اوكسفورد، كلية مادلين هول ثم كوربس كرسطي؛ وحصل على بكالوريوس آداب في تشرين الثاني ١٦٢٢، وشهادة الماجستير في ٢٨ اذار ١٦٢٦. وعين زميلاً في كوربس عام ١٦٢٨. وانضم في عام ١٦٢٩ الى سلك الكهنة. وقد ابدى اهتماماً بالدراسات الشرقية، لاسيما العربية. إذ كان يدرس في (اوكسفورد بين عامي ١٦٢٦ و ١٦٢٩ اللغات الشرقية (العربية والسريانية والارامية والعبرية) عالم الماني يدعى مايتوس باسور^(٥) كان قد شغل كرسي الاستاذية في الفلسفة والرياضيات في جامعة هايدلبرك ثم هرب الى انكلترا بعد ان اصاب الدمار تلك المدينة. القى هذا العالم محاضراته الاولى في ٢٥ تشرين الاول ١٦٢٦، ونشرت في اوكسفورد في عام ١٦٢٧ بعنوان Oratio Pro Linguae Arabicae Professione. شرح فيها باسور شرحاً وافياً اسباب وفوائد دراسة اللغة العربية. فكان لهذه المحاضرة اثر كبير على علماء اوربا واصبحت مثلاً يحتذى به في المحاضرات الافتتاحية. وقبل ان يغادر باسور اوكسفورد الى غرونغن ليصبح استاذ الفلسفة هناك، كان قد علم بوكوك المبادئ الاساسية للعربية.

patron at such an early date in the person of Archbishop Laud (1573-1645). Laud's career as a churchman and as a statesman belongs to our national history. In the violent circumstances of the Civil War he was arrested, imprisoned in the Tower of London on charges of high treason, and beheaded. There are sharply opposing views held on his ecclesiastical and political record, but there can be no disagreement on his services to Arabic studies. It was thanks to him that the study of Arabic on a regular basis was instituted in Oxford, where the professorship is still the Laudian Chair. Of the Laudian manuscripts now in the Bodleian Library, many of those in Arabic are in Magribī hands. Some of these may well be of Hispanic provenance (e.g. the little manuscript Laud 17 entitled *Ḥirz al-wazīr*, a narrative with close affinities to undoubted Morisco manuscripts such as MSS 5385 and 5377 in the Biblioteca Nacional, Madrid, or MS T1 in the Gayangos Collection, now in the Real Academia de la Historia, Madrid).

The first Laudian appointment at Oxford was Edward Pococke the Elder (1604-1591). (The spelling Pocock also occurs: it is idle to seek to arrive at the «correct» form of many English surnames at this period, as students of Shak(e)spe(a)r(e) all know.) He served as Anglican chaplain to the «Turkey merchants» at Aleppo. Appointments of this type enabled many young scholars to gain familiarity with the area they were studying. The first book printed in Arabic in Oxford was Pococke the Elder's *Specimen Historiae Arabum*, 1650. It did contain a brief passage from Ibn Ṣā'id's *Ṭabaqāt al-umam*, but it is to his son, also called Edward, that we owe the Latin translation of Ibn Ṭufayl's *Ḥayy b. Yaqzān*, *Philosophus Autodidactus, sive Epistola Abi Jaafar ebn Tophail de Hai ebn Yokdhan*, Oxford, 1671, undoubtedly the work by an Andalūsī author which produced the greatest impact in England before the nineteenth century. (This is not the place to trace its influence in England and Europe at large, that task was well executed by Antonio Rodríguez Pastor in *The Idea of Robinson Crusoe*, Watford, 1930.) Apart from the seminal importance of the philosophical novel itself, we must also bear in mind that Ibn Ṭufayl in his Introduction outlines a number of the themes of philosophical and theological debate in the Islamic world, so that attentive western readers would glean that this was no isolated text appearing in a void, but just one specimen of a rich literature which merited investigation.

Although from the seventeenth century onwards British Arabists

fixed their attention on the Middle East and beyond, they did not ignore material from Spain when it came their way. Even George Sale (1679-1736) shows, in the Preliminary Discourse to this translation of the *Qur'ān* (*The Koran*, London, 1734) that he had been studying a manuscript of the Spanish text of the *Gospel of Barnabas* (in his day the property of the Rev. Dr. Holme, Anglican rector Hedley in Hampshire — it has only recently come to light again in Australia). Sale was by no means taken in by what he correctly recognized as a forgery, but it is of interest to see him analyzing what we can now identify as the product of a Morisco-led campaign of propaganda and disinformation. It might be argued that in strict logic a work such as this written in a language other than Arabic has no place in this survey, but Arabists and students of Islam at this period were prepared to take into account the Andalūsī materials which reached them through such Morisco channels, and it seems arbitrary to exclude from consideration such texts and those who studied them.

The finest of the Morisco manuscripts which reached England is the *Breve Compendio de Nuestra Santa Ley y Sunna* by Baray de Reminjo (of Cadrete, near Saragossa) and the Mancebo de Arévalo, now in the Cambridge University Library. This was brought to England in the early eighteenth century by Henricus Sike, a Semiticist from Bremen who came to teach Hebrew. A note on the title page records the gift of the manuscript to Sike by Engelbert van Engelen in Utrecht in 1703. The really quite wide dissemination which some extracts from it received was thanks to the Dutch scholar Hadrianus Relandus (Reland) who actually included some lines from it in Spanish in Arabic characters in his *De religione mohammedica*, Utrecht, 1705 (the first published aljamiado text!). The English version did not appear until 1723 in Joseph Morgan's *Mahometism fully explained*. Morgan was apparently not working direct from the manuscripts now in Cambridge, but relying on the French version which the French Protestant pastor David Durand had published in The Hague in 1721 (*La Religion des Mahométans*). We are reminded once again how meaningless is any nationalistic presentation of scholarly activities at this period, and in particular we see how closely intertwined have been Dutch and British studies in the civilizations of Islam.

The above-mentioned Joseph Morgan was a British consular official who, while travelling in Tunisia, managed to acquire a manuscript of the Morisco Mohamad Rabadán's *Discurso de la luz y*

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Pobednostsev died in St. Petersburg on March 23, N.S. 10, O.S. 1907.

See E. Steinhilber, *K. P. Pobednostsev, na Stranach i v Kremlen' under Alexander III (1935)*; Robert B. Byrnes, *Pobednostsev: His Life and Thought (1968)*. (R. F. By.)

POCAHONTAS (c. 1595–1617), daughter of the North American Indian chief Powhatan and heroine of one of the best-known traditions of early American history. As a young girl she was very helpful to the settlers of the Jamestown colony. In April 1613 she was kidnapped by one of the settlers, Samuel Argall, who hoped to use her to negotiate permanent peace between her tribe and the Virginians. While living in Jamestown she was instructed in Christian doctrine and baptized Rebecca. She married John Rolfe, who introduced the cultivation of tobacco in Virginia. In 1616 the governor of the colony, Sir Thomas Dale, seeing in the adaptable Indian princess an advertisement for the London Company of Virginia, took her and her husband to England, where she was received at court and lionized by London society. On the return voyage she died and was buried at Gravesend. Her one son, Thomas Rolfe, later came to America and settled in Virginia.

Pocahontas' popular fame derives from a story told by Captain John Smith (*q.v.*), one-time leader of the Jamestown settlers. In a letter to the queen at the time of Pocahontas' arrival in London, Smith related that he had been captured by Powhatan's men and was to be put to death; but just as he laid his head on the sacrificial stone and was awaiting death, Pocahontas embraced him and begged her father to spare him. Although this story is consonant with Indian custom and has never been refuted, Smith's habit of self-dramatization and the fact that he failed to include the story in his first account of the Virginia colony (1608) have led some historians to doubt its authenticity. (M. E. Yo.)

BIBLIOGRAPHY.—P. W. Edmunds, *The Pocahontas-John Smith Story (1956)*; W. Robertson, *Pocahontas, Alias Matoaka, and Her Descendants (1887; repr. 1968)*; G. S. Woodward, *Pocahontas (1969)*.

POCATELLO, a city of southeastern Idaho, U.S., the seat of Bannock County, occupies a mountain valley (elevation 4,460 ft. [1,359 m.]) at the mouth of Portneuf Canyon about 15 mi. (24 km.) from the Snake River. Settled in 1882 during railway construction and named for an Indian leader friendly to the whites, Pocatello grew slowly at first because of its location on the Fort Hall Indian Reservation. But its strategic position as a major railway junction brought important Union Pacific shops there in 1887; with the opening of the Fort Hall Reservation to settlement in 1902, Pocatello grew rapidly and became the most prominent railway centre on the Union Pacific between Omaha and Portland. The Academy of Idaho was established in Pocatello in 1901 and began instruction at college level in 1927; the name was changed to Idaho State College in 1947 and to Idaho State University in 1963. Expansion of nearby irrigation helped the city to become a wholesale distributing centre with a variety of manufacturing and agricultural processing plants. An army air base reverted to a municipal airport after World War II, but the community expanded industrially with the acquisition of a large naval ordnance plant in 1942 and of important phosphate reduction works in 1946. The city has a council-manager form of government, in effect since 1951. In 1962 Pocatello was consolidated with Alameda. Pop. (1970) 40,036. For comparative population figures see table in *IDAHO: Population*. (M. D. B.)

POCHARD, any diving duck of the tribe Aythyini (*see* Duck); specifically, a common European duck (*Aythya*, or *Nyroca, ferina*). In the male in full plumage the head is coppery-red, the breast black, and the back and flanks a dull white, closely barred with fine undulating black lines. The tail coverts and quill feathers are black and the lower surface dull white. The female is duller. The pochard breeds throughout much of northern Eurasia, migrating chiefly to southern coasts in winter. Its North American congener is the redhead (*Aythya americana*), a somewhat larger bird. Another American species is the canvas-back (*q.v.*).

PO CHÜ-I (A.D. 772–846), one of the outstanding poets of the Tang period in China, was born at Hsin-cheng in 772. He

came of a family of minor official, and rose to high posts in the civil service, entirely owing to his literary talents. In 800 he did well in several examinations at Ch'ang-an (Sian), the capital, and in 808 he obtained a minor post at a small place near Ch'ang-an. In the next year he was summoned to Ch'ang-an and became a member of the Han-lin academy. In 811 his mother died and he fulfilled his mourning at a village to the east of the capital. He returned to court in 812 and took an active part in politics. In 814 he was suddenly relegated to a minor post at Kiukiang (Chiu-chiang), on the Yangtze River. What led to this banishment is far from clear. Po himself regarded it as due to the jealousy of senior statesmen over whose heads he had been promoted. In 818 he became governor of Chung-chou, high up the Yangtze. When in 820 a new emperor came to the throne, Po was recalled to the capital, where he resumed his previous task of composing imperial letters and rescripts. In 822 he became governor of the important town of Hangchow and then of Soochow. He was summoned back to the capital in 827 and became head of the imperial library. In 829 he settled permanently at the eastern capital, Lo-yang, and in 831 became mayor of the city. In 833 he retired from this post owing to illness and lived uneventfully at Lo-yang till 839, when he had a paralytic stroke, from which he never fully recovered. He died there in the autumn of 846.

There were in Po's day no organized political parties, but there was a loose cleavage between those who rose owing to family influence and those who made their way to the top solely by literary eminence and success in examinations. Po Chü-i belonged to the latter class and was at loggerheads with some of the most bigoted members of the aristocratic clique. But no hard and fast line divided the two groups and some of his best friends were in the opposite camp. Two outstanding features of his life were his devotion to Buddhism and his friendship with Yüan Chen, one of the most famous friendships in Chinese history. See also CHINESE LITERATURE.

See A. Waley, *The Life and Times of Po Chü-i (1949)*.

(A. D. Wa.)

POCKET MOUSE, the name of a number of small, mouse-like, western North American rodents belonging to the subfamily Perognathinae of the family Heteromyidae and including several genera, all with fur-lined external cheek pouches. The typical pocket mice (*Perognathus*) are small, with rather long tails and hind feet. They live in deserts and on the Great Plains, feeding on seeds. *Heteromys* and *Liomys*, the spiny pocket mice (subfamily Heteromyinae), have bristles mixed in the coat. They are dark gray or blackish in colour. Most species of these two genera are Central American, extending to northern South America. See also RODENT. (J. E. Hl.; X.)

POCKET VETO, the term applied when legislation is killed because of the failure to act by the chief executive before the adjournment of the legislature. In the United States, if a bill is sent to the president and he does not sign it within ten days, it automatically becomes law. Should Congress adjourn, however, within the ten-day period and the president has retained the bill unsigned, it is automatically vetoed, and the veto is absolute. The latter action is then known as the pocket veto. See also the article VETO.

POCOCKE, EDWARD (1604–1691), English orientalist and biblical scholar, who introduced the study of Arabic at Oxford and collected many valuable ancient manuscripts, was born, the son of a Berkshire clergyman, at Oxford and baptized Nov. 8, 1604. He was educated at Corpus Christi College, Oxford. He served as English chaplain at Aleppo (1630–35) and on his return to England was appointed first professor of Arabic at Oxford, succeeding to the chair of Hebrew in 1648. Pococke discovered in a manuscript at the Bodleian Library at Oxford the missing Syriac versions of the four New Testament epistles (II Peter, II and III John, and Jude) which were not in the old Syriac canon; his edition of these was published at Leiden in 1630. In 1649 he published *Specimen historiae arabum*, a short account of the origin and manners of the Arabs, followed in 1655 by *Porta Mosis, extracts from the Arabic commentary of Maimonides on the Mishna*, with translation and notes. His *magnum opus*—a complete edition

AN OXFORD ARABIST: EDWARD POCOCKE
(1604-91)

THE long life of Edward Pococke covers nearly the whole of the seventeenth century and his career illustrates the early history of Arabic studies at Oxford.¹ His father, also named Edward, was vicar of Chieveley in Berkshire. He was born in Oxford and christened on 11 November 1604, at the church of St. Peter-in-the-East. His early education was at the grammar school of Thame, some fourteen miles from Oxford, which had been opened in 1570 by the executors of Lord Williams of Thame, an ambitious politician who died in 1559, president of the Council of the Marches. The headmaster in Pococke's time was Richard Boucher or Butcher (1561-1627), an Oxfordshire man who had been educated at Winchester and New College, with which foundations the school at Thame was connected. Pococke's memories of his teacher were kindly; Twells describes him as "a Man of great Accuracy in Grammatical Learning, whose Skill and Industry the Doctor, even in his old Age, would often very gratefully remember".² The function of the school was mainly the teaching of Latin, in which the master was advised by the statutes to "follow as nearly as he can, the method of teaching which he will know to be served at Winchester in the School founded by Wykeham".³ Pococke may also have learnt Greek at school, although that language does not seem to have been prescribed by the statutes.

In the spring of 1619 Pococke matriculated at Magdalen Hall in Oxford, and was admitted as a scholar of Corpus Christi on 11 December 1620. He graduated as Bachelor of Arts on 28 November 1622, and as Master on 28 March 1626. He became a probationer-fellow of Corpus on 24 July 1628, and on 20 December 1629 he was ordained. His interest in oriental studies had already appeared. Between 1626 and 1629, a refugee German scholar, Matthias Pasor,⁴ who had been professor of philosophy and mathematics at Heidelberg, but had fled when the city was sacked in 1622, lectured in Hebrew, Aramaic, Syriac and Arabic at Oxford. His inaugural lecture, delivered on 25 October 1626, was published as *Oratio pro linguae Arabicae professione* (Oxford, 1627). It deals very fully with the reasons for the study of Arabic which weighed with European scholars of the period, and was a prototype of many similar disquisitions. Before Pasor left to take up the chair of philosophy

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- 44 Twells, *Works*, I, 65. Williamson, knighted in 1672, had studied at Westminster under Busby, and at Queen's College, Oxford, under Langbaine. At the Restoration he entered the service of the secretary of state, a post which he himself attained in 1674: see *DNB*, XXI, 473-8.
- 45 Andrew Clark (ed.), *The life and times of Anthony Wood* (Oxford Historical Society; Oxford), III (1894), 17.
- 46 *Carmen Togrâi cum versione Latina et notis* (Oxford, 1661).
- 47 *DNB*, IV, 440-1.
- 48 *Gregorii Abul Pharaji Historia compendiosa dynastiarum cum versione Latina* (Oxford, 1663), Epistola dedicatoria (unpaginated): my translation.
- 49 *DNB*, XI, 532-4.
- 50 Twells, *Works*, I, 60.
- 51 Twells, *Works*, I, 51.
- 52 E. Pococke, *Commentary upon the Prophet Micah* (Oxford, 1676), reprinted in Twells, *Works*, I, iii.
- 53 Twells, *Works*, I, 67.
- 54 Twells, *Works*, I, 56.
- 55 *DNB*, X, 308-9.
- 56 William Seaman (1606-80), who had been in the service of Sir Peter Wych at Istanbul, was a Turkish scholar. His Turkish catechism as well as a Turkish translation of the New Testament (1666) and a grammar were published under the patronage of Robert Boyle and Sir Cyril Wych. *DNB*, XVII, 1101-2.
- 57 The Savarian Press had been set up by Savary de Brèves (1560-1628), who, as French ambassador in Istanbul from 1591 to 1605, had collected over a hundred Turkish and Persian manuscripts, which were placed in the Royal Library in Paris. From 1608 to 1614 he was the French ambassador in Rome, and it was here at his own expense that he set up the press that bore his name. Sionita and another Maronite worked as translators for the press. Savary transferred the press to Paris in 1615. Its fount was used for the Paris Polyglot. It was then lost for over a century (1679-1787) during which period no Arabic text was printed in France.
- 58 C. E. Doble (ed.), *Remarks and collections of Thomas Hearne* (Oxford Historical Society; Oxford), I (1884), 224. John Fell (1625-86) was dean of Christ Church from 1660 and bishop of Oxford from 1676. Like Pococke, he had been a pupil at Lord Williams's School in Thame. *DNB*, VI, 1157-9.

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THE STUDY OF ARABIC HISTORIANS IN SEVENTEENTH-CENTURY ENGLAND: THE BACKGROUND AND THE WORK OF EDWARD POCOCKE

(i) *Arabic Studies in Sixteenth- and Seventeenth-Century Europe*

ARAB historical writing was not a specialized study in the seventeenth century. Organized work in Arabic and Islamic studies was still a recent development in western Europe generally.¹ The first modern English Arabist, William Bedwell (c. 1562-1632), was during most of his life an isolated figure: the principal result of his studies was an Arabic lexicon which was never printed, although he bequeathed the manuscript to Cambridge with a fount of Arabic type for that purpose.² In the third decade of the century, however, some younger scholars began to interest themselves in Arabic. Abraham Wheelocke (1593-1654) corresponded with Bedwell from Cambridge, while Edward Pococke (1604-91) studied Arabic under him as a young Oxford graduate. As yet there was no permanent provision for the teaching of Arabic at the English universities. From 1626 to 1629 a refugee German scholar from Heidelberg named Matthias Pasor, had lectured in Arabic, Aramaic, and Syriac at Oxford but no chair of Arabic was established until 1634, when Laud, then chancellor of the university, made an endowment for that purpose. The first Laudian professor was Pococke, who gave his inaugural lecture in 1636. A chair of Arabic had been set up in Cambridge a little earlier. In 1632 Wheelocke had persuaded a somewhat reluctant City draper, Thomas Adams, to make an annual grant of £40 for three years as his stipend to lecture in Arabic.³ The grant was made permanent in 1636.⁴ Wheelocke's successor, who held the Adams professorship from 1667 to 1685, was Edmund Castell. He was a great lexicographer and was followed from 1685 to 1702 by a nonentity, John Luke, whose chief qualification appears to have been a seven years' sojourn in Smyrna. At Oxford Pococke's successor, Thomas Hyde (1636-1703), had been a pupil of Wheelocke's but was primarily interested in Persia.⁵ Of these five professors, Pococke alone carried out sustained research into Islamic history. We must therefore consider Arabic studies in general as the background to the study of Arabic historians in seventeenth-century England.

[۲۸۰] فرهنگ خاورشناسان

کتابی راطبع و نشر داده که از آنجمله است: کتاب مفاتیح العلوم خوارزمی (۱) و قسمت عمده رسائل جاحظ (۲). وفات پلوتن دو ۱۹۰۹ بوده.

Pococke پوکوک

۱۶۰۴ - ۱۶۹۱

مستشرق معروف انگلیسی که در آکسفورد تحصیلات خود را انجام داده و بجانب مشرق مسافرت نموده در حلب ساکن بوده و مدتی اوقات خود را در سوریه و شامات گذرانده و خدماتی را در ترجمه و نشر آثار دانشمندان شرق انجام داده. این دانشمند وقتی به آکسفورد برگشت سمت استادی عربی را نائل شد و پس از وی پسرش جای او را گرفته و به راه وی رفت.

پوکوک نظم الجواهر سعید بن بطریق (۳) منطبعة آکسفورد (۱۶۵۹) را ترجمه نموده و کتاب تاریخ مختصر الدول ابن عبری (۴) را با ترجمه لاتینی در ۱۶۷۲ بطبع رسانیده. رساله حی بن یقظان را ترجمه و نشر داده و آنرا بعنوان

Philosophus Autodactus Abi Jaafar ebn Tophil

Hai Ebn Yakhan (Hay ibn Djakzan)

در آورده که با اسم اسرار الحکمه الاشرافیه معروف گردیده و در ۱۶۷۱ بطبع رسانیده. و نیز مختصر تاریخ عمومی ابن بطریق را در ۱۶۵۸ انتشار داده. ترجمه تاریخ الدول ابوالفرج را به ملکه انگلیس تقدیم نموده است.

Polo, Marco پولو، مارکو

خاورشناس دیرین و بازرگان جهان گرد مشهور و نیز یکی که مدت چندین سال در دوره قوبلای قاآن (۵) مغول در چین اقامت داشته و دارای مشاغل مهمه شده و تولد او در و نیز در

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- ۱- خوارزمی، عمیدالله محمد بن احمد بن یوسف خوارزمی، متوفی ۳۸۷.
 - ۲- جاحظ، ابو عثمان عمر بن بحر نحوی صاحب کتاب الحیوان و بیان، متولد ۱۶۰ متوفی ۲۵۵.
 - ۳- ابن بطریق، نیشیوس اسکندری بطریق، فلکی و طبیب. متولد در ۲۶۳ متوفی در ۳۲۸.
 - ۴- ابن عبیدی کریکوریوس، ابوالفرج بن اهرن، متولد ۶۲۳ متوفی ۶۸۵.
 - ۵- قوبلای قاآن، پسر تولی خان و نواده چنگیز است که در حدود ۶۵۰ هجری و بعد از آن در چین سلطنت داشت.

Poccehu Edward

الاستشراق البريطاني - ادوارد بوكوك

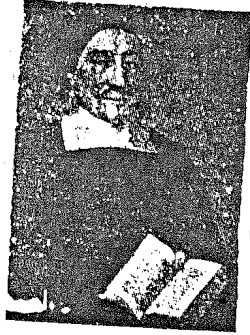
٦١٨ - هولت ، المستشرق ب . م . «من رواد
الدراسات العربية في انكلترا : ادوارد
بوكوك ١٦٠٤ - ١٦٩١ م» . ترجمة : د.
يوئيل يوسف عزيز . الاستشراق / سلسلة
كتب الثقافة المقارنة (٢) (دار الشؤون الثقافية
العامة : بغداد ١٩٨٧ م) .

17 MAYIS 2005

بوكونك

ادوارد بوكونك ، مستشرق انجليزى ،
ولد بمدينة أوكسفورد عام ١٦٠٤ م
(١٠١٣هـ) ودرس بجامعة وتخصص فى

اللاهوت والتحق بالمسلك الكنسى فى سن
الخامسة والعشرين ، ثم انصرف الى دراسة
اللغة العربية فلما بلغ منها مبلغا ارتحل
الى الشام واستقر بحلب حيث قضى خمس
سنوات توفر فيها على دراسة اللغة على



يد معلم يدعى
الشيخ فتح الله .
وبعد عودته الى
انجلترا عين
استاذا للعربية فى
أوكسفورد ولكن لم
يلبث ان اشترك
مع المستشرق
الفلسكى جريفز
فى رحلة الى

المستشرق الانجليزى
ادوارد بوكونك

ستانبول عام ١٦٣٧ عاد منها الى انجلترا
عام ١٦٤١ ومن ثم عكف على التأليف
والترجمة وعنى خاصة بالتاريخ الاسلامى
وبالادب العربى . من مؤلفاته : تلخيص
وترجمة تاريخ ابن العبرى ، وتلخيص
تاريخ ابن البطريق ، وترجم مجمع الأمثال
للميدانى ولامية العجم ، كما نشر رسالة
عن القهوة . ويعتبر بوكونك أحد رواد
العربية الاول فى جامعة أوكسفورد .
توفى عام ١٦٩١ م (١١٠٣ هـ) .

پوکوک (۱۰۱۳ - ۱۱۰۲ هـ)
(۱۶۹۱ - ۱۶۰۴ م)

إدورد پوکوک Edward Pococke :

مستشرق إنكليزي ، من القسيسين كآبيه .
تعلم في أكسفورد ورُسم قسيساً سنة ۱۲۶۹ م ،
وأرسل إلى حلب فأقام خمس سنين أتقن بها
العربية ، وجمع نحو ۴۲۰ مخطوطة عربية
هي الآن في مكتبة بودلي Bodlay بأكسفورد .
وهو أول من تولى تعليم العربية في أكسفورد
(سنة ۱۶۳۶ م) له كتاب « المختار من تاريخ
العرب - ط » اختصره من كتاب ابن العبري
وعلق عليه حواشي استقاها من بعض
المخطوطات العربية ، ويعد أول نص عربي
طبع في أكسفورد . ثم ترجم كتاب ابن
العبري كاملاً إلى الانكليزية وأهداه إلى ملك
انكلترا سنة ۱۶۶۳ م . وترجم مجمع الأمثال
للميداني إلى الإنكليزية . واشترك في نشر
مختصر « نظم الجواهر » لابن البطريق ، بالعربية
مع ترجمة لاتينية ، وسماه « التاريخ المجموع
على التحقيق والتصديق - ط » ووضع معجماً
للغات السامية نشره سنة ۱۶۶۹ (۲)

(۱) المؤلف والمختلف ۳۱ وتهذيب ابن عساكر

۳۶۴:۲

(۲) المستشرقون ۸۳ وآداب شيخو ۱: ۱۱ ودائرة =

The Early Career of Pococke

EDWARD POCOCKE¹ was born on 8 November 1604 in Oxford, the city where he was to spend the greater part of his life. As the eldest son he was named after his father, who had been a Fellow of Magdalen College, but had recently become Vicar of Chieveley in Berkshire. The name Pococke² is common in Berkshire, but the branch of the family with which we are concerned also appears to have Hampshire connections.³ Pococke's early education was at the grammar school at Thame,⁴ where he learned Latin, and perhaps Greek, under the headmaster Richard Boucher or Butcher. He matriculated at Magdalen Hall, Oxford, in 1619, but soon after his sixteenth birthday was admitted as a scholar of Corpus Christi College, with which he was to be associated for more than twenty years. As an undergraduate at Corpus, where the teaching of the 'three languages' was traditional,⁵ he would certainly have studied Hebrew as well as Latin and Greek. Graduating BA in 1622, and MA in 1626, he was elected probationer-fellow of the college on 24 July 1628. But before that, as we have seen, he embarked on the study of the language to which he was to devote his life, learning the elements of Arabic while attending Pasor's lectures in 1626-7, and soon afterwards applying to Bedwell in Tottenham for private instruction. It was probably in Bedwell's house that he first met Selden,⁶ who was later to be of importance to him as protector and patron. Pococke may also have attended Pasor's lectures on Syriac; certainly by 1628 he had mastered

¹ For a good outline of Pococke's life see Holt, 'An Oxford Arabist'.

² Frequently spelled 'Pocock'. Since no less a scholar than Nallino ('Filosofia d'Avicenna', 224 n. 1) discussed the correct form of the Arabist's name, and came to the conclusion that it should be 'Pocock', I note that although his contemporaries more often than not use the latter form to refer to him, he himself invariably signs his name as 'Pococke', which I have adopted.

³ The Arabist Pococke's wife came from Hampshire, and he owned property there. The many links between the families of Pococke and Greaves (from Hampshire) are probably to be explained not by the close friendship between Edward Pococke and John Greaves, but by the county connection.

⁴ Among later pupils of note were John Fell and Anthony Wood.

⁵ Lloyd Jones, *The Discovery of Hebrew*, 94-5, cf. 204-5.

⁶ Selden certainly knew Pococke before he went to Aleppo, since he recommended him to the consul, John Wandesford (see the letter quote 1 above, p. 70).

the language sufficiently to prepare an edition of some apostolic Epistles which had been omitted from the Syriac New Testament published by Widmanstetter. These were 2 Peter, 2 and 3 John, and Jude, which Pococke found in a Bodleian manuscript. The prospects of getting this published at Oxford, or even in England at that time, were poor. A happy accident led not only to publication, but to another turning-point in Pococke's life.

In October 1629 G. J. Vossius came to England to be installed as a canon at Canterbury.⁷ He took the opportunity to visit Oxford, where on 12 November he was given an honorary degree. As a matter of course, being a distinguished guest, he was shown around the Bodleian Library by the librarian, John Rous. When he happened to admire the manuscript containing the Syriac epistles, Rous informed him of Pococke's edition. Thereupon Vossius insisted on meeting Pococke, and after talking with him and examining his edition, urged him to publish it, promising to arrange for it to be printed at Leiden. Pococke assented to what must have been a most flattering invitation for a 25-year-old scholar, and the work was duly published in the following year, supervised at Leiden by Louis de Dieu.⁸ In the mean time Pococke had been ordained, on 20 December 1629. In the normal course of events he would have continued as a fellow of his college until he obtained a living.

Instead, he almost immediately applied for the post of chaplain to the merchants of the Levant Company at Aleppo, which had become vacant some time before when Charles Robson had left to return to Oxford, where he was Fellow of Queen's College.⁹ The decision to undertake this employment was a momentous one, for the six years which Pococke was to spend there were crucial to his intellectual development. Aleppo, a centre of learning as well as trade, provided the best opportunity (among those places where a European might live in safety) to learn Arabic from native speakers and scholars. Nevertheless, to take such a step was by no means obvious or enticing

⁷ For a detailed account of his visit see Rademaker, *Life of Vossius*, 231-5.

⁸ See Pococke, *Syriac Epistles*. It was accompanied by a transcription in Hebrew characters, with below it the Greek text and Pococke's Latin translation of the Syriac, followed by 43 pages of notes, in which the Arabic version is occasionally quoted (presumably from Erpenius' 1616 edition of the New Testament).

⁹ Robson, who arrived at Aleppo some time before July 1624, returned to his college on 12 Dec. 1628 (Crosfield, *Diary*, 31). In the same year he published a small pamphlet entitled 'Newes from Aleppo' (see Hamilton, 'English Interest in Arabic-Speaking Christians', 36). He donated two oriental manuscripts to the Bodleian in 1631 (Macray, *Annals*, 74, 128).

la marge et la signature sont évoqués dans les sous-chapitre suivants, assez courts pour la plupart.

Le cinquième chapitre, 'Im Anblick Allahs', débute par un texte particulièrement poétique appelé 'Eine zarte Schwingung', consacré à une appréciation de l'ensemble de l'art islamique.

'Kalligrafie und Architektur' évoque la place éminente de la calligraphie et de l'arabesque dans le décor architectural islamique. La partie 'Bezugspunkte' commence avec une confusion un peu gênante entre la Coupole du Rocher et la Mosquée al-Aqşā et se poursuit avec des appréciations générales de l'épigraphie islamique.

La dernière partie évoque des calligraphies modernes, vues dans le contexte de la peinture contemporaine: Zenderoudi Koraichi, Shakir Hassan et Boullata s'y trouvent présentés avec quelques unes de leurs oeuvres.

Aucune des reproductions ne possède de références précises. La bibliographie ne vise pas à l'exhaustivité et certaines absences étonnent (Amari, Déroche, Flury, Ory, Safadi, Schimmel, Van Berchem, Welch ...; pour Grohmann, Kühnel et Sourdél-Thomine les auteurs ne citent chaque fois qu'un seul texte secondaire), la graphie de certains noms propres est erronée (Vogt-Göknil devient Voght-Göknill).

Mais ce livre a d'autres aspirations et appartient à une catégorie autre. On ne va pas l'acheter et le lire pour y trouver des faits secs ou des renseignements propres aux manuels d'histoire ou d'histoire de l'art; c'est un texte porté par le dynamisme inhérent à son sujet, par ses qualités poétiques et par la beauté de ses illustrations.

MARIANNE BARRUCAND

MICHAEL MEINECKE: *Patterns of stylistic changes in Islamic architecture: local traditions versus migrating artists. (Hagop Kevorkian Series on Near Eastern Art and Civilization.)* xxii, 116 pp. New York and London: New York University Press, 1996. \$75.

This book, published posthumously, consists of four chapters based on four lectures given by M. Meinecke at the Hagop Kevorkian Center in New York in spring 1991. The first three chapters report on excavations and restorations undertaken by the German Archaeological Institute of Damascus under Meinecke's leadership. The first chapter is devoted to the city of Raqqa, located in the Jazira between the Euphrates and the Tigris. Founded by the Seleucids, the city gained importance under Abbasid rule when the caliph al-Manşūr founded in its close neighbourhood a sister city which was named al-Rafīqa or 'the companion'. It became the largest metropolis of Syria and Northern Mesopotamia, according to the author surpassing Damascus and almost rivalling Baghdad. Its golden age was the reign of Hārūn al-Rashīd who transferred his resid-

ence there in A.D. 796, making it the seat of the caliphate for 12 years.

Little is known about the urban planning except that the city was protected by a triple enclosure comparable to that of Baghdad, albeit more sophisticated, and that it had the shape of an irregular horseshoe. Little seems to be known either about the street pattern, so that the location of al-Manşūr's Great Mosque is not related to an urban context. The author writes (p. 12): 'The northern part (of the enclosure) with the rounded outline is oriented to the qibla, as marked by the centrally located Great Mosque ...', by which he probably means that the northern gate was on the mosque's axis.

The construction of the mosque was more sophisticated than that of Baghdad; being built with baked instead of mud bricks and on piers instead of columns, it marked, as Meinecke says, 'the starting point of a new chapter in mosque architecture'. Because it was not built with spoils as were earlier mosques, the author considers the Raqqa mosque to be 'the first to be based on a coherent integrated plan' (p. 15). But does the use of spoils exclude a coherent plan? In any case this mosque must have influenced the architecture of Samarra.

The excavations revealed a series of 'seemingly loosely interrelated large' palaces, with well preserved stucco friezes, some with pre-Islamic Syrian vine-scroll patterns (p.15) and others (p.13,b) carved in the style so far attributed to Samarra. The author concludes that the expertise gained here must have given rise to the bevelled style of Samarra.

Chapter ii is dedicated to the city of Buşrā, formerly capital of the Roman Provincia Arabia. In the Islamic period it was on Darb al-Hajj and formed the southernmost outpost of Damascus. It was the residence of the Saljuq rulers and their successors, the Atabaks, Zangids and Ayyubids. The author presents a history of the city and its monuments that reveals its architectural wealth and variety. As the building material used was basalt, many medieval monuments have survived. This includes the Great Mosque built or rebuilt in 1112-13, a 'masterpiece' following the model of the Damascus mosque and most likely the work of craftsmen from the capital. The city's golden age was under the Ayyubids who added substantial fortifications which this chapter documents. The *pièce de résistance* of Muslim architecture in Buşrā is the hammam of Manjak al-Yūsufī, already published and discussed by the author in two previous articles with contributions by co-authors. In his conclusion to this chapter Meinecke writes: 'It can be assumed that construction specialists from the capital did not migrate to Buşrā on their own but were employed for special tasks ... The construction specialists from Damascus returned to their place of origin soon after they accomplished their tasks' (p. 49).

Chapter iii deals with Hasankeyf/Hişn Kaifā on the Tigris where it reaches the Syrian border—a city which will soon be drowned under the waters of a series of dams planned by the Turkish government. It includes a dozen buildings from the twelfth to the fifteenth centuries erected under Artuqid, Ayyubid, and Aq Qoyunlu patronage, some of which are of great interest and high artistic quality. The author says that his survey of these monuments

does not provide new material but deals merely with stylistic analysis. He detects a syncretism of styles which points to the absence of a permanent community of builders. At the Sultan Süleymān Cami (1351-52) and at the undated Koç Cami Meinecke notes Iranian influence, at the Jami' al-Rizq a connection with Aleppo, and at the Aq Qoyunlu mausoleum of Zaynal, Uzūn Hasan's son, again an Iranian style. Periodic shifts in the stylistic orientation vary according to the political circumstances.

Chapter iv presents information already known from Meinecke's book on Mamluk architecture, emphasizing again its influence on Turkish architecture. Here he traces that influence even further back, as late as the mosque of Mehmet Fatih in Istanbul which he sees as 'linked to the distant Mamluk architectural tradition' (p. 101) via the Üç Şerefeli Cami in Edirne. The latter is, according to the author, 'a late descendant of the imperial mosques of the Egyptian capital' (p. 99) as it was influenced by the Great Mosque of Manisa, which was in turn influenced by the mosque of al-Nāşir Muḥammad at the Citadel, as was also the 'Isā Bey mosque at Selçuk (1375). Of the latter Meinecke writes, 'its characteristic combination of prayer hall and arcaded courtyard, which links it with a closely related group of Friday mosques in the Mamluk capital, was first employed in the palace mosque of Sultan al-Nāşir Muḥammad at the Cairo citadel ...' (p. 92). But this is the classical mosque type which has existed since the beginning of Islamic architecture.

This stylistic genealogical tree is a labyrinth difficult to follow and to assimilate, especially after a sober look at the ground plans, not to mention the elevations, of these mosques. The following sentence (p. 102) gives the flavour of this chapter: 'Again masons or other trained specialists from the Mamluk empire might have been active in the building projects at Istanbul without exerting any visible influence on the architectural style'!

When speaking of Ottoman influence on the architecture of the Qubba Fadāwiyya in Cairo, Meinecke uses only the ground plan as evidence, here consisting of a square carrying a dome. But architecture is not two-dimensional; the elevation, the profile of the Fadāwiyya dome and its transitional zone have nothing Ottoman about them, whereas a series of Mamluk antecedents attest to a local tradition.

Meinecke's theories on the migration of craftsmen are far-fetched and unconvincing and the importance of this book lies rather in the three chapters dealing with his valuable archaeological work, which he unfortunately could not complete.

DORIS BEHRENS-ABOUSEIF

G. A. RUSSELL (ed.): *The 'Arabick' interest of the natural philosophers in seventeenth-century England.* (Brill's Studies in Intellectual History, Vol. 47.) xi, 320pp. Leiden, New York and Köln: E. J. Brill, 1994. Guilders 140, \$80.

It is no exaggeration to say that Arabic/Islamic thought radically influenced medieval European intellectual and scientific development until the Renaissance. One important revelation which emerges from the book under review is that interest in 'Arabick' was based not on Arabic philological texts only but extended to texts on natural philosophy, that is, Arabic manuscripts in physics, astronomy and mathematics.

The volume is a collection of essays presented at a symposium organized by G. A. Russell at the Wellcome Institute for the History of Medicine in London in 1986. The essays show the remarkably widespread interest in this area which permeated educated English society, both academic and non-academic. Arabic professorships were established in Cambridge (1632) and Oxford (1634) and huge collections of manuscripts were found in private hands and in libraries; in 1659 alone, the Bodleian Library received a total of 8,000 volumes of manuscripts and printed books which once belonged to John Seldon (1584-1654) (see Wakefield, 131-2).

Edward Pococke (1604-91), a key figure in the development of Arabic interest, is treated most fully in the editor's contribution, 'The impact of *The Philosopher Autodidactus*' (pp. 224-65). His scholarship and teaching produced well-trained Arabists who became a model for subsequent centuries.

Three reasons for studying Arabic were particularly important: religious, commercial and scientific. The translation of Arabic texts was crucial for missionary activity. This was true among the Roman Catholics (Jones, 88-109), and Rome played an active role in the establishment of the Sacra Congregazione de Propaganda Fide, the aims of which were clearly the conversion of Muslims, while England's motive for translation was to provide an accurate English text of the Bible for theological studies. Commercially, Arabic was the language which both merchants and diplomats found useful, rather than having to rely on interpreters, but the most important reason for studying Arabic in England was scientific and due to an increasing interest in mathematical, geometrical, geographical and medical writings (see esp. papers by Mercier, Molland and Wear).

Translation activity in seventeenth-century England was accompanied by the production of dictionaries, grammars and readers. William Bedwell's (1563-1632) short lexical list, the *Arabian Trudgman*, was a pioneer source for much-needed Arabic terms, and was later incorporated into Edward Castell's (1606-85) *Heptaglotton*. The Medici Oriental Press in Rome (1584-1614) produced an impressive list of Arabic books fundamental to European scholarship though, interestingly enough, very few European scholars had the ability to read them. Grammars, however, were still not available and it is not surprising that the Medicean edition of the *Ajurrūmiyya* was of great interest to Arabists. Written by al-Şinhāji b. Ajurrūm (d. 1323), the *Ajurrūmiyya* was a manual on the fundamentals of Arabic grammar; its conciseness made it easy for Arabic-speakers to memorize, though not necessarily so for English and European learners of Arabic. This short manual continues to prevail in a

Edit. Agim Nanji, Mapping Islamic Studies, 1997 New York, s. 45-67 ISAM 88473

to the Levant Company's factor in Aleppo, Thomas Davies, for manuscripts but received a discouraging reply from Davies about the difficulties of purchasing Arabic, Syriac and Hebrew ones: "to effect business of this nature," he wrote back, "requires time, travell being very tedious in these countries." Ussher's successor in the seat of Canterbury, William Laud, was more determined and more successful in this quest. In 1634 he obtained a letter from King Charles I to the Levant Company requiring that each of their ships returning from the eastern Mediterranean should bring back one manuscript, and in the same year he established at Oxford what was the second Professorship of Arabic in England, the Laudian Chair, primacy in the instituting of an Arabic Chair having gone to the City of London cloth merchant Sir Thomas Adams, who had endowed a Chair at Cambridge two years previously. Laud's manuscripts, presented to the Bodleian at Oxford in 1639-42, formed the nucleus of that Library's great collections of Arabic and Hebrew manuscripts; it is only regrettable that we know so little of their provenance.¹⁰

The Levant Company was, however, to prove an even more significant stimulus for Arabic studies in seventeenth and eighteenth century England in that it began in 1630 the policy of sending out to its factories, in particular to Aleppo and Istanbul, Anglican clergymen to act as chaplains to the English merchant communities there and, it was hoped (largely in vain, as it happened), in order to carry on Protestant missionary work as the Roman Catholic religious orders were doing in Lebanon, Syria, Iraq, etc., among the Oriental Christians. Only clerics who already had a keen interest in Oriental Studies were likely to accept these posts, but it was for several of these a heaven-sent opportunity to live and work in an Arab environment and to learn the language and culture from native scholars, things which were not otherwise easy for Westerners to achieve at that time. It was thus that Edward Pococke (1604-91), the greatest English Arabist of his age, was able to vastly improve his knowledge of both written and spoken Arabic, one begun as an academic studying at the University of Oxford in the years 1626-1629 under a German refugee scholar from the devastations at Heidelberg of the Thirty Years' War,

Matthias Pason, who taught Hebrew, Aramaic, Syriac and Arabic there and who delivered an inaugural lecture entitled "A Plea for the Study of Arabic" (*Oratio pro linguae arabicae professione*). Pococke remained for six years in Aleppo, learning Arabic there from a certain Fath. Allāh, a skill put to practical use decades later, in the latter part of his long life: he wrote panegyric verses in Arabic to greet the restoration in 1660 of King Charles II and elegies at his death in 1685; in 1668 he translated a letter in Arabic sent by Sultan Mawlāy al-Rashīd of Morocco to Charles II in connection with England's acquisition of Tangier as part of the dowry of his wife, the Portuguese princess Catherine of Braganza; and in 1682 he greeted at Oxford the ambassador of Sultan Mawlāy Ismā'īl al-Samīn with a speech of welcome in Arabic.¹¹ (The translation of state documents emanating from the Arab lands, and especially from Morocco, was one of the not infrequent tasks of Arabists at this time; the Cambridge scholar Simon Ockley, Sir Thomas Adams Professor, 1711-1720, was employed in 1714 to translate official papers relating to the release of Christian captives by Mawlāy Ismā'īl and to the conclusion of a trade treaty.)¹²

More important for the future of Arabic scholarship, Pococke began in Aleppo the literary studies which were to put England in the forefront of contemporary Arabic historical studies. He transcribed a manuscript of al-Maydānī's great collection of ancient proverbs, the *Amthāl al-'Arab*, translated it into Latin (the learned language of the time) and provided it with a commentary (the work still survives in manuscript, but was never printed). He doubtless also began to supply Archbishop Laud with Oriental manuscripts and started amassing a significant collection of his own which later passed to the Bodleian too. In 1636 he returned to Oxford to become the first holder of Laud's new chair of Arabic and began to lecture on, amongst other things, the aphorisms attributed to the Caliph 'Alī and the *Maqāmat* of al-Harīrī. A second trip to the Near East in 1636-1641, covering Istanbul and Egypt, enabled him further to add to his own manuscript collection. His fortunes suffered an eclipse during the Civil Wars and Interregnum period, but at the restoration, as a confirmed royalist, he gained the Regius Chair of Hebrew at Oxford.

18. Eduardus Pocockius

Auch in England wurde das Arabische im wesentlichen im theologischen Interesse betrieben. Wenn etwa Joannes Seldenus (John Selden, 1584—1654) 1642 aus der Chronik des Eutyclus Ibn

²¹⁷⁾ *Hierosoicon*, ed. III., Lugd. Bat. 1692, p. 62.

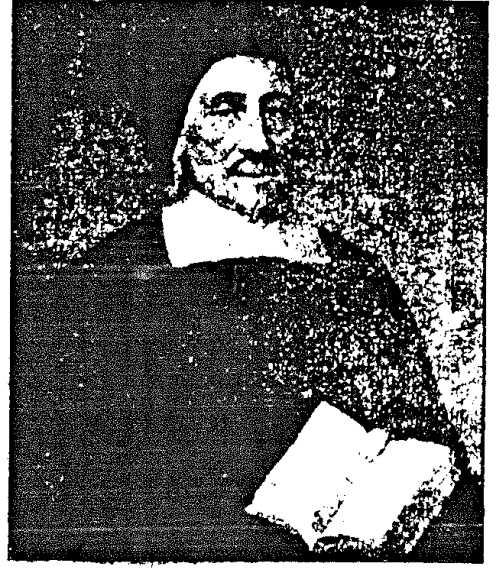
²¹⁸⁾ Abgedruckt in SAMUELIS BOCHARTI *Opera omnia* (I), Lugd. Bat. 1692, col. 853—856.

fück Johann ASE S. 85-86-87-88-89-
90
1955 (LEIPZIG)

ولد في أوكسفورد وعمد في ٨ نوفمبر ١٦٠٤ . وكان أبوه قسيساً في برکشير Berkshire . وتعلّم في كلية جسد يسوع في جامعة أوكسفورد . وبعد تخرجه ، صار قسيساً للطائفة الانجليزية في مدينة حلب (سوريا) من سنة ١٦٣٠ إلى ١٦٣٥ . فمكّنته إقامته في حلب من اتقان اللغة العربية .

فلما عاد إلى إنجلترا في ١٦٣٥ عيّن أول أستاذ للغة العربية في جامعة أوكسفورد ١٦٣٦ وكان أول كرسيّ أنشئ في أكسفورد للغة العربية . وفي ١٦٣٧ سافر مرة أخرى إلى المشرق لاقتناء مخطوطات . وفي ١٦٤٨ انتقل إلى كرسي اللغة العبرية .

مستشرق إنجليزي وعالم بالكتاب المقدس .



٩٠

BEDEVI, A. " Mevsuatü'l-Müsteşrikûn " s. 90-93, 1984 (BEYRUT)

ويتلو هذه الصفحات المأخوذة من « مختصر تاريخ الدول » لابن العبري ، لمحة عامة عن الفرق الكلامية الإسلامية وعن المذاهب الفقهية الأربعة .

لكن أهمية الكتاب تقوم في التعليقات المفيدة جداً التي زوّدها بوكوك نص ابن العبري . ونصف هذه التعليقات تتناول العرب قبل الإسلام ، ونظام قبائلهم ، وتاريخهم وديانتهم وحضارتهم . وأما التعليقات الخاصة بالنبي محمد فقليلة وتسم بالتحيز والتعصب البغيض ، وهو أمر لا يستغرب من مبشر

المسمى : « الغيث المنسجم في شرح لامية العجم » فحلل الكلمات لغوياً واشتقائياً ، وبين معانيها ، ومن حيث الاشتقاق بين صلاتها بالكلمات العبرية والكلدانية والسريانية المناظرة لها . والعنوان الكامل لهذه النشرة هو :

لامية المعجم Lamiato' l Ajam. Carmen Tograi, Poetae Arabis Doctissimi una Cum Verionse Latina, et notis Praxin illius exhibentibus: Opera Eduardi Pockockii L. L. Hebr. et Arab Profess. Accessit Tractatus de

veya oksijen şiringa edilerek uygulanır (gazlı ansefalografi). [Bu teknik sayesinde bazı şizofreni veya oligofrenilerde geçici bir iyileşme sağlanır.] (L)

PNÖMOTİFO veya **PNÖMOTİFUS** i. (fr. *pneumotiphode*, *pneumotiphus*'ten). Tıp. Bir zatürree ile başlayan tifo; zatürree iyileşmeğe yüz tutarken tifo bağımsız olarak seyrini takip eder. (L)

PNÖMOTİMPAN i. (fr. *pneumotympan*'dan). Patol. Orta kulakta sıkışmış hava bulunması. (Bu hastalık, sümklärürken kulaklardan birinde meydana gelen şiddetli ağrı, uğultu, sağırılık ve bazen hafif baş dönmeyele belirir.) (L)

PNÖMOTOKSİNLER çoğl. i. (fr. *pneumotoxines*'den). Bakteriyol. Pnömotoksinlerin toksinleri. (Eksotoksin çeşidi az etkilidir, toksinlere duyarlı hayvanları [tavşan, fare] zor öldürür; endotoksin çeşidi ile gittikçe artan dozlarda asi etkisi yapar.) (L)

PNÖMOTOMİ i. (fr. *pneumotomie*). Cerr. Akciğerin ameliyatla yarılması (msl. apse halinde). (L)

PNÖMOTORAKS i. (fr. *pneumothorax*). Patol. ve Ted. Plevra boşluğunda hava toplanması. || *Sunî pnömotoraks*, tedavi amacıyla plevra boşluğuna hava verme. || *Kendiliğinden pnömotoraks*, akciğer yüzeyinde genellikle pek önemsiz bir delik açılması sonucunda plevra boşluğuna hava girmesi.

— ANSİKL. Patol. *Kendiliğinden pnömotoraks*, daima, plevrada travma sonucunda oluşan bir lezyondan veya bir hastalık sebebiyle akciğerde meydana gelen bir bozukluktan sonra olur (bir kaburga kırığında veya göğüste delici bir yara açılması halinde plevra ile akciğerin delinmesi, plevra-altı anfiyem kabarcığının patlaması); pnömotoraks-la birlikte hemen her zaman sızıntılı ve kanlı bir sıvı da akar (hidropnömotoraks veya hemopnömotoraks). Hastalık başlangıçta yavaş ve dereceli seyredebilir; fakat daha çok, şiddetli bir göğüs ağrısı, dispne ile birlikte ani bir sıkıntı ile meydana çıkar. Pnömotoraks, akciğerin büzülmesine veya kollapse sebep olur.

— Ted. *Plevra-ıçî sunî pnömotoraks* genellikle akciğer tüberkülozunun tedavisinde kullanılır. Bu amaçla, plevranın iki tabakası arasına bir iğne aracılığıyla hava, oksijen veya azot verilir; böylece, akciğerin büzülmesi veya kollapse sayesinde bu organ dinlenme imkânını bulur; sunî pnömotoraks tek veya çift taraflı olabilir. Antibiyotiklerin çıkmasından beri uygulama alanı son derece kısıtlanmıştır. (Eşanl. FORLANINI METODU.) *Plevra-dışı sunî pnömotoraks*, plevranın dış tabakasıyla göğüs çeperi arasına hava sokmak için yapılan cerrahi bir müdahaledir; meydana getirilen boşluğa etkisiz maddeler (camdan veya plastik maddeden yapılmış bilyeler) sokmakla tamamlanabilir; buna plevra-dışı pnömoliz denir. (L)

PNÖMÜRETEROPIYELOGRAFİ i. (fr. *pneumo-urétéro-pyélographie*). Hava verildikten sonra böbrek havuzcuğunun ve siyoğün radyografisini alma. (L)

P.N. testi, doktor Corman tarafından çocuklara uygulanmak üzere hazırlanmış projeksiyonlu test; «Kara Pençe» adındaki bir domuz yavrusunu sahneye koyan on altı resimden ibarettir. Testin birinci bölümünde, çocuktan her resim hakkında serbestçe konuşması, sonra resimleri tercih sırasına göre dizmesi ve hikâyeden hangi kahramanın yerinde olmak istediğini söylemesi istenir.

Bu test psikanaliz kavramlarını kullanır; amacı, ailevi çatışmaları araştırmaktır. Testin 16 resmî çocukluk hayatının başlıca eğilimlerini ele alır. Resimlerin tercih sıra-

sına göre dizilişi, çocuğun «beninin kendi içtepleri karşısındaki tutumunu ortaya koyacaktır; çocuk, kendini hikâyedeki kişilerden birinin yerine koyunca «benin savunma mekanizması harekete geçer. (L)

PNYX, eskiçağ Atina'sının batısında, halk meclisinin toplandığı tepe. M.Ö. V.yy.da Akropolis'e bakan kuzeydoğu yamacında 5 000 kişilik bir yarım daire amfi (kanunî quorum) inşa edildi. Dorukta, Zeus Agoraios (meclisleri koruyan Zeus) mihrabının yanındaki kayaya oyulmuş kürsüde Aristides, Themistokles ve Perikles konuşular. (L)

Po, polonyum'un kimyasal sembolü. || C. G.S. sisteminde dinamik viskozite birimi olan *poise*'in sembolü. (L)

POA i. Tavşandudağının ilmi adı. (Buğdaygillerden.) (L)

POBE, eski. *İpobe*, Dahomey'de kasaba, Güneydoğu idare bölgesinde; idare çevresi merkezi, Porto-Novonun kuzeyinde; 6 500 nüf. Pazar yeri. Yağ ve yağlı bitkiler araştırmasında enstitüsü. (L)

POBLA DE SEGUR, İspanya'da komün, Katalonya'da (Lerida ili); 2 300 nüf. Uranyum yatağı. (L)

POBYEDA dağı, Doğu Sibirya'da (S.S.C.B.) doruk, Çerkskiy dağlarında, kutup daresinin yüz km kadar güneyinde; 3 147 m. (L)

POBYEDİY tepesi («Zafer tepesi»), Tienşan dağlarının en yüksek noktası, S.S.C.B. (Kırgızistan) ile Çin sınırında, büyük buzullar bölgesinde; 7 439 m. (L)

POBYEDONOSTSEV (Konstantin Petroviç), rus siyaset adamı (Moskova 1827-Petersburg 1907). Moskova üniversitesinde medeni hukuk profesörüydü (1859), taht vârisinin özel öğretmeni olarak Petersburg'a çağrıldı (1865); senatör (1868), İmparatorluk konyesi üyesi (1872) seçildi. Svyatosinod başsavcılığına getirildi (1880). Öğrencisi, Aleksandr III adıyla imparator olunca (1881) Pobyedonostsev'in rus siyasetinde kuvvetli etkisi görüldü; mutlakiyeti, bütün yabancı fikirleri mücadeleyi (sansür), azınlıkların ruslaştırılmasını, ortodoks olmaya zorlama ve luther'çilerle karşı kıyımı ve yahudî düşmanlığını savundu. Nîkolya II'yi liberal reformlar yapmağa zorlayan Japonya'ya karşı yenilgiyle sonuçlanan savaştan sonra etkisi azaldı. 1905'te, kurulması için mücadele ettiği birinci Duma'nın ilk toplantısından önce başsavcılık görevini bıraktı. Pobyedonostsev, *Moskova Derlemesi*'nde (1896) düşüncesini açıkladı. Bu kitapta batı medeniyetini şiddetle tenkit eder, liberalizm ile rasyonalizmi mahkûm eder ve rus geleneklerini, Ortodoks kilisesiyle otokrasiyi yüceltir. (L)

POCA i. (ital. *poggia*). Denizce. Boca°. (M)

POCALAMAK geçz. f. (*poca*'dan *pocalamak*). Denizce. Bocalamak°. (M)

POCETTI (Bernardino BARBATELLI, II — denir), italyan ressamı (Floransa 1548-ay.y. 1612). Vasari ile Ghirlandajo'dan ders gördü, kendisine BERNARDINO DI GROTTESCHI takma adını kazandıran hayalî kompozisyonlarla resme başladı. Floransa'daki Annunziata manastırında aralarında *Direnilen Boğulmuş Adam* mucizesinin de bulunduğu bazı freskler yaptı. (L)

POCHWALSKI (Kazimierz), polonyalı ressam (Krakow 1855-ay.y. 1940). Krakow, Münih, Viyana, Paris ve Roma'da eğitim gördü. İlmî bir gerçekçilikle portreler yaptı; konularını günlük hayattan alan tablolarında Münih okulunun etkisi görülür. (M)

POCİLLOPORA i. Zool. Mercan resiflerinin oluşumunda en büyük rolü oynayan

madrepör cinslerinden biri. (Pocillopora kolonileri dalı, çok sert ve çok fazla beyreyden oluşma topluluklarıdır; ekvator bölgesi denizlerinde yaşar; miyosenden itibaren fosil olarak rastlanır.) (L)

Poco a poco («azar azar» veya «yavaş yavaş» anlamında ital. dey.). Müz. Bütün icra terimleriyle birlikte kullanılır: «crescendo poco a poco» (yavaş yavaş arttırarak), «rallentando poco a poco» (azar azar yavaşlatarak) v.b. (L)

POCOCKE (Edward), ingiliz şarkiyatçısı (Oxford 1604-ay.y. 1691). Babası Oxford'da öğretim üyesiydi. Önce Magdalen Hall okulunda, sonra Corpus Christi kolejinde okudu, 1628'de bu kolejde öğretim üyesi, ertesi yıl rahip oldu. Oxford'da bir alman arapça uzmanının, daha sonra da William Bedwell'in yanında arapça çalıştı. Bodleian kütüphanesinde, Yeni Ahit'in süryanice çevirisinin, 1555 ve 1627 baskılarında atlanan elyazması kısımlarını (II Petrus, II ve III Yuhanna ve Eyyub) keşfetti, bunların süryanice ve ibrance kopyalarını çıkarttı, ayrıca bunlara aynı kısımların grekçe metnini ve latince çevirisini de ekledi. Bu eser 1630'da Leiden'de yayımlandı. Aynı yıl Halle'ye giderek kendini, arapça, ibrance, samiriye dili, süryanice ve habeşçe çalışmalarına ve birçok değerli elyazmasını derlemesine verdi. 1636'da İngiltere'ye döndü, Oxford üniversitesinin ilk arapça profesörlüğüne getirildi. 1637'de Laud'un etkisiyle İstanbul'a gitti, bilgilerle araştırmalarda ve çalışmalarda bulundu. 1649'da *Specimen Historiae Arabum*'u (Arap Tarihinden Örnekler) yayımladı. Bar-Hebraeus'un (İbnü'l-İbri) *Evrensel Tarih*'inden ilham alan ve arap tarihi üstüne bir denemeler dizisi olan bu eser yalnız içindeki bilgiden dolayı değil, aynı zamanda Oxford üniversitesi yayınlarının Araplar üstüne yayımladığı ilk iki kitabından (bu kitapların ikisi de 1648'de yayımlandı) biri olması yüzünden de önem taşır. Pococke Bar-Hebraeus (İbnü'l-İbri) tarihinin arapça metnini ve latince çevirisini (*Historia Compensiosa Dynasti-arum* [Hanedanlar Tarihinin Özeti] 1663'te yayımlandı. Şarkiyat çalışmaları tarihinde önemli yer tutan birçok eserinin yanı sıra, öbür bilgilerle de, gerek öğütleriyle, gerek onların kendi derlediği elyazmalarından faydalanmalarını sağlayarak yardımcı oldu. Derlediği elyazmaları, 1693'te Bodleian kütüphanesi tarafından satın alındı. (M)

Pocono, ön ve arkada birer bojsi ve bunların arasında ikişer bağılı dört motris dingili bulunan buharlı lokomotif tipi. (L)

POÇOS DO CALDAS, Brezilya'da (Minas Gerais eyaleti) şehir, Sao Paulo'nun kuzeyinde; 32 300 nüf. İlçe merkezi ve yazlık yer. Boksit ve uranyum yatakları. (L)

PODACHAENIUM i. Büyük karşit yapraklı, büyük salkımlar halinde sarı ve beyaz çiçekli ağaç veya ağaççık; anayurdu Amerika'dır; bazıları süs bitkisi olarak yetiştirilir. (İlmî adı *Podachaeum paniculatum*. Bileşikgillerden.) (L)

PODAGRIUM i. Peygamberdevesinin yumurta kılıflarında asalak yaşayan böcek. (İlmî adı *Podagrium pachymerum*. Zerkantuların *chalcididae* familyasından.) (L)

PODALEIRIOS veya **PODALIRIOS**. Yun. mit. Hekimdi, Asklepios'un oğlu ve Makhaon'un kardeşi. Helena'nın taliplerinden biriydi. Truva kuşatmasına katıldı ve Philoketes'i iyileştirdi. (L)

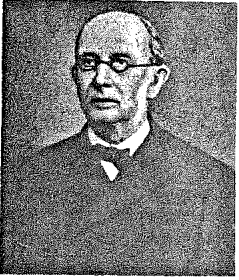
PODALYRIA i. Almasıık basit yapraklı ağaççık; çiçekleri yaprakların dibinde tek tek veya birkaçı birarada bulunur. (Umit burnunda yetişir. Bahçelerde veya soğuk limonluklarda yetiştirilen *Podalyria sericea*'nın pembe, beyaz veya firdirî çiçekleri olur.) (L)

PODANSEFAL sıf. ve i. (yun. *pous*, ayak ve *encephalos*, tûmbeyin'den fr. *podencéphale*). Teratoloji. Beyni kafatası dışında ve bir çeşit sap üzerinde bulunan. (L)

PODARGUS i. Oldukça büyük boylu, iri çengel gağalı kuş; son derece geniş olan gagası gözlerinin ardına kadar açılır; tüyleri gri veya esmer, üzeri benekli ve noktalıdır. (Çobanaldatanlar takımının *podargidae* familyasından.)

— ANSİKL. *Podargus* (bk. KUŞLAR levhası),

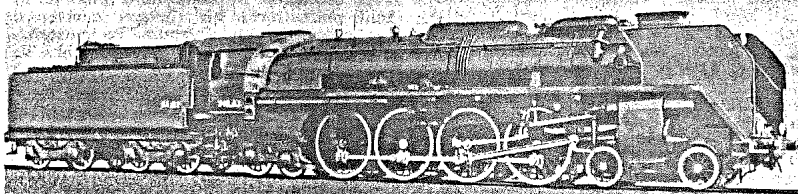
Foto. Viollet (LAROUSSE)



POBYEDONOSTSEV



podargus



Pocono lokomotif, tip 242

Bunko, II (1928), 1-79, VII (1935), 1-104; Lo Hsiang-lin, *P'u Shou-keng Chuan*, Taipei 1955; Sugimoto Naojirō, "Bojuku no Kokuseki Mondai" (در باب ملیت پوشو - کنگ) *Tōyōshi Kenkyū*, XII/5-6 (1956), 66-76.

/ چانگ - کوان لین (د. اسلام) /

پوکاک، ادوارد، خاورشناس انگلیسی و استاد کرسی ادبیات عربی در آکسفورد. پدرش کشیش بود و او در ۱۰۱۳/۱۶۰۴ در آکسفورد زاده شد و همانجا تحصیل کرد؛ در ۱۶۲۶/۱۰۳۵ از کالج کورپس کریستی^۸ مدرک کارشناسی ارشد گرفت و موقتاً در آنجا به کار پرداخت. وی پیش از آنکه در ۱۶۲۹/۱۰۳۸ کشیش شود، مطالعات شرق‌شناسی خود را آغاز کرده بود (<فرهنگ زندگینامه ملی>^۹، ذیل ماده).

پوکاک^{۱۰} پس از اتمام تحصیلات، در ۱۶۳۰/۱۰۳۹ به عنوان کشیش انگلیسیهای مقیم حلب به آن شهر رفت (بدوی، ص ۹۰؛ *دایرةالمعارف فارسی*، ذیل ماده). در همین اوان، عربی را به خوبی فراگرفت و افزون بر این، زبانهای عبری، سریانی، ایتویپایی و سامری را نیز آموخت و با دانشمندان یهودی و مسلمان دوستی برقرار کرد و به یاری آنان به گردآوری نسخه‌های خطی به زبانهای عربی، ایتویپایی، ارمنی و اسفار پنجگانه سامری پرداخت. در واقع، دست یافتن به این نسخه‌ها مهمترین انگیزه او در پذیرش مقام کشیشی حلب بود (<فرهنگ زندگینامه ملی>، همانجا). در همین دوره اسقف لندن، لاد^{۱۱}، مأموریت خرید سکه‌های قدیم یونانی و نسخ خطی شرقی را به او محول کرد (همانجا).

پوکاک در ۱۶۳۵/۱۰۴۵ به انگلیس بازگشت و اولین کرسی استادی عربی در آکسفورد به او واگذار گردید (بریتانیکا، ذیل ماده). درس وی با گفتاری در باب اهمیت زبان و ادبیات عرب آغاز شد و پس از آن با یک دوره درس از خطبه‌های حضرت علی علیه‌السلام ادامه یافت (<فرهنگ زندگینامه ملی>، همانجا).

پوکاک در ۱۶۳۷/۱۰۴۷ بار دیگر برای خرید نسخ خطی و تحقیق و مطالعه، به شرق رفت (بدوی، همانجا). از ۱۰۴۷ تا ۱۰۵۰/۱۶۳۷ تا ۱۶۴۰ در قسطنطنیه و عمدتاً در سفارت بریتانیا اقامت داشت. در آنجا به سبب دوستی با اسقف سیریل لوکاریس امتیاز استفاده از کتابخانه او را داشت (<فرهنگ

را به انحصار خود درآورد و ثروت بسیاری اندوخت، لیکن در پایان زمامداری سلسله سونگ، به مغولها پناه برد؛ و این کار او (که سببش آن بود که دربار سونگ دارایی شخصی وی را برای تهیه هزینه جنگ با مغولان حیف و میل می‌کرد) به غلبه سریع مغولان بر سرتاسر چین انجامید. به دنبال استقرار سلسله مغولی یوان^۱، پو به عنوان مأمور عالیرتبه رسته پیاده نظام و سواره نظام در دفاع و حمله، به خدمت گماشته شد؛ سپس معاون مجمع مشورتی مردمی در ایالت کیانگ-سی^۲ و در ۶۸۰/۱۲۸۱ یکی از دو معاون اجرایی دبیرخانه ایالتی در ایالت فو-کی یین شد. پس از آن، در منابع از او کمتر یاد شده است؛ و بی‌گمان، در مکانی که ناشناخته است درگذشته است. در سرتاسر دوره سلسله یوان، خانواده‌اش در مقامهای حکومتی در اوج شهرت بودند.

پو و خانواده‌اش، مسلمانانی پارسا و حامی جوامع اسلامی در فو-کی یین بودند. آنان برای مرمت دیوار شهر چوان-چو کمک مالی، و برای قبرستان مسلمانان زمین وقفی هبه کردند. پسر پو هزینه بازسازی مسجد شهر چینگ-چین-سو^۳ را تأمین کرد. چوان-چو به بزرگترین بندر تجاری و مرکز مهم مبلغان مسلمان و سفرکنندگان به چین تبدیل شد. با وجود این، در دوره سلسله مینگ^۴ (۱۳۶۸-۱۶۴۴ میلادی) از اهمیت این شهر کاسته شد و حکمرانان مینگ خاندان پو را به علت پیمان شکنی او در حق سلسله سونگ از تصدی مناصب دولتی منع کردند. با اینهمه، یکی از اولاد پو در دوره سلسله منچو-چینگ^۵ (۱۶۴۴-۱۹۱۱ میلادی) نویسنده برجسته‌ای شد. اثر پو سونگ-لینگ^۶، لیاو-چای چیه-ای^۷ (قصه‌های عجیب یک کارگاه چهره‌پردازی) ویژگیهایی از آسیای مرکزی را دربر دارد و بازتاب بسیاری از سنتهای اسلامی است.

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1. Yüan 2. Kiang-si 3. Ch'ing-chin-ssu 4. Ming 5. Manchu-Ch'ing 6. P'u Sung-ling
7. Liao-Chai Chih-i 8. Corpus Christi College 9. Dictionary of national biography 10. Edward Pococke
11. Laud

وهو تلميذ بادويل. وقد قام بوكوك برحلات عديدة إلى الشرق الأدنى وتمكن من اللغة العربية كتابة وخطفاً. فقد عاش خمس سنوات في حلب كمبشر (١٦٣٠) حيث درس اللغة العربية عن يد الشيخ فتح الله. وقام برحلة أخرى إلى الآستانة سنة ١٦٣٧. وجمع مجموعة نفيسة من المخطوطات العربية - استخدم عندما كان في حلب شخصاً يدعى أحمد الدرويش في نسخها وشراؤها - التي تكوّن الآن قسماً من أثن المخطوطات في المكتبة البودلية (The Bodleian Library in Oxford) ^(١). وكان بوكوك أول أستاذ للغة العربية في جامعة أكسفورد عندما اختاره المطران لود سنة ١٦٣٦، وقد احتفظ بهذا المركز مدة ٥٥ سنة. وفي سنة ١٦٧١ نشر مخطوط حي بن يقظان الذي كان والده - وهو مستشرق أيضاً - قد جلبه معه من سورية، مع ترجمة لاتينية بعنوان (Philosophus Autodidactus). وقد نقلت هذه الترجمة إلى اللغة الهولندية حيث نشرت في أمستردام سنة ١٦٧٢.

وقد عاش بوكوك ما تبقى من حياته المديدة في أكسفورد، حيث كان يتفياً ظل شجرة التين التي كان قد جلبها معه من سورية والتي لا تزال تعد أقدم شجرة من نوعها في بلاد الإنجليز. خلف بوكوك عدداً من المؤلفات القيمة منها « نموذج من تاريخ العرب » (Specimen Historiae Arabum) (أكسفورد ١٦٥٠) ونشر المختصر في الدول لبار

بوكوك ، إدوارد الأب (١٦٠٤ - ١٦٩١) Pococke, E.

ولد في إحدى قرى ولاية يوركشير ، وتعلم في مدرسة مجانية . ثم تخرج من كلية كوربس كريستي ونال الماجستير في الآداب (١٦٢٨) وقد أخذ العربية على بازور الألماني مدة ، وعلى وليم بدويل في أكسفورد . وسم قسيساً (١٦٢٩) وقصد حلب (١٦٣٠) حيث قضى خمس سنوات أتقن فيها العربية كتابة وخطابة على الشيخ فتح الله ، واقتنى مجموعة كبيرة من المخطوطات النفيسة منها الأمثال للميداني . ورجع بها إلى أكسفورد مع شجرة من التين ظل يتفياً ظلها ، ولا تزال أقدم شجرة من نوعها في إنجلترا . ولما بلغ أكسفورد (١٦٣٦) أسند إليه الأسقف لود كرسى العربية ، فحاضر في أديها ونحوها ، وجعل الحلقة الأولى من محاضراته عن أقوال الإمام على . وكانت جامعة أكسفورد قد أسست مطبعة عربية فأشرف على طبع المخطوطات العربية فيها ، ثم صحب الرياضي الشهير جون جريفز إلى الشرق (١٦٣٧)

(٥) ثم نشر نوبل Ed. Batt. Knobel من الزيج السلطاني لأولغ بك ثبت النجوم ، بحواشي عربية وفارسية (واشنطن ١٩١٧) .

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