

Maastricht, 31-7-61.

Turennestraat 21.

Hooggeachte Heer prick,

Al heb ik niet veel te vertellen met mijn pen, ik mag al de zorgen van Lily en U toch niet vergeten en moet wel eens denken aan Uw zeekleur-vacantie, gelijk U mij dat reeds heb overgepend bij Uw goede voornemens over de maand Augustus.

Vandaar het grafiekje, dat dit schrijfsel begeleid en dat U beide kunt besteden voor de één of andere badinerie volgens Uw eigen inzicht en zeker niet te zwaarwichtig. U moet de letter en „rommel“ foei, wat een lelijk woord voor zoveel schoons maar uit het hoofd zetten en in de natuurverschijnselen, die liefst geen verhevelingen mogen blijken Uw troost en welbehagen zoeken hoe komkommerkleuriger hoe beter.

U gaat aan het strand logeren in een strandhuisje of hoe heten ze die dingen. Vermaakt U dan aan de oranje badpakken en schrijft U mij later eens in welke verhoudingen, die op het totaal der badpakken voorkomen, ook in de verhoudingen tussen bikini's en de tradon pardon, traditionele modellen. Wel hoor ik nog van U, van wanneer tot wanneer U afwezig zijt op nr. 42. Bij voorbaat dank.

En nu, in afwachting van toekomstig horen en/of zien, met mijn beste wensen voor Uw beider verpozing en hartelijkste groeten, ook voor Lily Uw

Toegenegen

Pierre Kemp

P.S. het gedrukte stukje hierbij, dient als camouflage voor de bijlage!

Tuta Sub Aegide Pallas EJB E.J. BRILL – PUBLISHER – LEIDEN

IBN RUSHD (AVERROES)

KITĀB FAṢĻ AL-MAQĀL

WITH ITS APPENDIX (DAMĪMA) AND AN EXTRACT FROM



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IBN RUSHD (AVERROES)

KITĀB FAṢL AL-MAQĀL

WITH ITS APPENDIX (ḌAMĪMA) AND AN EXTRACT FROM

KITĀB AL-KASHF ‘AN MANĀHIJ AL-ADILLA

ARABIC TEXT, EDITED BY

GEORGE F. HOURANI

1959. 20 pp. (Introduction, special notes, abbreviations, conventions),
iv, 48 pp. (Arabic text), 2 facs. With index of names and terms in the
text Gld. 18.—

Ibn Rushd's treatise *Faṣl al-maqāl*, on the harmony of religion and philosophy, was written at Córdoba in or before 575 A.H. (A.D. 1179/80). After some two centuries of circulation in the Arabic original, followed by more centuries in a Hebrew translation, the treatise was practically forgotten in East and West. Since 1859, however, when M. J. Müller published his edition at Munich, the treatise has once more aroused an interest among students of Arabic philosophy, and has been published in further editions. The text of these editions, by an anonymous scholar in Cairo and by L. Gauthier in Algiers, is based on a single manuscript of the Escorial Library written in 724 A.H. (A.D. 1323/4).

There is, however, another manuscript, that of the National Library of Madrid, written in 633 A.H. (A.D. 1235/6).

A chief merit of Dr. Hourani's present edition lies in that he has drawn on both of these manuscripts, whereas the Hebrew translation has also been consulted. A considerable number of improvements upon the text have been the result.

Some other recent publications in the Islamic field:

YAḤYĀ b. ĀDAM. *Kitāb al Kharāj*. Translated and provided with an introduction and notes by A. BEN SHEMESH. With a foreword by S. D. GOITEIN. 1958. (ix, 143 pp., 25 (Arabic t.) facs.) (Tax. in Islam, I) *cloth* Gld. 24.—

The *Kitāb al Kharāj* which is given here in an English translation, is one of the most ancient Islamic books which have come down to us. Its author, Yaḥyā b. Ādam died in the year 203 A.H. (A.D. 818) and as it is well known, the works which have been preserved from the first centuries of Islam may be counted on the fingers. The book deals with the problems and laws of land taxation, land holding and cultivation, the legal position of non-Muslims and related matters. These problems are of particular interest even to-day to all those who study the history of society and its organization, the legal systems and the agrarian problems in this part of the world.

YĀQŪT. *Muʿjam al-Buldān*. — The Introductory Chapters of the *Muʿjam al-Buldān* translated and annotated by Wadie JWAIDEH. Published under the auspices of the George C. Keiser Foundation, Washington, D.C. 1959. (xvi, 79 pp.) *Royal 8vo cloth* Gld. 15.—

Brings a translation into English of the Introductory Chapters — these include Introduction, and Chapters I to V — of this classical geographical work. The translation has been throughout accompanied by highly useful and extensive annotations. Its importance can hardly be overstressed, since Yāqūt's work is not how available in any European language.