Christiaan Snouck Hurgronje (8 February 1857 – 26 June 1936)

Jan Just Witkam
Leiden University

BOOKS: Het Mekkaansche gordijn (Leiden: Brill, 1880);
De beteekenis van den Islam voor zijne helplingen in Oost-Indië (Leiden: Brill, 1883);
Mekkaanse Spraakwetten en Redensarten (The Hague: Nijhoff, 1886);
Dr. G. Landberg’s “Student” gepoëft (Leiden: Brill, 1887);
Mokha, 2 volumes (The Hague: Nijhoff, 1888, 1889); volume 2 translated by J. H. Monaham as Mokha in the Latter Part of the 19th Century: Daily Life, Customs and Learning of the Muslims of the East-Indian Archipelago (Leiden: Brill, 1931);
Bilder aus Mokha (Leiden: Brill, 1889); translated by Angelo Pesce as Mokkab a Hundred Years Ago or, C. Snouck Hurgronjee’s Remarkable Album (London: Immed, 1986);
De Arabieren, 2 volumes (Batavia: Landsdrukkerij / Leiden: Brill, 1905, 1906); translated by A. W. S. O’Sullivan as The Arabism, 2 volumes (Leiden: Brill, 1906);
Nooit van weken die bij de aanrakingen met hoofden en beveiling van het Gajland te behartigen zullen zijn (Batavia: Landsdrukkerij, 1902);
Het Gajland en zijne beroemden (Batavia: Landsdrukkerij, 1903);
Arabé en Oost-Indié (Leiden: Brill, 1907); translated by Hamid Aghadri as Dutch Policy against Islam and Indonesians of Arab Descent in Indonesia (Jakarta: Pustaka LPES Indonesia, 1994);
Michaël Jan de Gojr, translated into French by Madeleine Chauvin (Leiden: Brill, 1911);
Nederland en de Islam: Vier Voorstudies, Gehouden in de Nederlandse Indische Bestuursacademie (Leiden: Brill, 1911); enlarged, 1915;
Politique musulmane de la Hollande, introduction by A. Le Chatelier (Paris: Ernest Leroux, 1911);
De Islam (Baarn: Hollandia-drukkerij, 1912);
De Islam in Nederlandsch-Indië (Baarn: Hollandia-drukkerij, 1913);

The Holy War "Made in Germany," translated by Joseph E. Gillet, introduction by Richard J. H. Gottfried (New York: Putnam, 1915);
The Revolt in Arabia (New York: Putnam, 1917);

Christiaan Snouck Hurgronje
(KITLV/Royal Netherlands Institute of Southeast Asian and Caribbean Studies)

DLB 366

Besprekingen over bestaanskundig, naar aanleiding van de Djemaa-openstelling in 1966 (Batavia: Landsdrukkerij, 1918);
De islam en het rassenprobleem: Reden, Uitgegaan op den 34eJaarverslag der Leidse Hogeschool, 8 Februari 1922 (Leiden: Brill, 1922);
Verspreide geschriften van C. Snouck Hurgronje, 6 volumes, edited by Arent Jan Wensink (volumes 1–5, Bonn & Leipzig: Kurt Schroeder, 1925–1927; volume 6, Leiden: Brill, 1927);
Gedicht over Indië (Amsterdam: Bech, 1926);
Katalog der malaiischen Handschriften der Königlichen Hofbibliothek in Berlin: Cod.Os. 4012 der Leidener Universitätsbibliothek, (Leiden: Legatum Wannierianum, 1950);
Selected Works of C. Snouck Hurgronje (Editions choisies de C. Snouck Hurgronje, edited by G.H. Bousquet and J. Schacht (Leiden: Brill, 1957);
Editions: Katalog der malaiischen Handschriften der Königlichen Bibliothek in Berlin, edited by L.U. Krutz (Stuttgart: Steiner, 1989);


During his long, varied, and productive life the Dutch Arabist, Islamologist, and colonial adviser Christiaan Snouck Hurgronje produced a vast array of documents, learned studies, political advice, reports, literary essays, poetry, newspaper articles, letters, diaries, and travel accounts. Many were published but possibly even more remained unpublished. Much of his work has been preserved in the collections of the Leiden University Library, but a great amount has been lost. Anyone who reads his many-sided work cannot help but be struck by the impeccable logic of his arguments and by the often sharp and always personal tone of his texts. These qualities must have characterized his social interactions with his contemporaries, as well, and many of them were so impressed by him that half a century after his life Snouck Hurgronje had become a legendary figure. He remained such long after his death.

Snouck Hurgronje was born in Oosterhout on 8 February 1857 to Jacob Juliana Snouck Hurgronje, a former minister in the Dutch Protestant Church who had been discharged for having a daughter in 1849 with Anna Maria de Visser while married to Adriana Magdalena van Atrichem. Jacob Snouck Hurgronje and de Visser had another illegitimate daughter in 1850. They were married in 1855, after the death of Adriana Snouck Hurgronje.

Christiaan Snouck Hurgronje received his secondary education in Breda. In 1874 he enrolled as a student of theology and humanities at Leiden University; his father had died in 1870, and his mother moved to Leiden to be near her son. After receiving his degree in theology, he studied Semitic languages, specializing in Arabic, under Michael Jan de Gojr. On 24 November 1880 he defended his Ph.D. dissertation, “Het Mekkaansche feest” (The Meccan Festival), and received his doctorate with honors. The primary sources form his dissertation were the venerable classical texts on Meccan history in the Leiden library, but Snouck Hurgronje introduced the revolutionary idea that the pre-Islamic pagan pilgrimage to Mecca was incorporated into but not equivalent to the new religion by the Prophet Muhammad for opportunistic reasons and that he chose Ibrahim (Abraham) as the founding patriarch of Islam because the Old Testament includes no text written by Abraham that could contradict Muhammad’s claim to be the final recipient of the divine word. At this period in his mission the Prophet still had to defend himself against the followers of the two earlier monotheistic faiths, Judaism and Christianity. Snouck Hurgronje’s propositions stripped important episodes in Islamic history of their sacred character and reduced them to strategy and power politics. There is no place in this line of reasoning for divine revelation. Snouck Hurgronje maintained this position for the rest of his life.

In 1881 Snouck Hurgronje spent some time studying with the orientalist Theodor Nöldeke in Strasbourg. On 1 October of that year he was hired to teach at the Municipal Institute for colonial civil servants in Leiden. He also taught at the Higher War School in The Hague.

In 1884 Snouck Hurgronje traveled to Arabia; he arrived in Jedda, the port city of Mecca, on 28 August. The study of Islam in its native environment was his prime objective, but he also had a mission of a more practical nature. Mecca was seen as a place from which the pan-Islamic ideology could radiate across the Muslim world, a large part of which was governed by European nations. The leaders of these nations
felt threatened by pan-Islamism, which claimed that the Turkish sultan and caliph, in addition to being the master of his own subjects, was also the ruler of the hearts and minds of all other Muslims in the world, as though he were a sort of Islamic pope. This wholly un-Islamic concept was a clever ploy of the Ottomans, and they eagerly exploited it. To have up-to-date and accurate information about pan-Islamic ideas within the South Asian community—the Jaffa—in Mecca was deemed of prime importance by the Dutch government, and Snouck Hurgeon had taken upon himself the task of acquiring such knowledge. There was another, more immediate reason for political fact-finding in Mecca: the Nether- lands had been embroiled since 1873 in a war of attrition against the Sultanate of Aceh, an independ- ent Islamic state on the northern tip of the island of Sumatra. The funds for Snouck Hurgeon’s expedition had been allotted partly for the purpose of finding out to what extent the Aceh war was supported by the Javanese community in Mecca.

In Jaffa, Snouck Hurgeon formed a circle of Muslim friends and acquired as much information about Mecca as possible. He spoke with pilgrims coming back from Mecca after the festival on 13 Sep- tember 1888, became acquainted with people in the pilgrimage business, and met many inhabitants of Jaffa and Mecca. He must have impressed all of them as having a remarkable knowledge of Arabic literature and Islamic law. He learned to speak the Arabic vernacular fluently, and he was soon able to converse in Malay with East Indian Muslims. He had brought photographic equipment, and at a time when photo- graphy was considered a rare and miraculous art, photographic portraits were much sought after.

As a traveling companion to Mecca, Snouck Hurgeon chose Raden Abee Bakar Djadjiningrat, the son of a noble family from Banjarmasin, a staunchly Islamic region in the far west of Java. Djadjiningrat had been studying in Mecca for five years, had many acquaintances among the Jawahe, and had already provided the Dutch consul in Jaffa with useful in- formation.

On 1 January 1888 Snouck Hurgeon moved out of the Dutch consulate to a house that he shared with Djadjiningrat. The move marked his conver- sion to Islam. He took the Islamic name ‘Abd al- Ghaffar (Servant of the All-Forbearing One). His diary indicates, without saying so explicitly, that he under- went conversion as part of the conversion process.

‘Uthman Pasha, the Ottoman governor of the Hijaz, who was in Jaffa at the time, ordered two sol- diers to escort Snouck Hurgeon to Mecca. He was checked for a foreskin when he entered the sacred
territory. On the evening of Sunday, 22 February 1888, after a daylong journey that took him the forty- five miles from Jaffa, Snouck Hurgeon entered Mecca and performed the greeting ritual by circum- ambulating the Ka’ba, kissing the black stone, and drinking the holy water of Zamzam. Mecca’s most important scholar, Sayyid Ahmad Zayni Dahlan, the great muta’l of the Shafi’ite school, came to meet him on the day of his arrival.

Snouck Hurgeon participated in many pri- vate functions and public festivities, and he mixed extensively with the Jawahe. He set up a household and purchased an Edrisi mansion. From the beginning an impressive number of teachers he perfected his knowledge of the sacred sciences and how they were taught in Mecca’s Great Mosque. He ordered his pho- tographic equipment and chemicals to be brought from Jaffa and set up a studio in the home of the chief medical officer of the Shari’a Court, ‘Abd al- Ghaffar bin ‘Abd al-Rahman al-Baghhtabi.

Because the sacred city of Mecca was forbidden to non-Muslims, it had attracted many adventurers. The civic authorities and the populace in general were keen on discovering such intruders, who could pay with their lives. After five and a half months, Snouck Hurgeon’s life was placed in dan- ger by the French vice-consul in Jaffa, who alleged that he was an archaeologist or antiquities dealer. In early August 1888, Snouck Hurgeon received an order from the Turkish government to leave Arabia. He abandoned the slave woman, who was pregnant by him. In Jaffa he received assistance from the Dutch honorary vice-consul and shipping agent Peter Nikolaus van der Chijs, who went on to provide him with information from Arabia for the next several years.

Snouck Hurgeon published a stream of learned articles on Meccan and Arabic subjects immediately after his return to Leiden, including an annotated collection of seventy-seven Meccan proverbs. In 1887 he was appointed senior lektor on institutions of Islam at Leiden University. Mekka, the two-volume work he published in 1888–1889, made him instantly famous. Readers were amazed that a young Western scholar could succeed in such a short time in becoming so accepted by the Meccans that he could write a detailed and intimate description of a place that is the Holy City to Muslims and the Forbidden City to all others.

Snouck Hurgeon’s book on Mecca is an important his- torical and anthropological source. It remains the only comprehensive work on its subject, since moder- n Muslim sociologists and historians have never dared to describe the Holy City in Meccan terms. The lively and at times humorous style in which Snouck Hurgeon describes the motives and feelings of the inhabitants of Mecca keeps his narrative fresh and attractive in the twenty-first century.
appease those who wished to cooperate with the Dutch, but those who would not be appeased should be hit hard; only in that way could their respect be gained. Atrocities should be avoided, however, as they are counterproductive. Finally, policies should be set in place for the economic and social reconstruction of Aceh.

In 1893 and 1895 Snouck Hurgronje published the two-volume *De Aijikes* (translated as *The Aceh- nese*, 1906). The title of the final chapter of the second volume of *De Aijikes*, “De toekomst van den Islam” (The Future of Islam), was borrowed from *The Future of Islam* (1882), by Wilfrid Scawen Blunt, one of the books Snouck Hurgronje had taken with him to Mecca. His argument in the chapter is that the most important element of Acehnese Islam is jihad. In the past, jihad brought Islam a great empire. But Islam can no longer impose its law on other peoples; Europe rules the world. The Progressive secularization of the Islamic world makes jihad no longer a feasible option. At the same time, jihad cannot be abolished; it will remain a powerful instrument of any Islamic government.

Snouck Hurgronje also discusses the changing role of the Qur’an. Originally, he says, three genres could be distinguished in the Qur’an: texts on law-giving, which answered burning questions for the early Muslim community; narratives that provided a sacred history for the new religion; and exhortations and reflections that supplied a theology and moral code. From a powerful, inspirational textbook, says Snouck Hurgronje, the Qur’an has devolved into a sacred songbook. Its contents are no longer followed; they are only studied and recited. The other laws and institutions of Islam will share this fate; their study will gradually take the place of their practice. Snouck Hurgronje compares Islam with Judaism, which went through a similar development: many rules of Jewish Law are now impossible to follow. He also argues that belief in the Qur’an as the literal and unchangeable word of God has failed to keep Islam from falling into attrition.

The final words in the book herald Snouck Hurgronje’s ideas about how the future of Islam should take shape in the Dutch colonial project in Southeast Asia. The indigenous population should gradually be given the possibility to rule within a Dutch commonwealth. This relationship, called “association,” was not the same as autonomy and certainly not the same as independence. That last possibility seems never to have crossed Snouck Hurgronje’s mind as a serious option for the foreseeable future.

On 29 March 1906 Snouck Hurgronje embarked on the marine frigate *Koningin Regentes* to return to Holland, where he assumed the chair of Islamology and Arabic and Aramean languages at Leiden University. He left his family behind in Batavia; his second wife outlived him, dying in 1974. On 8 July 1910 he married Ida Maria Oort in Zaphen.

Snouck Hurgronje summarized his ideas about colonial policies toward Islam in a speech to the students of the Academy for Civil Governance in The Hague in 1911: do not interfere with Islamic dogmatics; do not impose restrictions on the practice of Islam; be constantly aware of ideas circulating within the Islamic community; do not give Islam the opportunity to expand to subjects that Westerners consider secular; finally, oppose pan-Islamism and work toward association and emancipation. His attention gradually turned to international academic life in Europe and North America, the organization of conferences, and the pacification of academies of the combatants in World War I. In the latter connection Snouck Hurgronje befriended the American philanthropist Charles Richard Craine, who was spending much of his money in search of what he and his wife called the “lost and forgotten white empires.” In 1922 Snouck Hurgronje became rector magnificus of Leiden University. His *Verspreide geschriften* (*Collected Works*) appeared in six volumes between 1923 and 1937, the year he retired. He had continued advising the Dutch government on colonial affairs during his tenure at the university and he did so until 1933. In his later years he wrote extensively in the Dutch press on Arabi- an and Islamic studies, and he wrote often on questions of orientalist colleagues. He died in Leiden on 26 June 1936. Since his death works by him and articles on his life and ideas have continued to appear, but a full-length biography has never been written. A. J. P. Moore’s *Oe. Snouck Hurgronje* (8-2:1857–26-6:1936) (1938) is only forty-six pages long.

In the early 1980s Snouck Hurgronje was accused of complicity in the bloody subjugation of the Acehnese. Another line of critique was Snouck Hurgronje’s family life. His female companion in Mecca was not yet known to have existed, but the youth of his second Indonesian wife, his desertion of her in 1906, and his marriage to his Dutch wife became the subject of moralistic innuendoes. Even the extramarital affair of Snouck Hurgronje’s father was amply discussed. The most controversial, however, was raised by Pieter Spoor van Koningsveld and others about whether his conversion to Islam was sincere. The polemic raged in the Dutch press for a few years and then abated as suddenly as it had begun. The time has finally come, it seems, to evaluate Snouck Christian Hurgronje’s work with scholarly distance.

**Lettres:**


**Biographies:**


**References:**


Jacques D. J. Waarderbij, *Islam dans le miroir de l’Océanie: L’approche compréhensive et la forma- tion de l’image de la religion islamique chez quelques orientalistes occidentaux. Une étude à propos de...*
Ibn Warraq
(1946–)
Vesel Kaya
Uludag University

BOOKS: Why I Am Not a Muslim (Amherst, NY: Prometheus, 1995);
Which Koran? Variants, Manuscripts, and the Influence of Pre-Islamic Poetry (Amherst, NY: Prometheus, 2006);
Defending the West: A Critique of Edward Said’s Orientalism (Amherst, NY: Prometheus, 2007);
Virgins? What Virgins? And Other Essays (Amherst, NY: Prometheus, 2010);

The Quest for the Historical Muhammad, edited and translated by Ibn Warraq (Amherst, NY: Prometheus, 2000);
What the Koran Really Says: Languages, Text, and Commentary, edited, with translations, by Ibn Warraq (Amherst, NY: Prometheus, 2002);

Ibn Warraq is the pseudonym of an anti-Islamic writer of Pakistani origin. Perhaps better described as a polemicist rather than an orientalist scholar, Ibn Warraq aims mainly to defy and criticize the sources, the scriptures, and the doctrines of the Muslim religion, as well as the authors whom he regards as Muslim apologists in 2007 he attacked Edward W. Said’s Orientalism (1978). Ibn Warraq has explained that his pseudonym means “son of a stationer, book-seller, or paper-seller.” His name seems to have been taken from a Muslim thinker in the classical period of Islam who became an apostate from Islam. Since Ibn Warraq has hidden his identity to protect himself from fanatical Muslims, it is difficult to confirm many details about his life.

According to a 2011 interview, Ibn Warraq was born in 1946 to a Muslim family in Peshawar shortly before the partition of India into India and Pakistan. His mother died while he was still an infant, and in 1947 Ibn Warraq, his father, and brother moved to Karachi in Pakistan, where he spent the next few years of his childhood. After several years in Pakistan, Ibn Warraq’s father sent him and his brother to the United Kingdom to attend English preparatory school in Tensbury Wells, Worcestershire. Describing his early life there, Ibn Warraq reflected: “In rural Worcestershire, I began to acquire an English education and also unconsciously to absorb an Englishness, a deep response to things peculiarly English. I loved the English countryside, especially its bird life and the descriptions of the natural history and village life in Northamptonshire in the writings of ‘BD’ Denys Watkins-Pitchford. Then there were the English folk songs we learned at school, ‘The Lincolnshire Poacher,’ ‘The Vicar of Bray,’ and ‘Early One Morning.’ But I was also acquiring an Englishness of manner, and feeling, the same typically English awkwardness about sex, money and clothes.”

Ibn Warraq and his brother saw their father only sporadically before he died when Ibn Warraq was sixteen years old. After completing his schooling in England, Ibn Warraq pursued his studies in philosophy and Islam at the University of Edinburgh, where he had the chance to study works of important orientalists such as W. Montgomery Watt. After finishing his studies at Edinburgh, Ibn Warraq moved to London and taught in an inner-city primary school. Working with children of immigrants to England, Ibn Warraq became disillusioned with the idea of multiculturalism and integration.

In 1989 the Iranian leader Ayatollah Ruhollah Khomeini issued a fatwa (religious ruling) calling for the death of Salman Rushdie because his novel The Satanic Verses (1988) was considered insulting to the Prophet Muhammad. Disappointed with the dearth of unequivocal defenses of Rushdie and his right to freedom of speech by the Muslim community, Ibn
Orientalist Writers

Edited by
Coeli Fitzpatrick
Grand Valley State University
and
Dwayne A. Tunstall
Grand Valley State University

A Bruccoli Clark Layman Book
# Contents

Plan of the Series ........................................ v
Introduction .................................................. vi

Jane Austen (1775–1817) .............................. 3

Natalie Klacke
Carl Heinrich Becker (1876–1933) .............. 10

Sebastian Maisel
Gertrude Bell (1868–1926) ......................... 14

Jenna Larson Boyle
Sir Richard Francis Burton (1821–1890) .... 22

Jenna Larson Boyle
Thomas Carlyle (1795–1881) ...................... 37

Nina A. Riedler
François-René de Chateaubriand (1768–1848) ... 45

Guy Bartkiewicz
Charles M. Dougherty (1845–1926) .......... 52

Jenna Larson Boyle
Isabelle Eberhardt (1877–1904) ............... 59

Lynda Chouiten
George Eliot (1819–1880) ......................... 66

Diana Ayup
Ralph Waldo Emerson (1803–1882) ......... 72

Edmund R. Gaule

Gustave Flaubert (1821–1880) ............... 80

Gavin Murray-Miller

Heinrich Leberecht Heischer (1801–1886) .... 88

Judith Kaplan

Eugène Fromentin (1820–1876) .............. 94

Gavin Murray-Miller

Antoine Galland (1646–1715) .......... 100

Sylvette Lazure

Théophile Gautier (1831–1872) .............. 107

Gavin Murray-Miller

H. A. R. Gibb (1896–1971) .................... 115

Kedar Gormaya

Ignaç Goldziher (1850–1921) .............. 122

Osayi Vorsany

Georg Wilhelm Friedrich Hegel (1770–1831) ... 128

Nicholas A. Germana

David George Hogarth (1802–1927) .... 136

Justin Tietze

Wilhelm von Humboldt (1767–1835) .......... 141

Kausum Keyikul

Christiana Snouck Hurgronje (1857–1936) ... 148

Jan Just Wijkam

Ibn Warraq (1946–) ....................... 155

Vayos Kaya

Alexander William Kinglake (1809–1891) ... 160

Tanya Jeffcoat

Edward William Lane (1801–1876) .......... 164

Goethe Fitzpatrick

T. E. Lawrence (1888–1935) .............. 170

Goethe Fitzpatrick

Bernard Lewis (1916–) ..................... 179

Jenna Larson Boyle

Louis Massignon (1883–1962) .......... 191

Matthieu Long

Herman Melville (1819–1891) .......... 198

Martin B. Luckert

John Stuart Mill (1806–1873) ............ 205

Dorje Kirticular

Lady Mary Wortley Montagu (1689–1762) ... 212

Rusdem Ergat Alimay

Azar Nafisi (1955–) ..................... 219

Ashley Wiseman

Gérard de Nerval (1808–1855) .......... 227

Nina A. Riedler

Eco de Queiros (1845–1900) .......... 234

Jos María da Silva Azevedo

Ernest Renan (1823–1892) .......... 241

David Fiens

Ettore Rossi (1894–1950) .............. 250

Nora Lauf

A. I. Sibístre de Sacy (1756–1838) ........ 254

Nora Lauf

Friedrich Schlegel (1772–1829) .......... 261

Nicholas A. Germana

Sir Walter Scott (1771–1832) ........... 268

Jennifer Farber

William Robertson Smith (1846–1894) ... 278

Jeff Williams

Nora Lauf
Plan of the Series

Almost the most prodigious asset of a country, and perhaps its most precious possession, is its native literary product—when that product is fine and noble and enduring.

Mark Twain*

The advisory board, the editors, and the publisher of the Dictionary of Literary Biography are joined in endorsing Mark Twain's declaration. The literature of a nation provides an inexhaustible resource of permanent worth. Our purpose is to make literature and its creators better understood and more accessible to students and the reading public, while satisfying the needs of teachers and researchers.

To meet these requirements, literary biography has been construed in terms of the author's achievement. The most important thing about a writer is his writing. Accordingly, the entries in DLB are career biographies, tracing the development of the author's career and the evolution of his reputation.

The purpose of DLB is not only to provide reliable information in a usable format but also to place the figures in the larger perspective of literary history and to offer appraisals of their accomplishments by qualified scholars.

The publication plan for DLB resulted from two years of preparation. The project was proposed to Brucoli Clark by Frederick G. Ruffner, president of the Gale Research Company, in November 1975. After specimen entries were prepared and typeset, an advisory board was formed to refine the entry format and develop the series rationale. In meetings held during 1976, the publisher, series editors, and advisory board approved the scheme for a comprehensive biographical dictionary of persons who contributed to literature. Editorial work on the first volume began in January 1977, and it was published in 1978. In order to make DLB more than a dictionary and to compile volumes that individually have claim to status as literary history, it was decided to organize volumes by topic, period, or genre. Each of these freestanding volumes provides a biographical-bibliographical guide and overview for a particular area of literature. We are convinced that this organization—as opposed to a single alphabet method—constitutes a valuable innovation in the presentation of reference material. The volume plan necessarily requires many decisions for the placement and treatment of authors. Certain figures will be included in separate volumes, but with different entries emphasizing the aspect of his career appropriate to each volume. Ernest Hemingway, for example, is represented in American Writers in Paris, 1920–1939 by an entry focusing on his expatriate apprenticeship; he is also in American Novelists, 1940–1945 with an entry surveying his entire career, as well as in American Short-Story Writers, 1910–1945, Second Series with an entry concentrating on his short fiction. Each volume includes a cumulative index of the subject authors and articles.

Between 1981 and 2002 the series was augmented and updated by the DLY Yearbooks. There have also been nineteen DLB Documentary Series volumes, which provide illustrations, facsimiles, and biographical and critical source materials for figures, works, or groups judged to have particular interest for students. In 1999 the Documentary Series was incorporated into the DLB volume numbering system beginning with DLB 210: Ernest Hemingway.

We define literature as the intellectual commerce of a nation: not merely as belles lettres but as that ample and complex process by which ideas are generated, shaped, and transmitted. DLB entries are not limited to "creative writers" but extend to other figures who in their time and in their way influenced the mind of a people. Thus the series encompasses historians, journalists, publishers, book collectors, and screenwriters. By this means readers of DLB may be aided to perceive literature not as cult scripture in the keeping of intellectual high priests but firmly positioned at the center of a nation's life.

DLB includes the major writers appropriate to each volume and those standing in the ranks behind them. Scholarly and critical counsel has been sought in deciding which minor figures to include and how
full their entries should be. Wherever possible, useful references are made to figures who do not warrant separate entries.

Each DLB volume has an expert volume editor responsible for planning the volume, selecting the figures for inclusion, and assigning the entries. Volume editors are also responsible for preparing, where appropriate, appendices surveying the major periodicals and literature on the Western treatment of the countries they cover, for their volumes, as well as lists of further readings. Work on the series as a whole is coordinated at the Broccoli Clark Layman editorial center in Columbia, South Carolina, where the editorial staff is responsible for accuracy and utility of the published volumes.

One feature that distinguishes DLB is the illustration policy—its concern with the iconography of literature. Just as an author is influenced by his surroundings, so is the reader’s understanding of the author enhanced by a knowledge of his environment. Therefore DLB volumes include not only drawings, paintings, and photo-graphs of authors, often depicting them at various stages in their careers, but also illustrations of their families and places where they lived. Title pages are regularly reproduced in facsimile along with dust jackets for modern authors. The dust jackets are a special feature of DLB because they often document better than anything else the way in which an author’s work was perceived in its own time. Specimens of the writers’ manuscripts and letters are included when feasible.

Samuel Johnson rightly decried that “The chief glory of every people arises from its published authors.” The purpose of the Dictionary of Literary Biography is to compile literary history in the surest way available to us—by accurate and comprehensive treatment of the lives and work of those who contributed to it.

Introduction

Dictionary of Literary Biography 366: Orientalist Writers is intended to provide background material for the debate that was initiated by the publication of the late Edward W. Said’s Orientalism (1978). Before Said’s book appeared, orientalism was generally assumed to be a value-neutral term referring to the scholarly study of Eastern societies and cultures by philologists, anthropologists, Islamic scholars, sociologists, and archaeologists. In Orientalism Said contends that even the scholarly study of Eastern societies is not value-neutral. Rather, such study requires scholars to accept a demeaning Western (that is, European and North American) view of Eastern societies as static, passive, unsophisticated, irrational, superstitious, impure, effeminate, sensual, exotic, untrustworthy, and dangerous and needing to be forcibly liberated from their cultural backwardness by “benevolent” Western imperialism. He attacks this view not only in Orientalism but also in many of his subsequent writings.

The terms “Orient” and “Oriental” are vague at best and can refer to an expansive geographical territory and a wide range of peoples. The “Ori- ent” Said identifies in his discussions of Orientalism include the countries of what Said calls “the Islamic Orient.” This designation comprises Arab and non-Arab Muslim countries in the Middle East and Africa and most of the Muslim countries located on the Asian continent: Bahrain, Iraq, Jordan, Syria, Saudi Arabia, Kuwait, Lebanon, Oman, Palestine, Qatar, Yemen, the United Arab Emirates, Algeria, Djibouti, Egypt, Libya, Mauritania, Morocco, Tunisia, Niger, Northern Sudan, Somalia, Somaliland, Iran, Turkey, Afghanistan, and Pakistan. Because Said’s criticisms extend beyond the geographic Islamic Orient, his writings also target writers such as Thomas Carlyle, Anthony Trollope, Ralph Waldo Emerson, and Herman Melville who wrote about the inhabitants of places such as the Caribbean Islands, Polynesia, Java, China, and Japan. In Orientalism Said contends that the Islamic Orient envisioned by many Westerners today began to emerge when France, under the military leadership of Napoleon Bonaparte, invaded Egypt in 1798. The soldiers were accompanied by 175 scholars, including philologists, archaeologists, and natural scientists, who founded the Institut d’Egypt (Institute of Egypt) in Cairo. The institute published a journal, Mémoires sur l’Egypte; many of its articles were included in the twenty-volume illustrated reference work Description de l’Egypte, ou Recueil des observations et des recherches qui ont été faites en Egypte pendant l’expédition de l’armée française (1809–1812), Description de l’Egypte; it ignited curiosity about Egypt among the educated public in Europe; European governments soon realized that the scientific study of colonized peoples would make it easier to control them. Such studies took the place of allowing the colonized peoples speak for themselves. (The Institute of Egypt burned down during protests against military rule in Egypt on 17 December 2011.)

The invasion of Egypt initiated two centuries of Western domination of the Middle East and North Africa. France occupied Egypt from 1798 to 1801 and Algeria from 1830 to 1842, had a protectorate over Morocco from 1904 to 1956, occupied Djibouti from 1896 to 1967, and occupied Syria under a League of Nations mandate from 1919 until the end of World War II in 1945. Britain administered the Indian subcontinent from 1858 to 1947, controlled Egypt from 1882 to 1952, occupied Palestine under a League of Nations mandate from 1919 to 1948, and militarily controlled Somalia from 1941 to 1960 and Libya from 1945 to 1951. Italy occupied Libya from 1911 to 1943. Spain controlled the Western Sahara, which was partitioned from Morocco in 1954, from 1912 to 1976. A United States–led military coalition has occupied Afghanistan since 2001 and occupied Iraq from 2003 until it officially withdrew at the end of 2011 (leaving behind thousands of private military contractors). Said argues that Western scholars, fiction writers, dramatists, poets, and travel writers have acted, deliberately or unwittingly, as accomplices to imperialism by incorporating the Orientalist view into their works. He would even include outstanding
Orientalist scholars such as A. I. Silvestre de Sacy and Ignác Goldziher in his criticism of Orientalism and Orientalist writers. In fact, he goes so far as to argue that the study of the Orient is inherently demeaning in that it reduces non-Western people to the status of "objects" of knowledge, while reserving the super-
ior role of the knowing "subject" to the Western researcher.

Said's contention can be described best by using the five-part framework for social clas-
sification and social-identity creation elaborated by the philosopher Ian Hacking in his 2007 Proceed-
ing with the title, "Kinds of People: Moving Targets." Hacking's framework explains how various classifications for people are created in the "human sciences" (for example, anthropol-
ogy, economics, psychology, and sociology) and how applying these classifications to groups of individ-
uals creates particular kinds of people. If one applies Hacking's framework to explain Said's contention, one gets the following account of the creation and maintenance of a derogatory view of the Orient and Oriental peoples. Early Western orientalist scholars and writers classify those individuals who live in the geographic region called the Orient or who have sufficient ancestral connections to the Orient as "Oriental peoples." Having been so classified, these people gradually become "Arab Oriental peoples," "Middle Eastern peoples," "non-Arab Muslim Oriental peoples," and so forth. These classifications could not exist, however, without the existence of institutions wherein the Orient, the Arab Oriental, the Arab Muslim Oriental, and the non-Arab Muslim Oriental acquire their meanings. These institutions are the places in which scholars conduct studies of the Orient and the people who live there and dissemin-
ate the knowledge of these studies to interested parties. The institutions include non-gov-
ernmental organizations, Middle East policy think tanks, and professional academic societies; the inter-
ested parties include milliaries, transnational cor-
porations, and foreign embassies in Middle Eastern and other predominantly Muslim Oriental countries. These institutions help to constitute the social real-
ity of the Arab Oriental, the Muslim Oriental, and so on. Orientalist writers, then, generate knowledge of the Orient, Oriental peoples, and their traditions. That knowledge, in turn, shapes how other Western-
ers, and even Oriental peoples themselves, view the Orient.

Said probably would contend that the above account is a sufficient reason to claim that Western orientalist writers participated in the construction of an image of the Orient favorable to the political, economic, and cultural interests of Western coun-
tries. He also would argue that they cannot plead ignorance of how they have contributed to advanc-
ing Western colonial interests in North Africa, the Middle East, and the Indian subcontinent from the late eighteenth century until the early twenty-first century, because their writings have helped to con-
stitute the Oriental discourse that, in practice, promotes Western domination over the geographic region classified as the Orient and warrants the exer-
cise of political authority over the peoples residing in that region. Said's Orientalism is a selective "gene-
alogy" of Orientalist discourse almost entirely supported (and continues to support) the academic disciplines that study the Orient. These academic disciplines were formerly called "Oriental studies" in the United States but are now often used in the interdisciplinary Middle East studies departments, programs, and centers.

Said further contends that the discourse pro-
duced by Western Orientalist writers and Oriental-
ist scholars has traditionally given Westerners ample reasons to accept a Manichaean distinction between the West and the Islamic world, which is all too com-
mon in popular and policy engines of the Orient in events occurring in the Middle East and other places in the Islamic world. Said thinks that most Westerners would claim that, on balance, Western societ-
ies are objectively better places to live than Islamic societies.

This volume, like Said's book, can be read as a selective genealogy of some of the writers who, inten-
tionally or otherwise, have lent legitimacy to the con-
struction and maintenance of the Orient. For readers less familiar with poststructuralist theory, this volume presents biographies and discussions of the Orientalists and the influence of these writers who are treated by Said; others are not. (While Jane Austen is not mentioned in Orientalism,
her 1814 novel Mansfield Park receives Said's attention in his later Culture and Imperialism [1993].)

While the editors of DLB 366 are generally in sympathy with the thesis of Said's Orientalism, they do not deny that it presents several problems. The first notable problem with the book is its polemical tone. This tone can make readers who are not already sympathetic to Said's position and make it difficult for them to appreciate his legitimate criticisms of writers' role in the shaping of the Orient. Further, in advancing his position in such a manner, Said makes almost no distinction between writers who were blatantly racist, such as Thomas Carlyle, and scholars such as Edward William Lane who set out to study the Orient in the hope of charg-
ing negative European stereotypes about the region. The editors hope that these literary biographies of some of the writers who are the targets of Said's attacks will help readers better understand both the merits of Orientalism and why many scholars think that Said's criticisms are misguided.

A second problem is that Said's conception of Orientalist discourse is too limited in scope. Said equates Western Orientalist discourse almost entirely with the work of British, French, and Americans; the Arabs and Muslims in their midst and Western politicians to know how to react to the protests. Per-
haps this volume can help readers to realize that the Western idea of the Orient is not the name of a place which is necessarily opposed to the West. Such a real-
ization might enable readers to listen with an open mind to Arabs' and Muslims' own accounts of their experiences and understandings of their situation.

—Codi Fitzpatrick and Deayne A. Twissell

Acknowledgments

This book was produced by BruceColi Clark Lay-
man, Inc. Philip B. Dematteis was the in-house edi-
tor. He was assisted by George Parker Anderson.
Senior editor is Philip B. Dematteis.
Production manager is Janet E. Hill.
Administrative support is provided by Rhysyana Zh.
Layman.
Coppediting supervisor is Phyllis A. Avant. Fre-
elope copyeditors are Brenda L. Cabra and Rebecca Mayo.
Pipeline manager is James F. Trid Jr.
Permissions editor is Dickson Monk.
Office manager is Kathy Loder Merlotti.
Digital photographic copy work and photo edit-
ing is performed by Dickson Monk.
Systems manager is Gergely Uszak.
In-house typesetting is provided by Kathleen M.
Flanigan.

Library research was facilitated by the following librarians at the Thomas Cooper Library of the Uni-
versity of South Carolina: Elizabeth Sudlah and the rare-book department; circulation department head
Tucker Taylor; reference department head Marilee
Birchfield; Karen Brown, Mary Ball, Gerri Corson,
Joshua Garris, Beki Gentry, Laura Ladwig, Tomu Mar-
cil, Rob Skander, and Sharon Verba; interlibrary loan department head Marna Hosteler; and interlibrary loan staff Robert Amerson and Timothy Simmons.