

HILMA GRANQVIST AND HER CONTRIBUTION TO PALESTINE STUDIES

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Editor's Note: On 25 February 1972 Hilma Granqvist, an outstanding authority on Arab village society in Palestine, died at her home in Helsinki at the age of 81. Shortly after her death the Palestine Exploration Fund (PEF) through the good offices of Miss Shelagh Weir of the Ethnography Department of the British Museum, acquired Dr Granqvist's papers relating to her field work in Palestine. These papers, including a large collection of photographs and a number of books, were given by Dr Granqvist's family to the PEF Library (at 2, Hinde Mews, London W1M 5RH). A report on the Granqvist papers by Professor Emanuel Marx, together with a short classified description of material contained in them, is appended to the present article. A list of the books in the collection can be found in the Palestine Exploration Quarterly, Jan.-June, 1974.

Hilma Granqvist's descriptions of life in the little Muslim village of Artas in southern Palestine will always have a unique place in Middle Eastern anthropology, both for the wealth of information she provides and in the absence of comparable studies for the prewar period in Palestine.

Like many anthropologists, especially at that early period in the development of the subject, she was drawn to the studies which were to become her life's work from another discipline--Biblical Studies. After graduating from Helsinki University in 1921 in Pedagogy, History and Philosophy, she attended courses in Old Testament Studies at Berlin University with the intention of writing a book on women in the Old Testament. Realizing that the literature provided insufficient evidence for such a book, she resolved to visit Palestine and, if possible, to study the life of the contemporary village women. Professor Sellin, her tutor in Berlin, commented that a woman of the previous generation would have been considered 'mad' had she expressed a desire to do field-work in that area.

In 1925 she received a modest grant from the Nylandska Nationen, a Finnish student union, and left for Jerusalem in the summer of that year. There she attended a two-month course in Palestinian Archaeology run by Professor Alt at the Deutsches Evangelisches Institut für Altertumswissenschaft des heiligen Landes. As no woman had ever attended this course before, special permission for her to do so had to be obtained, and it was considered a special honour when she was invited to attend again the following year. After the course ended in October 1925, she began her research in Artas.

She chose Artas rather than one of the many other villages in Palestine for a number of reasons--it seemed comparatively untouched by the influence of European culture, it was conveniently near Jerusalem where she attended weekly Arabic classes, and most important of all, there lived in Artas a European woman whose value as a potential link with the villagers was immediately recognized by Hilma Granqvist. She was Louise Baldensperger, the daughter of a missionary from Alsace who had come to Palestine in 1848 and had bought a house in Artas in the hope that one of his children would one day farm in that area.

Louise was the only one of the family who ever settled there, and at the time of Hilma Granqvist's visit she had been living in Artas

for over thirty years. Louise spoke fluent Arabic, and lived in an Arab house in a manner little different from that of the villagers. They regarded her, and she regarded herself, as one of the fellaheen. Hilma Granqvist moved in with Louise, thus observing the strict proprieties of Muslim society, which would have frowned on such a young woman living alone, and so began a successful friendship and collaboration between the young Scandinavian and the elderly Alsatian in the study of Arab culture. Louise gave Hilma Granqvist an entrée into the complexities of village life which most anthropologists would envy: 'Through her my eyes were opened to much that was characteristic in the village life and through her I won almost immediately the trust and sympathy of the people, so that they were willing to allow me to take part in everything and to give me all the information I desired.'¹ The ease of her introduction into this alien culture did not blind Hilma Granqvist to her scientific purpose, and although she relied on Louise to act as interpreter and informant at the beginning, she rejected many of the notes from this early period after she had become better acquainted with the culture through Arab informants and first-hand experience.

On her first visit she spent twenty months in Artas--until March 1927--then returned in March 1930 under the auspices of the International Fellowship of the Association of American University Women for another stay of fifteen months. In the interval she attended a short course in Anthropology under Westermarck at the London School of Economics, where she met Malinowski, and a course in Ethnology at Leipzig. She later attended another course at the London School of Economics under Malinowski and Firth in the summer of 1938. The three years of field-work between 1925 and 1931 provided the material for most of her books. In 1931 the first volume of *Marriage Conditions in a Palestinian Village* was published, for which she was awarded her doctorate by the Åbo Akademi. Volume II was published in 1935. Both these books were highly praised in journals of anthropology at the time. Evans-Pritchard wrote: 'It is not easy to praise too highly Miss Granqvist's book. Her descriptive powers and use of texts are excellent. Her statistical material is well arranged.'² Her fieldwork methods have not been bettered by any anthropologist.'² In 1939 she published *Arabiskt Familjeliv*, for which she was awarded a prize in a Scandinavian competition for 'popular' scientific literature. *Birth and Childhood among the Arabs* (1947) and *Child Problems among the Arabs* (1950) were equally well received. Margaret Mead wrote: '... the fidelity of the ethnologist to her material and the wealth of example and verbatim comment makes this a record which can be used in the interpretation of other types of material on Arab culture. It illustrates particularly well the value and irreplaceability of carefully recorded detail.'³

Throughout the thirties Hilma Granqvist tried without success to get the financial support for a return visit to Palestine. After the war she renewed her efforts, and at last in 1959, twenty-eight years after her last visit, she returned to Artas for four months with the help of the Elin Wagner Foundation in Stockholm. As a result of this further research she published her last book on Artas, *Muslim Death and Burial*, in 1965. Apart from the books on her field-work, she published many articles and two books of more general interest, *Det Religiosa Problemet I Nutiden* (1935) and *Skolan och Religionen* (1936).

(١٩٣٧) ، وعين عضواً في المجمع العلمي العربي بدمشق (١٩٥٦) .
آثاره : إنشاء الدوائر وعقلة المستوفز والتدبيرات الإلهية لابن عربي بترجمة ألمانية ، وحقق كتاب الكنى والألقاب لأبي عبد الله الأصفهاني مع تعداد نسخة وفهارس مستفيضة له (أوبساله ١٩٢٧) ، وكتاب ذكر أخبار أصبهان لأبي نعيم الأصبهاني (ليدن ١٩٣١ - ٣٤) ، وكتاب التنبيه والرد على أهل الأهواء والبدع للملطي (استانبول ١٩٣٦) ، والوافي بالوفيات للصلاح الصفدي ، وكان قد حقق الجزء الأول منه ديتير (١٩٣١) ، ودفع الجزئين الثاني والثالث إلى ديدرنج فحققهما ونشرهما (المكتبة الإسلامية ، الثاني ١٩٤٩) ، والثالث في ٤١٤ صفحة (دمشق ١٩٥٣) ، وتحقيقه كتاب شمس العلوم لنشوان بن سعيد الحميري الذي عهد به إليه سترستين بعد أن نشر من قسمه الأول جزأين . وله : دراسة عن الحديث في الإسلام (تكرم سترستين ١٩٣١)^(١)

ملفنجر ، أرن . (المولود عام ١٩٠٩) Melvinger, Arne

تخرج بالعبية على نيرج من جامعة أوبساله .

آثاره : أولى غزوات النورمان للغرب الإسلامي في القرن التاسع عن النصوص العربية ، في ٢٠٦ صفحات (أوبساله ١٩٥٥) ، وملاحظات على التقويم الإيراني الحديث (٨) ، (١٩٥٩) .

بيركيلاند ، هـ . - Birkeland, H.

آثاره : سورة ٩٥ (العالم الشرقي ١٣ ، ١٩٣٧) ، ومحمد (أوسلو ١٩٤٢) ، ومخارج الحروف في العربية (أوسلو ١٩٥٤) ، ودراسة نقدية في شق صدر الرسول (أوسلو ١٩٥٥) ، وتفسير السورة ١٠٧ (الدراسات الإسلامية ١٩ ، ١٩٥٨) ، والحكومة الإسلامية (١٨ ، ١٩٥٨) .

جرانكويست ، هـ . - Granquist, H.

آثاره : شروط الزواج في قرى فلسطين (هلستنجفوس - كوبنهاجن ١٩٣١) ، وعالم الإسلام (١٩٣٤) ومشكلة العرب ، القرى الإسلامية في فلسطين (هلستنجفوس - كوبنهاجن ١٩٥٠) .

(٢) وقد عاون مشكوراً في تحقيق تواريخ هذا الفصل في طبعته الثالثة على مصادره في السويد .

نيرج ، هـ . س . (المولود عام ١٨٨٩) Nyberg, H.s.
تخرج في جامعة أوبساله ، وسمى أستاذاً للعبية فيها (١٩١٩) ، ثم أستاذاً للغات السامية (١٩٣١) ، وانتخب عضواً في المجمع السويدي ، وفي غيره من المجمع العلمية ، وصنفت منوعات باسمه لتكريمه (أستوكهلم ١٩٥٤) .

آثاره : نشر كتاب الشجر لابن خالويه (أكرشخاين بألمانيا ١٩٠٩) ، وإنشاء الدوائر وعقلة المستوفز والتدابير الإلهية في إصلاح المملكة الإنسانية لابن عربي بمقدمة ألمانية (ليدن ١٩١٩) ، والانتصار والرد على ابن الراوندي الملحد لأبي الحسين المعتزلي مع مقدمة وتحقيق وتعليق (لجنة التأليف والترجمة والنشر ، وطبع في دار الكتب المصرية ١٩٢٥) ، ورسالة الفرق بين الفرق للخياط ، وأدب البهلوي ، في مجلدين (١٩٢٨ - ٣١) ، ومسائل في علم الفلك والتنجم لدى الفرس (١٩٣١) ، وديانات إيران (١٩٢٧) ، ومن دراساته : فلسفة الإسلام (العالم الشرقي ١٩٢٣) ، والإسلام والمناوية (الآداب الشرقية ١٩٢٩) ، وعلم المخلوقات والمناوية (المجلة الآسيوية الفرنسية ١٩٢٩ و ١٩٣١) ، ونطق العربية بمصر (العالم الشرقي ١٩٣٧) ، وابن الكلبي (تكرم نيلسن ١٩٣٩) ، والعربية واللغات السامية (دراسات تشودي ١٩٥٤) ، والدراسات الشرقية في أوروبا (المجلة الشرقية الألمانية عدد ١٠٣) ، وعمر بن عبيد والزوندرى (أوج الثقافة وانحطاطها في تاريخ الإسلام ١٩٥٧) ، والمناوية الساسانية والمنايع الإسلامية (٣٩ ، ١٩٥٨) .

ليفين ، ب . - Lewin, B.

آثاره : الجدل حول الشيعة (العدد المهدي من العالم الشرقي إلى سترستين ١٩٣١) ، وفي الشرقيات : المحدث في علم الكلام والفلسفة (١٩٥٤) ، وتعليق على نص من بروكلس بترجمة عربية (١٩٥٥) ، والعزير بالله الفاطمي وكتابه : البيزرة (٧ ، ١٩٥٨) ، وكتاب النبات لأبي حنيفة الدينوري (٩ ، ١٩٦٠) ، ومن قواعد اللغة العربية (المجلة الشرقية الألمانية ١٩٧٠) .

ديدرنج ، سيفن (المولود عام ١٨٩٧) Dederling, Seven

حصل على الدكتوراه من جامعة أوبساله ، وسمى أستاذاً للغات السامية في جامعة لوند