SUMMARY.

The study of Arabic and other Oriental languages, which in the 16th century was already engaging the attention of certain scholars in Italy, France, England and Germany, began to develop in the Netherlands after the arrival of Raphelengius and Scaliger in Leiden towards the end of that century. The Oriental printing-press of Raphelengius and Scaliger's collection of Oriental manuscripts played an important part in this development. In the course of the 17th century the study of Oriental languages flourished vigorously in the Republic, as did many other branches of science during "the Golden Age".

The leading figures in this movement were first Erpenius and later Golius. The fame of these two Leiden authorities drew many scholars in Oriental lore from foreign countries to continue their studies in Holland and, besides Dutch Orientalists, a remarkable number of foreign scholars were to be found in the Republic, such as Bochart. Hettinger and Ludolf. After the death of Golius in 1667 the period of high reputation enjoyed by Holland throughout the 17th century was brought to a brilliant conclusion by the Utrecht Professor Reland (1676—1718). In the 18th century the study of Oriental languages was again resuscitated in Leiden, since 1732 by Albertus Schultens, followed by his son and grandson.

The political and economic condition of the Republic during the 17th century was favourable to Oriental study. The relations entered into with Morocco and especially those with the Porte made a knowledge of Eastern languages indispensable in our country for the commercial and diplomatic intercourse with Muhammedan populations. Therefore the Curators of the Leiden University as early as the beginning of the 17th century founded a chair of Arabic in Leiden, at a time when that language was represented by a separate professor only in Paris at the Collège de France, and since then the Leiden professors of Arabic were employed by the Government as official trans-
lators. The new relations also opened up an opportunity to Dutch scholars for visiting the East, which was then considered necessary to complete Oriental studies. The consuls and ambassadors there gave them shelter and protection. Golius and Warner, during their sojourn in the Turkish Empire, were even for a considerable time employed by the States-General in official posts. Both of them collected a large number of manuscripts, of which the greater part came into the possession of the Leiden University. Thus, as early as the 17th century, one of the most important collections of Oriental manuscripts in Europe was formed in our country. Through the services of Cornelis Haga, the first Netherlands "orateur" at the Porte, Erpenius was enabled to procure a number of Arabian works from Constantinople for the benefit of his studies.

Commerce and travel, moreover, brought numerous Orientals to the Netherlands. The religious liberty in our country, which stood in close relation to the freedom of commerce, induced whole colonies of these strangers, who were persecuted and oppressed in other countries on account of their religion, particularly Jews and Armenians, to settle in Holland, especially in Amsterdam.

Dutch scholars made use of the knowledge of some of the better educated amongst these people for such purposes as copying Eastern manuscripts. The presence of the Armenians instigated scholars, such as Golius, Dionysius Vossius and Petraeus to the study of their language. The learned amongst the Jews had a great influence on the study of the Hebrew language and antiquities amongst Christians and the sojourn of the Jesuit pater Martinus Martininus in Amsterdam, where he awaited the sailing of a ship of the East-India Company to return to China, enabled Golius to learn Chinese from him.

In other countries support was often liberally given by powerful friends of Oriental study. In England, for instance, a costly library would be bought by them or a fund presented to found a professorship of Oriental literature. Many names are to be found above in connection with such bequests, e.g. the Duke of Buckingham, Archbishop Marsh, Archbishop Laud, at whose
expense Edward Pococke and John Greaves collected manuscripts in the East and who moreover founded a chair at Oxford which was occupied by Pococke since 1636, and finally the London patrician Thomas Adams, master of the Drapers' Company, at whose expense Abrah. Wheelocke was appointed professor of Oriental languages at Cambridge. In Italy Cardinal Federigo Borromeo expended large sums of money for the benefit of the Bibliotheca Ambrosiana at Milan and attached to it a numerous group of scholars which included Gigbei. In France de Richelieu and Mazarin were foremost in encouraging science and literature. The oldest components of the priceless collection of Oriental writings in the Bibliothèque Nationale in Paris date from this period, such as the Oriental library of the ambassador Savary de Brêves bought by de Richelieu in 1640 2), Fabry de Peiresc's collection bought by Mazarin in 1648 3), besides the Codices collected later in the Levant by the German Orientalist Wansleben on the commission of Colbert 4).

In the Republic too, even outside academic circles, there were men who gave support to Oriental studies, such as Johannes Boreel, David de Wilhem and Nicolaas Witten. Moreover the Protestant Mission gave frequent opportunities to influential merchant princes, such as Laurens de Geer and Ansol, for displaying an interest in the pursuit of this branch of learning. The Curators of the Leiden University in the 17th century frequently gave evidence of their appreciation of the importance to science of Oriental study and in this direction did as much as was possible with the strictly limited means at their disposal. It was they, who managed to provide scholars such as Golius and Warner (later even Heyman as well) with the financial support necessary to obtain the required knowledge in the East and to collect there for the University the indispensable material for study. In our country too, interesting manuscript-collections were bequeathed to the Leiden university by Scaliger and Warner.

It was at this time also that means were found, although at first barely adequate, for multiplying Eastern manuscripts by print in the Republic. The printing-press initiated by Raphelengius for this purpose was one of the attractions which decided Scaliger to come to our country. With admirable energy and disinterestedness Erpenius erected a printing-press in his own house and at his own expense, providing it with ample type. After his death, when this costly material was bought by the firm of Elsevier, printers to the University, the Leiden Curators took every precaution within their power that this ornament of the University should remain in the city. A portion, however, came into the possession of Nisnel and Petraeus, and after the dissolution of their small printing-house, was scattered in England and Germany. In Amsterdam it was also possible to have printing done in Eastern characters by the well-known firm of Blaau. This firm was the first to print in Chinese „character”.

Here, Jews and Armenians had their own printing-presses as well. In other countries the number of such presses was very limited at this time. In Italy there was an Eastern press in Milan, the material of the famous Medicane press was bought partly by the „Propaganda” at Rome and partly by the press, founded at Padua by the generosity of the Cardinale Barbarigo and Cornaro 1). In Paris Savary's printing-press, after being purchased by the printer Antoine Vitré, was taken over by the government, while in England it was not until about 1650 that the University of Oxford acquired a press of this kind.

One of the principal motives for the study of Arabic in the 17th century was the prevailing conviction that a knowledge of this language was the most effective means of propagating Christianity in the East. This idea, already prevalent in the

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3) Ibid., p. 277.

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1) A. de Gubernatis, Matériaux, p. 205 sqq. — At Padua L. Maracci's edition and refutation of the Koran was issued (1658).
Middle Ages, gained a new significance through the vigorous religious life of the 17th century, the increasing contact with Eastern Christians and the discovery of vast hitherto unknown territories with Muhammadan populations. Great care was expended by Protestant authorities on the dissemination of Oriental translations of the Bible for propaganda purposes and other works for the upholding of Christianity and the refutation of Islam, such as Erpenius' editions of two Arabic translations of the Pentateuch and the New Testament, Golius' Arabic translation of the Heidelberg Catechism, Petreus' Ethiopian and Warner's Turkish translations of the Bible. The same endeavour was the cause of an attempt to make known in Arabic and Persian Grotius' "De veritate religionis Christianae." If at that time any attention was bestowed upon the tenets of Islam it was instigated mainly by the desire to be able to refute the false doctrine with the more authority. 1) Erpenius and Golius both prepared a critical edition of the Koran with notes based upon theological writings by Moslems. How intimately the object of refuting Islam was connected with such works is plainly shown by the plan of Erpenius' book (supra, p. 110) and Voetius' expressions (supra, p. 204). Mohammedanism was regarded as nothing but an atrocious heresy which could not be too speedily eradicated. Reland was the first, in his work published at Utrecht in 1705 "De religione Muhemmedica" to regard it from a more objectively scientific point of view.

At the same time, in the 17th century and earlier, a second powerful motive for the study of Eastern languages was the conviction of their importance for the study of medicine, mathematics, astronomy and other branches of natural science. Erpenius and Golius laid great stress upon this in their teaching.

1) Those in our country who took an interest in the Koran could learn its contents in the Dutch translation published by J. H. Glazemaker in 1658, resting upon du Ryer's French translation, which had appeared a few years earlier. Glazemaker's Koran, to which was added the "Book of the thousand Questions" (a sort of Mohammadan Catechism), translated from the Portuguese by him, was republished no less than seven times in the course of 80 years (7th edition, Leiden 1734). Cf. Pyper, I.e., p. 9.

Golius devoted a great part of his studies to Oriental writings on these sciences. Yet the study of Arabic did not bring about a renaissance of Muhammadan science, such as Erpenius had expected and depicted in glowing colours in his two Orations on Arabic. Although a few physicians did actually master Arabic and even published Eastern writings in connection with their subject, yet the development of experimental sciences such as anatomy and the gradual improvement of telescopes, magnifying glasses and other instruments, caused the Arabian writings to be more and more neglected. Eastern chemistry maintained its authority the longest. It was not until the 19th century that certain scholars, (such as F. Wüstenfeld, E. Wiedemann and others), again began to take an interest in the ancient science of the East from a historical point of view.

The philological treatment of Arabic by Erpenius and Golius was of great merit. Erpenius' grammar and Golius' lexicon remained up to the beginning of the 19th century the standard works in this field, which in their days was almost virgin soil. Their interest, under the influence of the humanist movement, also extended to the history and geography of the Eastern peoples, as well as their belles-lettres, which they brought as far as possible into relation with the classical writers. The fables of Lomman, edited by Erpenius, which show so much resemblance to the ancient classical ones, remained for a long time a favorite matter for study. Moreover, Erpenius and Golius did not confine themselves to Arabic, but studied Persian, Turkish and other Oriental languages as well. Several of their pupils followed their example and in their turn gained a reputation for their knowledge of these languages: Eichmann and de Dieu for Persian, Petreus for Ethiopian and Armenian and Warner for Turkish. The Indian and Indonesian languages were also studied at that time by Reland and others. As all these languages became better known in the course of the 17th century, and their mutual connection became more obvious, comparative philology was industriously pursued and "harmonious" grammars and lexicons were composed, such as those by de Dieu, Ravius, Hottinger and others.
A third motive for Oriental studies in the 17th century was finally the conviction that they were essential to a deeper knowledge of Hebrew and the Holy Scriptures. This view, besides leading to the comparative philological studies just referred to, also instigated the publication of large polyglot Bibles (Paris 1645, London 1657) and of works on the exegesis of the Bible, such as Erpenius' "Tabernaculum Christi", while preparing the way for Schultens and his school in the 18th century. This school laid particular stress upon the elucidation of the Hebrew Bible by the related Eastern languages, so that the latter languages were only studied because (as the German Orientalist J. J. Reiske expressed it in his "Lebensbeschreibung") "die heilige Philologie dadurch erbaut wurde". Reiske condemned this method of study as being too partial and devoted almost entirely to the benefit of Biblical knowledge. It did very inadequate justice to the study of Arabic. "Wolle man dem Arabischen aushelfen", he judged, "so müsse man es nicht als Theologie treiben" but rather "die Historie, Geographie, Mathematik, Physik und Medicin daraus auflären und bereichern".

1) J. Nat. i.e., p. 61.

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STELLINGEN.

I.
Te groote invloed op de ontwikkeling der Oostersche studiën hier te lande wordt door Busken Huet (Het land van Rembrandt, Haarlem, 5de druk, II, p. 157) aan Scaliger toegeschreven.

II.
Ten onrechte verwijt M. Siegenbeek (Geschied. der Leidsche Hoogeschool, Leiden, 1829, I, p. 205) aan Erpenius, dat hij zijn kennis der Oostersche talen niet aan de Bijbelstudie dienstbaar heeft gemaakt.

III.
Erpenius was geen Arminiaan.

IV.

V.
Prof. Geyl (Tijdschr. voor Gesch., 1925, p. 128) gaat te ver, wanneer hij Frederik Hendrik ervan beschuldigt wegens dynastieke belangen in 1646 met de Franschen te hebben „geheuld”.

VI.
Terecht beschouwt R. Fester (Neue Beiträge zur Geschichte der Hohenzollerischen Thronkandidatur in Spanien, Leipzig,
1913) de Hohenzollern-candidatuur als een „Spaansche“ conceptie, waarvan Bismarck heeft gebruik gemaakt voor de nationale politiek van Pruisen.

VII.

De door A. Marignan (La Tapisserie de Bayeux, Paris, 1902) aangevoerde argumenten voor de dateering van de tapisserie van Bayeux zijn niet overtuigend.

VIII.

Met de woorden „ Bijbelsch Humanisme in Nederland „, ontleend aan den titel van prof. Lindeboom’s desbetreffende werk, wordt het daarmede bedoelde complex van verschijnselen niet voldoende aangeduid.

IX.


X.

Invloed van Hendrik Smeeks „ Beschrijvinge van het Magtig Koningrijk Kritse Kesmes „ op Defoe’s Robinson Crusoe is onmiskenbaar.