Lugduno-Batava'. In 1968 David was honoured by the Festchrift edited by J. A. Ankum, R. Feenstra and W. F. Leemans: *Symbolae ineditae et historicae Martini David dedicatae*, 2 vols. David was succeeded by P. W. Pestman, who is continuing the 'Papyrologica' series.

It has been the purpose of this contribution, not to list all books and periodicals on the Ancient Near East published or printed by Brill over the years, but to give some stories behind books. Anyone browsing through a Brill catalogue will realise that such a list would have occupied many times more space than the length of this essay. Let us hope that Brill will continue its long-standing tradition as oriental publisher and that it will meet the challenge of any new developments in this field of Orientalism.

**ARABIC AND ISLAMIC STUDIES**

by

J. BRUGMAN

Arabic and Islamic studies were never more than peripheral to the activities of the Luchtmans, the publishing family which in 1683 founded the firm which was later to be known as E. J. Brill. This was probably due in part to the fact that Arabic studies, which had flourished at Leiden since the nomination of Erpenius to the chair of Arabic, suffered a decline after the death of Erpenius' successor Golius. Only with the appointment of A. Schultens, in 1729, did Arabic studies in the Netherlands begin to regain a European reputation, although they would never recover the leading position which they had occupied in the seventeenth century.

A. Schultens, the first of the three Schultens to occupy the chair of Arabic at Leiden, published by no means all his works with Luchtmans. This firm did, it is true, publish his re-edition of Erpenius' famous Arabic grammar, the *Rudiments*, an edition justly criticized by Reiske, but other of his works appeared elsewhere, for instance with Luzac, then still based in Leiden, with Bleek in Franeker, and with other publishers, none of whom seems to have had a monopoly in the publishing of Arabic texts or of books on the Orient. For Orientalists in universities other than Leiden Luchtmans was, of course, not the only choice either: Reland (d. 1718), for instance, published his famous *De religione Mohammedica* (1705) in Utrecht, with Broedel.

Nevertheless Luchtmans' merit as publishers of Orientalia should not be underestimated. The company did, for example, publish extensive works such as Willmet's *Lexicon linguae Arabicae in Corpus Historiwm et Vitae Timari* (1784) and Scheidius' *Glossarium Arabico-Latinum manuale*, the latter an extract from Golius' famous dictionary. In the nineteenth century it continued its activities with various publications of, among others, Hamaker, for example his *Specimen catalogi codicum mus orientalium Bibliothecae Lugduno-Batavorum* (1820). Other Dutch Arabists also often published their work with Luchtmans, for example Uylenbroek, whose *De ibno Haukala geographo cum descriptione Iracae Persicar*, one of the many studies by Dutch scholars on this Arabic geographer, appeared in 1822, and Meursinge, to name only one of many others. The latter's edition of al-Suyūṭī's *Tabaqāt al-mufassirin* appeared under Luchtmans' imprint with the Latin title *Liber de interpretibus Corani* in 1839.
Whatever Luchtmans’ services to oriental studies, these stand in no comparison to those of his successor Brill. Around 1850 E. J. Brill, the son of J. Brill, the ‘able administrator’ of Luchtmans, as De Goeje has described him, began to build the firm of E. J. Brill from ‘parts’ of Luchtmans, which by then had ceased to exist. From that year dates the close co-operation between this Leiden publishing firm and Dutch Orientalists which has continued until our day.

This co-operation bore its richest fruit in the work of the two scholars who during the nineteenth century dominated oriental scholarship in the Netherlands, viz. R. P. A. Dozy and M. J. de Goeje. The singling out of these two scholars is not meant to detract in any way from the merits of their predecessors and contemporaries, such as H. E. Weijers, Th. W. Juyndoll (who succeeded Weijers in 1884), Juyndoll’s son A. W. Th. Juyndoll (who became professor in Utrecht), P. de Jong (Keeper of Oriental manuscripts in Leiden and subsequently professor in Utrecht), and M. Th. Houtsma (also Keeper of Oriental manuscripts in Leiden and then professor in Utrecht), all of whom honourably served Oriental scholarship in the Netherlands. But few will deny that in terms both of the extent and the quality of their works Dozy and De Goeje dominated the scene.

Dozy published his dissertation Historia Abbadidorum (1844) with Luchtmans but the second edition of this work, which was greatly augmented (the dissertation being little more than the introduction to the second edition), appeared as Scriptorum Arabum loci de Abbadidibus between 1846 and 1863 with E. J. Brill, which still bore the title of ‘Academiae typographi’s’. Dozy’s earlier text editions, such as ‘Abd al-Wáhid al-Marrákushi’s al-Maṣūf fi ḥkbár al-Maghrib (published as The history of the Almohades preceded by a sketch of the history of Spain from the times of the Conquest till the reign of Yūsuf Ibn Taḥṣifin and of the history of the Almoravides, 1847) and Ibn Badrún’s Sharḥ quṣṣāt Ībn ‘Abdūn (published under the title Ibn Badrún, Commentaire historique sur le poème d’Ibn Abdoun, 1848), as well as his Notices sur quelques manuscrits arabes (1847-1851), were all published by Brill. These early publications were to be followed by a large number of important editions, such as Ibn al-Izhâr’s al-Bayān al-mughrib (published under the title Ibn Adharî, Histoire de l’Afrique et de l’Espagne, intitulé al-Bayâna ‘l-Maghrib, et fragments de la chronique d’Arîb, 1848-1851). Together with Dugat, Krehl and Wright, Dozy edited the introduction (the most important part) of al-Maqqârî’s Naḥf al-jīb min ḥujjat al-Andalus al-muthâ wa-


edited al-Maqsqari’s *Naḥl al-Tib*. He also seems to have had plans to publish, in co-operation with Defrémy and his own students Engelmann and De Goeje, the extensive geographical work of al-Idrīṣī, *Nuzhat al-maṣḥīḥāt* (also known as *Kitāb Rujār*), together with a French translation of this text. ³ For reasons which I have been unable to discover this project was only partly carried out with Dozy and De Goeje publishing, in 1866, the parts dealing with North-Africa and Spain under the title *Edrisi, Description de l’Afrique et de l’Espagne*.

It would fall to Dozy’s student and successor De Goeje to bring this international team-work to its perfection. Even more than his illustrious predecessor M. J. de Goeje’s scholarly career was connected with the house of Brill. De Goeje’s dissertation of 1860, *Specimen inaugrale exhibens descriptionem al-Magribi suntam e libro regionum al-Jağwī*, which was published by the Leiden firm, contained the Arabic text as well as the Latin translation of the part on the Maghrib of al-Ya‘qūbī’s geographical work *al-Buldān*. It was to be followed by many others.

Juyniboll, who was De Goeje’s supervisor, and Dozy had advised him to publish for his doctor’s degree another geographical text, viz. Ibn Hawqal’s *Ṣirat al-arḍ*, but this turned out too difficult a job, mainly because of the condition of the available manuscripts. ⁴ However, De Goeje was to remain interested in Arabic geography for the rest of his life. His work in 1866 with his teacher Dozy on the above-mentioned text of al-Idrīṣī had probably been another stimulus into this direction. Nöldeke, with whom De Goeje had become acquainted during the former’s stay in Leiden from 1837 to 1838, ⁵ when the young German scholar prepared his *Geschichte des Quānās* which was to make him famous, and with whom De Goeje remained friends for the rest of his life, wrote to De Goeje in 1869: ‘Die Geographie ist doch in vielen Hinsichten die glänzendste Seite der arabischen Literatur.’ ⁶ This opinion of Nöldeke’s, who was of the same age as De Goeje but who had obtained his degree a few years earlier and whom De Goeje greatly admired, must also have stimulated him into this direction.

The result of these preparations and encouragements was De Goeje’s impressive series of geographical texts which appeared in the course of twenty-four years with Brill under the title *Bibliotheca Geographorum Arabicorum*, usually referred to as the *BGA*. The first volume to appear was al-Iṣḥākhī, *al-Masālik* (1870) and the last was al-Mas‘ūdī, *al-Fanūkāth* (1894). The series became a monument of scholarship and was, to use Nöldeke’s expression, as ‘glänzend’ as the branch of learning it dealt with. Needless to say, Ibn Hawqal’s work, which in 1860 was considered inaccessible, was now included in the series; the difficulties of this text became again apparent when J. H. Kramers published a second edition in 1939, based on yet further manuscripts and presenting a number of problems that have remained unsolved to this day.

The *BGA* was De Goeje’s personal effort: the eight volumes of the series were all edited by himself without the help of others. Although according to De Goeje’s introduction to the fifth volume, al-Hamadhānī’s *al-Buldān*, Loth was meant to have edited this volume, the latter’s untimely death prevented him from finishing the job and De Goeje himself completed the work started by his colleague. ⁷ The fact that the *BGA* was De Goeje’s personal project should not lead one to think that this amiable man could not always count on the help of others. In the introduction to the sixth volume, Ibn Khurīdāhī’s *al-Masālik wa-l-maāndīk*, he gratefully remembered De Landberg whom, when the latter was about to depart for one of his journeys to the Orient, he had asked to look for manuscripts of this work that were better than the ones that had been used by Barbier de Meynard. De Landberg not only discovered such a manuscript, but he also bought it and donated it to the Imperial Library on the condition that De Goeje would first be allowed to use it for his edition. ⁸ Kramers’ re-edition of Ibn Hawqal’s *Ṣirat al-arḍ* (1939) appeared in a series described as ‘Bibliotheca geographorum Arabicorum nunc continua consultabaturus R. Blachère, H. A. R. Gibb, P. Kahle, J. H. Kramers, H. von Mūḍik, C. A. Nallino, A. J. Wensink’, but the continuation of the *BGA*, which was then clearly intended, never materialized.

It is clear that a series of the size and the importance of the *BGA* would never have been possible if De Goeje had not had Brill’s publishing firm, with its excellent printing house, within reach. De Goeje almost lost this invaluable support in 1871, when E. J. Brill died, and the firm was threatened with extinction. It was De Goeje’s luck—and indeed that of his Dutch colleagues—that the house was bought in the same year by A. P. M. van Oordt, who succeeded in winning over as his associate his friend F. de Stoppelaar. Van Oordt had taken a degree in theology and De Stoppelaar was, when he joined Brill, a teacher in a secondary school in Deventer. In spite of their lack of experience in the publishing business, the two men succeeded not only in keeping the firm afloat but

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in developing it into one of the most important publishing firms in the field of Oriental studies. Especially De Stoppelaar, who seems to have taken care of the external contacts while Van Oordt dealt with the administrative side of the business, soon gained considerable prestige not only among Dutch Orientalists but also abroad. His contacts with De Goeje developed into a real friendship, as is shown by the obituary which De Goeje wrote upon De Stoppelaar’s death in 1906. The publisher and the scholar succeeded not only in completing the BGA but also in finishing various other scholarly projects of the same importance, or at least in giving them a good start.

The first result of their co-operation was the edition of one of the largest and most important historiographical works of Arabic literature, viz. al-Tabarî’s Akhbâr al-rasul wa-l-mulâk, generally designated by Orientalists as the Annals of Tabarî. The problems which this work presented to the scholarly editor were enormous. No library in the world was known to possess a complete set; volumes were spread all over the world and rumours that a complete set was to be found in a library in Medina had not been verified. In 1835 Professor Kosegarten of Greifswald had edited one of the volumes then known to exist and it was clear that the publication of the complete work would be of great importance for the knowledge of the history of the Muslim empire up to the tenth century.

In his introduction De Goeje has described in detail how the edition was finally completed after long and painstaking preparations and how a team of scholars succeeded in reconstructing the text from the various manuscripts which were scattered among libraries all over the world. The Köprülü Library in Istanbul turned out to possess eight volumes of the twenty the work was known to comprise, Berlin six, the Bodleian four (two of which De Goeje himself had discovered during a visit to Oxford in 1862), Paris four, the British Museum three, and Leiden and Algiers each one. Von Kremmer and Mordtmann lent their help to find out, via their Arab contacts, whether the Medina library indeed possessed a complete set, which turned out not to be the case. Luckily, preliminary investigations had shown that it would be possible to reconstruct the text on the basis of the available manuscripts. The work of collating the various manuscripts, assessing their importance for the text, and finally of establishing the text itself was huge, and necessitated not only loyal co-operation between all scholars taking part in the project but also considerable financial support. As De Goeje wrote in one of the notices he sent out: ‘... though Messrs’. Brill of Leiden proposed to publish the work at their cost, I think it very probable, that a contribution towards the expense of printing ought to be paid’, which he justified by pointing out that the price per volume should not be too high and that, even more important, ‘the printing [may] be executed at the rate of 3 sheets of 16 pages per fortnight’.

The most important task had been, of course, to find a team of scholars who were prepared to assume the task of editing the various parts, for it was clear that no single man alone, not even with the energy and the experience of De Goeje, could possibly bring the edition to a successful conclusion. De Goeje indeed succeeded in obtaining the co-operation of a team of scholars. His friend Nöldeke promised to participate, and so did Loth (Leipzig), Barth (Berlin), Thorbecke (Heidelberg) and Grintert (Prague), Prym (Bonn), Guidi (Rome), D. H. Müller (Vienna) and Guyard (Paris) were to join the team at a later stage. Loth died before he had been able to finish his part, which was then taken over by P. de Jong (Utrecht); S. Fränkel joined Guidi and Thorbecke in finishing vol. 2/1; Houtsma lent his co-operation to vol. 3/1; and Von Rosen to 3/3.

This international team, led by the tenacious and diplomatic Dutch scholar, completed the edition of the Annals during a period of twenty-two years, from 1879 to 1901. The last two volumes, containing the introduction, the glossary and the various indices appeared in 1901. In his first notice De Goeje had written regarding the printing of the work: ‘Since the annals will be in some demand in Moslem countries we resolved to try whether we could find types agreeable to both European and to Oriental taste. Our choice fell upon those employed at Beyroot’. But though Brill indeed acquired these types the editors became afraid lest the types should wear very soon and took the decision to employ the usual Leiden types which are favourably known for their clearness and neatness though they may be inferior to some other types in elegance, thus describing one of the many risks the publisher had to take. In his
obituary notice of De Stoppelear De Goeje later recognized in so many words the services of the Leiden publisher to the edition of the *Annales*: ‘... since it was by no means sure whether even half their costs would be met by the sales’. However, as De Goeje was able to add, ‘they were lucky here as in many other initiatives and the edition has also proven a financial success’.14

It was probably the success of the Tabari edition which resulted in the involvement of Brill in another large project in the field of Arabic and Islamic studies, viz. the publication of the *Encyclopaedia of Islam*. The initiative for this project seems to have been taken by Professor W. Robertson Smith, in 1892 during the international congress of Orientalists in London. Robertson Smith died soon afterwards, however, and in 1894 Goldziher succeeded him as president of the committee appointed for this purpose, which then consisted of Barbier de Meynard, Browne, De Goeje, Goldziher, Guidi, Von Karabacek, De Landberg, Von Rosen, Socin, and the omnipresent De Stoppelear.15 In 1897 Goldziher also became ‘directeur de l’entreprise’; as appears from his diary he regarded this as proof that his colleagues abroad recognized his scholarly merits, a recognition which to his distress was being withheld from him in his own country.16 However, Goldziher, who was known for his absent-mindedness, was not especially gifted for organizing and administrating such a vast project, as he probably realized himself, for he offered his resignation two years later, during the next congress of Orientalists, and was succeeded by M. Th. Houtsma, then professor in Utrecht.17 Houtsma proved to be the right man. In 1908 the first fascicule appeared.

When during the first meeting of the Association des Académies the Academies of Vienna and München proposed that the Association take over the responsibility for the *Encyclopaedia*, the members gave their unanimous approval to the project and a sizeable majority was found in favour of taking over responsibility. Accordingly, the committee that was appointed in Paris in 1897, handed over its tasks during the congress of Orientalists at Hamburg in 1902 to an executive committee appointed by the Association, consisting of De Goeje, Von Karabacek and Goldziher. Houtsma was maintained as editor-in-chief.18

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14 ‘Levenbericht’, p. 190.
17 *Actes du 12e Congrès*, p. clxxix.
18 Verhandlungen des XIII. internationalen Orientalisten Kongresses, Leiden 1904, p. 320.

De Goeje, who died in 1909, lived to see the publication of the first fascicule in 1908. Not so De Stoppelear, who had died two years earlier and who had been succeeded as manager—the firm had been turned into a limited company—by Peltenburg. Three volumes had been planned; in the end four were published, the last of which appeared in 1936. The work was immediately successful and a supplement was published as early as 1934. In 1941, during the second World War, a shortened edition appeared under the title *Handwörterbuch des Islam*, consisting of the articles from the *Encyclopaedia* dealing with merely religious matters, edited by Wensinck, who had died in 1939, and his successor J. H. Kramers. After the war, a similar shortened version in English was published by J. H. Kramers (d. 1951) and H. A. R. Gibb as the *Shorter Encyclopaedia of Islam*.

It was at the house of Kramers in Oegstgeest that shortly after the War the decision was taken to publish a second edition of the *EI*, as the work had grown to be called.19 It was typical of the change in the international situation that it was decided to publish this second edition not, like the first, in German, French and English, but in English and French only. The editorial board initially consisted of C. C. Berg (professor of Javanese in Leiden), E. Lévi-Provençal, H. A. R. Gibb, J. H. Kramers and J. Schacht, and has since been changed and enlarged a number of times. Brill’s manager, at the time Mr. F. C. Wieder, was again a member of what is now called the executive committee. The first fascicule of the new edition appeared in 1954, and the first volume was ready in 1960. Four volumes have appeared so far, unfortunately sometimes with some delay. The new edition will probably comprise ten or eleven volumes, more than double the size of the first, which, even if it is not conclusive evidence, can certainly be regarded as an indication of the development of Arabic and Islamic studies since 1897.

Alongside with the publication of the fascicules of the second edition of the *EI* the publication of a supplement to the first three volumes was begun in 1980; three double-fascicules of this supplement have been published until now. Finally, an index to the first three volumes, prepared by H. and J. D. Pearson, appeared in 1979. All this shows that during the ninety years of its existence the *EI* has evolved into a self-perpetuating enterprise without which Arabic and Islamic studies have become unthinkable.

The successes obtained with the publication of the *BGA* and the *Annales* of Tabari, and the favourable start of the *EI* in 1908, explain why Mesrus. Brill became closely involved with yet another of the large international projects that were initiated during the first half of this century.
viz. the *Concordance et Indices de la Tradition Musulmane*. This concordance was intended to render the literature of the Muslim tradition accessible and to facilitate, as far as possible, the use of this vast and to a large extent unorganized, material. Both the size of the available collections and the way the traditions were registered in the various works make a concordance indispensable. In 1916, during the first World War, the plan was conceived to prepare a concordance as well as various indices to the most important works of the tradition literature, as Wensink wrote in 1922, ‘while making extensive use of the advice given by Snouck Hurgronje’, who, as with the *Encyclopaedia*, favoured the project with his support without actively participating in it. Apart from the fact that a war was going on, the difficulties surrounding this plan were manifold. The first decision to be taken was the choice of the works to which the *Concordance* was to be limited, since it was clear that it would be impossible to edit a concordance to all, or even the majority of the collections. The choice fell, of course, in the first place on the so-called Six Books, to which were added the *Mawdjid* of Malik, the *Sunan* of al-Dahrini, and the bulky *Munad* of Ibn Ḥanbal, not only the largest work of the nine but, on account of its arrangement according to the chains of transmitters and not according to subject, the most difficult to use. The second difficulty, which turned out to be impossible to solve, was the lack of reliable and scholarly editions of the various works. In his preface to the first volume, which appeared in 1936, Wensink admitted that, strictly speaking, a number of critical editions would have to be prepared before a concordance could be published in a proper way. However, as he added, he would not have hesitated to follow the advice of those who had criticized the project for this reason ‘si ces mêmes critiques avaient pu me garantir la longévité nécessaire à l’exécution de l’ensemble de ces travaux’; he died indeed three years later. A third difficulty, in practice even graver than the lack of good editions, was the fact that there was no generally accepted arrangement and numbering of paragraphs, chapters and single traditions. A temporary solution for this problem was found in the synoptic tables which were prepared by the Egyptian scholar Muhammad Fu‘ād ‘Abd al-Baqī, who from the beginning was closely connected with the project. Wensink’s *Handbook of early Muslimnad Tradition* contained moreover a list of ‘titles of books in different collections’, as well as a ‘key to references’, which are indeed almost indispensable to users of the *Concordance* as it stands. Finally, it turned out to be impossible to formulate exact criteria, not influenced by subjective judgment, for the choice of catchwords and for the amount of context which was to be quoted. The editors soon realized that it would be necessary to limit as far as possible both the entries and the length of the quotations, for it was impossible to make a word by word concordance to the nine books, which, as Wensink estimated in 1922, numbered about 15,000 pages.

All these difficulties necessitated time-consuming editorial activities in Leiden, where the index cards were collected and arranged alphabetically. In 1916 Wensink and Snouck Hurgronje thought the publication of the complete work would take ten years, but it soon became clear that it would take much longer. Snouck Hurgronje, who died in 1936, did not live even to see the publication of the first volume, which appeared shortly after his death. In 1932 the Union Académique Internationale assumed responsibility for the work but Wensink himself died in 1939, even before the second volume was published. The outbreak of the Second World War, during which the Netherlands could not remain neutral, caused further delay. Wensink’s work on the *Concordance* was continued by J. P. Mensing, and after the latter’s death by various other scholars, including J. T. P. de Bruijn. It was completed in 1969 by J. Brugman, assisted by a team of students: not ten but more than fifty years had passed since the initiative of Snouck Hurgronje in 1916, before the seven volumes of the concordance proper became available to the subscribers. Even now the indices have not yet appeared but editorial work on them has been completed and it is hoped that they will be published soon. It is clear that with this project the patience of Messrs. Brill has been put to a heavy test.

The last of the large works in the fields of Arabic and Islamic studies through which Messrs. Brill distinguished themselves during the past decades was the re-edition of Brockelmann’s extensive *Geschichte der arabischen Literatur*, for a very long time the only available work of this kind and justly described by Paret as ‘eigentlich ein Handbuch der Arabistik’. Brockelmann had published the first volume of this work in 1898 with Emil Felber in Weimar, and the second in 1902 with the same publisher, who in the meantime had moved to Berlin. However, when during the thirties Brockelmann wished to publish a second edition, the

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21 A. J. Wensink, ‘Over een plan tot opredening der Arische Traditionliteratur’, *Mededelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde, serie A*, Amsterdam 1922, pp. 305 (to be quoted as ‘Een plan’).
heirs of Felber made this impossible. Thereupon Brockelmann turned to Brill and a solution was found by publishing two large Supplementbände, which appeared in 1937 and 1938. A third Supplementband was added in 1942 which, in addition to the indices, contained a detailed survey of modern Arabic literature since 1882, the year of the British occupation of Egypt. Agreement with the Felber heirs was finally reached and in 1943 and 1949 the second editions of the original two volumes appeared in a ‘d. Suplementbänden angepasste Auflage’, as was indicated on the title-page. The history of the work explains its slightly inefficient arrangement, in two volumes together with three large supplements, largely covering the same periods.

It goes without saying that in the course of time the GAL, as the work came to be called, required yet another edition. Originally the Turkish scholar F. Sezgin intended to publish a supplement consisting largely of references to manuscripts in Istanbul. However, it soon turned out to be preferable to put the second edition on an entirely new footing, indeed to write a new history, which eventually was to be called Geschichte des arabischen Schriftums. Of this work eight volumes have appeared so far, the first in 1966 and the latest in 1982. The GAL thus has become one of the many long-winded projects which Brill has undertaken. In the preface to the first volume Sezgin pays a just tribute to F. C. Wiedler, at the time manager of Brill, for ‘never having listened to the voices that warned him that one man would never be able to bring off a work of this size’.

The fact that Messrs. Brill distinguished themselves by the large enterprises described above, which often extended over periods of ten years or more, does not mean, of course, that the firm neglected works of a smaller scope or single editions. It is striking that very soon after E. J. Brill had taken over the business, the firm started publishing Tornberg’s edition of Ibn al-Athir’s al-Kamil fi l-ta’rikh, a work which, if not so fundamental as the Annals of Tabari, is yet an important historical text. Brill published it in fourteen volumes from 1851 to 1876. From 1862 to 1868 L. Krehl published with Brill three volumes of his edition of the Sahih of al-Bukhari, the most important collection of traditions in Islam and after the Koran possibly the most venerated work in the Islamic world. In 1908 Th. W. Juyrhold published the fourth and final volume. Brill also published, almost as a matter of course, the various catalogues of oriental manuscripts of the Leiden library, the Catalogi codicum orientalium. De Goeje’s other text editions, such as al-Baladhuri’s Futūh al-baladān (1866), the Diwan of Muslim (1875), and Ibn Qutaybah’s al-Shi‘r wa-l-shu‘arā’ (1904) also appeared with the Leiden publisher. It is, alas, not possible, without lapsing into a tedious enumeration of texts, to describe in detail the firm’s activities during the past hundred years: hundreds of titles appeared with Brill in all possible branches of Arabic studies and islamology.

It was only natural that the rise of Brill should have coincide with the resurgence of Dutch Oriental scholarship during the second half of the nineteenth century. As was pointed out before, De Goeje would not have been able to publish so many editions of texts without an efficient printing house which possessed Arabic type within reach; on the other hand the firm certainly profited from the presence in Leiden, or at least within short distance from that town, of a great number of outstanding scholars. But Brill soon developed into an international firm. Many German Arabists found their way to the Leiden firm, men like Krehl, Dietrich, the German scholars who took part in the publication of the Annals of Tabari, and Brockelmann, to name but a few. The French historian Lévi-Provençal, who prepared the re-edition of Dussy’s Histoire des musulmans d’Égypte in 1932, and whose own Histoire de l’Égypte musulmane (1950-1953) appeared as a joint publication of Brill and Maisonneuve, also came to Brill. And the Russian scholar Petrov, whose edition of Ibn Hazm’s Taqw al-hamāmah appeared in 1914 as a mémoire of the literary faculty of the imperial university of St. Petersburg, again had his work printed by Brill.

Only after the Second World War did Brill begin to publish learned journals in the fields of Arabic and Islamic studies, which in part may have been due to the fact that Dutch Arabists and islamologists never started a magazine of their own. The first periodical in these fields published by Brill was Orient (in 1948), which was soon followed by the New Series of Welt des Islams (in 1951) and Arabica (1954). The Journal of Arabic Literature (from 1970 onwards) is the first learned magazine specializing in Arabic literature.

Looking back upon the activities of Brill in the fields of Arabic and Islamic studies one cannot fail but to be impressed by the amount of energy that was put especially into the long-range projects which the firm undertook. The firm’s vignette, which appears on the title pages of all its publications, is ‘Tuta sub aegide Pallis’. In the interests of our branches of learning it is to be wished that even in these days of economic recession the Leiden house will remain a safe refuge for Orientalists from all over the world.
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FOREWORD

Strange though it may seem, the history of Brill’s, a publishing house with one of the longest histories in the Netherlands, has been poorly looked into. Apart from a couple of short surveys published after the middle of the last century this subject only in fact began to receive more serious treatment around the middle of this century—Th. Fokker’s article ‘De geschiedenis van de oostersche boekdrukkerij te Leiden’, in Cultuurl Indië, vol. 3 (1941), pp. 53-68 can be regarded as the first coherent treatment of this topic. Nor until this period was a start made to build up an archive of Brill’s own publications. The reason for this apparent paradox is without doubt the preoccupation of the firm with the present—production and sales—rather than with the past. We are happy to let others decide whether it is the same mental attitude which has made possible the long and unbroken existence of the firm.

Whatever the precise truth of the matter may be, various circumstances have contributed to a growth of interest in the firm’s history within the company itself in recent years. And it was also in the context of this renewed interest that the idea was conceived of seeing whether a new contribution to our knowledge of the company’s history might be made ready in time for the celebration of its three-hundredth birthday.

The firm, which was founded by the Luchtmans family and taken over in 1848 by Evert Jan Brill, has always been a scholarly publishing house. However, it was not until the second half of the last century that the firm stepped to any great extent beyond its own national boundaries and began to operate on an international scale. It seemed therefore a good idea to ask experts in the various subject-areas in which Brill’s specialise to throw some light on this development.

The firm would like to take this opportunity to express its thanks to the various authors who have been kind enough to contribute articles. They have more than deserved it in view of the often great enthusiasm with which they accepted and completed their tasks.

It only remains for us to explain to the curious reader that the title of this volume, which is also the motto of the firm and which was first used at the beginning of the eighteenth century on the title-pages of its publications, has—alas—yet to be given a satisfactory historical explanation. It seems to be the case that the motto, even if in variant forms (“Tota aegide Pallas”, “Tuta est aegide Pallas”), first appears in the course of the history of the University of Leiden, and was apparently adopted by the firm, probably as an expression of the ties which were felt to bind it to the scholarly world.