INDOLOGY

by

J. GONDA

At first sight one might be surprised to find that the first book on Indology published by Brill did not appear until 1874, that is a few years before the celebration of the firm's second centenary. In the first half of the nineteenth century publishers in England, France, Germany and India had printed and issued a considerable number of Sanskrit texts and translations as well as books on Indian religion, grammar and philology; they had, moreover, already started the publication of import Indological journals. On second thoughts, however, the lagging behind of the leading Dutch publishing-house is easily explicable. It was only in 1865—some fifty years after the establishment of chairs of Sanskrit in Paris and Bonn—that the Dutch scholar and writer on Oriental literature, religion and philosophy, the author of the novel Akbar, P. A. S. van Limburg Brouwer, who at the time was a member of Parliament, succeeded in overcoming the reluctance of the government to spend money on 'trifles' such as Indological studies. In 1865 Hendrik Kern was appointed professor of Sanskrit at Leyden University and he was the author of the first book on Indology published in the Netherlands, viz. *The Āryabhata*. A manual of astronomy with the commentary Bhadrapālīka of Paramāṇāṅgavaiśṇava, Brill, 1874, an edition of the text of, and a commentary on, the important work of the famous Indian astronomer and mathematician Āryabhata (born A. D. 476). Written in verse couplets, this work describes the rules of mathematics as known in his time and deals also with astronomy and spherical trigonometry, giving solutions for relevant problems—inter alia a very accurate value for the symbol π and rules for computing eclipses and the true longitudes of the planets—and, to add only this, teaches also that the diurnal rotation of the heavens is a mere appearance due to the axial rotation of the earth. Kern's edition proved a success; it was more than once reprinted (with a Hindi translation, in India, Madhurapur 1906; at Osnabrück 1973) and was the basis of many other editions, studies and translations.

That Kern, who in the sixties and seventies of the nineteenth century was continually engaged in studying Sanskrit works on astronomy and astrology should have published a lecture delivered before the Royal Asiatic Society in the Society's *Journal* of 1863 is not surprising, but why neither his *Yogavatī (adhyāya I-IX)* des Varāhamihira (which appeared, with a German translation, in A. Weber's *Indische Studien*, vols. 10, 14, 15, Leipzig 1868-1878) nor his English translation of that author's Bhārata-samhitā (which was published in the *Journal of the Royal Asiatic Society* in 1870-1875), nor his other Indological works were published by Brill I am unable to explain.

Other books on Indian science and related subjects such as medicine are few in number, but among them are at least three important ones, viz. the German translation of Vāgbhaṭa's manual of medicine *Āstāṅgahṛdayasamhitā* (probably seventh century) by L. Hilgenberg and W. Kirlf (Brill, 1941); *Exorcism and the art of healing in Ceylon* by P. Wirz (1954) and G. J. Meulenbeld's translation of the Madhavanidāna, chapters 1-10 (1974).

It is difficult to say how far the publication of Kern's Āryabhātiya has contributed to Brill's international reputation as a printer and publisher of Sanskrit texts and books on Indology. It is a fact, however, that this publication was soon followed by works written by foreign scholars. Already in 1879 C. de Harlez' *Vocabulaire bouddhique sanscrit-chinois Han-Fan Tshih-yao. Précis de doctrine bouddhique* saw the light from the Leiden presses. The author was at the time one of the leading French indologists, working also in the fields of Indian philosophy and the history of Zoroastrianism, and the writer of a translation of the Avesta in three volumes (1875-1877). Another publication of Brill's on Buddhism was, in 1892, K. E. Neumann's *Buddhistische Anthologie. Texte aus dem Pāli-Kanon zum ersten Mal übersetzt*. The widely read translations of this author—other collections appeared elsewhere—often and rightly received much sympathy and appreciation because of the beauty of the German language in which the thoughts of the Buddhist authors are expressed; it is only to be regretted that the meaning of the original text has not always been rendered faithfully.

For many years these publications were only sporadically followed by other Buddhological books. A work which, while glorifying the Buddha, displaying the ideal of the Bodhisattva and containing many legends and parables, of all Mahāyāna sūtras occupies the most prominent place was studied by W. Baruch in his meritorious *Beiträge zum Saddharma-pundarikakāra* of 1938. The four volumes on the *Suvarnāprabhāsottāmanāṭāstātra* sent to the press by Johannes Nobel in the years 1944-1958 are a publication of special importance. Though at the time often regarded as a somewhat inferior work because it contains many so-called spell formulas and inciles to the nature of a tantra, this text is in Nepal, Tibet and Mongolia in high repute and has no doubt deserved the lasting and painstaking attention of the German scholar who published, introduced,
and annotated the Tibetan translations as well as I-Tsing’s Chinese version (with a German translation) and prepared a Tibetan-German Sanskrit dictionary belonging to the Tibetan texts. The same author took upon himself to edit H. Hackmann’s Erklärendes Wortbuch zum chinesischen Buddhismus (1951). After 1969, however, the number of Buddhistological publications suddenly increases. R. S. Y. Chi’s Buddhist formal logic, part 1 (on Dignāga’s Hetucakra and on a commentary on the Nyāyapravāsa), distributed for the Royal Asiatic Society, was in 1972 followed by Y. Takeuchi’s meritorious Probleme der Versenknung im Ur-Buddhismus, appearing as a ‘Beihft’ of the Zeitschrift für Religions- und Geistesgeschichte, in the same year by an interesting study of Buddhism and social structure in central Ceylon in H. D. Evers’ book Monks, priests and peasants; by Dr. Ria Kloppenburg’s translation of the Catusparījatāsūtra relating the events from the Bodhisattva’s enlightenment up to the conversion of Śāriputra and Mahākālīyāna (1973, vol. 1 of the religious texts translation series ‘Nisaba’); by the timely and topical collection of essays edited by B. L. Smith under the title Religion and social conflict in South Asia (1978); D. N. Mackenzie’s very useful edition of the Buddhist Sogdian texts in the British Library (1976), and several other works.

In 1993 Brill published one of the pioneering works on the ancient Indian and Indo-European disposal and cult of the dead written by W. Caland (1859-1932), who in the next decade was to occupy the chair of Sanskrit at Utrecht University: Alteindischer Ahnenkult. Das Crīḍāhā ṣaṅghā con den verschiedenem cākhas mit Benutzung handschriftlicher Quellen dargestellt, 261 pp. The main subject of this book is a description and philological explanation of the so-called piṇḍapātyajāna, the offering of lumps of rice or flour to the deceased ancestors on the evening of new moon. From a bound copy of the proof sheets of this work which is in my possession—Caland used to keep all the manuscripts and proofs of his many publications, and after his death I succeeded in saving a few things from destruction—it appears that the fifty pages in Indian script were very accurately set up with only a few misprints and that the greater number of corrections in the German text were not due to negligence on the part of the compositors but to the author who—obviously with the publisher’s consent—corrected the mistakes in his German wording and orthography on the proofs. No other books written by Caland were published by Brill, but in 1937 the firm joined the Royal Dutch Academy in offering for sale the author’s most important Śrāvakasīstra ṣaṅghā (Göttingen-Leipzig), the Academy had taken responsibility for their publication.

Among the other noteworthy contributions to a better understanding of the Indian religions (monographs on Vedism and Hinduism and editions and/or translations of religious texts) published in the course of years are the following: W. Ch. Beune’s study of the Indian Mother Goddess under the title Myth, cult, and symbols in Śktā Hinduism (1977), in which attention is mainly focused on the cosmology, ritual, and eschatology of the worshippers and the thesis is defended that in the religious thought and practice connected with this goddess there exists a remarkable homologous relationship of myth, cult, and symbols; H. Danielson’s The Essence of supreme truth being an annotated translation of Ādiṇḍa’s Paramārthaḥāraśa, which deals with the ‘self’ (ātman) as identical with God (Viṣṇu) and different from the world which is an illusion; S. Gupta’s translation of the long treatise on Pāñcarātra Viṣṇuism Lakṣṇi Tantra (1972) (which like the following works appeared in the series ‘Orientalia Rheni-Tracticina’); K. R. van Kooij’s translation of part of the much neglected Kāli-kupuraṇa (1972); H. W. Bodewit, Jaiminiya Brāhmaṇa I, 1-65. Translation and commentary (1973) and The daily evening and morning offering according to the Brāhmaṇa (1976). The present author contributed a study on the god Mitra (1972), The Vedic morning liturgy (1981) and Ancient Indian kingship from the religious point of view (1966; 1969). A considerable number of relevant subjects were treated in doctoral theses defended at Dutch universities of which Brill has long since been a printer and publisher. Mention may be made also of some earlier ones: D. Gaastra’s edition and translation of the Jaiminiyafrautasūtra (Utrecht 1965; in 1919 the same author edited the Gopatha-Brāhmaṇa); C. H. Raabe’s Baudhāyana-piṣṭotthasūtra (chapter 2 and 3) (Utrecht 1911); J. H. W. Salomon’s Bhāradvajgīyhasūtra (Utrecht 1913); K. de Vreese’s Niłamata or Teachings of Niła (the oldest extant record of the legends regarding the origin of Kashmir and its sacred places, Leiden 1936).

Strangely enough, the publication Bāṇabhatṭa’s biography of Śrī-Harsavaradhanā (Shāntisvara) by A. A. Führer, issued by Brill in 1884, is not often mentioned in the literature on this important historical romance, not even in the preface to the author’s subsequent edition of Bāṇa’s text (Bombay 1909) or in the long introductions to Kane’s annotated edition (Bombay 1917 and 1918). This does not, however, detract from the merit of the publishing-house in placing Führer’s lecture delivered at the VIth International Congress of Orientalists as a separate brochure at the disposal of the author’s colleagues: it is the first publication in a European language on this Sanskrit text, which, written in an ornate and elaborate style, abounds in information on the ancient Indian society, religious observances and practices as well as the actualities of
everyday life. Recently, Brill’s catalogues came to include the name of K. V. Zvelebil, who, basing a fragmentary collection of essays on Tamil literature on ‘objective criteria of evaluation indicating which literary works are characteristic, typical, truly representative of a national writing’ and strongly believing in the interpenetration of literary history and literary criticism, did not hesitate to ventilate many unorthodox views on the subjects treated in his book *The smile of Murugan* (1973), as well as the names of some authors who, each in their own way, tried to apply modern methods of investigating literary works to products of Indian literatures: two books on Hindi novels (1966) and modern Indian narrative art (1970) by P. Gaelfke and a dissertation on Bhadavāmin’s *Bṛhatkathālokaśastra* by E. P. Maten (1973).

That the firm is not reluctant to print the work of authors who introduce hitherto unknown methods and open up new lines of investigation appears also from the publication of a book such as Th. R. Trautmann’s *Kautūla and the Arthaśāstra* (1971), in which the American author tries, by means of a new technique of stylistic analysis involving complex computerial mathematics, to solve many problems concerning date, authorship and textual criticism and evolution of this much-discussed book which with unparalleled authority sums up ancient Indian beliefs about the state. He proves with something approaching certainty that the Arthashastra is a compilation containing the work of at least three hands: the author of the Arthashastra, who in conformity with a widespread usage ascribed his compilation to the traditional master of statecraft Kautūla, to these predecessors.

The treatment of many Indological subjects requires indeed more and more a simultaneous and combined expertise in two or even more, often widely different, fields of inquiry. Thus a scholar who wishes to deal with the significance of trees and plants in the myths, folklore and literature of India should, like Dr Shakti M. Gupta (author of *Plant myths and traditions in India*, Brill 1971), at the same time be a botanist able to distinguish and explain the properties of individual plants and a profound student of Indian religion and folklore well-acquainted with popular belief and customs. The result of the author’s successful endeavour will often prove to be a book of great interest to a large and varied circle of readers. In this connexion special mention should also be made of the books on the history and structure of Indian music by Mrs. Dr E. te Nijenhuis, which could not have been produced without a profound knowledge of the theory of music on the one hand and uncommon perseverance in deciphering and interpreting the highly technical and often almost inaccessible relevant Sanskrit texts on the other. In her book *Dattilam* (1970) the author, basing herself upon about twenty important Sanskrit texts and musicological literature in Hindi and other modern Indian languages, explains the ancient Indian musicological terminology and describes the history and development of various musical forms, among them the dhrupad and the rāga. The book contains also an English translation of the ancient Sanskrit text Dattilam, which seems to be excerpted from a large work by an author Dattila, who is often cited as an expert musicologist and dramaturgist. In another book, *The rāgas of Somanātha* (2 volumes, 1976), Dr te Nijenhuis makes an attempt to trace the historical development of the melodic patterns described and illustrated with a music example by the musicologist Somanātha, who wrote his Rāgavibodha in A.D. 1609 and compares their modal characteristics and basic scales as described by ancient, contemporary and later Indian experts in this field, adding also many examples from modern Karnāṭak and Hindustāni practice. After analyzing these music examples the author transcribed them into the traditional Western staff notation: the Indians never developed a system of notation as elaborate and intricate as that of Western music (vol. 2).

Philological studies carried out along more or less traditional lines do not, however, fail to make their appearance in Brill’s catalogues. A recent example is F. Wilson’s *The Bīlaṅgaḥalasteṇa* (1973), in which the American author edited and translated the North Indian hymn collection of that name attributed to Bīlaṅgaḥalasta after a successful disentanglement of the intricate mutual relations of the six versions that are handed down in numerous manuscripts, the Ķṣaṇakarnāmṛta, ascribed to the same poet, being perhaps related to these as a seventh version.

This is not the place to discuss the arguments for and against translating Sanskrit texts into Dutch. Anyhow, Brill has in a few cases met the wishes of those Sanskrit scholars who tried their hand at an Indian text for the benefit of those readers who preferred a Dutch translation, and has so substantially contributed to the spread of knowledge of Indian literature in the Netherlands. In 1946 the company produced Vogel’s beautifully printed and illustrated Dutch version of Viṣṇukhaḷaṭa’s political drama Mudrārākṣasā; in 1948 a translation of the well-known epic episode Nala and Damayanti by K. de Vreeze; in 1952 a successful version of the Vēṭalapāḷiḷaīcīḷatākā, the Twenty-five tales of the goblin as preserved in Somadeva’s Kāthāsārītsāgara by J. A. B. van Buiten.

It is a matter for regret that modern authors of books on the Sanskrit language—concurring in this with the traditional Indian grammarians—have up to the present day neglected adequately to deal with the rules and problems of syntax. In view of this deficiency of the works of his predecessors J. S. Speyer (Sanskrit syntax, Brill, 1886, 402 pp.) broke new
ground: although the author—Kern’s successor, 1903-1913—could utilize a number of notes in Whitney’s Sanskrit grammar, his ‘succinct account of Sanskrit syntax as it is represented in classic Sanskrit literature without neglecting however the archaisms and peculiarities of Vedic prose... and of epic poetry’ (Preface) is almost exclusively based on his own excerpts. It is true that now, after a century, this instructive ‘first attempt’ appears to lean too much to the traditional views and schemata of Latin syntax, true also that it inevitably could not deal with many problems as thoroughly or satisfactorily as we could, or should, treat them nowadays, but it contains many original and correct definitions and attests to a laudable tendency to hierarchical classification suggestive of historical developments. It is still the only book on its subject; a good many of its chapters have never been replaced.

The other books on Sanskrit and modern Indian languages constitute a rather diverse collection showing that the firm has, on the one hand, not been averse to treading hitherto unfrequent paths and, on the other, been willing to produce good text-books for the use of beginners. There are books on living languages such as M. Pfeiffer’s *Elements of Kauyuk historical phonology* (1972), one of the volumes of the series ‘Indologia Berolinensia’. There is the voluminous facsimile edition of the Tamil-Portuguese dictionary compiled in 1679 by Father A. de Proença (1966), which is based on all manuscripts, books, dictionariums and oral information accessible to the author and is therefore of great value for various Tamil studies; and the publication of a searching examination of the problems connected with the rise, spread and characteristics of the hybrid variety of Sanskrit used in inscriptions (Th. Damsteegt, *Epigraphical hybrid Sanskrit*, 1978). There is B. Schlerath’s *Sanskrit vocabulary arranged according to word families* (1980) intended to stimulate the student’s desire to analyse the structure of Sanskrit words and thus to gain a deeper understanding of that language; and there are the repeatedly reprinted editions of the present author’s *Concise elementary grammar of the Sanskrit language* and, written by the same author, a volume of the *Handbuch der Orientalistik* entitled *Old Indian* (1971), which discusses mainly those problems that are especially characteristic and illustrative of the progress of the investigations in this field of Indological studies.

Among the earliest books on Indian history published by Brill are, in a German and a French edition, F. A. von Noer’s biography of Akbar (1880-1885, 1883-1887) and P. Horn’s *Der Herr- und Kriegszenen der Großenkönige* (1894), subjects characteristic of the trend of public interest in the Subcontinent’s history in those days. In later times P. H. L. Eggermont dealt with the intricate problems connected with the chronology of Aśoka Maurya (1956) and A. L. Basham edited (in a large volume, 1968) the *Papers on the date of Kaniska*, which, being much disputed since many years, was the only matter of discussion at a special conference convened to London University in 1960. J. P. Sharma wrote a book on the ancient Indian republics (1968); T. Nadaraja discussed the history of Sri Lanka’s legal system (1972) and W. M. Sirisena the political, religious and cultural relations between Sri Lanka and South-East Asia from A. D. c. 1000 to c. 1500 (1978). The background, the causes, nature and consequences of the conflict between the English East India Company and Sirajuddaulah, nawab of Bengal—the defeat of the latter prepared the ground for territorial expansion of the former—is dealt with, both from the economic and political points of view, by B. K. Gupta (1966). In chapter 1 of his *Social condition of the British community in Bengal 1757-1800* (1970) S. Ch. Ghosh gives a vivid description of the structure of the British colonial society in the decades after the battle of Plassey, which paved the way for the British conquest of Bengal and eventually of the whole of India (it should not be forgotten that the number of Englishmen involved was very small: on the eve of Plassey there were, in Bengal, 76 civil servants and about 500 European officers and soldiers); in chapter 2 he describes the nature of the home and social life of those who had been recruited as servants of the East Indian Company, whose trade and other business they had to manage and protect. The social ideas and social change of the indigenous society of Bengal were described by A. F. S. Ahmed (1965). Indian archaeology was for some time a subject neglected by continental publishers: Brill’s Indian antiquities in the Leiden Museum (in Dutch, 1885) was only in the thirties of the present century followed by A. J. Bernet Kempers’ *The bronzes of Nālandā* (1933) and A. W. Bramszelius’ *Die hinduistische Pantheon Glsmaleari* (1937). Other works, dealing with a considerable diversity of subjects, were to follow: Mrs. van Lohuizen’s *The Scythian period* (1949), being an ‘approach to the history, art, epigraphy and palaeography of North India from the 1st century B.C. to the 3rd century A.D.’; H. Goetz’ book *The early wooden temples of Chamba* (1955); A. Boner’s *interesting Principles of composition in Hindu sculpture* (1962); Professor Vogel’s book on the goose (1962), and in the seventies P. Falis’ *Art of Nepal* (two volumes, 1974; 1978) as well as his *Aspects of Indian art, being a collection of papers delivered at the Los Angeles County Museum of Art, 1972*, and J. Jain’s and E. Fischer’s work on the iconography of the Jains (1978). An important medieval Orissan Sanskrit text on temple architecture (*Rāmacandra Kaulācāra, Śilpa Prakāsā*) was translated by A. Boner and S. R. Śarmā (1966).

Many books and other volumes published in the last decades show that the ancient firm is fully conscious of the necessity to be abreast of the
times, affording an opportunity to see their work printed and put into circulation to the increasing number of scholars, who combining proficiency in the methods of sociology, economics or political economy with a more or less solid and extensive knowledge of Indian languages and the traditional Indian culture, devote themselves to the study of the highly complex processes of rapid structural and cultural change the traditional societies of South Asia are going through, in particular of the contemporary problems of the new independent states (Pakistan: ed. J. H. Korson, 1974); the position of ethnic or social minorities (N. P. Gist and R. D. Wright, Marginality and identity. Anglo-Indians as a racially mixed minority in India, 1973); modernization and its effects on the kin network (D. A. Chekki, 1974); religion and social conflict or religion and the legitimization of power (the titles of collective volumes edited by B. L. Smith and published in 1976 and 1978 as vol. 22 and 25 of the 'International Studies in Sociology and Social Anthropology'). The most interesting book on the North Indian intellectuals by Y. K. Malik (1979, vol. 14 of the 'Monographs and Theoretical Studies in Sociology and Anthropology in honour of Nels Anderson') constitutes a valuable contribution to the understanding of the intelligentsia's perception of the changes that are taking place in India and their attitudes concerning their own society and culture as well as the problems of modernization and acculturation. The fact that it does not focus on the leading English-speaking intellectuals who still occupy the most prestigious positions, but on the secondary Hindi-speaking groups, the carriers of the traditions and the old values of their communities and at the same time the selectors of the acceptance and incorporation of innovations, and on their reactions to the processes of social and cultural change enhances its value.

The 'Contributions to Asian Studies', edited by K. Ishwaran, has since 1971 presented a considerable number and variety of essays in the domains of sociology, law, religion, economics, education, literature, music and medicine written by authors of different nationality. Most of them are of undeniable topicality or intended to contribute to the solution of one of the many problems with which the developing countries of South and South-East Asia are confronted. Some of the volumes deal with a single subject and are edited by a specialist, e.g. vol. 2, Religion and society in Pakistan; vol. 4, Tradition and change in Theravada Buddhism; vol. 6, Politics and the novel in India; vol. 9, Population and structural change in Sri Lanka and Thailand; vol. 11, Language and civilisation change in South Asia.

Of the numerous other serial publications that make their appearance in Brill's catalogi, attesting to a wide interest in various aspects of Indology mention may be made here of the (hitherto) twenty-one volumes of the beautifully printed and illustrated Annual Bibliography of Indian

Archaeology (1928-1972); its irregular and belated appearance in the post-war years has not been due to shortcomings on the part of the publishing house); of the Indian division of the Handbuch der Orientalistik, which, far from being complete, includes works—not all of them of the character of a 'manual', for editors and authors are given free scope for their activities—like K. V. Zvelebil’s Tamil literature (1973), A. Schimmell’s Islam in the Indian sub-continent, a volume Hindu Tantrism by S. Gupta, D. J. Hoens and T. Goudriaan, and Vedic ritual by the present author of the 'Orientalia Rheno- Trajectina' (1949); so far twenty-seven volumes, among them many doctoral dissertations of Utrecht University and books on Indian religion, languages and literature; of the 'Studies in South Asian Culture', edited for the Institute of South Asian Archaeology of the University of Amsterdam by J. E. van Lohuizen-de Leeuw (1969); eight volumes, among them K. Bruhn, The Jina-images of Desargh and U. Wiesner, Nepalese temple architecture, 1969; of the 'Publications of the De Nobili Research Library', edited by G. Oberhammer, Professor of Indology, Vienna University: so far eight volumes, dealing with philosophical and theological subjects, for instance the idea of revelation (vol. 2), renunciation (vol. 3), Sanskrit sources on anti-Christian apologetics (vol. 5).

Editors of serial publications or scientific journals will always consider the possibility of publishing monographs and essays exceeding an average contribution to a periodical in length as supplements or 'Ergänzungsbände' a welcome relief. In this way they are enabled to promote the early publication and successful distribution of specialized studies dealing with subjects that are more or — thanks to Brill's liberality—less related to those of the main series. Thus some of the 'Studies in the History of Religions', which are appearing as supplements to the periodical Numen, which is 'an international review for the history of religions', deal at great length with subjects that will attract the attention, not only of many students of religion in general or of specialists in the history of one of the Indian religions, but also of those who are interested in other aspects of the Indian culture. J. A. Ram-saran’s book English and Hindi religious poetry (1973) will be read by those who apply themselves to Hindi literature or to the comparative study of literature; and Annemarie Schimmel’s stimulating and very readable study of the religious ideas of Sir Muhammad Iqbal (the spiritual father of Pakistan) entitled Gabriel’s wing does not fail to arouse the interest of a large circle of historians, while her long and important treatise on two mystical writers of eighteenth-century Muslim India entitled Pain and grace (1976) fills a gap in our knowledge of Muslim mysticism: the study of eighteenth-century Islam is usually but, as the author shows, wrongly
neglected; mystical thought and poetry flourished during that period from Morocco to India, and without an intimate acquaintance with the works of the mystical poets who lived in that century—especially of Khwaja Mir Dard (1721-1783) and Shah Abdul Latif (1689-1752), of whom this book offers a picture—it will be difficult to appreciate the movements for the reform of Islam that were set in motion during the following century.

The smaller publications (articles, lectures, reviews etc.) of prolific and versatile authors often appear in different periodicals printed in many countries. Since nobody can afford to subscribe to all of these or to keep them in a modern house, a new edition—facilitated by modern techniques of reproduction—of the most valuable or practically inaccessible articles specially selected and collected so as to fill one or more volumes comes in many cases as a blessing to readers and librarians. Present and future Indologists will therefore be grateful to Brill for their liberal and generous readiness to publish, in impressive and beautifully bound volumes, the selected writings of P. Demiéville (Choix d'études bouddhiques, 1973); J. D. M. Derrett (Essays in classical and modern Hindu law, 4 vols., 1976-1978); J. Filliozat (Laghvabandhū, Choix d'articles d'indologie, 1974); J. Gonda, Selected studies (5 vols., 1975).

Grateful are no doubt also those many scholars whose inaugural lectures have in the course of years seen the light in Brill's offices, the contributors to the series of smaller publications such as the 'Textus Minorum' or 'Iconography of Religions', and all those who were presented with, or got an opportunity to contribute an article to, a congratulatory volume.

SOUTHEAST ASIAN STUDIES

by

J. GONDA

When the late Dr Chr. Hooykaas (1902-1979) had, in 1932, been appointed secondary school teacher of Malay (language and literature) at Jogjakarta, he found himself confronted with the difficulty that there did not exist suitable text-books on these subjects. So he resolved to write a manual of Malay literature himself. His Over Maleische literatuur (On Malay literature, 282 pages) is the first comprehensive survey on this subject. Although it is somewhat ill-balanced—the modern literature is stepmotherly dealt with—and some digressions could have been suppressed without detriment of its usefulness, it is a meritorious, readable and informative piece of work. Curiously enough—but intelligibly, if we recall the mentality of the 1930s—the author had difficulty in finding a publisher until, in 1957, Brill was willing to print the book and bring it out. This interest in the publication of Hooykaas' work is not surprising, because the firm had then already produced many good books on Malay an other Indonesian languages.

Among the original Malay works brought out by Brill mention should in the first place be made of some books by the prolific and widely read author Abdullah bin Abdul Qadir Munshi (i.e. the teacher of an Oriental language, 1766/7-1854). Descended from Arabian and Indian ancestors he was born and bred in Malacca and almost continually associated, as an interpreter and informant, with prominent Englishmen, among them Raffles, the author of The History of Java, and Neubold, whose Political and statistical account of the British settlements in the Straits of Malacca is partly based on material collected by Abdullah. This readiness to help English officials and research-workers largely determined the trend of his curiosity: the titles of his books give no exact and faithful impression of their varied contents, because he could never resist the temptation to insert useful information on a great diversity of subjects and give his opinion on customs and practices, traditional belief or the other various subjects he came to dwell upon. Thus his long autobiography or, rather, memoirs, entitled Hikāyat ʿAbdullāh bin ʿAbd al-Qādir Munshi (edited by H. C. Klinkert and

1 The author is grateful to Prof. Dr J. C. Anceaux for having taken the trouble to read the manuscript in order to detect omissions.
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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. Folkers’ article ‘De geschiedenis van de oostersche boedrukkerij te Leiden’, in *Cultureel 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 (“Tuta 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.