Japanese parliament (1891), executions in Canton, the rapid growth of Japanese banking capital, the disastrous earthquake in Japan in October 1891, and the rumour that 'le Japonais qui a essayé de massacrer le Tsararacute est mort de pneumonic dans la prison'. The inclusion of contemporary topics has, by and large, lasted till the end of the First World War; the gradual reduction to pre-modern subjects and the rejection of 'sordid reality' as unfit to be touched upon in a scholarly journal probably reflects the formation, around the early twenties, of a new type of orientalist establishment of academic origin, different from their predecessors who often had started their career 'in the field', as missionaries or consular officers.

Apart from the sixty-eight T'oung Pao volumes that have appeared so far, Brill's major publications in the field of East Asian studies have in the post-war period appeared in two well-known series: the 'Monographies du T'oung Pao' (12 volumes, 1950-) and 'Sinica Leidensia' (15 volumes, 1931-). It would hardly fit the occasion to present lists of titles; like T'oung Pao they reflect the main trends and shifts of interest, a predilection for pre-modern subjects, and, especially in the case of the 'Sinica Leidensia' volumes, the evolution of Dutch sinology over the last fifty years. For the purpose of the present volume I should rather stress two facts. In the first place, Brill's constant effort, also in this extremely specialized and exacting field of printing and publishing, to maintain the highest standards of technical quality. And, secondly, a tradition of pleasant, candid and informal co-operation with authors and editors. Eighty years ago Henri Cordier wrote about the spirit in which T'oung Pao was started, in that hotel room in Oslo: 'Aucun papier n'avait été échangé entre directeurs et éditeurs; de simples paroles, beaucoup de bonne volonté et un travail constant ont suffi à créer et à faire vivre la nouvelle revue' (T'oung Pao, vol. 4 (1903), p. 408). In spite of all changes that have taken place since the heroic years of Hoffmann, Schlegel, de Groot and Cordier, and even if the Chinese characters that I saw in master Martijn's hands have been melted down several years ago, to be replaced by a more elegant but less hallowed set, the atmosphere of mutual trust and co-operation has persisted. Cordier's words may be used as a motto for the present, and for the future rôle of the house of Brill's in the field of East Asian studies.

CLASSICAL STUDIES

by

L. F. JANSSEN

For a brief and succinct account of Brill's activities in the field of classical studies, it will be useful to start with an outline of the historical background of these studies.

The rediscovery of the delicate beauty and the vigorous style of Latin classical literature by Petrarch (1304-74) and his fellow humanists inspired them with such an enthusiasm, that they strived to emulate the ancient examples like Vergil, Cicero, Livy and Seneca in writing poems, histories and letters. At the same time they set out in search of more and better manuscripts and became interested in the philosophical ideas of their cultural ancestors; the studies of antiquity, the studia humanitatis were revived in a way that was to be decisive not only for the period of the Renaissance, but for many centuries to come. At the end of the fifteenth century Latin literature had been almost completely recovered and put into print; while the first humanists had to copy the manuscripts themselves, the invention of mechanical printing furthered the knowledge of ancient literature immensely; moreover, many scholars now proceeded, in imitation of Boccaccio, to supply the interested reader with encyclopaedic surveys of mythology, ancient geography, history and philosophy. The same fifteenth century saw the arrival of many Greek scholars in Italy and France some time before and after the collapse of the Byzantine Empire and the capture of Constantinople by the Turks (1453). Consequently, hundreds of Greek manuscripts, varying from Homer to late Byzantine anthologies, were brought to safety in the West, where a remarkable shift in scholarly interest from Latin to Greek followed. For a long time the humanists had been very anxious to be brought into direct contact with those Greek texts they found quoted, imitated or alluded to so often by Latin authors. In addition, there were the theological quarrels between the Catholic clergy and the Reformers, who required a truer understanding of the teachings of Jesus and demanded a fresh and careful interpretation of the Greek New Testament.

The problems met in penetrating the real meaning of Greek words, syntax and idiomatic peculiarities were, however, much greater than had ever been imagined. The first things to be done were: (1) a tentative selection of manuscripts available, (2) the shaping of an easily
recognizable alphabet as a prerequisite for printing, (3) the constitution of a definite text. It was in the city of Venice, which maintained firm commercial relations with Greece, Crete and Asia Minor, that a close cooperation between scholars, printers and refugees—braving in new acquisitions time and again—was fortunately realized in the famous house of Aldus Manutius and his family. The contribution these Venetian printers made to the diffusion of Greek cannot readily be overestimated: it was not only a purely technical contribution, but also a scholarly one to a high degree, as they combined a fair notion of the standards of reliability and quality with a fine feeling for the distinction and beauty of the Greek language. Their editions were the result of perfect teamwork realized in the so-called Aldine Academy, a learned society, where Erasmus was for some time a favoured guest; his knowledge of Greek profited much from the discussions on problems of textual criticism, discussions carried on with colleagues from different European countries in an elegantly styled Latin. In an analogous way other printing houses soon became similar centres of learning and humanism: Frobenius at Basle, who printed Erasmus' edition of the New Testament (1516), the Stafani at Paris and Geneva, and some years later Plantin at Antwerp, who set up an establishment at Leiden (1593-1619). The effects upon European culture were considerable; Latin became a real lingua franca, not only used in scholarly discussions, but also the common language of monarchs, statesmen, officials and clergymen, especially in those countries where many various tongues and dialects caused government, administration and jurisdiction to be a question of keeping politics constantly in equilibrium. No wonder that Latin was the mental vehicle par excellence for the discussion of all sorts of controversial problems, varying from the pronunciation of ‘quisquis’ to the law of war. At the same time the study of Greek and Latin literature was no longer the privilege of a few rich patrons of learning, but it became possible for every nobleman or sovereign to found a library, often joined by a local university, in order to imbue his countrymen with a sense of humanism, allegiance and devotion. Keeping in mind these virtues, William the Silent took an active part in the foundation of Leiden university.

For a just appraisal of classical studies in the Netherlands, it is essential to recall what other interests (apart from his New Testament edition) Erasmus was pursuing: he did not think it sufficient to supply the educated with skillfully edited texts—and in this branch he clearly favoured the church fathers—but in his Adagia he also gave much addi-


2 It is not to be denied that Cobet frequently tends to apply the rules of Attic grammar and syntax, derived from ancient grammatical sources, in a too mechanical and rigid way; then, all the niceties and irregularities of the original text are sacrificed to an unbridled Atticism.
Latin, began to publish his emendations, the review won an enormous worldwide prestige, but the schoolmasters were forced to start a new journal of their own. For all that Cobet felt keenly the importance of editing reliable texts 'in usum scholarum' and he prepared a standard text of Xenophon's Anabasis (1859) and Helenaea (1862); both held their place in Dutch schools for nearly a century. Seeing that the prospects of reading ancient literature in the original language were at stake, the general meeting of the 'Genootschap' passed, in 1884, an important resolution, viz. to have a series of Greek and Latin texts with annotations prepared by scholars who had won their spurs in this field. Within a short time Brill published a complete set of cheap school editions with commentaries on Xenophon, Lysias, Plato, Plutarch, Plautus, Nepos, Cicero, Sallust, Vergil, Horace and Ovid; Latin texts were notably predominant, while Greek tragedy was conspicuously absent apart from Euripides' Medea and Iphigenia in Tauris. Some editions\(^5\) were very successful and were reprinted several times, e.g. Horatius' Odes en epoden en Satiren en brieven by Van der Weerd.\(^6\) Hartman, who was always ready to take an active part in the popularizing of Greek culture, completed Cobet's Xenophon editions with commentaries on Memorabilia (1888; 1926) and Deconomica (1888). He professed his fondness of Plutarch eminently in De avondon des heiden-domes (1910), a typical product of that strong belief in a semi-christianized antiquity, passionately cherished by many a Dutch vicar of that time. The response this publication found in Holland tempted Hartman into making a Latin version of the main contents for use abroad; but there it was hardly read. This interest in Plutarch, initiated by Hemsrtheruy, and based on a solid foundation by Wytenbach, continued by Cobet and Hartman, was unflaggingly kept up in schools and universities until the Second World War. Only then did a new interest in Greek tragedy spring up: three scholars made their mark by annotating tragedies in such a way that they became easily accessible for boys and girls in the higher forms. Kamerbeek made a revision of Euripides' Medea (1940); an earlier edition by Kuiper dated from 1887, while he pioneered in Andromache (1944); thereupon he published commentaries on Sophocles' Antigone (1945), Trachiniae and Philoctetes (1946). These editions were extraordinarily well done and were favourably welcomed by the schoolmasters. A commentary on Sophocles' Iphigenia in Tauris was made by Meerwaldt, who short-

\(^{5}\) This work was under the name 'Griekshe en Latijnhche Schrijvers met Aantekeningen'.

\(^{6}\) I should like to apologize in advance for being arbitrary in my choice and appraisal of the publications mentioned and for being too schematic in my interpretation of the authors' intentions.

These six reprints and are still much appreciated in schools. Van der Vliet's edition of Vergil's Aeneid was also revised several times.

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(1877), all published at Brill's.\(^3\) Cobet's main achievement, however, lay in the founding of a school of sound textual criticism, where many Dutch scholars and schoolmasters have been trained; they gave Greek a prominent place in Dutch university- and gymnasium-lectures, a position that remained unimpaired for many generations to come. The situation in Latin studies was, however, strikingly different; school and university stuck tenaciously to the eighteenth century tradition of eloquence and versification and diligently pursued an active command of Latin; in conformity with this practice, Hofman Peerlkamp, Cobet's predecessor, made his own wide reading of Latin literature a guiding principle in correcting the texts of Tacitus' Agricola (1827) and Horace's Odes (1834); though he offered many a good emendation, he misinterpreted and deleted lines in a rather pedantic way. It is characteristic of the position of Latin that the same Peerlkamp earned much praise by writing the eulogy of those ancestors who handled that typical Dutch facility of coponer carmina Latina, a leisurely activity that—miserabile dicta—nowadays has almost disappeared.

The third quarter of the nineteenth century saw the dissolving of the old Schola Latina, in former days the only institute that had the privilege of giving admission to the university. Its origins went back to the later Middle Ages and its primary object was to impart an active command of Latin to its pupils, as Latin was indispensable for understanding the lectures in all Faculties. However, from the end of the eighteenth century onwards scholars began using their native language in essays and discourses in order to reach a wider public. On the other hand, the new ideals of the Second Humanism and their incorporation in the program of the German Humanisches Gymnasium were gradually affecting the minds of Dutch teachers; consequently, most Latin schools in the bigger cities were transformed into gymnasia with a varied instruction in modern languages, exact sciences, history and geography. This inevitably involved the use of better grammar-books for Latin and Greek.

At the same time, a definite separation of publishing on scholarly questions and on teaching problems occurred; the teachers at Dutch gymnasia, united since 1830 in an association called 'Genootschap van Leraren', at first edited Symbolorum Literae, later Miscellanea Philologia et Pædagogica; about 1852 the continuation of this journal had become problematical. Then Mnemonymn appeared for the first time, written entirely in Dutch (!), as its originators had planned it as a professional periodical for schoolmasters. However, as soon as Cobet, always writing exclusively in

\(^{3}\) Unless otherwise stated all books mentioned hereafter were printed and brought out by Brill, Leiden.
ly after earned great praise by employing an ingenious system of type and interpunction in order to elucidate the text of Tacitus’ *Annals* (1943); his commentary on *Iphigenia* was so elaborate that it appeared separately. It was, well-known by his *Index Aeschyleus* (1955; ed. by Radd, 1964) wrote a commentary on Aeschylus’ *Septem*, not the easiest task but executed in an exemplary way: succinctly formulated notes in combination with a convincing interpretation. All three scholars were all content with a mere reproduction of the traditional text—their own critical genius considerably improved the text by inserting some very good emendations. Kamerbeck’s success in preparing school editions of the Greek tragedians doubtlessly qualified him to edit the first Dutch commentary on Sophocles; a work on such a large scale had never been attempted before and his *Plays of Sophocles* (now nearly completed) is a clear proof of the changing interests in Greek literature as well as being a worthy sprig of the Dutch philological tradition. It is to be hoped that a younger generation of students will be encouraged by it to do more research on related problems of Greek tragedy.

The series ‘Griekse en Latijnsche Schrijvers’ clearly shows that, some time before the Second World War, literary interests were focusing on the authors of the classical period; no wonder, that a similar change can be observed in the themes of the articles in *Mnemosyne*. Habert to it was not the custom of the editors of this journal to invite foreign scholars to submit the results of research for publication; only small contributions, mainly on problems of textual criticism, were occasionally accepted. Cobet’s spirit was still tangibly present for another forty years after his death (1889) and most volumes of *Mnemosyne* were crammed with emendations and grammatical or syntactical studies on authors ranging from Homer to Boeotius; much of this detailed research resulted in standard editions with a copious and dependable *apparatus criticus*. Already during Cobet’s lifetime his beloved pupil Nabers produced a solid edition of Photius’ *Lexicon* (1864-3), while Polak offered innumerable conjectures on the Odyssey scholia (1882), Karsten transmitted the traditional interest in Donatus by his *Commentis Donatiani scholia* (1912-3) and Peppink was unrivalled in his observations on Athenaeus’ *Diphyosis* (1896-9). In modern times this respectable sequence of text-critical studies has found a worthy representative in Van der Valk’s outstanding production of Eustathius’ commentary on Homer’s *Iliad* in four volumes (1971 ff.). Though not published by Brill, the epoch-making commentaries on Aristophanes by Van Leeuwen (1896-1909) and the exemplary text edition of Cassius Dio by Boissevain (1895-1926) deserve to be mentioned here. From 1930 onwards *Mnemosyne* obviously assumed a markedly different outlook; in the preceding years it had already begun to pay more attention to the literary and artistic aspects of classical antiquity, to ancient religion and history; auxiliary sciences like archaeology, epigraphy, papyrology and numismatics became ever more fascinating. Now it had an open mind with regard to scholarly production in other European countries and as a consequence it was ready inclined to put its pages at the disposal of English and German experts. Thus, these years saw substantial contributions by Bowra, Jacoby, Kapp, Kurfess and Zuntz. At the same time comprehensive studies appeared on such large subjects as the personality of the emperor Tiberius (Thiel), ‘Wesen und Gesetze der Gesai’ (De Groot), ‘Antike Buchmalerei’ (Byvanck) etc.

An explanation of this widening of Dutch horizons may be found partly in the political situation in Europe and the attendant horrors of war and persecution. Many scholars who had lost their chairs fled to Holland and other countries with a view to saving themselves and their families; some brought important manuscripts with them and made every effort to have these printed. One of these scholars was the famous German historian Felix Jacoby, who was editing a new, complete collection of all the fragments of the minor Greek historians; after the first volumes had been published in Berlin, Brill unhesitatingly undertook the printing of the later volumes (from vol. 3A (1940) onwards). No scholar who wants to occupy himself with political, military, social, economic, geographical or ethnographical questions in Greek history may fail to peruse the learned and illuminating comments the author so richly affords. Similar circumstances persuaded Brill to start the printing of the *Opera* of Gregor of Nyssa, a voluminous work initiated by Werner Jaeger, editor of the first two volumes, and continued under the supervision of Langerbeck and Dörrie. The publication of the homilies and dogmatic studies of this Greek church father is in the best humanistic tradition, which began with Erasmus editing Jerome and Origen.

Another refugee, David, found a new field of activity in Holland; gifted with a sharp eye for reading papyri and having received a first-rate training in handling ancient juridical documents in Berlin he was the best qualified to start a new edition of Gaius’ *Institutiones*; a critical commentary was added in co-operation with Nelson, who recently (1981) finished an extensive study *Überlieferung, Aufbau und Stil von Gai Institutiones*.

During the Second World War Europe was completely isolated and it was only natural that, as soon as the war was over, English, Canadian and American scholars came as visiting professors and gave lectures; as a result young people became more interested in ideas, theories and inter-

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1 It may be observed that Dutch interest in Roman juridical literature had already been reflected in Poleman’s edition of Gaius in 1879.
pretations developed in the New World. Henceforth, English was to have priority, while German was not tolerated until ca. 1960. At the universities international relations were ardently cultivated, students went abroad in order to enlarge their outlook, wishing to be introduced to new approaches and methods; some took an active part in archaeological field-work. Vice versa, students came to Holland, especially from South Africa, Canada and Australia, to learn the craft of textual criticism and to take a degree at a Dutch university. As the facilities for printing were for a long time very bad all over the world, it was a happy initiative on the part of Brill to start some series in which foreign students might find easier access to publication than in their own country. In 1946 'Philosophia Antiqua' was started as a series of monographs on ancient philosophy; Verdenius and Wasmink co-operated in the first volume on Aristotle on coming-to-be and passing-away, a supplementary commentary on the treatise De generatione et corruptione edited in 1922 by Joachim Drossaert Lulofs continued with an edition of the Greek text with the Latin translations of Aristotle's De insomniis et de divinatione per somnum (1947); the same scholar was active as co-editor of the Aristotelis Latinus, a section of the comprehensive Corpus Philosophorum Medii Aevi, supervised by the Warburg Institute in London. The same institute entrusted Wasmink (in cooperation with P. J. Jensen) with the preparation of a critical edition of Calcidius' translation of Plato's Timaeus (a subject formerly studied by Meursius and Grotius); Wasmink's admirable edition appeared in 1962 (repr. 1975) in a magnificent production. More studies on Plato and Aristotle followed, such as Edelstein's Plato's Seventh Letter (1966) and Verdenius' Plato's Mimesis (1949; 1972); most important are the editions of fragmentary texts of those lesser known philosophers whose theories still need much interpretation and examination; apart from the useful collection of Panaitius' fragments, edited by Van Straaten (1962), the new editions—in combination with translation and commentary—of Porphyry's Ad Maresiam (Pötscber, 1969), of Iamblichus' Commentaries on Plato (Dillon, 1973), of Alexander of Aphrodisias' On Stoic physics (Todd, 1976) and of Speusippus of Athens (Tarán, 1982) deserve special mention. Major contributions to the history of Greek ideas were made by Van Groningen (In the grip of the past, 1958) and most brilliantly by O'Brien (Theories of weight in the ancient world, 1981); both called attention to aspects of Greek thought that until then had been overlooked in scholarly investigations.

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1 The first paper written by a Dutchman in German did not appear in Mnemosyne before 1958; it was by Wagenvoort, who dwelled on Nietzsche's Geburt der Tragödie; yet, the same scholar continued publishing in Latin until 1974.

In a similar way the series of supplements attached to Mnemosyne began in 1952 a happy career with Leeman's systematical bibliography of Sallust (revised ed. 1965). Later, useful bibliographies followed on Petronius (Schmeling, Stuckey, 1977) and on Flavius Josephus (Schrekenberg, 1968-79). The next volumes more clearly profiled the subjects that were to be treated by preference in this series; first, studies on textual criticism and preliminary problems of editing were brought out: Prolegomena to Aretides (Lenz, 1959; a definitive edition, containing all the orations and the scholia belonging to them, is in course of publication, 1976fj) and to Statius' scholia (Sweeney, 1969), followed by many others of that kind: Willis on emendating Martianus Capella (1971), already favoured by Hugo Grotius. As complementary to them may be considered a series of text editions that begins with Rutilius Rufus (earlier edited by Ruhnken) by Brooks (1970) and continues with the important Panyassis of Halicarnassus by Matthews (1974), and culminates in the excellent edition (with commentary) of Bacchylides' poems by Maehler (1982). Here some good commentaries on Aeneid VIII (Eeden, 1975), on Sallust's Bellum Catilinae (McGushin, 1977), on Persius (Harvey, 1981), and on Smyrnaeus' Posthomerica XII (Campbell, 1981) must also be mentioned. As a matter of course, studies on literary structure, linguistic aspects and ancient history should be present in a series reflecting the modern interests of Mnemosyne; the last category is worthly represented by Den Boer's Private morality in Greece and Rome (1979), the others by several valuable studies. Studies on literary structure appeared early in this series, when two quite original analyses of Callimachus' poems by McKay were published in 1962; equally interesting were Young's interpretations of Pindaric odes (1968 and 1971) and Moskalow's observations on Formular language and poetic design in the Aeneid (1982).

Interest in Greek and Roman religion among Dutch scholars ultimately goes back to G. J. Vossius and to Meursius (1579-1639); in the late nineteenth century it was Valetot who filled many pages of Mnemosyne with an exhaustive treatise on the art and law of the Roman augurs, a thorough discussion of all its aspects that still deserves to be read attentively. Twentieth century scholars, however, became more interested in 'religious experience' and as a result studies appeared on the Greek mysteries (De Jong, Das antike Mystereinzeugen, 1919) and on the meaning and function of certain Latin religious ideas, published by Wagenvoort in Mnemosyne, later, in an English version, collected into two single volumes: Studies in Roman literature, culture and religion, 1956, and Petas, 1980; the latter was supervised by Versnel, who made his name with a comprehensive essay on the Roman triumph (1970). Wagenvoort's investigations in the field of Roman religion were highly
original—though not generally accepted, as he adopted terms like mana and tabu from a primitive Polynesian religion in order to explain Latin ideas—and his sensible interpretations meant a considerable advance in understanding many obscure rites and sacrificial practices. His Utrecht colleague Van Hoon was active in collecting archaeological evidence for the Athenian festival of the Anthestera (1951), but more important were the studies on Mithras by Vermaseren. Being a pupil of the famous Belgian scholar Franz Cumont, Vermaseren made his mark both by studying many monuments bearing witness to the worship of Mithras in the Roman empire and by organizing an imposing series of monographs on the propagation of eastern religions in the Roman world ("Études Preliminaires aux Religions Orientales dans l’Empire Romain"). He invited numerous scholars from all those countries where in past centuries Roman soldiers and colonists worshipped oriental deities, erected altars or votive monuments, built shrines and temples, to publish the local evidence or to comment upon ancient texts giving information about Egyptian or Near Eastern cults. In addition to Mithras, all the data on Isis, Sarapis, Anubis, Apis, Phoenix, Sol Invictus, Cybele, Dea Syria, Adonis, Sabazios, Men and the so-called Equestrian Deities (in Thrace and the Danubian regions) have been carefully assembled and published in over a hundred volumes. It needs no further proof that this series is one of the most successful and epoch-making Brill has published during the last twenty years; it is constantly breaking new ground and yielding material for further studies. Although a meticulous interpretation of the written sources, like Herodotus II, Diodorus I, Macrobius and Apuleius Met. XI, will remain essential for a good understanding of these religious phenomena, archaeology is very conspicuous in this field of research and with good reason, for inscriptions, papyri, coins and the iconographical interpretation of cult representations may be very informative; the widespread traces of these religions necessitated the international co-operation of scholars in a unique way—another remarkable aspect of this series.

Archaeology was never prominent in Brill’s assortment; yet, at the beginning of this century Brill printed the reports of an American archaeological expedition to Syria, followed by those of the Sardis excavations during the twenties. J. H. Holwerda, Jr. had the results of his excavations at Arentsburg published by Brill (1923); next came Byvanck’s indispensable historical survey of Nederland in de Romeinse tijd (1943). In De Kunst der Oudheid, 5 vols., 1946-1965, he offered a very personal view on the stylistic developments of art and archaeology in antiquity. This tradition of printing archaeological publications was revived in 1972, when the first fascicle of the Leiden C(orporis) V(asa)rum Antiquorum volume was brought out in a splendid production; a second one, proceeding with the description of the Attic black-figured vases in the Rijksmuseum van Oudheden and edited by Mrs. Vos, followed in 1978. As an inventory of the treasures stored in the Leiden Museum, this volume may be linked up with another tradition as well. Early in the nineteenth century Reuvens wrote some interesting letters to Mr. letronne ‘sur les papyrus biologiques et greco et sur quelques autres monuments’ of the same museum; these were published by Brill in 1830; after these tentative interpretations the papyri of the museum were finally edited by Leemans in two volumes, dated 1843 and 1885. Thus Dutch scholars were among the first who tried to read the enigmatic characters of the scrolls recently discovered in the sands of Egypt. Unfortunately their activities did not arouse much interest with classical scholars (apart from Pleyte, who had the honour of publishing Les papyrus Rollin de la Bibliotheque Imperiale de Paris in 1868); though Cobet and his pupils showed a sincere concern with new fragments of literary texts, papyrology proper did not really profit by them and it was a very long time before Dutch scholars were inclined to see it as a valuable auxiliary of ancient history. David and Van Groningen wrote an attractive introductory primer (1940; 1965) and started the series Papyrologica Lugduno-Batava as a medium for editing unknown texts from English and Austrian collections. Literary papyri were also incorporated, as witness Paap’s editions of Herodotean and Xenophon’s papyri (1948; 1970); a new and ambitious project, viz. a general guide to the famous Zenon archive, is now being carried out by a number of specialists under the supervision of Pestman.

Looking back over nearly two centuries of book production in the field of classical antiquity, it is inevitable that some important publications remained inadvertently unnoticed. As such may be subjoined Forbes’ Studies in Ancient Technology (9 vols., 1955-64), a work providing much information on applied sciences in antiquity. In the same category falls the critical edition with commentary of Heron’s Metrica by Bruins (1964), who, owing to his intimate knowledge of Babylonian mathematics, greatly improved the understanding of the text. As a third specimen of sideline publications the sumptuous edition of the most important manuscript of Ptolemy’s Geography (Fischer, 1932) may be called to mind.

Brill has always been active in giving support to the studies of young scholars, in propagating master works and in honouring those scholars who celebrated a jubilee or anniversary. As belonging to the first class and having a permanent value can be considered the theses of Cobet (1836), Van Herwerden (1855), Polak (1869), Unger (1923), Koster (1937), Den Boer (1940), Van der Valk (1949), Pleket (1938), Bruna (1972); in this context special mention is deserved by the exemplary text.
edition of the Letters of Fronto by Van den Hout (1954). Many samples of the second category have already been mentioned above.

The last category was introduced by Brill about a century ago, when Leemans, director of the Leiden Museum of Antiquities, was honoured with a volume Études archéologiques, linguistiques et historiques on the occasion of his being 50 years in function; eight years later the Dutch philologists offered the Greek scholar Contos, a faithful disciple of Cobet, a Syllloge commentariorum (1893); in 1901 Boot received a late and little-noticed anniversary volume on his 90th birthday; it was soon followed by the much appreciated Sertum Nahericum, presented to the Amsterdam Latinist (1908). Similar honours were paid to Boissevain (1926), Damsté (1927), Van Hoorn (1951), Jachby (1956) and Vermeeren (1978).

Another way of honouring a university professor was to prepare an edition of his selected minor works; as examples of this class of production may be mentioned the Selected papers of Cerniss (1977), the Études platoniciennes of Des Places (1981), the Συγγράμματα. Studies in Graeco-Roman history of Den Boer (1979) and the Opuscula selecta of Waszink (1979).

By a happy combination of the utmost accuracy in printing and a high standard of production Brill has unquestionably won a worldwide reputation; this may be rightly qualified as both a technical and a commercial success; but it should not be forgotten that thanks to these qualities Brill has given Dutch scholarship an invaluable introduction into the international ‘world of learning’. The editorial work of Dutch classicists would never have been carried out with the same appreciation and promotion if their ideas had not been promoted by such an expert and accomplished publishing house as Brill has already been for three centuries.

THE NATURAL SCIENCES

by

W. BACKHUYS

Introduction

Although the international reputation of the company rests ultimately on its many distinguished publications in the humanities, especially in Oriental studies, the families of Luchtmans and Brill together with their successors have in the past also been particularly active in publishing books and journal in other fields. The number of publications on medicine, technology and mathematics has remained very limited. In 1889 the well-known gynaecologist H. Treub published with Brill his Recherches sur le bascin syphilitique, which included an atlas with some splendid anatomical plates. This was one of Brill’s few publications of any value on medicine. The only books of a medical nature still in Brill’s list all have a more medical-historical or Oriental medical character and have indeed found their way onto the list because of these characteristics. Some examples of these are Ullmann, Die Medicin im Islam and Lindeboom, Boerhaave and his time (both 1970).

A general catalogue of 1911 announces under the heading ‘Technical Publications’ curious little works such as: Jongman, Bouw en inrichting van ijzeren en stalen schepen, bewerkt voor aspirant-stuwlieden (1905) (‘The construction and fitting-out of iron and steel ships, adapted for the use of candidates for the ship’s mate certificate’), Van der Kloes, Handleiding voor den metelaar, tevens bevatende enige aanwijzingen voor den stakadoor (1908) (‘A manual of instruction for bricklayers, with guidelines for plasterers’) and Van Riet, Handboek voor de herleiding van geëxperimenteerd tot de sterkte van 50 percent, met tarief van den accijn (1890) (‘A handbook for determining the strength of spirits to 50% proof, with a tariff of excise-duties payable’).

The mathematics list was limited to a few secondary-school textbooks with the corresponding answer books.

Brill’s numerous publications in the fields of zoology, botany, palaeontology and geology, however, were—and are still—of considerable international scholarly importance. It is in these areas in particular that the firm has earned an international reputation, especially as regards the descriptive branches of these disciplines. We should perhaps here note that some very interesting works have also appeared in the related fields.
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by W. Backhuys
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. Folkerts’ article ‘De geschiedenis van de oostersche boekdrukkerij te Leiden’, in Culturul 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.