THEOLOGY, RELIGIOUS STUDIES, AND JUDAIC STUDIES

edited by

J. C. H. LEBRAM

The editor gratefully acknowledges the collaboration of the following colleagues, who have contributed sections to this chapter: P. B. Dirksen (‘Old Testament Studies’), B. Dehandschutter (‘New Testament and Gnostic Studies’), P. T. van Roojen (‘Church History’) and L. Leertouwer (‘Comparative Religion’). The section ‘Judaic Studies’ is by the editor himself.

OLD TESTAMENT STUDIES

Brill is currently engaged in some of the major publishing enterprises of Old Testament scholarship, enterprises that are essentially the fruit of close co-operation between the company on the one hand and the world of Dutch Old Testament scholarship on the other.

The first of these is ‘Oudtestamentische Studiën’ (OTS), which first appeared in 1942 under the editorship of P. A. H. de Boer, Professor of Old Testament studies at Leiden University. From the first this series has been closely connected with the Dutch Society for the Study of the Old Testament, which was founded in 1940. This connection, which since volume 11 (1956) has been given explicit mention on the title-page, means that OTS’ primary role is and has been to serve as a channel for publication for Dutch and Belgian scholars. Notable exceptions are those volumes which contain the lectures given at the joint meetings of the Dutch and British Societies for the Study of the Old Testament: Woudschoten, 1970 (vol. 17); London, 1973 (vol. 19); Louvain, 1976 (vol. 20). Besides articles OTS contains longer studies, which sometimes fill a whole volume, as e.g. P. A. H. de Boer, De voorrede in het Oude Testament (vol. 3, 1943) and B. D. Eerdmans, The Hebrew Book of Psalms (vol. 4, 1947).

*Vetus Testamentum* (VT), a truly international periodical, was born in 1950 during the international congress of Old Testament scholars in Leiden as the quarterly of the International Organization for the Study of the Old Testament (IOSOT), which was founded at the same congress. A photograph of the participants may be found in OTS 8, 1950, which
served as host to the papers read at this congress. This volume was available on the last day of the congress, so that the participants could take their copies home. The congress picture appeared again in VT 25 (1975), fasc. 2a, the jubilee-issue appropriately published in a silver coloured cover. In the thirty-two years of its existence, distinguished names disappeared from the list of contributors and new names appeared. Thus VT reflects the ongoing tradition of Old Testament scholarship since 1950.

The triennial congresses of IOSOT have led to another series, ‘Supplements to Vetus Testamentum’ (SVT). It began in 1953 as the collection of lectures read at the second congress in Copenhagen, which again was made available at the end of the congress. It was followed by other congress volumes: Strasbourg (1956), Oxford (1959), Bonn (1962), Geneva (1965), Rome (1968), Uppsala (1971), Edinburgh (1974), Göttingen (1977), Vienna (1980). In the meantime, however, SVT has adopted other titles, the titles of which are familiar to every Old Testament scholar, for example the first monograph: M. H. Pope, _Ei in the Ugaritic texts_, 1953 (SVT 2), and the pioneer work of D. Barthélemy, _Les dervanciers d’Aquila_, 1963 (SVT 10), which has done so much to stimulate Septuagint studies in the last two decades.

These contacts led by extension to yet another important publication. During the IOSOT congress in Copenhagen, 1953, the decision was taken to explore the possibilities of editing a text with critical apparatus of the Old Syriac translation (Peshitta) of the Old Testament. A final decision to start the project was taken at the congress in Oxford (1959) and P. A. H. de Boer was asked to serve as editor-in-chief. The project has been and still is being co-ordinated at the Peshitta Institute in Leiden. Proceeded by the _List of Old Testament Peshitta manuscripts_ (Preliminary issue) in 1961 and the _Sample edition_ in 1966, the first volume of _The Old Testament in Syriac according to the Peshitta version_ (part 4, fasc. 6) was published in 1972. To date nine volumes have appeared and it is hoped that in about three years the project will be completed. Just before the project started, a stimulating and exemplary study had been published: J. A. Emerton, _The Peshitta of the Wisdom of Solomon_, 1959 (‘Studia Post-Biblica’, vol. 2). The renewed interest in Peshitta Studies is also reflected in ‘Monographs of the Peshitta Institute, Leiden’, in which recently volume 3 appeared: R. J. Owens, Jr., _The Genesis and Exodus citations of Aphrahat the Persian sage_, 1983.

Personal contacts between Dutch Old Testament scholars and their colleagues abroad have sometimes also resulted in Brill publications. Shortly after the Second World War P. A. H. de Boer visited L. Koehler in Zürich, who had collected much lexical material for a dictionary of Old Testament Hebrew. No publisher had yet been engaged. Then a suggestion that Brill might publish the lexicon was the beginning of what is called Prof. de Boer’s ‘decisive part in initiating its publication’ in the preface to the lexicon which resulted from it: Koehler & Baumgartner, _Lexicon in Vetus Testamenti Libros_. The first fascicles appeared in 1948. The work was completed in 1955 and was followed by a supplement in 1958. In 1967 a new, revised edition began to appear, differing from the first and second ( = first + supplement) editions in offering only a translation in German instead of in German and English. Koehler having died in 1956 the task of revision was undertaken by W. Baumgartner with the assistance of B. Hartmann and E. Y. Kutscher. The title of the _Festschrift_ with which he was honoured at his 80th birthday was well chosen: _Hebräische Wortforschung_ (SVT 16, 1967). Baumgartner died at the end of 1970 and the work was continued by B. Hartmann, J. J. StamM and Ph. Reymond. In 1974 fasc. 2 appeared; fasc. 3 is expected to appear in the near future, after which one more fascicle remains to appear. To the history of this dictionary belongs also the publication of A concise Hebrew and Aramaic lexicon of the Old Testament, which, as the title-page says, is ‘based upon the lexical work of Ludwig Koehler and Walter Baumgartner’, by William L. Holladay. The latter’s qualification for lexical research had for a long time been clear to readers of Brill’s catalogues: in 1958 his Leiden doctoral dissertation appeared: _The root fábh in the Old Testament. With particular reference to its usage in covenantal contexts_.

Whilst we are on the subject, Holladay’s was not the only dissertation published by Brill which earned its writer a doctorate from Leiden University. Other examples are: J. Hofijzer, _Die Verherrlichungen an die drei Erzähler_, 1956 and W. Bloemendaal, _The headings of the Psalms in the East-Syrian Church_, 1960.

Apart from Brill’s publication of some of the major projects of Old Testament scholarship, the company’s activities in this field of research can be said to be characterized by a tendency towards the publication of text editions and of historical and literary studies. From the past, two distinguished names stand out: A. Kuenen, the first occupant of the Leiden chair for Old Testament studies after its establishment in 1867, who edited _Penitaeceus wvudum Arabicum Penitaecei Semarantian versionem ab Aba-Saido concisum_, 1851-1854, and E. Nestle, who edited _Pesherion tetraglottum, Grace, Syriace, Chaldaice, Lateine_, 1879. As to the present, mention should be made of Sperber’s major achievement, _The Bible in Aramaic. Based on old manuscripts and printed texts_, 1959-1968, followed by vol. 4B, _The Targum and the Hebrew Bible_, 1973. Reference has already been made to the edition of the Peshitta text of the Old Testament. A few specimens of a long tradition of literary-historical research are T. A.

Mentioning some names necessarily means that more names remain unmentioned. They are familiar to those engaged in Old Testament research. All those names together testify to the labours of many scholars who have for ever enriched our knowledge and understanding of that great book, the Old Testament.

**NEW TESTAMENT AND Gnostic Studies**

It is possible to distinguish two periods of publications on the New Testament and Early Christian literature, namely one before and one after the Second World War.

**Before the Second World War**

It should not come as a surprise if we begin with the Dutch radical school. Its most prominent representative, W. G. van Manen, had his *Paulus* (1890-1896) printed at Brill's. He also used Brill's to make known to the Dutch public the fragment of the Gospel of Peter immediately after the appearance of the *editio princeps* (Het Evangelie van Petrus. Tekst en vertaling, 1893). The study by his pupil G. A. van den Bergh van Eysinga on the Indian influences on early Christian stories (Indische invloeden op oude Christelijke verhalen), which was to become known largely in its German translation, was printed as a dissertation at Brill's in 1901. One could further mention the many works of D. Völter, J. M. S. Baljon published his work on the Letter to the Galatians (directed against van Manen and his followers) at Brill's in 1889. He remarks in his introduction: 'If this book sells well enough, the firm of Brill in Leiden is prepared to publish other monographs from my pen on the writings of the New Testament. If my publications do not exceed this first effort, then one should look for the cause neither to the firm of Brill, nor, I trust, to me.' Nevertheless nearly all Baljon's later writings were published elsewhere. Mention may also be made of the studies on the Diatessaron at the beginning of this century by D. Plooij, which were in a manner of speaking the forerunners of the later great *Corpus Sacrum Scripturarum Neerlandicarum Medii Aevi* (ed. C. C. de Bruijn).

**After the Second World War**

If pre-War publications were still often typically the products of Leiden scholarship, the post-War period saw various important new ventures. In the field of New Testament studies came first of all the launching of a new journal which brought into being something which had been in people's minds for many years: *Novum Testamentum. An International Quarterly for New Testament and Related Studies Based on International Cooperation*. It first appeared in 1956 and formed a counterpart to *Vetus Testamentum*. The journal quickly won an international position, first under the direction of J. de Zwaan and later that of W. C. van Unnik. A factor which contributed to this was the series 'Supplements to Novum Testamentum' (founded in 1958), which has now grown to include more than 50 volumes. Many stimulating dissertations have found a place in it. More specialised series were to follow; since 1960 'New Testament Tools and Studies' (ed. B. M. Metzger) has included both technical studies on textual tradition and the indispensable bibliographical indices to the periodical literature on Paul (1970), the Gospels (1966) and Acts (1966). Since 1970 'Studia ad Corpus Hellenisticum Novi Testamenti' has consisted of studies on parallels in contemporary pagan Hellenistic literature, which have been collected by the 'Corpus Hellenisticum' project in Utrecht.

However, individual works, often ones which were difficult to publish, have also found a publisher in Brill's, works such as the statistical studies on the Synoptic Gospels by B. de Solages (1959; 1973), and the English translation of H. Lietzmann's *Messe und Herrennacht*, which appeared in separate fascicules from 1953 onwards (the complete edition appeared in 1979). One might also mention the various handbooks for translators, published for the United Bible Societies (from 1961 in the series 'Helps for Translators').

Also worth a reference is the series 'Textus Minores', which has included many volumes of editions of Early Christian texts as well works
such as J. de Zwaan’s *Griekse papyrus* (vol. 7, 1948, 1971), which has taught post-Classical Greek to many theology students.

It may be noted that Early Christian literature has also been treated in several volumes of the *Supplements to Novum Testamentum* (vols. 5, 15, 17, 25, 34, 37, 38). In 1971 a specialist series was inaugurated: *Philosophia Patrum: Interpretations of Patristic Texts* (ed. J. H. Waszink and J. C. M. van Winden). Of other publications the most noteworthy is the monumental edition of the works of Gregorius Nyssenus (ed. W. Jaeger and H. Langerbeck).

It is publications on Gnostic literature, however, to which we are bound to pay special attention. The discovery of the papyrus codices near Nag Hammadi immediately posed the problem of the editing of the texts they contained. As early as in 1959 Brill’s published the *editio princeps* of the best known and most widely studied Nag Hammadi text, the Gospel of Thomas. Nevertheless the publication of most of the other texts was delayed by several circumstances. A very large part of the find remained unknown to most of those interested until a (new) international committee of scholars decided upon a facsimile edition of the 13 codices (for this story see J. M. Robinson in *New Testament Studies* 16 (1969-70), 185-187, and *ibidem* 18 (1971-72), 236-242). This edition appeared at Brill’s over a period of five years (1972-1977), a remarkable feat (The Facsimile Edition of the Nag Hammadi Codices published in the auspices of the Department of Antiquities of the Arab Republic of Egypt in conjunction with Unesco). In 1977 there also appeared the English translation of all of the Nag Hammadi documents (*The Nag Hammadi library in English*), which finally allowed the non-specialist to acquaint himself with the content of the whole find. The series ‘Nag Hammadi Studies’, which began in 1971 and already contains 17 volumes, has presented new critical editions of a number of codices (see nos. 4, 11, and 15). All in all, these publications constitute without doubt a milestone in the history of research into Gnosticism.

**Church History**

As far as Church history is concerned, the firm’s activities began in an inauspicious way. The *Archief voor Kerkelijke Geschiedenis, inzonderheid van Nederland*, which was founded in 1829 by Kist and Royaards and was to become the most important organ of Dutch ecclesiastical historiography, was taken over by another publishing house in 1849, when the firm of Luchtmans was liquidated and passed into the hands of Evert Jan Brill. Only in 1967/68, after many wanderings and as many changes of name, was it to return to Brill’s, now called the *Nederlands Archief voor Kerkgeschiedenis, Nieuwe Serie*. The company first ventured into the Church history market in 1872, with the *Doopsgezinde Bijdragen*, a periodical edited by J. G. de Hoop Scheffer. He had, as a result of his heavy criticism of the *Archief* in *De Gids*, been for a short time the editor of the latter journal, but he did not bring it with him to Brill’s. This Menmonite quality periodical was to appear until 1919, and thus covered the period of Brill’s first, modest contributions to Church history. In the fifty years from 1870 to the end of the First World War there appeared some thirty publications in the field of Church history, but in reaching this figure one also has to include orations by Leiden professors such as Acquoy and his pupil Pipper, and publications by the Society for the Defence of the Christian Religion of the Hague.

It was probably as a result of the fact that an active Menmonite, F. de Stoppelaar, was one of its directors, that the company published Menmonite catechetical and liturgical literature besides the *Bijdragen around the turn of the century. Even Christiaan Sepp, who was connected to other companies by family ties and marriage, had seven of his books published at Brill’s, most of them, surprisingly, after he had moved from Leiden to Amsterdam in 1882. The most important of these are *Polenische en Irmische theologie* (1881), *Kerkhistorische studien* (1885), the *Bibliotheek van Nederlandse kerkgeschiedenschrijvers* (1886), and the posthumously published *Het staatsbespoed* op de godsdiensten in de Nederlands. Nederlanden (1891). These seven titles, however, are only a part, and not even the most important part, of the output of this extremely productive scholar whose easy literary style had developed in the course of his translations of German theological literature. Other Menmonite publications included two works by L. G. Le Poole and J. Loosjes on rather less interesting topics, and the still valuable, if unevenly written, work of K. Vos, *Meno Simons 1496-1561. Zijn leven en werken en zijn reformatieurische denkbeelden* (1914).

The tradition of Luchtmans and later Brill’s in publishing text editions resulted in the field of Church history in editions by J. J. van Toorenbergen of the *Samna der godliche schrefteren* (1882) and by M. A. Groosen of the *Heidelberger Catachismus* (1890). All the same, Brill failed to associate its name with the publication of source material, that institutionalised genre, towards which the great Church history projects of that time were orientated. Only the *Historia Hungarorum ecclesiastica*, edited by L. W. E. Rauwenhoff and C. Szalay (three parts, 1889-1890), appeared at Brill’s. Of the large number of Church history dissertations which were produced at the turn of the century, Brill’s only published two: G. Oorthuys’s study of Zwingli’s concept of man and G. J. Aalders’ work on Schleiemacher.
Some of the works published in this first period are of very great value and are still in use today, for example A.C. Duker's great and still unsurpassed biography of Vossius (three parts, 1897-1904, reprinted in 1914-1915) and the attractive work of the Marburg theologian H. Huppe, Geschichte des Petitsmus und der Mystik in der Reformierten Kirche, namentlich der Niederlande (1879). The study by D.F. Scheurlen, Die Souveraineté Beitrage zur Geschichte der ältesten niederl. Umdichtung der Psalmen (1899), which is primarily of interest to scholars of Dutch language and literature, was reprinted in 1977 without a single alteration.

With the fall of interest in Church history in the Dutch theological world after the First World War Brill's completely lost its share of the shrunken market. Nevertheless, between 1919 and 1922 there appeared a further work by Oorthuys and an edition of the Leiden source material concerning the Pilgrim Fathers (which was linked to the celebration of the 300th anniversary of their departure from the Netherlands) with the first, and mercifully only, issue of the journal The Leyden Pilgrim Messenger (1922). In the upsurge in the publication of works on Church history after the Second World War, one recognises a number of elements from the period 1870-1920. Then as before Brill's published the orations of Leiden professors as well as editions of texts, in, for example, the series Textus Minores, in which a number of important Church history texts are to be found. A new element, however, in Brill's international orientation is shown by the excellent edition of the works of Gregory of Nyssa (by W. Jaeger and H. Langerbeck). The blossoming of university scholarship and the numerous international contacts associated with this provided fertile ground for a new literary genre, the monograph series, and in this Brill's excelled and still excels. Brill's publishes a large number of series which accommodate a bewildering number of works and publications in the field of Church history. One finds 'Studien und Texte zur Geistegeschichte des Mittelalters' (founded 1950), 'Oecumenische Studien' (from 1957 onwards), 'Studia et Documenta Franciscana' (from 1963 onwards), 'Studies in Church History' (1964), 'Studies in the History of Christian Thought' and 'Studies in Medieval and Reformation Thought' (both since 1966), 'Kerkhistorische Bij-Dragen' (since 1970, and including since 1975 'Documenta Anabaptistica'), and 'Philosophia Patrum' (since 1971). Besides these works numbers of monographs and editions of texts have also appeared at Brill's, primarily in the field of the history of the Eastern churches. Separate mention

1 Not that all interest was lost in Church history, however a shift of emphasis certainly took place within the theological world. Between 1890 and 1900 31 dissertations were presented in the Leiden theological faculty, of which 22 dealt with Church history. Between 1924 and 1939 the numbers were 26 and 5 respectively.
1959 in a separate catalogue, were announced in 1958 under the same heading as publications on the Middle East and in 1951 and 1952 (and indeed in 1957) under the same headings as books on psychology and philosophy. This also gives an indication of the various ways in which the boundaries of ‘comparative religion’ have been drawn over the years.

It is then hardly surprising that it was not until after the Second World War that any real expansion occurred of Brill’s list in this subject area. As early as 1912, however, the proceedings of the international congress of historians of religion had been published by Brill; yet it was not until the fifties that the firm began to publish collections of conference papers which as a result of their high quality and the topics they treated became standard works, collections such as The sacral kingship (8th International Congress for the History of Religions, Rome 1955), 1959, The origins of gnosticism (Colloquium of Messina 1966), 1967, and Initiation (Study Conference of the IAHR, Strasbourg 1964), 1965.

An important tool for research into the comparative aspects of the study of religion is provided by the International Bibliography of the History of Religions, which was published under various editors between 1952 and 1975. The relationship between Brill and the International Association for the History of Religions, which was consolidated by this publication, is best exemplified by the publication of the official journal of the IAHR (twenty-nine volumes have appeared since 1954) under the title Numen.

Of a different character, yet still worth a mention under this heading, is the Zeitschrift für Religions- und Gottesgeschichte, the Beiträge of which comprise a number of volumes which are of importance to comparative religious studies, for example Kitagawa’s study of the work of Joachim Wach (vol. 6, 1963) and the volume edited by E. Benz on Rudolf Otto (vol. 14, 1971). The parallel supplements series to Numen, ‘Studies in the History of Religions’, contains both well-known monographs on the history of religions and many volumes which summarise the state of research in a particular sub-field or theme from the phenomenology of religion, for example Anthropologie religieuse (vol. 2, 1955) and Problems and methods of the history of religions (vol. 19, 1972).

1970 saw the start of an ambitious enterprise with the publication of Annemarie Schimmel’s Islamic calligraphy, viz. the publication of ‘Iconography of Religions’. The brainchild of Th. P. van Baaren and his staff of the Institute for Religious Iconography of the university of Groningen, this project is intended as the successor to Hans Haas’s unfortunately never completed Bilderatlas der Religiongeschichte. Approximately one-fifth of the planned fascicles have now appeared. It is under the influence of this series that the iconography of religions has come to be a distinct specialism within the field of comparative religion, and this is reflected in the publication of separate monographs in the ‘Supplements to Iconography of Religions’ (C. Hooykaas, Drawings of Balinese weddings, 1980) and of an annual for religious iconography with the title Visible Religion, of which the first volume appeared in 1982.

Judaic Studies

The publication of scholarly studies and texts about Judaism, especially about its past, was rarely undertaken by any of the great scholarly presses of the European continent. There were various reasons for this. Since the Renaissance the Reformed churches had shown particular interest in the Bible. They thus made use of Jewish sources as aids to understanding the language and content of the Scriptures; these sources also clarified for theologians the relations and background of the story of Jesus. Similarly the Humanist movement, which in the same period had sought points of contacts with the life and mentality of Classical Antiquity, saw in the Hebrew texts documentary testimony of ancient history and transmission of belief. Thus Hebrew was regarded by the Humanists—at least in part—as a third Classical language beside Latin and Greek and as a basis for scholarly cultivation, which they called erudito trilinguis. Moreover, at that time an abundance of Hebrew literature became available among the earliest products of the recently invented printing-press. This abundance served in the first place as an aid to those fellow-Jews who had fled first from the Iberian peninsula and later from Poland to familiarise themselves again with the old traditions and teachings of their fathers, which had fallen into oblivion in the years of repression. These writings, however, very soon also became indispensable to the Christian theologians of the period for scholarly purposes.

Once after the seventeenth century, however, a knowledge of oriental languages became increasingly common, and oriental studies emerged as a ‘free’ branch of scholarship, that is, a branch independent of theology, it was in fact the study of Judaism which was denied a place in the new field of study. It was too closely linked with theology for it to be made the object of profane studies. Thus during the gathering Enlightenment there was a weakening of the connection which had bound the study of Judaism to that of Classical Antiquity. On the one hand it was recognised that Hebrew did not belong structurally to the same linguistic family as Latin and Greek (Tiberius Hemsterhuis, ob. 1766), whilst on the other hand it was held that Classical ideals of reason and the positive approach to life could not be reconciled with the ‘narrow letter of the law’ mentality of rabbinic Judaism. Even theology, when in fact undertook historical
and philological research, did not look in the first instance to the Jewish world, because it had first to digest the exciting results produced by Arabic studies. For this reason the Old Testament scholar A. Schultens published in 1738 in the second volume of his *Origenes Hebraeae, sive Hebraeae linguae antiquissima natura et indolens ex Arabiae penetralibus revalorata* which was published in Leiden by Samuel Luchtmans, the predecessor of E. J. Brill, two addresses entitled *De lingua Arabicae antiquissima origine, intimus ac sororia affinitates, multisque nostris praeflorata parte*. This tendency explains the fact that at the time when the firm founded in 1683 took the name E. J. Brill, works in the scholarly field of Judaica had only occasionally been published there. All the same, in 1858 the important *Catalogus codicum Hebraeorum bibliothecae academicae Lugduno-Batavor* published by Moritz Steinschneider was published, which has remained a research tool up to the present day. It was updated and reprinted by A. van der Heide in 1977.

The systematic investigation of individual fields of scholarship at the beginning of the twentieth century required the scholarly monograph series. The scholarly world had changed from a closed society, in which everyone was in contact with everyone else and where everyone knew the relevant book market exactly, into a world-wide class, which could no longer keep itself informed of every newly published book by means of the scholarly periodicals which had come into being during the Enlightenment. Moreover the time had passed when the patronage of princes or of private citizens could make possible the publication of a scholarly monograph appearing in isolation. There thus arose series, which offered a steady stream of monographs in one area of study. The user knew where to look for important publications, the author knew where to offer his works for publication, and the publisher’s sales risk was reduced. Even so there was at first scarcely a single book series in which only monographs on Judaism were published. In 1901, however, there appeared in Brill’s ‘Semitic Study Series’, under the general editorship of Richard Gotttheil and Morris Jastrow, *The Mishnah treatise Sanhedrin*, edited with an introduction, notes and glossary by Samuel Krauss. The edition of this treatise was a forerunner of the great commentary edition by the same author, which he was to produce later as part of the ‘Gissener Mischna’ (Tübingen, Giessen, 1933). Also prior to the First World War there appeared *Selections from the Arabic writings of Maimonides* by J. Friedländer. This little book was reprinted in 1951, after the series had been taken over by the two Hebrew scholars J. H. Hossers and T. Jansma. There was in that period after the Second World War a revived need on the European continent for scholarly information about the Jewish past. This was, of course, the result—in part at least—of the horror felt at the tragedy of European Jewry. With the destruction of the latter a highly cultured section of the continental educated classes was annihilated. The series thus passed on the information needed by means of handy text editions, which provided those interested persons having the necessary grasp of the language with a knowledge of ancient Judaism. In this way the small edition *Aramaic texts from Qumran*, in Aramaic and English by B. Jongeling, G. J. Labuschagne and A. S. van der Woude, was published in this series in 1976. This publication also highlights an event of the post-War period, which also overtook Judaic studies: the discovery of Jewish texts of the last centuries before Christ in the caves on the west shore of the Dead Sea, begun accidentally in 1947, but later undertaken systematically. A flood of articles about the finds appeared in the specialist periodicals for the Old and New Testaments, soon to be followed by a specialist journal. The periodicals *Vetus Testamentum* and *Novum Testamentum*, which Brill began after the war, also contributed to the research. In the ‘Supplements to Vetus Testamentum’ there appeared for example the monograph by D. Barthélemy, *Les devoirs d’Aquiléa* (VT Suppl. 10, 1963) about textual evidence for the development of Greek Bible translation, which surfaced in Qumran. More extensive aspects of the literature of the ancient Jews appeared primarily in the basic works of the ‘Supplements to Novum Testamentum’, works such as W. Meeks’ *The Prophet-King* (NT Suppl. 14, 1967). Brill ultimately decided to undertake its own series of monographs about Qumran, edited by the eminent Dutch Qumran scholar J. van der Ploeg. This series, ‘Studies on the Texts of the Desert of Judah’, contains a number of valuable commentaries on the texts from Qumran. Among these are the *Doppelpersonen aus der Wüste Jude* by E. Koffman, which is also of interest from the standpoint of the history of law, and the translation from the Ivrit of E. Y. Kutscher’s *The language and linguistic background of the Isaiah Scroll* (1 Qis2), which is important for the history of language.

Once the press had become involved to this extent in the field of Judaica, it felt confident enough to undertake next the much more difficult enterprise of a periodical dealing with ancient Judaism, which in terms both of its character and approach filled a gap in the European book market. The success of a periodical depends on many factors, such as good, interesting contributions, a large circle of regular purchasers, a favourable financial climate, but above all on the choice of the right time to launch it, which is usually not very easy to identify. *The Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period*, which has been running since 1970, has a rich reservoir of authors and treats a host of topics in a wide variety of subject areas. It reflects the strong differentiation of Jewish studies, which has for some time now prevented one
It would have been unwise to have attempted to confine such a strong and promising impulse within the bounds of a series, whose character lies in its diverseness. The series wishes to absorb from all sides the many ideas which are expressed in its title. The concentration of purpose necessary for an innovation to become accepted led inevitably to the foundation by the press of a new series for Neusner, who just as inevitably himself became its editor. After several changes of title it became known as ‘Studies in Judaism in Late Antiquity’. A large number of the works which appeared in it were Neusner’s own analyses of the Halachic literature, whose development he wishes to present as a monument of Jewish thought within a grand concept. Around this impressive work are grouped widely differing volumes, produced in part by collaborators on the same work, and in part by scholars whom he has invited to contribute.

Just as his works encompass great areas and seek to illuminate these by a single principle, so Neusner seeks to embrace, stimulate and perhaps even organise the totality of Jewish studies. A thought which given the multiplicity and variety of the historical reality could be just a little dangerous! Still, thanks to Neusner’s practical nature this inclination has born welcome fruit. It has resulted in his founding a further series ‘Studies in Judaism in Modern Times’, which was begun in 1981 and now comprises six volumes.

Special problems, which are central to Judaism but which in more general investigations are pushed more to the fringes, are treated in the *Jewish Law Annual*, edited by B. S. Jackson, which opened in 1978 with an impressive collection of essays on Maimonides’ *Mishneh Torah*. Valuable contributions to Judaic research may also be found in ‘Arbeiten zur Geschichte des Antiken Judenstums und des Urchristentums’. This series is edited by German scholars and was opened in 1966 with the significant work *Die Zeiten* by M. Hengel, a leading expert on the Hellenistic aspects of Judaism. In 1976 a second edition appeared, this time translated into English. The series ‘Arbeiten zur Literatur und Geschichte des Hellenistischen Judenstums’, edited by K. H. Rengstorff, primarily offers monographs about Philo and Josephus, but also treats other Hellenistic themes. A later period is covered by ‘Études sur le Judaisme Médiéval’, edited first by G. Vajda and since his recent death by D. R. Blumenthal.

K. H. Rengstorff, whom we mentioned above, has constantly been of service in the management of large projects. Among Brill’s own enterprises, he has assumed responsibility for the great undertaking *A Complete Concordance to Plautus Josephus*. Another project of Brill’s is the edition of the Targum of Job from cave 11 at Qumran. The editors were J. P. M.
van der Ploeg and A. S. van der Woude. The edition enjoys the patronage of the Royal Netherlands Academy of Sciences (the translation and commentary to the text are in French).

This review of Brill’s publication of research into Judaism is by no means complete, but we shall close it with a consideration of those activities to which the theological faculty of the University of Leiden has devoted special attention in recent years. These concern the so-called Pseudo-epigrapha texts written by Jews or in a Jewish milieu, to which the names of figures from the Israelite past have been attributed as authors, but whose transmission took place in a Christian environment and which are usually written in Greek. In the series ‘Pseudopigrapha Veteris Testamenti Graece’, edited by A.-M. Denis and M. de Jonge, Brill’s are publishing critical editions of these texts. Alongside these is a series of monographs with the title ‘Studia in Veteris Testamenti Pseudepigrapha’. The cultivation of this branch of scholarship forms a good way of rounding off the Judaica output of the press, because what is being investigated here is in fact an often forgotten bridge linking Judaica to world history.

This report bears impressive testimony to the capacity and will of the house of Brill to open the field of ancient Judaism to scholars in all its breadth and multiplicity. For this Brill deserves the thanks of scholars, authors and readers, together with all good wishes for fruitful work in the future.

ANCIENT NEAR EASTERN STUDIES

by

C. D. BLOKHUIS

The decipherment of the Egyptian hieroglyphs by Jean François Champollion, announced by him in his famous Lettre à M. Ducet, Paris, 1822, is generally acknowledged as the birth certificate of Egyptology. Already before that time, however, the cultures of the Ancient Near East and their enigmatic scripts had caught the imagination of quite a few scholars in Europe. Champollion himself had two famous predecessors, the Swedish diplomat Akerblad and the English physician Th. Young, who put him on the right track towards his own decipherment. Mention should also be made here of the efforts of scholars like E. de Rouge, F. Chabas and G. Maspero in France, of R. Lepsius and H. Brugsch in Germany and of S. Sharpe and S. Birch in England, who were to continue and complete the work begun by Champollion. It is they who provided a sound basis for Egyptology as a scholarly discipline.

Decipherment of the cuneiform scripts turned out to be a more complex and gradual process. Already in 1621 the well-known Italian traveller Pietro della Valle had sent a letter to a friend in Europe with a drawing of five cuneiform signs copied by him in ancient Persepolis, but it was not until 1778, when exact facsimiles of inscriptions at Persepolis were published by C. Niebuhr, that sufficient material was available for serious attempts at decipherment. In 1802 G. F. Grotefend succeeded brilliantly in determining 36 characters of the Persian cuneiform. But to Major General H. C. Rawlinson, sometimes nicknamed ‘the father of Assyriology’, is due the honour of completing the decipherment of the Persian cuneiform in 1846 with the aid of a trilingual inscription of Darius which he himself had copied at great pains at Behistun.

Taking the personal names of Xerxes and Darius as a starting-point E. Norris was able to decipher most of the Susian, or Elamite, cuneiform, consisting of some 123 different signs. It took him from 1838 to 1851 to bring this work to an end. Later N. L. Westergaard improved upon many of Norris’ readings and J. Oppert finally completed the decipherment in 1859. It was not until fifty years after Grotefend’s first results that the highly complex Akkadian cuneiform was deciphered thanks to the arduous and painstaking efforts of scholars like
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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. Folkerts’ article ‘De geschiedenis van de oostersche boekdrukkerij te Leiden’, in Cultuur 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 Pallias’, ‘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.