

## OBITUARY NOTICES

### Colonel L. A. Waddell

Through the death (September 20, 1938) of Lieutenant-Colonel L. A. Waddell, at his residence, Ardsloy, Craigmore, Rothesay, in his 85th year, the Society, which he joined in 1892, has lost one of its oldest members, a not infrequent contributor to its *Journal*, and a representative of a service which, while primarily interested in matters outside the Society's ordinary scope, has furnished notable participants in its researches. The course which he followed from medicine and sanitation through local, and then more widely extended, Buddhist Archæology to Himalayan Buddhism and ethnography and Tibetan religion, ritual, art, and history was still within the Society's horizon when he tackled the newly discovered Indus civilization. When he launched sweeping theories concerning "Aryan" beginnings of Mesopotamian and Egyptian civilizations, he was receding somewhat; and the last stages, represented by his publications concerning a Phœnician or Trojan origin of the British race and concerning the *Edda* as a British survival of Sumero-Aryan religious and historical tradition, were decidedly beyond its frontier.

Lawrence Austine Waddell was born on May 29, 1854, in Cumbernauld, Dumbartonshire, being son of Dr. T. S. Waddell, schoolmaster and author, and his wife Jean, youngest daughter of John Chapman, of Banton, Stirlingshire. From a private school he proceeded to the University of Glasgow, where in 1878 he graduated (M.B., M.Ch.) with highest honours. After being President of the Medical Society and Resident Surgeon in the Western Infirmary, Glasgow, he entered (1880) the Indian Medical Service. During six years he was Professor of Chemistry and Pathology in the Calcutta Medical College, during four was Editor of the *Indian Medical Gazette*, and during ten Assistant Sanitary Commissioner under

the Government of India. With his medical work must be associated his participation in military operations, in Burma (1886–7), Chitral (1895), Peking (1901–2), and the Mahsud Blockade (1901–2), on each of which occasions he received military decorations, on the third also the C.I.E. : he further served, in 1902, as Medical Officer in Malakand, and during the years 1888–1895 was Medical Officer for the Darjeeling District. The scientific publications to be mentioned in this connection are a memoir entitled *Are Venomous Snakes Autotoxic? An inquiry into the effect of serpent venom upon the serpents themselves* (1889), a work on the *Birds of Sikkim* contributed to the *Gazetteer of Sikkim* (1893) and the 8th edition (1928) of *Lyons' Medical Jurisprudence for India*.

In the course of the Burma expedition Waddell had been in contact with Buddhism ; but it was, no doubt, as Sanitary Commissioner operating in the area of the founder's career that he became interested in ancient sites connected with that religion. Taking up the question of Pāṭaliputra, the ancient capital of Magadha, he visited Patna in 1892 and in its vicinity identified the general sites and many of the details. This work was recorded in an official report, *Discovery of the exact site of Asoka's Classic Capital of Pāṭaliputra, the Palibothra of the Greeks* (1892), subsequently, after his excavations in 1895 and his further visit in 1899, amplified into a *Report on the excavations at Pāṭaliputra (Patna), the Palibothra of the Greeks* (1903). In 1892 he contributed to the *Journal of the Asiatic Society of Bengal* an article identifying some remains in Monghyr with the Buddhist hermitage, Hiranya-parvata. Farther afield, also, during his service in Chitral, he was on the look-out for Buddhist antiquities and published in 1895–7 *Reports on collections of Indo-Scythian Buddhist Sculptures from the Swat Valley*. At the International Congress of Orientalists in 1893 he read a paper entitled “*Discovery of the exact site of Buddha's birthplace*” and in 1897 one “*On some newly found Indo-Grecian Buddhist Sculptures from the Swat Valley (Udyāna)*”.

His visits to the Darjeeling district, the chief summer resort for Bengal officials, must have begun in 1884 or 1885, seeing that in the charming descriptive work, *Among the Himalayas* (1899), he speaks of long sojourns spread over fourteen years and devoted to shooting, sketching, collecting, and study of the local peoples, Lepchas and others: all which matters, as well as montane explorations, are abundantly represented in the book. He purchased a Lamaist temple with all its appurtenances, so as to have every ceremony performed before his eyes and expounded by the priests. These experiences prepared the way for articles published in the Bengal Asiatic Society's *Journal*: "*Place and River Names in the Darjiling District and Tibet*" (1891); "*Lamaist Rosaries: their kinds and uses*" (1892); "*The Tsam-chhō-dung of the Lamas, and their very erroneous identification of the site of Buddha's death*" (1892); "*The Buddhist Pictorial Wheel of Life*" (1892); "*Description of Lhasa Cathedral, translated from the Tibetan*" (1895); "*A Tibetan Guide-book to the lost sites of Buddha's Birth and Death*" (1896); "*Upagupta as the High Priest of Asoka*" (1897 and 1899); also in the *Journal of the Royal Asiatic Society*: "*The Indian Buddhist cult of Avalokitesvara and his consort Tārā, 'the Saviouress', illustrated from the remains in Magadha*", (1894); "*A trilingual list of Nāga Rājās from the Tibetan [Mahāvīyutpattī]*" (1894); "*Lamaist Graces before Meat*" (1894); "*Indian Buddhist MSS. in Tibet*" (1894); "*Polycephalic images of Avalokita in India*" (1894); "*The Buddhist Goddess Tārā*" (1897); "*A historical basis for the 'Questions of King Menander', from the Tibetan*" (1897). A paper on "*The Motive of the Mystery Play of Tibet*" was read at the Congress of 1894. To one read at the Congress of 1893, "*Discovery of the exact site of Buddha's birthplace*," and a separate publication, *Discovery of the birthplace of Buddha* (1896), and correspondence preceding the latter, belongs the credit of indicating the site (a corollary from an accidental find at a neighbouring site by a Nepalese official) and initiating the

notably successful excavations. The matter became subject of a controversy, including two notes by Waddell in this *Journal*, 1897 and 1898.

The most substantial outcome, however, of those investigations was the volume, published in London (1894; 2nd edition, Cambridge, 1934) with the title *The Buddhism of Tibet or Lamaism, with its mystic cults, symbolism and mythology, and in its relation to Indian Buddhism*. This work is crammed with precise information, both at first hand and compiled from all previous disquisitions, more particularly in regard to sects, shrines, discipline, superstitions, and customs. Its chief defect, shared by other works treating of Tibet without adequate knowledge of Buddhist literature in Sanskrit, is failure to discriminate everywhere those elements in the terminology and doctrines of Lamaism which are indigenous from those derived from India. Good information is supplied concerning the features of the native Bon-po religion. The work is profusely and helpfully illustrated.

Waddell visited also Himalayan districts outside Sikkim, from the region of Kumaon as far as Assam, and even trespassed a little beyond the Tibetan frontier and wrote on *Tribes of the Brahmaputra Valley* (Calcutta, 1900). To the Tibetan expedition of 1904–5 he was attached as Chief Medical Officer, with a further commission to secure specimens of literature and religious art: he was present in Lhasa during the occupation. The large collections of books, flags, etc., which he procured was subsequently distributed (with rough lists) between Calcutta, London (India Office Library and British Museum), and the Oxford and Cambridge University Libraries. Of Waddell's private collection of books one valuable section was presented by him to the India Office Library; but of his other collections some boxes are said to have disappeared in a torrent or gorge during conveyance over the Himalaya. His account of the expedition is published in his extensive illustrated volume *Lhasa and its Mysteries* (1905). Historically a higher value belongs to his edition

of the (Sino-) Tibetan treaty inscriptions on the famous stele standing before the "Cathedral" (Jo-khañ) of Lhasa. The edition, published with translations and introductions in the form of articles in this *Journal* (1909, pp. 923-52; 1910, pp. 1247-82; 1911, pp. 389-435), requires revision in respect of texts, renderings, and historical and topographical conclusions; but it is meritorious in all these respects. Another inscription brought from Lhasa (*JRAS.*, 1910, pp. 69-86) contains a Chinese edict of A.D. 1808, relating to the Grand Lamas.

Returning in 1905 (with the C.B. for service in the Lhasa expedition), Waddell held for some years (1906-8) the rather sinecure post of Professor of Tibetan in University College, London: after which he took up a permanent residence in Scotland. Beside the articles already noted he contributed to the discussion of the date of Kaniska (1913, *JRAS.*, pp. 945-952) an address concerning the dating of Gandhāra art, and wrote for the *Journal* a paper on the import and title of the Pali *Mahā-padhāna suttanta* (1914, pp. 661-680). In the *Encyclopædia of Religion and Ethics* and in the eleventh edition of the *Encyclopædia Britannica* he collaborated with many articles on Northern Buddhism, Tibet, and Swat. Two extensive memoirs by him (*The 'Dhāraṇī' cult in Buddhism, its Origin, Deified Literature, and Images* and *Buddha's Diadem or 'Uṣṇīṣa', with 25 figures*) appeared in *Ostasiatische Zeitschrift*, vols. i and iii. In the *Asiatic Review* for 1911 he wrote on "*Evolution of the Buddhist Cult, its Gods, Images and Art*".

It was in the *Asiatic Review* (1917) that he first exploited the subject, "Aryan origin of the world's civilization," which dominated his later activities. Its main feature was a relating of Hindu traditional or imagined history to the records of the early Mesopotamian and allied civilizations. In 1924 he published *The Phœnician origin of Britons, Scots, and Anglo-Saxons*. The discovery of the early Indus Civilization, with the very natural and reasonable suggestion of a

comparison with the Sumerian script, evoked his volume *The Indo-Sumerian Seals deciphered* (1925), followed two years later by *A Sumer-Aryan Dictionary, Part I*. Subsequent works, *The Makers of Civilization in Race and History* (1929), *Egyptian Civilization, its Sumerian origin and real chronology* (1930), and *The British Edda, reconstructed from Medieval MSS.* (1930), pursue the same idea even farther afield. The Indo-European expansion is, no doubt, the most important general movement in known history; but Waddell's demonstrations, which adduce much matter in itself interesting, are based mainly upon linguistic and literary conjectures ignoring all principles and results of sober research: they can be rather compactly studied in the fragmentary *Sumer-Aryan Dictionary*.

Colonel Waddell was a man of great vigour and industry and, as will have been realized, of wide accomplishment, laudably, but perhaps too unrestrainedly, bent upon discovery. His titles of honour include, in addition to those incidentally mentioned, the LL.D. of the University of Glasgow (1895). He was married in 1895 and leaves a widow and daughter, his son having been killed in the war.

37.

F. W. THOMAS.

---

### Dr. Moses Gaster

Dr. Moses Gaster joined the Royal Asiatic Society in 1890, was elected a Member of Council in 1898 and till his death on 5th March of this year assisted its deliberations either as Councillor or Vice-President. Besides numerous original contributions to the *Journal* and reviews which appeared in it—one of considerable length and importance is appearing posthumously in this number—he also gave the Society two valuable works for its Oriental Translation Fund. His vast and varied knowledge, his wide acquaintance with scholars in different parts of the world, and his practical wisdom and sagacity were always at the disposal of the Council, which