

4. MADRAS JOURNAL OF LITERATURE AND SCIENCE.

Vol. for 1887-1888 (Received 18th June).

1. E. Stradiot. Hindu Music.
2. G. Oppert. The Original Inhabitants of India.
3. J. E. Tracy. Pāṇḍyan Coins.
4. J. R. Hutchinson. Chikakol Antiquities.
5. R. H. C. Tufnell. Hints to Coin Collectors.

III. OBITUARY NOTICES.

Badger.—The death is announced of Dr. Percy Badger, author of the English-Arabic Lexicon, 1881. Dr. Badger was well acquainted with the Syrian Arabic of the present day, having laboured for many years as a missionary in the East, in connection with which he wrote a valuable book on the history of “The Nestorians and their Literature.”

Pandit Bhagvanlāl Indrajī.—The following interesting letter appears in the ‘Academy.’—*Bombay, March 23, 1888.*—Many readers of the *Academy* will be grieved to hear of the death of Pandit Bhagvanlāl Indrajī. He died on Friday last, March 16, at his house in Walkeshwar.

I have seen him from time to time during his last illness; and two days before his death I had the sad pleasure of paying him a visit along with M. Senart, to whom he was well known, and who, like every one else who knew Bhagvanlāl, held him in great regard and affection. We had previously taken steps to learn if our visit would be agreeable, and were met on the way by a note, dictated by the Pandit, pressing us to come. His bodily state, he said, was getting worse and worse, and we must come quickly. I was told afterwards that he hoped each step on the stair might be that of the distinguished scholar who was coming to him with news about the recent discovery of an Asoka inscription. M. Senart will, I know, be glad that we did not yield to the fear we had that a visit at such a time might be out of place.

Bhagvanlāl rallied to greet his friend in a way none of those who were present will forget. It was too painfully obvious to all that the end was a matter of hours. But his eye kindled as he listened to all M. Senart had to tell him, the only murmur of impatience which escaped him was when he heard that his friend had been to Junaghar—“my native place”—and he not able to accompany him

there. "I am so sorry, so sorry." He pressed my hand warmly when he took leave of me, and I was glad to feel sure that we had given him a moment's pleasure. His death was to himself a relief. "I am quite happy to go to God," were his words some days before. But more than one of your readers will feel with his friends here that the world is poorer to them now that so simple, so true, and so pure a soul has gone from it. A man greatly beloved, in whom was no guile. His body was burned the same evening in the Walkeshwar burning ground close to his house. In a will written shortly before his death he had left directions which were for the most part faithfully carried out. All the ceremonies for the dying had been performed by himself in anticipation of death. They were not to be repeated now. When the end came near, earth, brought by himself from a holy place, was to be spread on the ground, and he was to be lifted from his bed and laid on it. His body was to be covered up to the mouth with the sacred sheet he had provided. The name of God was to be repeated in his ear as he lay dying. When the breath was seen to be departing, the holy water he had brought from the Ganges was to be sprinkled upon him, and a few drops put into his mouth. At the moment of death the sheet was to be drawn over his face and not again to be removed. Four friends were to carry him to the funeral pyre, and no weeping was to be made for him. Only the name of God was to be ever repeated. The women were not to come. When all was over, his friends were to return to his house and disperse, first sitting together for a little time, if they so chose. He had no son or heir to take objection to the absence of the usual rites. Let his friends bethink them of the great sin they would commit if in any of these things they disregarded "the wishes of the previous owner of what would be then a worthless corpse." His caste people must not be allowed to interfere. The friends who should do his will were his true caste people.

Bhagvanlāl left the history of Gujerat he was writing for Mr. Campbell's Gazetteer unfinished, but he worked hard up to the last day or two to perfect the fragment he had commenced. He finished his account of the Kshatrap coins in his possession in the draft of a paper dictated by him in Gujerathi, in which he has also given a full account of the lion pillar capital, with its inscriptions in Bactrian Pali, which he brought from Muttra. This paper will, in accordance with his wish, after it has been put in the form he would himself have given to it, be offered to the Royal Asiatic

Society. His coins and inscriptions, including the Muttra one, are to be offered to the British Museum, on terms which I do not doubt the authorities there will gladly agree to. His MSS. he has left to the Bombay Branch of the Royal Asiatic Society, asking only that they may be placed near the MSS. of the late Dr. Bhao Daji. I cannot yet say in what state his papers, other than that to which I have referred, have been left, but his friend and executor, Mr. Karsundas Valubhdas, has asked me to look over them; and I undertake that nothing which can be published shall be lost. I hope at all events that we shall be able to bring together in a volume all the published papers of the Pandit, alongside of those of his revered master and friend Bhao Daji. Bhagvanlāl, I know, would have wished for just such a memorial. I hope I have not written at too great length for your columns. I have myself lost a dear friend in Bhagvanlāl, and I know that the details I have given will have a melancholy interest for a wide circle of scholars. They will join me in bidding him a last farewell—nay, rather, in the words with which we parted, Punar darsanāya (“Auf wiedersehn!”)—PETER PETERSON.

Fleischer.—Professor Doctor Heinrich L. Fleischer, who died on the 16th of February last, was born in Schandau in Saxony on the 21st of February, 1801. He commenced his University studies as a theologian at Leipzig in 1819, but soon devoted himself to Oriental languages, which he afterwards studied under De Sacy and Caussin de Perceval in Paris. On his return home to Dresden, he was appointed to the staff of the Kreuzschule, and whilst here he was invited in 1835 to take a Professorship of Persian in St. Petersburg; but Professor Rosenmüller dying at this juncture, his own University at Leipzig was able to offer him the Professorship of Arabic, Persian, and Turkish, which he retained up to the year 1887, when he retired from University work. He either edited or assisted in editing the following: “Abulfeda’s *Historia Ante-Islamitica*,” Arabic and Latin, 1831; “Ali’s One Hundred Proverbs,” Arabic and Persian, 1837; “Baidhawi’s *Sāyana of the Koran*,” 1844–48; “Samakhshari’s *Golden Necklaces*,” German translation; “Mirza Mohammed Ibrahim’s *Persian Grammar*,” German translation; “Habicht’s *Arabian Nights*,” Arabic text, left unfinished by the editor. He also contributed matter to Levy’s *Talmudic Dictionary* and Muhlau and Volck’s *Gesenius’s Hebrew Lexicon*.

Gopalakrishnama Chetty.—The death is announced, in Madras, of Mr. N. Gopalakrishnama Chetty. The greatest portion of

his public service—more than fifteen years as Deputy Collector—was spent in the Kirnool District, where his name is cherished to this day with fond affection by the rural population as their good old friend. he was entrusted with the compilation of a Manual of that district—a task which he accomplished with credit so far as the meagre District Records permitted him. He was also a good Telugu scholar, and was the author of a popular tale entitled, “Sriranga Raja Charitra,” illustrative of native manners and customs.

IV. NOTES AND NEWS.

Among the honours conferred on the occasion of the Queen's birthday, two have been bestowed on Members of our Society. Mr. Redhouse, C.M.G., who was Secretary of the Society from 1861 to 1863, and is now an Honorary Member, has become a K.C.M.G., and Mr. Cookson, C.B., of the Consular Service in Egypt, has been made a K.C.B.

There has been published in Colombo a new edition of Guruḷugomi's Amā-watura (The water of Arahatsip), probably the oldest work written in Ceylon in the native Prākṛit, with a complete glossary.

The Chinese Professorship at Cambridge.—Sir Thomas Wade, who has been recently elected to the newly-established Professorship of Chinese at Cambridge, delivered his inaugural lecture on the 13th inst. in the Senate House before a large and appreciative audience. The Vice-Chancellor presided. The Professor commenced by stating that, as he had not originally approached the study of the Chinese language as a trained philosopher or philologist, he deprecated too high an estimate of his qualifications as a lecturer. He assumed that his pupils, should he have any, would be intending missionaries or interpreters, to both of whom the oral language would be indispensable. His advice to applicants in either category would be that they should make their way to China with all speed. As a consulting practitioner, however, he could no doubt give them hints which they would find useful. With the aid of a map, the Professor defined the vast area over which—the languages of the aborigines and other races being excluded—Chinese of one sort or another is spoken, and, referring to the history of the central State, the cradle of Chinese civilization, and its gradual development during thirty centuries into a mighty Empire, he urged that the