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III. ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT.
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III. OBITUARY NOTICES.

Hofrath Friedrich Müller.

Hofrath Friedrich Müller, Professor of Comparative
Philology, and Sanskrit, in the University of Vienna,
was born on the 3rd of March, 1834, at Jemnik, in
Bohemia; from 1853 to 1857 he was a student in the

Faculty of Philosophy at Vienna, and in 1859 he took the degree of Doctor of Philosophy at Tübingen. He utilized a long residence at Göttingen to make considerable advances in the field of Philology. In 1858 he entered the service of the University Library of Vienna, and in 1861 obtained an appointment in the Imperial Library at the same place. In the interim he had employed himself as a 'Privat-docent' in Linguistic study; in 1866 he became a Professor in Oriental Languages in the Vienna University.

He was recognized as the leading authority of Comparative Philology of his time. His studies had extended over every branch of Linguistic Knowledge, and there existed no language in the world, of which he could not indicate the characteristics, and the family to which it belonged. The greatest service, however, which he rendered was, that he was the first scholar who brought Ethnology into close connection and touch with Comparative Philology, and recognized it as an aid to the study of Language. He published in 1867 and 1868 "The Voyage of the Austrian Frigate *Novára*."

In the year 1873 he published his magnificent work "Allgemeine Ethnographie" in three volumes, and an Appendix, and between the years 1876 and 1888 his "Grundriss der Sprachwissenschaft." To this book I am deeply indebted, as it helped me in my own Linguistic studies, and the author paid me the great compliment of dedicating one volume to me. In my book on the Languages of Africa, published 1883, I adopted his classification of African Languages, and never regretted having done so. From p. 453 of that book I quote the following passage:—

"Frederick Müller I have never seen in the flesh: when I called upon him in the Hof-Bibliothek of Vienna, he was absent at the Baths. But I seemed to know him. In one of the books, which I ventured to send to his African Collection, I wrote:

"'Ich habe Dich mit den Augen nicht gesehen, aber mit der Seele habe ich Deine Freundlichkeit erkannt.'

“I shall ever feel grateful for his help and advice.”

Since 1883 I met him several times, notably at the Vienna Congress of 1886. He died on May 25, 1898. I was always getting postcards from him, and one reached me only a few weeks before his death, asking for a copy of a Grammar of a South American Language, which I was lucky enough to be able to send to him.

R. N. C.

Henry Clarke Warren, Esq., of Cambridge, Massachusetts, 1854–1899.

Bene qui latuit, bene vixit. The “rage for fame” never possessed this patient, quiet man; but his learning and achievement assure him an honourable place in the annals of American scholarship. His death is a grievous loss to Oriental studies in America. For he was, first of all, a true scholar; his work, in part still unpublished, is of intrinsic and abiding value; and his life and the spirit which informed it were an example and a blessing to those who came within its influence. He was, moreover, born to ample wealth, and of this he was ready to give gladly to causes that proved themselves worthy of a beneficence which was both sober-minded and unostentatious. His life—cut off, like that of James Darmesteter, in the midst of the “glorious forties”—was, also like that of the French Orientalist,¹ a constant struggle against the awful odds of physical infirmity. In Warren’s infancy, a fall from a chaise produced an injury of utmost gravity. It resulted in a spinal lesion, apparently like that from which Darmesteter suffered. And so Warren’s accomplishments are, as it were, a victory wrested from adverse fate.

Mr. Warren was born in Boston, November 18th, 1854. As partial countervail for his exclusion from the ordinary pleasures and privileges of childhood and youth, he received careful private instruction and the advantages of travel—journeys to Egypt and to Southern California may be

¹ See his obituary in this Journal, 1895, p. 217.

mentioned. He took the bachelor's degree at Harvard College in 1879, and went, at the beginning of the next term, to Baltimore, to continue, at the Johns Hopkins University, under Professor Lanman, the study of Sanskrit, which he had already begun as a college student. And here he remained for several years after Professor Lanman's removal to Harvard, working under the guidance of his successor, Professor Bloomfield. In 1884 Warren returned to the home of his father, in Boston. The latter died in 1888, and not long after the latter established himself at Cambridge, in a beautiful place near the Harvard Library, the residence of a Harvard professor of fifty years ago; and there he abode for the rest of his days.

A visit to London in 1884, and especially the contagious enthusiasm of Professor Rhys Davids, seem to have been potent factors in Mr. Warren's decision to devote himself to Pāli literature of Southern Buddhism. The *Jātaka*, as edited by our honoured veteran colleague, Professor Fausböll, of Copenhagen, had failed not of its charm for Mr. Warren. The edition had then progressed as far as the third volume; and with a version of the first story thereof, the "Little *Kāliṅga*," Mr. Warren made his *début* in print. This translation, presumably the first ever made in America from the Pāli, appeared October 27, 1884, and, for a reason that will interest some of the members of this Society, in the *Providence Journal*. Providence is the seat of Brown University; and to its Library the Rev. Dr. J. N. Cushing, long a Baptist missionary in Rangoon, had given some twenty palm-leaf manuscripts, mostly parts of the *Tiṭṭaka*, and in Burmese writing, at that time perhaps the only considerable portion of the Buddhist scriptures in the United States. An English specimen of the literature to which these strange books belong might therefore be presumed to interest the people of the University town.

Warren's study of the Pāli literature was now prosecuted with zeal and persistency, and his knowledge of the edited texts, as well as of many important inedita, grew constantly wider and deeper. Aside from a few incidental papers,

mentioned below, the first-fruit of these studies was his "Buddhism in Translations," which was published by Harvard University in 1896 as volume iii of the "Harvard Oriental Series." Of this it is needless here to speak in detail, for the work has already been noticed at length in these columns (1897, pages 145-149). Mr. Warren's purpose was to make the great authorities on Buddhism speak for themselves, directly and in English uncoloured by any translator's prejudice. The value of his work lies largely in the selection of the passages; partly in the order and partly in the form of their presentation; and partly also in the inclusion of a considerable amount of material previously inaccessible.

This material is from Buddhaghosa's "Way of Purity" or "Path of Holiness," the "Visuddhi-magga." Its famous author flourished about 400 A.D. His book is a systematic exposition of Buddhist doctrine, and may be justly adjudged to be the most important treatise of its kind and scope now extant. Mr. Warren presented to the Oriental Congress at London in 1892 an elaborate analysis of the entire work. The text has already been printed in Ceylon in Singalese letters; but that fact, as Pāli scholars know to their cost, is far from making it accessible to Occidental students. To publish a scholarly edition of this text, printed in English letters, and with all the facilities for ready comprehension which Occidental typography makes possible, to provide suitable indexes, and to give a complete English translation—such had become the ambition of Warren's scholarly life. And a most noble ambition it was, as all who know aught of the illustrious monk, Buddhaghosa, and of this, the masterpiece among his voluminous writings, will readily admit.

The consummation of Mr. Warren's plan in all its essential features is most devoutly to be wished. A brief account of the state of the work at the editor's demise is pertinent. His main reliance was the Burmese manuscript belonging to the India Office Library. Besides this, he had a Singalese manuscript from Professor Rhys Davids, and

another from the late Dr. Richard Morris. And a fourth manuscript he had obtained from Henry Rigg, Esq., consulting engineer to the Government of India, for railways. With the help of accurate transcripts of these four (which he owed to the efficient assistance of Miss Louise Brooks), he had made his collations, and had established his text from beginning to end, aside from the final adjustment of many orthographic details in which the Burmese and the Insular copies are wont to differ. An important task to which Mr. Warren had addressed himself was the tracing of Buddhaghosa's citations from the canonical and other antecedent writings back to their sources—scattered as they are throughout a large literature. About half of the quotations had thus been identified. The English version covers nearly one-half of the text, albeit parts are still in unfinished form. It ought therefore to be possible to do the other half upon the same general principles and in the same general style, so that the work can truly be issued as Mr. Warren's.

Mr. Warren maintained a lively and intelligent interest in many things that lay without his own field, so in natural science, especially chemistry and physiology, and in the history of speculation. It was, accordingly, the philosophical side of Buddhism which was to him its most attractive aspect. For this reason, too, no doubt, the keen dialectic of Buddhaghosa made special appeal to him. And hence it is doubly to be regretted that there is no one in America so well qualified as he was, by knowledge of the literature and by philosophical study, to finish his work.

Mr. Warren had long been a member of the American Oriental Society, serving it for years with zeal as its Treasurer and as one of its Board of Directors. He was a devoted son of Harvard, generous and loyal. And as a citizen, whether of the municipality or of the Commonwealth, he was no less public-spirited than modest, ever ready to do his full share in works of enlightened organized charity, or to help, for example, in the preservation of our forests or in the reform of the civil service. Thus in many

ways and for divers reasons he will be sorely missed among his colleagues, his neighbours, and friends, and not the least for the example which he set for us as scholars. His was the 'friendliness' or 'good-will' (*metta*) which played such a role among the *pāramīs* of the gentle Gotama; his was patient and cheerful courage in adversity; his were high intellectual endowments, directed by a character unselfish and lofty, and pure; and his was a profoundly religious nature: for these things, while we mourn, let us remember him and be glad.

C. R. LANMAN.

Cambridge, Mass., U.S.A.

Feb. 10, 1899.

MR. WARREN'S WRITINGS.

"A Buddhist Story, translated from the original Pāli." [Jātaka, No. 301, with *paccupanna-* and *aiṭa-vatthu* and commentary.] *Providence Journal*, October 27, 1884.

"On Superstitious Customs connected with Sneezing." [Apropos of Jātaka, No. 155.] *Journal of the American Oriental Society*, vol. xiii, pp. xvii-xx (= *Proceedings* for May, 1885).

"The so-called Chain of Causation of the Buddhists." *Ibidem*, xvi, pp. xxvii-xxx (April, 1893).

"Report of Progress of Work upon Buddhaghosa's *Visuddhimagga*." *Ibidem*, xvi, pp. lxx-lxvi (March, 1894).

Seven Annual Reports as Treasurer of the American Oriental Society, 1892-1899. *Ibidem*, vols. xvi-xx.

"Pāli Manuscripts in the Brown University Library, at Providence, R.I., U.S." *Journal of the Pāli Text Society*, 1885, pp. 1-4.

"Table of Contents of Buddhaghosa's *Visuddhi-Magga*." *Ibidem*, 1891-3, pp. 76-164.

"Buddhaghosa's *Visuddhi-Magga*." [General Account, introductory to the table of contents just mentioned.] *Transactions of the Ninth International Congress of Orientalists* (London, 1892), vol. i, pp. 362-365.

"Buddhism in Translations." Vol. iii of the Harvard Oriental Series. Cambridge, 1896. 8vo; pp. xx + 520.

"Buddhaghosa's Way of Purity (*Visuddhi-magga*), edited in the original Pāli, and translated into English." [To be published in the Harvard Oriental Series.]

Mr. C. J. Rodgers.

Charles James Rodgers was born in 1838 in the small hamlet Wilne Mills, Derbyshire, where his father was manager of a cotton-spinning factory. He was educated at schools at Shardlow and Milford, both in Derbyshire, being a pupil teacher at the latter, and from it obtained by competition a Queen's Scholarship at the Borough Road College, London.

After two years' training at the College he was appointed master of the National School at Fenstanton, Cambs, and whilst there, feeling attracted to work in India, prepared himself by studying Oriental languages, going into Cambridge to attend lectures at the University on those subjects. In 1863 he was sent out to India by the Christian Vernacular Education Society, the work given him being to establish and conduct a Training College for Native Teachers on the same line as the British and Foreign Training Colleges in England. This he did at Amritsar. Very much through his efforts the handsome College, of which he was for twenty-two years Principal, was built and maintained in efficiency, many trained teachers from it being sent out to all parts of India. He soon began to study Persian and the vernaculars of the region in which he was working, as well as to interest himself in the history and archaeology of India, taking up Indian Numismatics as a specialty. His ability and knowledge were recognized by his being appointed in 1896 Archaeological Surveyor of the Panjab. Mr. Rodgers worked zealously in his new position, collecting a very large amount of information and material for study during the five years he held it; but then, unfortunately, the Government in a time of retrenchments abolished the appointment, and he, having of course given up his college on getting work under Government, was cast adrift. In his capacity as Honorary Numismatist to the Government of India he got some occasional work in arranging and cataloguing collections in the Panjab and Calcutta, but being unable to find regular employment, came home to England in poor health and much dispirited. Early in last year he got the small post of Secretary to the Religious Book Society at Lahore, and went out again, but not for long, as he died there in November. Mr. Rodgers married in 1866 one who was in every way a help to him in his work, being a gifted linguist and able teacher. She has been for many years Superintendent of Schools for Girls at Amritsar, and is now left with a large family, several of whom are still dependent on her.

Mr. Rodgers' work in Oriental Numismatics was wide, and extended over a long course of years. His writings were chiefly published in the Journal of the Bengal Asiatic Society, to which he contributed some thirty papers between the years 1871 and 1897, on Sikh, Durrani, Kashmir, Kangra, Dehli Kings, Dehli Moghul, and Muhammadan Native States Coinages, some of which opened out new fields of study. During the years 1894-95 he was engaged in cataloguing the Coin Collections of the Government Museums at Lahore and Calcutta and the publication of the two large volumes of the catalogues, which unfortunately, through no fault of the author, as was pointed out in the notices of them in our Journal of 1894 and 1897, are not so useful as they might have been, yet well show his knowledge and industry. His diligence in hunting out coins and reading them was as remarkable as the extent and unselfishness of his knowledge about them, and probably all who have been engaged in like studies of late years were indebted to him for some help given, if not directly, at any rate by his writings. And although one could not always agree with his readings, or see so much as he thought he did, there was always reason in them, and he was properly tolerant of criticism rightly made. Probably arising from his study of the *baitis* or couplets on Moghul coins, Mr. Rodgers paid a good deal of attention to Persian acrostic, cryptogram, and chronogram modes of writing. His paper in the October, 1898, number of our Journal, on "Tarikhs" shows his proficiency in that mode, and the following, composed on the occasion of the Queen's Jubilee, is an example of his style in the acrostic:—

A SONNET.

Zeal for the faith has not been always shown
 At least by those who were 'Defensor' called.
 In every age, men, more or less enthralled,
 Ne'er rose to heights when seated on a throne,
 And, though the cross was ever on the crown,

The wearer's heart ne'er seemed the sign to bear.
 Useless that sign if unallied with care ;
 Life, 'neath the Cross, all selfish ends must drown.
 Ah ! how blest we to see a Lady lone
 Begirt with sorrows rise above them all,
 Intent on doing good whate'er befall,
 Deeming that duty ornaments the throne.
 In her we see the glory of all time
 Not dimmed by years, but yearly more sublime.

Zainat ul abidin.

O. C.

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