

Rappeport (M.). Deux hymnes samaritaines.

Marçais (M.). Le Taqrib de En-Nawari.

Rouvier (J.). Baal-Arvad d'après la numismatique des rois phéniciens d'Arvad, durant la période pré-alexandrine.

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Marçais (M.). Le Taqrib de En-Nawari.

III. OBITUARY NOTICES.

The Right Honourable Professor F. Max Muller.

By the death of Professor Max Müller on October 28, 1900, this Society has lost an honorary member who was one of the most eminent scholars of the nineteenth century. The only son of Wilhelm Müller, the distinguished poet, and of Adelheid, eldest daughter of Präsident von Basedow, prime minister of the small Duchy of Anhalt-Dessau, he was born at Dessau in 1823, losing his father when only four years of age. He attended the grammar school of his native town till 1836, when he went to Leipzig, continuing his education there at the *Nicolaischule*. He entered the University of Leipzig in 1841 with the intention of going on with the study of Latin and Greek; but he was soon persuaded by Professor Hermann Brockhaus, the first occupant of the recently founded Chair of Sanskrit, to devote himself chiefly to learning the classical language of ancient India. But his University lecture-book (*Collegien-Buch*) shows that during five academical terms (*Semester*) he attended no fewer than forty-nine courses of lectures on

the most diverse philological and philosophical subjects. Besides numerous lectures on the Latin and Greek classics under Professors Becker, Stallbaum, and Hermann, he attended Haupt for Old German; Fleischer for Hebrew, Arabic, and Persian; Weisse for Aesthetics, Metaphysics, and the Philosophy of Hegel; Heinroth for Psychology; Lotze for Anthropology; Wachsmuth for the History of Civilization; as well as eight courses under Brockhaus. The first result of his Sanskrit studies was his translation of the *Hitopadeśa*, which he published when only twenty years of age. Having taken his Ph.D. degree on September 1, 1843, he migrated in the Spring of 1844 to the University of Berlin, where he attended the lectures of Franz Bopp, the celebrated founder of the science of Comparative Philology, and those of Schelling, the eminent philosopher. To the early influence of the former may be traced his studies in the subject which he represented in the University of Oxford for thirty-two years; to the teachings of the latter was probably in large part due that interest in philosophy which he maintained to the end of his life.

Early in 1845 he went to Paris, where he came under the influence of Eugène Burnouf, eminent not only as a Sanskritist, but also as the first Zend scholar of his day. One of his fellow-students at Paris was Theodore Goldstücker, the well-known Sanskrit scholar, and another, Rudolf Roth, the founder of Vedic philology. It was at Burnouf's suggestion that young Max Müller set about collecting materials for an *editio princeps* of the *Rigveda* with the commentary of Sāyaṇa. All this time he was entirely dependent on his own exertions for a living, being obliged to maintain himself by assisting other scholars in various ways.

In order to continue his work of copying and collating MSS., he came over to England in 1846, provided with an introduction to the Prussian Minister in London, Baron Bunsen, who subsequently became his intimate friend. Receiving a recommendation to the East India Company from him and from Horace Hayman Wilson, the first Boden Professor of Sanskrit at Oxford and Chief Librarian at the

India House, he was commissioned by the Board of Directors to bring out, at their expense, a complete edition of the *Rigveda* with Sāyaṇa's commentary. In June, 1847, he visited Oxford to attend the meeting of the British Association, at which he delivered an address on Bengali and its relation to the Aryan languages. Early in 1848 he went back to Paris for the purpose of collating MSS. Suddenly the revolution broke out, when the young Orientalist, fearing for the safety of the precious MSS. in his keeping, hurriedly returned to London, where he was the first to report to Lord Palmerston the news that Louis Philippe had fled from the French capital.

As his *Rigveda* was being printed at the University Press, he now found it necessary to migrate to Oxford. Here he settled in 1848 and spent the rest of his life. The first volume of his great work appeared in the following year. In 1850 he was appointed Deputy Taylorian Professor of Modern European Languages, and was, in the following year, made an honorary M.A., as well as a member of Christ Church. In 1854 he succeeded to the full professorship, and received the full degree of M.A. by decree of Convocation. In 1856 he was made a Curator of the Bodleian Library, and in 1858 was elected to a life fellowship at All Souls College.

In 1859 he published his important "History of Ancient Sanskrit Literature," which, dealing with the Vedic period only, contains much valuable research on works at that time accessible in manuscript only.

Professor H. H. Wilson died in the following year, and Max Müller, whose claims were very strong on the score both of ability and achievement, became a candidate for the vacant chair. He was opposed by Monier Williams, who had been Professor of Sanskrit at the East India College at Haileybury till it was closed in 1858. The election, being in the hands of Convocation, came to turn on the political and religious opinions of the candidates rather than on their merits as Sanskrit scholars. His broad theological views, as well as the fact of his being a foreigner, told

against Max Müller, especially in the eyes of the country clergy who came up to Oxford in large numbers to record their votes. The election took place on December 7, 1860, when Monier Williams won the day with a majority of 223, the votes recorded in his favour being 833 against 610.

There can be little doubt that this defeat was a bitter disappointment to Max Müller, and exercised a very decided influence on his subsequent career as a scholar. Sanskrit studies had formed the main interest of his intellectual life for almost twenty years. Had he been successful in the contest, his activity would probably have been almost entirely limited to his favourite subject, and, though he would in that case have been less famous, he would in the latter half of his life have produced works of more permanent value in the domain of research.

His marvellous industry was now largely deflected into other channels. He began to pay considerable attention to comparative philology, delivering two series of lectures on the science of Language at the Royal Institution in 1861 and 1863. These lectures, afterwards republished in an extended form, passed through a large number of editions, and soon raised their author to the rank of the standard authority on philology in the estimation of the English public. Though much of what is contained in these lectures is now out of date, there can be no doubt that they not only for the first time aroused general interest in the subject of comparative philology in England, but in their day also exercised a valuable stimulating influence on the work of scholars. Here Max Müller first displayed that power of lucid popular exposition, and of investing a dry subject with abundant interest, which has more than anything else contributed to make his name at least as famous as that of any other scholar of the past century.

In 1865 he was appointed Oriental Sub-Librarian at the Bodleian, but finding the work uncongenial resigned the post after two years. In 1868 he was nominated to the Professorship of Comparative Philology, which was founded on his behalf in that year. This chair he held down to the

time of his death, retiring, however, from its active duties in 1875.

Four years after his appointment he was invited to accept a Professorship of Sanskrit in the newly-founded University of Strasburg. Though he declined this offer, he consented to deliver a course of lectures at Strasburg during the Summer term of 1872. The honorarium which he received for this work he handed back to the University authorities, who founded with it a triennial prize called the "Max Müller Stipendium" for the encouragement of Sanskrit scholarship.

Max Müller was not only the introducer of Comparative Philology into England. He also became a pioneer in this country of the science of Comparative Mythology, founded by Adalbert Kuhn with his epoch-making work, "Die Herabkunft des Feuers," published in 1849. Beginning with his essay on "Comparative Mythology," which appeared in 1856, he wrote a number of other papers on mythological subjects, concluding his labours in this domain with a large work in two volumes entitled "Contributions to the Science of Comparative Mythology," and published in 1897. His mythological method, based on linguistic equations, has but few adherents at the present day. For most of his identifications, as that of the Greek *Erinyes* with the Sanskrit *Saranyūś*, have been rejected owing to the more stringent application of phonetic laws which now prevails in Comparative Philology. Nor does his theory of myth being a "disease of language" any longer find much support among scholars. Nevertheless, his writings have proved valuable in this field also by stimulating mythological investigations even beyond the range of the Aryan-speaking nations.

Allied to his mythological researches was his work on the comparative study of religions. Here, too, he was a pioneer; and the literary activity of the last thirty years of his life was largely devoted to this subject. This work was inaugurated with four lectures on the "Science of Religion" at the Royal Institution in 1870. These were followed by a lecture on the "Religions of the World" delivered in

Westminster Abbey at the invitation of Dean Stanley in December, 1873; and in 1878 the annual series of Hibbert lectures was begun by Max Müller with a course on the "Origin and Growth of Religion, as illustrated by the Religions of India," delivered in the Chapter House of Westminster Abbey. Subsequently he discussed various aspects of religion as Gifford Lecturer before the University of Glasgow during the years 1888 to 1892, under the titles of "Natural Religion," "Physical Religion," "Anthropological Religion," and "Psychological Religion." Of even more far-reaching influence than these lectures, was the great enterprise which Max Müller initiated in 1875, when he retired from the active duties of the Chair of Comparative Philology. This was the publication by the Oxford University Press, under his editorship, of the "Sacred Books of the East," a series of English translations, by leading scholars, of important non-Christian Oriental works of a religious character. This undertaking has done more than anything else to place the historical and comparative study of religions on a sound basis. Of the fifty-one volumes of the series all but one and the concluding two index volumes had appeared before the death of the editor. Max Müller himself contributed three complete volumes and part of two others to the series.

Though debarred by his defeat in 1860 from officially representing Sanskrit in the University, Max Müller continued to promote Sanskrit studies in many ways. Besides finishing in 1873 his *Rigveda*, a second edition of which was completed in 1892, he published several Sanskrit texts. Thus he initiated the Sanskrit series in the *Anecdota Oxoniensia* with four publications (1881-85), partly in collaboration with pupils; and the other contributions which have since appeared were all undertaken at his instigation. He had previously brought out an edition of the *Rgveda-prātisākhya* with German translation at Leipzig in 1869. He also published some Sanskrit books of an educational character, besides several translations of Sanskrit works. He further delivered a series of lectures at Cambridge (in

1882) on the value of Sanskrit literature. These were in the following year published in book form under the title of "India, what can it teach us?" The main importance of this book lies in the "Renaissance Theory" which he here propounded. He endeavoured to prove that for several hundred years there was a cessation of literary activity in India owing to the incursions of foreigners, but that there was a great revival in the sixth century A.D. This theory, though now disproved by the evidence of inscriptions, exercised a decidedly stimulating influence on Indian chronological research. Max Müller was, moreover, always ready to help students of Sanskrit informally. Thus he gave up much of his valuable time to directing the studies of three young Japanese who came over to Oxford on purpose to learn Sanskrit, and all of whom published valuable work connected with ancient India under his guidance. One of them, Nanjio, translated at his instance, in 1882, the Chinese Catalogue of the many hundreds of Buddhist Sanskrit books which were rendered into Chinese from the first century A.D. onwards. Another, Kasawara, contributed a list of Buddhist technical terms to the *Anecdota Oxoniensia*; and the third, Takakusu, at his instigation, translated from the Chinese, in 1896, the travels of the pilgrim I-tsing, who visited India during the years 671–695 A.D. The three first Sanskrit books published by the present writer were undertaken under his influence. It was to him also that most of the European Sanskrit scholars who went to India in the sixties and seventies owed their appointments. He constantly stirred up scholars to search for rare and important Sanskrit MSS. It was this insistence that led to the discovery in Japan of a Sanskrit MS. dating from the sixth century A.D. This was the oldest Sanskrit MS. known to exist at that time (1880). He himself acquired in connection with his *Rigveda* a valuable collection of Vedic MSS. from India to the number of about eighty.

Max Müller had a great literary gift, doubtless inherited from his father. A foreigner by birth and education, he obtained command of a lucid English style excelled by few

native writers. This he displayed in numerous essays and contributions to English periodicals. Many of these have appeared in a collected form in his "Chips from a German Workshop," the most recent edition of which appeared in the course of the last two years. The first volume contains "Recent Essays and Addresses," the second "Biographical Essays," the third "Essays on Language and Literature," and the fourth "Essays on Mythology and Folklore." His personal reminiscences were also republished only a year or two ago in two volumes under the title of "Auld Lang Syne." Since his death has appeared "My Autobiography: A Fragment," which unfortunately brings the story of his life down only to the early years of his residence in Oxford. Max Müller's literary activity was so enormous that I have contented myself with mentioning his most important works only, leaving the reader to look for a complete bibliography elsewhere. A few words should, however, be added with regard to his writings of a philosophical nature. In 1881 he published an English translation of Kant's "Critique of Pure Reason." Two other works dealt with Indian philosophy, "Three Lectures on the Vedānta" (1894) and "The Six Systems of Indian Philosophy" (1899). He also brought out in 1887 a work of a more generally philosophic character, "The Science of Thought." The main thesis of this book is the inseparability of thought and language, being therefore opposed to the theory of evolution. This, as well as his other works, contain many clever, ingenious, and original ideas, but he can hardly be said to appear in any of them as a systematic thinker. His cast of mind was rather that of the poet than the philosopher.

Scholar and voluminous writer though he was, Max Müller was at the same time quite a man of the world. He was personally acquainted with many of the crowned heads of Europe, besides our own Royal Family. He knew most of the leading men of the day, and entertained many of them at Oxford. His house was a place of pilgrimage to all Indians who visited this country, for no European scholar has ever been so well known in India as he.

Probably no other scholar ever obtained more of the honours that are bestowed on learning. Besides having received several orders from European sovereigns, he was a knight of the Prussian Order "Pour le Mérite," of the French Legion of Honour, and a Privy Councillor in this country. He was a foreign member of the French Institute, as well as an ordinary or an honorary member of almost numberless learned societies in different parts of the world. He was also an Honorary Doctor of Edinburgh, Cambridge, Bologna, Dublin, Buda-Pesth, and Berlin.

Max Müller's worldwide fame was largely due to his literary gifts and the wide range of his writings, as well as to his great industry, talent, and ambition. But it was undoubtedly enhanced by a combination of opportunities such as can rarely fall to the lot of any scholar. When he began his career Vedic studies were in their infancy, and he had the good fortune to become the first editor of the *Rigveda*, the most important product of ancient Indian literature. Again, nothing was known about Comparative Philology in England when he came to this country. Being the first in the field, he introduced and popularized the new science, and soon came to be regarded as its chief exponent. He was, moreover, the first to inaugurate the study of Comparative Mythology in this country. Lastly, it was not till the latter half of the nineteenth century that the necessary conditions were at hand for founding a science of religion. Max Müller was there to apply the needful stimulus with his Hibbert lectures, and to collect the requisite materials in the "Sacred Books of the East." Thus there was a great opening in four highly important branches of learning; but no one man could have taken adequate advantage of them all had he not been, like Max Müller, one of the most talented and versatile scholars of the nineteenth century. Though much in his works and methods may already be superseded, the far-reaching and stimulating influence which his writings have exercised in the domain of research, will give him a strong claim to the gratitude of posterity.

A. A. MACDONELL.

Thomas Watters, 1840–1901.

WITH very much regret for the loss of an old friend, I have to notice the death of Mr. Watters, at Ealing, on January 10th. He was a member of the Council of the Society from 1897 to 1900, and a valued contributor to the Journal. The loss of a scholar who had such a wide knowledge of the vast literature of Chinese Buddhism will be deeply felt by those interested in the subject, as was amply acknowledged by Professor Rhys Davids in a few well-chosen, appreciative words addressed to the last meeting of the Society.

He was born on the 9th of February, 1840, the eldest son of the Rev. Thomas Watters, Presbyterian Minister of Newtownards, co. Down. His father died some ten years ago, after having ministered to the same congregation for fifty-six years; his mother is still living at Newtownards. It was from his father that he inherited his great love of books, and he was educated by him at home until he entered Queen's College, Belfast, in 1857. His college career was most distinguished, and he gained many prizes and scholarships during the three years. In 1861 he graduated B.A. in the Queen's University of Ireland, with first-class honours in Logic, English Literature, and Metaphysics; and in 1862 took his M.A. degree, with first-class honours, again, in the same subjects and second-class in Classics.

In 1863 he was appointed to a post in the Consular Service of China, after a competitive examination, with an honorary certificate, proceeded at once to Peking, and subsequently served in rotation at many responsible posts in all parts of the Chinese empire. He was Acting Consul General in Corea 1887–88, in Canton 1891–93, and afterwards Consul in Foochow until April, 1895, when impaired health compelled him to retire finally from the Far East, after over thirty-two years' service.

But this is hardly the place to refer to Mr. Watters' official work, or to the blue-books in which it is bound up. In his private life he was always courteous, unselfish, and

unassuming, a special favourite with his friends, to whose service he would devote infinite pains, whether in small matters or grave.

His early philosophical training fitted him for the study of Oriental religions and metaphysics, which always remained his chief attraction. The character of his work may be summarized in the words of an eminent French critic, who says of Mr. Watters: "À ses moindres notices sur n'importe quoi, on sentait si bien qu'elles étaient puisées en pleine source; et, sur chaque chose, il disait si bien juste ce qu'il voulait et ce qu'il fallait dire."

Much of his best work is, unfortunately, buried in the columns of periodicals of the Far East, such as the *China Review* and the *Chinese Recorder*, his first published book being a reprint of articles in the *Chinese Recorder*. The list of his books is—

"Lao-tzū. A Study in Chinese Philosophy." Hongkong, London, 1870.

"A Guide to the Tablets in the Temple of Confucius." Shanghai, 1879.

"Essays on the Chinese Language." Shanghai, 1889.

"Stories of Everyday Life in Modern China. Told in Chinese and done into English by T. Watters." London, 1896.

In our own Journal two interesting articles were contributed by him in 1898, on "The Eighteen Lohan of Chinese Buddhist Temples" and on "Kapilavastu in the Buddhist Books."

A far more important and extensive work remains in manuscript, being a collection of critical notes on the well-known travels throughout India, in the seventh century of our era, of the celebrated Buddhist pilgrim Yuan-Chuang (Hiouen-Thsang). In this Mr. Watters discusses and identifies all the Sanskrit names of places, etc., transliterated in the original Chinese text, and adds an elaborate index of the persons mentioned in the course of the travels. The work appears to be quite ready for publication. Should means be forthcoming, its appearance in print will be eagerly looked for by all interested in Buddhist lore and in the ancient geography of India.

Mr. Watters has given his library of Chinese books, I am informed, to his friend Mr. E. H. Fraser, C.M.G., a Sinologue of light and learning and a Member of our Society, who may be trusted, I am sure, to make good use of the valuable bequest.

S. W. B.

IV. NOTES AND NEWS.

THE PRATĀP SINGH MUSEUM.—The Preliminary Note on the Pratāp Singh Museum of the Jammu and Kashmir State, by Captain S. H. Godfrey, gives a brief account of the foundation in Sirinagar of an institution designed to preserve the archæological relics—Buddhist, Hindu, and Muhammadan—with which the Kashmir State abounds, and to make scientific collections of its flora, fauna, and indigenous products. Maharaja Ranbir Singh, the father of the present Prince, collected during his lifetime a remarkable library of Sanskrit works. Maharaja Pratāp Singh and his brother, Raja Amar Singh, are to be congratulated on extending their father's work and on their desire to investigate the interesting fields for scientific study which lie almost unexplored in many little known portions of their wide territories. The country can still produce many Sanskrit MSS. on paper and birch bark. The Pandit class have a wealth of tradition. Buddhism and polyandry flourish side by side with Islam and polygamy under the jurisdiction of this Hindu State, where relics of snake-worship and *sati* are easily traced. In almost every branch of Oriental enquiry and natural science there will be opportunities for a local museum in Sirinagar to add to our knowledge of the East. We trust that the Pratāp Singh Museum will do for Jammu and Kashmir what the Jeypore Museum has done for Rajputana.