

OBITUARY NOTICES.

PROFESSOR EDMUND HARDY.

PROFESSOR EDMUND HARDY, D.D., Ph.D., was born on the 9th of July, 1852, at Mainz, where his family had long been settled, and was highly esteemed. His father was a chemist. Young Hardy, after passing through the Gymnasium at Mainz, entered the College for Catholic priests there; and on the 19th January, 1875, was consecrated priest. For eight years he was chaplain at the parish church at Heppenheim, and then studied at the Universities of Heidelberg and Berlin. In 1885 he was made Professor of Philosophy at the University of Freiburg in Baden. He resigned that post in 1893, and entered the Benedictine Monastery at Beuron. Shortly afterwards he was offered a combined Professorship of Indian Languages and Literature and of the Comparative History of Religions at the University of Freiburg in Switzerland. This he accepted; but in 1898 considerations of health compelled him to resign that post also, and he lived from that time in retirement, first at Würzburg and afterwards at Bonn-Pappelsdorf, devoted to study. It was at the latter place that his sudden and premature death took place on the 10th October last, in the fifty-second year of his age. He died, as he had lived, a sincere and devoted Catholic.

Professor Hardy had throughout his career taken great interest in the comparative study of religious beliefs, and contributed a series of papers on the general question of those studies to the fourth volume (1901) of the *Archiv für Religionswissenschaft*. But his more particular interest lay with the history of beliefs in India—a history which runs

a course, in many respects, parallel with the history of similar beliefs in the West; which we can judge with impartial eyes; and which, being independent, is in so many ways both interesting and suggestive. To facilitate the study of this history he published two short manuals, admirable both in scholarship and in judgment, the "Buddhismus" in 1890 and the "Vedisch-brahmanische Religion" in 1893. His valuable monograph on Asoka appeared in 1902.

He had long been a member of the Pali Text Society; and felt more and more drawn to the study of that branch of religious history in India, and from 1893 onwards he practically devoted himself entirely to Pali studies. In 1894 he published the Pali text of the commentary on the Peta Vatthu, and undertook the completion of the Pali Text Society's edition of the Anguttara, which had been left unfinished at the lamented death of Dr. Morris. This edition he completed in 1900; and then edited the commentary on the Vimāna Vatthu in 1901, and the Netti Pakaraṇa in 1902. He was engaged at his death on a new edition of the Mahāvāṅsa and on an edition of the Anguttara commentary, both for the same Society. During these years he probably worked harder at Pali than anyone else, and rapidly raised himself to a foremost position among living scholars.

When the Pali Text Society contemplated a new Pali Dictionary to take the place of Childers's Dictionary, now antiquated and out of print, he welcomed the scheme with eagerness, undertook the work of sub-editor, and threw himself into the work with characteristic ardour. He had already noted up, as he read, many rare forms, and new words and meanings, in his copy of Childers. He now set to work to search the literature in a systematic way for lexicographical material. As the carrying out of the scheme was kept back through the delay of an institution to which the Society had applied for the necessary funds, his materials accumulated from day to day; when, in the midst of this important work, he was suddenly taken from us.

The loss to Pali scholarship, and to all the historical, philosophical, and philological studies that Pali scholarship

implies, is simply irreparable. Professor Dr. Edmund Hardy had devoted himself to this work with a devotion and a singleness of aim that are beyond praise. His accuracy and care in small matters of detail was only equalled by his grasp of the larger questions involved. His long experience as a teacher of philosophy facilitated both his comprehension of Buddhist arguments and his power of interpreting them to others. And there were combined in him many of the best points of that sound German training to which historical and philological studies owe so much.

I cannot close these few words on the work of Professor Hardy without alluding to his personal charm. He was as modest and simple as he was intellectually alert and earnest. He seemed quite incapable of any littleness or jealousy. In our frequent intercourse and correspondence in the work of the Pali Text Society, I found him always helpful, always willing to put first, not any interests of his own, but the public advantage, the progress of knowledge. He was a man who always raised in me a feeling of affectionate reverence.

T. W. RHYS DAVIDS.

DR. EMIL SCHLAGINTWEIT.

THE death of Dr. Emil Schlagintweit removes one of the few Europeans interested in the study of the Tibetan language. The travels and explorations of his three brothers, Hermann, Adolph, and Robert von Schlagintweit, during the years 1854–8, are recorded in their well-known work, published by the first of them in the years 1869–80, *Reisen in Indien und Hochasien* (four vols.; Jena). The rich collections which resulted from these journeys included a large number of manuscripts, block-prints, and objects illustrating the culture and Buddhism of Tibet. Emil Schlagintweit, who was born in 1835, did not accompany his brothers to the East. But having conceived an interest in Oriental learning, though originally devoted to the study of law at Berlin, he undertook the task of arranging the