

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

collections and utilizing them for philological purposes. Most of the manuscripts passed into the Bodleian Library at Oxford, where a catalogue is at present in preparation. But some few remained apparently in the possession of the family.

In 1863 appeared Dr. Emil Schlagintweit's most important work, entitled "Buddhism in Tibet, illustrated by literary documents and objects of religious worship, with an account of the Buddhist systems preceding it in India. With a folio atlas of twenty-one plates and twenty tables of native print in the text" (Leipzig and London, 1863). It was written in English and dedicated to King William I of Württemberg. The value of the work resided largely in the fact that it was the first account of Tibetan Buddhism to be accompanied by descriptions and representations of the actual objects and implements used in worship. In this respect its utility, especially that of the atlas, is still, after the appearance of Major Waddell's treatise, not quite exhausted.

A second work, of a somewhat more popular character, appeared in 1880-1 under the title *Indien in Wort und Bild. Eine Schilderung des indischen Kaiserreiches* (Leipzig), two large illustrated folio volumes, containing a description of modern India, based in part upon information contained in official compilations, and in tone favourable to the British Administration.

The remainder of Dr. Schlagintweit's literary activity is represented by a number of papers published chiefly in the Transactions of the Munich Academy, of which he was a corresponding member. In 1866 appeared under the title *Die Könige von Tibet von der Entstehung königlicher Macht in Yárlung bis zum Erlöschen in Ladák (mitte des 1 Jahrh. vor Chr. Geb. bis 1834 nach Chr. Geb.)*, the text and translation of a work mentioned by Csoma Körösi and Schiefner; its Tibetan name, *Rgyal . rabs*, corresponds in Sanskrit to *Rājavanśa*, "Line of Kings." To the same year belongs an address delivered before the Academy on the subject of Indian Ordeals (*Die Gottesurtheile der*

Indier). We have, further, a sixteenth century work on the Chronology of Buddhism, entitled *Die Berechnung der Lehre. Eine Streitschrift zur Berichtigung der Buddhistischen Chronologie verfasst im Jahre 1591 von Sureçamatibhadra. Aus dem Tibetischen übersetzt mit einer Textbeilage* (Munich, 1896), and a life of the religious reformer Padma-sambhava, *Die Lebensbeschreibung von Padma Sambhava dem Begründer des Lamaismus. I Teil: Die Vorgeschichte, enthaltend die Herkunft und Familie des Buddha Çäkya-muni. Aus dem Tibetischen übersetzt mit einer Textbeilage. II Teil: Wirken und Erlebnisse in Indien* (Munich, 1899 and 1903).

Three of these were based upon manuscripts belonging to the collections of his brothers. He further published catalogues of the small collections of Tibetan manuscripts and blockprints in the State Libraries at Munich and Stuttgart (*Die Tibetischen Handschriften der königl. Hof- und Staatsbibliothek zu München*, Munich, 1876, and *Verzeichniss der tibetischen Handschriften der königlichen Württembergischen Landesbibliothek zu Stuttgart*, Munich, 1904), and, under the title of "East Indian Caste in Modern Times" (*Ostindische Kaste in der Gegenwart*, Z.D.M.G. xxxiii (1879), pp. 549-607), a summary of the teachings of the first Indian censuses on that subject. We may mention also an article on the range of the Indian vernaculars (*Die geographische Verbreitung der Volkssprachen Ostindiens*, Munich, 1875), and an article communicated to *Petermann's Mitteilungen* for May, 1904. At the time of his death, which took place on October 20th last, he had just published (*Bericht über eine Adresse an den Dalai Lama in Lhasa* (1902) *zur Erlangung von Bücherverzeichnissen aus den dortigen buddhistischen Klöstern*) an account of an attempt to obtain, through the German and American embassies in Peking, catalogues of the literary contents of the Tibetan monasteries. A letter was composed and despatched to the Dalai Lama, but in a communication of January, 1904, Mr. Rockhill expressed an apprehension that the British Expedition would delay for some years, if not indefinitely prevent, a reply.

Dr. Schlagintweit was a doctor in Law and Philosophy, a Member of the Bavarian Academy, Foreign Member of the Academy of Lisbon, Member of the Royal Asiatic Society, Corresponding Member of the Société d'Anthropologie and the Société d'Ethnographie in Paris, etc., etc. But for his occupation in the Bavarian Civil Service, in which he received the title of Regierungsrath, his literary activity might no doubt have been more extensive. In Tibetan he was well versed, and in Sanskrit moderately. Towards his fellow-scholars he was well disposed, and his work will retain a claim to their recognition.

F. W. THOMAS.