

other hand, it is well known that he was one of the ablest of what may be called the traditional school of Avestic interpretation of Spiegel and de Harlez as opposed to the Vedic school of Roth.

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THEODOR AUFRECHT.

[*Translated from the BONNER ZEITUNG by permission of Professor Jacobi.*]

ON April 3rd occurred the death of Professor Dr. Theodor Aufrecht, who belonged to our University since 1875, and who for sixty years had laboured upon the foundation and superstructure of Comparative and Indian Philology. He was born on January 7th, 1821, at Leschnitz in Upper Silesia. Although even in his boyhood he manifested great gifts and a strong desire for knowledge, it was only after a hard struggle that he, one of a numerous family, was able to prepare himself for a learned career. From the fourth class (Quarta) he attended the Gymnasium at Oppeln (1836-42), and subsequently went to Berlin to study classical philology. In addition, however, to his special subject he studied Oriental languages, especially Sanskrit, and also occupied himself zealously with Comparative Philology.

In both of these subjects his teacher was Bopp, who, great in research work, accomplished more through his power of stimulating others than by systematic instruction. Thus Aufrecht had to work out his own way to an understanding of the Indian authors, an undertaking which, at that period of almost total lack of proper means for the study of Sanskrit, demanded a large amount of natural gifts and energy. He concluded his studies at the University with a dissertation on the "Accent of Sanskrit Compounds," for which he obtained his Doctor's degree at Halle in 1847. If he here distinguished himself as a specialist in a department little known even to the Sanskritists of that time, his next

work, composed in collaboration with Kirchoff, "Über die umbrischen Sprachdenkmäler," 2 vols., 1849-51, which concluded the decipherment and elucidation of these old Italian inscriptions, made the name of Aufrecht renowned throughout the whole philological world as a researcher of genius. Soon after the publication of the first volume he was installed in Berlin as Privatdozent at the University, and in that town he lived in close and inspiring intercourse with the Sanskritist A. Weber and the Mythologist and Comparative Philologist A. Kuhn. In conjunction with the latter he issued from 1851 onwards the *Zeitschrift für vergleichende Sprachforschung*, which became the principal organ for Comparative Grammar, which was at that time making rapid progress. In this and in other periodicals, as for instance, after his migration to England, in the Transactions of the Philological Society, there appeared monographs dealing with the classic and Germanic languages and Sanskrit. At the Berlin University he lectured principally on Old English, Old Saxon, and Old Norse. In the year 1852 he migrated to Oxford, chiefly with the object of assisting Max Müller in the preparation of his great edition of the Rig Veda with a native commentary. He was himself already at work on the edition of a text of the Rig Veda, this oldest and most venerable monument of Indian literature, which he published in Roman character in 1861-3, in vols. vi-vii of the *Indische Studien*.

This first edition of the Rig Veda exercised the greatest influence on the German study of Sanskrit, which for more than ten years had been principally directed to the investigation of the oldest Indian era, the Vedic period. Aufrecht received in the same year an appointment in the famous Bodleian Library at Oxford, and undertook the compilation of the catalogue of the Sanskrit Manuscripts, 2 vols., 1859-64. This was no ordinary library undertaking, at least Aufrecht did not conceive of it as such; it was to be rather a solid foundation for the history of Indian literature, a first attempt at which had been made in Weber's excellent catalogue of the Sanskrit Manuscripts

in Berlin. The history of literature was to the Indians an unknown conception, and from most of the works not so much as an approximate date, not even to within several centuries, could be supplied. Aufrecht had thus to read through the manuscripts, for only of a few were printed editions in existence, a task possible alone to a scholar gifted with unfaltering application and one who had an absolute mastery of Sanskrit in its manifold forms according to the different branches of literature. He made tables of contents, gave specimens of the principal works, made notes to the most important points, and cited all names of predecessors or other authority mentioned in each work. Thus was obtained not only a detailed review of classical Sanskrit literature—in Vedic literature most of the work had already been done by Weber—but also the outlines for a chronology of the same, as for some works the precise dates were discovered. Of many, again, it became possible to fix their relative age. In like manner Aufrecht also worked at the certainly much less copious collection of Sanskrit Manuscripts in the Library of Trinity College, Cambridge (1869). This enormous pressure of work yet left him leisure for a critical edition of two as yet unpublished works, one grammatical, Ujvalaladatta's commentary on the Unādisūtras (Bonn, 1859), and one lexicographical, Halāyudha's *Abhidhānaratnamālā* (London, 1861).

The respect that Aufrecht won for himself in his new country by these works gained for him in 1862 the appointment to the newly founded chair of Sanskrit and Comparative Philology in the University of Edinburgh. There he entered upon the life of the home along with Helen Mary, *née* Harington, whom in the same year he married at Oxford, and who became an intelligent and unselfish partner for life. When in the year 1875 Professor Lassen resigned the Professorship of Sanskrit at our University (Bonn), Aufrecht was appointed in his place. He lectured here on Sanskrit and Comparative Philology till 1889, in which year he obtained his release from the duty of giving lectures. During his sojourn at Bonn he published

the second edition of his Rig Veda and the Aitareya Brāhmaṇa, and in addition a series of essays, chiefly on subjects in the range of Indian literary history. The leisure which the freedom from official duties after the year 1889 left him, he devoted to a grandly planned scientific work. The search for Sanskrit manuscripts in India, which had been started in a most successful manner especially by Bühler, and later carried on by Peterson and others, had brought to light a quite unexpected wealth of manuscripts which had been reported in numerous catalogues and treatises. To give a clear general survey of this widely scattered and almost inaccessible material and also of everything that was known about the collections of Sanskrit manuscripts in Europe, was the task which Aufrecht set himself to perform, and which he accomplished, in his "Catalogus Catalogorum." In the three volumes of this monumental work (1891-1903), not only are all the manuscripts mentioned which were known up to that time (exclusive of the Buddhist and Jain ones), but also the names of all the known works and authors of Indian literature, with a short sketch of the necessary data; an indispensable and invaluable aid for every investigator in the domain of Indian literature. In connection with this work should be mentioned also his cataloguing of the Sanskrit manuscripts in Florence, Leipzig, and Munich. As the Munich Catalogue went to press the power of the worker of 86 began to fail. During the last two months the weakness increased rapidly; after ten days confinement to his bed he passed away peacefully and without pain.

Aufrecht was a scholar of the old type such as in these days are becoming ever rarer, a philologist versed not only in Indian literature but also in the literatures of the classic languages, of the German, English, and several Romance languages. Devoted to his studies from earliest morning till far into the night, he withdrew especially during the last twenty years of his life practically quite into retirement, living a simple, regular life, whereas previously he was not averse to social joys in his circle of intimate friends. To those whom he honoured with his friendship he maintained

it faithful and helpful; towards others, however, he was rather reserved. But he had ever an open hand where he found unmerited misfortune and had power to alleviate it.

He never sought publicity, and his name was therefore seldom mentioned, as in fact one popular writing alone of his became known, "Blüthen aus Hindostan" (Bonn, 1873). So much the greater was the recognition which the learned world accorded him, and which found expression in his membership of many learned societies. He was an honorary member of the Deutsche Morgenländische Gesellschaft and of the Royal Asiatic Society, a member of the Royal Institution in Edinburgh, a corresponding member of the Berlin and Munich Academies of Science, of the Gelehrte Gesellschaft in Göttingen, and the Gesellschaft für Wissenschaft in Copenhagen. The University of Oxford conferred upon him the degree of Master of Arts, Cambridge that of Doctor of Letters, and Edinburgh Doctor of Laws. From the German Government he received the Order of the Crown, second class. For his funeral the unpretending scholar had desired no gifts of wreaths; but he will have an imperishable wreath in his services to knowledge.