

Zimmern (H.). Über Bäcker und Mundschenk in Altsemitischen.

Speyer (J. S.). Buddha's Todejahr nach dem Avadānaśataka.

III. MUNICH. SITZUNGSBERICHTE DER PHILOS-PHILOLOGISCHEN UND DER HISTORISCHEN CLASSE DER K. B. AKADEMIE DER WISSENSCHAFTEN, 1898. Bd. ii, Heft 3.

Hertz (W. v.). Aristoteles bei den Parsen.

IV. VIENNA ORIENTAL JOURNAL. Vol. xii, No. 4.

Schroeder (L. v.). Der Rigveda bei den Kāṭhas.

Laufer (B.). Ueber das *va zur*.

Geyer (R.). Zu den Gedichten des Hātim al-Ṭāi.

Steinschneider (M.). Heilmittelnamen der Araber.

III. OBITUARY NOTICES.

Dr. G. W. Leitner.

We regret to have to record the death of Dr. Leitner, who was for thirty-eight years a member of the Royal Asiatic Society. The son of a physician, he was born at Budapest in 1840, but removed in 1847 to Turkey, where his father had established a practice. His school education was completed at the Malta Protestant College. In 1855, when still a mere lad, he gained, by competitive examination, the post of "First Class Interpreter" to the British forces at Shumla, during the last eight months of the Crimean War. After the conclusion of the war, he attended a Muhammadan Theological School at Constantinople. In 1858 he came to England, and matriculated as a student at King's College, London. At that institution he was soon afterwards appointed lecturer in Arabic, Turkish, and modern Greek, and in 1861 he succeeded the Rev. J. J. S. Perowne, now Bishop of Worcester, as Professor of Arabic and

Muhammadan Law. He was afterwards elected an Honorary Fellow of the College.

It was in 1861 that he first became a member of the Royal Asiatic Society.

In 1862 the University of Freiburg conferred upon him the degrees of M.A. and Ph.D.

As Professor at King's College he issued several publications, among which may be mentioned his introduction to a philosophical grammar of Arabic, which was subsequently translated into Arabic and Urdu.

In 1864 the Panjáb Government offered the Principalship of the newly founded Lahore-Government-College for public competition. Dr. Leitner, anxious to extend his knowledge of languages and countries, applied, and was successful. On arriving in Lahore he found Indian educational affairs in a far from satisfactory state. The educational dispatch issued by the India Office in 1854 furnished the basis of his operations; its main principle being "to pave the way for the abolition of the Government-Schools by means of voluntary organizations," but its provisions, such as, for instance, the grant-in-aid rules, were imperfectly known or understood by the natives, and decisive steps were still required to make them known. In order to assist the carrying out of the intentions of the 1854 dispatch, he founded the Anjuman-i-Panjáb, a body intended to stimulate among the upper and more learned classes of native society (which had hitherto kept aloof from the educational enterprises fostered by the Government) a spirit of independent zeal for true education, in a form, which was not merely a feeble copy of Western methods, but which could bring the natives into contact with all that was most valuable in Western thought, through the medium of their own language. To complete the educational work begun by the Lahore College and the Anjuman-i-Panjáb, a National University for the Panjáb now became necessary, and the realization of that object for many years occupied Dr. Leitner's endeavours. Fortunately in Sir Donald McLeod, then Governor of the province, in Mr. (now Sir) Lepel

Griffin, and in many of the native chiefs, he found sympathetic and active coadjutors. The Lahore 'University College' was established in 1870, and under Dr. Leitner's guidance, as Registrar, fulfilled all the purposes of a central University for North-Western India, though the full status of a University was not conferred on it till 1882. It was designed to give an impetus to educational self-government in the native community, and to the revival of the study of the languages of India, Arabic, Persia, and Sanskrit, and by presenting Western thought in forms acceptable to the native mind, to cause it to penetrate more deeply and widely than when, as on the old system, it was brought into direct conflict with National and Religious prejudices. Dr. Leitner's educational views attracted much attention on the part of the native chiefs, and branches of the Anjuman-i-Panjáb were established throughout the province. A free discussion of literary, scientific, social, and political, subjects was thus stimulated in native society. In 1866, also, with the co-operation of a few friends, he established at Lahore a journal called *Indian Public Opinion*, "to represent the desires and wishes of every section of the inhabitants, whether European or native." Dr. Leitner and his friends continued this work for a period of ten years.

In 1882 the Indian Government brought out, as a Report, his "History of Indigenous Education in the Panjáb since annexation and in 1882." These changes in the educational system of the Panjáb could not, of course, be carried through without provoking considerable opposition on the part of those, who had been carrying on educational work on the old lines. Even after he had established the Lahore University College, he was bitterly disappointed by the attempts made to divert moneys he had collected from leading natives from the teaching of the Indian and Eastern classics to that of English. In 1882 the Panjáb University created him its first Doctor of Oriental Learning.

His work in the Panjáb University was only half completed, when he retired, completely broken down in health, in 1887. The Emperor of Austria made him a Knight of

the Iron Crown, and a Grand Commander of the Order of Francis Joseph, and William I, Emperor of Germany, conferred on him the order of the Crown of Prussia.

The work of founding and carrying on the Panjáb University was by no means the only work, that Dr. Leitner did during his residence in India. In 1866 he undertook for the Government an exploration of those regions on the North-West Frontier, into which the British troops have only entered in the last few years, and to which he gave the name of *Dardistan*, viz., the countries between Kábul, Badakshan, and Kashmir. From this expedition he brought back political, ethnological, and philological information, which is contained in his various miscellaneous writings on Dardistan. At a later date he kept in constant touch with the regions beyond the frontiers of the Empire, and his house at Lahore was a meeting-place for all sorts of wanderers from Central Asia, who supplied him with useful information.

During his residence in India he made a collection of Eastern antiquities and curiosities, of which the most interesting portion, perhaps, is composed of the series of sculptures and casts illustrating the connection between early Indian art and that of other countries, especially Greece. This Greek influence was derived from the Hellenic, or partly Hellenic, kingdoms, which for centuries after the downfall of Alexander the Great's empire maintained themselves in Kábul, Balkh, Herat, etc. By the action of this Greek art on Buddhism, which at one time exerted a great influence over all India, there was developed a 'Graeco-Buddhistic' art, which long flourished in regions whence all traces of Greek civilization or Buddhistic worship have vanished. Part of this collection is now at the Oriental Institute at Woking, which he established on his return from India.

He was for the past nine years the proprietor and editor of the *Asiatic Quarterly Review*, a journal devoted to Oriental research and to imperial interests in Asia and the Colonies.

Dr. Leitner died at Bonn, in Germany, on the 22nd of

March, and his remains were brought over and interred in Brookwood Cemetery on the 6th of April.

We append a list of Dr. Leitner's principal writings:—

LIST OF THE LATE DR. LEITNER'S PUBLICATIONS.

- The Theory and Practice of Education* (especially in India).
Introduction to a Philosophical Grammar of Arabic.
The Sinin - ul - Islām (History and Literature of Muhammadanism in their relations to Universal History).
The Races of Turkey, with special reference to Muhammadan Education.
The Languages and Races of Dardistan.
Græco-Buddhistic Discoveries (a pamphlet).
A National University for the Panjāb (a pamphlet).
Adventures of a Siah Posh Kāfir.
Vocabulary of Technical Terms used in Elementary Vernacular School Books, Hindustani-English.
History of Indigenous Oriental Education, especially in the Panjāb since annexation and in 1882. Folio, pp. 660.
Linguistic Fragments discovered in 1870, 1872, and 1879, relating to Indian Trade, etc.
The Sciences of Language and Ethnography.
 "Kaisar-i-Hind" (a pamphlet).
The National Anthem in Urdu (a pamphlet).
Muhammadanism (a report of an address, with Appendices).
A Comparative Vocabulary of eleven languages of the Hindu Kush—French and English (written for the French Ethnographical Congress).
The Hunza and Nagyr Hand-Book, being an introduction to a knowledge of the Language, Race, and Countries of Hunza, Nagyr, and a part of Yasin. Compared with various Dialects of Shina. In two parts—Part I, and a Supplement, namely:—
Dardistan in 1866, 1886, and 1891-93, being an account of the History, Religions, Customs, Legends, Fables, and Songs of Gilgit, Chilas, Kandia, Yasin, Chitral, Hunza, Nagyr, and other parts of the Hindu Kush.

The following is some of Dr. Leitner's unpublished material, in proof and course of preparation:—

- Useful Phrases in Chitrali Persian*, by the late Mehtar Nizam-ul-Mulk of Chitral, and translated into English by Dr. Leitner.
Dialogues, Songs, Legends, and a Grammatical Sketch of Khowar or Arniya, the language of Chitral, with Historical Notices, etc.

In manuscript:—

- The Race and Language of Kandia or Kilia* (the district lying between Swat and the Indus).
The Inscriptions, Songs, and Literature of Kashmir (text and translation).

Sir M. Monier-Williams, K.C.I.E.

With the death of Sir M. Monier-Williams, at Cannes, on April 11th, this Society lost a member who had belonged to it for more than half a century. Being in his eightieth year, he was the oldest Professor of Sanskrit in any University. He had occupied the Boden Chair at Oxford for nearly forty years, having succeeded Horace Hayman Wilson, the first Professor of Sanskrit in England, appointed in 1832. The son of Colonel Monier Williams, R.E., he was born at Bombay in 1819. Having been educated at private schools, and at King's College, London, he matriculated at Oxford in March, 1837, but did not go into residence at Balliol until Michaelmas, 1838. Among his fellow-undergraduates at Balliol were Stafford Northcote, Arthur Hobhouse, John Duke Coleridge, Benjamin Jowett, Edward Meyrick Goulburn, Arthur Penrhyn Stanley, Frederick Temple, Thomas Farrer, and William Rogers. With some of these he rowed in his *College Eight* at the head of the river in 1839. Having been nominated to a writership in the Indian Civil Service in November of the latter year, and having been examined at the India House at the end of the following December, he left Oxford, went to reside at Haileybury in January, 1840, and at the end of the year passed out of the East India College at the head of the list. But at this point the course of his career was suddenly and entirely changed by the death of his twin brother, killed in a border war in India. In deference to the urgent wishes of his widowed mother, he resolved to remain in England. He accordingly returned to Oxford in May, 1841; but as Balliol was full, and no system of out-college residence existed in those days, he entered at University. This was the College of Sir William Jones, the great pioneer of Sanskrit studies at the end of the last century, and the founder of the Royal Asiatic Society of Bengal in 1784.

A pupil of Professor Wilson in Sanskrit, Monier Williams gained the Boden scholarship in 1843. Taking his degree in the following year, he was appointed to the Professorship

of Sanskrit, Bengali, and Telugu, at the East India Company's College at Haileybury, a post which he held for about fifteen years, till the College was closed after the Mutiny. During his tenure of this office he is said to have won the high esteem of all his pupils. The last survivor of the teaching staff, he preserved down to his death a lively interest in the history of Haileybury, and took a leading part in editing the Memorials of the old College, published in 1894. After a short interval, during which he held an appointment at Cheltenham College, he was elected Boden Professor of Sanskrit by Convocation at the memorable contest in 1860, of which many senior members of Oxford University retain a lively recollection.

In the early seventies Professor Williams conceived the plan of founding at Oxford an institution which should be a centre of Oriental learning and a focus for concentrating and disseminating correct information on Indian subjects. This plan he first brought before Congregation in May, 1875. In order to enlist the sympathies of the leading native princes in this project, he undertook at his own expense three journeys to India in 1875, 1876, and 1883; and his persevering efforts were so far crowned with success that he finally managed to collect a fund of close on £34,000. The foundation stone of the new Institute was laid by the Prince of Wales in 1883. The building was erected in three instalments, the first being finished in 1884 and the last in 1896. On July 1st of the latter year the completed Indian Institute was formally opened by Lord George Hamilton, Secretary of State for India, in the presence of a large and representative gathering of the friends of India. Sir Monier thus carried his scheme to a successful issue in the face of difficulties which could only have been surmounted by rare tenacity of purpose. The deep interest he continued to take in the welfare of the Indian Institute, he proved by presenting to its library some years before his death his valuable collection of Oriental MSS. and books to the number of about 3,000.

Brought up in the traditional school of Sanskrit learning

which Professor Wilson and other English scholars acquired from Pandits in India, Professor Monier-Williams never devoted much attention to the historical method of scholarship, consequently taking little interest in the oldest phase of Indian literature represented by the Vedas. He busied himself rather with the publication of the texts of well-known classical Sanskrit writers, with a view to encouraging the practical study of Sanskrit. Thus he brought out an edition of Kālidāsa's *Vikramorvaśī* in 1849 and another of *Śakuntalā* (2nd ed. 1876). He also published the text, with translation and vocabulary, of the famous *Story of Nala*. He further produced a number of other useful educational works: a *Sanskrit Grammar* (1846), which ran through four editions, an excellent *English-Sanskrit Dictionary* (1851), and a *Sanskrit Manual* for composition (1862). His most important work of this kind was his large *Sanskrit-English Dictionary*, published in 1872. The substance of some of his lectures given at Oxford soon after he became Boden Professor were embodied in his *Indian Epic Poetry* (1863), which contains a full analysis of the *Rāmāyana* and of the leading story of the *Mahābhārata*.

Shortly before and after he returned to Oxford, Monier-Williams also wrote some Hindustani manuals. One of these was *An Easy Introduction to the Study of Hindustani* (1858), and another his *Practical Hindustani Grammar* (1862). To the same period belong his *Original Papers illustrating the History of the Application of the Roman Alphabet to the Languages of India* (1859) and his inaugural lecture on *The Study of Sanskrit in relation to Missionary Work in India* (1861).

Monier-Williams possessed much literary skill as a translator. His tasteful version in prose and verse of *Śakuntalā* (1853) has become very popular, having reached a sixth edition at least and finding a place among Sir John Lubbock's Hundred Best Books. His *Indian Wisdom* (1875), which consists chiefly of translated specimens of Sanskrit literature, appeared in a fourth and enlarged edition in 1893.

The late Professor was a frequent advocate of the claims of Missionary enterprise in India; and it was this interest that led him to devote much of his time to writing books meant to diffuse a knowledge of Indian religions in England. All these works display much literary facility and have enjoyed a considerable popularity. More than 12,000 copies of his *Hinduism* (1877) have been sold; his *Modern India and the Indians* (1878) ran through three editions in a couple of years; there have been four editions of his *Religious Life and Thought in India* (1883); and his *Buddhism* (1889) in connection with Brahmanism and Hinduism and in contrast with Christianity, has been widely read.

Failing health obliged Sir Monier Monier-Williams to relinquish in 1887 the active duties of his Chair, which had become very heavy owing to the institution of the Honour School of Oriental Studies at Oxford in 1886. He ceased to reside in the University, spending the winter months in the south of France and the rest of the year at his house in the Isle of Wight. In these declining years of his life he devoted himself with great industry almost entirely to the completion of the second edition of his Sanskrit-English Dictionary, which when published will be twice the size of the first. This work he carried out under the patronage of the India Office.

Professor Monier-Williams was a Fellow of his old College, Balliol, from 1882 to 1886; was elected an Honorary Fellow of University College in 1892; and was Keeper and Perpetual Curator of the Indian Institute. He was a D.C.L. of Oxford, an LL.D. of Calcutta, and a Ph.D. of Göttingen. He was created a K.C.I.E. in 1887.

Sir M. Monier-Williams had the good fortune to live just long enough to fully finish his career. Only last year he celebrated his golden wedding in the midst of a prosperous family; he gave the final touch to the last proof-sheet of his Dictionary only a few days before he died; and it is only three years since he saw the entire completion of the Indian Institute, which will stand as a permanent memorial of his indomitable energy in advancing the practical interests of Oriental learning.

A. A. MACDONELL.