

OBITUARY NOTICES.

FERDINAND JUSTI.

WHEN writing a brief obituary notice of Friedrich von Spiegel in the October number of our Journal, I spoke of him as the "last but one of the 'Old Guard' of Iranian and Avestic scholarship," adding "for Justi still remains." This statement is no longer true, for with the early months of the present year Ferdinand Justi has also passed away. No name has been better known or more highly honoured for the last forty years and more in the world of Oriental learning than that of the eminent scholar of Marburg. With that Prussian town his whole life and career have been intimately connected. In it he was born in 1837; as a professor at its University he has run his course as teacher and writer; and there, in his 70th year, he has ended his work. The enumeration of his publications is not a very long one, but there are among them works of the very first importance, to which every Iranian scholar has been profoundly indebted for more than one generation. Foremost among these must be mentioned his *Handbuch der Zendsprache: Altbaktrisches Wörterbuch, mit Grammatik und Crestomathie* (Leipzig, 1864). By this, for its time, indispensable work, Justi became the founder of Zend lexicography, since, for the next thirty-six years, his *Handbuch* was the only Zend dictionary available for students of the Avestic language. It was not until 1900 that a Zend dictionary appeared from the pen of the Parsi scholar, Kanga, and Bartholomae's great work was not completed till 1905.

Justi's name, however, will perhaps be best remembered in connection with ancient Persian history. His *Geschichte des Alten Persiens* appeared at Berlin in 1879. In a revised and abridged form this history reappeared as *Geschichte Irans von den Ältesten Zeiten bis zum Ausgang der Sasaniden*, in the second volume of the well-known *Grundriss der Iranischen Philologie* (Strassburg, 1896–1904). He also contributed in English dress a sketch, *Empire of the Persians*, to the "History of all Nations" (New York, 1905).

Perhaps his largest undertaking was his monumental dictionary of Iranian proper names, *Iranisches Namenbuch* (Marburg, 1895), a work of astounding research and patience. In another direction Justi had the distinction of being the first editor of the Pahlavi text of the Bundehesh, the Iranian 'Genesis' (*Der Bundehesch zum ersten Male herausgegeben, übersetzt und mit Glossar versehen*, Leipzig, 1868). Outside of his Avestic studies Justi did an important work, at the request of the Russian Government, in editing the Kurdish-French Dictionary of the Imperial Russian Academy.

I regret not to be able to give as complete a bibliography of Justi's minor writings as I did of Spiegel's; the following, however, may be referred to. In the Journal of the German Oriental Society for 1892 (Z.D.M.G., xlv), "Beiträge zur Erklärung der Pehlevi Siegelinschriften"; in that for 1899 (Z.D.M.G., liii), "Zur Inschrift von Behistun," a reply to W. Foy; in the *Münchener Allgemeine Zeitung*, 1888, "Himmel und Hölle der Parsen," an essay on the Artā Virāf Nāmāk. He also contributed a valuable paper, entitled "The Life and Legend of Zarathushtra," to the memorial volume, *Avesta, Pahlavi, and Ancient Persian Studies in Honour of Dastur Peshotanji* (Strassburg, 1904). In this essay Justi accepts West's chronology for the life of Zoroaster; and also the views of de Harlez, Williams Jackson and others, in favour of North-Western Iran as the land of Zoroaster's birth, in opposition to East Iran or Bactria, as held by Spiegel and originally by Justi himself, as indicated above in the title of his *Handbuch*. On the

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