

War came he was made at first a member of the Military Section of the Press Bureau, and subsequently was transferred in 1916 to the Intelligence, until he was sent out to Mesopotamia to dig, attached to the Political Service, where he was mentioned in despatches. He became Assistant Keeper of his Department in 1919 and Keeper in 1924, and was made D.Litt. at Oxford in 1920. He served as Chairman of the Palestine Exploration Fund and was a Vice-President of the Society of Antiquaries, and a member of Council at one time of this Society, and in 1929 was elected an Hon. Fellow of St. John's, Oxford.

R. C. T.

Sir Richard Temple, Bart.

A much wider circle than the members of the Royal Asiatic Society will mourn the loss of Sir Richard Carnac Temple, whose death occurred at Territet on March 3rd. In his many-sided activities he represented a type of Indian administrator to which Oriental research is so largely indebted, but which is rapidly disappearing, with the march of events. Temple, with Ibbetson, Crooke, Campbell, Fleet, and Risley, to mention only a few of a large and distinguished company, combined the art of efficient public service with a gift of scholarly research which has furnished numerous and valuable contributions to our knowledge of Indian history and folklore.

Born at Allahabad on 15th October, 1850, Temple was educated at Harrow and Trinity Hall, Cambridge. He joined the Royal Scots Fusiliers in 1871, went out to India, and was transferred to the Indian Army. After serving in the Afghan War of 1878-9, when he was mentioned in despatches, he commenced his administrative career as cantonment magistrate in the Punjab, and was soon afterwards called upon to deal with the pacification and settlement of Mandalay on the annexation of Upper Burma. At Rangoon, where he was the official head of the Municipality and Port Trust, he left a

permanent mark on the development of the Port ; and thence proceeded to the Andamans, of which he was Chief Commissioner from 1895 till his retirement in 1904.

Space does not permit of a detailed account of his many-sided activities after his official career in India had closed. As Chairman of the Worcestershire Territorial Association, as Assistant Director of the St. John Ambulance Association, and as a member of the Joint War Committee of that body and the British Red Cross, he was active in assisting in the organization of the home front during the War. Temple was most widely known as the Editor of the *Indian Antiquary*, a publication which he controlled and financed in the face of many difficulties and discouragements from 1892 until the date of his death. In this task he was assisted by numerous scholars as joint editors, among whom may be mentioned the Bhandarkars, father and son, the late S. M. Edwardes, and C. E. A. W. Oldham.

Under Temple's capable management the *Indian Antiquary* has served a useful purpose in facilitating the publication of many valuable articles which would otherwise have failed to secure notice. It will be remembered that Sir James Campbell's "Notes on the Spirit Basis of Belief and Custom" appeared in the pages of the *Indian Antiquary* in the form of supplements extending over many years. Temple himself contributed largely to the contents, both in original articles and in reviewing the works of Oriental scholars.

At times the financial and literary burden of the journal fell heavily on his shoulders, but he never relaxed his industrious supervision until almost the end of his busy life.

Among the numerous works on Oriental subjects for which he was responsible we would quote his census reports on Burma (1891) and the Andamans (1901); *Legends of the Punjab* (1883-90); the revised edition of Dr. Fallon's *Dictionary of Hindustani Proverbs* (1885-7); a revised edition of Burnell's *Devil Worship of the Tuluvas*; the *Thirty-seven Nats*; his *Theory of Universal Grammar* as

Applied to Savage Languages; the *Travels of Peter Mundy*; *The Journals of Streyنشam Master*; the *Bowrey Papers*, and a last work appearing shortly before his death on the mysterious *Tragedy of the Worcester*, a flagrant miscarriage of justice in the eighteenth century in which he was greatly interested. He also had in preparation a series of monographs on Indian Muslim saints.

In the year 1913 Temple was President of the Anthropological Section of the British Association, which led to the publication of his work on *Anthropology as a Practical Science*. In 1928 he presided over the congress held in London to celebrate the fiftieth anniversary of the Folklore Society. In his scholarly address to the assembly, he outlined a theory of primitive religion which bore evidence of the acute interest with which for many years he had observed and recorded the practice of primitive rites in India, Burma and the Andamans. Temple's keen interest in his environment led him to be as alive, in the Andamans, to the special development of caste in a convict settlement as he was in later years to the evidence of Roman occupation on the shores of the Lake of Geneva.

Such a summary of work achieved in the administrative and literary field speaks for itself. But Temple was much more than administrator and scholar. To failing health, in his later years, was added the burden of undeserved misfortune that deprived him of many of the comforts and solaces of old age. For over ten years he struggled on, by the shores of the Lake which he loved so well, occupied ever in his work, and ready to extend a smiling welcome to a chance visitor who might drop in to gain valuable knowledge from his interesting reminiscences of a busy life. Successful as an administrator, erudite as a scholar, Temple will be remembered longest for his courage and personal charm, which earned him the respect of those who knew him slightly and the love of those who knew him well.

Temple succeeded to the baronetcy conferred on his

father in 1902. In 1894 he was made a companion of the Indian Empire, and in 1916 a Companion of the Bath. In 1922 he was made Honorary Vice-President of the Royal Asiatic Society, and he was an Honorary Fellow of his old college, Trinity Hall, Cambridge. He was also a Fellow of the British Academy and of the Society of Antiquaries.

R. E. E.

Sir Charles Eliot.

The Right Hon. Sir Charles Norton Edgcumbe Eliot G.C.M.G., C.B., M.A., Hon.D.Litt.(Oxon), Hon.LL.D.(Edin.), Hon.D.C.L.(Durham), British Ambassador at Tokio from 1919 to 1926, died on board the Japanese mail-steamer *Hakone Maru* on 17th March last, while on his homeward voyage from Japan to England.

To the majority of members of the Royal Asiatic Society, Sir Charles Eliot's name is best known as that of a learned and accomplished Orientalist, to whom they are indebted for one of the best books ever published in English on Hinduism and Buddhism; but he was greatly distinguished in other spheres. Besides being one of the best linguists and classical scholars of his time he served his country with conspicuous success in administrative and diplomatic capacities; and he found time for some fruitful researches into certain branches of marine biology.

Eliot was born in 1862. Going up to Oxford from Cheltenham College he took a scholarship at Balliol and was soon recognized by his seniors and contemporaries as one of the most outstanding men of his academic generation. Between 1881 and 1886 he gained the Hertford, Ireland, Craven, and Derby scholarships, the Syriac Prize, and the Boden scholarship in Sanskrit. His study of Sanskrit, which he originally regarded as subsidiary to philological studies, soon awakened in him a permanent interest in Oriental