

OBITUARIES

JEAN PHILIPPE VOGEL, C.I.E.

The death of Professor Vogel has robbed the world of an able scholar and a great gentleman ; for it is of the man himself and his outstanding qualities that one instinctively thinks first : of his uncompromising honesty and love of truth ; his hatred of anything savouring of cruelty or oppression ; his unselfish disposition and gentle courteous ways ; his slow thoughtful speech and his whimsical humour.

Jean Philippe Vogel was born in Holland in 1871, and studied Sanskrit under Prof. Uhlenbeck at Amsterdam. In 1900 he paid a visit to the East with the idea of following up his studies in India and Netherlands India, but while in India was persuaded to accept a post in the Archæological Department. For most of the next ten years he was Superintendent of the Northern Circle with headquarters at Lahore, and was responsible for the preservation of some of India's most famous monuments, including the magnificent groups of Mughal palaces, mosques and tombs at Lahore and Delhi. Not only did he watch with unremitting care over their repair, but he became no mean authority on their history and architecture, writing among other works a beautifully illustrated monograph on the Tile Mosaics with which Jahangir enriched the outer façade of the Lahore Fort. Vogel's heart, however, was less with the Moslem than with the earlier Hindu and Buddhist antiquities. Several summers he spent in the remote highlands of Chamba State, and the volume in which he described the monuments and antiquities of that region was a model of patient research and scholarship. No less valuable was his exhaustive Catalogue of the Mathurā Museum with its rich collections of sculptures and inscriptions dating from Śāka and Kushān times. To the Annual Reports of the Archæological Department, Vogel also contributed at this time many instructive articles, among the most notable being his "Armenian Inscriptions in Baluchistan", "Tombs at Hinidān in Lās Bela", "Buddhist Sculptures from Benares", "A Copper-Plate grant of Bahādur Singh of Kullu", "Kangra Monuments ruined in the Earthquake" (of 1905), "The Mathurā School of

Sculpture”, “Nāga worship in Ancient Mathurā”, “The Qila’i-Kuhna Masjid at Delhi”, “Sacrificial Posts at Īsāpur”, “Iconographical notes on the Seven Pagodas”, “Temple at Bhitargaon”, and “Temple at Mahādeva at Bajaurā”.

In 1903 Vogel collaborated with me in excavations at Chārsada, the ancient Pushkalāvati, on the Swat River, and during the next six years did much useful digging on his own at the famous Buddhist sites of Kasiā and Saheth-Maheth—the former scene of the Buddha’s death, the latter of his greatest miracle.

For the last two years of his Indian service Vogel officiated as Director-General of Archæology and proved himself at once a capable administrator and, to me, a most loyal friend. Soon after his retirement from India Vogel was appointed to the Chair of Sanskrit at Leyden, and in 1931 became Rector of that great University—an honour of which he was justly proud. But he never forgot his friends in India, his interest in Indian archæology never flagged. As founder and Honorary President of the Kern Institute at Leyden, he published annually its valuable comprehensive Bibliography of Indian Archæology.

On other works published for the most part after his return to Europe an orientalist friend has contributed the following note :—

“After his début (1898) with a Dutch translation of Śūdraka’s play, ‘The little clay toy-cart’ (*Mṛichakaṭīka*), Vogel’s studies in Sanskrit and Pali literature were concerned mostly with the matter relating to Indian archæology and art. To this group belong his paper (1919) on ‘The sign of the spread hand or “five-finger token” in Pali literature’, that (1929) on ‘The woman and tree or *śālabhāñ-jīkā* in Indian literature and art’, and the handsome illustrated volume (1926) entitled ‘Indian serpent-lore or The nāgas in Hindu legend and art’. With these we may associate his more popular Dutch translation (1917) of the Sāvitrī story (in the *Mahā-Bhārata*). The study of the Sanskrit word *tejas*, in the sense of ‘magical’ or ‘mysterious power’ (1930) is as an essay in philological interpretation of a more constructive kind. But Vogel’s most solid and original work in the linguistic field is contained in the volume (1911), ‘Antiquities of Chamba State’, and in two articles, ‘Shorkot inscription of year 83’ and ‘Prakrit inscriptions from a Buddhist site at Nāgārjunī-konda’, contributed to the *Epigraphia Indica* (Vols. XVI, XX–XXI). In the former Vogel had to deal at first hand with a local chronicle and very numerous

inscriptions presenting difficulties in respect of decipherment, dialect, Sanskrit style, history, administrative and other terminology. These problems were handled with sound scholarship by the author, who, besides elucidating the local and dynastic history, gave an elaborate account of the Sāradā script as developed in Chamba and the adjacent regions. The Nāgārjunī-konda inscriptions, more normal in respect of script and language (though with a good number of *notabilia* in terminology, etc.), are important from their early date and the light they shed on dynastic history and Buddhist activity in the south-eastern Deccan. The article entitled 'The Sanskrit *pratolī* and its New-Indian Derivates' (*J.R.A.S.*, 1906, pp. 539-551) is also a good piece of philological-*cum*-archæological research.

"In his Rectorial address at Leyden (1931) on 'The cosmopolitan significance of Buddhism' Vogel took a glance at 'Greater India'. In concentrating upon Buddhism, the greatest, though not the earliest, factor in the expansion of Indian influence, Vogel laid stress on the link of intercourse through pilgrimages to sacred sites in India. The epigraphical and historical discoveries of French archæologists in Indo-China are recounted at some length in his paper on the Borneo *yupa*-inscriptions."

In 1908 Vogel became a "Correspondent" of the *École Française d'Extrême-Orient*; in 1935 an Honorary Member of the *Société Asiatique*, and in 1937 an Honorary Fellow of the Royal Asiatic Society.

JOHN MARSHALL.

SIR JADUNATH SARKAR, C.I.E.

Sir Jadunath Sarkar, C.I.E., who died at the age of 87 on Thursday, 22nd May, 1958, was probably the greatest Indian historian of his generation. Born in the district of Rajshahi, now in Eastern Pakistan, in 1870, he received the whole of his education in Bengal, pursuing his studies at Presidency College, Calcutta, and taking his first degree in English. In 1898 he joined the Indian Educational Service, and taught English and history at his old college, later moving to Patna, where he served for many years as Professor at Government College. In 1917 he became Professor of Indian History at the newly formed Benares Hindu University, returning to Patna after two years. From 1926 to 1928 he was Vice-Chancellor of