

passage, viz., "at the base from knee to knee of the crossed legs," but as this would make a seated cross-legged figure ten times as high as the space between the points of the knees, it is obvious that Fā-hien cannot have intended to give the expression any such acquired meaning. Besides, the literal translation of the words is all that is required to make their significance perfectly plain. In the several Greek and Buddhist statues which I have measured, I find the proportion of the instep to the height of the figure to be the same as that given by Fā-hien, viz. one-tenth. And anatomically this is correct.

ROBERT K. DOUGLAS.

The Secretary of the Royal Asiatic Society.

IV. OBITUARY NOTICES.

Only in the second year of his membership, the Society has to regret the loss of Dr. *José Nicolau da Fonseca*, President of the *Sociedade dos Amigos das Letras* in Goa, a Portuguese gentleman of considerable literary attainments. His death occurred before the close of last year, but was not notified for some months later. An instructive volume from his pen, containing "an historical and archæological sketch of the city of Goa," was presented to the Library of the Society by the author, through our late President, Colonel Yule.

Alexander Wylie.¹—It is with deep regret we record the death of Mr. Alexander Wylie, whose name is well known, both in Europe and the United States, wherever the Chinese language has been studied. One of the most modest and unobtrusive of men, he was at the same time persevering and earnest, as well as intelligent in carrying out all work in which he was engaged, whether in the study or the printing office; and it was the combination of these qualities that won for him the regard and esteem of all who knew him, and enabled him to do the large amount of work he accomplished, both in China and afterwards in England. He was also an unselfish man, always desiring to help others in every way that was possible; and many are under great obligations to him, in respect especially to philological work. He was born on the 6th April, 1815, in London; to which city his father had come from Scotland, towards the close of the last century, settling in business in Drury Lane. He was educated partly in Scotland,

¹ Communicated by W. Lockhart, Esq.

where his early life was spent, and partly in London. Apprenticed, when old enough, to a cabinet maker, he passed, while in this business, some months at Hatfield, restoring the library at Hatfield House, which had been considerably damaged by a fire. He was also much engaged in seeking out and selecting old carvings in wood, and travelled in Germany and France, in pursuit of objects of this character; afterwards recombined and formed into various articles of beauty and taste. In speaking of Mr. Wylie, it is impossible to separate his religious life from his ordinary life, as with him religion was at all times the inspiring motive.

At this time he became a member of the Church of Scotland, attending the place of worship in Crown Court. Having entertained a strong desire to go to China, presumably as a missionary, he devoted himself assiduously to the study of Chinese. Dr. Legge, alluding to this part of our friend's life, says that he called on him in 1846 wishing to obtain more guidance in the prosecution of the knowledge of that language, and in the course of conversation it transpired, that having obtained at a book stall Prémare's *Notitia Linguae Sinica*, he had learned Latin so as to be able to understand it, and had become deeply interested in the subject. He afterwards obtained a New Testament in Chinese, and endeavoured with much success to gain a knowledge of the meaning of its characters. He also put together in the form of a vocabulary all the words he had so laboriously acquired, and the little dictionary thus formed is a relic of great interest, and is reverently kept as a testimony of his untiring assiduity. It so happened that the Delegates of various English and American Missionary Societies were engaged on what is called the Delegates' Version of the New Testament in Chinese, the British and Foreign Bible Society having engaged to print the book. Dr. Legge was anxious to procure the services of a man to take charge of the London Missionary Society's printing office in Shanghai, where the work was to be done, and eventually Mr. Wylie was engaged and sent to the office of Sir Charles Reed, to study printing for several months, preparatory to his going to China as the paid agent of the London Missionary Society. The printing of the Sacred Scriptures, however, was done at the cost of the Bible Society, and from 1855 to 1861 that Society paid Mr. Wylie's salary. He left England April 6, 1847; arrived at Shanghai August 26, 1847, and at once entered on the work of the printing office.

He was married to Miss Mary Hanson in 1848. She had been a

missionary in Kaffirland for seven years, but had been obliged to return to England on account of the war. She followed Wylie to China, and they were married at Shanghai, but she died the following year, 1849, leaving him with a daughter a few days old, who was early sent to England to the care of relatives. About 1860 he was the means, in conjunction with the Rev. Dr. Edkins, of establishing at Shanghai the local branch of the Royal Asiatic Society, at whose meetings he read a number of valuable papers, on various subjects in which he was deeply interested, as the list of his writings appended sufficiently testifies. He left Shanghai in November, 1860, arriving in England in February, 1861. In 1863 he returned to China as the agent of the Bible Society, for the organization of plans to forward the circulation of the Sacred Scriptures in Chinese throughout the country. He travelled by way of St. Petersburg through Siberia to Peking. On arriving at Peking he was asked by Mr. Lockhart what he thought of the inscription on the Archway in the pass at Kiu-yung kwan, in which he had formerly been so much interested. He said he did pass through an archway, in the dusk of the evening, but did not notice the inscription on the walls, and was much astonished that he should thus unconsciously have passed through the place he had so long wished to see. Letters had been sent to Kiachta, to tell him exactly the position of the place, but they had missed him. The first thing he did was to get men to return with him to obtain rubbings of the Inscription, a work which after great exertion, then, and on a later visit in 1867, with the help of Dr. Edkins, was successfully accomplished. These form the series of the Kiu yung kwan Inscriptions, now in the British Museum, and which are described in the paper for the R.A.S. on this subject, the title of which is in the List. Wylie was the first Englishman of our time who came to Peking viâ Russia and Siberia. He arrived at Shanghai in November, 1863, and spent the next fourteen years in the service of the Bible Society. His head-quarters during this period were there with his friends, the Rev. Wm. Muirhead, and Rev. J. Thomas, but he took extensive journeys into the interior, arranging his work, and also twice visited Japan. In 1868 he took a long journey, in company with the Rev. Griffith John, through the then almost unknown provinces of Hoopih, Sze-chuen, and Shensi. In this way at various times, he travelled in seventeen of the eighteen Provinces of China, carrying on his work as long as possible, both by personal effort, and by superintending and directing the labours of several foreigners and

natives connected with him; and what he undertook was thoroughly and effectually done.

In 1877, on account of failure of eyesight, Wylie returned to England, and, retiring from active labour, settled at Hampstead, where he resided till his death. His daughter, who now for the first time found a home with him, was his nurse, companion, and helper during all the time of his blindness and illness.

He was taken ill in 1883, became totally blind, and gradually very feeble, and for the last two years was entirely confined to his room. He was always placid and cheerful, and did not suffer pain. Towards the last his mind used to wander very much, and generally reverted to the active scenes of his earlier life. He peacefully died February 6th, 1887.

Sir Thomas Wade writes: "A better man I think I never knew, whether in what he laid down to be done, or what he did in his own province of Sinology. In both Bibliography and Archæology he was greatly valued, and I have heard scholars of note admit their obligations to him. Colonel Yule is perhaps the one of whom I am thinking more particularly. I wish thus to show my respect and regard for the man himself." Dr. Legge, after eulogising his various writings, concludes by saying: "In social life he was eminently blameless, and helpful to very many, never seeking his own things, but only the promotion of the great object to which he had consecrated his life. He made many friends, and not a single enemy. Few have more fully realised the ideal of a self-made man." Of him it might truly be said, as of Nathaniel, the Israelite, that he was one "indeed in whom was no guile." He was faithful and true to his Christian profession, whilst occupying a foremost rank as a Chinese scholar.

WORKS IN CHINESE AND TRANSLATIONS.

Arithmetic for the Young, 1853.

De Morgan's Algebra, 1858.

Loomis's Geometry and Differential and Integral Calculus, 1859.

Euclid's Elements of Geometry. The first six books were translated by Père Ricci, and the others by Mr. Wylie, completing the work, 1865.

Herschel's Outlines of Astronomy, 1874.

Whewell's Elementary Treatise on Mechanics, 1867, Translation of.

Treatise by Maine and Brown on the Marine Steam Engine, 1871.

CATALOGUE OF WORKS BY MR. WYLIE RELATING TO CHINA AND THE EAST.

Translations of the Ts'ing-wan-ke-mung; a Chinese grammar of the Manchu Tartar language, 8vo. Shanghai, 1865.

Memorial of Protestant Missionaries, 8vo. 1867, Shanghai.

- Notes on Chinese Literature, 4to. Shanghai, 1867; a most valuable work, and the one by which Mr. Wylie is best known in Europe, and of service to all Chinese students, containing the best catalogue raisonné of the Imperial Library extant.
- Edited Chinese Buddhism for his friend Rev. Dr. Edkins.
- Memoranda of Journey to the Yellow River in 1857.
- Account of the Ancient Mongolian Bronze Astronomical Instruments in the Peking Observatory, 1878.
- A long article on China and Chinese Literature for the *Encyclopædia Americana*, in 50 pages.
- On an Ancient Inscription in Chinese and Mongol from a Stone Tablet at Shanghai. Read before the N.C.B.R.A. Society, May 21st, 1855.
- Sur une Inscription Mongole en Caractères Pa-sse-pa, par Mr. A. Wylie (traduit de l'Anglais par G. Pauthier), 1862, C.B.R.A.
- On an Ancient Inscription in the Neu-chih Language, Shanghai, May, 1858.
- Remarks on Some Impressions from a Lapidary Inscription at Kiu-yung-kwan on the Great Wall near Peking. Facsimiles exhibited May 6th, 1864.
- Translations and Remarks on an Ancient Buddhist Inscription at Kiu-yung-kwan, in North China. Royal Asiatic Society, December, 1870.
- Recherches sur l'Existence des Juifs en Chine.
- Eclipses Recorded in Chinese Works.
- Itinerary of Journey through the Provinces of Hoo-pih, Sze-chuen and Shen-si with Rev. Griffith John in 1868.
- The Overland Journey from St. Petersburg to Peking, 1863.
- Nov. 1st, 1865. A Letter giving an account of a Journey, when he was attacked by Pirates, and another Letter on a Journey from Hankow to Ching-too, and the Return Journey from Ching-too to Hankow.
- Notice of Seu Kwang-ke.
- The Nestorian Tablet in Se-gan-Foo.
- Itinerary from Wang-kea-Yung at the Yellow River to Peking.
- Notes on Embassies; also papers translated from Chinese on the Interviews of Foreign Envoys. On Extension of Privileges in China, and Chinese Manifesto for the Extermination of Barbarians.
- Chinese Coins of the Ta-tsing, or present Dynasty of China, a most valuable contribution to the subject treated.
- Statistics of Protestant Missions in China, Dec. 31, 1863, and also for 1864.
- Chinese Chronological Tables.
- An Article in the North China Herald, May 14th, 1859.
- A Review of Dr. Eitel's Handbook for the Students of Chinese Buddhism.
- A Review of Dr. Edkins' China's Place in Philology.
- The Siberian Route to China (*Times*, Aug. 26, 1864).
- To Peking via Siberia (*Pall Mall Gazette*).
- A Review of a Book of Chinese Drawings brought from Peking by Mr. Thompson.
- A Review of a Chinese and English Vocabulary in the Pekinese Dialect by George Carter Stent.
- The Bible in China, pamphlet, 1868. An interesting though brief account of Christian work in China, from the earliest times, going back to the Nestorians, and finally describing the method of the translation of the Sacred Scriptures into Chinese, and the plans for the circulation of the same throughout the country.
- Paper on the Israelites in China in vol. i. Chinese and Japanese Repository, 1863-4.
- Various other short papers were written for the *Chinese Recorder*, *North China Herald*, *Shanghai Courier*, and other periodicals.
- (A review.) On Rondot's Notice du Vert de Chine. A translation of a Custom House Proclamation.
- Papers on Competitive Examinations and Magnetic Elements in China.
- General Statement respecting Affairs at Nan-king (translation of a placard).

- History of the Treaty between China and Russia from the *Shing-woo-ke*, or Wars of the Manchus, by Wei-yuen of *Shaou-yang* (translated).
 Supplementary Remarks on Russian Affairs, from the same author as above.
 The Subjugation of *Chaou Seen* (Corea). A paper read at the Italian Congress of Orientalists in September, 1878.
 The Catalogue of the London Mission Library.
 Imperial Despatch on the British Proclamation regarding the Rebellion.
 Notice on New Mathematical Works.
 Memoire traduit de l'Anglais par M. l'Abbé Th. Blanc. et annoté par M. G. Pauthier. (Extrait des Annales de Philosophie Chretienne, Nos. 50 et 51, Fevrier et Mars, 1864.) (Chinese and Japanese Repository, vol. i. Nos. 1 and 2, July and August, 1863).
 Translation of Whewell's Elementary Treatise on Mechanics, 5th October, 1867. (A review or introduction of Dr. Edkins' translation.)
 Translation of Euclid's Elements, Book VII. to Book XV. (Introductory letter.)

The last work on which he was engaged was the History of the Han Dynasty in two portions. The first, on the Tseen Han Shoo, is the history of China, during the two centuries before Christ by Pan Koo. The first and second chapters are about the Heung-noo, whose ancestor was the great Yu founder of the Hia Dynasty. They were a nomad race, probably the ancestors of the Eastern Turks.

The other chapters deal with the tribes of South and South-Western China and Corea, also Thibet, Yarkand, Khotan, and Kashgar. This volume is complete, and appeared in the Anthropological Society's Journal.

The History of the How (or After) Han embraces the period A.D. 25 to 220, and takes up the history where the Tseen Han left it, written by Fan-ye; it treats of the tribes and nations on the North-East seaboard of China, and the territory now known as Manchuria and Corea. Also of the subjugation of the various tribes in the South, bringing them under the control of the rulers of China. Three chapters have been published in Monsieur Cordier's *Revue de l'Extrême Orient*, 1882. The fourth chapter, treating of Western regions, Rome and India, also of the introduction of Buddhism into China, is finished in manuscript, and it is hoped that the whole may yet be published in one volume.

As an instance of the indomitable perseverance of Mr. Wylie, it is thought suitable to give briefly an account of the way in which the above was written during his constantly increasing blindness. The first part of the Tseen Han was written in China, and as he was very desirous of completing the second part, he taught his daughter to find characters in the dictionary.

As his blindness increased, she wrote characters she could not find in the dictionary in large size, and he tried to recognize them

with more or less success; but by and bye, when he became quite blind, she had to draw the characters on his hand, and he would thus manage to find out what they were. When a certain number had been found, she would read them out altogether, and he translated the sentence, and she then wrote it down. In this way the chapters were translated, at the rate of two pages of Chinese text a day, as often as he was well enough to work.

Any Chinese scholar can easily understand how difficult it must have been for a blind man thus to translate a work such as that above described.

We have to record with great regret the death of *Sir Walter Elliot*, K.C.S.I., LL.D. and F.R.S.,¹ for half a century a Member of this Society, which occurred at Wolfelee, near Hawick, on the 1st of March last. An obituary notice would have appeared in the last number of this Journal, had the time available admitted of the preparation of such an account of the leading facts of his career as appeared to be called for, alike by his distinguished public services, and by the literary and scientific work which formed one of the chief interests in his busy and useful life.

Walter Elliot was born in Edinburgh on the 16th January, 1803. He was the son of James Elliot, of Wolfelee, Roxburghshire, a member of a junior branch of the old Border family of Elliot of Lariston, and through his mother, Caroline Hunter, he was a great-grandson of the Earl of Cromartie, who forfeited his title and estates in 1745. Walter Elliot's early education was conducted, partly in Cumberland by the Rev. James Traill, afterwards a Government Chaplain in the Madras Presidency, and partly at home under a private tutor, after which he spent some years at a school at Carr House, near Doncaster, under the Rev. P. Inchbald, D.D. In 1818 he was sent to Haileybury College, having obtained a writership in the service of the East India Company at Madras. He reached India on the 14th June, 1821, and two years later was appointed to the public service, after having been granted the honorary reward of 1000 pagodas for proficiency in the Tamil and Hindustani languages. His first appointment appears to have been that of Assistant to the Collector and Magistrate of Salem; but very shortly afterwards he was transferred to the Southern Mahratta country, then administered by the Government of Madras, and was appointed an Assistant to the Principal Collector and Political Agent, Mr. St. John Thackeray, continuing to serve in the Southern Mahratta country,

¹ Communicated by Sir A. Arbuthnot, K.C.S.I.

chiefly at Dhárwár, until 1833, when he returned to England on furlough. In the first year of his service in that part of India, he was present at the insurrection at Kittúr, when the Political Agent, Mr. Thackeray, and three officers of a troop of Madras Horse Artillery, sent there to maintain order, and a large number of the men, were killed; Walter Elliot and Stevenson, a brother Assistant, being made prisoners, and detained for several weeks in the hands of the insurgents, at great peril of their lives. In the latter part of Elliot's service in the Southern Mahratta country, that territory, which it had been intended to retain under the Madras Presidency, was annexed permanently to Bombay, and Elliot, in the ordinary course, would have been re-transferred to a Madras district, but at the special request of Sir John Malcolm, then Governor of Bombay, he was allowed to remain until he left India on furlough. During the nine years that he spent in the Bombay Presidency, Elliot made several journeys in Western India, meeting Mr. Mountstuart Elphinstone at Sattára in 1826, and Sir John Malcolm at BÍjapúr in 1828. He also made a tour in Gujarát in 1832. Leaving Bombay on the 11th December, 1833, in company with Mr. Robert Pringle, of the Bombay Civil Service, he returned to Europe by way of the Red Sea, landing at Kosseir, and riding across the Egyptian desert to Thebes, whence, taking the Nile route as far as Cairo, he crossed into Palestine, and was present in company with the late Hon. Robert Curzon, the author of 'The Monasteries of the Levant,' at the exhibition of the Holy Fire in the Church of the Holy Sepulchre, when so many people were killed (Curzon's Monasteries of the Levant, ch. 16). After visiting Constantinople, Athens, Corinth, Corfu and Rome, he reached England on the 5th May, 1835. In the autumn of the following year he again embarked for India as Private Secretary to his relative, Lord Elphinstone, who had been appointed Governor of Madras, and the remainder of his Indian service was spent in the Madras Presidency. In conjunction with the Private Secretaryship, he held the appointments of Member of the Board of Revenue and of Translator to Government in the Canarese language, officiating as Secretary to Government in the Revenue Department during the last few months of Lord Elphinstone's government.

During the years immediately succeeding Lord Elphinstone's retirement from the Government, which took place in 1842, Elliot was employed upon the ordinary duties of a member of the Board of Revenue; but in 1845 he was deputed to investigate the condition of Guntúr, one of the districts commonly known as the

Northern Sirkárs, where there had been a serious falling off in the revenue and a general impoverishment of the people, caused, as Elliot's inquiries proved, by the wasteful extravagance and extortion of the Zemindárs, and by the malversation of the native revenue officials, over whose proceedings a very inadequate supervision had been exercised by the English revenue officers of the district. Elliot's recommendations, involving, amongst other matters, a complete survey and reassessment of the district, and the permanent resumption of the defaulting Zemindariés—which had been already sold for arrears of revenue, and bought in by the Government—were sanctioned, although upon terms less liberal to the Zemindars than Elliot had proposed, and at the instance of the Court of Directors, who pronounced a high encomium upon the ability with which he had conducted the Guntúr inquiry, he was appointed Commissioner, with the powers of the Board of Revenue in all revenue matters, for the administration of the whole of the Northern Sirkárs. In this responsible charge he remained until 1854, when he was appointed by the Court a member of the Council of the Governor of Madras. He finally retired from the Civil Service and left India early in 1860.

As a member of the Council, Elliot's duties, though not more arduous, were of a more varied character than those which had devolved upon him as a Revenue officer. While necessarily devoting much time and attention to, and bringing his long experience to bear upon, the important revenue questions which came before the Government from time to time, there were many other subjects of great public interest with which he was required, and was eminently qualified, to deal. Among these were the question of the education of the natives of India, and such matters as the relations of the British Government in India with Christian Missions on the one hand, and with the religious endowments of the Hindus and Muhammadans on the other hand. With the natives he had throughout his service maintained a free and friendly intercourse, recognizing the many good qualities which they possess, and ever ready to promote measures for their benefit. Among those whom he regarded as valued and trusted friends, there was more than one native gentleman, with whom he had been associated either in his official duties or in his literary and scientific researches. Native education was a subject to which Elliot had paid considerable attention when Private Secretary to Lord Elphinstone, under whose Government the first practical measures were taken for imparting

instruction in Western literature and science to the natives of the Madras Presidency, and during the intervening years he had lost no opportunity of manifesting a warm interest in native schools. He had also been, throughout his Indian life, a cordial friend, and, in his private capacity, a generous supporter of Christian Missions. One of the most valuable minutes recorded in the Council in connection with the working of the celebrated Education Despatch of 1854, and especially in connection with the development of the Grant-in-Aid System, of which he was a staunch advocate, proceeded from Elliot's pen. While Senior Member of Council, it devolved upon him, owing to the illness of the Governor, Lord Harris, to preside on the occasion of the public reading at Madras of the Queen's Proclamation, issued on Her Majesty's assumption of the direct Government of India.

Valuable as he was as a public servant, the branch of Elliot's work which has a special interest to the members of this Society is that with which he occupied the greater part of his leisure time, viz. investigations into the archæology and the natural history of India. At a very early period of his residence in the Southern Mahratta Country, so far back as 1826, Elliot commenced his archæological inquiries. Working in concert with a young Brahman, named Rungá Ráo, who was attached to his office, and who entered into all his pursuits, joining him in his hunting and shooting expeditions, and with the aid of a gumástah, or native clerk, belonging to the village in which he principally resided, Elliot mastered the archaic characters in which the old inscriptions were written, and during the remainder of his life in India devoted much time to deciphering and translating the inscriptions found by him in various parts of the country. In Zoology, Ornithology and Botany he took the keenest interest. In 1837 he published in the Journal of this Society a paper on Hindu inscriptions, and from that year to the last year of his life he was a frequent contributor to one or other of the journals which deal with the objects of his favourite researches. The Madras Journal of Literature and Science, the Indian Antiquary, the Journal of the Asiatic Society of Bengal, the Journal of the Ethnological Society, the Transactions of the Botanical Society, the Journal of the Zoological Society, the Reports of the British Association, the Berwickshire National Club Journal, the Proceeding of the Antiquarian Society of Scotland, all contain contributions, some of them numerous contributions, from his pen, the results of

accurate and intelligent observation, recorded in a clear and popular style. His most important work is his treatise on the coins of Southern India, published in 1885, when the author was in his eighty-third year, which forms Part II. of the third volume of the *International Numismata Orientalia*, and contains an interesting account of the ancient races and dynasties of Southern India, derived from the inscriptions and coins which have been discovered. A remarkable fact connected with this treatise, and with all Elliot's later compositions, is that when they were written, the author, who had been extremely near-sighted all his life, was all but blind, latterly quite blind, and had to depend upon the pen of an amanuensis to commit them to paper, and upon the eyes of relatives and friends to correct the proofs. His collection of South Indian coins, about 400 in number, and a collection of carved marbles belonging to a Buddhist Tope at Amrávati, which he made when residing in the Guntúr District in 1845, are now deposited in the British Museum, where the marbles are placed on the walls facing, and on each side of, the grand staircase. Three folio volumes of translations, with other valuable MSS. matter, drawings, etc., perished in a vessel laden with sugar, which, encountering a hurricane off Mauritius, shipped a great quantity of sea-water, which wetted the sugar, and penetrating the tin-lined cases, destroyed their contents.

On some points of Elliot's character, such as his untiring industry, his eagerness in the pursuit of knowledge, his sound judgment in affairs, an estimate may in some measure be formed from this brief notice of his public life and avocations. His character was not less admirable in the relations and duties of private life. Deeply impressed by the truths of Christianity, but in this and in all other matters perfectly free from ostentation or display; possessing a singularly calm and equable temper; bearing with unfailing patience and resignation in the latter years of his life a deprivation which, to most men, with his tastes and with his active mind, would have been extremely trying; a faithful husband; an affectionate father; a staunch friend, and a kind neighbour, he furnished to all around him an example of qualities, which, if they were less uncommon, would make this a better and a happier world. During the last twenty-four years of his life he resided principally in his home at Wolfelee, taking an active part in parochial and county business, and dispensing a genuine and refined hospitality to his friends and acquaintances. At his house, which was quite a museum, he was

always glad to receive and instruct persons who were engaged in his favourite studies. His intellectual vigour remained undiminished literally to the last hour of his life. On the morning of the day of his death he dictated and signed with his own hand, a note to Dr. Pope, the eminent Tamil scholar, stating that on the previous day he had read (*i.e.* heard read) with much appreciation a notice of Dr. Pope's forthcoming edition of the Kural, and that notwithstanding loss of sight and advancing years, his "interest in Oriental literature continues unabated," and enquiring whether his correspondent could suggest any method of utilising certain "disjecta fragmenta," connected with the late Mr. F. W. Ellis, which he had collected many years before. In the evening he died, with little or no suffering.

In recognition of his services in India, Walter Elliot was created in 1866 a Knight Commander of the Order of the Star of India. In 1877 he was appointed a Fellow of the Royal Society, and in 1878 he received from the University of Edinburgh the degree of LL.D. He was a Deputy-Lieutenant and Magistrate for Roxburghshire. In 1839 he was married at Malta to Maria Dorothea, daughter of Sir David Blair, Bart., of Blairquhan, who survives him, and by whom he has left three sons and two daughters.

Sir William Patrick Andrew, K.C.I.E., was a comparatively recent Member of the Royal Asiatic Society, having only been elected in May, 1882. But his long connection with India and Indian Railways, and the active part taken by him in laying before Parliament and the public the important question of establishing a link of communication with our Eastern possessions by means of the Euphrates Valley, have rendered his name familiar to the most superficial English readers of modern Oriental annals. Author of many pamphlets on the above, his favourite theme, and considerations thereto appertaining, he has on one or two special occasions brought out a more ambitious publication—such, for instance, as "India and her Neighbours," which appeared in 1878. In this he expressed the strong opinion that if we failed to connect the Mediterranean with the Persian Gulf, Russia would connect the Persian Gulf with the Black Sea. Sir William Andrew was the only surviving son of the late Mr. Patrick Andrew, of Edinburgh, and was the founder of the Sind, Panjáb and Dehli Railway. He died on the 11th March, in the eighty-first year of his age.

The *Rev. James Long*, whose death took place on the 23rd of March in London, had been for some six years a Member of the

Royal Asiatic Society, and was a frequent and interested attendant at the meetings. Indeed, the discussions of Oriental questions, whether literary or political, had a strong attraction for him, wherever held, and his presence had become familiar at the Indian Association, Indian Section of the Society of Arts, and at the United Service Institution; also, when a subject such as the Russian advance towards the Indian Frontier was on the *tapis*. He has been justly described as "a true friend of India and her people, and an earnest student of her literature, her social, family and village life." According to a brief notice in Trübner's Literary Record, Mr. Long "was ordained in 1839 by Bishop Blomfield, and shortly after went out to India as a missionary in the service of the Church Missionary Society." Here he spent a great part of his life, seeking not only to minister to the spiritual wants of the natives, but to improve their social condition at the same time. In 1861, he "got into trouble," and was fined and imprisoned in Calcutta for translating a native drama reflecting upon the tyranny of the indigo-planters. His paper on "British Proverbs," read in February, 1875, and printed in the R.A.S. Journal, Vol. VII. p. 339, was eminently characteristic of the writer, who set a high value upon the subject he had treated. "Proverbs," he argued, "which are probably coeval with the discovery of writing, survive the overthrow of empires, and the desolations brought by conquerors." They "photograph the varying lights of social usages; the experience of an age is crystallised in the pithy aphorism." Mr. Long died at the age of seventy-three, much regretted by those who could recognize sterling worth and power of research under a somewhat rough exterior.

It is our painful duty to record the decease of one ripe in years and in learning, but for only a very short time a Fellow of the Royal Asiatic Society. The Venerable *Benjamin Harrison*,¹ for forty-two years Archdeacon of Maidstone, passed away on the 25th of March last in his eightieth year, after a life of continued intellectual and physical activity.

Mr. Benjamin Harrison, his father, a retired merchant, for many years Treasurer of Guy's Hospital, lived in one of those picturesque old houses on Clapham Common, of which so few now remain; and here was his son brought up until he entered as an Undergraduate at Christ Church, Oxford. After the usual course of study,

¹ Memoir communicated by the Rev. R. Milburn Blakiston, M.A.

he took his B.A. degree in 1830, obtaining a First Class in Lit. Hum. and a Second Class in Mathematics.

The study of Oriental languages was a favourite one with him, and he obtained the Kennicott Hebrew Scholarship in 1831, and the Pusey and Ellerton Hebrew Scholarship in 1832. He studied Semitic languages for some time in Paris, under a then celebrated teacher; and although he did not proceed very far with Arabic and Syriac, yet his proficiency in Hebrew was remarkable. He had been a favourite pupil of Dr. Pusey, the Regius Professor of Hebrew at Oxford, and, on several occasions when the Professor was absent from Oxford, his place in the lecture room was filled by Benjamin Harrison. His critical knowledge of the Sacred Text of the Old Testament was so notorious that he was unhesitatingly selected as one of the Revisers of that Book. At the meetings of the Revision Company during the many years over which their task was spread he was a very assiduous attendant; and it was a great gratification to him to have lived to witness the publication of the results of this labour of love. For ten years, 1838-1848, he was the domestic chaplain of Archbishop Howley, himself no mean Oriental scholar, and during this time he exercised that wise counsel for which he was so well known, in advising George Augustus Selwyn to accept the proposal to go forth as the first Bishop in New Zealand.

Archdeacon Harrison was a man of books. Archbishop Howley bequeathed his library to him, and so did Sir R. Inglis, Bart., M.P., and he also possessed those which had belonged to his father. In addition to these he purchased many himself: and to the last he kept himself *au courant* with the literature of the day.

We have only space to add a few words about his sweet, gentle, amiable disposition. He was kindness itself. No one in trouble shrank from consulting him, and never would the interview be without comfort to the distressed one. He was overflowing with lively wit, and his fund of anecdote seemed inexhaustible. It may truly be said of him that he died respected and beloved by all who knew him.

Among the losses, by death, to the Society during the last quarter, that of a distinguished Honorary Member, *Professor A. Stenzler*, demands special notice. He died at Breslau on the 27th February, aged 79. The *Academy* of March 12 designates him as "the last of those who may be called the founders of Sanskrit scholarship in Germany"; adding, "the present generation of

young Sanskrit scholars in England know little of him and of the good work he did in his day." Messrs. Trübner have kindly placed the following brief memoir of the deceased Professor at our disposal :—Adolf Friederich Stenzler was born on July 9th, 1807, at Wolgast, in Pomerania. He studied divinity between 1826 and 1829, at Greifswald, Berlin and Bonn, but soon turned to a more congenial study, viz. Oriental languages. His knowledge of Sanskrit was second to none in those early days of philology, and after having edited Specimens of Brahma-Vaivarta Purâna, he visited the Paris University for a year, and then came to London, where he was engaged in literary work at the old East India Company's Library. In 1833 he received the post, which he held till the end of his life, of Professor of Sanskrit at the Breslau University. He was also engaged as sub-librarian at the Breslau University Library from 1834 to 1872. Professor Stenzler was of an amiable and obliging disposition, and had a large circle of friends and acquaintances. He was in London during the Second Orientalists' Congress in 1874. The following is a list of his most important works :—

- Brahma-Vaivarta-Purâna. Specimen. Textum e. Cod. MSS. Bibliothecae Regiae Berolinensis edidit. 4to. Berlin, 1829.
 Raghuvansa Kalidasae Carmen, Sanskrite et Latine. 4to. London, 1832.
 Kumâra Sambhava, Kâlidâsae Carmen, Sanskrite et Latine. 4to. Berlin, 1833.
 Juris criminalis veterum Indorum Specimen. 4to. Breslau, 1842.
 Mrichchakatika, id est curriculum figlinum Sudrâkæ regis fabulae, Sanskrite edidit. 8vo. Bonn, 1847.
 De Lexicographiæ Sanscritæ principiis Commentatio. 8vo. Breslau, 1847.
 Gajnavalkyas Gesetzbuch (Sanskrit und Deutsch). 8vo. Berlin, 1849.
 Pâraskara. Ein Bruchstück aus Paraskara's Darstellung der häuslichen Gebräuche der Inder (Sanskrit text, translation, and notes), nebst einem Glückwunsch von Freiherrn A. von Humboldt. 4to. Breslau, 1855.
 Commentationis de domesticis Indorum ritibus particula. 4to. Breslau, 1860.
 Ueber de Wichtigkeit des Sanskrit-Studiums und seine Stellung an unseren Universitäten. 8vo. Breslau, 1863.
 Indische Hausregeln. Sanskrit und Deutsch. I. Acvalâyana. 2 parts. 8vo. Leipzig, 1865.
 Sanskrit Texte mit Vocabular. Für Anfänger. 8vo. Breslau, 1868.
 On the Hindu Doctrine of Expiation (Transactions, Congress of Orientalists, 8vo. London, 1874).
 Elementarbuch der Sanskrit Sprache, Grammatik, Text, Wörterbuch. 8vo. Breslau, 1880.
 Çri Gautamadharmasûtram, the Institutes of Gautama, with an index of words. 8vo. London, 1876.
 Megha-Duta (Cloud Messenger). Gedicht von Kâlidâsâ mit Kritischen Anmerkungen und Wörterbuch. 8vo. Breslau, 1885.

M. Stenzler was elected an Honorary Member of the Asiatic Society in 1873. In justice to his memory, a further extract from the appreciative notice in the *Academy* is here recorded : "Those who knew Stenzler personally, knew how the sterling nature of his

literary works reflected only his own sterling character. He was an honest scholar and a perfect gentleman, conscious of his own worth, but free from any self-assertion or boasting. No one ever suspected him of intrigue, and there was nothing he loathed so much as to see the sacred cause of learning betrayed by those who ought to have been the first to defend it. He belonged to no clique, he never levied tribute from his pupils, he never joined any mutual admiration society. He worked as long as it was day; and to the very last year of his life he was a devoted teacher and unselfish guide to all who had an honest desire to study the ancient language and literature of India in the same spirit in which he had studied it—as a critical scholar, a historian, and a philosopher. His life was bright and serene, and full of useful activity to the very end.”

V. EXCERPTA ORIENTALIA.

Journal of the China Branch of the Royal Asiatic Society.—vol. xxi. (Nos. 3 and 4)¹ is full of instructive and interesting matter. The first and most important article is that by Dr. Macgowan on Chinese Guilds or Chambers of Commerce and Trades Unions. Two parts fairly exhaust the subject expressed in the title, and a third treats of agricultural labourers, agrarianism and the “Contentment of the Proletariat of China”—contentment described as “the result of a legitimately-begotten Conservatism”—again explained to be “a Conservatism whose sire was Radicalism, which, more than 2000 years ago, in the form of the one revolution of China, opened the way to rank and power of every qualified man.” The other papers are “Is Confucius a Myth?” and Ta-ts’in and Dependent States, by Mr. Allen: “Philological importance of Geographical Terms in the Shi-Ki,” by Dr. Edkins: “Reply to Mr. Allen’s paper on Ta-ts’in and Dependent States,” and “Chinese Equivalents of the letter ‘R’ in foreign names,” by Dr. Hirth. Notes and Queries, Literary Notes, and Correspondence follow, but these do not call for any special notice.

The *Journal of the Straits Branch of the Royal Asiatic Society*, bearing the date of June, 1886, but published in 1887, has a bibliography of Siam by Mr. E. M. Satow, C.M.G.; Sri Rama, the Fairy tale of a Malay Rhapsodist, by Mr. W. E. Maxwell, C.M.G.; and a Portuguese History of Malacca, reprinted from the Malacca Observer, and annotated by Mr. D. F. A. Hervey. In the Occasional Notes, a review of a treatise by Mr. H. A. Hymans on the Sultanate of Siak, relates to one of the largest of the Malay Independent

¹ Part 2 of vol xix., received in the last quarter (April), belonged to the year 1884, though only received here in 1887. Parts 1 and 2 of vol. xxi. were noticed in January.