

## II. OBITUARY NOTICES.

1. *Professor William Robertson Smith.*—On March 31st last, at Christ's College, Cambridge, after a painful and protracted illness, supported with admirable fortitude, died Professor William Robertson Smith, in his forty-eighth year. By his premature death his country loses not merely one of her greatest scholars, but one of her most brilliant geniuses. So multifarious were his attainments, so many-sided his culture, so profound, and, at the same time, so encyclopædic his learning, that few among us are in a position to do more than dimly realize the magnitude of the loss which we have sustained; while fewer still are qualified to appraise the work of a life which, all too short as it was, was filled to overflowing with endeavour and achievement. It needs time, and the combined efforts of those best qualified to estimate the value of his labours in the many different fields of knowledge which he so strenuously and so fruitfully cultivated, ere a worthy record can be written of that rich and active existence; and in the meanwhile all that we, who knew him and loved him, can do, is to set forth, each according to his power, such aspect or aspects of his life and work as our narrower horizons permit us to behold.

It was at Keig, in Aberdeenshire, on Nov. 8th, 1846, that he whose death we lament was born; and there, on April 4th of this year, his mortal remains were laid to rest. His education, until he reached his fifteenth year, was entirely conducted by his father, the Rev. William Pirie Smith, a Minister of the Free Church of Scotland, equally remarkable for piety and learning. The respective merits of home and school training have been much discussed; but here, at least, the results of the former were most happy; for when, in 1861, Robertson Smith, accompanied by his brother George, entered the University of Aberdeen, he was already well versed in Classics, Mathematics, and English, besides having some knowledge of Modern Languages,

and, it is said, of Hebrew. Thus equipped, and urged on alike by the example of his associates, the stimulating influence of his teachers (especially Professors Geddes and Bain), and the restless activity of his own keen intellect, he attained marked distinction in almost every subject to which he turned his attention, and finally graduated in 1865, in which year also he obtained the Gold Medal at Aberdeen and the Ferguson Scholarship (open to all Scotland) in Mathematics.

Yet even with these early triumphs (for he was not yet twenty years of age) came the first warnings of that malady against which the last two years of his life were an almost continual struggle; and the warning was emphasized by the death, in 1866, of the brother who had hitherto been his constant companion and fellow-student. It was then that he determined to enter the ministry of the Free Church; in pursuance of which object he enrolled himself as a student in the New College, Edinburgh, in the autumn of that year. Here he continued until the spring of 1870, a period of three and a half years, during which his remarkable achievements in the fields of Mathematics, Physics, and even Metaphysics, did not divert him from pursuing with unremitting assiduity his studies in Divinity and the Semitic Languages. During the latter half of this period he acted as Assistant to Professor Tait, and published several remarkable papers on subjects connected with both Physical and Metaphysical enquiry; during it also he became acquainted, at the Edinburgh Evening Club, with John F. M'Lennan, the author of *Primitive Marriage*, by whom his attention seems first to have been directed towards those problems of social archæology to the elucidation of which he afterwards so largely contributed.<sup>1</sup>

Edinburgh alone, however, with all the facilities which it afforded him for deepening and extending a knowledge already sufficiently remarkable both for depth and extent,

<sup>1</sup> Most notably in his *Marriage and Kinship amongst the early Arabians*, published in 1885; and his *Religion of the Semites* (Burnett Lectures, 1888-9), published in 1889.

did not suffice him. From Professor Davidson, indeed, he learned much Hebrew; but he wanted more, and so, partly to learn German (wherein he afterwards became very proficient, speaking and writing it not only with fluency and ease, but with elegance and accuracy), partly to increase his knowledge of the Semitic languages, and to acquaint himself with the views of the German divines and critical theologians, he spent a semester at Bonn in 1867. There he lodged in the house of Professor Schaarschmidt, attended the lectures of Kamphausen, and became acquainted with the teaching of Rothe, by which he was much influenced.

In the summer of 1869 he again went to Germany, this time to Göttingen, where he followed the lectures of Lotze and Bertheau, absorbed the ideas of Ritschl the theologian, and was associated with Klein as an active member of the *Mathematisches Verein*. Ewald, though suspended, and forbidden to lecture, on political grounds, was a felt influence.

In the spring of 1870 Robertson Smith was appointed Professor of Hebrew in the Aberdeen Free Church College, being then not twenty-four years of age; and at the beginning of the ensuing session he delivered his Inaugural Lecture on "*What History teaches us to seek in the Bible.*" His teaching included formal lectures, as well as the philological and grammatical instruction which constituted the necessary, if arduous, preparation for a full and intelligent comprehension of these; and, if the number of regular students who attended his classes was comparatively small, we may be sure, to judge by his Cambridge lectures on Arabic, that his every utterance was eagerly listened for, and greedily absorbed. Few lecturers, indeed, can succeed in imparting, even to the most attractive subject, that interest with which his extraordinary range of knowledge, breadth of view, and fertility of illustration, enabled him to invest passages, seemingly the most sterile and arid, of the texts which he chose to expound.

In the summer of 1872 he again returned to Göttingen

to pursue his Semitic studies under Lagarde; became acquainted with Wellhausen and Hoffmann; and, generally speaking, completed that knowledge of the personalities, the methods, and the achievements of Continental scholars, especially Orientalists, for which he, like the late Dr. William Wright, his illustrious predecessor in the Sir Thomas Adams Professorship (now, alas! once more left vacant), was so conspicuous. The importance of this it seems right to emphasize very strongly, because it is just here that English Orientalism is weakest and most in need of reform. Contracting our horizons to the limits of the British Empire, we are apt to ignore, or grievously underestimate, the work done by Continental Orientalists, and to imagine that we occupy a respectable, or even a distinguished, position in Oriental studies, whereas, in fact, we are, speaking generally, far surpassed in this field of knowledge by France, Germany, Holland, and Russia, if not by other European nations. From Professor Robertson Smith's sustained relations and correspondence with Continental scholars his friends and pupils derived the greatest advantage, and that in two ways: they were prevented from attacking problems long since solved, and wasting the seed of their endeavour upon an exhausted soil; and, when occasion offered, they were personally made known to the leading workers in this department of Science. The regular summaries of the more important theological and critical articles appearing in French, German, and Dutch periodicals which Professor Robertson Smith regularly contributed at this time to the *British and Foreign Evangelical Review* would afford further evidence, if such were needed, of the value of these relations.

In 1874 the death of Professor Fairbairn, of Glasgow, left a vacancy on the Old Testament Revision Committee, and this Professor Robertson Smith was appointed to fill. Thus did he first become personally acquainted with Dr. William Wright, between whom and himself a warm friendship soon grew up. This may be said to mark the first beginning of his connection with Cambridge; which, however, might never

have produced any definite result had it not been for an event which had occurred shortly before, and paved the way for his entry into our midst. In 1873 or 1874 he accepted a proposal made to him by Professor Baynes, then sole editor of the new edition of the *Encyclopædia Britannica*, that he should contribute certain articles connected with Theology and Biblical Criticism ; of which those headed "Angel" and on "Bible," destined to arouse so great a storm, appeared in 1875.

This is not the place to revive a theological controversy now well-nigh twenty years old, even were the writer in any way competent to pronounce an opinion on the matter. One fact connected with it deserves, however, to be recorded. The first attack on the alleged dangerous tendencies of the articles in question did not come from within the Free Church, but from the *Edinburgh Evening Courant*, an organ hostile to that body, which, in violent and inflammatory language, denounced the views therein embodied. The Free Church College Committee, thus compelled, as it were, to take action, appointed a sub-Committee, on May 17th, 1876, to enquire into the matter. On October 17th of the same year this sub-Committee reported the results of its deliberations ; though absolving Professor Robertson Smith of heresy by a large majority, they "continued to regard his position with grave concern," nor did the explanations which he offered "relieve their apprehensions." The case trailed on ; and, pending its final settlement, Professor Robertson Smith was bidden to suspend his teaching, until, in May, 1881, he was finally deprived of his Chair, though even then his opinions were not formally condemned. In the spring of the same year, on "the invitation of some six hundred prominent Free Churchmen in Edinburgh and Glasgow, who deemed it better that the Scottish public should have an opportunity of understanding the position of the newer criticism than that they should condemn it unheard," he delivered his series of lectures on "The Old Testament in the Jewish Church"; and the University of Aberdeen marked its appreciation of his learning by conferring on

him the Doctorate of Law. In the following autumn, too, he became joint-editor, and in 1887, on the death of Professor Baynes, sole editor, of the *Encyclopædia Britannica*, a post for which his extraordinary range of knowledge peculiarly fitted him, and in which he compelled the admiration of all.

The period of his suspension had other consolations (and surely they were no less deserved than needed!) to compensate him for all that he suffered. With his intense desire to get at the root of every matter, and that keen interest in humanity and all things human for which he was no less remarkable than for his knowledge of books, his scholarship, and his critical acumen, it was but natural that he should desire to visit the East, and, by observing the actual state and characteristics of the Semitic peoples, especially the Arabs, to complete and perfect his views of their past history. The opportunity for the accomplishment of this desire had now presented itself, and he hastened to take advantage of it. One winter was passed in Egypt, Syria, and Palestine; a second partly in Arabia itself: During the former he assiduously prosecuted his Arabic studies at Cairo, where he became acquainted with Spitta Bey; during the latter, after again visiting Egypt, he proceeded to Jedda, whence he boldly pushed his explorations into the interior as far as Ṭá'if and the precincts of the Holy City of Mecca. Some of the results of these journeys were embodied by him in a series of letters, filled with observations of the utmost value, which he contributed to the *Scotsman*. That these letters should be reprinted in a more accessible form is most earnestly to be desired, for they are, especially those relating to his Arabian journey, of a great and enduring value, which the most distinguished Semitic scholars in Europe were the first to recognise. The testimonials sent in by Professor Robertson Smith, when he offered himself as a candidate for the Lord Almoner's Professorship of Arabic at Cambridge in 1882, lie before me (and seldom, I should think, have testimonials stronger or better attested been offered by any candidate for a similar

post), and in nearly all of them emphasis is laid on the importance of these journeys. Thus Baron von Kremer says, in a letter dated Dec. 5, 1882, "Ich könnte keinen englischen Gelehrten nennen den ich so gerne auf Palmers Stelle begrüßen würde als Sie. Durch Ihren Aufenthalt in Aegypten, Ihre Reise in Arabien haben sie den Orient und seine Bewohner aus eigener Anschauung kennen gelernt, und ausserdem der arabischen Sprache als einer lebenden sich bedienen gelernt, ein Vortheil den die meisten unserer Orientalisten nicht besitzen. Einige Ihrer mündlichen Mittheilungen über die Hudheil-Beduinen und ihren Dialekt benutze ich soeben bei einer Arbeit die ich unter der Feder habe." And Professor Nöldeke, after speaking of Robertson Smith's profound knowledge of Hebrew and of the Old Testament, continues, "Sollte aber dieser Umstand auch für die Qualification für eine 'arabische' Professur als unwesentlich erachtet werden, so ist es doch jedenfalls von grosser Bedeutung dass Robertson-Smith den Orient selbst kennt und sich namentlich auch in der Heimath der arabischen Sprache längere Zeit aufgehalten hat. Seine in einem schottischen Journal erschienenen, ganz anspruchlosen Reiseberichte aus dem Hijâz gehören unbedingt zu dem Instructivisten, was über Arabien geschrieben ist; es wäre sehr zu wünschen, dass dieselben in Buchform erschienen. So urtheilen, um das beläufig zu erwähnen, auch meine Freunde Professor Socin, der ja selbst lange im Orient gewesen ist, und Professor Thorbecke, einer der gründlichsten Kenner des Arabischen, die es giebt." Travel or residence in the East does not, indeed, make an Orientalist; but it must ever remain a most important adjunct to his education. Books are to be interpreted through men rather than men by books. No one recognised this more clearly than Robertson Smith; the fauna and flora, the physical geography, and the antiquities of the countries which he visited all interested him, but the people interested him most of all. "We cared for the modern Egyptians," he says, in a letter dated March 11th, 1879, and written on the Nile, near Siut, "quite as much as for

the ruins, and often found it pleasant to loiter for a day in some country place where tourists seldom land." He was quick to discern not only what was novel and interesting, but what was good in the people: he did not speak of "natives" as though they were an inferior order of beings; he dealt with them as fellow-men, thereby winning their confidence and affection, and gaining such insight into their minds and characters as the arrogant and domineering traveller can never attain.

In the summer of 1882 the Lord Almoner's Chair of Arabic at Cambridge was left vacant by the tragic and lamentable death of Professor Palmer. Robertson Smith offered himself as a candidate, and on New Year's Day of the year 1883 received from Lord Alwyne Compton the notification of his election. No choice could have been wiser, or better calculated to promote the best interests of Cambridge. Robertson Smith came into residence at once, and from the first threw himself heart and soul, not only into his own special work, but into the general life and work of the University. Till the year 1885, when he was elected fellow of Christ's, he was a member of Trinity College. On Mr. Bradshaw's death in 1886 he was appointed University Librarian, and in 1889 he succeeded Dr. Wright as Sir Thomas Adams Professor of Arabic—a worthy successor to that incomparable man. The debt which Cambridge, and in particular her Oriental School, owes to these two great teachers it would be impossible to overstate.

In every office which he filled, in every function which he was called upon to discharge, Professor Robertson Smith displayed the same conscientious thoroughness, the same unremitting energy, the same clearness of vision and fixity of purpose. Whether in the Library and the Lecture-room, or on Board and Syndicate; whether working for his College, or his University, or in the high cause of Science, which is above and beyond these, and for which they exist, the same untiring activity characterized all that he did. He was as swift to discern the general principles



underlying particular forms as to devise the forms most appropriate to secure the success of general principles. That one alike so willing and so competent should be surcharged with work was but natural; that his constitution, never of the strongest, should suffer from the strain, was, alas! inevitable. Yet it was not till the autumn of 1892 that his failing health began to cause grave anxiety to his friends, while almost to the last his unflagging courage and sustained cheerfulness kept our hopes alive. Appointed President of the Semitic Section of the International Congress of Orientalists held in London early in the September of that year, he discharged the onerous duties of that position in the most masterly manner; and never did his spirits appear higher, never were his extraordinary intellectual activity and brilliancy of conversation more apparent, than while he was surrounded, during the last two days of the Congress week, by the little band of Continental scholars (including several of the most distinguished Arabists in Europe), whom it was the privilege of Cambridge to entertain as her guests. On the memory of those two days he continued till the end to dwell with the greatest pleasure; and by us also, who were privileged to bear a part in them, they will be ever remembered, not less than those later, sadder days, when, powerless to aid, and bowed down by the sense of impending calamity, we watched the daily wasting of that fragile frame, and realized that the brave bright spirit which animated it, for all its undimmed lustre, was not long for this world.

He is gone, our master and our friend, on whose strength, even when he was weakest, we were wont to lean; he who was so wise in counsel, so swift of help, leaving a void among us which none can fill. Often, as he lay stretched on his couch of suffering, did we bring to him our difficulties and our dilemmas, and seldom indeed did we come in vain! No matter how great his weariness or how severe his pain, he would make the effort rather than suffer us to go away disappointed. And what knowledge was his! Every one of the vast number of books which

composed his library he seemed to know from end to end. No matter what the question: "Fetch me such and such a book," he would say (when he no longer had strength to rise from his couch), "it stands on such and such a shelf, and is bound and lettered thus and thus." And when it was brought, with deft, eager hands he would turn over the leaves, until the desired passage was found, and the proffered problem solved.

We mourn his loss with deep and heartfelt sorrow, sorrow which words are powerless to express. But we have a higher duty than to give utterance to unavailing laments. He is taken from us, he whom we loved and honoured, but his influence abides in our midst. Let it be ours to show that we are not altogether unworthy of such a teacher, not altogether incapable of carrying on the work for which he lived and in which he died.<sup>1</sup>

EDWARD G. BROWNE.

2. *General Robert Maclagan, R.E., LL.D., F.R.S.E., F.R.G.S., M.R.A.S.*—General Robert Maclagan—a member of the Council of this Society—died on the 22nd April, to the deep regret of his colleagues and numerous friends in England and India. Up to the winter of 1892 he enjoyed excellent health, and was busily engaged in the work of the many Societies—literary, scientific, charitable, and religious—of which he was a most efficient and valued member. During the winter of 1892 he suffered from congestion of the lungs, and while staying near Loch Earne, last autumn, was attacked with internal hæmorrhage, which caused his friends grave anxiety; but he rallied from the attack and was removed to Edinburgh, and afterwards to his home in South Kensington, where he gained strength and spent the early part of the present

<sup>1</sup> For many of the facts embodied in this notice I desire to express my indebtedness to Mr. John Sutherland Black, and also to articles which appeared in No. 379 of the *Cambridge Review* (April 26), No. 32 of the *Bookman* (May), and No. 19 of Vol. xi. of *Alma Mater*, the Aberdeen University Magazine.

year at Torquay. After returning to his home he caught a chill; this was followed by a return of the hæmorrhage, from which he died.

General Maclagan was born at Edinburgh on December 14th, 1820, and was one of a distinguished family of seven sons. His father, David Maclagan, M.D., served in the Peninsular War, and was afterwards President both of the Royal College of Physicians and Royal College of Surgeons at Edinburgh, and Physician to Her Majesty's Forces in Scotland. Of the General's six brothers one is the present Archbishop of York, one (the eldest) is Sir Douglas Maclagan, Professor of Medical Jurisprudence and Public Health in the University of Edinburgh; another, Philip Whiteside Maclagan, M.D., who died in 1892, was a distinguished botanist and devoted to religious and philanthropic work at Berwick-upon-Tweed.

The subject of this notice was educated at the High School and University of Edinburgh, and entered the Engineer Service of the East India Company in 1839, after a brilliant career at Addiscombe—at the close of which he was presented with the "sword of honour." In 1842 he joined the Bengal Corps of Sappers and Miners, and the following year was appointed Surveyor of Canals and Forests in Sind. When the first Sikh war broke out (December, 1845) he was moving towards Ferozepore, and afterwards joined the camp of Sir Charles Napier, whom he accompanied to Lahore. He was present at the grand review of the army held on March 5th, 1846 (after the victory of Sobraon), and was afterwards placed in charge of the defences of the city. In 1847 he was selected for the post of first Principal of the Government Civil Engineering College at Rûrki, an institution founded by Mr. Thomasou, the Lieutenant-Governor of the North-West Provinces, for affording scientific training to Europeans and natives of India, in view to their employment on Public Works, and organized a scheme of studies which has been maintained, it is believed, with little modification up to the present time. In 1852 he took his first furlough, and devoted part of it

to a tour through Palestine to Baalbec, Damascus, and Constantinople. On return from furlough he was re-appointed to his old post, which he continued to fill with conspicuous success until 1860; meanwhile, during the Mutiny of 1857, he took part in the suppression of disorder in and around Rûrkí, and received the thanks of Government for his services. From 1860 until the date of his retirement in 1879, he held the appointment of Chief Engineer and Secretary to the Government of the Punjab in the Department of Public Works.

During his career in India no opportunity was afforded him of earning distinction in the Field, but his work was important and responsible, while his singularly noble character, combining, as it did, extensive knowledge, keen intelligence, scholarly culture, and well-balanced judgment with rare modesty, deep religious principle, wide sympathies, and a temper absolutely perfect, earned the hearty respect and affectionate regard of all who knew him. On the termination of his service in India, the native members of the Public Works' Department in the Punjab founded in his honour, at the University College of Lahore, an annual prize or scholarship for the native student who most distinguished himself in practical engineering.

After retirement he became an active member of various scientific, literary, and religious Societies. He was on the Council of the Royal Geographical and Royal Asiatic Societies; on the Committees of both the Society for the Propagation of the Gospel and the Church Missionary Society, a member of the Indian Church Aid Association, and, since 1887, Honorary Secretary to the Board of Missions for the Province of Canterbury; he also took great interest in the Home for Asiatics at Limehouse.

He produced no large work, but was, at different times, a contributor to the *Journal of the Asiatic Society of Bengal*, the *Calcutta Review*, the *Journal of the British Association*, and the *Journal of the Society of Arts*, and was the author of several articles in the *Encyclopædia Britannica* (9th edition); and at the time of his death was engaged upon

a *Life of Akbar*, with special reference to his religious views and policy regarded from a Christian standpoint.

In 1890 he received the honorary degree of I.L.D. from the University of Edinburgh.

General Maclagan's work as Engineer and as Philanthropist has been or will be dealt with elsewhere. Here we desire to place on record his services in the cause of Oriental research, and in furtherance of the work of this Society.

The following is a list of his principal writings on subjects connected with the East:—

Journal of the Asiatic Society of Bengal.—*Fragments of the History of Mooltán, Derajet and Buháwalpoor, from Persian MSS.* (1845); *Early Asiatic Fire Weapons* (1876).

Calcutta Review.—*Spelling of Indian Names* (1873).

Journal of British Association.—*The Rivers of India* (1885).

Journal of Royal Asiatic Society.—*Memoir of the late Sir H. Yule* (1890).

National Review.—*India—The Empire and the Natives* (1884).

Encyclopædia Britannica (9th ed.).—Articles: *Káshi, Kashmir, Lahore, Mahmúd, Punjab.*

To this it should be added that the late Sir H. Yule, in the preface to his "Travels of Marco Polo" and "Glossary of Anglo-Indian Names," records his grateful acknowledgments to General Maclagan for the assistance rendered by him in the preparation of those works.

As Head of the Department of Public Works in the Punjab he co-operated heartily with the late General Sir Alexander Cunningham in his archæological survey of the province, and with the Curator of the Museum at Lahore in getting together and arranging the valuable collection of Indo-Bactrian Sculptures from *Yusufzai*, on the N.W. frontier; and in 1861 he took part in an attempt to establish at Lahore a branch of the Asiatic Society of Bengal. The attempt failed, not in consequence of any want of zeal on the part of General Maclagan and those associated with him, but owing to the frequent change of officers and the

little leisure left to those engaged in administrative work for the preparation of scientific papers.

Without being an Orientalist, in the technical sense, General Maclagan was well versed in Persian, Urdú, and Sanskrit literature, and took a keen interest in Asiatic studies, and his wide range of knowledge and sound judgment were of the greatest value in our discussions. As a member of the Council of this Society he was exemplary in his attendance, and a most useful member of Committees; while to all his friends his loss will be severe indeed. "It is rarely," says a writer in the *Guardian*, "that such a combination of clear, accurate thought, balanced judgment, and large-hearted sympathy is found in one man; and modesty is hardly an adequate term for the profound Christian humility which characterized all he said or did."

General Maclagan married in 1855 Patricia, daughter of Patrick Gilmour, Esq., D.L., J.P., of Londonderry, who survives him with four sons and two daughters. Of the sons two are in India, one a Captain in the Royal Engineers and the other a rising member of the Indian Civil Service.

The General's remains were buried in the Dean Cemetery, Edinburgh, where many members of his family are interred.

THOMAS HENRY THORNTON.

The following obituary is from the *Academy* of May the 19th:—

3. *The Rev. Dr. Richard Morris.*—The small band of scientific philologists in this country has suffered an irreparable loss by the death of Dr. Richard Morris, distinguished alike for his work in Early English and Pali. For more than two years he had been prostrated by an incurable and distressing illness, which he bore with characteristic fortitude, nursed only by his devoted wife. He died on Saturday, May 12th, at the little railway-side hamlet of Harold Wood, in Essex. He was buried on Thursday at Hornchurch.

Though a Londoner all his life, Richard Morris was (we believe) of Welsh descent. He was born at Bermondsey in 1833, and educated at the Battersea Training College. Of his early years we know little more than can be gained from the titles and dates of his published works. But it is certain that he was, in the main, self-educated, being stimulated to work at MSS. in the British Museum and elsewhere by the example of his life-long friend, Dr. F. J. Furnivall. In 1871 he took orders in the Church of England, his title being a curacy in Southwark. About the same time he became lecturer in English at King's College School. In 1875 he was appointed to the headmastership of the Royal Masonic Institution for Boys, at Wood Green, in Middlesex, which post he held for about sixteen years. At no time did he receive the advantage of University education, or of University endowment. His degree of LL.D. came from Lambeth, having been given him by Archbishop Tait in 1870. Four years later Oxford honoured itself by conferring on him the honorary degree of M.A. When his health was already broken, Mr. Gladstone granted him a pension of £150 on the Civil List, which he enjoyed for little more than twelve months.

His very first publication shows the character of his early studies. It was a treatise on "The Etymology of Local Names" (1857). This was followed by a small volume of "Lectures on the Excellency of the Bible" (1858). Then, after an interval, began his long series of contributions to the Early English Text Society, which lasted through the sixties and the seventies. It is needless to enumerate the titles here. All alike are models of editorial conscientiousness, being marked by absolute fidelity in the transcription and collation of MSS., and by most illuminating introductions. The severity of his labours during this period was varied by one or two lighter tasks. In 1866 he edited Chaucer, in six volumes, for Bell's Aldine edition of British poets (second ed. 1891), which remained the standard text until the appearance this year of the Oxford Chaucer of his friend and fellow-

worker, Prof. Skeat. And in 1869 he edited Spenser for Macmillan's Globe edition, to which Prof. J. W. Hales contributed a memoir.

This connection with Messrs. Macmillan led Dr. Morris into a new department of literature, where he was destined to show that a philologist can make money—if he pleases. He began, indeed, his series of educational works with one that is by no means elementary, though it has been hardly less successful on that account. This was his "Historical Outlines of English Accidence" (1872), which was the first attempt in England to explain the development of the language on historical and scientific principles. It has been reprinted some twenty times, and is now (we understand) being thoroughly revised for a new edition by Dr. L. Kellner and Mr. Henry Bradley. Two years later (1874) he brought out "Elementary Lessons in Historical English Grammar," and in the same year a Primer of "English Grammar," from both of which—it is pleasant to know—tens of thousands of boys and girls have learnt their earliest knowledge of their own tongue, which they will never need to unlearn.

Scarcely had Dr. Morris struck out this remunerative line, when he deliberately turned aside to devote the remainder of his life to what is probably the least appreciated of all the branches of philology—the study of Pali, the sacred language of Buddhism. In this case, the stimulus came from his intimacy with Prof. Rhys Davids, the founder of the Pali Text Society. For that Society, Dr. Morris has edited portions of some four texts—more, indeed, than any other single contributor. But he did not confine himself to editing. His familiarity with Early English caused him to take a special interest in the language, as standing midway between the ancient Sanskrit and the modern vernaculars, and as branching out into various dialects, known as Prakrits. These relations of Pali he expounded in a series of letters in the *Academy*, which were invaluable not only for their lexicographical facts, but also as illustrating the historical growth of the



languages of India. The very last work he was able to complete was a paper on this subject, read before the International Congress of Orientalists in London in September, 1892.

Of Dr. Morris's private character, we can hardly trust ourselves to speak. Though eminently qualified to shine in social intercourse, he seemed rather to shun publicity. But to his intimate friends he unlocked his heart. To a sober countenance, not unlike that of his own Chaucer, he added a kindly eye and a hearty laugh. In the company of those he liked, he was the merriest of good fellows. To the last week of his life, when not racked by pain, he kept up his interest in the welfare of his studies and of his friends. All who knew him loved him; for he could never bring himself to speak an unkind word.

4. *Professor William Dwight Whitney.*—Sanskritists will have read with deep regret on June 8th of the death of a scholar who was in the front rank of Indianists and the head of the flourishing school of Vedic studies in the United States.

Prof. Whitney was born in February, 1827, at Northampton in Massachusetts. Having graduated in 1845 at Williams College in that State, he obtained a clerkship at a banking house in his native place. This appointment he held for three years, devoting all his leisure to the study of languages, especially Sanskrit. He then entered Yale, where he studied from 1849 to 1850 under Prof. Edward E. Salisbury, who held the chair of Arabic and Sanskrit at that University from 1841 to 1854. In order to prosecute his Sanskrit studies Whitney came over to Europe in 1850, attending for three years the lectures of Prof. Franz Bopp and of Albrecht Weber (then a *Privatdocent*) at Berlin, and afterwards those of Prof. R. Roth at Tübingen. In collaboration with the latter eminent scholar, he subsequently published the *Atharva-Veda Samhitā*, being the only Anglo-Saxon who has had a hand in editing any one of the four Vedas. Having copied the text from the MSS. of the Royal

Library at Berlin, he proceeded to collate other MSS. at Paris, in the library of the East India House, and in the Bodleian at Oxford. Returning to America, he became Professor of Sanskrit at Yale in 1854 on the resignation of Prof. Salisbury. In 1870 he was also elected Professor of Comparative Philology, retaining the combined chair till his death. From 1855 to 1873 he was librarian, from 1857 to 1884 corresponding secretary, and since then president of the American Oriental Society. His contributions to the journal of that Society were very large in the earlier years of his professorial career. About half the contents of vols. vi. to xii. were from his pen, including his translation of a Hindu astronomical work, the *Sūrya-siddhānta* (1860). In 1862 he published the text with translation and notes of a work on Vedic phonetics, the *Atharva-Veda Prātiçākhyā*. This was followed in 1871 by a similar edition of a corresponding treatise attached to the *Yajurveda*, viz. the *Taittirīya Prātiçākhyā*, together with its native commentary. The latter work, as the most important Sanskrit publication of the three preceding years, gained him the Bopp prize from the Berlin Academy.

In 1864 Prof. Whitney delivered before the Smithsonian Institute a course of lectures, repeated in an extended form before the Lowell Institute at Boston, and subsequently published under the title of "Language and the Study of Language" (1867). This work has run through four editions. In 1873 he published "Oriental and Linguistic Studies," dealing with the Veda and the Avesta, followed in 1875 by a second series treating of religion, mythology, orthography, and Hindu astronomy. In the latter year also appeared his "Life and Growth of Language" in the *International Scientific Series*.

All this time (1852-75) he had been making to the great Sanskrit Dictionary of Böhtlingk and Roth valuable contributions relating to the *Atharva-Veda*, the *Sūrya-siddhānta*, and other works.

During the seventies Whitney gave a good deal of his attention to the publication of linguistic works of an

educational character. Thus, in 1873, appeared his "Compendious German Grammar," and in the same year a "German Reader in Prose and Verse," in 1877 "Essentials of English Grammar for the use of schools," and in 1878 a "Compendious German-English Dictionary." This is probably the most accurate German-English dictionary in existence. Good books of this kind would not be so rare if men of first-rate ability, knowledge, and scientific training would oftener undertake the drudgery of compiling them.

Meanwhile Prof. Whitney had been elaborating a book on which his great reputation as a Sanskritist is largely based, and which is universally acknowledged as the standard work on the subject. His Sanskrit Grammar, published in 1879, may be said to have produced quite a revolution in the study of that language. Hitherto European Sanskritists had been almost entirely dominated by the native system of the Hindus, and had in their grammars dealt exclusively with the later and so-called classical period of the language, which is, linguistically, only of secondary importance. Prof. Whitney, on the one hand, emancipated Sanskrit grammar from subjection to the native method by treating linguistic phenomena solely on the evidence of actual literature, and not relying on the bare statements and artificial lucubrations of the Hindu grammarians. On the other hand, by introducing the Vedic element and treating grammatical facts largely from a statistical point of view, he, for the first time, placed the study of Sanskrit grammar on a historical basis. The advance since made in the historical knowledge of the ancient Aryan dialects of India has been mainly due to the stimulus imparted by this work to the studies of Whitney's pupils and of other scholars. A second revised and extended edition appeared in 1888. The first edition had been translated into German by Prof. H. Zimmer. In 1885 Prof. Whitney published a valuable supplement entitled the "Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language."

He had meanwhile brought out his *Index verborum* to the Atharva-Veda in 1881.

He varied his Sanskrit studies by publishing a French Grammar in 1886, and acting as editor-in-chief of the "Century Dictionary of the English Language," the six volumes of which came out in the remarkably short period of two years (1889 to 1891).

During the last three years of his life he devoted his literary activity to the writing of pamphlets or of reviews in the *American Journal of Philology* and elsewhere. He was a frequent contributor to the *American Review*, the *New Englander*, and other periodicals, to cyclopædias, and the transactions of learned societies. Among his articles may be noted "Contributions from the Atharva-Veda to the theory of the Sanskrit verbal accent" (1856), "On the views of Biot, Weber, and Max Müller on the Hindu and Chinese systems of Astronomy" (1864), "Material and Form in Language" (1872), "Darwinism and Language" (1874), "Logical consistency in views of Language" (1880), "Mixture in Language" (1881), "The Study of Hindu Grammar and the Study of Sanskrit" (1884).

Prof. Whitney received honorary degrees from Breslau (1861), Williams College (1868), St. Andrews (1874), Harvard (1876), and Columbia (1886). He became the first President of the American Philological Association in 1869, and was correspondent of the Academies of Berlin, Turin, Rome, St. Petersburg, and of the Institute of France (elected in 1877), as well as Foreign Knight of the Prussian order *Pour le mérite*.

A distinguishing feature of Whitney's linguistic works is the accuracy of his generalizations from grammatical facts. In regard to the science of language, he held the view that speech arose from the acceptance of conventional signs, and that its beginnings were imitative, combating the opinion that language was spontaneously generated as being co-existent with thought.

Prof. Whitney was a clear-headed man endowed with a faculty for sound and forcible criticism. Researches dealing with the development of Indian thought, mythology, science, or chronology are peculiarly liable to

suffer from the growth of wild or vague theories, owing to the absence of historical checks. Against such theories, as well as against loose scholarship, Prof. Whitney wielded an unsparing and trenchant pen. Those who were personally acquainted with him say that he was a man of amiable disposition. Judging, however, by his writings one would be inclined to suppose that his temperament was not altogether lacking in the perfervid element. He accordingly sometimes adopted, perhaps without being aware of it, a severer style of criticism than may have been necessary in the interests of truth. But it cannot be denied that even his most forcibly expressed reviews were calculated to advance the cause of scholarship. The native system of Sanskrit grammar was one of the subjects on which he delighted to pour out his scorn. His somewhat extreme views on this question will no doubt be duly counteracted by such articles as Prof. Bühler's recent papers on "The Roots of the Dhātupāṭha not found in Literature" in the *Vienna Oriental Journal*. Among searching reviews or criticisms from his pen during the last two years may be mentioned that on "Delbrück's Vedic Syntax" (1892), "Max Müller and the Science of Language" (1892), on "Recent Studies in Hindu Grammar" (1893), "The Native commentary to the Atharva-Veda" in *Festgruss an Rudolf von Roth* (1893), "The Veda in Pāṇini" in *The Journal of the Italian Asiatic Society* (1893), and articles in the Proceedings of the American Oriental Society for March, 1894, on Jacobi and Tilak's attempt to determine on astronomical evidence the date of the earliest Vedic period as 4000 B.C., on the third volume of Eggeling's translation of the *Çatapatha Brāhmana*, and on Hillebrandt's identification of Soma with the Moon in the Rigveda. It is sad that a scholar from whose mature judgment and great store of learning further valuable criticism, such as Sanskrit studies can ill spare, might have been expected for years to come, should have been cut off in the midst of his activity (*madhyá kārtoḥ*). It is to be hoped that the more important of his lesser writings may be published

in a collected form, as those of the late Theodor Benfey have been by Prof. Bezzenberger.

A. A. MACDONELL.

### III. NOTES AND NEWS.

The Wilson Philological Lectures were delivered by Mr. H. H. Dhruva, M.R.A.S., in the Bombay University Library during the month of March. The following were the lectures:—

1. Progress and Development of Aryan Languages.
2. The Elements of Aryan Speech, or *Śikshā*.
3. The Elements of Aryan Speech (*continued*); or *Śikshā*, Chandas, and Nirukta.
4. The Evolution of Grammatical Forms, or *Vyākaraṇa*.
5. Inter-relation of Growths of Languages and Literatures.
6. The Typical N. India Vernacular, or Gujerāti *Sāhitya*.

*Mr. Romesh Chunder Dutt*, M.R.A.S., author of the "History of Civilization in Ancient India," has just been appointed Commissioner of a Division in Bengal, being the first native of India to reach that rank in the Revenue branch of the Civil Service.

*Dr. M. Gaster*, Member of Council of the R.A.S., has been appointed for the second time to give a course of lectures on the Ilchester Foundation at Oxford. The lectures, four in number, were delivered during May. The subject chosen is "The Sources of Popular Imagery in Russia, Religious and Secular."

*Mr. S. Arthur Strong*, M.R.A.S., will publish immediately the first part of an edition of an Arabic MS. in the British Museum containing an account of the Muslim conquest of Abyssinia in the sixteenth century. Mr. Strong is also engaged upon another MS. in the same collection, namely, Alkindī's "History of Egypt."

*Nizāmi's "Laili and Majnūn."*—The Rev. J. A. Atkinson, Vicar of Bolton, has republished in a very dainty volume