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Histoire politique, religieuse et littéraire d'E'desse jusqu'à la première croisade (M. R. Duval).

La traité des rapports musicaux ou l'E'pître à Scharaf Ed Din, par Sufi Ed Din Abd el Mumim Albagh-ādī (M. le baron Carra de Vaux).

Les Lolos et les Miao-tze à propos d'une brochure de M. P. Vial, missionnaire apostolique au Yun-nan (M. G. Devéria).

II. OBITUARY NOTICES.

Bishop Caldwell.—The name of Bishop Caldwell, of Tinnevely, in South India, has been removed by death from the list of our Honorary Members. He was 78 years of age; he went out to India as the member of a Non-conformist body, but he passed into the Church of England, and was for many years Bishop of the Mission of the Society for Propagation of the Gospel. He died at Edyengoody, the headquarters of his District. He was highly esteemed and beloved by his flock, and some influential Mahometans laid flowers on his coffin as a tribute of respect. He was well known in England, and the compiler of this notice had the pleasure of his friendship.

It is, however, as the investigator of the South Indian Family of languages that Bishop Caldwell was most widely known. His "Comparative Grammar" of the Dravidian Family, originally published in 1856, was a revelation to Western philologists; and it remains, in the form of a second edition (1875), the standard authority on the subject, without a rival or a successor. Dr. Caldwell's intimate personal acquaintance with the people and their dialects, his patient study of their past, as proved by his "History of Tinnevely" and "The Tinnevely Shanars," and the strong religious convictions, which made pursuits that to another man would have been the relaxations of a busy

life, with him a serious and unremitted duty, enabled him to accumulate a mass of carefully verified and original materials such as no other European scholar has ever amassed in India. There are points, for example, with reference to the proportion of aboriginal words in the modern Indian vernaculars, in regard to which his conclusions have been modified by subsequent research. But his "Comparative Grammar of the Dravidian or South Indian Family of Languages" will ever stand forth as one of the monumental works of the age. Scarcely less interesting, although on a different scale, were his contributions during many years to the *Indian Antiquary*, and the series of Sanskrit manuscripts which he brought to light in Southern India and rendered available to Western scholarship. But in this, as in every other branch of his untiring labours, he was inspired with the belief, that he was doing true missionary service. The literary work to which he himself looked back with greatest satisfaction was the part which he took during eleven years in the revision of the Tamil Bible, and, when that long labour was ended, in the revision of the Tamil Book of Common Prayer.

Nov. 16th, 1891.

R. N. C.

Raja Rajendra Lala Mitra.—This distinguished scholar was descended from an ancient stock, the Kulin Kayastha, who rank in Bengal next after the Brahmins. For upwards of forty years he had contributed to the Journal of the Bengal Asiatic Society papers of much interest—in all 114. The following may be mentioned:—"On Some Græco-Bactrian Relics from Rawul Pindi" (1862); "On Greek Art in India," and "On Leprosy in Ancient India" (1875); "On the Representation of Foreigners in the Ajanta Frescoes" (1878); and various papers on human sacrifices, the use of spirituous drinks, the consumption of beef, and other customs among the ancient people of India. Another branch of antiquarian research to which Dr. Mitra devoted much attention was the elucidation of inscriptions (whether on stone or copper) and of ancient coins, and his numerous

notes and treatises on these possess great historical value. His more important works were:—"Buddha Gaya, the Hermitage of Sakya Muni," a handsome monograph on that great temple; "The Antiquities of Orissa," in two volumes, a work which was the outcome of an archæological mission to Bhuvaneshvara, whither Dr. Mitra was despatched by Government in 1868-69; "The Indo-Aryans," produced in 1881; and "The Sanskrit Buddhist Literature of Nepal," in 1882. Dr. Mitra was often consulted by the Government in regard to antiquarian and literary matters, and he was created a Companion of the Indian Empire in 1878. He was also a Fellow of Calcutta University, and he was an Honorary Member of the Royal Asiatic Society. He rendered an essential service to Indian learning by striking out new paths and new methods of research, based upon the examination of ancient local remains. The wisdom of the orthodox Brahmans was in a large measure a wisdom of words. Dr. Mitra practically proved to his countrymen that scholarship deals also with things. His erudition in Sanskrit literature and philosophy would have sufficed to win for him a high place as a pandit of the old order, and it secured for him, in spite of his new departures, the respect of that order. But his main work was the investigation of the actual and material relics of the past, rather than of its science and metaphysics. Educated half a century ago in one of the then few private seminaries in Calcutta conducted by Hindus on Western lines, yet independent of missionary influences, Rajendra Lala Mitra entered life as a young Hindu of the clever worldly type, with an abundant stock of knowledge, and quite willing to push his fortunes by means of it. Having distinguished himself in the Medical College, he was selected as one of the four students who were to be sent to Europe. But his family, from caste-reasons, objected, and he was diverted from the medical profession. He then began a scholar's career, and was appointed Assistant Secretary and Librarian of the Bengal Asiatic Society. Before he had reached middle life he had mastered, in addition to English and the Vernaculars of

India, Sanskrit, Persian, and Latin, with a working facility in French, German, and Greek.

When the Bengal Government determined to provide more seriously for the education of State wards, or orphan landholders and nobles placed by law under its care, Rajendra Lala Mitra was appointed director of the Court of Wards' College in Calcutta. In this congenial position he passed many years, branching out into various forms of public activity, as a municipal commissioner of Calcutta, critical in temper and caustic of speech, as an active member of the governing body of the University, and as a wise and honoured leader of the Native Landholders' Association in Bengal.

The labours by which he will be remembered, however, were of a different class. In the maturity of his knowledge he formed the design of bringing the mass of writings about ancient and mediæval India to the touchstone of the existing material remains. He explored step by step the sacred sites of the Hindus in Bengal and Orissa, gaining admission as a pandit to their innermost recesses, and producing, with the aid of the skilled draughtsmen and photography of the Surveyor General's Office in Calcutta, a useful record of their now fading inscriptions and crumbling temples and gods. His "History of the Antiquities of Orissa" would alone have raised him to a very high rank among native scholars, second only to those who, like Bhagvan Lāl Indrajī, had acquired the methods of historical criticism. But that work forms only one of fifty-five separate publications which issued from his unwearied pen in English, Sanskrit, or Bengali. As will be seen from the list of those of his works in our Library, he edited an important Buddhist text, the *Lalita Vistara*, and translated a few pages of it, and began to edit the *Prajñā Pāramitā*, another of the standard books of the Nepalese Buddhists. These works, though by no means perfect, were the fruit of much labour; they have made the general contents of these books accessible to scholars, and will have prepared the way for the future

editor of critical editions. Scarcely less important was the search for ancient Sanskrit manuscripts, which he conducted under the auspices of the Government throughout Bengal, from the Himalayas to the sea, a task undertaken just in time to rescue many invaluable documents, and to secure a vast treasure-trove from antiquity.

Nov. 16th, 1891.

R. N. C.

Professor Paul Hunfalvy.—Dr. Paul Hunfalvy was born at Nagy Szalok in the county of Szepes in Upper Hungary, on the 12th of March, 1810. His father, a simple agriculturist, could afford to give his son no better education than that obtainable at the village school. The family name was Hunsdorfer, which being Magyarized, was also adopted by the younger brother John, the famous Hungarian geographer. Whilst at the village school young Paul's intelligence and industry attracted the attention of the Pastor, who lent him books to read, and when the Pastor found with what diligence and earnestness the young lad continued his studies, he endeavoured to procure means of assisting him to higher schools; a boon which was not in the power of the poor father to give. Admitted to the Lycæum of Késmark, Paul's exemplary conduct gave great satisfaction to his masters. The holidays he spent at home and employed his time in reading the Bible and books on Geography; the deep religious feelings which characterized the man in after-life took root at this early age in the parental home.

Four years were spent at the Lycæum, during which his progress in classics was conspicuous. Whilst there he was a most assiduous visitor at the large library, where he endeavoured to learn more than the powers of his age would allow. From Késmark he went for two years to the Lutheran School at Miskolcz, where he studied especially Hungarian and ancient classics.

Moreover, he learnt as much logic, history, and other sciences as was required by the curriculum. "As I was journeying homewards from Miskolcz," says Hunfalvy in

his "Reminiscences," "and caught sight of the landscape of my native country with its snow-clad Carpathian peaks, my eyes filled with tears of joy. The world I thought was beautiful indeed, but one's home is the most beautiful of all." He returned to the Lycæum and studied the higher branches of Philosophy and Law, which, together with philology, fully occupied his time. He now began seriously to meditate on the fact that the road to real knowledge was long and arduous, poverty was staring him in the face, which made success very dubious. He refers probably to this period of his life when he writes, "I hardly know what good fortune means. As far as I can form any judgment on the subject by other people's thoughts, I cannot consider myself fortunate. The world looks up to family connection, splendour, wealth and competence as such—none of these advantages fell to my lot. Yet I was happy, I passed my early years in contentment, I enjoyed the splendid rays of the sun as they spread their warmth, no melancholy thought ever entered my mind, I never suffered hunger and the nights passed in refreshing sleep; later on I found comfort in the school, it seemed at first as if poverty had conspired to deny me that blessing. I began to contemplate the problems of human destiny, and my happiness would have been complete if doubts regarding the value of human knowledge had not disturbed my contemplations."

This seems to have given young Hunfalvy the first impulse towards individual research leading to the solid results of scientific attainments which he left behind him.

When he had finished all his studies at the Lycæum he supported himself by teaching, and after some years of hard struggle was offered the tutorship to the sons of Baron Podmaniczky at Budapest. This gave him the opportunity of being enrolled as a law student at the High Court of Judicature, and after passing examinations Hunfalvy was admitted an Advocate. Yet he never practised as a lawyer, but rather devoted himself to literature, and in company with such distinguished literary men as Toldy, Bajza,

and Vörösmarty, he contributed to the volumes of the Hungarian Athenæum. In this publication appeared his first works, namely: the "Drezdai levelek," Letters from Dresden; "Emlékezés Késmárkra," Reminiscences of Késmark; "Rhapsodiák," and "Thukydides," which, together with three other Essays, were subsequently published in a separate volume under the title of "Tanulmányok," Lócse, 1873. These essays do not possess any special elegance of style or beauty of composition, but their contents bear witness to the work of a thoughtful mind, extensive reading, critical acumen and sound judgment.

In 1871 Hunfalvy was elected corresponding member of the Hungarian Academy of Sciences, and a year later a similar distinction was offered him by the Literary Society the "Kisfaludy Társaság." At this period his tastes had not as yet shown a definite tendency. He wrote articles in political and scientific publications, he translated the fables of Lokmân from the Arabic, and was conversant with Hebrew. He took his seat at the Academy by a Dissertation on "Thukydides," and at the Kisfaludy Társaság on the "Poetry of Aristotle." It was surmised at the time that classics were the field which he had marked out for his future labours, although just then French romance and national lyric poetry commenced to attract public attention in Hungary.

In 1842 Hunfalvy obtained the offer of the Professorship of Law at his old Lycæum, which he accepted with great satisfaction, and published his work on "Commercial Legislation." For six years he occupied the chair, during which his fame spread far and wide; students from distant parts of the kingdom came to attend his lectures, who admired not merely his clear and attractive teaching, but they loved him as a man. The poet Petöfi paid Hunfalvy a visit in 1845, and speaks of his great popularity with his numerous pupils.

In 1847 he visited several countries on the continent, and published a work on matters concerning education—the "Tanodai Szózat." Hunfalvy's name now became known.

In 1848 he was elected to Parliament to fill one of the seats for his native county. At the beginning of 1849, when the Austrian Field-Marshal, Windischgrätz, was nearing the capital, Hunfalvy, with the rest of the Parliament, followed Kossuth to Debreczin, and remained at his post till its final dissolution in August, 1849, at Szegedin. He belonged to the Peace party, and frequently spoke out in the public press on that side. He opposed the deposition of the Habsburg dynasty, and consequently the Declaration of 14th of April, which he characterized as a grave mistake. Yet, notwithstanding his moderate views, he suffered persecution and imprisonment from the Austrians. On being released, he took up his quarters permanently at Budapest, and resumed his literary pursuits; he was appointed Librarian to the Academy, which post he held till his death. Works and essays on various literary and scientific subjects issued from his pen. In 1857 he edited a "Library of Hellenic Classics," and published one volume of "Translations from Plato."

From this time forward he devoted himself, however, more thoroughly to philology, having entered on a path of research which afterwards he made his own. He was the first who, since Révai,¹ resumed the study of comparative Magyar philology, and thus became the founder of a school whose merits were soon universally acknowledged.

On the 18th January, 1851, he pointed out to the Academy of Sciences the direction in which Hungarian philology should go, if it desired to attain results worthy of philological science. In the study of Altaic languages, he thought Hungary should take the lead, and thus become an acknowledged factor in the scientific world.

With full conviction, and with all the resources of knowledge he possessed, Hunfalvy fought against the errors of his adversaries, and proclaimed the principles which should guide comparative philology, enumerating the problems which have to be solved. Concerning the Altaic languages, he endeavoured to establish the link which unites the Turk, Finn, and Magyar languages, and after studying the philo-

¹ See Journal Royal Asiatic Society, July, 1889, p. 647.

logical treasures which Anton Reguly¹ brought home from his travels in the Ural region, he brought the Finn dialects and the Mordvin and the Cheremiss languages within the sphere of his researches, leading him to the conviction that the Magyar tongue occupies a mid place between the Finn and the Turk, and stands in near relationship to the Mordvin and Vogul-ostjak languages. In these studies Hunfalvy found a faithful co-worker in Joseph Budenz, with whose aid he subsequently laid down those solid foundations of the comparative philology of the Ugor languages, which he and others should build upon. This was done in the publication called "Magyar Nyelvészet" (Magyar philology), and in the "Nyelvtudományi Közlemények" Philological transactions, the latter of which he edited till 1878.

The publications issued by Hunfalvy contained, not only papers on Ugor comparative philology, but also communications on the Altaic, Indo-Germanic, and Semitic languages, and there are also found essays on ethnographic and mythological subjects, because he was convinced that comparative philology cannot show satisfactory results in any other way than by paying attention to the ethnographic and mythological peculiarities of different nations. When Reguly returned home from his northern travels, with philological and ethnographic treasures, his health was broken by the hardships and long privations he had endured, and from which he never recovered. On his death, at the early age of 39 years, the task of working up his literary remains devolved, at the special request of the Academy, on Hunfalvy. Bearing on this subject he published several treatises, the most important of which were the following :

"The Vogul Story of the Creation of the World," in original, with translation and a dictionary, in 1859; this was the first work ever published in Europe on the Vogul people.

"Chrestomathia Finnica," Finn Olvasmányok, in 1861.

"A Vogul Föld és népe," the land of the Vogul and its people, in 1864, containing, in a well-digested form, all the results of Reguly's travels.

¹ See Journal Royal Asiatic Society, July, 1889, p. 614.

Hunfalvy determined to study the life and languages of the peoples related to the Magyar race, and to base upon such data the principles of Magyar philology, which determination he pursued with unflagging industry and enthusiasm, ready to give battle to those who ventured to attack the result of his researches. Up till quite lately Hunfalvy had to fight hard in support of his theory that the Magyar tongue was cognate to the Finn-Ugor group of languages, and not to the Turco-Tatar, as was maintained by Vambéry. But just because he was ever ready for the fight, and continued it without intermission, he was able gradually to secure pupils and associates to his school.

In furtherance of his researches Hunfalvy travelled in the Baltic provinces and in Finland in 1869, the result of which was a work in two volumes, published in 1871, under the title of "Utaza's a Balti vidéken," a journey in the Baltic Provinces. When at Dorpat, he discovered the Gospel of Matthew translated into South Vogul dialect. Based on this, he wrote a treatise on the Konda Vogul Language in 1872, which was soon followed by another on North Ostjak Language, "az éjszaki osztják nyelv," based on Reguly's literary remains. These works established Hunfalvy's reputation as a philological authority.

In his later years, he paid particular attention to Ethnography. In 1876 was published his "Magyarország Ethnographiája," Ethnography of Hungary, an important work relating to history, language and racial differences of the various nationalities inhabiting Hungary, with regard to whom he advanced several striking and new propositions, supported by clearly defined arguments. Two of his conclusions especially raised heated discussion and originated a copious literature. The first of these was the question whether the "Székler" of Transylvania were the descendants of Attila's warriors or not? The long and bitter controversy which followed, produced a work in 1870, "A Székelyek," the Székler and several articles on the same subject in the periodical called "Századok" from Hunfalvy's pen.

The second obscure problem of Ethnography was connected

with the origin of the Rumun (Roumanian, Wallach) nation. In endeavouring to throw light upon this subject, Hunfalvy gave great offence to the national pride of the Roumanians, because he ventured positively to question the theory that the Wallachs, as the Roumanians of to-day were till quite recently called, could claim the Roman Legions stationed in Dacia as their ancestors. The first and probably most important Monograph on the subject was published in Vienna, 1883, under the title "Die Rumänen und ihre Ansprüche," The Roumanians and their Pretensions (1883), followed by "Neuere Erscheinungen der rumänischen Geschichtsforschung," New Phases of Roumanian Historical Researches (Vienna, 1886); "Der Nationale Kampf gegen das Ungarische Staatsrecht," The Struggle of the Roumanians against the Hungarian Public Law (1880); "Hogyan csinálódik némely historia? Pillantások a rumun történetírásba," How some History is being fabricated. Glimpses into the rumun History (1885); "A rumun nyelv," The Rumun Tongue (Budapest, 1878) and numerous articles in the periodicals "Literarische Berichte aus Ungarn" and "Ungarische Revue." The crown of Hunfalvy's researches on this subject was expected to be a great historical work on the Rumun people which Hunfalvy brought down as far as the middle of the fourteenth century, and on which he worked on the day preceding his death. Another ethnographic work of great merit was published in Vienna and Teschen in 1881, "Die Ungern oder Magyaren," and the Transactions of the Hungarian Ethnographic Society bear the impress of his scientific interest. In the Transactions of the Hungarian Academy, and in the Proceedings of various scientific Congresses, he attended, of which that of the Orientalists at Stockholm, in 1889, was the last, there appeared many articles and essays from him. Five years ago he was nominated a life member to the House of Magnates, and when the bill for making the study of Greek optional in the colleges instead of being compulsory as in the past, was brought in, Hunfalvy spoke out with the fervour of youth against the innovation. He was Doctor of Philosophy, Professor at the University

of Budapest, an honorary member of the Academy of Sciences and corresponding member of many foreign scientific societies.

Hunfalvy's death came unexpectedly, although he was in his 82nd year, and complained of late that his strength and power of work were not the same as of old; the last two summers he spent in his native county of Szepes, at Tátrafüred on the southern slopes of the Carpathians. When the academical season re-opened this year, it being the fiftieth anniversary of his connexion with the Academy, congratulations poured upon him from private friends and public bodies, not the least amongst whom was a deputation from the Academy itself, with the President, Baron Eötvös, at its head. On the 24th of November he presided over his section at the Academy, and on the 28th received the congratulations of the Ethnographic Society, of which he was the President. In returning his thanks for the honour done to him, he spoke of the first Hungarian philologist Révai, and pointed out, as if with a presentiment of his approaching end, that should he close his eyes there would be those who could continue the work he was engaged in. "If I may," he says, "be permitted to compare my humbleness to a thing really grand, I might venture to predict that, as after John the Baptist, so after me will come much mightier men than I, who will follow in the direction I have pointed out." He was the President of the Luther Society, one of the revisors of the Hungarian Bible, and a prominent supporter of the Evangelical church.

Returning home from the meeting of ethnographers, he begged to be excused attending the public dinner which was to follow, as he felt fatigued. The next day, Sunday, the 29th November, he rose in his usual health, took his customary walk, and spent the afternoon over his work on the Roumanians; he went early to bed without the slightest complaint. About four o'clock in the morning, his wife awoke and heard a gentle snore; she lit the candle and saw after a few deep gasps, her husband peacefully pass away. It was Monday, the 30th of November.

Hunfalvy's body lay in state in the Palace of the Academy of Sciences, from whence it was conveyed to its last resting-place in the afternoon of the 2nd of December, amidst every manifestation of public sympathy and regret, an honour he so well deserved.

15th December, 1891.

THEODORE DUKA.

Mr. Rehatsek.—The *Bombay Gazette* of Dec. 19th says:—A most unusual event took place at Worli on Friday, when a European was, by a desire expressed in his will, cremated in Hindu fashion. The man was Mr. Edward Rehatsek, well known in Bombay as being possessed of extraordinary learning, a first-rate Arabic and Persian scholar, a great linguist, and of remarkable literary ability, though, since he retired from the Latin and Mathematics Professor's chair at Wilson College twenty years ago, he has led a strange life, living all alone, and welcoming no Europeans to his place of abode. Edward Rehatsek was an Austro-Hungarian by birth, and was born on July 3, 1819, at Illack. He was educated at Buda-Pesth, at which University he studied and took the degree of M.C.E. in the year 1843. After that he made a tour through Europe, spending a few months in Paris, then four years in the United States of America, and afterwards came to Bombay in 1847, when he settled down as Professor of Latin and Mathematics at Wilson College. He was also a Fellow of the Bombay University, and for twelve years was examiner in Arabic, Persian, Latin, and French. Even then he led a quiet life, seeking more the society of natives, among whom he laboured, than his European brethren; but when he retired from his professorship in 1871, his what might be termed almost hermit life began. He dwelt in a small bungalow at Khetwadi, kept no servants, went every morning to bazaar and purchased his provisions, which he cooked by his own hand. His meals were of the most frugal description, and his dress was most threadbare. He always went out for a short time morning and evening, and lately he took to cycling. It was a strange sight to see this old man, over seventy years

of age, moving slowly along the Queen's Road night and morning on his tricycle; but, though old, he enjoyed the best of health till within a few months of his death, when he was seized with an internal inflammation, from which he died yesterday morning at half-past six o'clock.

Though he had retired from his regular pursuit, it must not be imagined he was an idle man by any means. He laboured continually at his desk, chiefly translating foreign works into English, and many interesting and valuable contributions came from his pen. Most of his works were published at his own expense, for living so frugally as he did since he came to Bombay, he amassed a considerable sum of money, which he did not grudge spending on any hobby, or in giving the fruits of his study to the world with which he cared so little to mingle. Among his more prominent works were "Historical Sketch of Portuguese-India, with a List of its Officers till 1881," "The Alexander Myth of the Persians," "Gastronomical Anecdotes of the Earlier Kaliphs," "Life of Jesus according to the Mohamedans," "The Relations of Islam to Christianity, and of Christianity to Civilization," "Bombay 115 Years Ago," in five volumes, "The Diamond Fields of India," in two volumes. There are many other valuable works of the late Mr. Rehatsek now published, but the list is too long to give in detail. The above, however, will suffice to show how great a student of literature he was, and how deeply he must have dipped into research to write so many books on such a variety of subjects.

His last work was a heavy task, namely, the translating into English of Mirkhond's "History of the World" from Persian into English. It is being printed and published by the Royal Asiatic Society, and the last volume, completed a short time before his death, is now in the press, and will soon be issued.

Occasionally he would leave his recluse life and come before the public, to lay before them personally the fruits of his research, and many will remember when, before the Bombay Anthropological Society, he lectured on "Veneration

for the Dead in China," and "Hindu Civilization in the Far East," and again recently when he read an interesting and instructive paper on "Statistics of Suicides in Bombay since 1886." To the Anglo-Vernacular journal, *Native Opinion*, he was for many years a constant contributor, never missing a week without sending in an article in English. Even when laid up with the malady that proved fatal to him, he would not lay aside his pen, and only five days ago, when Mr. Hari Madhay Paranjpe, the editor of *Native Opinion*, who was one of Mr. Rehatsek's closest friends, called upon him, the poor old man, too feeble to speak, signed to his desk where lay, just completed, the last contribution that came from his pen. Mr. Rehatsek also took a great interest in Theosophy, and was in constant correspondence with Theosophical Societies in Europe. Much as he kept himself to himself, he did not want for attention from friends after he was seized with his last illness, and three doctors—namely, Dr. Deshmuck, Dr. Kunte, and Dr. John De Cunha, all former pupils of his, ministered to him. By his death-bed yesterday morning were Mr. Hari Paranjpe and two other friends, and also two servants who had been left there by Dr. De Cunha to attend to the dying man. When a professor he was much beloved by his students, and they remained his friends to the last. What money he had remaining to him was not much, but he made a will leaving it all to local charities and to be spent in prizes for primary education schools in Bombay. In his will there was also a clause which was the cause of yesterday's strange proceedings, instructing his executor, Mr. Narayen V. Mandlik, to cremate his body in Hindu fashion, and that was carried out yesterday, at the Municipal burning-ground at Worli.

At four o'clock the deceased, Mr. Rehatsek's friends, all Hindus, with the exception of Dr. De Cunha, and nearly all former pupils of the late professor, assembled at his bungalow at Khetwadi, where the corpse had, native fashion, been laid out, face exposed, on a bier, profusely decorated with flowers. A procession was formed, the corpse-bearers

going in front and the carriages with the mourners following. Worli was reached about 5.15, and the body was immediately carried to that part set aside for deceased persons having no relatives. The still smouldering embers whereon a body had been burned that afternoon were swept aside; fresh wood was piled up, and the body was placed thereon; lights were applied, and in about two hours, the remains of Mr. Edward Rehatsek, the first European ever cremated in Bombay in native-fashion, were reduced to ashes.

Sir James Redhouse.—It is our painful duty to record the death of Sir James Redhouse, K.C.M.G. He joined this Society in 1854. He succeeded Mr. Norris as Secretary in 1861, and resigned that post in 1864, being succeeded by Dr. Reinhold Rost. He was elected Honorary Member in 1886. He contributed to our Journal no less than twelve interesting papers—a complete list of which will be found in the Index to the Society's publications published in our Journal for the year 1888.

Sir James Redhouse was born in 1811; was educated at Christ's Hospital, and went to Constantinople in 1826, where he was employed by the Ottoman Government in the preparation of various military, naval, and literary works. In 1830 he visited Russia. Having begun soon afterwards the preparation of a Turkish, English, and French dictionary, he returned to London in 1834 to take steps for its publication, which was rendered useless, however, by the appearance of Bianchi's Turkish-French work. In 1838 he was appointed a member of the Translations Office of the Porte, and in 1840 was transferred to the Turkish Admiralty; from 1839 until 1853 he acted as confidential medium of communication between the Porte and the British Ambassador. In 1840 he went on a mission to the coast of Syria, then blockaded by the allied squadrons of England, Turkey, and Austria, where he was engaged in communications between the admirals and the Turkish Commander-in-Chief on shore. After other services he assisted to conclude in 1847 a treaty of peace between Persia and Turkey; and in 1854 he was appointed

Oriental Translator to the Foreign Office. In 1857 Mr. Redhouse was sent to Paris to assist in the wording of the text of the treaty of peace with Persia, which set the British troops free to aid in the suppression of the Indian mutiny. Sir James Redhouse, who was knighted in 1888, was a member of several Turkish, Persian, and other Orders. In 1884 Cambridge granted him the honorary degree of LL.D. Among his works may be mentioned an English-Turkish and Turkish-English dictionary, a manual of colloquial Turkish for use in the Crimean war, a *grammaire raisonnée de la langue Ottomane* published in Paris, and an incomplete manuscript dictionary of Arabic, Persian, Ottoman Turkish, Eastern Turkish, and English in ten large folio volumes.

He was in many respects the leading authority on the Osmanli-Turki language: to the other members of the great Turki linguistic family he had not paid much attention. He very naturally regarded the world from the Constantinople point of view, and did not hesitate to claim for the Tartar Sovereigns of that country the Kaliphat of Islam, a claim which the great Mahometan Emperors of India, whose ancestor, Tamerlane, had carried about Bajazet, the ancestor of the Sultans of Turkey, in an iron cage, laughed to scorn, and in no Mosque of India was prayer ever offered for him as the Kaliph of the Faithful.

It was a pleasure to visit year by year Sir James in his retreat at Kilburn, and converse with the great scholar: the sight of the great volumes of the great Dictionary of the Osmanli-Turki on the desks round his writing table impressed one more with the grandeur than the prudence of the undertaking. Every word of the Arabic, Persian, and pure Turki languages had been incorporated alphabetically, but, when it came to publication, at the request of the American Board of Foreign Missions, who have extensive Educational Agencies in Turkey, a selection had to be made of a much more moderate size. The National Library of the British Museum has secured these folios, which will ever remain as monuments of his industry and knowledge.

Jan. 7, 1892.

R. N. C.