

## OBITUARY NOTICES

### Fedor Ippolitorich Scherbatskoy

The Society has heard with regret of the death of Professor "Theodor Stcherbatsky", who from 1923 had been one of its Honorary Members and who was present at its Centenary celebrations in that year. His death is stated to have occurred in Leningrad during the siege winter of 1941-2.

Under war conditions it is only possible to record a few biographical particulars, kindly communicated by Professor Minorsky, who mentions an Academy memoir and appreciation by the lamented Dr. Serge F. Oldenburg, reprinted in *Mélanges Asiatiques*, N.S., Petrograd, 1918, pp. 1713-1722.

Fedor Ippolitovich Scherbatskoy was born in 1866 (19th September) at Keltse, in Poland, where his father held an administrative post, the family home and estate being near to St. Petersburg. In 1884 he passed from the Gymnasium of Tsarskoye Selo into the St. Petersburg University, where, in the Faculty of Philology, he attended lectures on Indian subjects (by Minayev and Oldenburg), on Germanic (by F. A. Braun), and on Slavonic (by Jagič) : he wrote a thesis on "The two series of Gutturals in Indo-European". From 1888 he was in Vienna, studying Sanskrit Poetics (*Alamkāra*) with Bühler and publishing in German *Über das Haihayendracarita*, and in Russian *The Indian Theory of Poetry*. He also attended lectures on Romance Philology (Meyer-Lübke), Slavonic (Jagič), and General Linguistics (F. Müller).

During 1893-1900 he lived on his estate, was elected a member of the local zemstvo and held some official posts.

After attending the International Congress of Orientalists in Rome (1899) he read Indian Philosophy with Jacobi in Bonn. He next made a journey in Mongolia, where he came into touch with Lamas and conceived his idea of the Buddhist philosopher Dharmakīrti as "the Indian Kant". His *Theory of Knowledge and Logic in the doctrine of the later Buddhism* (in Russian) was published in 1903. Now a Tibetanist also, he wrote in 1907 on "Determinants of Roots in Tibetan". A long visit to India in 1910-11 was spent mainly at the feet of Pandits in Poona, who conferred upon him a Sanskrit title of honour : he also visited Calcutta.

From 1910 a Corresponding Member of the St. Petersburg Academy, he was elected in 1918 to full membership. The revolution of 1917 engulfed his estate (afterwards the peasants would have

welcomed his reoccupation of the large house), and he moved to Leningrad. He was able to make one or two visits to Western Europe (Bonn, Paris, and London) and to study with his Buriat Lama friends in Central-Asian monasteries. During the inter-war period the Russian sphere was, except for the Academy's Bicentenary in 1925, rather screened; but the work of scholars, heroically maintained, was partly known from publications which reached the outside world. Scherbatskoy's share included the most mature and massive of his writings, of which we can merely name his great *Buddhist Logic* (2 vols.), the editions of the *Nyāya-bindu* and its commentaries (Indices by Obermiller), of the *Santānāntarasiddhi* (*Refutation of Solipsism*, Tibetan version), and the *Abhisamayālamkāra* (with Obermiller), and the most elaborately schemed edition and translation of the *Abhidharma-kośa*, with its versions (Chinese, Tibetan, etc.) and commentaries. These are largely concerned with the concluding third stage of Buddhist philosophy: the *Abhidharma-kośa*, however, belongs to the second stage, which is also represented by Scherbatskoy's *The Conception of Buddhist Nirvana* (1927): the first stage, exemplified by Pali Buddhism, was treated in the Society's own publication (1923) of "The Central Conception of Buddhism and the meaning of the word 'Dharma'".

Scherbatskoy's giant physique towered in most companies; his friendliness and good humour, his scholarly integrity and depth, and even his perfect command of English (as well as French and German) idiom and enunciation were shared by practically the whole fraternal band of St. Petersburg orientalists whose focus, during the early years of the present century, was the Academy's Asiatic Museum. His memory will be associated, as he would have wished, with the names of Radloff, Saleman, Oldenburg, von Stael-Holstein, Rosenberg, Alexeiev, and others of that company as well as with those of collaborators of a later date and pupils like Dr. E. E. Obermiller and Dr. Tubiansky.

### Florence Ayscough MacNair

When Florence Ayscough (*née* Wheelock) arrived from Canada as a young bride in Shanghai, she was in her very early twenties; and she soon decided that, since her life was to be cast in China, she would learn to speak Chinese and to read Chinese literature. If every British bride in the Orient showed half this intelligent