

## 2. JOURNAL ASIATIQUE. N.S. Tome v, No. 2.3

Sauvaire (H.). Description de Damas (suite).

Durand (A.). Le pronom en égyptien et dans les langues sémitiques.

Carra de Vaux (M. le Baron). L'astrolabe linéaire ou bâton d'Et-Tousi.

## II. OBITUARY NOTICES.

*Professor von Roth.*—Sanskrit learning has suffered a severe loss by the death of Prof. Roth, the leading Vedic scholar of Germany. Only a year ago we had to record in the pages of this Journal the decease of one of his most distinguished pupils, Prof. W. D. Whitney, the chief of the Vedists of America. Both these great scholars were honorary members of this Society.

Rudolf Roth died on the 23rd of June at Tübingen, having been one of the teaching staff of that University for exactly half a century. He was born at Stuttgart on April 3rd, 1821. Matriculating at Tübingen, he passed through the regular course of Protestant theology. Subsequently he, for a time, held a curacy (*vicariat*) somewhere in Württemberg. At Tübingen Roth turned his attention to Oriental studies under the guidance of Heinrich Ewald, who, though famous as the greatest Semitic scholar of the century, was also a Sanskritist in the earlier part of his career. The eminent comparative philologist, August Schleicher, born in the same year as Roth, was a pupil of Ewald at the same time. After taking his degree of Ph.D., Roth repaired to Paris. Here he came under the stimulating influence of the great French Orientalist, Eugène Burnouf, who was not merely the only scholar at that time possessing a comprehensive acquaintance with Vedic literature, but an eminent pioneer in Avestic research. Another distinguished pupil of those days who owed much to the teaching of Burnouf was Prof. Max Müller. From

Paris Roth came over to England, where, at the East India House and the Bodleian, he devoted himself to the examination and copying of Vedic MSS. Returning to Tübingen in 1845, he settled there as *Privatdocent* for Oriental Philology. In the following year he published a small volume containing three treatises on the Literature and History of the Veda. This was an epoch-making work, and became the starting-point of Vedic research. The information here given by Roth is almost entirely based on his study of MS. material, for till then the only portion of Vedic literature published was the first eighth of the Rigveda, edited a few years before by Rosen; and the only account of the Vedas was the essay published in 1805 by Colebrooke, the true pioneer of Sanskrit philology. In 1848 Roth became extraordinary professor. In 1856 he was promoted to an ordinary professorship, being at the same time appointed chief of the University library. He already bore among Orientalists a distinguished name, which spread the fame of Tübingen to every country where the ancient language and literature of India is studied. He had, in 1852, published, with valuable elucidations, an edition of Yaska's *Nirukta*, the most ancient Vedic commentary in existence, dating perhaps from the fifth century B.C.

The first volume of the great work with which Roth's name will ever be associated had appeared in 1855. This was the large Sanskrit Dictionary printed under the auspices of the Imperial Academy of St. Petersburg. The seventh and last volume was not completed till 1875, about a quarter of a century after the work was first taken in hand. The responsibility for the classical Sanskrit portion of the dictionary was assumed by Dr. Böhtlingk, who, from his vast knowledge of the literature of the post-Vedic period, was better qualified for the work than any other scholar of the time. Roth undertook the task of dealing with the Vedic period. His share not only forms the most important and valuable contribution hitherto made towards solving the great difficulties of Vedic interpretation, but

is also the foundation on which nearly all subsequent researches on the language, institutions, religion, and mythology of the Veda are based. Roth is, therefore, to be regarded as the real founder of Vedic philology. Nearly half his life as a scholar was devoted to the dictionary. It must be remembered that Roth was the first—excepting Benfey in his glossary to the Sāma Veda (1848)—to handle the lexicography of the Veda. Only those who have some acquaintance with the subject can adequately appreciate the amount of time and labour Roth must have spent in indexing, in comparing parallel passages to ascertain meanings, and in arranging the material logically and historically.

No man could have been better qualified, both by natural gifts and by preparation, for an undertaking of such magnitude. In him imaginative power was combined with intellectual clearness, keenness, and penetration, as well as controlled by accuracy of scientific method, to a degree perhaps never surpassed among scholars. Conscious that his own share in the great dictionary was the work of a pioneer, Roth anticipated that it would soon become antiquated. Comparatively little, however, of the results at which he arrived have been upset by the criticism and research of younger scholars. There can be no more striking evidence of his genius than this. May later generations never be forgetful of the debt which Vedic scholarship owes to the labours of one of the greatest of the many great scholars Germany has produced!

In the year following the completion of the first volume of the lexicon, Roth brought out his edition of the Atharva Veda in collaboration with his former pupil, the late Prof. Whitney, who, as well as Prof. Albrecht Weber, contributed much valuable material to the dictionary.

Of Roth's minor works it is here perhaps only necessary to mention his catalogue of the Indian MSS. in the University Library of Tübingen (1865), his treatise on the Atharva Veda in Kashmir (1875), and his metrical translations of typical Vedic hymns in association with his

two pupils, Geldner and Kaegi, in *Siebzig Lieder des Rigveda* (1875). He contributed many important and valuable articles to various journals, especially that of the German Oriental Society. These articles deal chiefly with the religion, mythology, textual criticism, and interpretation of the Veda. The most noteworthy of them treat of Brahma and the Brahmans (ZDMG., vol. i, pp. 66–86), the highest gods of the Aryan nations (vi, pp. 67–77), Soma (xxxv, pp. 680–92), the habitat of the Soma plant (xxxviii, pp. 134–9), the myth of Soma and the eagle (xxxvi, pp. 353–60), learned tradition in antiquity, especially in India (xxi, pp. 1–9), the Pada and Samhitā text of the Rigveda (Kuhn's *Zeitschrift*, xxvi, pp. 45–68), the orthography of the Veda (ZDMG., xlvi, pp. 101–19 and 676–84), the shortening of the ends of words in the Veda (Trans. Seventh Oriental Congress, Aryan section, pp. 1–10), Indian fire implements (ZDMG., xliii, 590–5).

Clearness, directness, and conciseness were characteristic of all that he wrote. Hardly any of his articles exceed twenty pages in length, many of them being considerably shorter. Most other scholars would have devoted twice the space to the treatment of the same questions without gaining anything in matter or lucidity.

The one department outside the range of Vedic studies which particularly interested Roth, was medicine. Hence the medical articles in the great dictionary are from his pen. He also wrote on Indian medicine as represented by Caraka in the *Journal of the German Oriental Society* (vol. xxvi); and his last contribution to that journal, published this year, is a notice of an Indian edition of the well-known medical writer Vāgbhāṭa.

Roth occasionally lectured on the Avesta; and various distinguished Zend scholars, such as Geldner and Mills, have been his pupils. He wrote several articles on Avestan subjects for the *Journal of the German Oriental Society*. The most important of these deal with the legend of Feridun in India and Iran (vol. ii, pp. 216–30), the legend of Jemshid, the Vedic god of the dead, Yama, being

compared with Yima (iv, pp. 417-33), contributions to the interpretation of the Avesta (xxv, pp. 1-21 and 215-31), the calendar of the Avesta and the so-called Gahanbār (xxxiv, pp. 698-720), and the souls of the middle region in Parseeism (xxxvii, pp. 223-9).

In addition to all his other University work, Roth was in the habit of giving a course of lectures every alternate year on the history of religions, to large and appreciative audiences of theological students.

In accordance with the excellent German custom, the jubilee of Roth's degree was celebrated two years ago by the publication in his honour of a *Festgruss*, containing contributions on Oriental subjects from forty-four scholars. The list of contributors contains the names of nearly all the leading Sanskritists of several countries. Most of them were his former pupils: indeed, hardly any other Orientalist can have had a larger number of distinguished scholars among his disciples. Among his pupils, besides those already referred to, may be mentioned Professors E. Kuhn, of Munich; H. Zimmer, of Greifswald; L. v. Schroeder, of Innsbruck; R. Garbe, of Königsberg; R. Lanman, of Harvard; the late Martin Haug, of Munich; and Dr. M. A. Stein, of Lahore. About eight years ago Roth numbered among the members of his Vedic class an old gentleman upwards of sixty years of age. Having been one of the professor's earliest pupils, he had returned to Tübingen to continue his Oriental studies under his former teacher after an intermission of forty years. This is probably a unique experience among professors of Sanskrit.

Professor Roth was ennobled by the late King of Württemberg, in recognition of his great services to Oriental scholarship. Many academies and societies esteemed it an honour to count him among their members. Edinburgh, however, seems to have been the only foreign university which conferred upon him an honorary degree. But a scholar like Roth could well dispense with distinctions of this kind, nor was he the man to attribute much weight to them. Though he received various honourable calls to

other seats of learning, he refused them all, attaching, like all true scholars, little importance to pecuniary advantage, and preferring to live and die at his old university in his beautiful native land of Swabia, the birthplace of so many famous men of Germany.

ARTHUR A. MACDONELL.

*Sir Thomas Francis Wade, G.C.M.G., K.C.B., etc.*—It is some twenty-five years ago that I first met Sir—he was then Mr.—Thomas Wade: he had come down to Shanghai from Peking, where he was Chargé d’Affaires, and was staying on business at the British Consulate. I was then Honorary Librarian of the North China Branch of the Royal Asiatic Society, and I went to see him to get some information about his own publications. This information was given to me with the graceful, though dignified, manner which was one of the characteristics of Mr. Wade, whether walking in the dust of Peking or in the fog of Lower Berkeley Street. When I last heard of him he had just been the President of your learned Society, and was the bearer of the agreeable tidings that I had been appointed one of your honorary members in the place of my illustrious friend Ernest Renan.

Wade began life as a soldier, being the eldest son of a soldier, Colonel Thomas Wade, C.B. The exact date of his birth I never could ascertain, but it was somewhere about 1818. After being educated at Harrow, he entered the Army in 1838, as ensign in the 81st Foot. The Opium War, during which he took an active part as an officer in the 42nd Highlanders and the 98th Foot, was his first opportunity to learn Chinese. The cession of Hongkong to Great Britain by the Treaty of Nanking (1842) offered young Wade a new field of action, when he was appointed an interpreter to the garrison of the island. He retired from the military service as a lieutenant in the 98th Foot only in 1847, when made an Assistant Chinese Secretary. Wade had once more occasion to resume his profession as a soldier when the Imperial troops were, in April, 1854,

surrounding the foreign settlement of Shanghai, behaving like, if not worse than, the T'ai-ping rebels in the native city, threatening to loot the property and to destroy the lives of the Western Devils who were inhabiting the "Muddy Flat" bordering on the Hwang-poo River. Foreign residents, officers and sailors from H.M.'s ships *Encounter* and *Grecian*, from the U.S. sloop *Plymouth*, as well as from the merchantmen in harbour, stormed, on the 4th of April, the camp of the Chinese troops; and Mr. Wade took in a gallant manner his part in a severe fight which cleared Shanghai from unpleasant neighbours, but cost the small European community two killed and sixteen wounded.

Mr. Wade had left Hongkong in 1852, being appointed Vice-Consul at Shanghai. The T'ai-ping had taken the native city on the 7th September, 1853: the three chief Consuls, with the agreement of the Chinese authorities, made arrangements in June, 1854, for a set of Custom House rules, which were to be carried out by three intendants—Mr. Wade for the British, Mr. L. Carr for the Americans, and M. Arthur Smith for the French. In fact, shortly after Wade gave up the position to Horatio Nelson Lay, predecessor of Sir Robert Hart, as Inspector-General of the Chinese Imperial Maritime Customs. Sir John Bowring, Governor of Hongkong, then sent Wade on a special mission to Cochin-China. The two embassies of Lord Elgin, and the two wars with China which were brought to an end by the convention of peace signed at Peking on the 3rd of October, 1860, were new opportunities to utilize Wade's knowledge of the Chinese language. I may say that from this time is beginning the curious parallelism between the careers of Wade and Parkes, who were destined to occupy, both of them, the post of Minister Plenipotentiary at Peking.

The writer of the obituary published in *The Times* (weekly edition, August 9, 1895) rightly says: "A full biography of Sir Thomas Wade would be at the same time a history of our diplomatic relations with China during a period of forty years, for in all our important dealings with the

Chinese Government during that time he played a by no means insignificant part. The only other Englishman, perhaps, who had anything like the same experience, and who displayed similar remarkable qualities in the bewildering world of Chinese politics, was his friend and colleague Sir Harry Parkes, who died ten years ago at the comparatively early age of 57. Both had a remarkable power of making themselves thoroughly acquainted with the Chinese language, Chinese character, Chinese ways, and especially Chinese trickery, and both were thereby able to render very valuable services to their own Government. But in natural character and tendencies they were very different. Wade was more a man of study, and Parkes more a man of action; and when the two were working together in a subordinate capacity, the former naturally did most of the correspondence and the latter more of the interviewing and the outdoor work, though it must be admitted that each could play the *rôle* of the other when any such necessity arose, and on many occasions the studious Wade showed that in activity and daring he could hardly be surpassed by Parkes himself. The two men differed also in their modes in dealing with the Chinese. Parkes was naturally inclined to be authoritative and domineering, whilst Wade was generally disposed to temper his tenacity with patience and conciliation. Yet the two men, though they were in a certain sense rivals and often crossed each other's path, never displayed any unworthy jealousy of each other. In one of his early letters Parkes writes: 'Wade and myself share a tent: he is a right good fellow, is Wade.' That familiar phrase indicates briefly, but graphically, the relations which existed between them, and it will be cordially re-echoed by many who knew Sir Thomas Wade personally and who now mourn his loss."

When Sir Harry Parkes was, on the 13th July, 1883, appointed Envoy Extraordinary and Minister Plenipotentiary to His Majesty the Emperor of China, and Chief Superintendent of Trade, Wade wrote to him from England: "You start fair-fairer than most men in one respect—you have



the full confidence of the community," adding, "You know the country and people better than anyone alive . . . May you have strength to endure."<sup>1</sup>

In 1861 Wade was made a C.B., and appointed (1862) subsequently to the most important position of Chinese Secretary and Translator to the British Legation in China, which some years later was filled by the remarkable sinologue William Frederick Meyers, cut short in the prime of life. During the absence of Sir Frederick Bruce and of Sir Rutherford Alcock, Wade acted as *Chargé d'Affaires* from June, 1864, to November, 1865, and from November, 1869, to July, 1871, when he was at last appointed Envoy Extraordinary and Minister Plenipotentiary, and Chief Superintendent of British Trade in China. In the meantime he married (1868) Amelia, daughter of Sir John Herschel. Certainly the culminating point of Wade's career was the Convention signed at Chefoo, 13th September, 1876, for the settlement of the Yun-nan outrage, that is to say the unwonted attack on Col. Horace Browne's special mission from Burmah and the murder of the interpreter, Augustus Raymond Margary.

The British community in China did not at the time render full justice to the exertions of the distinguished diplomat, both at Peking and in London, when he returned home. Foreigners are greatly inclined in the Far East to believe that the whole world has only to think of the problems concerning their own interests; they forget too often that the Legation is but an instrument of the home authorities, which have to study, not one point, but to survey the imperial policy at large. Wade was in these days very strongly attacked by the Press in China, but Mr. Disraeli, a good judge in the matter, never failed to speak in Parliament in the highest terms of the

<sup>1</sup> "The Life of Sir Harry Parkes" . . . By Stanley Lane-Poole. London, 1894, ii, p. 364.

representative of Great Britain at the capital of the Celestial Empire.

Wade had been appointed a K.C.B. in November, 1875, and he was made G.C.M.G. in 1889. Six years before (1883) he had retired on a well-earned pension.

During his sojourn in China, Wade had gathered a very extensive collection of valuable Chinese books, which was only rivalled by Wylie's rare library at Shanghai. This collection he gave to the University of Cambridge, where he received in 1886 the honorary degree of D.Litt., and was nominated in 1888 the first Professor of Chinese. For some months past Sir Thomas was ailing at his house, 5, Salisbury Villas, Cambridge, and there he slept his last this summer, on Wednesday, 31st July.

As a Chinese scholar, Wade is known by his method to learn the Chinese language. He first began his series of contributions by the *Hsin Ching Lu*,<sup>1</sup> published at Hongkong in 1859, followed up by the progressive course called the *Tzu-erh Chi*<sup>2</sup>: this latter book has been universally used both at the British Legation and in the Customs service; it has done more to diffuse the Peking dialect than any other book, and though I have the strongest objection to the use of this dialect in preference to the language spoken at Nanking, it has nevertheless greatly contributed to the knowledge of Chinese at large. It has been found necessary to give a new edition of the *Tzu-erh Chi*, which was published in 1886, at Shanghai, at the expense of the Chinese Imperial Maritime Customs.<sup>3</sup>

Though chiefly known by this work, Sir Thomas Wade

<sup>1</sup> The *Hsin Ching Lu*, or "Book of Experiments," being the first of a series of contributions to the study of Chinese. Hongkong, 1859. fol.

<sup>2</sup> *Yü-yen Tzu-erh Chi*. A progressive course designed to assist the student of colloquial Chinese, as spoken in the Capital and the Metropolitan department. In eight parts. London, 1867. fol. Cf. *Bib. Sinica*.

<sup>3</sup> *Yü-yen Tzu-erh Chi*. A progressive course designed to assist the student of colloquial Chinese, as spoken in the Capital and the Metropolitan department. In three volumes. Second edition. Prepared by Thomas Francis Wade and Walter Caine Hillier. Shanghai, 1886. 4to.

has written some other valuable papers (one among others on the Chinese Army<sup>1</sup>), of which I give a list at foot.<sup>2</sup>

HENRI CORDIER.

### III. NOTICES OF BOOKS.

HAND-BOOK OF COLLOQUIAL TIBETAN. A Practical Guide to the Language of Central Tibet. In Three Parts. By GRAHAM SANDBERG, B.A. Calcutta, 1894.

Mr. Sandberg announces in the preface of this interesting volume that it "is designed to afford a complete guide to the Vernacular of Tibet Proper," and that "it is the *lingua franca* of the Tibetan Empire which has been analysed and codified in this *Hand-book*; not the dialectic forms spoken in corners of the country, as in L'adak, Lahul, and Sikkim, but the general Vernacular current in the heart of the land, and which will carry the traveller from west to east and from north-east to south."

The first part of the *Hand-book* (pp. 9-127) is devoted to the grammar of this Tibetan *lingua franca*. It is beyond the purpose of this review to examine in detail this subject, which is not, however, quite so new as the author leads one to believe. "Up to the present date," he says in his preface, "no grammar of the colloquial language has been placed before the public. Jaeschke, indeed, in his learned works, has fully dissected the old classical language."

<sup>1</sup> The Army of the Chinese Empire: its two great divisions, the Bannermen or National Guard and the Green Standard or Provincial Troops; their organization, locations, pay, condition, etc. (*Chinese Repository*, xx, May and June, 1851.)

<sup>2</sup> *Note on the condition and government of the Chinese Empire in 1849.* Hongkong, 1850. 8vo.

Chinese Currency and Revenue, being a memorial from Ch'u-tsun to His Majesty, together with a report thereon from the Board of Revenue. Translated from the *Peking Gazette*. (*Chinese Repository*, 1847, xvi, pp. 273-293.)

Memorial regarding the Currency and Revenue by Ngóh-shun-ngan as the subject was brought under his notice by order from the Board of Revenue. (*Ibid.*, pp. 293-97.)

Japan, a chapter from the *Hai Kuo Tu Chih*, or illustrated notices of Countries beyond the Seas. (*Ibid.*, 1850, xix, pp. 135, 206.)

Letter on Mr. Bruce's Mission. China, 15th August, 1859. Pamph. 8vo.