

PROFESSOR CHARLES ROCKWELL LANMAN AND HIS WORK IN THE FIELD OF INDOLOGY

By GEORGES DE ROERICH

THE second half of the last century saw an unparalleled growth of Indological studies. America and Europe competed with one another in the study of India's most gorgeous antiquity, and of her greatest treasure—her ancient literary language, the richness and structural features of which are absolutely unique.

Rudolph Roth in Tübingen, Böhtlingk in St. Petersburg, and Weber in Berlin influenced greatly the development of Indology, and masterfully renovated the critical study of the Vedas. The great, and as yet unsurpassed monument of the scientific activity of this brilliant school is the *Petersburger Sanskrit-Wörterbuch, Grosse Ausgabe*, compiled by Böhtlingk and Roth, and published by the Imperial Russian Academy of Sciences between 1852 and 1875. The introduction to the dictionary gives a lucid exposition of the views of the compilers; notwithstanding criticism by various authors, Goldstücker, Oldenberg and others, it remains certain that Roth is the founder of Vedic philology.

In America we see the eminent W. D. Whitney, inaugurator of an illustrious line of scholars, who made America's contribution in the field of Vedic research outstanding.

To this brilliant array of savants belongs the name of Charles Rockwell Lanman. For more than fifty years his work has been the stronghold of Oriental and linguistic studies in America, and many are the scholars who are proud to be his pupils and to have profited by his always friendly advice.

After his graduation from Yale in 1871, where he studied Greek under Hadley, and Sanskrit under Whitney, followed three years of study under Roth in Tübingen, Weber in Berlin, Curtius and Leskien in Leipzig. These were years of strenuous labor. The Veda classes of Roth, and the comparative grammar lessons of Leskien, left an indelible impression on the young scholar, and traced the path of future studies in these fields.

On his return to America, Lanman was called to Johns Hopkins University to teach Sanskrit, where he remained as Associate-Professor of Sanskrit from 1876 to 1880.

In 1880 came the call to Harvard, and with his advent Sanskrit studies at Harvard received a new impetus. It was during his occupancy of the Sanskrit chair, that Harvard became one of the leading centers of Indological studies.

In the same year Lanman published a learned monograph on the "Noun-Inflection in the Vedas" (*Journal of the American Oriental Society*, Vol. X, pp. 325-600), which remains an indispensable instrument of work for every Vedic student and an outstanding example of linguistic acumen. The vast amount of knowledge, the rigorous method and sound scholarship incorporated in this publication, placed the author in the foremost ranks of contemporary Vedic scholars.

In 1884 appeared his *Sanskrit Reader*, with vocabulary and copious notes. This remarkable book had eight editions, the latest being that of 1927. From the day of its publication, the *Sanskrit Reader* has been justly acclaimed as the best of the existing chrestomathies, for it not only gives a representative selection of great masterpieces of Indian literature, but offers first-class philological training, and as such is the guide-book of every Sanskrit student. The "Introduction to the Extracts of the Vedic Literature" (*Sanskrit Reader*, pp. 352 ff.) can be taken as an enunciation of the author's views on the Veda in general, and on the principles of its critical study and interpretation. Lanman was always an inspiring teacher, and accomplished wonders in guiding his pupils. The vast material brought together and commented upon in his "Notes to the Reader" bear testimony to his continuous and unselfish efforts to facilitate and encourage the study of Sanskrit, for he believed that Sanskrit serves best to reveal the fundamental principles which underlie the structure of English, Greek and Latin.

In 1889 Lanman, accompanied by Mrs. Lanman, undertook an extensive journey to India. In those days it was a totally new departure, and Lanman says in his "Presidential Address to the American Oriental Society" (*JAOS*, 1920, Vol. 40, p. 234): "When I was a graduate student at Yale, it was not even suggested that I should go to India; and an occasional letter of scientific interest from India was deemed worthy of publication in Weber's *Indische Studien* or in our *Journal*." As a result of this journey, Lanman brought back more than 500 valuable manuscripts in Sanskrit and Prakrit, which form the bulk of the Harvard Library Collection of Indian manuscripts. The journey to India gave the scholar unique and first-hand knowledge of Indian life, which was always so evident in his explanations of Sanskrit or Pāli texts in his classes. Indeed it is Professor Lanman's idea that all future Indianists should spend several years in India and master one of the more important vernaculars of modern India (such as Hindi, Bengālī or Marathī), and in his "Presidential Address" he states: "Increased opportunities will bring, as always, increased obligations, and for professed Indianists in America a period of residence and study in India—preferably, perhaps, at such places as Poona or Benares will become rather a matter of course" (*ibid.*, p. 235). This has since been an accepted part of the curriculum with every Indianist, for it is increasingly observed that a residence in the country and close contact with its ancient native science, benefits the scholar tremendously, and gives

him an inside knowledge of things that have a different aspect in Paris, London or Berlin.

Professor Lanman's greatest achievement in editing Indian texts is his *Harvard Oriental Series*, which was started in 1891 and of which 32 volumes have been published. This monumental series, which as an example of scholarly edition and editorial skill stands unparalleled, was founded by Professor Lanman and endowed by his pupil and friend, Henry Clarke Warren, himself a distinguished Pāli scholar and author of *Buddhism in Translations*, published as the third volume of the *Harvard Oriental Series* (first published in 1896, 8th edition in 1922). The aim of the series is "to make available to the West good Indian texts and good English translations thereof." It is enough to look over each volume of the series, to see how much it owes to the Editor, and what an indelible impression is left by his scholarship on every text published in the series.

The first volume of the series, by the late Professor Hendrik Kern, is an edition of the Sanskrit text of the *Jātaṅga-Mālā*, by Ārya Ćūra (ca. VIIIth century A. D.) The second volume is contributed by Professor Richard Garbe, and contains the important text of the *Sāṅkhya-Pravachana-Bhāṣhya*, by Vijñāna Bhikṣhu.

Volume 4 is contributed by Dr. Sten Konow and Professor C. R. Lanman. It contains the Prākṛit text of the drama *Karpūra-Maṅjarī*, by the poet Rājaṅkharā (ca. Xth century A. D.). The Prākṛit text edited by Sten Konow, is followed by an English translation by Lanman, with introduction and notes.

Volumes 7 and 8 contain the great edition of the *Atharva-Veda*, translated, with critical and exegetical commentary, by W. D. Whitney. This great work was left unfinished by the eminent American Sanskritist, and was revised, edited and brought nearer to completion by Professor C. R. Lanman. These volumes are a masterpiece of text-edition, and a fitting memorial to the collaboration of the two eminent scholars, teacher and pupil. The translation and commentary which in general is characteristic of the Whitney school, takes into account the works of the new movement in Vedic studies started by Pischel and Geldner. About this edition of the *Atharva-Veda* it has been justly said: "Few texts of antiquity have been issued with appurtenant critical material of so large a scope. And never before or since has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered, and from so multifarious sources, nor presented, with masterly accuracy, in so well-digested form."

Volume 10 contains the great *Vedic Concordance* by the late Professor Maurice Bloomfield. This large volume in royal quarto is a mine of information and an enduring monument to the industry and learning of the American school of Sanskritists.

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The four following volumes of the series are by Professor Johannes Hertel, who contributes a critical edition of the *Pañchatantra*. Professor Lanman has added an important essay to the eleventh volume, on the "Externals of Indian Books."

Volume 15 contains the German translation of the *Kirātā-rjuniya*, by Professor Carl Cappeller.

Pischel contributes a critical edition of the Bengali recension of Kālidāsa's *Çakuntalā* (Vol. 16 of the series).

Volume 17 contains a translation by Professor James H. Woods of the *Yoga-sūtras* of Patañjali.

Professor Arthur B. Keith contributed a number of important volumes to the series: *The Veda of the Black Yajus School* (Vols. 18 and 19); *Rig-Veda Brāhmanas* (Vol. 25); and the excellent *Religion and Philosophy of the Veda and Upanishads* (Vols. 31 and 32, 1925).

Volumes 20 and 24 contain another important work for the critical study of the Veda by the late Professor Bloomfield—*The Rig-Veda Repetitions*.

Volumes 21, 22 and 23 contain a critical edition of the *Uttara-Rāma-charita* by the poet Bhavabhūti, in the original Sanskrit and Prākrit, with notes and translation by Dr. S. K. Belvalkar, a pupil of Professor Lanman, and professor of Sanskrit at Poona.

Professor F. Edgerton contributes a critical edition of the Sanskrit versions of the *Viṅrama-charita*, and an English translation of the text (Vols. 26 and 27).

Volumes 28, 29 and 30 contain a translation of the *Dhamma-padaṭṭhakathā* by Mr. E. Burlingame, a pupil of Professor Lanman.

We give the above survey of the published volumes of the *Harvard Oriental Series*, in order to show the scope and the great variety of Indian texts published in the series. It is a fitting memorial to the coöperation of a brilliant line of scholars, made possible thanks to the learning, the industry and the untiring zeal of Professor Lanman, and the enlightened foresight of the late Henry Clarke Warren.

Work on the series continues with unabated energy, and a representative list of important volumes is scheduled to follow those now in print. During my visit to Cambridge, Massachusetts, in the winter of 1929-30, I found the eminent scholar and editor hard at work on the edition of Geldner's translation of the *Rig-Veda*. This new venture of the *Harvard Oriental Series* will occupy fully four volumes, and will represent an outstanding contribution to the already very extensive literature on the Veda. All previous editions and translations of the *Rig-Veda* were clumsily edited, and present numerous drawbacks as scholarly editions; this new Geldner-

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Lanman edition of the *Veda of Praise* will, no doubt, remedy the situation and furnish us with a first-class translation, with the necessary historical and critical commentary. The lamented death of Professor K. Geldner will somewhat delay the publication of the work.

Lanman has rendered great services in the study and editing of Buddhist texts. He inspired Mr. Simon Hewavitarne, of Colombo, in the latter's plan of publishing a complete text of the Buddhist sacred books in Cingalese characters. For many years he has worked on a critical edition and translation of Buddhaghosa's *Visuddhi Magga*, this most important and most difficult of Pāli Buddhist texts. In connection with this work, Lanman published in 1913 an illuminating article in the *Proceedings of the American Academy of Arts and Sciences* (Vol. XLIX, No. 3, pp. 149-169), called: "Buddhaghosa's Treatise on Buddhism, entitled the Way of Salvation; Analysis of Part I, On Morality." This article contains a careful and detailed analysis of the first book on Morality (*sīla*). Let us hope that this edition and translation may be included in the *Harvard Oriental Series*. The teaching of Pāli and the principles of text-criticism of Pāli manuscripts always occupied a prominent place in Professor Lanman's university courses.

In addition to the many activities already referred to, Professor Lanman has published a number of books destined to assist the student in his studies of Sanskrit. His *Sanskrit Reader* was mentioned above; besides this important work, Lanman has also published *Parts of Nala and Hitopadesha in English Letters*, Harvard, 1889. *Bhāratian Readings* and *The Indic Alphabet called Nāgarī* are in preparation and will be published by the Harvard University Press. Of great importance will be his *Sanskrit Grammar*, which will help the student to master Sanskrit more comprehensively and at the same time keep in mind the position of the language in relation to the other idioms of the Indo-European family of languages. This book will be the fruit of more than fifty years of labor in the field of Sanskrit by a great teacher and master of the language, and as such will have a lasting place in the literature on the subject. Such a grammar was long a *desideratum*, and will, no doubt, help to revive Sanskrit studies in American and European universities.

Besides these extensive works, Professor Lanman has published numerous articles in scientific journals and magazines on questions of Indian linguistics, literature and religion: "Phrase-words and Phrase-derivatives", (*JAOS*, Vol. 40, pp. 194-198); "Beginnings of Hindu Pantheism," 1890; "Sanskrit Mutes called Mūrdhanya, that is Domal," in the *Festgabe Kaegi*, Zürich, 1919; and many others.

Such is the work of the scholar to whom, on the occasion of his eightieth birthday, we dedicate the first issue of this JOURNAL, with our respectful greetings and well-wishes for many creative years to come. His many pupils scattered throughout the

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world will always remember his kind guidance, for besides being a great and profound scholar, he is a friend to every student, always ready to assist and encourage them in their studies. I reserve the privilege to present elsewhere the inspiring portrayal of this teacher and man.

The above lines are not merely an appreciative tribute by a former pupil; we feel it to be an appropriate moment to recall the work of this great teacher, whose toil in the field of Indology may well serve as an example for the scientific activity of this Institute.