

Eugène Burnouf

The Background to his Research into the Lotus Sutra

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Akira YUYAMA

**The International Research Institute for Advanced Buddhology
Soka University**

Hachioji · 2000 · Tokyo

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*À la louange
d'Eugène Burnouf,
le fondateur de la philologie bouddhique
et des recherches sur l'histoire culturelle du bouddhisme*

*To the Memory
of
Dr. Jan Willem de Jong
(Leiden 15 February 1921 - Canberra 22 January 2000)
Professor Emeritus of South Asian and Buddhist Studies
at The Australian National University
in Canberra*

*this humble work is dedicated
by the author
in Tokyo*

*la philologie bouddhique
pour le progrès scientifique humanistique
et pour l'avenir de l'homme humain*

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Preface

Modern Indian and Buddhist studies cannot be properly considered without looking at the historical background of the French scholar in the early nineteenth century. It itself was the historical result of a lengthy accumulation of scholarship in the western world. This cultural intercourse in the Hellenistic world, between the Catholic missionaries, discoverers of the Cape of Hope voyage to India, civilian/soldier-scholars of the East India Company and so on cannot be neglected (cf. e.g. Yuyama 1985a, 1986, 1990, 1992a, et al.).

In this book I will attempt to approach Eugène Burnouf as a pioneering scholar in Buddhist philology, particularly in his philological work on Buddhist Sanskrit literature, by looking at his research into the Lotus Sutra. After all, such an investigation leads us to review our methodology more in depth and width. It is not at all my intention to give a historically tenable argument of peripheral account of his interest and research. Such a work requires a very careful appraisal of every state of academic affairs around him. This is thus by no means either a biographical sketch of his career or a scientific evaluation of his achievements within the framework of Indian and Buddhist studies.

My purpose is to try to seek for a background history or historical background to see how Eugène Burnouf got interested in Buddhist philology and how he tried to achieve his goal. He was a child of the times. At the same time he was also a creature of the age. Indeed, he had made a good many contacts with his predecessors and contemporaries by the time his premature death prevented the achievement of his original and abiding aim.

The source material in my work is mainly from his own writings – his correspondence among others. The letters written by his contemporaries are therefore vitally important as well. This is easy to say, but in fact extremely difficult to collect such materials. I may have had only a brief glance at his correspondence. There must certainly be more than what I have seen.

In fact, I saw numerous binders of letters to him as well as from him in the Department of European Manuscripts of the National Library in Paris. Moreover, these volumes are mingled with those to and from his father, Jean-Louis Burnouf. In a number of cases it is difficult to learn instantly whether a letter addressed to “Burnouf” is to Jean-Louis or to Eugène. One feels oneself almost like a detective.

To me, at least, such detective work is sometimes more difficult than reading old Indic manuscripts. It will no doubt require a special talent endowed with graphical training in deciphering early nineteenth-century manuscripts. I was overwhelmed by the abundance of such corresponding materials.

Furthermore, in most cases, I have seen only one-way correspondence. It is rare to be able to see the response to his letters. This is also true of the letters addressed to him. One can seldom see his replies. It is to be hoped therefore that those specialists in the savants who were his correspondents will fill in these lacunae in the future.

The utmost difficulty for me has always been the deficiency of my knowledge in the French language and its history within the framework of European communities. Regarding the literature concerned, I decided to quote the original passages when discussing some specified topics, in order to transpose the real flavour to the readers. I believe that the international relations of the time may add an interesting nuance to a number of academic affairs. I could not help but including them.

To my great regret, my sojourn in the French-speaking area did not exceed no more than ten days. My cherished wish to stay in Paris for several months or a year has never been fulfilled. There are still quite a few source materials I wish to consult, say, for example, in the Bibliothèque de l'Institut de France in addition to the Bibliothèque Nationale in Paris, as mentioned above. I decided however to write this book with the references at my disposal at the moment rather than wait for an unforeseeable period of time in order to consult them.

Until today I have written some bibliographical works particularly for the use of students in Buddhist philology, in order to help those engaged in the relevant fields of study to seek systematically for materials for further. In this book, therefore, I will try to give bibliographical information as accurate as possible. This again is not easy.

Bibliographical works become out of date on publication. In the specific fields of study it is almost useless to see a bibliographical work just enumerating relevant materials unsystematically without evaluation. At least, they must show how they relate to the specific topics or subjects. Otherwise, such a work is not different from general bibliographies (Yuyama 1972, cf. also Yuyama 1979: esp. XXIf., Yuyama 1983).

Whenever I wrote historical backgrounds or background histories of certain scholars or fields, I again had my compatriot students in Buddhist philology in mind, and therefore have written all of them in Japanese. In this connection I had another

reason. What has bothered me in the past decades is the misunderstanding, shown by a number of students, of the difference between the scientific background histories, or historical backgrounds, and the inside stories, or stories behind the stories, or rather the entertaining and very often malicious gossip. I bitterly hate these gossip rumours. Some are interested in creating a rumpus out of it. It is nothing to do with creative scientific work. This kind of attitude is similar to that of those who criticize a certain work by counting misprints in it without evaluating the work itself or the author's intention or motives.

In recent years I have been receiving requests from my overseas friends to write this kind of study in English, not just in Japanese. What vexed them was having to guess the contents of the main texts in Japanese from the source materials given in the notes. This book is an entirely revised version of a previously published lengthy article written in Japanese (Yuyama 1994). On that occasion I missed the chance to read the proofs for personal reasons. As a consequence there remained, to my despair, an innumerable misprints particularly in the cited passages. I am therefore grateful to the original publishers for giving me permission to bring this version out and thus revise my mistakes. In this connection my sincere gratitude goes to Professor Kōken Sasaki, Director of the Institute for the Comprehensive Study of Lotus Sutra at Risshō University in Tokyo.

Every student who is interested in his or her own field of study must no doubt be interested to look back over the history of the work done by the predecessors. In this connection, one is always indebted to those scholars who have brought before us a number of important publications through their painstaking and time-consuming labour on the history of the relevant fields of research. It has been impossible for me to cite all of them in the section "References" at the end of this booklet. Biographical dictionaries offer indispensable reference materials about those who are treated therein.

On establishing the International Research Institute for Advanced Buddhism (= IRIAB) at Soka University under the direction of our Founding Chairman, Professor Yuichi Kajiyama, a general rule was laid down that IRIAB members should publish a monograph on a certain topic — related to the Lotus Sutra in the first place — in regular order. The matter has taken an unexpected turn. My original plan to bring a monograph out in the next academic year was turned down. This humble book is thus a hasty production to honour my obligation. At the moment I am not on the point of publishing my textcritical analysis or philological work on the Lotus Sutra in book form.

On this occasion I would like to express my sincere gratitude to Mesdames Colette Caillat, Membre de l'Institut de France, and Françoise Dumas, Directrice de la Bibliothèque de l'Institut de France, for their untiring help during my short stay in Paris in 1992. My grateful thanks are also due to my friends who have encouraged and supported my work on such topics and subjects until today. A number of my good friends have extended their help in acquiring rare materials from their libraries as well as from booksellers.

There is no need to explain that the English language is absolutely not my native medium. On this occasion I wish to thank my friend Dr. James Raeside, Professor of English at Keio University in Tokyo, for his hard labour in correcting my poor unidiomatic English. I am very grateful to him for his constant assistance with this regard in the past. Poor James had to check my unpolished text. I regret very much that I have been unable to spare time to work scrupulously on my choice of diction. Needless to say, I am alone responsible for any fallacies of facts and heresies of opinion.

Furthermore, I wished to write more on the background on the basis of the materials I have collected. In this connection I am hoping that the reference works with bibliographical remarks will also serve as an auxiliary to the main text. Many items tell a historical background by themselves.

Last but not the least, an extremely sad piece of news came to my ears all of a sudden. It is indeed bitterly distressing to me to write this preface on the seventy-ninth anniversary of his birthday. This humble work is dedicated to the memory of the late Dr. Jan Willem de Jong, Professor Emeritus of South Asian and Buddhist Studies at The Australian National University in Canberra. For decades he had continued to give the world of serious scholars invaluable stimulus through the profound and extensive range of his knowledge. Professor de Jong will be remembered as a model of rigid scholarship in the field of Indian and Buddhist studies (de Jong 1964, 1974, 1984, 1988-1999 & 1990, Yuyama 1965, 1966, 1985a). No one but he could write a meticulous history of the relevant researches from the treasure house of his deep and wide knowledge (see e.g. Yuyama 1992a, p. 308, cum n. 24-27 on p. 313f.). À la vérité Monsieur de Jong fut aussi sans doute l'un des savants au mieux de l'école française de l'étude bouddhique en première *paramparā* d'Eugène Burnouf. Il a établi une nouvelle école à Canberra depuis 1965.

Akira Yuyama
Hachioji, Tokyo, 15 February 2000

Eugène Burnouf

The Background to his Research into the Lotus Sutra

I. Burnouf as Father of Modern Buddhism

I.1. Correspondence and Documents:

§1.1.0. Among many other splendid scholars in the history of modern Buddhist studies I would like to look in the first place into Eugène Burnouf (Paris 12.VIII.1801–Paris 28.V.1852). No scholar in the field of Indian and Buddhist studies would object to admit that he was the very pioneer of not just Buddhist philology but in particular of Buddhist Sanskrit philology. At the same time I would rank him as a scholar who tried to plant cultural studies of Buddhism into the soil of the fields concerned. The latter topic may not yet have been discussed in full. My intention, however, as mentioned in the Preface, is not to evaluate his work or describe his life but to find out his standing within, and influence upon academic circles on a very wide scale both at home and abroad. I wish to confine myself to his indefatigable work on the Lotus Sutra in particular. This limited sphere is already good enough to illustrate the beginnings and background of his Buddhist philology and *Kulturkunde* of Buddhism.

§1.1.1. I was greatly surprised to find that Eugène Burnouf had already published a part of his translation of the Lotus Sutra before his complete one appeared in 1852. This was his translation of Chapter V “Herb” printed in a strange manner (see Burnouf 1845; cf. also §7.3.1 below). It immediately drew the attention of Henry David Thoreau (1817-1862) in New England (Thoreau 1844; cf. Cooke 1902/1961). He presented it with a prefatory note longer than Burnouf’s. Among the transcendentalists interested in Asian religions and thoughts Thoreau was well known as one of the influential thinkers in the mid-nineteenth century America with Ralph Waldo Emerson (1803-1882). On the flyleaf of the inaugural volume of the journal *The Dial* is an anonymous declaration of its launching purpose:

“The purpose of this work is to furnish a medium for the freest expression of thought on the questions which interest earnest minds in every community. . . . in religion, it will reverently seek to discover the presence of God in nature, in history, and in the soul of

man. ...”, *The Dial*, I, 1 (Boston, July 1840, reprinted New York, 1961), on fly page.

§1.1.2. This was indeed the first landing of the Lotus Sutra westward on the East Coast of the North American Continent. It is noteworthy that, as soon as Burnouf’s works had appeared, they all attracted a number of scholars on this continent. There are too many topics and subjects I wish to deal with in this connection. It is impossible to cover all of them in a proper manner within this limited space. I am therefore planning to write another paper concentrating on the earliest stage of Buddhist studies in North America including Thoreau. In this regard I cannot overlook the role played by Edward Elbridge Salisbury (1814-1901), the then Professor of Arabic and Sanskrit Philology at Yale.

§1.1.3. Unfortunately, Eugène Burnouf seems to have been rather a valetudinarian. Towards the end of his life he was not much blessed with good health. In his short life-time, however, he made great achievements (Burnouf 1891 p. 557-578; cf. Barthélemy-Saint Hilaire 1891, Windisch 1917-1920, Kap. XVI-XVIII). Surprisingly, I think that he loved travelling, although he may have not been a great traveller even in his time. In fact, he went abroad only twice. He must have wished to learn something more with his own eyes. He must have known himself to value time and hard labour above life. His first trip was made to Germany — a hurried journey via Strassburg, Baden Baden, Heidelberg, Frankfurt am Main, Darmstadt and Mainz to reach Bonn — from the end of August to the beginning of September 1834. During this tour he wanted to visit his good old friends in Bonn in the first place, needless to say, Christian Lassen (1800-1876) and August Wilhelm von Schlegel (1767-1845). He stayed in Bonn for several days and returned to Paris on 10 September 1834 (cf. Barthélemy-Saint Hilaire 1891 p. 76-83). To his great regret, Friedrich von Schlegel (1772-1829) was no longer there.

§1.1.4. Soon after his trip to Germany, Burnouf made the second trip abroad. It was a study tour of several months, which he had planned in the past years. In the spring of 1835 Burnouf went to England in search of original materials and to renew his friendship among others with Horace Hayman Wilson (1786-1860), the first chair holder of Sanskrit at Oxford as well as Librarian of the East India Company. He was once Secretary of the Asiatic Society of Bengal, while Burnouf was Secretary of the Société Asiatique of Paris at that time. Burnouf’s trip included the British Museum in London, Haileybury College Library in Hertfordshire and the Bodleian Library at Oxford, where he worked very hard in spite of his ill health. It was a very successful and fruitful tour for his purely Indo-Iranian philological research (cf. §1.1.4 above). He departed London on August 6 and arrived back in Paris on 10

August 1835 (cf. Barthélemy-Saint Hilaire 1891 p. 92-104). From London and Oxford he wrote a number of lengthy letters among others to his wife Angélique, whom he addressed as: “Ma chère amie”. His affectionate letters to his wife will no doubt make the readers envious of their relationship. Indeed, long letters were the norm! He wrote letters to his father, Jean-Louis, and to all his family members (cf. Burnouf 1891 *passim*). Incidentally, Eugène Burnouf married at the age of twenty-five on 25 September 1826 to Mademoiselle Reine-Victoire-Angélique Poiret aged twenty-two. She was a daughter of Nicolas-Christophe Poiret (1777-1866) and his wife née Reine-Charlotte-Angélique Ducroq. Monsieur Poiret was a colleague of Eugène’s father, Jean-Louis Burnouf (1775-1844), at the Collège de France. This explains also the fact that Eugène often wrote to his wife *per adresse à Rossy* (cf. Burnouf 1891 p. 494f.: “Note pour la Lettre du 12 mars 1828”).

§1.1.5. From the great amount of correspondence and documents Burnouf has left with us it is possible to trace where he was and where the recipients were. The place names on the letterheads and envelopes often tell us by themselves not just his or his recipient’s whereabouts, but also how his health was. He had often to leave Paris for the sake of his health. For example, from some of them we learn that Eugène Burnouf lived at 13, place de l’École de Médecine in Paris. For this purpose the documents preserved in the Department of European Manuscripts at the Bibliothèque Nationale of Paris will become of great importance. Seeing the tens of volumes of binders there just caused me to give a deep and heavy sigh. It is indeed more difficult for me to read these letters than to decipher Sanskrit manuscripts. Only with the help of specialists in handwritten documents in the early nineteenth century can one read them. One needs ample time, too. Other difficulties in this connection are that a number of items of correspondence and documents are not yet classified as belonging to Burnouf “père” or Burnouf “fils”! It is true even when we see a collection of Eugène Burnouf’s letters presented by the editors with utmost care. It is indispensable to consult his papers and letters collected and edited by Henri Léon Feer (1830-1902). Thanks to his painstaking efforts, we are able to know a number of facts about his activities, particularly his works on the Lotus Sutra (Feer 1899). Regarding Feer, everyone engaged in Indian and Buddhist studies must feel indebted to him on varied topics and subjects. He was professor of Tibeto-Mongolian at the Collège de France from 1869, and in 1872 he moved to the Department of Oriental Manuscripts at the Bibliothèque Nationale as Conservateur-adjoint, or Associate Keeper. Feer certainly displayed his abilities in many languages.

§1.1.6. In connection with Burnouf's visit to Bonn I wish to quote here an interesting item of news published in the *Journal Asiatique*, an organ of the Société Asiatique established in 1822. I believe that this is a letter from August Wilhelm von Schlegel (1767-1845), who first paid a visit to Paris in 1815. It was the year when Antoine Léonard de Chézy (1773-1832) started teaching Sanskrit at the Collège de France. On his return Wilhelm von Schlegel was appointed in 1818 as Professor of Indology at the University of Bonn and began to teach Sanskrit for the first time in Germany. Under him Bergen-born Norwegian-German Christian Lassen was educated and sent to Paris for further studies, particularly Middle Indic on von Schlegel's advice. Burnouf published the first scientific work on the Pali language in 1826 in Paris, together with his intimate friend Lassen (Burnouf-Lassen 1826, Burnouf 1827; cf. Yuyama 1999a, p. 70f.: §1.6-7). With this background briefly in mind the news report given below in full makes sense — it must have been an exciting moment for the academic circle of Paris (cf. §2.2.2 below):

“M. de Schlegel écrit de Bonn au Conseil, en lui adressant le premier volume complet de sa *Bibliothèque Indienne*, en allemand. Il annonce que les fragments du Mahabharata publiés à Berlin par M. Bopp, et imprimés avec les caractères *dévanagaris* fondus dans cette ville, ne laissent rien à désirer sous le rapport typographique, et que, par conséquent, la fonte du même caractère, qui est attendue par la Société, sera, suivant toute apparence, parfaitement propre à remplir ses vues. On remercie M. de Schlegel de sa communication, ainsi que de l'envoi de son ouvrage, que sera déposé dans la bibliothèque.”, *JA*, V (1824), p. 61 bottom: “Nouvelles – Société Asiatique”.

It is always to be remembered that the communications between scholars of the time was enviably good. In certain sense they were far better than that of today with its high technology! This is an extremely important fact to learn regarding the academic activities of the time.

§1.1.7. Another surprising matter is Burnouf's correspondence with his contemporaries. He dashed off one letter after another during his busy schedule of work and travel within his short life. It is really amazing to see the great quantity of his correspondence. Thanks to the conscientious endeavour of his academic successors, one can learn a great deal of his activities through the correspondence and documents written by the grand savant with his own pen (Burnouf 1891, Feer 1899). There seem to be still more unpublished correspondence (cf. Omont 1918; also §7.3.8-9 below). There are letters addressed to him (cf. e.g. Lefmann 1891-1895-1897, Anhang V). There are also his letters addressed to others (cf. e.g. Fick-Selle 1932: correspondence with Heinrich Ewald). It is indeed far from an easy task to trace such correspondence between Burnouf and his counterpart scholars. One may only be lucky enough to see a letter from a certain scholar to him or vice versa. It is

very difficult to see both original letter and reply.

§1.1.8. In the history of various fields in science we often see certain scholars make long strides. Such a great epoch-making stride or development is frequently achieved by a savant of genius. Furthermore, these unprecedented achievements are also to be detected in their letters. It is extremely interesting, therefore, to read the letters written by Eugène Burnouf and those addressed to him. It is my intention to investigate his research into the Lotus Sutra and the background to this endeavour through this correspondence. I believe that it will often itself reveal the historical background or background history of his work. Any genius cannot stand by him or herself. Genius, too, is a product of its time. A great stride is frequently made as a logical consequence and a necessary development in the history of science. This is the point of interest in seeking the background history of Eugène Burnouf's research into Buddhism, particularly the Lotus Sutra. But, at the same time, when reading the letters written by someone else, one cannot help being seized by a guilty feeling of peeping into someone else's mind. One must always warn oneself never to use such investigations for gossipy stories or rumors. One hears too much of this kind of thing!

§1.1.9. With regard to correspondence, the so-called open letters in the scientific field may be added here. In connection with the early stage of oriental studies the published correspondence between grands savants forms a serious way of exchanging of opinions. I have witnessed a number of examples within the framework of the background of Eugène Burnouf's works (cf. e.g. Rémusat-Humboldt 1827, Rémusat-Humboldt-Harbsmeier 1827/1979, also Burnouf père 1824, Renan 1850).

I.2. A Catalogue of Eugène Burnouf's Library Collection:

§1.2.0. This paragraph title may sound very inviting. As a matter of fact, however, it is an auction sales catalogue of Burnouf's library collection (Burnouf 1854). The auction took place in December 1854, two years after his death in May 1852. It is indeed sad to see a private library collected with great pains by a scholar for decades scatter in this way. This catalogue is no doubt a testimony to what his interests were. There were 2730 printed books and 218 manuscripts. It covers a wide range of subjects such as theology (176 items), jurisprudence (62), philosophy (74), natural sciences (88), fine arts (28), linguistics, languages and literatures (1318, incl. European), geography and voyages (319), history of religions (25), history (345), archaeology (152), biography (18), bibliography (41), texts printed in India (53: Zend, Sanskrit, Sinhalese, Tibetan etc.), and manuscripts (7 Zend, 65 Sanskrit, 59 Nepāl

Buddhist, 23 Pāli, 46 vernacular Indic, 3 Burman, 3 Siamese, 10 Sinhalese, 1 Tibetan, 2 French). Fifty-nine Buddhist manuscripts from Nepal include *Dasabhūmika*, *Samādhirāja*, *Gaṇḍavyūha* (3 items), *Lankāvatāra*, *Suvarṇaprabhāsa*, *Meghasūtra*, *Sukhavatīvyūha*, *Lalitavistara*, *Bodhicaryāvatāra*, *Kāraṇḍavyūha* (2), *Mahāvastu-Avadāna* (2), *Kriyāsamgraha*, *Divyāvadāna* (2), *Saddharmapūṇḍarīka* (2), *Pañcarakṣā*, *Vajrasūcī* (2), etc. Most of them are now kept in the Department of Oriental Manuscripts of the National Library in Paris (cf. Cabaton 1907-1908, Cabaton 1912, Filliozat 1941-1970). Some of these items record brief but interesting remarks made by Burnouf. For example, on item 79: Gaṇḍavyūha:

79: “Le même que le précédent [78: Gaṇḍavyūha]. Obl. Caract. Dévanagari Népalais, 295 fol. provenant de la vente de M. E. Jacquet, à qui M. Hodgson l’avait envoyé en 1835.”

By the way, in such a catalogue of sales auction it seems natural to observe quite a few misprints. They must be just careless mistakes in copying Burnouf’s handwritten notes. On some items mention is specially made of the fact that Burnouf himself wrote the notes, e.g. item 83 and 86:

83: “Prdñāpāramitā ou la perfection de la Sagesse. L’un des livres fondamentaux du Bouddhisme Népalais, ouvrage écrit en sanscrit, avec les caractères Dévanagari (sic) du Népal. Ce beau et précieux manuscrit m’a été donné par M. Hodgson en 1837. (Notes de M. E. Burnouf), 302 fol. — 1 vol. oblong.”

86: “Lalitavistara. Histoire de Çakyamuni, depuis sa naissance jusqu’à sa mort. L’un des ouvrages réputés sacrés au Népal. Il est écrit en sanscrit, en prose mêlée de vers; les gāthās ou stances portent de nombreuses traces de prākṛit.

Ce beau manuscrit, qui a été écrit avec le devanagari du Népal, m’a été envoyé de Katmandu par M. Hodgson, en avril 1836. (Note de M. E. Burnouf.) — 1 vol. obl. 232 fol.

Two items numbered 99 and 100 on p. 333 are the very *Saddharmapūṇḍarīka*, which are kept in the Bibliothèque Nationale de Paris under the numbers 138-139 and 140-141 (see Cabaton 1907-1908, I p. 17, Filliozat 1941-1970, I p. 84). As can be seen from this brief description, this sales catalogue is one very important material for the study of the relevant literature, being the first list of Sanskrit manuscripts containing much information given by Eugène Burnouf himself (cf. Burnouf 1848!). At least, the important Indic manuscripts have settled where they should be – the present “Département des manuscrits orientaux de la Bibliothèque Nationale”.

§1.2.1. In any case the auction was held as mentioned on the title page of this sales catalogue (Burnouf 1854):

“La vente des imprimés aura lieu le mardi 5 décembre 1854 et jours suivants, à sept heures précises du soir, Rue de l’Odéon, no 21, au premier étage, ..”

On the back of the fly page is written the “Conditions de la vente”, as is seen in de-

tail on such a sales catalogue:

“Il y aura, chaque jour de vente, exposition de 1 à 3 heures. ...”.

One can easily imagine that those interested must have been there for such a preview with excitement. On my visit to the same address 138 years after it at “21, rue de l’Odéon” in Paris, just on the corner of the “Place de l’Odéon” and “Rue de l’Odéon”, I was unable to identify where the present building is the very spot where the auction took place.

II. Louis-Mathieu Langlès and Alexander Hamilton

II.1. A Sales Catalogue of the Langlès Library Collection:

§2.1.0. The name Louis-Mathieu Langlès (1763-1824) may not be immediately to those scholars engaged in Buddhist studies. But the role played by him is not at all negligible for us. After the death of Langlès in January 1824 the auction sales of his library collection took place from 24 to 30 March 1825 with the exception of holidays. The estimated bidding prices were put on each item for those who wished to inspect the books before the auction (cf. §2.1.3 below).

§2.1.1. First of all, the so-called “Oriental Language School of Paris” is widely known throughout the world. This started as a school for living languages of the East. It may have been founded on the basis of colonial politics. Whether one accepts this interpretation or not is another question. The French had certainly shown an interest in oriental cultures. They knew that this could be attained through the scientific study of the languages in the countries where the people have transmitted their cultures. I say this, because I always find it a great pity that in some modern countries the intellectuals believe that the spoken modern or contemporary languages are studied only by those engaged in trade. It is thus to be much regretted that this area of study is often considered to be of lower grade. The “Oriental” languages here cover those of the Slavonic and African areas. It may be worth mentioning that the languages in Central Asia have attracted the scholarly community (see Debeux 1850, cum p. 283, n. 1). This is largely due to their ever-growing geographical interests in the wide areas of Asia including Java (see e.g. Dulaurier 1846 & 1849). It may well have started with the works done by Abel Rémusat, Julius Klaproth, Stanislas Julien and so on in the early nineteenth century. In this connection we cannot neglect their acute interest in the descriptions left by the Arabs and Persians (see e.g. Defrémery 1849, Reinaud 1845, 1845a, 1859 & 1863, Sauvaget 1948 & 1954-1961). I wish to come back to this topic later (cf.

§2.2.9 & 5.2.4 below).

§2.1.2. Among serious scholars in Paris there had been arguments for a long time concerning how oriental living languages were to be studied and taught. It is fascinating to see famed scholars in the latter half of the eighteenth century participate in the planning of a programme to found a living oriental language college. “L’École Spéciale des Langues Orientales Vivantes” was thus established as early as in 1796. Strictly speaking, the decision to establish it was made by a law issued on 30 March 1795. It was none other than Louis-Mathieu Langlès, who exerted himself a great deal for the establishment of this institution. He was elected the first “Administrateur” as well as the first chair holder in Persian. He stayed on at this post until his death in 1824. By this time, like other institutions it was crowned with the name “Royal”: *École Royale et Spéciale des Langues Orientales Vivantes*. And at present it bares the name reflecting the age: *L’Institut National des Langues et Civilisations Orientales*. It is gratifying to see a beautiful and voluminous book published in commemoration of the 150th anniversary of its establishment (ENLOV 1948). They proudly list the professors who were elected “Membres de l’Institut de France” (*ibid.*, p. 452). A very famous Orientalist Baron Antoine Isaac Silvestre de Sacy (21.IX.1758-21.II.1838) succeeded as “Administrateur”, the post held by Langlès until his death (cf. Broglie n.d., Dehérain 1938, Lefmann 1891-1895-1897: Anhang IV, No. 12, Reinaud 1838, de Sacy 1842-1847, Salomon 1905-1923). The name of de Sacy is to be remembered in the history of Oriental studies in Europe. In fact, he exerted a positive influence upon his German colleagues. By the way, Eugène Burnouf seems to have had very little to do with this School.

§2.1.3. Now back to the Langlès collection on sale. — Scholars often appear with bloodshot eyes at such auction sales before the books fall to the hands of the antiquarian booksellers. Such a scene must have been seen even at that time. The auction house falls into truculent mood. On appearing on the shelves of bookshops the prices of these books will double or triple, if not more. This kind of auction sale still continues in the west, but regrettably less and less. Frankly speaking, the sales catalogue of the Langlès Collection is not furnished with satisfactory bibliographical information, but with meticulous biographical information by Edouard Pauthier and a list of his works (see Langlès 1825: p. ii-vii & viii-xi respectively, cf. Langlès 1821). It is very informative in helping us to understand his scientific interest. In parenthesis, Langlès was concurrently Chief Keeper of the Department of Manuscripts at the Royal Library” (later “National Library”. The death of Langlès was announced briefly by the Asiatic Society of Paris. The notice ran as follows:

“M. Langlès, membre de l’Institut (Académie des Inscriptions et Belles-Lettres), conservateur-administrateur des manuscrits orientaux de la Bibliothèque royale, professeur de persans à l’École spéciale des langues orientales vivantes, est mort le 28 janvier dernier. Nous regrettons beaucoup que le défaut d’espace nous oblige de renvoyer au prochain cahier une notice détaillée sur la vie et les nombreux travaux de ce savant.”, *JA*, tome V (Mars 1824), p. 128.

Abel Rémusat may well have written this brief obituary. Unfortunately, I have not succeeded in finding the above-mentioned “detailed” obituary (cf. Rémusat 1824!). This must be the same as Hamilton’s case (cf. §2.2.1 below).

II.2. Hamilton in Paris – Langlès as Librarian

§2.2.0. The fact that Langlès was in charge of the manuscripts of the Royal Library becomes very important in connection with the work done in Paris by the English Captain Alexander Hamilton (1762-1824). For a long time the life and work of Alexander Hamilton remained mysterious until the appearance of Rosane Rocher’s splendid work (Rocher 1968). She has stripped away the veil of mysteries from various scholars (Rocher 1968). She must be thanked by every scholar engaged in Indian and Buddhist studies for her painstaking efforts in uncovering the truth about various personalities, such as Nathaniel Brassey Halhed (1751-1830) (e.g. Rocher 1983, cf. Mayrhofer 1983, p. 127). Incidentally, there lived another Alexander Hamilton (mid-17th - mid-18th CE), a Sea Captain who travelled extensively in the East (see Smithies 1997 for further details). He is another personality of immense interest.

§2.2.1. On the death of Alexander Hamilton the Société Asiatique de Paris published a brief obituary. It appeared simply in the usual “Nouvelles et Mélanges”, but was entitled in the “Table Générale des Articles contenus dans le septième volume du Journal Asiatique” as follows: “Note sur la Vie et les Écrits de M. Alexandre Hamilton”. This anonymous note provides a very good brief description of Hamilton, or rather of his catalogue of the Sanskrit manuscripts kept in the National (the then Royal) Library of Paris. This is vitally important in the history of Sanskrit philology. I wish thus to cite it in full:

“M. Alexandre Hamilton, l’un des savans qui se sont occupés avec le plus de succès et de la manière la plus utile de la langue samskrite, est mort à Liverpool, le 30 décembre 1824. Il était professeur de samskrit et de littérature indienne, au collège des langues orientales à Haileybury. Ce savant distingué est, comme on le sait, auteur du catalogue des manuscrits samskrits de la Bibliothèque royale de Paris. Ce catalogue fut composé d’abord en anglais en l’an 1807 lors d’un voyage que M. Hamilton fit en France. Personne parmi nous ne connaissait alors la langue samskrite; M. Hamilton fut le premier qui contribua à mettre en ordre cette partie des manuscrits de la Bibliothèque Royale. Son catalogue fut

bientôt après traduit et publié en français par M. Langlès, qui le grossit de quelques notes extraites des *Mélanges Asiatiques* de Dalrymple et des *Mémoires de la Société Asiatique de Calcutta*. Cette traduction parut successivement dans le *Magasin Encyclopédique* de l'année 1807; un certain nombre d'exemplaires furent tirés à part, de manière à former un petit volume de 118 pages in-8o, Paris, 1807. M. Hamilton a encore publié dans quelques recueils anglais des articles relatifs à l'ancienne géographie de l'Inde; ils sont curieux et fort savans, et dignes d'être plus connus. Nous nous proposons de les reproduire dans ce journal, et nous croyons qu'ils seront bien accueillis des savans qui s'intéressent aux progrès des connaissances qui ont l'Inde pour objet. Il est assez extraordinaire qu'aucun journal anglais n'ait consacré un article nécrologique un peu étendu à la mémoire de ce savant distingué.”, *JA*, VII (1825), p. 255f.

Hamilton is here highly commended. I am not sure if the proposal to publish his articles in *JA* has since been discussed seriously. In any case, we are grateful to the writer of this obituary who has given important information about the publication of his catalogue in collaboration with Langlès.

§2.2.2. In the meantime Alexander Hamilton took up an appointment with the Haileybury College in Hertfordshire as Professor of Sanskrit after returning from Paris. He soon published the *editio princeps* of the *Hitopadesa* printed in the Devanāgarī script (Hamilton 1810; cf. Gildemeister 1847, §352: p. 98, No. 224; Emeneau 1935: No. 1369). It was designed to be a textbook needed urgently for the college curriculum of the future civil servants in India. He required them to have some knowledge of Sanskrit, a classical language of the country of their assignment (cf. Beames 1984: Chap. IV, p. 57-71). To the best of my knowledge, this is the book printed properly in the Devanāgarī script first in the west.¹ At least it was exactly the time when the French school was shocked at typographical problems (cf. §1.1.6 above). I wish to add here that it was not just an accidental coincidence that Émile Senart took initiative to chair the committee to consider the standardization of transcribing Indic alphabets (Senart 1894).

§2.2.3. Incidentally, the name of the editor or author of this book *Hitopadesa* is not given. The “Advertisement”, so called on 20 December 1810 by the editor, tells vividly of his strong enthusiasm in educating the generations to follow him. I believe that this was written by Hamilton himself:

¹ Needless to say, the Nāgarī script was made known in printing to the western world through the famed work by the German-born Jesuit Father Athanasius Kircher (1601-1680) in his “*China Illustrata*”, so called familiarly (Amsterdam 1667). Kircher never went out of Europe. This was in fact a lithographic printing of the Indic script sent by his colleague of German origin in India, Heinrich Roth (1620 - Agra 1668). This became a stimulus to the Jesuits to publish various scripts in the Indo-Asian cultural area from their headquarters in Rome. I do not intend to go into detail on this question here (cf. Yuyama 1986, p. 329f., cum n. 31-35 on p. 345f.).

“The determination of the Court of Directors of the East India Company to impart to gentlemen destined to the civil service in India some knowledge of the ancient language of that country, by instituting a *Sanskrit* professorship at Haileybury College, involved the necessity of procuring an immediate supply of class books. The expense of printing books in Bengal, with the delay and uncertainty of obtaining them from thence, rendered it expedient to attempt the impression of *Sanskrit* works in England. . . . ; and this, at present its only issue, is the first *Sanskrit* book ever printed in Europe. . . . To the task of preparing the copy for this impression, little commendation is due. . . This, however, has been carefully collated with two manuscript copies. . . .” (*op.cit.*, p. v-vi).

§2.2.4. The English “gentlemen” had previously been educated after their arrival in India. Alexander Hamilton was also a typical example. He was stationed there as a soldier for several years. The Oxonian Judge, Sir William Jones (1746-1794), arrived there almost at the same time in December 1783. During this period Hamilton’s eager interest in Sanskrit grew. After having resigned from the army he extended his stay for several more years to concentrate himself in research work. He then returned home to pursue his research work mainly in the British Museum. Even after the conclusion of armistice treaty signed at Amiens in 1802 there was still hostile feeling towards the British. But a great quantity of Sanskrit materials in Paris attracted him to come there to work at the Royal Library. It is often said that he suffered confinement as a result of Anglo-French relations under the regime of Napoléon I (1769-1821, r. 1804-14/15). As a matter of fact, he seems to have enjoyed freedom in Paris (cf. Rocher 1968, Koerner 1978 p. 55: “1968 Rocher”). During his stay Friedrich von Schlegel (1772-1829) was lucky enough to study Sanskrit with him. In open-eyed wonder the Schlegels contributed a great deal to the advancement of Indian studies (Schlegel 1808; cf. Koerner-Timpanaro 1977, Schlegel 1832). This is no doubt one of the reasons why Hamilton could continue his work in such high esteem.

§2.2.5. In this connection we cannot overlook a role played by the Berlin-born noble woman Wilhelmine Christiane von Klencke (1783-1856), who in 1805 married to Antoine Léonard de Chézy (1773-1832), the first chair holder of Sanskrit at the Collège de France. Being a writer of fiery zeal, Madame de Chézy may have become more famous than her academic husband. In 1810 this patriotic lady left France for Germany in protest at the actions of Napoleon I. Her character made her active in international affairs. She was acquainted with a number of scholars and is not negligible in the history of Indian studies. She lent her help to Alexander Hamilton during his stay in Paris, and his visit to Brussels and Cologne when the British were placed under confinement (cf. §5.1.0-3 below). Incidentally, I have regrettably been unable to see a biography written by the celebrated scholar Sil-

vestre de Sacy and published by the widow of Antoine de Chézy in 1834. After all Madame de Chézy died in Geneva in the winter of 1856.

§2.2.6. In the course of his research and teaching in Paris, Alexander Hamilton checked with Sanskrit manuscripts kept in the Department of Manuscripts of the then “Imperial Library” of Paris, the Conservator of which was Louis-Mathieu Langlès (cf. §2.1.0-3 above & §2.2.9 below). Hamilton prepared a catalogue and Langlès arranged for publication (see Hamilton-Langlès 1807). His detailed and precise description became a model of its kind (cf. Gildemeister 1847, No. 163; Janert 1965, No. 246 on p. 118). I wanted to mention it, although this Catalogue contains no Buddhist texts.² The name of the Library has changed its name in accordance with the political situation, successively, Imperial, Royal and National: i.e. *Bibliothèque Impériale, Royale et Nationale*. This library section later developed as “Département des Manuscrits Orientaux”. Incidentally, in the meantime, from 1851 to 1860, Ernest Renan (1823-1892) worked for this department of oriental manuscripts.

§2.2.7. In this connection mention may be made here of Eugène Burnouf who has shown his acute interest in and wide knowledge of Indic languages, so as to make a useful catalogue of the Indian manuscripts (Burnouf 1848):

“La collection de manuscrits orientaux recueillis dans l’Inde par feu M. Ch. D’Ochoa, . . . , M. de Salvandy en a fait don à la Bibliothèque royale. . . . Ce catalogue, qui a été exécuté à la fin de l’été de 1846, n’était pas destiné à voir le jour; mais M. de Salvandy a désiré qu’il fût publié dans le Journal de la Société asiatique, .. (*Note de la rédaction du Journal.*)” (Burnouf 1848: *JA*, IV, 11, janvier 1848, p. 66).

Burnouf took part in compiling a catalogue of Indic manuscripts. On each item he has made brief but accurate and informative remarks for the future use of specialists. On this occasion I wish also to mention Eugène Burnouf’s contribution to another field in his capacity as Secretary to the Asiatic Society of Paris. It is interesting to learn how he played a role in the advancement of Assyriology. Jules Mohl was also a scholar who understood his duty to cooperate with Burnouf fils.

“.. Ce rôle d’encouragement «institutionnel» sera développé par Eugène Burnouf, le secrétaire de la Société asiatique et par Jules Mohl qui lui succédera à ce poste; l’un et l’autre étaient membres de l’Institut.” (André-Salvini 1999, p. 333 cum n. 8).

§2.2.8. Needless to say, a wide range of Langlès’s interest in things oriental was very important in the history of Asian studies. His interest in India cannot be neglected (see e.g. Langlès 1821 and 1825). As a whole, arguing from my self-centered angle,

² Incidentally, this Catalogue is kept in the Bibliothèque Nationale under No. 8°/Imp.Or./9135.

it is indeed fortunate that every French scholar engaged in oriental studies had a good knowledge of Sanskrit, as if it were compulsory. And, furthermore, a number of famed figures in the field of Indian studies have occupied key posts in various institutions of importance.

§2.2.9. Langlès has also made a great contribution to the historical relations of India with the other parts of Asia. By 1811 he had finished editing a precious Arabic record of travels from India to China in the middle of the ninth century. It is dated 851 CE. Regrettably, it is an incomplete manuscript. Thus, the traveller's (or author's) name is not known. The description is rather brief. Nevertheless, it offers information on the ninth-century states of affairs from Ceylon to China via Central Asia and the then Sino-Indian relation. For this we owe much to Langlès. But two decades of time passed before it saw the light of day (Reinaud 1845). Incidentally, the noteworthy contribution of Joseph Toussain Reinaud (1795-1867) to this field is always to be remembered (Reinaud 1845a, 1849, 1859 & 1863). His service to the Asiatic Society of Paris as its president cannot be forgotten. Now, back to this Arabic text, it had to wait another century to see a meticulous work done with utmost care supplying various important materials of primary and secondary sources by a scholar who suffered a premature death, i.e. Jean Sauvaget (1901-1950) (Sauvaget 1948, cf. Sauvaget 1954-1961).

III. Paris – A Capital City of Sanskrit Learning

III.1. Sanskrit and French Scholarship :

§3.1.0. In this small-sized book I have no intention to discuss Eugène Burnouf's life, evaluation of his research works and achievements. I wish to emphasize here, however, that he was in my view not just a scholar who was a real Sanskrit philologist. More importantly, I believe, he was a scholar who tirelessly tried to construct humanistic cultural studies of Buddhism based upon his wish to look into Buddhism as a cultural heritage common to all human beings. Furthermore, I think that this tradition has been rooted deep into the soil of Oriental studies in France. They have always reacted mildly to and been influenced by the methods of English and German scholarship, and nevertheless constructed and preserved their own cherished scholarly tradition. Those scholars who have furthered their studies in Paris absorbed this disciplined tradition.

§3.1.1. In Europe at the beginning of the nineteenth-century it was not at all easy to learn the Sanskrit language. During this period, however, Paris was the centre par-

ticularly in continental Europe for anyone wishing to study Sanskrit. Indeed Paris was a floral capital city of Sanskrit studies. It was certainly a flower showing on almost inaccessible heights. Only the élite could reach there! At the same time Paris was a treasure house of Sanskrit materials. In particular, the Bibliothèque Nationale was the place where rare important manuscripts were being kept generation after generation. For this Alexander Hamilton came to Paris and made a catalogue of Sanskrit manuscripts based on his search and research (cf. esp. §2.2.0-5 above).

§3.1.2. Buddhist Sanskrit manuscripts were not known there at the very beginning of the nineteenth century. They arrived in Paris thirty years after the publication of the catalogue of Hamilton and Langlès in 1807. Thanks to the painstaking labour of Cabaton 1907-1908, we are now able to see the Sanskrit manuscript collections there. His work should not be underestimated. He has made a wide range of important materials known to the scholarly world in and outside of France. Needless to say, the help provided by Filliozat (1936, 1941-1942 and 1941-1970) made our path even smoother (cf. also Sadakata 1966).

§3.1.3. Franz Bopp (1791-1867), whom every student of Sanskrit looks up to as the father of Indo-European comparative grammar, came to Paris as early as 1812 to study the Sanskrit language in vain. He does not seem to have been lucky enough to find a teacher of Sanskrit to his satisfaction during his stay there. Bopp was rather disappointed, but stayed on there until 1818. Somehow, soon after his arrival in Paris, Bopp writes a letter (dated 1 January 1813), lengthy as usual, to his teacher-friend Karl Joseph Hieronymus Windischmann (1775-1839) in Mainz:

“ — Die Anstalten für das Studium der orientalischen Sprachen sind sehr gut hier, und alle College doppelt in der Bibliothek und in dem Collège de France. Nur die indischen Sprachen werden hier nicht gelesen, und Niemand studiert sie. Ich werde den Sommer der einzige seyn, der sich damit beschäftigt. Ich denke nämlich den Sommer das Persische und Sanskrit zugleich anzufangen. Ich werde keine Zeit und Mühe sparen, um bald Wonne und Lust aus den reichhaltigen Quellen der Litteratur dieser Sprachen schöpfen zu können. Bald hoffe ich Ihnen manche Blüthe persischer und indischer Dichter in Uebersetzungen mittheilen zu können, wenn mir nur mein Schicksal so günstig ist, mich lange genug in Paris zu lassen. Chézy wird mir, wenn ich das Sanskrit anfangen, gute Dienste leisten können. Er ist der einzige, wie ich höre, der diese Sprache hier betreibt. ” (Lefmann 1891-1895-1897, Anhang I, p. 3*-4*).

Antoine Léonard de Chézy was then teaching Persian at the École des Langues Orientales Vivantes (cf. §2.1.1-2 above), and his chair of the Indian Languages and Literature at the Collège de France was inaugurated officially on 16 January 1815. During his stay, on the other hand, he found it fortunate to have acquainted himself with August Wilhelm von Schlegel (cf. §1.1.6 above). As a matter of fact, Bopp ini-

tiated Wilhelm von Schlegel here in Paris into the real scientific sphere of Sanskrit. This is very meaningful to the future of German Indology and Oriental studies as a whole. In the meantime Bopp was acquainted with a number of future eminent academics in France as well as from abroad.

III.2. Bopp from Paris to London, Göttingen and Berlin:

§3.2.0. After all, however, in one way or another Franz Bopp was rather distressed in Paris, and left there for London in 1818. It is a great pity that his future friend, Eugène Burnouf, came into the academic circle a few years after his departure. In England there were famous scholars such as Charles Wilkins (1749/1750-1836), Henry Thomas Colebrooke (1765-1837), Horace Hayman Wilson (cf. §1.1.4 above). Young scholars were also coming up, e.g. James Prinsep (1799-1840). During their stay in India as officers of the East India Company all of them had played an academic role within the framework of the Asiatic Society of Bengal. In this connection the names of Jones, Colebrooke, Wilson and Prinsep cannot be forgotten (cf. Kejariwal 1988). Bopp must have been excited to be in this situation. From London, too, he continued writing letters to Windischmann informing him in detail of the state of academic affairs. In the meantime Windischmann, his most trusted teacher from his Gymnasium age, moved to Bonn. He was Bopp's "liebster hochgeehrtester / verehrtester Freund", as he is almost always addressed in Bopp's letters. It was good for him, too, that Bonn was the place where the Schlegel Brothers were active in promoting Indian studies.

"... Wie gefällt es Ihnen in Bonn? Sehen Sie öfters A. W. Schlegel? .." (London, 1 March 1819).

§3.2.1. By then Franz Bopp must certainly have had enough knowledge to enable himself to go forward to his future research work. He visited the Winter Semester 1820 in Göttingen and attended the seminars everyday given by the famed Protestant theologian, Johann Gottfried Eichhorn (1752-1827), Professor of Philosophy there since 1888 (cf. also §3.2.3-6 below). It was soon after Alexander Csoma had studied there (1816-1818) (cf. §6.2.4 below). It is very interesting to see Bopp write from Göttingen to Windischmann in Bonn in this regard:

"... Ich höre ein Collegium bey Eichhorn, worin er die Psalmen erklärt, welches mich sehr interessiert. Außerdem höre ich kein Collegium. ... " (dated 14 November 1820).

During his stay in Göttingen Bopp received a doctorate *honoris causa*. Incidentally, Georg Heinrich August Ewald (1803-1875), who was to play a great role in academic (and perhaps also political) affairs, had just started his studies. Because the academic intercourse among the scholars has been extremely important in the his-

tory of Oriental studies, I regret that I have not seen any subsequent exchange of letters between Bopp and Ewald.

§3.2.2. In this connection I wish to write a few words on Sir Henry Thomas Colebrooke, who established the Asiatic Society of London on 15 March 1823. In August of the following year a Royal Charter was issued for it to become the Royal Asiatic Society of Great Britain and Ireland. Colebrooke was responsible for it. His father, Sir George Colebrooke, was a high official of the East India Company. Henry was also an able administrator in the British rule of India as well as Professor of Law at Fort William College from 1782 to 1814. In this sense he was a fitting successor to Sir William Jones (1746-1894), Judge at the High Court in Calcutta (1783-1794) and the Founding President of the Royal Asiatic Society of Bengal, established in 1784. Colebrooke knew how to handle the management of the Royal Asiatic Society in London. His son published a biography of Colebrooke which is of high interest (Colebrooke 1873).

§3.2.3. Now back to Bopp in London:- At the time when Franz Bopp arrived in London from Paris the Prussian Minister to England was the famous Karl Wilhelm von Humboldt (1767-1835). This is no accident of history! Both became acquainted quickly and deeply. Wilhelm von Humboldt began to learn Sanskrit from the young but promising Bopp. They had a literally “humanistic” intercourse to their heart’s content (cf. e.g. Rössle-Gilwitzer 1952, Lefmann 1891-1895-1897 Anhang IV).

§3.2.4. After having studied in Göttingen and Jena, Wilhelm von Humboldt held a number of important posts for the Royal Prussian Government. He was the main figure in establishing the University of Berlin in 1810. In the meantime his ardent interest in the grammatical forms of two extremely different languages, i.e. Sanskrit and Chinese, had come to a peak. During his assignment in London he enjoyed his acquaintance with the brilliant young scholar, Franz Bopp, as mentioned above. His epistolary argument over the Chinese language with Abel Rémusat in Paris is still very stimulating (cf. Rémusat-Humboldt 1827, Rémusat-Humboldt-Harbsmeier 1827/1979 & Rémusat 1857/1987). Bopp was elected “Mitglied der Königlich Preußischen Akademie der Wissenschaften in Berlin”, and started teaching Sanskrit at the University of Berlin. The Chair of Sanskrit was officially inaugurated in 1825. Humboldt was instrumental in all this. Soon after that Bopp dedicated his book respectfully to Wilhelm von Humboldt. Eugène Burnouf showed an enthusiastic interest in it. Burnouf often signed at the end of his writings as “Burnouf fils” (see Bopp 1827).

§3.2.5. The Hannover-born Wilhelm von Schlegel, after having studied at Göttingen and spent some time at various places including Amsterdam, Jena and Berlin, had a chance to study Sanskrit with Bopp in the winter season of 1816-1817 in Paris. On his return to Germany Wilhelm von Schlegel was offered the first Chair of Indian Studies at the University of Bonn in 1818. The academic intercourse of Bonn – Paris – Berlin had begun in this way (cf. e.g. Lefmann 1891-1895-1897 Anhang II). As for Sanskrit learning, his brother Friedrich von Schlegel may have been luckier as well as earlier than he. Hamilton initiated Friedrich into Sanskrit during his stay two-year stay in Paris from 1802. He then wrote an epoch-making work, published in Heidelberg in 1808 prior to the appearance of Bopp's series of works (Schlegel 1808; cf. esp. Koerner-Timpanaro 1977; also Wüst 1929, p. 8). A packet of twelve letters sent by Burnouf to Wilhelm von Schlegel between 1837 and 1839 are found as a supplement in the collection of Burnouf's letters (Burnouf 1891, p. 449-475: numbered CLXIV-CLXXV: "Lettres à Auguste-Guillaume de Schlegel"). Like his letters to Bopp, Burnouf did not mention things Buddhist with the exception of his last letter. In this, yet another lengthy letter dated 17 April 1839, Burnouf writes towards the end:

"... Je ne vois pas encore jour à publier la traduction d'un ouvrage buddhique du Népal, que j'ai achevée il y a quelques mois. Au reste, ..." (*ibid.*, p. 475).

The Buddhist work from Nepal he mentions must be the Lotus Sutra, with which he was struggling hard. As a matter of fact, Burnouf sent a letter dated 29 November of the same year 1839 to Brian Houghton Hodgson (1800-1894) in Kathmandu to let him know that his translation of the Lotus Sutra was finished (Burnouf 1891, p. 169). I wish to come back to this later in this book (cf. §7.2.1, §7.3.1 & 4, §7.4.0-1 below).

§3.2.6. At the age of twenty-five Franz Bopp earned fame and marked an epoch in the history of Indo-European comparative grammar with the publication of the Sanskrit conjugation system from Frankfurt in 1816 (cf. Benfey 1869/1965, p. 370-379 *et passim*, Windisch 1917-1920, insbes. Kap. VIII; Pedersen 1924 & 1931/1962; Thomsen 1902/1919). Indeed, such serious researches on the Old Indic verb system have been continued by many scholars until today (cf. e.g. Goto 1987/1996 & 1990-1997). In this connection, every Sanskritist must have felt and still feel indebted to the works of the nineteenth century, if he does not simply rely on them today. They are works such as *Radices* published by Bopp's pupil Friedrich Rosen (1805-1837) of Berlin (Rosen 1827), Niels Ludvig Westergaard (1815-1878) of Copenhagen (Westergaard 1841), and then William Dwight Whitney's *Roots* (Leipzig-

London 1885: cf. Yuyama 1992, p. 6f.) at Yale, etc. Rosen must have had more influence than had been thought, for example in Göttingen in its early stage of Sanskrit studies (cf. §4.2.3 below). It must also be noted that they also owed much to the predecessors, especially their lexicographical works, as they quote them (cf. e.g. Morgenroth in Bopp 1994). Therefore I hate to see often over-harsh criticism of these painstaking works.

Cf. Böhtlingk 1885, p. 532: “Dieser Tage beschenkte uns William Dwight Whitney, ... , enthaltend die Wurzeln, ... Die nachfolgenden Bemerkungen wird mein verehrter Freund, wie ich hoffe, freundlich aufnehmen und bei einer zweiten Auflage vielleicht hier und da berücksichtigen.”!

We must always look into the historical background to their writing. Whitney's work on the *Atharva-Veda* is a very good example (cf. e.g. Lanman in Kern 1903, Lanman 1905, Macdonell 1894). Incidentally, in 1827 Rosen went to Paris for a year to work with de Sacy, while Westergaard studied first in Bonn. I am not sure if they ever had a direct connection with Eugène Burnouf in a certain way. Furthermore, Rosen spent some time in London as Professor of Oriental Languages at University College, was much interested in the Sanskrit manuscripts there and worked with H. T. Colebrooke. His ambitious wish to edit the *Rg-veda* was not fulfilled before his premature death. Westergaard cannot be forgotten as a meticulous editor of the Pāli manuscripts in Copenhagen (Yuyama 1999a, p. 72: §2.0). Just by passing in this connection to the work by Whitney I wish to mention the importance of his contribution to Middle Indicism in Vedic, which was followed and developed by the Yale school (Lanman 1903, cf. Wackernagel 1903; — Yuyama 1993).

III.3. Franz Bopp in Berlin and the Burnoufs in Paris:

§3.3.0. While the young Bopp was earning an international reputation, the younger Burnouf in Paris had begun his serious work on Indo-Iranian and shown an interest in the Pāli language (Burnouf-Lassen 1826, Burnouf 1827). The exchange of letters between Bopp and the Burnoufs had also begun (cf. e.g. Lefmann 1891-1895-1897). From those letters one can see Eugène Burnouf looking eagerly forward to the appearance of the next book by Bopp. After the death of both Burnouf and Bopp appeared a meticulous and voluminous version in French (see Bopp 1833-1835). In his letters to Bopp Burnouf did not touch upon the language and culture of Indian Buddhists. At the University of Berlin Salomon Lefmann (1831-1912) was promoted in the field of Western Classics. He must however be well known to Buddhist scholars as the editor of the *Lalitavistara*. Whilst teaching at Heidelberg, he composed a detailed work on his teacher's life and research in three volumes (Lefmann

1891-1895-1897). Thanks to his painstaking endeavour, we are now able to see a number of important correspondences appended to the first volume and to clarify the academic backgrounds of the fields concerned: Anhang V: "Briefwechsel zwischen Fr. Bopp und Burnouf, Vater und Sohn (1820-1845)".

§3.3.1. They corresponded in a polite and respectful manner. In his fluent French Franz Bopp always addresses Burnouf "père" or "fils" with the opening appellation "Monsieur", and in the text "Monsieur" or "mon cher Monsieur Burnouf". But they appear to have been very intimate. Without making a close examination of the date and content of his letter to a Burnouf, one cannot be certain whether it was written to the father or the son. Bopp must have known of the gifted youth. This young son was not referred to by his own name but as "votre fils". In his first letter from Munich dated 25 September 1820 Bopp wrote to the elder Burnouf with his greetings to his wife and son. Eugène was nineteen years of age:

".. Je vous prie de vouloir bien me rappeler dans la mémoire de M^{me} Burnouf, ainsi que de Mr. Votre fils." (Lefmann 1891, Anhang p. 135*).

And in the same letter Bopp adds an interesting matter at the end as a postscript in parenthesis:

J'ai chargé mon libraire à vous envoyer un exemplaire de mon „Conjugations System" (Lefmann 1891, Anhang p. 136* oben).

Jean-Louis Burnouf replies courteously from Paris to Bopp on 23 November 1820:

"... J'ai reçu le livre que vous avez eu la bonté de m'envoyer. Je vous en remercie beaucoup. ... Ma femme et mon fils sont très-sensibles à vous bon souvenir. J'ai l'honneur d'être avec une estime et une amitié sincère. Votre très hble serviteur Burnouf." (Lefmann 1891, Anhang p. 136*f.).

The reply from Bopp came more than a year later, since he was away in Göttingen. He does not mention what he did there (cf. §3.2.1 above). In his letter dated 29 December 1821 one can see an important turning point in Bopp's career:

"Monsieur, L'hiver passé, quand j'étais à Goettingue, j'ai eu le plaisir de recevoir une lettre de vous, qui me fut envoyée de Munich. Si depuis si longtemps je me suis refusé le plaisir de vous écrire, c'était parce que je n'avais pas de séjour fixe que j'aurais pu vous indiquer pour y recevoir de vos chères nouvelles. Mais enfin mon sort est décidé, et je suis nommé professeur à l'Université de Berlin, aussi me donne-t-on l'espoir de devenir bientôt membre de l'Académie. ... Berlin est sans doute la meilleure université de l'Allemagne et pour la branche de littérature que je cultive, ...

"Je désirerais bien à savoir, mon cher Monsieur Burnouf, si vous entretenez encore l'intention de publier en français ma comparaison de langues, en y ajoutant vos remarques lumineuses, qui ne pourront pas manquer à être très intéressantes pour les philologues?

"Le frère d'Alex. de Humboldt, qui était autrefois ambassadeur à Paris, s'applique main-

tenant avec le plus grand zèle au Sanscrit et ... je lis souvent avec lui des auteurs sanscrits, ce qui me met en état de juger de ses progrès rapides. En général je vois que l'intérêt, qu'on prend à cette langue, s'augmente visiblement en Allemagne, ...

“Après la nouvelle année je ferai un cours sur la langue et la littérature sanscrite. ... ”
(Lefmann 1891 Anhang p. 137*).³

§3.3.2. In the meanwhile Eugène Burnouf had brought out one after another his brilliant studies on various aspects of Indo-Iranian studies. This talented young man must doubtless have interested Bopp. And their academic intercourse deepened. It has become evident in his letter of 30 January 1825 in reply to Burnouf Father's long letter dated 5 January:

“Monsieur, J'ai reçu la lettre du 5. Janv., Je suis bien flatté du bon accueil que vos (*sic*) avez fait, ainsi que Mr. Votre fils, aux petits ouvrages que je vous ai envoyés, et c'est un honneur que je sais bien apprécier que Vous avez traduit mon mémoire sur les racines et les pronoms sanscrits (*sic*), et que Mr. votre fils daignera publier à ce sujet quelques articles dans le Journal Asiatique. On peut justement attendre de son talent distingué et de sa grande activité, que, quand les caractères sanscrits (*sic*) seront arrivés à Paris, il publiera bientôt un ouvrage, renfermant des textes originaux avec une traduction ou d'autres éclaircissements. ...

“Il me fera beaucoup de plaisir si Mr. votre fils veut bien me communiquer, comme vous me le faites espérer, ses autres remarques sur ces épisodes. ... (Lefmann 1891 Anhang p. 146*f.).

By and by Eugène Burnouf appears more frequently in the letters addressed to his father from Bopp. As mentioned just above, Bopp urges him to let his son publish learned papers. For example, Bopp writes on 6 November in the same year 1825 from London:

“Monsieur, J'espère que vous avez reçu et accepté avec bienveillance la seconde livraison de ma grammaire, que j'ai chargée (*sic*) mon libraire à vous envoyer avant de quitter Berlin, dans le mois d'Août. .. Vous aurez aperçu dans cette livraison l'emploi d'un caractère sanscrit que j'ai fait graver à Berlin pour l'Académie royale. Je serai bien content si Vous et Mr. votre fils ne trouvez pas cette entreprise mal réussie; ...

“Je publierai plus tard, ... Il ne tardera pas, j'espère, que par les soins de Mr. votre fils, les presses de Paris nous fourniront des textes Sanscrits avec de bons éclaircissements, car je vois par les savants articles dans le journal Asiatique, qu'il possède une connaissance profonde du Sanscrit. .. Si pendant mon séjour à Londres, je peux être de quelque service à Mr. votre fils, je le prie à être bien persuadé de l'empressement que j'y mettrai. Je voudrais bien savoir ainsi si Mr. votre fils se décide à publier le texte de Sakuntala, ...

“J'ai lu avec un très grand intérêt le savant article de Mr. votre fils sur la première livraison de ma grammaire Sanscrite. ... (Lefmann 1891 Anhang p. 149*).

³ In citing his letters I have neglected a number of wrong French accent signs misprinted in this edition. There are also a few misspellings. I believe that they are just the typographical mistakes by the printers. Otherwise, I must add too many notes “*sic*”.

§3.3.3. In response to this letter Eugène Burnouf wrote his first communication to Bopp in London with a kind of excuse on behalf of his father. One can detect his modesty in this long letter dated 14 November 1825. At the same time it contains extremely interesting information of the state of his research in his words – Pali and Buddhism in connection with Rémusat and Lassen. I count this letter as one of the most important item of correspondence between the two grands savants. After having written this very lengthy letter the young Burnouf must have felt sorry for talking too much of requests:

“Monsieur, Mon père qui avait le plus vif désir de vous répondre de suite, ne le pouvant en ce moment, me charge de remplir auprès de vous ce devoir qui lui est si agréable, et se réserve le plaisir de l’accomplir dans un temps assez prochain. Mais il n’a pas voulu que l’expression de son amitié et sa reconnaissance pour votre aimable lettre, tardât davantage et il m’a chargé de vous la communiquer en attendant qu’il le puisse faire lui-même.

“Mais si j’ai pu avancer relativement à l’Inde j’ai tiré de ma faible connaissance du sanskrit un résultat qui pourra devenir important. Voici le fait. M. Rémusat qui a pour moi autant de bonté que s’il était mon professeur, m’avait prié de mettre, conjointement avec M. Lassen, qui est ici maintenant, un ordre au moins extérieur dans les mss. sanskrits. En faisant ce travail purement mécanique nous avons trouvé des mss. qui d’après leur titre paraissent être en langue palie, idiome du bouddhisme, dans la presque île au delà du Gange. Nous avons aussitôt conçu le projet de les déchiffrer, et ce travail, fait en commun a produit une dissertation ou essai sur le pali, accompagné de planches contenant trois alphabets inédits, et de facsimile de 3 Sorte de Mss. J’ai personnellement rédigé la partie des alphabets, et ce qu’il y a d’histoire sur le pali, le bouddhisme etc. Mr. Lassen de l’amitié et de la coopération duquel je me félicite tous les jours, a rédigé une comparaison du pali avec le sanskrit, et exclusivement la comparaison du pali et du prâkrit, travail que seul il pouvait faire,

“Croyez donc, Monsieur, à mon respect et à ma reconnaissance sincère, et surtout excusez-moi.

“14. Novembre 1825. / E. Burnouf ..” (Lefmann 1891, Anhang p. 150*-152*).

§3.3.4. In his letter back to Eugène Burnouf dated 18 December 1825 from London Bopp writes with apologies for having been silent for some time. This was also a long letter. In closing it Bopp now sends his greetings to the elder Burnouf. From this occasion onward Bopp writes almost solely to Eugène:

“ .. Je vous prie de vouloir bien offrir mon respect à Mr. votre père et agréer les sentiments de la haute estime et de l’amitié sincère avec lesquels j’ai l’honneur d’être, Monsieur, Votre tres humble serviteur Bopp.” (Lefmann 1891 Anhang p. 154*).

And Eugène immediately replied to Bopp, conveying his father’s regards as a post-script at the end of his letter dated December 1825. This letter does not give an exact date. But it was no doubt written after 18 December, because it was a reply to Bopp’s letter dated 18 December 1825 from London. Moreover, this same letter

recorded by Lefmann 1891 (Anhang V, No. 15, p. 154*-156*) is given a supposed date as [3. Mars 1828]. I see no reason for it. The most important guide is the content itself:

“Mon père me charge de vous adresser ses respects et attend toujours avec une vive impatience l’arrivée de votre excellente Grammaire que vous avez bien voulu lui annoncer.” (Burnouf 1891, No. III, p. 12).

§3.3.5. Bopp expected the Burnoufs to make philological remarks on his works. Eugène did not disappoint Bopp’s expectations. With the signature of “Burnouf fils” Eugène began to write “Critique littéraire”, *JA*, VI (1825), p. 298-314 et 359-371, as soon as Bopp’s work started to appear in 1824 (cf. Bopp 1827; also Gilde-meister 1847, p. 4: §10; Burnouf 1891, p. 563). To my great regret, I have not seen any letter from Eugène Burnouf to Bopp regarding Buddhist Sanskrit or Buddhist Sanskrit philology. Jean-Louis Burnouf passed away in 1844, Eugène in 1852 and Bopp in 1867.

III.4. Max Müller with Eugène Burnouf in Paris:

§3.4.0. It may sound strange to devote any pages to Friedrich Max Müller (1823-1900) here. For Buddhologists, too, his name cannot be forgotten for his relation to Eugène Burnouf in Paris. And, furthermore, for my compatriots he has always been a great figure in many ways. He educated Bunyiu Nanjio (1849-1927) and Kenjiu Kasawara (1851-1883), who became Max Müller’s beloved pupils and friends. His private library collection was moved to the University of Tokyo in July 1901. Unfortunately, however, the Max Müller Collection was seriously damaged on account of the catastrophic earthquake, which shook the Kanto District on 1 September 1923. Another Oxonian pupil of Max Müller’s, Junjirō Takakusu, né Jun (later Umetarō) Sawai (1866-1945), the founding chair holder of Sanskrit at the University of Tokyo (1897/1899-1927), must have been responsible for the acquisition of his library. Those pupils of Max Müller’s were the pioneers of Sanskrit studies as well as Indian philosophy and Buddhist studies in Japan:

“ .. What these students {i.e. Nanjio etc.} brought back would alter irrevocably the configuration of Buddhist studies in Japan. ..” (Stone 1990, p. 219).

Incidentally, it is interesting to note that in this paper Stone pays much attention to Kaikyoku Watanabe (1872-1933) (Stone 1990, esp. p. 221-227). It is unfortunate to hear a number of Japanese scholars speak too much of modern Buddhist studies as just no more than “imported” science!

§3.4.1. Kasawara and Nanjio began to study with Max Müller from February 1879. As a matter of fact, they learned among other subjects elementary Sanskrit from the

young student Arthur Anthony Macdonell (1854-1930) in the first place. In September 1882 Kasawara had to leave Oxford for his homeland because of ill health, while Nanjio returned home in May 1884 via America. He visited Charles Rockwell Lanman (1850-1941) at Harvard. In this year Johan Hendrik Caspar Kern (1833-1917) published an English translation of the Sanskrit version of the Lotus Sutra (cf. Kern 1884). Takakusu started working with Max Müller in September 1890, returning home in January 1897. In the meantime Takakusu visited Berlin, Kiel, Leipzig and Paris. In Paris he was acquainted particularly with Sylvain Lévi (1863-1935), Emmanuel Edouard Chavannes (1865-1918), and other promising scholars. On his third visit to Japan Lévi was "Président de la Maison Franco-Japonaise" (1927-1928), and he had a lasting influence on the academic circle of Indian and Buddhist studies of Japan. This was the substantial beginnings of scientific intercourse between Japan and France. These three Japanese scholars may well have been partly a strong stimulus on Max Müller's interest in Buddhism.

§3.4.2. Being the only son of the celebrated poet Wilhelm Müller (1794-1827), he wondered if he would take a course to become an artist. Finally, he went to Leipzig in 1841, where he began to follow a number of courses. He obtained a doctorate in 1843, and then went to Berlin, where he heard the lectures given by the same Franz Bopp. His philosophical interest made him attend the courses of Friedrich Wilhelm Joseph von Schelling (1775-1854), who filled in the chair vacant for ten years after Georg Wilhelm Friedrich Hegel (1770-1831). He wished to further his Sanskrit studies. Max Müller arrives in Paris in March 1845 to stay until June next year. Thankfully, he has left with us quite a few interesting biographical essays on himself. He often lifts his own visor to show his real face (e.g. Max Müller 1901). Spurred on by his philosophical interest Max Müller commuted to the Biliothèque Royale to collate the manuscripts of the *Kāṭhaka-Upaniṣad*. Later on in 1884 he published his English translation (Emeneau 1935: No. 412).

§3.4.3. In the meantime Max Müller had increased his eagerness to meet the grand savant Eugène Burnouf for whom he felt the highest esteem. But he did not know how to simply knock at his door. He was shy. He thought that his French was not good enough. Nonetheless he drew on his native valor and enterprise and presented himself to Burnouf. On meeting him Max Müller was much impressed by his character:

"... He was, indeed, a fine specimen of the real French savant. ..." (Max Müller 1901, p. 163).

For Max Müller with his abiding interest in philosophy the Upanishads were the

most important of all. Already a long time ago the Upanishads had been translated from the Persian by Abraham Hyacinthe Anquetil-Duperron (1731-1805) and appeared in 2 volumes in Paris (Emeneau 1935: No. 399, also Nos. 400-401; cf. De-loche-Filliozats 1997, Hasrat 1979/1982, Schimmel 1973, Schwab 1934). It had a great influence upon philosophers in the West, e.g. Arthur Schopenhauer (1788-1860) among others (cf. e.g. Hattori 1993, Wagner 1906/1960, also Mookerjee 1970/1975 p. 2). No one at that time could be an exception, nor are they even now. My most respected teacher Naoshirō Tsuji (1899-1979), successor to Takakusu's chair of Sanskrit at the University of Tokyo, published some ten *Oupnek'hat* texts in Japanese translation from the Latin of Anquetil-Duperron with meticulous notes. They were included in the complete Upaniṣadic texts in Japanese translation published under the direction of Junjirō Takakusu (Tokyo 1923-1924). He selected those which are no longer extant in Indic or which offer significant variant readings. Later on he made invaluable contributions to this group, *Chāgaleya-*, *Bāṣkara-mantra-*, *Ārṣeya-* and *Śaunaka-Upaniṣad* (Tsuji 1951/1977, 1954/1977, 1977 & 1982). Incidentally, Tsuji studied further with Arthur Anthony Macdonell at Oxford in 1924-1925 and with Karl Friedrich Geldner (1852-1929) at Marburg (cf. Tsuji 1978 & 1978a).

§3.4.4. It was on 20 March 1845 that Max Müller met Eugène Burnouf for the first time (cf. Max Müller 1902, II p. 33f.). Burnouf advised him about the importance of the Vedic literature and persuaded him to work on the Vedas. It was this very occasion that made Max Müller publish his critical edition of the *Ṛgveda* with Sāyaṇa's commentary. It took him almost thirty years to complete it in six volumes (London, 1849-1854-1856-1862-1872-1874: cf. Emeneau 1935: No. 12). He writes about it in his "Preface" to Volume VI:

"... It was in 1845, when attending the lectures of Eugène Burnouf, that my thoughts became fixed on an edition of the *Rig-veda* and its voluminous commentary. I still see the eager faces of a number of young scholars sitting round the table when Burnouf was lecturing with a vivacity, a keenness, a flow of knowledge, which I have never seen surpassed. ... I was the youngest of them all, and, though I had published a translation of the *Hitopadeśa*, my ideas of Sanskrit literature did not reach beyond the Epic Poems and the *Upanishads*. Nothing, I thought, could in beauty of thought or expression exceed the Upanishads; I had translated some of them for Schelling. Well do I remember my surprise when I heard Burnouf speak of them as works of small importance, compared with the other portions of the Veda. Burnouf was lecturing then on the first book of the *Rig-veda*. He possessed a complete copy of Sāyaṇa's Commentary. After a time Burnouf lent me some of his MSS. and encouraged me to copy them. It was hard work at first. ... We are now in 1874. Twenty-five years are certainly a long time, ... (Max Müller 1902, I p. 471).

§3.4.5. It is certainly beyond my capacity to judge and therefore to describe the then state of affairs in Vedic studies. In his very interesting book Louis Renou (1896-1966) mentions these two grands savants briefly but vividly. He was then in Lyon:

“ .. Les débuts de la philologie védique vont de pair avec la découverte même du sanscrit. ... Il fallut attendre Burnouf et l'école de rudes pionniers qui se créa autour de lui à Paris. Burnouf, sans avoir lui-même laissé de travaux sur le Veda, suscita partout des directions décisives, et son impulsion, attestée par Max Müller, déclencha en fait le mouvement proprement scientifique qui prit naissance aux alentours de 1850; sur le domaine du Veda comme ailleurs on reconnaît la marque du maître: ... ” (Renou 1928, p. 2f.).

Furthermore, the question how Burnouf's scholarship on Vedic studies has developed in France is again beyond my capacity to judge. But, no doubt, it is worth citing the name of Abel Henri Joseph Bergaigne (1838-1888), who tried to build up his theory especially against the Tübinger School of Walter Rudolf von Roth (1821-1895) (for details see Renou 1928, esp. p. 21-41 et passim). What Max Müller desired for a complete translation of the Veda continued until Maître Renou, who has made great advances:

“ ... We are still some way from Max Müller's marvelous desideratum: 'a complete, satisfactory and final translation' of the Veda; certainly, with the publication of Renou's translations, even incomplete, we come closer than ever: Müller's bleak pessimism ' ... I doubt whether we shall ever obtain it' is to that extent dispelled.” (Gerow 1968, p. 333 end).

“ ... The author of *Les maîtres de la philologie védique* (1928) has now rank among those great masters of Vedic Studies. ... ” (Tsuji 1968, p. XII; cf. also Tsuji 1967/1977: XIV, §4 on p. 563(032)/p. 422).

§3.4.6. Indeed, the premature death of the grand savant is a great loss not just for Buddhist studies alone but to Indian studies as a whole:

“ .. Le hasard a fait que d'autres travaux, puis une mort prématurée, empêchèrent le grand Burnouf de publier les travaux sur le Veda qu'il avait préparé et dont le brouillon dort encore inédit, dans les cartons de la Bibliothèque Nationale. Eugène Burnouf s'intéressait avec passion au Veda. ... ” (Renou 1950, p. 41).

On Christmas Day in 1853 Max Müller had to finish his “Preface” to the second volume of the *Rg-veda* “with an eloquent tribute to his master and friend, Eugène Burnouf, whose death in 1852 had been an almost irreparable personal loss to Max Müller, as well as to all Sanskrit students: —

“In losing Burnouf we have lost, not only an indefatigable fellow labourer, not only a disinterested teacher, but a most respected judge; in his approval valued by all, in his censure feared, in his verdict distinguished unflinchingly by fairness and by truth. ... ” (Max Müller 1902, I p. 151).

On 14 June 1852 Max Müller wrote a letter to his mother. It is quoted here in a

translation made by his widow. I am not certain how this was taken by his contemporaries:

“You will have heard the sad news of Burnouf’s death. In him I have lost a good friend, and the loss to literature is irreparable. Many of his books remain unfinished, and as there is no good Sanskrit scholar in Paris, I have half promised his friends to go there to advise with them about his library and MSS. It may be this will only be later, when the Will is known. He leaves a widow and four daughters. But I should only have to spend a day or two there, and should be glad if it could be on my return journey.” (Max Müller 1902, I p. 132).

As cited above (§3.4.3), Max Müller attended the class given by Eugène Burnouf with his fellow students from Paris and abroad. For example, Max Müller was acquainted with a Finnish scholar Herman Kellgren (1802-1856), who died prematurely (cf. Aalto 1971, p. 70f.; Karttunen in Bopp 1994), when he heard the lectures in Sanskrit given by Burnouf and Tibetan by Philippe Édouard Foucaux (1811-1894). It was indeed his good teacher and friend Stanislas (*alias* Noël) Julien (1799-1873) in Paris, who was also intimate with Eugène Burnouf, that led him to Buddhological interests (cf. Max Müller 1902, I p. 191f.). He was already interested in things Buddhist from the Far East as he saw them in Paris. It is to be remembered, at the same time, that Eugène Burnouf was extremely busy in writing his monumental works on the history of Indian Buddhism and the French translation of the Lotus Sutra already mentioned. Indeed, it must have been Bunyiu Nanjio and Kenjiu Kasawara, who interested Max Müller in Buddhist studies. They arrived in Oxford in February 1879 (cf. §3.4.0 above; also Max Müller 1902, II p. 75f.). — Incidentally, Max Müller was so highly esteemed that a certain institution in India is named after him, i.e. “Max Mueller Bhavan”, which is called the Goethe-Institut elsewhere. There have appeared a number of works on him in India.

IV. Oriental Studies in France and Germany

IV.1. Scholars in the Asiatic Societies of the West :

§4.1.0. In the city of Haarlem in North Holland they founded a Dutch society of sciences “Hollandsche Maatschappij der Wetenschappen te Haarlem” as early as 1752. Along with their colonial development in the East Indies they wished to establish a branch of this institution in the capital city of Batavia on the island of Java. It was formed in 1778 as “Het Bataviaasch (Koninklijk) Genootenschap van Kunsten en Wetenschappen”. A bicentenary feast took place in Jakarta on 24 April 1978 (cf. Bernet-Kempers 1979).

§4.1.1. And then the British colonialists in Calcutta established a learned society, i.e.

Asiatic Society of Bengal, in 1884. It is widely known that Sir William Jones (1746-1794) became the founding president. A polyglot he became an able jurist as well. In 1783 he was knighted and appointed to be judge on the Bengal Supreme Court where he served until his death. He had a very good knowledge of Persian before coming to India. Jones arrived in Calcutta in December 1783. During his voyage to India, having sailed from August in that year, Jones seemed to have thought about the establishment of an Asiatic society. In fact, already on 15 January 1784, there gathered thirty "British" gentlemen, including a little younger Charles Wilkins, in the Grand Jury Room at the Supreme Court in Calcutta to found the Asiatic Society of Bengal (later Royal Asiatic Society of Bengal). Warren Hastings (1732-1818) was then the first Governor-General of India (1873-1885). Bombay founded its Society in 1804 and Madras in 1822, both of which were later amalgamated. The inaugural address delivered by Jones was of a romantic and literary flavour. His third annual discourse delivered on 2 February 1786 touched on the question of the affinity of Sanskrit to Greek and Latin. On the publication of his lectures Jones became an influential figure (cf. e.g. Cannon 1978 & 1979, 1985, Cannon-Birne 1995, and Edgerton, Chatterji & Cannon in Sebeok 1966). Whether he was the first who has pointed out these affinities is another question (cf. Mayrhofer 1983). In 1946, now with the initiative of the Indians, the bicentenary natal anniversary of Jones was celebrated (cf. RAS (Calcutta) 1948). It took almost forty years to form the Asiatic Society in London through the great efforts of Henry Thomas Colebrooke as mentioned above (cf. §3.2.2). It was founded in March 1823. The members are called 'fellows'. Branches were again established at Bombay in 1841, Colombo in 1843, and elsewhere in other parts of Asia. In 1984 the British Library held an exhibition to celebrate the bicentenary of the Royal Asiatic Society of Great Britain and Ireland at its exhibition galleries in Great Russell Street in London. The portrait of Jones painted on the spot in Calcutta in 1784 by the famed Arthur William Devis (1762-1822) was acquired on this occasion to the India Office Library and Records of the British Library (see *The Newsletter*, No. 31, April 1984, p. 3f.). In this connection I wish to add here that the Asiatic Societies within this framework always establish good libraries to keep original manuscripts and printed texts and books to serve their members for serious research work (cf. e.g. RAS (London) 1940).

§4.1.2. The activities of the Asiatic Society of Bengal have given a great deal of scholarly stimulus to the western world. Scientific information of things Indian or Indo-Asian flooded into Paris. After all, La Société Asiatique de Paris was founded in France in 1822. They immediately launched their organ, *Journal Asiatique*. A

number of eminent scholars joined the editorial board. The title of the inaugural issue published in 1822 runs as follows:

Journal Asiatique, ou Recueil de Mémoires, d'Extraits et de Notices relatifs à l'Histoire, à la Philosophie, aux Sciences, à la Littérature et aux Langues des Peuples Orientaux; Rédigé par MM. Chézy, — Coquebert de Montbret, — Degérando, — Fauriel, — Grangeret de Lagrange, — Hase, — Klaproth, — Abel-Rémusat, — Saint-Martin, — Silvestre de Sacy, — et autres Académiciens et Professeurs français et étrangers; et publié par la Société Asiatique. Tome Premier. A Paris, chez Dondey-Dupré Père et Fils, Imp.-Libraires, Propriétaires du Journal Asiatique, 1822.

After completing “La première série” (1822-1828), the refurbished second series began, and has continued in one series after another until today. By the time Eugène Burnouf died (28 May 1852) the *JA* for the Year 1852 had reached the fourth series. The title page appears as follows:

Journal Asiatique, ou Recueil de Mémoires, d'Extraits et de Notices relatifs à l'Histoire, à la Philosophie, aux Langues et à la Littérature des Peuples Orientaux; Rédigé par MM. Bazin, ... et autres savants français et étrangers et publié par la Société Asiatique: Quatrième Série, Tome XIX / Tome XX (Paris: Imprimé par autorisation du Gouvernement à l'Imprimerie Nationale, M DCCC LII).

The Société Asiatique also holds a good library with important manuscripts, for example Sanskrit and Tibetan (cf. e.g. Filliozat 1941-1942), as well as printed works. The Library is now situated together with other institutional libraries independently in the Collège de France building in Paris V at 52, rue du Cardinal Lemoine.

From a selfish viewpoint again, I am glad that the presidency of the Asiatic Society of Paris has been occupied mostly by those scholars who are keenly interested in Indian and Buddhist studies since its foundation (cf. §4.1.4 below for their names).

§4.1.3. To my surprise, it is not much known that the American Oriental Society was established as early as in 1842. The inaugural issue of the *Journal of the American Oriental Society*, i.e. *JAOS*, for the year 1843 appeared actually in 1845 as its Volume I, Number 1. The Society has been encouraging the advancement of basic research in the languages and the history of Asia as a whole. Needless to say, on top of this tradition they have always been keen to their contemporary directions of research in North America and elsewhere. Their scope has thus always been extended beyond the past boundaries. From the very early stage of the Society the leading scholars were very keen to know what were going on outside America, especially in Europe. All humanistic studies of Asia are now within their sight. Before founding the American Oriental Society there were well-established learned societies, such as the American Philosophical Society (founded in 1743), American

Academy of Arts and Sciences (1780) and the American Antiquarian Society (1812). And a number of scholars in the relevant fields of studies had contributed to the organs of those societies. Indeed, even after the establishment of the American Oriental Society, we find quite a few important articles in them, particularly the first two. In fact, some valuable “philological” works were published by the said “philosophical” institution in the next two centuries. The membership of the American Oriental Society has grown up not just in the United States but also abroad. In the year 1846-1847 when the first issue of its organ was published there were sixty-seven members (cf. *JAOS*, I, Boston 1849, p. xi). Twenty-nine honorary members are also listed (*ibid.*, p. xii). Among them were Franz Bopp, Jacob Grimm, Christian Lassen, Eugene Burnouf, G. H. A. Von Ewald (then in Tübingen), Alex'r Von Humboldt, Garcin de Tassy, Stanislas Julien, Horace Hayman Wilson, J. T. Reinaud, O. Böhrling, F. Rueckert, and so on. “In behalf of the Directors of the American Oriental Society” Charles Beck and Edward E. Salisbury (the then Corresponding Secretary) made a report on what was going on in the world of classical oriental learning (*ibid.*, p. xxxii-xxxviii). Varied academic information, book reviews and lists of publications received by the Society occupy a good number of pages, which have attracted those scholars engaged in Asian studies. They have continually held meetings, numbering more than two hundred. There are quite a few regional branches all over the States and they also hold annual regional scholarly meetings.

§4.1.4. With this background in mind one can easily see the German locomotive of Oriental studies, Georg Heinrich August Ewald (1803-1875), was put in a fever of impatience. He was so enthusiastic about its development. I believe that every scholar engaged in Oriental studies owes a great deal to him. Being a professor of Semitic studies at Göttingen, he was much interested in the related works done in Paris particularly by his senior grand savant, Antoine Isaac Silvestre de Sacy (1758-1838), who became the founding president of the Société Asiatique in 1822 until 1829. His Secretary to the Society, Jean Pierre Abel-Rémusat (1788-1832), succeeded to the presidency in 1829 until his premature death from cholera in June 1832. In the meantime Eugène Burnouf was elected “Secrétaire-adjoint”, more precisely on 27 April 1826. Silvestre de Sacy had to resume its presidency in August 1832 after the sudden death of Abel-Rémusat. He served the Society for the next two years until 1834 (cf. Dehérain 1938, Reinaud 1838, Salomon 1905-1923). Eugène Burnouf was then appointed to be Secretary on 3 September 1832. President de Sacy wanted to resign from his position and insisted on holding an election for a definite president, refusing his own candidacy. There seemed to have been

some difficulties in personal relations among the members. The number of members decreased. In any case Amédée Jaubert was elected to be next president (1834-1847) (cf. esp. Finot in *Société Asiatique* 1922, p. 11-24: "III. Personnel"). Joseph Toussain Reinaud (1795-1867) succeeded Jaubert for the period of 1847 to 1867. The German-born Julius von (or Jules) Mohl (1800-1876) served the Society as "Secrétaire-adjoint" from 1840, and "Secrétaire" from 1852 when Eugène Burnouf died at an early age (cf. esp. Mohl 1852, *passim*). After Reinaud many important figures like Mohl became president (1767-1876), followed by Garcin de Tassy (1876-1878), Adolphe Régnier (1878-1884), Ernest Renan (1884-1892), Barbier de Meynard (1892-1908), Émile Senart (1908-1928), Sylvain Lévi (1928-1935), and Paul Pelliot (1935-1945) before the end of the World War II.

§4.1.5. Associate Secretary Jules Mohl assisted Eugène Burnouf very well. His annual reports to the Society from 1840 to 1867 were posthumously published under the editorship of his widow in two volumes (Mohl 1879-1880). This is an indispensable authentic record for those who wish to know its activities. Julius von Mohl was born in Stuttgart. His eldest brother Robert (1799-1875) was a famous scholar of jurisprudence and political science. He also became a politician. His younger brother Hugo (1805-1872) was famous for his botanical research. Julius himself studied theology in Tübingen, and became more interested in Oriental studies. He decided to go to Paris, where he pursued Persian with Silvestre de Sacy and Sinology with Abel-Rémusat. In 1826 the State Government of Württemberg appointed him to professorship in Oriental languages in his alma mater. He held the position for seven years, but never wished to go back permanently, and settled down in Paris. In the meantime he visited England for a year from 1830. In this way he acquainted himself with a number of scholars in France and abroad. It is interesting to know that he became intimate with Alexander von Humboldt (1769-1859) who stayed in Paris for two decades since 1807. This coincides with the period when French scholars were becoming much interested in geographical research in Asia. Mohl was elected as "Membre de l'Institut de France" in 1844, and appointed to be professor of Persian at the Collège de France in 1847. He actually took this appointment in 1847 and occupied it until his death in 1876. Mohl held yet another important position, i.e. "Inspecteur du Département oriental à l'Imprimerie Nationale". Here again, in 1838, Burnouf was in the same position with a different title, i.e. "Inspecteur de la typographie orientale à l'Imprimerie Royale", which fits him very pleasingly (cf. §1.1.6 above, in relation to Wilhelm von Schlegel's letter on Indic typography).

§4.1.6. Now, coming back to Mohl's "Reports" (Mohl 1879-1880), Joseph Ernest Renan (1823-1892) wrote a preface to it in high praise of Mohl's achievements. Furthermore, it is interesting to read Friedrich Max Müller's article on Mohl included therein (Mohl 1879-1880, I p. IX-XLVII). Renan describes the period when Mohl was active as "l'âge d'or des études orientales". Max Müller quotes Renan's words in the same context as "l'âge héroïque des études orientales". Incidentally, Max Müller esteems Renan very highly (cf. e.g. Said 1985, p. 141 cum n. 44; Imazawa 1986, p. 144 cum n. 44 on p. 392!). And, to my great interest, Renan was an ardent admirer of Eugène Burnouf. In his life and work Renan had a great experience in 1848 which changed the framework of his ideas (Renan 1849/1929). He vividly describes it in its preface (with no date):

"L'année 1848 fit sur moi une impression extrêmement vive. Je n'avais jamais réfléchi jusque-là aux problèmes socialistes. ... M. de Sacy, .., m'encouragea dans la même voie. ... " (p. I).

Renan begins and ends his dedicatory words to Burnouf as follows (dated March 1849 in Paris):

"Monsieur, Bien des fois je me suis rappelé, depuis une année, ce jour du 25 février 1848, où, après avoir franchi les barricades pour nous rendre au Collège de France, nous trouvâmes notre modeste salle transformée en un corps de garde, où nous faillîmes être reçus comme des suspects. ... " (p. 1) .. " .. J'ai l'honneur d'être, Monsieur, avec la plus haute admiration, Votre élève respectueux, Ernest Renan" (p. 5).

At the end of this book Renan gives a condensed summary in the "Table analytique des matières". I was surprised and pleased to find these words uttered by him. It is exactly what I have been looking for. I wonder if he was really optimistic, as often asserted by specialists in this field. Chapter VIII runs in summarized form as follows (p. 532f.):

".. La philologie envisagée comme fournissant les matériaux de l'histoire et de l'humanité. ... Union de la philologie et de la philosophie. ... C'est surtout par la philologie et la critique que les temps modernes sont supérieurs au moyen âge. Les fondateurs de l'esprit moderne ont été des philologues. La philologie des modernes supérieure à celle des anciens. .. Le jour où la philologie périrait, la barbarie renaîtrait. ...".

In a very interesting work by a specialist in French literature I find a penetrating observation about Renan and Burnouf (Chadbourne 1957; cf. Chadbourne 1968, p. 41). He hits the mark so well that I wish to cite a rather lengthy passage:

"The truest models of humane scholarship Renan found in his own field, philology, which was a tremendously vigorous, exciting, and far-reaching discipline in his day. Without the examples of the extraordinary sower of ideas, Claude Fauriel, and the great pioneer in oriental studies, Eugène Burnouf, he might not have launched forth with such confidence and ardor into his vocation. His debt ... ; but it was a whole spirit Burnouf

inspired in him. / This remarkable man, the son of a famous classical scholar, had taught Renan Sanskrit at the Collège de France, had befriended him and guided him personally in the early stages of his career. He was, in Renan's opinion, one of those rare men who are 'both philosophers and scholars', a true '*philologue philosophe*' scrupulously erudite ... , but also thoroughly aware of the wide significance, the philosophical implication, of his work. ... Renan devotes one of his finest portrait essays to Burnouf, delicately bringing out the contrast between his humane scholarship and the tendency toward petty pedantic virtuosity of his colleague in Persian," (p. 15). "... To begin with his [= Renan's] diversity, it may be explained in part by the rich variety of influences he absorbed: ... the learned but graceful precision of scholars like Burnouf." (p. 202f.).

IV.2. Scholars in German Centres of Oriental Studies:

§4.2.0. Around this time in Göttingen there were a number of sanguine scholars. In protest to the Hannover Government seven professors gave up their positions on 18 November 1837. It was the year in which the University of Göttingen was to celebrate the centenary anniversary of its founding. This historical incident is very well known. These professors are called "Die Göttinger Sieben" (cf. e.g. Smend 1958). Among them were the same Heinrich Ewald, as well as the Grimm Brothers, Jacob (1785-1863) and Wilhelm (1786-1859). Strictly speaking, Wilhelm Grimm was not a professor. But the brothers worked together, their two hearts beating as one. The Göttingen people looked at them as inseparable from other. "Die Göttinger Sieben" are vividly remembered even today. At that time Hannover was ruled from 1771-1851 by the Elector Duke Ernst August of Cumberland (1771-1851), uncle of Queen Victoria of England. The University of Göttingen was founded officially on 17 September 1737 by the Elector of Hannover, Kurfürst Georg August (1683-1760), after whom the university was called "Georgia Augusta". As is well known, he was King George II of England from 1727 until his death. The Hannover royal family had thus had close relations with their English relations for several generations. — To my great regret, incidentally, there seems to have been no correspondence between the Burnouf Father and Son and the Grimm Brothers (cf. Gürtler-Leitzmann 1923).

§4.2.1. In any case Heinrich Ewald felt impelled to leave Göttingen to take up an appointment at the University of Tübingen from 1838 to 1848. He returned to Göttingen in 1848 to resume his professorship and resigned again in 1867 for political reasons. It was exactly before his departure from Göttingen that Ewald felt so uneasy about the situation of German academic affairs. There were already good periodical publications, to which scholars could contribute without much difficulty, particularly "Abhandlungen", "Sitzungsberichte" or "Nachrichten" of the royal academies in Germany. What he wanted was the integration of German scholarship

with Oriental studies.

§4.2.2. Göttingen has produced interesting pioneers. It may sound strange to quote the name of Karl Friedrich Gauss (1777-1855), whom every one knows as a mathematician, physicist, astronomer, geodesist, etc. At the time of the so-called “Göttinger Sieben” incident Gauss was shocked at the fact that Heinrich Ewald and Wilhelm Eduard Weber (1804-1891) were among the seven. It is famous that the latter was invited to Göttingen to work with Gauss in 1831. The third child of Gauss, Henriette Wilhelmine Caroline Therese (born 9.VI.1816), or familiarly called Minna, was married to Ewald. Poor Minna died of lung consumption during their hard life in Tübingen on 12 August 1840. Gauss blessed Ewald’s remarriage to Augusta Schleiermacher in 1845. Gauss was naturally quite senior to Ewald in age, fame and status. But he was very intimate with Ewald. I do not know how much this fact about Gauss is known, but in his youth he wondered if he should become a mathematician or a linguist. He was thus always much interested in learning a number of foreign languages, including Sanskrit in 1840. I am not certain if he had taught Sanskrit himself, or learned from Theodor Benfey (1802-1881)(cf. §4.3.0 end). Ewald was then away in Tübingen (cf. §4.2.1 above).

§4.2.3. In fact, Semiticist Ewald taught Sanskrit for the first time in Göttingen. In his letter to Friedrich Rosen in Berlin he writes on 8 May 1827 with regard to Sanskrit:

“ Es muss doch einmal hier ein Anfang werden. .. ” (von Simson 1977, p. 1 with a facsimile of this letter on p. 2).

Incidentally, Heinrich Ewald and Wilhelm Weber spent some time in England after their resignation. Ewald seems to have studied Sanskrit at the Bodleian Library of Oxford. He became much interested in Sanskrit. As early as in 1827 he published a pocket-size booklet on Sanskrit metre (Ewald 1827). In the same year de Chézy in Paris also brought out a slim book on Sanskrit metrics (Chézy 1827). Of course, it was Colebrooke who had already paved the highway twenty years before for both Sanskrit and Prakrit (Colebrooke 1808/1811).

§4.2.4. Heinrich Ewald and Christian Lassen were a good combination to work for unity in Oriental studies in Germany. It was a boon to German Orientalists to see the launching of the new periodical as a result of their cooperation in 1837. Perhaps feeling himself in exile Ewald entrusted the work to Lassen in Bonn. They had a journal specializing in Oriental studies: *Zeitschrift für die Kunde des Morgenlandes* (= ZKM: Göttingen 1837- / Bonn 1842-1850). In roaring spirits at the age of thirty-nine Ewald wrote an eloquent prefatory note to its inaugural issue amounting to

eleven pages. Among the seven scholars on the editorial board was Friedrich Rückert (1788-1866), Professor of Oriental Studies at Erlangen, a man of letters who contributed a sterling translation of Bhartṛhari's poems. As had been expected, the project of Ewald and Lassen brought their sense of solidarity to fruition. The German Orientalist Society was thus established in 1845 (cf. DMG 1995 & 1998). Ewald was not among the founding fathers of the new society. The DMG office was set up in Leipzig. And the domicile of the Library of the German Oriental Society has been in Halle. A great number of important books are still held there in a reformed interior (see DMG 1998, p. 26). The DMG has extended its activities not only in Germany but also to many overseas centres. In 1846 appeared the first issue of the organ: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, herausgegeben von den Geschäftsführern (Leipzig in Commission bei Brockhaus und Avenarius, 1846). The ZKM brought out the final number with Volume Seven in 1850. It was a spontaneous discontinuation of publication.

IV.3. Trivia Incidental to Indian and Buddhist Studies in Göttingen:

§4.3.0. Göttingen was the fourth university to begin teaching Sanskrit. If I am not mistaken, Bonn was the first followed by Berlin and Würzburg. In Würzburg was a scholar named Othmar Frank (1770-1840), who published the first Sanskrit grammar in Germany: *Grammatica sanskrita* (Leipzig 1823). One cannot forget the Jesuit father Heinrich Roth (1620-Agra 1668), who wrote the first grammar of Sanskrit. This has recently been published in facsimile with a meticulous introduction by A. Camps and J.-C. Muller (Leiden 1988). Talking about the first grammars, the Austrian Jesuit Paulinus a S. Bartholomaeo (1749-1804) must be remembered. He published his grammar from Rome in 1790. A facsimile edition is now available, thanks to the efforts of Ludo Rocher (Amsterdam 1977) (cf. Yuyama 1988, p. 330f., cum n. 32 et 35). In the meantime Theodor Benfey (1809-1881) was born near Göttingen, where he studied western classics in the first place. He was promoted in 1829 and 'habilitated' there in 1839. Between 1832 and 1834 he was in Heidelberg. Benfey was getting more interested in Sanskrit or things Indian. He was a 'Privatdozent' in Göttingen from 1834, extraordinary professor in 1848, and finally full professor from 1862 until his death in 1881 (cf. Yuyama 1976). Benfey may well have been a teacher of Sanskrit to Gauss (cf. §4.2.2 above).

§4.3.1. Theodor Benfey was a prolific author (cf. Benfey 1890-1892/1975, II p. 131-156; Fick 1931; also Benfey 1890/1975). It was Benfey, I believe, who was responsible for Eugène Burnouf being honoured by the Göttingen Academy of Sci-

ences, called at that time “(Königliche) Gesellschaft der Wissenschaften zu Göttingen”. When a collection of selected letters to and from Burnouf was published (Burnouf 1891), it was donated with the following signature on its flyleaf:

“Offert à la Société des Sciences de Göttingen, dont Eugène Burnouf avait l’honneur d’être membre.”

In 1848 Ewald returned to Göttingen. He must have been interested in meeting a born linguist like Benfey. This talented scholar is so famous for his epoch-making work on the *Pañcatantra* (Benfey 1859). It is true that, whether the work received positive or negative reactions, nobody can deny his influence on the level of world literature on the history of narrative literature or folkloric studies. The Göttingen atmosphere with regard to this branch of literature must certainly have stimulated the establishment of an active “Märchen-Institut” there. The *Pañcatantra* itself has since produced eminent scholars like Johannes Hertel (1872-1955), to whom we now owe so much for his meticulous works on the relevant literature. Needless to say, Benfey’s works on narrative literature benefitted from his wide interest in the relevant literature in Asia as a whole (cf. §5.2.3 below).

§4.3.2. A large stream of serious research into Indian narrative literature was then transferred to American soil, particularly those in the Yale school such as Austrian-born Maurice Bloomfield (1855-1928), Franklin Edgerton (1885-1963), William Norman Brown (1892-1975), Murray Barnson Emeneau (28.II.1904-), etc. etc. Bloomfield furthered his research work in Germany, where he was acquainted with many promised scholars. For example, he was an intimate friend of Hermann Col-litz (1855-1935), who became a colleague at the Johns Hopkins University in 1907. Leonard Bloomfield (1887-1949) was his nephew. One may perhaps add here that there was a German student who took the trouble of coming to Yale to study with William Dwight Whitney. I think that he was much influenced by the Yale tradition. It was Hanns Oertel (1868-1952), who became Professor of Indo-Iranian Studies at Munich (1925-1935), after having taught at Yale and then at Basel and Marburg. Indian and Buddhist studies in America need another monograph to themselves (cf. e.g. Yuyama 1993).

§4.3.3. In the meanwhile Benfey extended his interest in things oriental in various ways beginning with India. His works in Vedic studies are never negligible (see e.g. Benfey 1877 & 1880). Being a prolific writer, he produced a great number of important review articles, indeed too many to quote (cf. Benfey 1890-1892/1975, Wackernagel 1890/1979; also Fick 1931). He showed much interest in Abel-Rémusat’s monumental works such as Fa-hsien’s *Travels* (Rémusat 1836). It is really

astonishing to see the breadth and depth of his knowledge covering all the Indo-Asian area. His introduction of such works must have been of great service to the German-speaking community. Benfey devoted some eleven pages to Abel-Rémusat's posthumous work (Benfey 1840). He became also much interested in Buddhism and Buddhist narrative stories. On the appearance of Burnouf's *Introduction* (Burnouf 1844) and *Lotus* (Burnouf 1852) Benfey reviewed them in detail (Benfey 1846 & 1854). He was naturally interested in Julien's work on the Chinese transcription of Sanskrit words (Julien 1861 – Benfey 1861). Fausbøll's first publication of five *Jātakas* no doubt also stimulated his curiosity (Benfey 1862). It was therefore no wonder that a number of students came to study with him. The Indian-born Arthur Anthony Macdonell (1854-1930) had a middle school education in Dresden and Göttingen and matriculated in the latter in 1875. He studied with Theodor Benfey for one year. After having worked with Max Müller at Oxford for some time, he came back to Germany to work with Walter Rudolf von Roth (1821-1895) at Tübingen and later on obtained his doctorate at Leipzig. He was appointed to Boden Professor of Sanskrit in 1899 after Monier Monier-Williams (1819-1899; in chair since 1860). Incidentally, Sir Monier was previously much linked to Hailybury College and received a Doctor of Philosophy *honoris causa* from Göttingen in 1875. From Cambridge came Cecil Bendall (1856-1910) to study Vedic and Avestan with Theodor Benfey in 1879. Bendall first studied Arabic at Oxford and then Sanskrit at Cambridge with Edward Byles Cowell (1831-1903).

§4.3.4. It is certainly worth noting that Émile Charles Marie Senart (1847-1928) spent three years in Germany, mostly in Munich and Göttingen. But he was so much influenced by Theodor Benfey that he switched from his original interest in western classics to Indian and Buddhist studies (for his works see esp. Finot 1928, Thomas 1928; also de Jong 1997 p. 28-32; cf. Guérinot 1933, p. 59f.). It was the very time when Benfey was perhaps writing the last pages of a work indispensable to his contemporaries, and even to us today. Indeed, Senart found his vocation in life during his stay in Göttingen. There had been a good academic intercourse between Eugène Burnouf and his counterparts in Göttingen such as Heinrich Ewald and Theodor Benfey. On Senart's return to Paris Senart continued the tradition and developed it. This may be one of the reasons why he was often mistakenly thought to be Eugène Burnouf's pupil. But I rather see in various aspects of his research work what he had gained both in Paris and Göttingen. His interest in non-Sanskritic languages and literatures, or legendary or mythological texts in Indic tells its own story. He was only twenty-four years of age, when he published a meticu-

lous edition of Kaccāyana's grammar (Senart 1871). His meticulous work on the so-called Dutreuil de Rhins fragments has paved the way for the subsequent researchers up to today (Senart 1898, Barua-Mitra 1921; cf. Yuyama 1984 p. 73 cum n. 27, 34-39). This is one of the most important findings of Indic manuscripts from Central Asia. This bunch of birch-bark scroll fragments was named after the discoverer Jules Léon Dutreuil de Rhins (1846-1894). It is said to have been obtained in Khotan (to be more precise at Gośrṅga) during his expedition with Joseph Ferdinand Grenard (1866-?). Another portion of the same manuscript was sent from the then Russian Consul General Nikolaj Fedorovič Petrovskij (1837-1908) at Kashgar to Sergij Fedorovič Ol'denburg (1863-1934) in Saint-Petersburg in 1897 (cf. Oldenburg 1914, Ol'denburg 1986; further Minaev 1967, Minayeff-Oldenburg 1983; also de Jong 1997 p. 38). In this connection mention may be made of the so-called Bower Manuscript, more correctly "manuscripts" in the plural. These are poṭhī-type birch-bark manuscripts unearthed in the vicinity of Kučā during the expedition led by Captain Sir Hamilton Bower (1856-1940) in 1891 (Bower 1893/1894/1976, Hornle 1893-1912/1983). Such discoveries are the fruits of great power races in Central Asia, and were also made possible through the scientific and geographical interest as mentioned above (cf. §2.1.1 above). Another outstanding contribution made by Émile Senart was his critically edited text of the *Mahāvastu-Avadāna* published for the first time with utmost care in Paris (Senart 1882-1890-1897; cf. Yuyama 1968 & 1999 for further details). He has left with us a certain amount of important documents and manuscripts (Filliozat 1936). This collection has given us some important facts concerning hitherto unknown matters (cf. e.g. Yuyama 1999 p. 28f. on Minayeff Ms).

§4.3.5. Senart was also very active in organizing and promoting Oriental studies as a whole both at home and abroad. He cooperated with Thomas William Rhys Davids (1843-1922) on the founding of the Pali Text Society in 1881 and was on the Board of Committee of Management together with the then leading scholars of Pāli studies in the west (see *JPTS*, I, 1882, p. vii). Incidentally, Burnouf showed an interest in Pāli materials from Sri Lanka (cf. Yuyama 1999a, §1.8 cum p. 71 n. 16). This is quite important. Basically, the Danish school, if I may so call it, had started Pāli studies with the materials from Ceylon, beginning with Rasmus Christian Rask (1787-1832), followed by Niels Ludvig Westergaard (1815-1878), Michæl Viggo Fausbøll (1821-1908), Carl Vilhelm (Wilhelm) Trenckner (1824-1891), and so on. On the other hand the French school started with the materials mainly from Siam in the first place (cf. Yuyama 1999 p. 70: §1.6 & p. 72f.: §2.0-1). I am not certain

how much Burnouf influenced Rhys Davids in his studies (cf. Wickremeratne 1984). After such a process I see Burnouf's endeavours in Middle Indic studies bore much fruit in Paris from before the World War II onward until today (e.g. Caillat 1989, an example of ideal international participation). There was for example an enviable scene of academic intercourse between Jules Bloch (1880-1953) and Swedish-born Helmer Smith (1882-1956) in Paris (cf. Bloch 1985, also Yuyama 1999a, *passim*, for further details on Pāli studies in relation to *CPD*). Incidentally, Sanskrit has been taught long since in Vienna. But I see little connection in the related fields of studies in the early days (cf. e.g. Frauwallner 1961/1982).

V. Creation of Chairs of Indology and Sinology in Paris

V.1. Collège de France:

§5.1.0. To be very frank, the structure of higher education system in Paris is so complicated I will (or rather can) not describe it properly. At least, I am very pleased to see the academic institutions publish their annual reports on their past and future activities. It was therefore very welcome to have the annual report published on the occasion of the ninetieth anniversary of the establishment (Collège de France 1989-1990). In particular, Chapter IV devotes itself to the opening, succession, abolition and renaming of the chairs. It reflects nothing less than the background scientific interests of the ages and the appearance of distinguished scholars. It is by itself a treasure house of invaluable information of a background history of science.

§5.1.1. Le Collège de France often creates new chairs when they see a scholar of high distinction. Reflecting the times, an "old-fashioned" chair is abolished and a new appointment is made for a certain scholar of distinction to a chair with a renovated name. For example, in 1971 André Paul Bareau (1921-1993) was appointed to a chair named "Étude du Bouddhisme". The annual report mentions it, but it was not considered to be a "création" of a new chair. In 1946 a scholar of distinguished achievements and global activities, Paul Mus (1902-1969), who was invited to fill the chair of "Civilisation de l'Extrême-Orient" retired silently in 1970 (Moréchand 1970). In connection with the Lotus Sutra I wish to mention here that quite a few courses on it have been offered at the Collège de France. Some may be surprised to learn that Paul Mus started to give classes on the Lotus Sutra immediately after his assignment in 1946. This kind of information can also be obtained from the annual reports of the Collège de France. Moréchand records it chronologically, taken from the "Annuaire du Collège de France (Résumés des cours)" (Moréchand 1970, p. 41f.):

- 47e Année / Cours 1946-47, p. 148f.: “Le bouddhisme du Lotus de la Bonne Loi”.
- 48e Année / Cours 1947-48, p. 154-157: “Les fondements religieux du droit successoral indien. — Le bouddhisme du Lotus de la Bonne Loi (suite).”
- 49e Année / Cours 1948-49, p. 172-176: “La notion de maintenance collective dans les traditions et institutions anciennes de l’Inde. — Le bouddhisme du Lotus de la Bonne Loi (suite)”.

In this connection I wish to add here that the chair of traditional Indian studies was renamed “Histoire du monde indien” on the appointment of Gérard Fussman (1983/1984-) after the retirement of Jean Filliozat (1951/1952-1978) from the chair of “Langues et littératures de l’Inde” (cf. §5.1.3 below). The latter was in fact renamed after the World War II. In any case one learns that Fussman also gave a course on the Lotus Sutra according to the annual report for the academic year 1996-1997 (Ninety-seventh year): “*Les Saddharmapundarīka* sanskrits (II)” (“Résumé des cours et travaux”, p. 749-771, esp. p. 749-763). Indeed, somewhere in the world the Lotus Sutra is taught or lectured on at an academic level in various ways — philological, philosophical, history of ideas, etc. It has attracted, attracts and will attract human beings as a whole.

§5.1.2. In 1970 the chair for tropical studies also disappeared. The abolition of the latter accorded with the tendency around that time, a recent reconsideration of relevant research, both physical and humanistic. Such chairs have been changed both in their names and forms. After World War II a number of eminent scholars have occupied newly created chairs. Those names familiar to us are, for illustration, Georges Dumézil: “Civilisation indo-européenne” (1949-1968), Claude Lévi-Strauss: “Anthropologie sociale (created)” (1959-1982), Louis Hambis: “Histoire et civilisation de l’Asie centrale” (1965-1977), Rolf A. Stein: “Étude du monde chinois: institutions et concepts” (1965-1981), Jacques Gernet: “Histoire sociale et intellectuelle de la Chine” (1975-), Bernard Frank (Civilisation japonaise” (1979-1996), etc. The famed chair of comparative grammar created first for Michel Bréal (chargé de cours, 1864-1865; titulaire, 1866-1905) was succeeded by Antoine Meillet (1905/1906-1936) and Émile Benveniste (1937-1972). It looks as if this brilliant tradition faded away. It may be taken, however, that it was absorbed into new branches of science.

§5.1.3. The chairs of Indology and Sinology were founded on 11 December 1814, more strictly on 29 November 1814 by law. The chair of Indology was officially named as “Langues et littératures sanscrites”, and Sinology as “Langues et littératures chinoises et tartares-mandchoues” until the end of the Second World War. Both Professors Antoine Léon de Chézy (1773-1832) and Jean Pierre Abel-

Rémusat (1788-1832) gave their first lectures at the Collège de France on 16 January 1815. And both of them died of the cholera which swept over the whole of Europe (cf. e.g. Leca 1982, Miichi 1994). This infectious disease is believed to have originated on the Indian sub-continent. Researches in tropical medicine and cultures have been encouraged until recently (cf. §5.1.1 above). This scientifically little-known epidemic was naturally much feared as V. Jacquemont describes it in his correspondence sent during his travels in India between 1828 and 1832: cf. Jacquemont 1846, "(Note sur le) Choléra-Morbus (Pouna, juillet 1832)", Appendice, p. 362-364. It begins:

"L'une des publications faites le plus récemment sur le choléra par les médecins anglais dans l'Inde, est une lettre adressée à la cour des directeurs par le docteur Whilelaw Ainslie, de Madras.

"M. Ainslie distingue deux espèces de choléra, le sporadique et de l'endémique, qui ne diffèrent, quant à leur développement, leur marche et leur terminaison, que par une violence plus grande dans le choléra endémique, une marche plus rapide et une terminaison plus généralement fatale: c'est la même maladie, mais plus intense. ...".

V.2. Second Chairholders of Indology and Sinology:

§5.2.0. After the death of both de Chézy and Abel-Rémusat in 1832 the chairs of Indology and Sinology were succeeded to by Eugène Burnouf (1801-1852) and Stanislas (*alias* Noël) Julien (1799-1873) respectively. And then the chair of Indology was occupied by Théodore Pavie (chargé de cours, 1852/1853-1857), Philippe Édouard Foucaux (chargé de cours, 1857-1862 / titulaire, 1862-1894), Sylvain Lévi (1894-1935), Jules Bloch (1936/1937-1951). The chair was renamed after World War II as "Langues et littératures de l'Inde" and occupied by Jean Filliozat (1951/1952-1978). Among them Foucaux (15.IX.1811-19.V.1894) may be well known to specialists in Buddhist Sanskrit philology, particularly his works on the *Lalitavistara* (see Foucaux 1841, 1847-1848, 1870 & 1884-1892). He has left a very interesting work on the Lotus Sutra (Foucaux 1854). I think that he faithfully followed the method set down by his teacher Eugène Burnouf. Incidentally, Madame Marie Filon Foucaux (1842-1902), from a famous family, was active as an authoress. Her interest in things Indian and Buddhist led her to write some books on the basis of these topics. His successor, Sylvain Lévi, it is so well known that I shall not have to write much here. He was an illustrative example of what Eugène Burnouf had in mind — a beautiful combination of rigid philological and cultural studies of Buddhism and warm-bloodedness. Finally, I wish only to mention a book written by Madame Lévi, who in it describes Lévi's activities in the East so vividly that one can learn a lot of the background history of his research tour (Lévi 1926). In reading her

book I was touched by their affectionate attitude towards the people they met. Their relation with a promising Indian student Prabodh Chandra Bagchi (1898-1956) is a good example, after which every research worker must model herself. I may perhaps add another booklet published to his memory on his death (ICI-Paris, sans date), in which one sees how much he loved things Asian and people of Asia, for illustration from the photos taken in the indigenous costumes of India, Japan and Nepal.

§5.2.1. Within this time and space I have no way to go into the “prehistory” of scholars, like Étienne Fourmont (1683-1745), Nicolas Fréret (1688-1739), Jean Joseph Amiot (1718-1793), and so on (cf. Demiéville 1966 & 1973). Abel-Rémusat’s pan-Asiatic research work was indeed dynamic. It reflects the age in which he lived. And at the same time he was one of the locomotives for the advancement of relevant research in Paris (Rémusat 1825-1826, 1827, 1829, 1832, 1833, 1843, 1857/1987 as well as Rémusat-Humboldt 1827, Rémusat-Humboldt-Harbsmeier 1827/1979). It was so widely known that his work was introduced outside Paris (see e.g. Klaproth 1834). His monumental work on Fa-hsien’s *Travels* was unfortunately published posthumously. But it was beautifully presented by Klaproth and Landresse (Rémusat 1836). Fa-hsien’s *Travels* has attracted a great many scholars for further studies. In fact, it did not escape Theodor Benfey’s attention (Benfey 1840; — cf. §4.3.3 above). At last after 160 years of accumulation of illustrious researchers on it two decisive works have now appeared before us one after another in Japan (edition of Nagasawa 1996 and index by Kuwayama 1994).

§5.2.2. On this occasion special mention must be made to the name of Heinrich Julius Klaproth (1783-1835) in Paris. Born as the son of the first professor of chemistry in Berlin, Martin Heinrich Klaproth (1743-1817), he chose a totally different field from his father’s. He travelled extensively in Eurasia. Finally, he settled down in Paris. He made free use of his perfect command of languages both in the west and east (cf. e.g. Klaproth 1824). His inherent interest in science let himself write on technology in the east (e.g. 1834a). Without Klaproth, oriental studies in Paris may have been altered from their original goal. He committed himself to founding the Société Asiatique and participated fully in its activities (cf. Walravens 1999 p. 153-165). His name was on the list of editors of the inaugural issue of its organ (cf. §4.1.2 above). A quantity of varied updated information was introduced by him in it. In our field one cannot but quote his most interesting notes on Tibet (Klaproth 1834b; cf. Petech 1953, Yuyama 1979 p. XII cum n. 4). The most important of all in Buddhist philology is his rapid introduction of the work done during his stay in

Kathmandu (1820-1843) by Brian Houghton Hodgson (Hodgson 1828 /Klaproth 1830).

§5.2.3. After the premature death of Abel-Rémusat his brilliant pupil Stanislas Julien (1799-1873) succeeded to his chair of Sinology. It is of great interest that the chairholders of Chinese studies at the Collège de France showed an eagerness to work on the Indo-Sinic narrative literature (cf. e.g. Rémusat 1827). Julien has demonstrated his ability to expand the scope with his collection of Chinese narrative stories of Indian origin (e.g. Julien 1859 & 1860, cf. Julien-Schnell 1903). This was excellently carried out by Emmanuel Édouard Chavannes (1865-1918). His extensive collection of Indian stories in the Chinese Buddhist canon is absolutely indispensable for those who are interested in this field. In addition to his wide-range contributions Chavannes has shown his talent in the tradition of Rémusat and Julien (see e.g. Chavannes 1906). His work has been meticulously completed by the same chairholder Paul Demiéville (1899-1988) in four volumes (Chavannes 1910-1935/1962). Thanks to the efforts of Jan Willem de Jong (1921-2000), a pupil of Demiéville in Paris, this work can be used easily with reference to the Taisho edition (see de Jong 1965). With regard to the narrative stories of Indian origin, mention must be made of a German-born Franz Anton von Schiefner (1818-1879) in St.-Petersburg (Schiefner 1875, 1876 & 1876-1878). Unfortunately, his collection of narrative literature in the Tibetan canon is so much scattered that it is extremely difficult to trace them. Fortunately, however, a London-born William Ralston Sheddon Ralston (1828-1889) has collected fifty tales in his English translation in book form (Schiefner-Ralston 1882/1906/1926; cf. 25 tales in Yoshizawa 1943). Ralston's checkered life has recently been revealed (McCrimmon 1988). Incidentally, every Buddhist philologist is much indebted to Schiefner in various ways, like his translation of Tāranātha's *History*, triglot dictionary (Sanskrit-Tibetan-Mongolian), Bon-po literature, and so on. No doubt he followed and developed his German-Russian predecessor Tibeto-Mongolist Isaac Jacob Schmidt (1779-1847). Immediately after the publication of "The Wise and the Fool" (Schmidt 1843), he got interested in it and studied it carefully (Schiefner 1852). Furthermore, his contribution to the hitherto known and unknown materials sent to St.-Petersburg is indispensable to us (cf. e.g. Schiefner 1848 & 1852a). With regard to the research into the narrative and folkloric literature mention must be made of the Finnish school founded by Antti Aarne (1867-1925) (cf. FFC = FF Communications). The influence of his taxonomical method has spread all over the world. Herewith I wish to quote only an American Stith Thompson (1885-1976), who has beautifully trans-

planted systematic taxological work with his monumental *Motif-Index of Folk-literature* in six volumes from Helsinki and then from Bloomington (cf. Yuyama 1999a, p. 78-81: §4.0-6). Last but not least, Julien could not be indifferent to the works being done in Göttingen by Benfey (cf. §4.3.1-3 above). And, furthermore, Eugène Burnouf had naturally been interested in this topic, as he had already shown his amazing achievement in Purāṇic literature, say the *Bhāgavata Purāṇa* in 3 large volumes (Paris 1840-1844-1847)(cf. Burnouf 1891, p. 560: “Bibliographie”, No. 17). This must have had a certain amount of influence on his works as seen in his interest in the *Avadāna* literature (Burnouf 1844 p. 39 / 1876 p. 34f.; cf. Burnouf 1903/1976). The two intimate friends Julien and Burnouf must have had informative communications with each other.

§5.2.4. A second topic Julien inherited from Abel-Rémusat was the “Travels” by a Chinese monk, Hsüan-tsang. In the first place Julien made a bibliographical survey of Chinese Buddhist literature of travels to the western world from China (Julien 1847). He then began to study Hsüan-tsang’s biography (= Taisho No. 2053) along the way paved by his predecessors, i.e. Rémusat, Klaproth and Landresse (Julien 1851). He translated the Chinese text into French (Julien 1853). He proceeded to Hsüan-tsang’s *Travels* (= Taisho 2987) (Julien 1857-1858; cf. Klaproth 1834, Wilson 1860). It had much to do with the then geographical interest in Central Asia in Paris (Julien 1841; cf. Pauthier 1839, also §2.1.1 above). His geographical treatment was meticulous. In fact, he has cited Vivien de Saint-Martin’s interesting article, and the maps as appended to each volume. This had become a model, after which a number of scholars translated with care or studied it from various angles. I wish just add the names of Henri Cordier (1849-1925)(cf. Cordier 1924) and perhaps René Grousset (5.IX.1885-9.V.1952) in this connection (cf. Grousset in ENLOV 1948, p. 381-386).

§5.2.5. A third topic to which Julien contributed was a phonological comparison of Indic and Sinic. Again, this drew Benfey’s attention (Benfey 1861; cf. also Wang-Lyovin 1970: No. 918). It is to be remembered that such a serious work was carried out when there was no complete set of the Chinese Buddhist canon in Paris. It is really surprising that he did this work under such a circumstance. Julien made use of every possible material in order to pursue his research. The titles of his books themselves tell what he had intended (Julien 1849 & 1861). The former work is based on a catalogue of Buddhist texts *Ta-ts’ang shêng-chiao fa-pao piao-mu*, compiled by Wang Ku at the beginning of the eleventh century and later in 1306 revised and re-edited by Kuan-chu-pa (or ’Bka’-’gyur-pa) (Taisho Catalogues, No. 38: *Shōwa*

Hōbō Sōmokuoku, II = Taisho XCIX: cf. Demiéville in Pelliot 1953 p. 136f. = Demiéville 1973, I p. 238f.). As a matter of fact, this field remains with us as an unsolved issue in the field of Buddhist studies or of Asian studies as a whole to this day. One of the most important matters in this work of his was to seek to establish a method. Without firm methodology, the building of scientific results becomes very fragile particularly at the foundation stone (cf. Yuyama 1990 & 1992c as well as 1972 & 1983). A Belgian, Charles Joseph de Harlez (1832-1899), has in some way tried at Louvain (Harlez 1897). Every scholar engaged in oriental philology must share in the benefits of the research of a Swede Bernhard Karlgren (1889-1978) (Karlgren 1915-1919-1924, 1917, 1920, 1923, 1940, 1954/1970 & 1957/1972), the German-born Walter Simon (1893-1981) (e.g. 1927/1928-1928/ 1929, 1929/1930), Lo Ch'ang-p'ei (1899-1958) (e.g. Lo 1933 & 1963; cf. Staël-Holstein 1923) and many others both in the east and west (cf. e.g. Oshima 1997, esp. p. 379-393, also Rai 1987, p. 163-170). — Incidentally, it may be worth noting that Julien dedicated his *Méthode* to his friend in Paris Max Müller (see Julien 1861 p. (v)). To me this seems symbolic of Buddhist philology of the day.

§5.2.6. On this occasion I would like to mention a work by Stanislas Julien on printing techniques. The title of his paper itself tells everything he had planned to write (Julien 1847a). The invention of paper and printing has attracted a number of scholars. Within the framework of our concern mention must be made of Paul Pelliot (1878-1926) at the Collège de France, who had left an interesting work published posthumously by his ablest pupil Paul Demiéville (Pelliot 1953). An appendix with special reference to the printed Buddhist Chinese canon by the latter is very important for us (*ibid.*, p. 121-138). In this connection I cannot help citing a hitherto unknown letter from Brian Houghton Hodgson dated most probably 25 March 1842 to F. Woodcock, kept in the Bihar State Archives at Patna (Regmi 1980). Thanks to the painstaking efforts of Mahesh C. Regmi citing Hodgson's article published in the inaugural issue of the periodical publication of the Asiatic Society of Bengal in 1832, we learn that Hodgson liked Nepalese paper very much (Regmi 1980, p. 144; a brief title is given by Hunter 1899 p. 367: Appendix C.VII.2).

V.3. Burnouf père et fils - and Émile Burnouf:

§5.3.0. Eugene Burnouf was the only son of the famed classicist Jean-Louis Burnouf (1775-1844), Professor at the Collège de France since 1817. He had given considerable influence even on Sanskritists through his publications regarding the methods of studying Greek and Latin published in 1813 and 1840 respectively. He was an

active member of the Asiatic Society of Paris (Burnouf père 1824). He showed deep interest in Sanskrit. L'Institut de France elected Burnouf père as a member in 1836. It is indeed impressive that Eugène succeeded and developed Indological field so brilliantly (cf. Morel 1847).

§5.3.1. Eugène was thus born in Paris on 12 August 1801 and was raised in a very academic environment. Starting from the western classics, Burnouf fils shifted his interest to classical Indo-Iranian studies. As a matter of fact, Burnouf fils was elected member of the Institute of France: Académie des Inscriptions et Belles-Lettres in 1832, two years before his father. This was probably due in reality to his appointment at the Collège de France on the sudden death of the predecessor Antoine Léonard de Chézy. No doubt Eugène was an extraordinary scholar. During his short life he must have been highly respected and appreciated. The main building of the Institute of France faces the Seine and has a commanding appearance. There is a large hall in its centre on the second floor. On the left is a general assembly room which conveys a sense of dignified authority, and on the right is a traditional library with a high ceiling. High up on the wall of the central hall with a courtyard behind it is placed a marble bust of Eugène Burnouf. Being dark even in the daytime in this hall, it is easy to miss it in the pantheon.

§5.3.2. Fortunately, we are able to read Eugène Burnouf's inaugural lecture delivered on the occasion of his installment at the Collège de France (Burnouf 1833). It is an important contribution to the history of Sanskrit studies in the west (cf. Halbfass 1981 p. 102 & 1988 p. 82). Being a young and rising scholar in Sanskrit, he makes a survey of Sanskrit studies in Europe. It seems to me not just a survey within the limited scope of the language and literature, but one with the aim of structuring cultural research by advancing Indian and Iranian studies. Naturally enough at that time (1833 CE) one can detect no interest in Buddhist Sanskrit literature. It is to be remembered, however, that we see a certain sign of his intention to make a comparison of Pāli and Buddhist Sanskrit. By this time he had already published his work on Pāli (Burnouf-Lassen 1826 & Burnouf 1827). Brian Houghton Hodgson's contribution on the languages, literature and religions of Nepal and Tibet had appeared (Hodgson 1828; cf. Hunter 1896 p. 364: Appendix C.III.1). At once in 1830 Julius Klaproth introduced it to Paris (Klaproth 1830; cf. Hodgson 1874/1971/1972).

§5.3.3. In the meantime Eugène began to prepare a publication of the first volume of yet another monumental work: *Introduction à l'histoire du buddhisme indien* (Burnouf 1844). "Tome Premier" does doubtlessly mean that he intended a second

volume. In this volume he did not intend to describe the history of Indian Buddhism in chronological order but to collect materials faithfully and systematically. By the standards of today it may contain some mistakes and misunderstandings. I believe, however, that he tried to hunt for every possible material for the construction of cultural history within the framework of “human” science, or “humanism”. This volume displays this zeal of his in its real character. It is therefore a great pity that a second volume has never appeared and thus “Tome Premier” disappeared in the second edition of 1876. It is really lamentable to read his “Avertissement” dated 10 November 1844 to find that the cherished wish of Burnouf fils to dedicate it to his respected father in published form did not materialize. Burnouf père passed away on 8 May 1844:

“... Il a fallu que le souvenir toujours présent de mon père me rappelât à des travaux qu’il encourageait. ...” (Burnouf 1844 p. V, second edition p. XXXVIII).

Eugène has his dedicatory words to his father in large script using a full page (Burnouf 1844 p. III, second ed. p. XXXIII):

A LA MÉMOIRE
DE
M. JEAN-LOUIS BURNOUF
MON PÈRE
HOMMAGE
DE RECONNAISSANCE ET DE REGRET

§5.3.4. Thirty-two years after the appearance of Burnouf’s *Introduction* the second edition was published with utmost care in the printing (1876). In this edition is reprinted the notice on Eugène Burnouf’s works published by Barthélemy-Saint Hilaire (1805-1895) on the occasion of the latter’s death in 1852 (Barthélemy-Saint Hilaire 1852). Barthélemy-Saint Hilaire was a colleague of the Burnoufs at the Collège de France as Professor of Greek and Latin Philosophy (in office 1838-1852). At the same time he was rather politically minded or involved. As the author had always been intimate with the Burnoufs, it is very interesting to read his note. It is a great pity, however, he does not refer to his sources of information. To be frank, moreover, I am somewhat disappointed to find that he does not touch much on Burnouf’s research on Buddhism. He himself brought out a book on Buddhism (Barthélemy-Saint Hilaire 1860). It must be very valuable, however, for specialists in Iranian studies. Needless to say, Barthélemy-Saint Hilaire’s invaluable contribution cannot be forgotten (Barthélemy-Saint Hilaire 1891; cf. Burnouf 1891).

§5.3.5. Theodor Benfey had always kept his eyes on Eugène Burnouf’s works. On

its appearance Benfey wrote a review-article to introduce it to his compatriot (Benfey 1846). It is indeed interesting to see the youthful Jacob Wackernagel (1853-1935) also paid attention when the second edition was published in 1876 (Wackernagel 1877/1979a). Here this promising scholar grieves over the premature death of the grand savant:

“ .. , dessen frühzeitiger Tod (1852) für die indisch-iranische Philologieein unersetzlicher Verlust gewesen ist.” (p. 464/p. 1637 end).

§5.3.6. As mentioned above, Eugène Burnouf's work on the Lotus Sutra was introduced on the American continent as early as in 1840. We must direct our attention to the academic circle of oriental studies in the United States. Special attention may be made to William Dwight Whitney's teacher of Sanskrit at Yale, Edward Elbridge Salisbury (1814-1901). He showed much interest in Buddhism. After studying with his brother-in-law, Theodore Dwight Woolsey, Professor of Greek at Yale, he spent some years on Hebrew. In 1836 he went to study Arabic with Silvestre de Sacy and Garcin de Tassy in Paris and his Sanskrit with Franz Bopp in Berlin. He was appointed Professor of Arabic and Sanskrit at Yale in 1841. Immediately after that he went back to Bonn and Paris to brush up Sanskrit in 1842-1843. He assumed his post officially in 1843. In the meantime the American Oriental Society was founded in 1842, and he was a distinguished figure in its establishment and management. This is perhaps good enough to explain his background and how he was versed in Sanskrit and familiar with his contemporaries and their works in France and Germany. The chair of Sanskrit and comparative grammar was named after him. It was no other than Salisbury who introduced Eugène Burnouf's works on its appearance to his compatriots. He contributed a paper on Buddhist studies with special attention to overseas researches to the organ of the American Oriental Society, Volume I, No. 2 (Salisbury 1847). In the following issue he published a detailed essay on Burnouf's *Introduction* (Salisbury 1847a). These two articles have been published in book form in India (Salisbury 1972).

§5.3.7. Now, back to Burnouf père et fils: The influence Burnouf fils received from his father was not “knowledge” only. Scientific learning certainly expands the boundaries of the unknown world and lifts up human knowledge. In order to aim at this goal a method of study is most important. If the method were mistaken, everything will end up in smoke. Burnouf fils had this firmly installed in him by his father and tried to make it his own blood and bones. His untimely death prevented him from moving to further heights. Nevertheless, on seeing it, scholars in Indian and Buddhist studies in France became aware of the direction in which they had to go.

The prime necessity is to study perfectly without making mistakes in methods, in the places where the languages are spoken. The final goal should be to construct the cultural studies of these regions. Jean-Luis Burnouf taught this, I believe, to his family members both collegiate and domestic.

§5.3.8. Among them was Jean-Louis's nephew, i.e. Eugène's cousin, Émile-Louis Burnouf (1821-1901), who followed his uncle's method as applied to Greek and Latin (cf. §5.3.0 above) in order to build up the method of studying Sanskrit. The title of the book itself explains what he had in mind (Burnouf-Leupol 1859/1885). It is quite evident how much they were influenced. It is interesting to learn that they had let their idea mellow in their minds for a long time but could not realize it due to lack of time. But they decided to write the book to pass on Eugène's scientific aim:

“ .. Telle fut la principale raison qui nous décida à calquer, en quelque sorte, notre grammaire sur la Méthode grecque et la Méthode latine de notre commun maître, J. L. Burnouf. Nous avons un autre motif: formés à l'école de son fils regretté, nous ne fûmes a peu près que mettre en œuvre ses propres idées et tenter de réaliser un projet qu'il avait longtemps nourri sans avoir eu loisir de l'exécuter ... ” (Burnouf-Leupol 1885: “Préface”, p. VI).

Furthermore, what interests me is that Émile was aware of the German school, particularly Franz Bopp of Berlin, in relation to the questions of the conjugation system (cf. *ibid.*, p. VII; see also §3.2.6 above). Although I have regrettably had no chance yet to see, it is heartening to know that de Chézy and Burnouf père worked together on a book (cf. Chézy-Burnouf 1826 with note).

§5.3.9. Émile Burnouf seems to have had a strong sense of justice. In any case he worked hard within the area between western classical and Sanskrit studies. Émile obtained his doctorate by his research on Plato in 1850. His wide range of interests is proved by his studies from Vedic literature to Buddhism. The most important matter for our concern was his intimate association with his cousin Eugène. Indeed, the exchange of their correspondence make us envy them. He had a good friend to collaborate with him. Again, as a result of their studies in various works done by the predecessors, Émile Burnouf and L. Leupol brought out a dictionary of Sanskrit (Burnouf-Leupol 1865). No mention is made of the *Petersburger Dictionary* in the title but in the preface (Émile's “Préface”, *op.cit.*, p. V). Their senior colleague Philippe Édouard Foucaux helped them in correcting the proofs (*ibid.*, p. VIII). Émile Burnouf (and perhaps Madame veuve Raybois) must be proud of having their works printed in Nancy using the movable Devanāgarī script (*ibid.*, p. II et VIII; cf. §1.1.6 for a typographical issue):

“ ... Nous dirons seulement que dans l'impression nous avons été secndee au delà de toute espérance par notre habile typographe, M^{me} V^e Raybois, dont l'Imprimerie orientale fut inaugurée en 1861 par la publication de notre Methode sanscrite.” (Burnouf-Leupol 1865 p. VIII).

VI. Arrivals of New Source Materials

VI.1. Hodgson in Kathmandu and Burnouf in Paris:

§6.1.0. Without looking into the role played by Brian Houghton Hodgson (1800-1894) it is impossible to know of Eugène Burnouf's scientific works with special reference to Buddhist Sanskrit philology, or studies in Mahāyāna Buddhist literature. Hodgson was only eighteen years of age at the time when he left England for India. His case was not really rare. But he was unquestionably not a mediocre person. By a curious coincidence it was the year in which the first Governor-General of Bengal (in office 1773-1785), Warren Hastings (1732-1818) passed away after a life full of vicissitudes (cf. e.g. among many others Hastings 1909). Hastings was also eighteen when he went to India. In the history of the Kingdom of Nepal yet another Hastings, i.e. Francis Rawdon Hastings, or First Marquis of Hastings (1754-1825), who had just subdued the Gurkhas (1814-1816) and established the British power over India and her environmental area. One might say that Hodgson arrived in India to involve himself in her political difficulties. I think that Hodgson tried as a whole to favourably understand the people of Nepal. Incidentally, There is a recently discovered document concerning Hodgson. He was collecting information of the Nepalese system of justice around the years 1830-1832 during the latter part of Bhim Sen Thapa's rule. His report was sent to the Governor-General of the East India Company (cf. Stiller 1984-1985).

§6.1.1. Hodgson was nominated to a writership in Bengal, and was thus as usual admitted to Haileybury College. Whilst there for two years, he was much interested in history which would become meaningful in his later life. On arrival in Calcutta he proceeded with his further education at Fort William College. He was then sent to Kathmandu in 1820 as Assistant Resident in the royal court of Nepal, where he remained for as long as the next twenty-three years and had to face many difficulties in politics. I must frankly confess that I am not at all in a position to judge this complicated history. At least I have seen quite a few interesting works in this connection either direct or indirect to learn of the background history (e.g. Michaels 1995, Mukerji 1909/1974, Rana 1978, Riccardi 1986, Whelpton 1983 & 1991). Hodgson was promoted to Acting Resident in 1829 and to Resident in 1833. It was during this period that Lord William Cavendish Bentinck (1774-1839), born with a certain

amount of Dutch blood as the second son of William Cavendish Bentinck, or Third Duke of Portland (1738-1809), became the eleventh Governor-General of Bengal (1827-1833) and the First Governor-General of British India (1833-1835). He was well known among the general public as the man who abolished sutteeism of Indian widows. In vain I looked for a sign of correspondence between Bentinck and Hodgson during their checkered lives (cf. e.g. Philips 1977). After all he remained in residency at Kathmandu until 1843. In 1844 he once returned home in England. It was rather a improper discharge than retirement. The British from Governor-General Edward Law, Earl of Ellenborough (1790-1871, in office 1842-1844) down were desperately eager to expand their dominance in India. Law's predecessor George Eden, Earl of Auckland (1784-1849, in office 1835-1842), is said to have been rather different from him in governing India and contributed to bettering the nation's welfare and education. Such judgments must be left to specialist historians. To me Hodgson looks like a diplomat who was able to see the distant future. At the present time he may be regarded an internationalist. Under such circumstance he found a place where he could put himself. I think that his attitude towards the people of Nepal was friendly and amicable at the bottom of heart. I perceived this through Rishikesh Shaha's informative "Introduction" to Whelpton 1983 (esp. p. 42-45). It is exactly the matter in which I am most interested. He was not at all interested in a knighthood. At the same time Hodgson did not reject the honours from France. The Asiatic Society of Paris decided to award him a gold medal (cf. Finot in *Société Asiatique* 1922, p. 50f., cum n. 1). Finot's report on the Library of the Asiatic Society of Paris contains an interesting matter worth noting herewith:

"En 1837 parvint à Paris le magnifique envoi de B. H. Hodgson contenant la collection des manuscrits bouddhiques de Népal.⁽¹⁾; il ne fut pas question, pour le moment, de les transférer à la Bobliothèque royale; mais Mohl veillait et trois ans plus tard, le 13 mars 1840, il avait la satisfaction d'annoncer au Conseil « que la cession des manuscrits de Népal que le Conseil fait à la Bibliothèque du roi est acceptée par cet établissement, qui a exprimé le desir que la Société voulût bien continuer de donner ses soins à la copie des monuments indiens ». (Un certain nombre de mss. Hodgson échappèrent, on ne sait comment, à cette razzia.) La même destination fut évidemment donnée aux « manuscrits sanscrits faisant partie de la collection des Védas, don't la Société Asiatique de Calcutta a bien voulu faire l'acquisition pour la Société Asiatique de Paris » (S. 12 avril 1844).

(1) La Société Asiatique, pour témoigner sa gratitude à Hodgson, lui offrit une médaille frappée à son intention (S. 13 octobre 1837).

But this proposal first made by Burnouf fils and seconded by Jules Mohl had actually been agreed unanimously and informed Hodgson of it by Burnouf in his letter dated 15 July 1837:

" ... C'est hier en effet que sont arrivées et qu'ont été ouvertes les caisses contenant les

manuscripts que vous avez bien voulu faire copier pour nous. Ils ont été déposés sur le bureau et ont excité une admiration unanime de la part de tous les membres présents. L'assemblée a été si profondément touchée de votre générosité que, sur ma proposition et sur celle de M. Mohl, commissaire pour les fonds, on a décidé à l'unanimité qu'il serait frappé une médaille d'or qui vous serait adressée et qui exprimerait la reconnaissance de la Société pour le dévouement, jusqu'ici sans exemple, qui vous a porté à enrichir un établissement étranger de ces précieux ouvrages. J'ajouterai à ces détails, que vous trouverez dans la lettre officielle ci-contre," (Feer 1899 p. 161).

Hodgson was bestowed with a titular rank "chevalier de la légion d'honneur" created for him in 1838. In 1844 he was elected a corresponding member of the Institute of France.

§6.1.2. Under British rule some elite people wrote documents in the lingua franca Sanskrit. This often offers corroborative evidence on various affairs (Sen-Mishra 1951). At the moment I have not succeeded in finding Sanskrit documents related to Hodgson. But such a work has escaped the attention of scholars (cf. Low-Iltis-Wainwright 1969; also Kaye-Johnston 1937, Nickson 1982, Pearson 1989-1990, Singh 1988, Wainwright-Matthews 1965). It is hoped that these materials will appear before us, not just in the form of lists or catalogues. Every aspect of culture and institutions as well as flora et fauna has attracted his curiosity (cf. Hunter 1896, p. 362-378: Appendix C & D). In fact, it is to be much regretted that an enormous amount of materials collected by Hodgson remain in a dormant state in London (cf. Pearson 1989-1990). They must be doubtlessly important for Himalayan studies:

"1820-58. HODGSON COLLECTION. Papers, compiled c. 1820-58, by Brian Houghton Hodgson, Assistant Resident, and later Resident, in Nepal 1820-43, lived privately at Darjeeling c. 1845-58, orientalist, comprising manuscripts in English, Sanskrit, Nepali, Hindi, Tibetan, Lepcha, Limbu, Persian and Hindustani, and other oriental languages, and relating to the history, geography, ethnography, administration, religion, language and literature of Nepal and the Himalayan regions. C. 90 volumes, 15 rolls. (MSS Eur Hodgson, 1-106)." (Pearson 1989-1990, I p. 58b).

In the same India Office Library is seemingly kept another pile of documents brought back by Hodgson. I regret very much that I lost a chance to see them in the past year (cf. Kaye-Johnston 1937, p. 1063-1099: Documents Nos. 474-485). In the year 1937 when Frederick William Thomas (1867-1956) retired from Boden Professorship of Sanskrit and fellowship at Balliol College (in office 1927-1937), he described it as follows:

"The papers comprising this collection were presented to the Library by the late Brian Houghton Hodgson in August 1864, during his lifetime ... They were conveyed in three trunks containing a number of bundles" (F. W. Thomas in Kaye-Johnston 1937: II, 2, p. 1064).

This seems to me the collection mentioned by Hunter 1896: Appendix A, No. 4 (p.

338):

“A LARGE COLLECTION OF MSS IN SANSKRIT, NEWARI, PERSIAN, AND ENGLISH, amassed during M. Hodgson’s residence in Nepal, for the full exposition of the history, institutions, races and tongues, revenue and commerce, of that country. Presented to the Secretary of State for India in 1864, and now deposited in the India Office Library.”

Furthermore, it may be worth noting that Hodgson’s papers are scattered in the British Isles outside London. Some twenty items are kept in the National Library of Paris (cf. Omont 1918; also §1.1.7 above & §7.3.9 below). The following documents are kept at the Bodleian Library, Oxford (Pearson 1989-1990: II p. 125a-125b; cf. also Nickson 1982 p. 17b):

“1819-1917. Papers of Brian Houghton Hodgson, Indian civilian and Orientalist, and those of his life. 1819-1917. (MSS. Hodgson 9-17; MS. Eng. hist. c. 262. NRA 17019)” (Pearson 1989-1990, II p. 125a).

“9-11. Letters to B. H. Hodgson, with many copies of his replies. 1837-93.” (p. 125b).

“16. Typescript copies of letters from Hodgson to members of his family. 1834-59.” (p. 125b).

“12-15. Letters to Mrs B. H. Hodgson, née Townsend, and to her sisters, 1853-1917.” (p. 125b).

“17. Pocket diaries of Mrs Hodgson, 1870, 1876-79 and two account books 1871, 1881, and an account book of Mrs Anne Townsend. 1915.

“Miscellaneous papers of B.H.H., 1819-1906, including copies of correspondence and memoirs by members of his family. (MS. Eng.hist. c. 262.) (p. 125b).

We learn that some other Hodgson papers are kept in Calcutta (Year 1857) (Singh 1988 p. 113). Hodgson donated the Narthang Kanjur and Tanjur in 1846 (Singh 1988 p. 169), which, I hear, is a copy printed with much care. In any case all these materials must be examined carefully.

§6.1.3. In 1844 Hodgson left England again for India and settled down at Darjeeling until 1858. Incidentally, Csoma died there on his way to Tibet in 1842 (§6.2.3-6 below). He was fifty-six. Since Hodgson lived to a great age in contrast to Csoma, it is fortunate that a collection of his important articles has been repeatedly reprinted (Hodgson 1874/1971/1972; cf. also RAS London 1940 p. 153a). Already in 1824 Brian Houghton Hodgson began to collect Buddhist Sanskrit texts in manuscript form. His researches particularly into Mahāyāna Buddhist literature inspired other scholars engaged in Indian and Buddhist studies. The first in a series of his publications on the relevant works must be the one brought out from Calcutta in 1818 (Hodgson 1828). It must not have escaped the attention of Eugène Burnouf. Soon after its appearance this stimulating article was introduced to the French circle of scholars anonymously in the new series of the Asiatic Society’s or-

gan, i.e. the second series called *Nouveau Journal Asiatique*. Considering from various points of view, this was done by no one other than Heinrich Julius Klaproth (cf. §5.2.2 above) in Paris (Klaproth 1830). This multilingual Orientalist was versed in the state of affairs of the east and had an unusual interest in them. For example, among his other contributions he has unearthed some extremely interesting material left by a Capuchian friar Francesco Orazio della Penna de Balli (1680-1745). Della Penna translated the *Prātimokṣa* in Tibetan into Latin, which must have been the first introduction of a work of *Vinaya* literature into the west (Klaproth 1834b). This important material was beautifully brought out in Rome (Petech 1953, p. 47-55, 56-70, 70-85). It is to be much regretted that this historical treasure has now gone astray (cf. Yuyama 1979 p. XII cum n. 4). It may well be possible that it is sleeping on a shelf of the Vatican Library. I have recently dreamt of a possible discovery of such materials there (cf. Takata 1995).

§6.1.4. Within this limited time and space I am unable to describe those who have endeavoured to collect and/or catalogue important Buddhist manuscript materials. Sanskrit manuscript collections are already abundant (cf. Yuyama 1992a). How much more non-Buddhist texts! One of the earliest donations to learned institutions must be the collection of Sanskrit manuscripts of Sir William and Lady Jones given in 1792 to the British Royal Society, which was later transferred to the India Office Library in July 1876 (cf. Tawney-Thomas 1903, p. iii). By 1827 he seems to have put a number of manuscripts in order, and thus started to either donate or bequeath them to individual scholars and research libraries for the next twenty years. It is an enormous number of manuscripts. Most of them were Buddhist texts. It is very fortunate that Hunter has made an untiring effort to gather all information regarding the distribution of his manuscript collections (Hunter 1896 p. 337-353). To sum up (cf. Hunter 1896 p. 337), Buddhist Sanskrit texts amounting to 144 volumes were sent to Fort William Library in 1827 (later transferred to the Asiatic Society of Bengal: 66 items; cf. Hunter 1896 p. 351), direct to the Asiatic Society of Bengal (94 items, catalogued by Rajendralal Mitra; Hunter 1896 p. 352f.), Royal Asiatic Society of London in 1835-1836 (79 items, catalogued by Cowell-Eggeling; Hunter 1896 p. 339-344), India Office Library (30 items; Hunter 1896 p. 344), Bodleyan Library at Oxford (7 items, catalogued by Aufrecht; Hunter p. 348f.), Asiatic Society of Paris in 1835 (24 & 64 items; Hunter 1896 p. 353 & 349f), and to Burnouf (59 items; Hunter 1896 p. 344-348). — cf. also Yuyama 1992a: “Catalogue References”, p. 7-13: Nos. 5-6, 8, 10-11 & 23 respectively. Incidentally, Sir William Wilson Hunter (1840-1900), a friend forty years junior to Hodgson, both being the Vice-Presidents

of the Asiatic Society, has produced a warm and meticulous biography of the latter. Hunter himself devoted himself not just to the British administration but also to a lot of important scientific works like statistical researches (cf. Skrine 1901).

VI.2. Materials from China, Tibet and Mongolia:

§6.2.0. Eugène Burnouf had a very good friend Stanislas Julien (1799-1873), who occupied the chair of Chinese studies at the Collège de France at the same time. Both of them succeeded to their chairs after a vacancy created by the cholera epidemic in 1832. Being a year old senior to Burnouf fils, both Julien and Burnouf got along very well. Julien contributed a great deal to the Asiatic Society. It was he who made Burnouf know of the existence of a large amount of Buddhist materials in Chinese. During the period when there was no complete set of the Chinese canon Abel Rémusat and Julien worked very hard. Moreover, their interests lay always on Pan-Asian matters. What they demonstrated with regard to Indo-Sinic relations had a great deal of impact and stimulus on Burnouf.

§6.2.1. In the meantime the existence of a similarly great quantity of high quality materials among the Tibetan and Mongolian people was being made known. A number of Catholic missionaries set forth to the east. After the discovery of the Indian Oceanic sea lanes by Vasco da Gama more and more reliable information had flooded in Rome. The timely report of della Penna was introduced by Klaproth in 1834 (cf. §6.1.3 above). An account of Tibet during 1712-1727 made by Ippolito Desideri (1684-1733), who had travelled extensively and stayed in Lhasa from 1716 to 1721, may have had reached the eyes and ears of scholars curious about the east (cf. Petech 1989).

§6.2.2. From a scientific point of view the names of two pioneers cannot be overlooked. The Amsterdam-born German-Russian Isaac Jakob Schmidt, or Jakov Ivanovič Šmidt (1779-1847) was fluent in Tibetan and Mongolian (cf. Babinger 1919-1920). Eugène Burnouf frequently quotes his works (cf. Schmidt 1824/1972, Schmidt 1843). The distance of the two capital cities of France and Russia was much closer than the age of recent political curtains. By the time Burnouf wrote his monumental works in the field of Buddhist studies a number of *nouvelles vagues* of discoveries in the unknown east had surged over the west (e.g. Schmidt 1845, Schmidt-Böhtlingk 1847, Canstadt 1847; cf. Bacot 1924, Ligeti 1930). Whether it was due to the Russian colonialism or not, the Saint Petersburg school of Oriental studies in particular grew more and more important. The field of Buddhist studies was no exception (cf. e.g. Ermakova 1998). Some interesting news may not have

reached Burnouf's sight before his death (e.g. Schiefner 1852). From the earliest times Buddhist narrative literature had played an outstanding role in the history of Buddhism (cf. §5.2.3 above). In this connection the Tibeto-Mongolian version of the "Vetāla" tales is extremely important. Its development beyond the Indian boundaries should be further studied (cf. e.g. among others Jülg 1866, 1868 & 1868a; also Yuyama 1967). On this occasion I wish to add a work which is little known to us. Although I cannot judge its value, but I am so much impressed at the author's erudition and memory. It is a collection of articles published posthumously, by Emmanuel Cosquin (1841-1919), a corresponding member of the Institute of France (Cosquin 1922).

§6.2.3. Nobody would deny to regard a Hungarian scholar Kőrösi Csoma Sándor, better known as Alexander Csoma de Kőrös (often spelt as Kőrös, or even with no diacritical marks, i.e. Koros, or Coros!) from Transylvania (1784-1842) as the founder of Tibetology. Until today there have appeared a great many articles and books on him (e.g. Duka 1885/1972, Ligeti 1933, Mukerjee 1981/1984, Petech 1989, Terjék 1976 & 1976a; also Szentágothai in Csoma 1984). Nevertheless, for a long time his youthful days were very little known. Even the date of birth differs from one to another (cf. e.g. Ichijima 1984 & 1991 – giving the year 1789 instead of 1784 after László Kádár). He had long been thinking to search the origin of the Hungarian people. It was widely known that he had studied at Göttingen in his youth. But the detail was not exactly known. In his days it was a kind of matter of prestige for the nobles to study in Germany. The state of affairs there in his days appears rather complicated to me but sounds interesting (cf. Verdery 1983, also Csetri 1989).

§6.2.4. While I was working in Göttingen as an Alexander von Humboldt Fellow from 1974 to 1976, I had a chance to go into the rare book section to find Csoma's *Grammar* and *Dictionary* published in 1834 from Calcutta. They were "Prepared, under the patronage of the Government and the auspices of the Asiatic Society of Bengal, by Alexander Csoma de Kőrös, Siculo-Hungarian of Transylvania". Csoma presented the set to the Georgia Augusta, i.e. University of Göttingen (cf. §4.2.0 above). On the fly page of the "Dictionary" I found with delightful surprise his dedicatory words, which ran as follows (Yuyama 1977/1987):

"To

The G. A. University Library at Göttingen in Hanover, these two copies of a Tibetan Grammar and Dictionary are most respectfully presented by the author, as a small tribute of respect for the distinguished professors whose prelections he attended or whom he had the honour to know and whom he highly esteemed, and especially as a

grateful acknowledgment of the kindnesses conferred upon him by Messrs. Benecke and Bunsen, professor, and assistant librarians, while adjourning among them under the name of Alexander Kőrösi from 11th April 1816, to the end of July 1818.

Calcutta, 20th January 1835”.

The readers may imagine how pleased I was to find this. Needless to say, I had no doubt that it was written by him. Later on, a Hungarian working for the State and University Library at Göttingen found two archival papers (No. B20a1), one of which was a letter from the then Secretary to the Asiatic Society of Bengal, James Prinsep (1799-1840), a well-known archaeologist-epigraphist, to the Director of the University Library. He writes that the Asiatic Society has asked him to send the volumes by order of the British Government of India. Furthermore he had gladly accepted the request of the author to write a dedicatory word mentioning his motives for doing so (cf. Kesztyüs 1984; also Futaky 1984). There is however no doubt that Csoma stayed in Göttingen for more than two years and three months from 1 April 1816 to the end of July 1818. If his date of birth was 1784, he was already thirty-two years of age. If born in 1879, he should have been twenty-seven. Csoma was much influenced by Johann Gottfried Eichhorn (1752-1827), professor of philosophy since 1788, formerly of Oriental languages at Jena. Csoma was advised to hunt descriptions of the east found in the Arabic literature (cf. §2.2.9 on the French scenes in this field of work). He determined to proceed first to Constantinople and then to India. They may well have had Romani in mind (cf. Yuyama 1988 p. 326 cum n. 14-17 on p. 339-340b). Incidentally, soon after his departure from Göttingen came Franz Bopp to study with Eichhorn (Winter Semester 1820; cf. 3.2.1 above).

§6.2.5. Csoma's long-cherished desire to reach India was fulfilled. He spent all of his energy on research into the Tibetan canon kept in the Library of the Asiatic Society of Bengal at Calcutta. His research work had been handed over to Horace Hayman Wilson (1786-1860) in the first place. Wilson himself started his career as a surgeon in Calcutta. There he got interested in Sanskrit. In 1811 he became secretary to the Asiatic Society. He had prepared Csoma's survey of the *Vimaya* section in the Tibetan Kanjur for publication (Wilson 1832). In this year 1832 Wilson accepted appointment to the first Boden Professorship of Sanskrit at Oxford (in office 1833-1836). More precisely speaking, this famous chair was created by Joseph Boden on 9 November 1827. He may have preferred to be related to the East India Company. After retirement from Oxford he became an examiner of the Haileybury College and Librarian of the Company in London (cf. §1.1.4 & 3.2.0 above). It was during his last days in London that Wilson entrusted Theodor Goldstücker (1821-

1872), Professor of Sanskrit at the University College of London (1850-1872), to make the third revised edition of his famed dictionary (Calcutta 1819 & 1832). His premature death prevented to finish his revisional work (Parts 1-6: *A-Arindama*, Berlin-London 1856) (cf. RAS London 1940 p. 457b).

§6.2.6. In any case Csoma's first work was thus published in the inaugural issue of the organ of the Asiatic Society of Bengal. Thereafter he continued to bringing out his surveys one after another in the *Asiatick Researches* (Csoma 1836, 1836a, 1836b & 1836c; cf. also Csoma 1982). This must certainly have urged the scholars in the related fields to obtain the Tibetan canon (cf. Feer 1881). It is fortunate that Edward Denison Ross (1871-1940) had collected Csoma's other articles and published them in book form (Csoma 1912). The Hungarian Academy of Sciences has published a four-volume works of Csoma on the occasion of his two-hundredth birth anniversary in 1984 (Csoma 1984). Another reprint has recently been published in India (Csoma 1991). In Russia in the early thirties of this century when we had to lose proven and promising scholars in our fields of study Andrej Ivanovič Vostrikov (1904-1937) highly appreciated Csoma de Kőrös (cf. Vostrikov 1962, esp. p. 13 & 1970 p. 13).

§6.2.7. In connection with the source materials and research works on them Csoma seems to have been somewhat suspicious of others. This kind of suspicion may have lurked in his heart. Alas, it is indeed sad and painful, if it is true. He may well have had a hard time on arrival in India. This delicate matter was conveyed in a letter to Burnouf from Hodgson. I leave the readers to capture the nuance (Kaye-Johnston 1937 p. 1083: "Copy of a letter from B. H. Hodgson to Eugène Burnouf (Nepal, 1 May 1837)"):

".. he [= De Coros, i.e. Csoma Kőrösi] is rather prone to eschew literary commerce with Europe. He suspects you of running away with the fruits of other men's labours, &, to speak generally there is some room for the suspicion. ...".

Incidentally, I have so far been unsuccessful in noting any sign of correspondence between Csoma and Burnouf.

VI.3. Société Asiatique and Buddhist Sanskrit Materials:

§6.3.0. It is vitally important in the history of Buddhist Sanskrit philology to look into the fact that Eugène Burnouf was in the secretariat of the Asiatic Society of Paris. Precisely speaking, he was elected "Secrétaire-adjoint" on 27 April 1826 after Joseph Héliodore Sagesse Vertu Garcin de Tassy (1794-1878). It was the time when Burnouf had just published an important work on Pāli with Christian Lassen (Burnouf-Lassen 1826). He married Angélique Poiret on 25 September 1826 (cf.

§1.1.4 above). To me, however, it looks as if there were some unpleasant politics among the academics (cf. Finot in Société Asiatique 1922 p. 17; also §4.1.4 above). Eugène must have been an able man, but at the same time a man of good reputation. He was only twenty-four years of age. Back in Bonn, Lassen received a letter dated 8 May 1826 from Burnouf. I wonder what he really meant. In it Burnouf tells Lassen that he had despatched several copies of the *Essai sur le Pali* to him in Bonn, and then all of a sudden he writes (Burnouf 1891 p. 28-31: No. VIII):

“ Croyez-vous qu’au moment actuel je n’ai pas encore osé porter au *Kaïlasa* l’hommage de notre *Essai* ?” (p. 29).

§6.3.1. In the early years of his term as Assistant Secretary to the Asiatic Society his administrative work does not seem to have been smooth, harmonious and peaceful. In the general assembly held on 3 May 1830 he was re-elected to the same position, but just provisionally. And only two years later on 3 September 1832 he was officially elected Secretary (Société Asiatique 1922 p. 18f.). It is a curious irony of fate that on the very same day Antoine Léonard de Chézy passed away. I am afraid that I am too ignorant of the French society historically to understand the state of affairs clearly. In those days Eugène Burnouf writes letters to Franz Bopp in Berlin. I think that Burnouf used a sheet of paper with the Society’s headings and signed with his title in the Society. At the end of his letters the signature runs as follows. Those letters were dated 20 February and 9 June 1832, i.e. before he was elected “Secrétaire” on 3 September 1832:

“Eug. Burnouf / Secrétaire de la Société” (Lefmann 1891 Anhang V, p. 164*), and “Eug. Burnouf / Secrétaire de la Soc. As.” (*ibid.*, p. 166*) respectively.

As a matter of fact, Burnouf made an official annual report in his capacity as Secretary first for the Year 1836. Incidentally, in the early days of the Asiatic Society the members must have been all male. In the assembly the participants were always addressed “Messieurs!”.

§6.3.2. While Burnouf was kept occupied with his secretarial work at the Asiatic Society, he was appointed Professor of Linguistics at the “École Normale” and lectured on general and comparative grammar. Three years later he was appointed in place of Antoine Léonard de Chézy. In 1832 the notorious epidemic cholera invaded Paris. Chézy was made a victim on 3 September in that year. Burnouf’s sphere of interest is very extensive in the fields of Indian, Iranian and Buddhist studies. He has thus exercised a considerable influence upon both contemporary and future scholars in the related fields of study. I believe that his final goal would have been the development of humanistic and cultural studies. I may go so far as to

say that his meticulous philological research into the texts might well have been secondary to him. In order to reach this end he has made an exhaustive research in textual criticism and thoroughpaced translation. Through the proofs of the original source materials he could only construct his *étude culturelle*, or *Kulturkunde*. This was his method and aim. So I see him and his works. I may be wrong. He is a model for me, whom I have followed and will continue to do so (cf. Yuyama 1990 & 1992c). It is indeed a disciplinary intercourse between Buddhist philology and Buddhist cultural studies or a harmonious integration of both. This is, in any case, today's question in the field of Buddhist studies. With this background in mind I see Burnouf's research into the Lotus Sutra far more interesting.

§6.3.3. As mentioned above, Brian Houghton Hodgson's scientific reports from Kathmandu was good enough to astound the scholars in the west. Eugène Burnouf was excited to learn of the new discoveries. After a considerable hesitation Burnouf made up his mind to write to Hodgson. At the same time in his capacity as Secretary to the Asiatic Society of Paris Burnouf must have felt a kind of solidarity with that of Calcutta. It was exactly the time when he was more and more interested in Buddhist literature. It took some time, however, for him to write the first letter to Hodgson. He put pen to paper on 7 July 1834. This letter is, I believe, of great importance in the history of modern Buddhist studies. Burnouf writes at great length as always. Herewith I wish to cite just a few interesting passages. It begins on the head (Feer 1899):

“À M. B. H. Hodgson, Résident anglais, à Catmandou, Népal. / Paris, le 7 juillet 1834.

“Monsieur,

“Permettez-moi de m'associer, en mon nom personnel, aux témoignages de reconnaissance que vous doivent tous les amis de la littérature indienne, pour l'offre si libérale que vous avez bien voulu faire à la Société asiatique de Paris, de lui procurer ceux des livres sanscrits relatifs au buddhisme dont vos heureuses découvertes ont révélé l'existence au monde savant. (p. 147f.).

Here we see how much Burnouf genuinely appreciates Hodgson's valuable service. But I wonder what he meant by the phrase “en mon nom personnel”. And Burnouf's attitude is so modest. In the middle of this letter he also mentions:

“ j'ignore ce que la Société asiatique ou la Bibliothèque du Roi seront dans l'intention de faire pour l'acquisition de ces livres; mais je serais heureux si, par votre protection, je pouvais acquérir quelques-uns des livres buddhiques en sanscrits les plus importants, dont j'ai l'espoir de pouvoir traduire quelques portions, et qui resteraient d'ailleurs après moi dans mon pays. (p. 149).

In asking this favour Burnouf is very scrupulous:

“ , somme que je m'engage d'avance à solder immédiatement à la personne que vous

m'indiquerez, et de la manière qui vous sera le plus agréable, aussitôt après le reçu des volumes, qui ne doivent pas former moins de douze ou quinze. Je m'engage également à solder tous frais de port, etc." (p. 149).

Burnouf says also in the next paragraph as follows:

"... .., je vous serais bien obligé de faire écrire sur la première page: «Volume appartenant à M. Eug. Burnouf.» Cette mesure est nécessaire pour que le livre ne soit pas envoyé par erreur à d'autres personnes ou à quelque corps savant." (p. 149).

In this letter I see a most impressive sentence, which, I believe, can be taken as the turning point of his research, not only his but the world of humanistic science. I feel as though his upswelling indefatigable but direct enthusiasm strikes straight at my heart:

"A moins de supposer les personnes qui s'occupent de sanscrit tout à fait étrangères aux beaux résultats des travaux des Anglais établis dans l'Inde, vous vous figurerez sans peine l'enthousiasme avec lequel a été reçue la découverte que vous avez faite des originaux des écritures buddhiques conservées en sanscrit. Ayant depuis longtemps fait des efforts peu fructueux pour pénétrer dans la connaissance du buddhisme, ayant fait des sacrifices énormes pour ma position dans le but d'acquérir les livres sacrés des Singhalais, dont je possède quelques-uns, j'ai éprouvé une bien grande satisfaction en apprenant que les livres de Buddha (Sâkya) existaient en sanscrit. (p. 148).

Indeed, scientists must "(en) éprouver une bien grande satisfaction ...". He continues:

J'ai eu dès hors l'espoir de pouvoir, à l'aide de la connaissance de cette langue, que plusieurs années d'études ont commencé à me rendre familière, aborder directement les ouvrages buddhiques; mais j'aurais probablement quitté ce monde sans avoir pu réaliser cet espoir, à cause de l'impossibilité où je suis d'aller jamais dans l'Inde, si la proposition si libérale que vous voulez bien adresser à la Société asiatique ne m'enhardissait à recourir à votre bienveillante obligeance." (p. 148).

Burnouf's interest was absolutely pure. He wanted to translate and analyze important texts and build up cultural history. Therefore his interest lay not just on a single topic or area (cf. e.g. Burnouf 1848, Ariel 1848). Here I see some nuance of a different academic tradition in France from that of England and Germany. In another letter addressed to Hodgson on 17 February 1836 (Feer 1899 p. 152-154) Burnouf confesses after a few passages concerning question in relation to Abel Rémusat:

"... Nous sommes d'ailleurs accoutumés à la critique sur le continent, et les Allemands traitent les Français d'une manière bien plus rude. ..." (p. 153).

§6.3.4. It may be impossible to believe that Eugène Burnouf, full of scientific curiosity, did not at all presuppose or know of the existence of Buddhist Sanskrit literature. As a matter of fact, Burnouf and Lassen in their epoch-making work on Pāli (Burnouf-Lassen 1826, Chapitre IV: "De l'extension du Pāli et de son origine") This

have brought forward a proposition to be answered and solved until today (cf. e.g. Bechert 1980, Caillat 1989; Yuyama 1976a):

“ ... le long séjour du buddhisme dans l’Inde suffit pour rendre raison de la formation du pali et subsidiairement de son adoption par les bouddhistes du sud. Quand naquit la religion, ou plutôt la philosophie nouvelle, le sanskrit dut être la langue de ses sectateurs” (p. 146).

§6.3.5. Whether they were right or not is another question. There have appeared in the meantime a number of scholars who give us hints from which new theories have arisen before us. They are for example Albrecht Weber (17.II.1824-30.XI.1901), William Dwight Whitney (1827-1894), Ramakrishna Gopal Bhandarkar (1837-1925), Karl Richard Pischel (1849-1908), Jacob Wackernagel (1853-1938), Maurice Bloomfield (1855-1928), Wilhelm Geiger (1856-1943), Sylvain Lévi (1863-1935), Heinrich Lüders (1869-1943), Jules Bloch (1880-1953), Franklin Edgerton (1885-1963), and so on (cf. §7.4.4 below).

VII. The Lotus Sutra

VII.1. Arrivals of the Lotus Sutra Manuscripts in Paris:

§7.1.0. It is unfortunate that a quantity of correspondence is still in a dormant state. To my great regret, I have lost the chance during the past year to examine the documents on site, particularly Hodgson’s documents mentioned above (cf. §6.1.2 for further details). Without seeing Hodgson’s replies it is often difficult to know exactly what was going on between them. Nevertheless, there are some papers that present proofs. A collection of twenty-four manuscripts including the Lotus Sutra arrived in Paris around 20 April 1837. Burnouf fils must have immediately thanked Hodgson. It is a pity, therefore, that a letter written by Eugène about this time is not at our disposal. In a letter of 5 June 1837, lengthy as usual, Burnouf fils writes to Hodgson in Kathmandu (Feer 1899 p. 156-160):

“ ... Je n’hésite donc pas à vous écrire de nouveau, quoique, depuis la lettre que je vous ai adressée, vers 20 avril dernier, pour vous remercier du présent que vous nous avez fait de vos vingt-quatre curieux manuscrits buddhiques en sanscrit, vous ne pouvez vous attendre à rien de bien nouveau de ma part. Je ne vous répéterai donc pas les vives expressions de gratitude que le Conseil m’avait chargé de vous adresser,” (p. 157).

“ ... Quelques jours après la réception des vingt-quatre volumes, j’ai été chargé par la Société d’en faire l’examen, de concert avec M. Jacquet. Nous nous sommes partagé les plus importants, savoir:” (*ibidem*).

A list of these manuscripts was discovered by Mrs Hodgson in 1894. I suspect that the list must have been found among the papers left by Brian Houghton Hodgson after his death. It is fortunately reproduced by Hunter in his biography of Hodgson

(Hunter 1896 p. 353: Appendix A, VIII). It is also of great interest that Edward Byles Cowell (1826-1903) communicated it to Brian Houghton Hodgson in February 1880, informing him of the fact that the manuscripts were still in the Library of the Asiatic Society in Paris (cf. Hunter 1894 p. 337 n. 2).

§7.1.1. Thanks to the painstaking effort of Léon Feer, the facts about this bundle of extremely important manuscript materials from Kathmandu have become much clearer (Feer 1899 p. 66: No. 69: “Liste des manuscrits envoyés par B. H. Hodgson à la Société asiatique / Volume in 4°, monté.”):

I (Fol. 1-12). «Original account of 600 rupies paid by B. H. Hodgson Esq. To nipalese copyists for the transcription of sanscrit Buddha books designed for the Asiatic Society of Paris. Nepal Residency, Sept. 20, 1836. B. H. Hodgson.»

La liste des manuscrits est écrite en caractères dévanagaris sur papier de l’Inde.

II (Fol. 13-16). «Catalogue des mss. bouddhiques du Népal que M. Hodgson a fait copier pour la Société asiatique.» Copie de la liste précédente, en caractères dévanagaris, faite par E. Jacquet.

III (Fol. 17-19). «Catalogue des livres bouddhiques en sanscrit que M. Hodgson a fait copier au Nepal ... L’origine de ce catalogue a été déposé dans les Archives de la Société asiatique.»

Copie en caractères latins de la liste précédente, de la main d’E. Burnouf, suivie d’une courte analyse du Çatasahasrika Prajnâ paromitâ.

IV (Fol. 20-22). Liste de manuscrits sanscrits au nombre d 142, en caractères dévanagaris.

This is a very important source material with regard to the manuscripts sent for the first time from Hodgson in Kathmandu to Burnouf fils in Paris. From this it is perfectly clear that the first twenty-four manuscripts were despatched from Kathmandu on 20 September 1836, arriving at Paris around 20 April 1837. It took exactly seven months. If we think about the present-day surface mail, it came quite quickly. But Burnouf must have waited impatiently for its arrival.

§7.1.2. These manuscripts are still now kept in the Library of the Asiatic Society of Paris in the building of the Collège de France at 52, rue du Cardinal Lemoine (cf. Filliozat 1941-1942; also Société Asiatique 1837). Among the twenty-four is included the Lotus Sutra, which has been bound in one volume. On the cover is written: “Société Asiatique / 1837 // Saddharmapuṇḍarīka (Le Lotus de la bonne Loi)”, with an inventory No. 2. I am not certain whose hand this is. This has been recorded with detailed information (cf. Filliozat 1941-1942 p. 9 for further details).

VII.2. Burnouf’s Translation of the Lotus Sutra:

§7.2.0. Now back again to the same long letter of 5 June 1837: Burnouf writes to

Hodgson about these manuscripts. From it we learn that Eugène Burnouf began to translate the Lotus Sutra immediately after its arrival, i.e. around 25 April 1837:

“ ... , avec des observations, qu'on dit d'un grand intèrêt, sur la langue même dans laquelle cet ouvrage est écrit, je me tournai vers un livre nouveau, un des neuf *Dharma*, le *Saddharma pundarika*, et je puis vous affirmer que je n'ai pas eu à me repentir de mon choix. Depuis le 25 avril environ, tous les moments que j'ai pu enlever à mes occupations comme professeur de sanscrit et académicien, je les ai consacrés sans réserve à cet ouvrage, ... ” (Feer 1899 p. 158).

Eugène Burnouf translated the Lotus Sutra on the basis of a single manuscript (cf. §7.2.1 end). Naturally, he felt strongly the need of a second manuscript to clarify dubious readings. One can easily feel how much Burnouf was devoted to his work:

“ ... Pour ma part, je serais bien heureux de pouvoir obtenir de vous une nouvelle copie du *Saddharma pundarika* et du *Samadhi rādja*, par la raison qu'on n'est jamais sûr du sens de certains passages quand on n'en a qu'un exemplaire. ... ” (*ibid.*, p. 160).

§7.2.1. Another two manuscripts arrived in Paris. It is somewhat uncertain how they came in official or legal terms. They appeared in an auction sale on 5 December 1854 as mentioned above (cf. §1.2.0 above; also Burnouf 1854, p. 333: Nos. 99 & 100). The two manuscripts of the Lotus Sutra were sent from Hodgson in Kathmandu in 1845. Fortunately, they went definitely to the custody of the National Library: “Collection Burnouf” Nos. 99-100 = MSS. Nos. 138-139 & 140-141, Département des manuscrits orientaux, Bibliothèque Nationale de Paris; cf. Cabaton 1907-1908, I p. 17, Filliozat 1941-1970, I p. 84, also Baruch 1938 p. 4, Yuyama 1970 p. 16 “Pa” & “Pb”, s,v.). To his greatest regret, Burnouf could consult them only after his translation was finished and even printed. It is evident, however, that he used them in writing his notes (Burnouf 1852, p. 285-434). It is still of my opinion that his translation is the best among the modern translations. But the value of his translation will be doubled or even tripled, if consulted along with his meticulous notes. In his notes, in quite a few passages he often suggests other possible translations, or interpretations, on the basis of these two and other manuscripts. Needless to say, our present-day research sometimes reveals that his first understanding was more correct than his emendations. These are just trivial matters of judgement. I hate to see some scholars attack such trifles without looking at the whole work.

§7.2.2. I repeat: Burnouf had translated the very text on the basis of a single manuscript kept now in the Library of the Asiatic Society of Paris in the building of the Collège de France at 52, rue du Cardinal Lemoine, Paris V. Unfortunately, this is still frequently misunderstood to mean that Burnouf had consulted other manuscripts and taken readings from them. Burnouf himself speaks clearly on this matter.

In the notes to his translation he has immediately at the very beginning with regard to the invocation to all the Buddhas and Bodhisattvas (Burnouf 1852 p. 285):

“... on lit une stance qui n'appartient certainement pas au *Saddharma pūṇḍarīka* même, et qu'en doit mettre sur le compte de quelque ancien copiste. Cependant, comme elle se trouve dans les quatre manuscrits que j'ai eus entre les mains, je n'ai pas cru devoir l'omettre. Je la donne ici telle que la comparaison des manuscrits me permet de la corriger; les lecteurs qui auront la curiosité de recourir au manuscrit de la Société asiatique, base première de ma traduction, reconnaitront sans peins les fautes de ce manuscrit. ...”.

His expression “base première de ma traduction” may have caused some misunderstanding as if he had consulted a second manuscript and so forth for his translation. But his translation itself was already in print. He began to write his notes and supplementary notes and remarks after that (cf. §7.3.8 & §7.4.0, 7.4.2-4 below). Some scholars may have also misunderstood Burnouf's word quoted by Jean Filliozat in the following manner (Filliozat 1941-1942 p. 9):

“Ms. Légèrement différent des mss utilisés pour l'édition de H. Kern et Bunyiu Nanjio ... 1908. ... Base principale de la traduction de Burnouf (*Le Lotus de la Bonne Loi*, Paris, 1852, cf. p. 285). ...”.

§7.2.3. Eugène Burnouf had in fact started collating the manuscripts at hand. Fortunately, Königsberg-born Theodor Goldstücker (cf. 6.2.6 above), who once studied in Bonn, examined Burnouf's papers during his works on non-Buddhist manuscripts before going to London in 1850 (cf. §6.2.6 above) and prepared a note on them (cf. Feer 1899, p. 51: “Extraits du *Saddharma pūṇḍarīka* et autres texts”: Volume monté in-folio, 204 feuillets):

“I (Fol. 1-177). Copie en caractères dévanagaris du commencement du *Saddharma pūṇḍarīka*, faite sur le manuscrit de la Société asiatique, l'un des 24 manuscrits composant le premier envoi d'Hodgson en 1837¹. La copie s'arrête à la fin du chapitre III, au fol. 56v° du manuscrit qui en a 248. En marge, à gauche, sont inscrites les variantes fournies par deux autres manuscrits du *Saddharma pūṇḍarīka* envoyés par Hodgson à Burnouf en 1845 et qui portent à la Bibliothèque Nationale les n^{os} 99 et 100 du fonds Burnouf.

“C'est d'après le texte du manuscrits de la Société asiatique que Burnouf a exécuté sa traduction, publiée sous le titre de: *Le Lotus de la bonne loi*, traduit du sanscrit, accompagné d'un commentaire et de vingt et un mémoires relatifs au Bouddhisme (Paris, 1852, grand in-4°).

“II (fol. 178-181). ... III (Fol. 182-190). ... IV (Fol. 191-204). ...

“Cette copie, écrite sur du grand papier in-folio, est de la main de Goldstücker. Pour les copies précédentes, Eugène Burnouf a employé du papier réglé format album.

“Ce volume est composé de deux groupes différents entre eux. Les n^{os} II-IV auraient dû être réunis au vol. 29.”

¹ Voir à l'Appendice les lettres de Burnouf à Hodgson.

In this connection I wish to add just a few lines. During my short stay I once had a

chance to see the manuscripts in question in the Reading Room of the Department of Oriental Manuscripts in the National Library of Paris. On system-card-type paper about 14 x 21.5 centimetres in size with faint rulings is copied a Lotus Sutra text in the beautiful Devanāgarī script like a printing set up in movable type. This main text must be the one sent in the first despatch from Hodgson in 1837 and now kept in the Library of the Asiatic Society of Paris (cf. Yuyama 1970 p. 16: “Pc”). This runs from folio 1 to 165, carrying the variant readings from the two manuscripts now kept in the National Library of Paris (Nos. 138-139 & 140-141 = Collection Burnouf 99 & 100; cf. §7.2.1 above)). The sheets of paper numbered 166 to 190 are a little larger than that. Herewith I must confess that my hasty memorandum may be incorrect. It should perhaps be 177 as mentioned by Feer. Until I re-investigate I cannot be absolutely sure. The collation was made up to the end of Chapter III (Ms “Pc”, fols. 1-56b out of 248 folios). Incidentally, the paper in foolscap size numbered 191 to 204 is a copy of other texts. In any case I was fascinated by the beautiful hand of Eugène Burnouf.

§7.2.4. Most probably due to my carelessness I must have missed a precise record about the so-called “manuscrit de Londres” used by Eugène Burnouf. He may have written somewhere how he was able to consult it, in a document which has escaped my attention. This manuscript is nevertheless one of the seventy-nine manuscripts presented by Brian Houghton Hodgson to the Royal Asiatic Society in London in 1835 and 1836 (see Cowell-Eggeling 1876 p. 1). William Wilson Hunter counts eighty manuscripts (Hunter 1896 p. 339-344: Appendix A.I). The Lotus Sutra is kept in the Library of the Royal Asiatic Society of Great Britain and Ireland as No. 6 in the Hodgson Collection (cf. Cowell-Eggeling 1876 p. 7, Yuyama 1970 p. 16: “R”, also Baruch 1938 p. 3). This modern manuscript was made a basic text by Johan Hendrik Caspar Kern (1833-1917) and Bunyiu Nanjio (1849-1927) for their edition (Kern-Nanjio 1908-1912). I wonder, by the way, why Cowell and Eggeling have given only the simplest description in one line, while the other manuscripts are described in detail. As for the translation, incidentally, Kern has used a palm-leaf manuscript kept in the University Library of Cambridge (Kern 1884; cf. Bendall 1883 p. 172: No. Add. 1683, also Yuyama 1970 p. 12: “Cb”). It is dated 1029 CE. Bendall had already noted that this MS “Cb” was used by Kern for his edition (1908-1912). It may be possible that Bendall knew about the loan of these manuscripts used by Kern through the kind offices of E. B. Cowell — Bendall’s *Catalogue* was published in 1883, Kern’s translation appeared in the next year 1884, and the edition by Kern-Nanjio was brought out from 1908-1912! In any case it should be

noted that all these manuscripts are the so-called “Hodgson Collections”.

§7.2.5. Back to the “London Manuscript”, there is another sufficient reason to believe that it is the very MS “R”. Burnouf eagerly wanted to consult this manuscript, when he had found it kept in London. After he had requested it, Wilson informed him in a letter dated 21 May 1839 from the East-India House in London that the man in charge had ironically gone to Paris at that time (Burnouf 1891, p. 534f., cum n. 1 on p. 534: Appendice XX “Lettre de H. H. Wilson à Eugène Burnouf”; cf. also §7.3.9 below):

“ ... A l’égard de votre demande d’obtenir communication du manuscrit du *Saddharma Pundarika*, je l’ai communiquée au Conseil de la Société asiatique et j’ai obtenu la permission de vous l’envoyer pour le temps qu’il vous sera nécessaire. Il y a eu quelque délai pour le trouver parmi les manuscrits de M. Hodgson, et après pour trouver un moyen convenable de vous le remettre; mais, a présent, M. le D^r Gibson, qui va partir pour Paris, a bien voulu s’en charger, et j’espère qu’il vous arrivera en sûreté. ... ” (p. 535).

It may be noted that Eugène Burnouf did not know of the manuscript when he stayed in England for several months from around April 1835. Hodgson presented the Buddhist Sanskrit manuscript collection at the Royal Asiatic Society in 1835 and 1836 (cf. §1.1.4 above). Burnouf felt it necessary to consult a second manuscript after he had begun to translate the Lotus Sutra in 1837. He must have thus made a request for the manuscript early in 1839. Incidentally, he began to translate the “Prajñāpāramitā in eight thousand lines” on 14 November 1837. He stopped his translation on folio 207 out of 302.

§7.2.6. As mentioned above (cf. §6.3.3 above), Eugène Burnouf started his translation work around 20 April 1837 immediately after the arrival of the Lotus Sutra as one of the twenty-four manuscripts. It must have been quite natural that he made notes on translating the text. In doing so, he needed other manuscripts for comparison. He wrote detailed and meticulous notes (Burnouf 1852 p. 285-434). Further, he added appendices with twenty-one articles (*ibid.*, p. 435-867). Incidentally, the manuscript Burnouf used for his translation, i.e. “Pc”, is so important that it is a great pity to see no photomechanical reproduction has so far appeared. It was omitted in an enormous publication project “Sanskrit Manuscripts of Saddharma-puṇḍarīka Collected from Nepal, Kashmir and Central Asia” in twelve volumes carried out at the Institute for the Comprehensive Study of Lotus Sutra, Rissho University, in Tokyo from 1977 to 1982. A Tohoku University project at Sendai to romanize these materials in fourteen volumes has fortunately made a use of “Pc”, but reached the end of Chapter II in two volumes until now (Tokyo 1986-1988). It is sincerely hoped that such works will be done with utmost care. The prime neces-

sity in the field of textual criticism is to see different readings shown clearly among the manuscripts, manuscript groups and various recensions (for further details see Yuyama 1998).

VII.3. Further from Burnouf to Hodgson on the Lotus Sutra:

§7.3.0. The firm friendship between Brian Houghton Hodgson in Kathmandu and Eugène Burnouf in Paris was rapidly cultivated. The letter quoted before begins with his feeling about the distance between them (cf. §7.1.0 above: letter dated 5 June 1837):

“Monsieur,

Les distances qui nous séparent l’un de l’autre sont telles, et les moyens que j’ai en France pour en diminuer la longueur sont si incertains et si rares, que je ne perds jamais les occasions qui se présentent de me rappeler à votre souvenir et de vous exprimer, aussi souvent que je le peux, la sympathie avec laquelle sont accueillies, en France et sur le continent, vos belles et précieuses découvertes. ...” (Feer 1899 p. 156f.).

In a very polite manner the next letter was thus handed over by a person on his way to India. At the same time, I feel, it is very thoughtful of Burnouf to introduce a young and promising man to Hodgson.

§7.3.1. Burnouf writes of his research activities in detail to Nepal from time to time in lengthy letters. The progress of his work can be seen as plainly as if it were in our hands. The next letter to Hodgson currently at our disposal is dated 15 July 1837. This is very long as usual. We must be surprised at his speed in translating the Lotus Sutra. In three months after he had obtained the manuscript Burnouf finished a considerable number of pages, although he was then suffering from gravel (Feer 1899 p. 160-164):

“ ... ; cependant je suis déjà frappé d’admiration. Je vous ai donné, dans ma dernière lettre, quelques détails sur les progrès que je faisais dans la lecture des vingt-quatre volumes que vous nous avez envoyés en présent. J’ai traduit 100 pages, sur 142, du *Saddharma pundarika*. J’y ai trouvé les plus beaux spécimens des prédications de Buddha. Je compte terminer ce volume quand je serai revenu des eaux, où je vais me faire soigner contre la gravelle dont je souffre horriblement.” (p. 162).

This impression of Burnouf about “les plus beaux spécimens des prédications de Buddha” may suggest his hitherto unknown publication of an article, which has then attracted the attention of Henry David Thoreau (cf. §1.1.1 above).

There may have been another letter in between. It may well be possible that the letter of 5 June 1837 was not the immediate predecessor but another one. If so, we could without doubt see the progress of his translation work more in detail in the letter now gone astray. Incidentally, I am not really sure how he counted the pages

of the manuscript. The manuscript of the Lotus Sutra kept in the Asiatic Society at present amounts to 248 folios.

§7.3.2. From this letter of 15 July 1837 I am also much amazed to see Burnouf, though in delicate health, having begun to translate other texts. He quotes the number “twenty-four” frequently in his letters. I feel that he was much attached to these texts, and that, at the same time, he was so eager to see other texts or the extant texts written by a different hand. In fact, in this letter his passionate interest seems to have increased (Feer 1899 p. 160-164):

“ ... Car, comme plusieurs de ces copies paraissent avoir été exécutées rapidement, elles sont en général fautives, et pour entendre plusieurs passages il est absolument indispensable d’avoir deux copies différentes. Les ouvrages auxquels je tiendrais le plus seraient:

- 1° *Saddharma pundarika*;
- 2° *Samādhi rādja*;
- 3° *Kāraṇḍavyūha*;
- 4° *Gunakāraṇḍavyūha*;
- 5° *Dharma kōṣa vyākhyā* (quelle belle copie vous avez envoyée à la Société!);
- 6° *Divya avadāna*;
- 7° *Mahāvastu avadāna*;
- 8° *Açoka avadāna*;
- 9° *Sumagadhā avadāna*;
- 10° *Daçabhūmiçvara*;
- 11° Le grand *Rakchā Bhaāgavati*, en cinq volumes.” (Feer 1899 p. 163).

“P.-S. — ... Le soir du jour où je vous ai écrit cette lettre, j’ai étudié de nouveau le *Dharma kōṣa vyākhyā*. J’ai trouvé que le vrai titre était *Abhidharma* ..., que c’était un commentaire sur le texte de l’*Abhidharma*, qui malheureusement n’est indiqué que par les premiers mots. Si vous pouviez nous envoyer le texte même!” (*ibid.*, p. 164).

Here one can detect Burnouf’s research project possibly in the order of his interest. This list must be still modest. There must have been really two or three times more in his mind. Some texts have since attracted the strong interest of many scholars, and some are still in progress in terms of a definite editions and translations.

§7.3.3. Out of them the *Kāraṇḍavyūha* (cf. Taisho No. 1050) may perhaps be the best example in this connection, e.g. Giuseppe Tucci (Torino 1922-1923), Jean Przyluski (Cambridge MA 1936), Marcelle Lalou (Calcutta 1938 & Rome 1957), Prabhāsa Chandra Majumdar (Calcutta 1949), Edward J. Thomas (1952), Constantin Régamey (Leipzig 1954 & Poona-Madras 1955), Lokesh Chandra (New Delhi 1981), Adelheid Mette (Swisttal-Odendorf 1997) among others (cf. e.g. Nakamura 1980 p. 319, Yamada 1959 p. 157 cum n. 2-3). After all, it is to be regretted, Burnouf’s translation of the *Kāraṇḍavyūha* is still kept unpublished in a dormant state (cf. Feer 1899; also §7.3.6 below):

“Burnouf Papier N° 65. Kārandha *{sic}* vyūha, etc.

“Volume in-4° de 54 feuillets, 0,250 x 0,210.

“I (Fol. 1-45). Traduction française du Kārandha *{sic}* vyūha. « Commencée le 3 novembre 1837. Ms. de la Soc. As., premier envoi de Hodgson. » A la fin, fol. 45 r°: « Fini le 12 novembre 1837. »

“Cette traduction, écrite au recto et au verso des feuillets, est accompagnée sur les marges de notes nombreuses et de renvois aux feuillets du manuscrit, qui est actuellement le n° 102 D. du fonds sanscrit de la Bibliothèque Nationale.

Voir à l'Appendice les lettres à Hodgson.” (Feer 1899 p. 63f.).

§7.3.4. Thereafter his health was not good. But his translating work did not decrease. Burnouf's next letter seems to be the one written on 27 October 1837. He had finished translating the Lotus Sutra from “Pc” up to folio 233 out of 248. His strong will deeply impresses itself on our minds. It is to be remembered that his interest lies in the content. He is both philologically and philosophically minded as Renan has rightly noted (cf. §4.1.6 above):

“ ... C'est le *Saddharma pundarika*. Depuis cette lettre, qui est datée du milieu de juillet, j'ai, malgré un état presque constant de maladie qui m'a fait complètement perdre un mois aux eaux de Vichy, fait des progrès assez rapides dans la lecture de cet ouvrage curieux sous plusieurs rapports. Je suis maintenant parvenu au feuillet 233, sur 248 que contient le manuscrit; vous voyez que j'aurai bientôt fini. J'ai reconstruit des détails très intéressants pour l'appréciation du caractère de ces ouvrages, et surtout du genre des anciennes prédications de Gâutama, dont le *Saddharma* contient, sinon des fragments réels, du moins une tradition fidèle, et, autant que je puis croire, parfaitement authentique. ” (Feer 1899 p. 164f.).

§7.3.5. The remaining fifteen folios seems to have remained untranslated for the next two years as attested in the letter mentioned above. But from yet another lengthy letter of his dated 21 July 1839 one sees that Burnouf had spent time and energy on other works. He adds that he wanted to be freed from the Lotus translation work. The prospects of his publishing plan must have been looking up. He was also thinking of the title of his book on publication. Here appears his title in French for the first time. On its appearance the word “white” had been removed:

“ ... ; mais j'en serai débarrassé et je pourrai me livrer à mon *Lotus blanc de la bonne loi*. J'ai été longtemps sans pouvoir affirmer que je pourrais faire paraître ce livre, qui vaut cependant la peine d'être livré au public. J'ai quelques espérances plus favorables maintenant, ” (Feer 1899 p. 168).

§7.3.6. This letter was followed by the one dated 29 November 1839. In it Burnouf regrets very much that he had not been able to collate variant readings with those in other manuscripts of the Lotus Sutra (cf. §7.2.1-2 above). In this letter Burnouf informs Hodgson of the completion of his translation of both the *Saddharma-puṇḍarīka* and *Kāraṇḍavyūha* (for the latter see §7.3.3. above):

“ ... J'ai achevé la traduction du *Saddharma pundarika* et aussi celle du *Kārandavyūha*, ou-

vrage moins long que le précédent; mais l'état d'imperfection de ces deux manuscrits est tel que je ne puis espérer de sitôt de les publier sans les avoir collationnés sur une autre copie. C'est pour cela que j'avais pris la liberté de vous prier de faire pour moi l'acquisition de ces ouvrages et de quelques autres que nous avons déjà, comme le *Mahāvastu* surtout, qui est une compilation du plus grand intérêt, mais". (Feer 1899 p. 169f.).

From the correspondence between Burnouf and Hodgson it is not really clear how two manuscripts of the Lotus Sutra came to Paris. They are now kept in the National Library of Paris (cf. §1.2.0 end). In his letters Burnouf asks to have a manuscript copy in Kathmandu. It tells us that it was already quite common at that time to pay indigenous scribes to copy manuscripts. Manuscript "Pb" dates back to 1826/1827 CE. This means that Burnouf obtained a manuscript already copied before his request.

§7.3.7. Without having collated the text with the others he had to send the manuscript of his translation to press. Even after his translation had been printed he regretted it over and over again. The editor seems to have omitted the beginning of the letter dated 28 October 1841 from Burnouf to Hodgson. In it Burnouf reports the completion of printing to Kathmandu. He has read a lot of other texts in the meantime, all of which bore fruit in his *Introduction* (Burnouf 1844/1876/1876a) and the *Lotus* itself (Burnouf 1852). To me his letter looks as if it were written with a wistful feeling of regret:

"... Je pense beaucoup à vous, car je suis plongé dans vos manuscrits buddhiques. J'ai fini d'imprimer la traduction du *Saddharma pundarika*; mais je voudrais mettre une introduction à cet ouvrage bizarre, et j'ai besoin de beaucoup lire d'autres ouvrages dont les manuscrits ne sont pas toujours très corrects. J'ai presque terminé la lecture du *Mhāvastu*, celle du *Dharma kôça*, celle du *Gunakâranda vyâha*; j'ai traduit beaucoup de passages du *Divya avadâna* et de l'*Avadâna çataka*, que je publierai peut-être quelque jour. ... " (Feer 1899 p. 174).

§7.3.8. At least Burnouf wanted to write detailed notes and remarks on the Lotus Sutra. In fact, his notes are full of primary and secondary source materials freshly available then. He has then added more detailed remarks on the notes. Some appendices may well form independent articles. Appendix X "Sur *Anyatra* et sur quelques passages des édits religieux de Piyadasi", for example, occupies p. 652-781. His cross reference is so exactly given that he has referred to it in the "Notes", p. 364 (Ms "Pc" fol. 39a). This is why there was no end of writing notes and remarks. On the basis of materials he continued to write anew, and rewrite again and again putting the results into his "Notes" and "Appendices". In reality, he has not finished writing them before his premature death in 1852. The printing of the main text was completed in 1841! It was either Jules Mohl or Théodor Pavie who made a note at

the end of the “Appendices”:

“*Nota.* L’auteur, atteint déjà du mal qui devait l’emporter, s’est arrêté ici; c’était dans les premiers jours de mars 1852.” (Burnouf 1852 p. 867; for his plan of Appendix XXII see also §7.4.4 above).

For a very long time he must have been out of touch with Hodgson, who was at that time already in retirement in Darjeeling back from England. Burnouf has not received a letter from Hodgson for some time. In the meantime his notes and remarks are growing fast. In his letter dated 16 February 1852 Burnouf describes them archly in English as “rather bulky!” (Burnouf 1891 p. 441-444: No. CLXI)¹:

“Monsieur et illustre ami,

“Je ne saurais vous dire la vive satisfaction que m’a causée votre dernière lettre datée de Dardjiling. Il y a si longtemps que je n’avais reçu de vos nouvelles! Ce n’était pas cependant faute de vous avoir écrit souvent, et il y a longtemps déjà, pour vous remercier de l’admirable cadeau que vous m’avez fait d’une caisse de livres sanscrits buddhiques. J’ai revu sur un exemplaire nouveau du Saddharma Pundarika, contenu dans cette seconde caisse, la traduction française que j’avais faite sur l’exemplaire, alors unique, de la Société asiatique. J’y ai ajouté des notes sur la langue, et plusieurs appendices sur diverses catégories philosophiques et morales, parmi celles qui sont le plus souvent citées dans le Saddharma. Le volume, qui est in-4°, et d’une impression serrée, est actuellement parvenu à sa 808^e page (rather bulky!), mais malheureusement pas aussi plein que gros.” (Burnouf 1891 p. 441).

Page 441 n. 1: “D’après la copie faite par M. B.-H. Hodgson lui-même.

Burnouf continues modestly in appreciation of Hodgson’s service, asking for permission to dedicate the book to him:

“J’y joindrai une ample table pour qu’on puisse s’y reconnaître, et, si vous le permettez, je vous le dédierai respectueusement, comme au fondateur de la véritable étude du Bouddhisme par les textes et par les monuments.” (*ibid.*, p. 441f., cum p. 442 n. 1)

As a result, his dedicatory word appeared, as he wished (Burnouf 1852 p. (v); cf. Burnouf 1891 p. 442 n. 1):

A MONSIEUR

BRIAN HOUGHTON HODGSON,

MEMBRE DU SERVICE CIVIL DE LA COMPAGNIE DES INDES,

COMME AU FONDATEUR DE LA VÉRITABLE ÉTUDE DU BUDDHISME

PAR LES TEXTES ET LES MONUMENTS,

E. BURNOUF

§7.3.9. On my short visit to the National Library of Paris in 1992 I saw this letter as copied by Brian Houghton Hodgson in a beautiful hand. It is now kept among the files of papers and documents in the Department of European Manuscripts (cf. Omont 1918: Volume X). Hodgson proves it as a true copy with his signature.

Among them were more than twenty letters from Hodgson to Burnouf. I am sad to confess that it was too difficult to decipher them within a limited time. Moreover, I believe that this is a work to be done by specialists. Let us hope to see a scholar who specializes in reading such materials for the sake of the history of science! As an illustration, among the papers I found a letter dated 20 February 1835, seemingly received from Hodgson in Nepal, on the margin of which is a memorandum about the gratitude of James Prinsep on receipt of Burnouf's work on the Yasna. I wonder which work of his it is. This must be one of the unknown aspects of his academic intercourse. In Volume IX there is also a letter from Horace Hayman Wilson, in which he mentions that he wishes a student on his way to Tübingen to study Sanskrit in Paris. I wonder who it could be (cf. §7.2.5 above).

§7.3.10. Back to the remarks on the Lotus Sutra by Burnouf:- It may be worth noting here that his manuscripts are in fact kept in the National Library of Paris (Feer 1899, Nos. 54-57 on p. 52-54). Some items are actually published. Some others are often incomplete or in disorder. It is rather complicated. Léon Feer has carefully compiled all these manuscripts: *Lotus de la bonne loi. — Notes*. Therefore I herewith cite them in brief:

“N° 54. Volume in-folio. 136 feuillets.” (5 parts: Feer 1899 p. 52).

“N° 55. Volume in-folio. 127 feuillets.” (10 parts: Feer 1899 p. 52f.).

“N° 56. Volume in-folio. 118 feuillets.” (2 parts: Feer 1899 p. 53f.).

“N° 57. Volume in-folio. 104 feuillets.” (6 parts: Feer 1899 p. 54).

The next manuscript item “Notes diverses” also contains notes on the Lotus Sutra:

“N° 58. Volume in-folio. 164 feuillets.” (Parts II-III out of 14: Feer 1899 p. 55).

Incidentally, it is a great pity that I have not been able to find his manuscript of the Lotus translation, although there remain a number of other documents as seen above.

VII.4. Publications of the Lotus Sutra after Burnouf's Premature Death:

§7.4.0. In the end Eugène Burnouf left his notes and remarks incomplete. He had spent more than ten years on these notes after the printing of the main text of the translation was finished. His beloved pupils did the final editorial work immediately after his premature death. It appeared within the year 1852. Jules Mohl wrote the “Avertissement” on 6 October 1852 (Burnouf 1852 p. I-IV). For the second edition published in 1925 Burnouf's distant successor to the chair at the Collège de France, Sylvain Lévi, wrote a four-page preface. It is to be regretted that his preface was omitted in the 1973 reprint edition (cf. Burnouf 1852).

§7.4.1. Herewith I wish to repeat that Burnouf finished his translation without being able to consult other manuscripts but “Pc”. This fact is very important in reading his translation. Manuscript “Pc” is a modern copy, but contains quite a few interesting readings. Therefore one cannot criticize his translation without consulting the manuscript “Pc”. In his “Notes” he often makes a remark on the readings found in the so-called London manuscript, i.e. “R”, for example:

“ ...; cette leçon n’est pas celle du manuscrit de Londres ni des deux manuscrits de M. Hodgson, qui lisent ... ” (Burnouf 1852 p. 295 ad “Pc” fol. 2a).

§7.4.2. Eugène Burnouf seems to have been rather fragile. Quite a few letters were sent from outside Paris. He had to fight disease and became weak-spirited. A little recovery makes him take up his pen. One can see his state of mind and his deep attachment to the Lotus Sutra in his letter dated 1 August 1851 to his favourite cousin Émile Burnouf then at Grenoble (on Émile see §5.3.8 above). He had to combat other physical difficulties. Eugène must have thought that he had to stop at around 700 pages (Burnouf 1891 p. 431-433: No. CLVI). Nevertheless, he continued writing his notes and remarks, and added two hundred pages more after that, say, in half a year or so:

“ ... Je puis donc te dire que Châtillon a dissipé les petits rhumes, les maux de gorge, et que ta cousine se trouve passablement; ses faiblesses ne reparaisent plus qu’à de longs intervalles. Mais tu me juges trop en ami, en pensant que le *Lotus* est près d’être terminé, je n’ai pas été aussi vite que tu crois. C’est même parce que je travaille régulièrement que je ne produis pas rapidement; je suis comme le maçon qui porte des pierres. En deux mots, l’impression en est à la 75^e feuille in-4^o, c’est-à-dire à la page 600; j’ai 62 feuilles de tirées et 13 en main. Malheureusement ces 13 feuilles sont suspendues par la maladie du correcteur, et elles emploient une masse si considérable de caractères qu’on est obligé d’en fondre pour moi. Tout cela est un peu long. Tu peux juger par là que l’ouvrage sera de dure digestion. J’espère ne pas dépasser 700 pages, cependant il ne faut jurer de rien. ” (p. 432).

§7.4.3. In many cases, Burnouf’s Notes are inseparable from the Appendices. Each supplements the other. Nevertheless, I always wonder if he could have published the main text first without notes, or simply with notes only. Certainly, it was not possible for him to bring it out without notes. The main text of the translation runs to 283 pages, and “Notes” 50 (p. 285-434). The “Appendice”, a collection of articles, could well be an independent monograph. This “unfinished” appendices run to 433 pages (p. 435-867). His contemporaries were able to see his beautiful translation already in 1841, or perhaps in 1842, if not earlier. It would have taken some more years to see his *Lotus*, if he had had continued writing his endless notes and remarks. I am crying for the moon! At the same time Burnouf was rather optimistic about a publication at no distant date, since the printing was finished in 1841 according to

his letter dated 28 October 1841 to Hodgson (cf. §7.3.7 above). Eugène Burnouf had a strong sense of responsibility. He held important positions, including among others “Inspecteur de la typographie orientale à l’Imprimerie Royale” (cf. §4.1.5 above). Even this prolific scholar might have been becoming a little nervous about his speed in research work. He writes to his beloved cousin Émile on 21 January 1851 (Burnouf 1891 p. 427f.: No. CLIII):

“... Le *Lotus* avance bien doucement, à cause des travaux dont l’Imprimerie est accablée par l’Assemblée; mais tu connais ma manière: je ne me presse jamais, et je vais toujours, ce qui fait que, sans reproche, aucun orientaliste français n’a encore autant publié; je ne dis que matériellement. ...” (p. 427f.).

§7.4.4. Yes, indeed, I am asking for the unobtainable. But there is a posthumous work which Eugène Burnouf began to write in 1837 and tried to revise in 1851. I believe that he urgently wanted to complete it. This work may have promoted or accelerate the study of the languages used by the Indian Buddhists in the earliest times (cf. §6.3.5 above). It is a great pity that we had to miss his “Observations sur la langue des morceaux versifiés du Saddharma pundarīka” (Feer 1899 p. 60f.: No. 62; cf. Mohl in Burnouf 1852 p. III, Barthélemy Saint Hilaire’s “Notice” in Burnouf 1844/1876² p. XXXVI; cf. also §7.4.0 above):

“Volume petit in-folio, 67 feuillets.

“I (Fol. 1-38). «Observations sur la langue des morceaux versifiés du Saddharma pundarīka.»

“Ce travail, très peu avancé, est accompagné d’exemples tirés du Saddharma pundarīka écrits en dévanagari. Il devait contribuer à la composition du dernier mémoire de l’Appendice du *Lotus*, portant le n° 22. La mort n’a pas permis à l’auteur de le compléter, de le rédiger et de l’insérer à la place qu’il lui avait assignée; mais il est annoncé dans la table de l’Appendice, écrite de la main de Burnouf et comprise dans le vol. 57 de ses papiers, fol. 31, avec le titre de «Formation de l’Appendice.» — 1851. (Feer 1899 p. 60).

“II (Fol. 39-61). Suite des notes contenues dans le volume précédent et se rapportant aux «Observations sur le Saddharma pundarīka ...» — 1837.

“III (Fol. 62-65). Liste d’Avadānas. — Relevé des folios cités dans l’*Introduction à l’histoire du Bouddhisme indien*.

“IV (Fol. 66-67). Notes et citations d’Avadānas et du *[sic]* Çatasahasrikā.” (*ibid.*, p. 61).

§7.4.5. It is very interesting to read Burnouf’s letter dated 9 April 1841 to Theodor Benfey in Göttingen (Burnouf 1891 p. 326-329: No. XCII). He was quite optimistic about the publication of the *Lotus blanc* (note “blanc” at this time):

“... Le livre dont je m’occupe en ce moment est la traduction française d’un des ouvrages buddhiques sanscrits du Népal découverts par M. Hodgson, et dont il a envoyé plusieurs volumes à Paris et à Londres; le titre est: *Saddharma Pundarīka, le Lotus blanc de la bonne Loi*. Je compte paraître au commencement de l’année 1842. Je vous en enverrai un exemplaire aussitôt que je l’aurai terminé.” (p. 327f.).

However, we see his devotion to this work of writing notes and remarks. The printing of the main text had been completed. Burnouf writes to Benfey again in a letter of 30 April 1842 almost a year after his previous letter. So far as I have been able to observe, there is no mention of the *Lotus* in his letters thereafter (note *Lotus* without “white” (Burnouf 1891 p. 345f.: No. CIII):

“ ... J’ai imprimé en totalité la traduction française du *Lotus de la bonne loi*; il manque encore les notes, qui sont presque achevées en manuscrit, mais que des lectures futures doivent sans doute augmenter. (p. 346).

He continues to say how busy he is in preparing yet another monumental work, making a full use of materials from Nepal and comparing them with those from Ceylon:

“Mais ce qui m’occupe de plus, c’est l’introduction que je destine à cet ouvrage, elle est devenue un ouvrage à part, auquel je donnerai le titre d’introduction à l’histoire du Bouddhisme. J’y analyse un grand nombre des livres du Népal, et je les compare avec plusieurs données empruntées aux livres de Ceylan. ... ” (p. 346).

It is of great academic interest that Burnouf was somewhat excited to tell his news to the respectable savant Benfey, though junior to him. Benfey is often considered to be indifferent to Buddhism. But as a matter of fact he was much interested in Buddhist literature (cf. §4.3.2 above). Of his own accord Benfey reviewed Burnouf’s *Introduction* and the *Lotus* on their appearance (Benfey 1846 & 1854 respectively). Such a background must have been known to Émile Senart.

§7.4.6. Within this limited time and space I have tried to present Eugène Burnouf’s devoting appetite for Buddhist literature and culture, and particularly for the Lotus Sutra. Needless to say, he regrettably left this world without seeing the reaction of others to his work. Herewith I must perhaps add that his academic scope was not just limited to Buddhist literature and culture but also, or rather basically, extended throughout the framework of Indo-Iranian languages and cultures. His achievements in this respect must not be forgotten. His premature death shocked his compatriot colleagues as well as his friends abroad. It was a great loss even for us today. An anonymous short notice appeared immediately (*JA*, série IV, tome XIX, mai-juin 1852, p. 566 au fond). This style seems to be of Jules Mohl’s:

“La Société asiatique vient de faire une perte irréparable dans la personne de son secrétaire, M. Burnouf, décédé à Paris, le 28 mai. Des travaux continués sans relâche avaient peu à peu miné sa santé, et il est mort sans pouvoir achever ces ouvrages sur la Perse et l’Inde anciennes, par lesquels il avait ouvert à l’histoire des voies entièrement nouvelles, et qui resteront des monuments magnifiques d’une des vies littéraires les plus belles et les plus remplies, et des titres de gloire pour la France.”

I should think that Burnouf’s last appearance in the assembly of the Asiatic Society

of Paris must have been on 12 December 1851 (Burnouf 1852 p. 96):

“Le secrétaire donne lecture du procès-verbal de la séance de novembre, dont la rédaction est adoptée. ...”.

§7.4.7. Jules Mohl, the respected colleague who succeeded Eugène Burnouf, though a year senior to him, had to conduct the annual session of the Asiatic Society of Paris on the auspicious occasion of the thirtieth anniversary of its foundation on 3 July 1852. The lengthy minutes appeared in the organ (Mohl 1852). Mohl’s speech begins:

“Messieurs, Nous célébrons aujourd’hui le trentième anniversaire de la fondation de la Société asiatique. C’est une vie déjà longue pour une association ...” (p. 11).

But Mohl then loudly laments the loss of his friend Eugène Burnouf, who has suffered a premature death, and dedicates the last long long sections of his speech to him (p. 22-36). Herewith I would like to quote the first lines of this section, which explain afresh Burnouf as a man and a scholar:

“Il me reste le douloureux devoir de vous parler de la perte inattendue et irréparable que la Société asiatique et les lettres orientales ont faite par la mort de M. Burnouf, votre secrétaire. J’ai peu à dire de sa vie; elle est tout entière dans ses ouvrages; car jamais il n’y eut un savant plus entièrement dévoué à ses travaux, moins avide d’influence, de fortune, de réputation, enfin de tout ce qui tente l’ambition des hommes. Je ne crois pas même qu’il ait jamais connu toute l’étendue de sa gloire en Europe et en Asie, ni su combien son nom avait grandi graduellement et spontanément, sans le moindre effort ni de lui-même, ni de ses amis, par le seul et irrésistible effet de ses découvertes scientifiques.

“Il était né le 8 avril 1801; fils unique du célèbre auteur de la Grammaire grecque, il fut élevé sous les yeux de son père, se destina à la carrière du droit, ...” (p. 22).

Mohl covers all of Burnouf’s works with exquisite precision. I wish to glean a few more words:

“M. Burnouf n’a rien imprimé de ce cours; mais il ne tarda pas à donner une preuve de la puissance des méthodes qu’il y avait enseignées. Abel-Rémusat, qui s’occupait déjà du bouddhisme, appela son attention sur les livres sacrés des bouddhistes au delà du Gange et de Ceylan, écrits en pali, langue entièrement inconnue alors et de laquelle on ne possédait qu’un alphabet inexact, rapporté par Laloubère il y a deux siècles. M. Burnouf s’adjoignit M. Lassen, et les deux amis présentèrent, en 1825, à la Société asiatique, leur *Essai sur le pali*, ...” (p. 25).

Then Mohl explains Burnouf’s wide-ranging interests with an emphatic description of his research into Buddhist culture:

“... surtout le dernier, dont il me reste à parler, son Introduction à l’histoire du bouddhisme. Nous avons vu que M. Burnouf avait débuté dans sa carrière par une grammaire de la langue sacrée des bouddhistes de la presqu’île au delà du Gange et de Ceylan. Il continua d’explorer la mine qu’il avait ouverte, et s’occupa surtout avec beaucoup de suite des livres palis et cingalais. Pendant ce temps d’étude du bouddhisme faisait des progrès considérables; on puisait dans des sources de toute espèce; M. Rémusat prenait le

bouddisme en Chine, M. Hodgson dans le Népal, M. Tournour à Ceylan, M. Schmidt chez les Mongols, Csoma de Kőrös chez les Tibétains. ... (p. 32f.).

Regarding Burnouf's translation of the Lotus Sutra Mohl continues:

"...; il sera publié prochainement, et ajoutera à l'admiration de l'Europe savante et à ses regrets pour la perte de cette puissante intelligence.

"Car malheureusement un travail incessant avait miné les forces de M. Burnouf; ... et il en est mort véritablement martyr." (p. 35f.).

"... Il ne lui a pas été donné de terminer ses ouvrages, de tirer lui-même toutes les conséquences de ses grandes découvertes; mais leur effet n'en sera pas moins durable. Il a rehaussé la gloire littéraire de la France, et son nom ne cessera pas de grandir avec les études qu'il a créées.

"Je devrais maintenant, Messieurs, vous parler des ouvrages orientaux qui ont paru depuis notre dernière séance générale; mais permettez-moi de vous l'avouer, la mort de M. Burnouf a été pour moi une si grande perte,..." (p. 36).

VIII. Afterword

§8.1.0. In eighteenth and nineteenth-century Europe international politics are very divisive. This kind of discord must sometimes have arisen among the scholars. I am not in a position to judge the strife between German missionaries and English scholars in Calcutta incited by political differences. Regarding international relations, there arose struggles of colonial supremacy among the large powers. Wars broke out. Some scholars lent their hands either consciously or unconsciously to the powers making use of their knowledge and research. In general, however, scholars in related fields of study communicated on occasions even much better today. Some scholars hid their source materials. But scholars were mostly ready to give relevant information. In this hi-tech world one cannot imagine how tardy the correspondence between Europe and Asia was. Many did nevertheless wait in patience.

§8.1.1. There appeared a number of splendid scholars. They made history in a specific discipline of science. Many were indeed epoch-making geniuses. But at the same time they were also the children of their times. They were frequently indebted to their predecessors and colleagues. Some make a historical revolution. It looks as if such rapid scientific developments were due to the cerebral product of a single genius. In a sense this is true. But it is also true that they took place as the inevitable consequence of the history of science. Scholars are independent and solitary. But scholars are also dependent on each other and rely on each other's solidarity in various ways. I wanted to exemplify this feeling of solidarity in my treatment of Eugène Burnouf. I am however not at all confident of success in presenting this idea.

§8.1.2. At least I am especially hoping to see that young students in Buddhist philology will find something to feed their scholarship through reading our predecessors. I would never wish to encourage a yearning for the good old days. On this occasion I beg the pardon of those scholars who have silently allowed me to cite their correspondence. There are lots of things I may have neglected to write down here. Even a single scholar quoted herein needs a monograph in order to learn the background to their researches into the specialties. To my regret, for example, a time limit prevented me to mention French developments of Indian archaeology and history of arts. Herewith I wish just note the collection of Émile Étienne Guimet (1836-1918) (cf. Guimet 1904, with Hackin's *Guide-Catalogue* 1923) and an interesting discovery by Bernard Frank (1927-1996 (cf. Frank 1991).

§8.1.3. After all Buddhist studies have made great progress in the past two centuries after the birth of modern Buddhology. In order to pursue the cultural heritage common to all human beings it is absolutely necessary to construct the firm foundations of a philological approach. Only on this basis one can build a solid skyscraper of philosophy or of the history of ideas. I would not hesitate to cite the inaugural lecture given at Cambridge by Sir Harold Walter Bailey (1899-1996) on 2 May 1938 (Bailey 1938/1981). His point is very simple. But in the year 2000 it is still valid:

“ ... For the Jaina and Buddhist books only a beginning has been made. ... Excellent studies have been published on all branches of Indian learning and the subjects treated are many: ... But in each branch much remains for the future. ...” (p. 30f.).

Reference

Introductory Notes on this Bibliography

In principle I have listed those works cited in the present work. There are still a large number of other works I have not been able to list within this limited space. This bibliography of reference has already become far bulkier than expected. After all there is no end to such a bibliography. And this is not a bibliography on a narrow, specific topic.

At the same time I have listed a few important works, which I have regrettably been unable to consult to date. I thought it better to list them here rather than to omit them. As a matter of fact, I had calculated to spend one more year to seek and consult some other works. In particular, I had planned to see other important unpublished documents kept in the West. However the time was up!

On some items I have given somewhat detailed bibliographical information, which, I believe, reflects the then state of affairs. Cross-references are given with some notes, when they are considered to be necessary or to facilitate those wishing to extend further search. Some information is given for the use of younger students in Buddhist philology.

Some items are listed hereinafter where, although the scholars or topics concerned are not fully discussed in the main text, they had a strong influence on the development of scholarship in the relevant fields of study. A good example is Carl Friedrich Gauss (1777-1855), famous for his epoch-making theories in mathematics, physics, astronomy and geodetics, who built up friendships with a wide range of scholars. He was much interested in languages and was an intimate friend of the famed theologian and Orientalist Heinrich Georg August Ewald (1803-1915) (cf. §4.2.2 above).

Some other items are listed hereinafter, although they are not explicitly cited in the main text, because they give us considerable insight into the problems of the authors, say, for example, Edward Said, Wilhelm Halbfass, and many others. They are again quoted in the expectation that they will allow younger students to widen their scope. Needless to say, I have omitted those works treating the relations between India and Europe in the earlier periods, particularly the Hellenistic world. Without knowing them, it is in fact impossible to learn exactly of the historical background of Orientalism prior to the nineteenth century. Important works on such a topic appear continually until today (cf. e.g. Yuyama 1985a, 1986, 1990, 1992a).

Abbreviations

of Periodical and Serial Publications

A

- AA: *Acta Asiatica* (Tokyo).
- ABIA: *Annual Bibliography of Indian Archaeology for the Year 1926*. Published with the Aid of the Government of Netherlands India (Leyden: Kern Institute / E. J. Brill, 1928), x, 107 p., XII plates.
The last issue: *Vol. XXII for the Years 1967-1969*, published with the Aid of the Governments of India and Sri Lanka (Leyden: Kern Institute / Dordrecht-Boston: D. Reidel Publishing Co., 1982), xvi, 173 p.
— Cf. "Reference", under *Kooij 1999*.
- ABORI: *Annals of the Bhandarkar Oriental Research Institute* (Poona).
- AM: *Asia Major*, New Series (London).
- AMG: *Annales du Musée Guimet, Bibliothèque d'études* (Pairs).
- ANB: *American National Biography*, published under the auspices of the American Council of Learned Societies (General Editors: John A. Garraty and Mark C. Carnes) (New York-Oxford: Oxford University Press, 1999).
- AOH: *Acta Orientalia Academiae Scientiarum Hungaricae* (Budapest).
- AR: *Asiatic Researches; or, Transactions of the Society, Instituted in Bengal, for Inquiring into the History, the Antiquities, the Arts and Sciences, and Literature of Asia* (Calcutta, reprinted London).
- ArOr: *Archiv Orientální* (Praha).

B

- Bibl.bouddh.: *Bibliographie bouddhique* (Paris).
— Cf. "References", under *Przyluski 1937*.
- BEFEO: *Bulletin de l'École Française d'Extrême-Orient* (Hanoi-Paris).
- BAISP: *Bulletin de l'Académie Impériale des Sciences de St.-Petersbourg*.
— Cf. *MA* below.
- BMFJ: *Bulletin de la Maison Franco-Japonaise* (Paris-Tokyo).
- BSO(A)S: *Bulletin of the School of Oriental (and African) Studies* (London).

D

- DBF: *Dictionnaire de Biographie Française*, sous la direction de J. Balteau, M. Barroux (et) M. Prevost, avec le concours de nombreux collaborateurs (Paris: Librairie Letouzey et Ané, 1933-).
- DNB: *Dictionary of National Biography*, founded in 1882 by George Smith (London: Oxford University Press).

E

EB: *The Eastern Buddhist*, New Series (Kyoto).

EW: *East and West* (Rome).

F

FFC: *FF Communications = Folklore Fellows' Communications* (Helsinki: Academia Scientiarum Fennica, 1910-).

FUM: *Finnisch-Ugrische Mitteilungen* (Göttingen).

G

GGA: *Göttingische Gelehrte Anzeigen*, herausgegeben unter der Aussicht der (Königlichen) Gesellschaft (Akademie) der Wissenschaften zu (in) Göttingen (Göttingen).

H

HJAS: *Harvard Journal of Asiatic Studies* (Cambridge, Mass.).

HZ: *Historische Zeitschrift* (München).

I

IBK: *Indogaku Bukkyōgaku Kenkyū* 印度學佛教學研究 (Tokyo).

IHQ: *Indian Historical Quarterly* (Calcutta).

IJ: *Indo-Iranian Journal* ('s-Gravenhage / Dordrecht).

J

JA: *Journal Asiatique* (Paris).

JAOS: *Journal of the American Oriental Society* (Boston et al.).

JOSA: *Journal of the Oriental Society of Australia* (Sydney).

JRAS: *Journal of the Royal Asiatic Society of Great Britain and Ireland* (London).

JRASB: *Journal of the Royal Asiatic Society of Bengal* (Calcutta)

JRS: *Journal of Religious Studies* (Patiala).

JS: *Journal des Savants* (Paris).

M

MA: *Mélanges Asiatiques, tirés du Bulletin de l'Académie Impériale des Sciences de St.-Pétersbourg*.

MS: *Monumenta Serica* (Peking, Nagoya, Los Angeles et al.).

MSOS: *Mitteilungen des Seminars für Orientalische Sprachen* (Berlin)

N

NAWG: *Nachrichten der Akademie der Wissenschaften in Göttingen*, I. *Philologisch-historische Klasse* (Göttingen).

NDB: *Neue Deutsche Biographie*, herausgegeben von der Historischen Kommission bei der Bayerischen Akademie der Wissenschaften (Berlin: Duncker & Humblot, 1953/1971-).

O

OLZ: *Orientalistische Literaturzeitung* (Berlin).

P

PAAAS: *Proceedings of the American Academy of Arts and Sciences*.

PO: *Przegląd Orientalistyczny* (Warszawa).

R

RBS: *Revue bibliographique de Sinologie*, I: 1955- (Paris 1957- ; N.S. I-XII, 1983-1994).

RHR: *Revue de l'Histoire des Religions* (Paris).

RI: *La Revue indépendante paraissant le 10 et le 25 de chaque mois avec un bulletin bibliographique* (Paris).

RRS: *Regmi Research Series*, edited by Mahesh C. Regmi (Kathmandu).

RSR: *Religious Studies Review* (Hanover USA).

RTP: *Revue des traditions populaires* (Paris).

S

創大仏高研年報：創価大学・国際仏教学高等研究所・年報

SSR-Bibl.: *Bibliografija Indii* (Moskva 1959, 1965 and 1976).

Cf. my "References" under *SSR-Bibl. 1959-1965-1976*.

StII: *Studien zur Indologie und Iranistik* (Reinbek bei Hamburg).

T

Taisho: *Taishō Shinsbū Daizōkyō* 大正新脩大藏經 (Tokyo).

TP: *T'oung pao* 通報 (Leiden).

W

WZKS: *Wiener Zeitschrift für die Kunde Südasiens* (Wien).

Z

ZDMG: *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Leipzig et al. 1847-).

ZKM: *Zeitschrift für die Kunde des Morgenlandes* (Göttingen 1837- / Bonn 1842-1850).

AAA

Aalto 1971

Pentti Aalto, *Oriental Studies in Finland 1828-1918* (= *The History of Learning and Science in Finland 1828-1918*, Xb) (Helsinki: Societas Scientiarum Fennica, 1971), 174 p., 3-page plates, 1 folded map showing 4 expedition routes.

Pages 70-80: "Indological and Related Studies"; p. 81f. on Romani studies; p. 83-124 on North-Eastern Eurasia and Central Asia.

Abel Rémusat ⇒ Rémusat; — Walravens 1999.

Ahmad 1989

Arabic Classical Accounts of India and China. Translated from the Original Arabic with Commentaries by S. Maqbul Ahmad (Simla: Inian Institute of Advanced Study, 1989), xvi, 87 p.

Book I: *Al-Masālik wa'l-Mamālik. Roads and Kingdoms by Ibn Khurdādhbih* (d.c. A.H. 300/A.D.912), p. 1-30; Book II *Akhbār al-Šīn wa'l-Hind. An Account of China and India by Sulaymān al-Tājir et al.*, compiled 851 A.D., p. 31-81.

Cf. Sauvaget 1948.

Almond 1988

Philip C. Almond, *The British Discovery of Buddhism* (Cambridge / New York-Melbourne-Sydney: Cambridge University Press, 1988), ix, 186 p.

"Bibliography", p. 166-180.

ANB = *American National Biography*, published under the auspices of the American Council of Learned Societies. 24 vols. (General Editors: John A. Garraty and Mark C. Carnes) (New York-Oxford: Oxford University Press, 1999):

"Maurice Bloomfield (1855-1928)", III, p. 49a-50a (Mark K. Connelly).

Cf. "Leonard Bloomfield (1887-1949)", III, p. 48a-49a (Ives Goddard).

"George Willis Cooke (1848-1923)", V, p. 397 (Charles A. Howe).

"Johns Hopkins (1795-1873)", XI, p. 176b-178b (James Stimpert).

The Johns Hopkins University at Baltimore: established in 1876.

"Charles Rockwell Lanman (1850-1941)", XIII, p. 176a-177a (Edward L. Lach, Jr.).

"Edward Elbridge Salisbury (1814-1901)", XIX, p. 206a-208a (Benjamin R. Foster).

"Henry David Thoreau (1817-1862)", XXI, p. 599b-603a (Walter Harding).

"William Dwight Whitney (1827-1894)", XXIII, p. 310b-313a (Julia S. Falk).

Andersen 1990/1995

Julie Tetel Andersen, *Linguistics in America 1769-1924. A Critical History* (= *Routledge History of Linguistic Thought Series*) (London: Routledge, 1990; paperback edition: London-New York: Routledge, 1995), (vi), 308 p.

A useful extensive bibliography on p. 274-289, and indexes of names and subjects on p. 290-294 and 295-308 respectively.

André-Salvivi 1999

Béatrice André-Salvini, "Les débuts de la recherche française en assyriologie. Milieu et atmosphère du déchiffrement", *JA*, CCLXXXVII, 1 (1999), p. 331-355.

“Ce texte a fait l’objet d’une communication aux *Deuxièmes journées de l’Orient de la Société Asiatique* tenues à Paris .. 1996, sur le thème: «*Orients et Orientalisme: Hommes, Société, Institutions*».” (p. 331 fn. *). — Cf. *ibid.*, p. 321. — Cf. also Société Asiatique 1922, p. 91f. (G. Contenau on Assyriology).

Planche 5 (= p. 354): “Eugène Burnouf (1801-1852), portrait sur médaille exécuté en 1846. (D’après Sir E. A. Wallis Budge, *Rise and Progress of Assyriology*, London, 1925, p. 206).” A better photomechanic reproduction of the medal is in fact to be found in Burnouf 1891 facing the title page. Incidentally, Plate 6 (= p. 355) is a reproduction of a photo of Jules Mohl (1800-1876) taken around 1850.

Anesaki 1921

Masaharu Anesaki, *Quelques pages de l’histoire religieuse du Japon. Conférences faites au Collège de France* (= *Annales du Musée Guimet, Bibliothèque d’études*, XLIII) (Paris: Edmond Bernard, 1921), IX, 173 p.

A series of Anesaki’s lectures given in English and translated into French by Jules Bloch, Sylvain Lévi and Madame Lévi in summarized form; — cf. Collège de France 1989-1990.

Anquetil-Duperron ⇒ DBF II, Deloche-Filliozats 1997, Hasrat 1979/1982, Schimmel 1973, Schwab 1934.

Anquetil-Duperron 1805

Catalogue des livres de A. H. Anquetil-Duperron (Paris: Veuve Tillard et Fils, 1805), 8, 236 p. — Unseen!

Arberry ⇒ DNB vol. for 1951-1960 on F. W. Thomas.

Arberry 1943

Arthur J. Arberry, *British Orientalists (with 8 plates in colour and 20 illustrations in black and white)* (William Collins of London, 1943), 48 p.

A very brief but comprehensive coverage of British Orientalists.
Cf. Arberry 1960/1997.

Arberry 1960/1997

Arthur J. Arberry, *Oriental Essays. Portraits of Seven Scholars* (London: George Allen & Unwin Ltd., 1960), 261 p.

Among seven scholars “The Founder: William Jones”, p. 48-86; and Arberry himself “The Disciple: A. J. Arberry (12.V.1905-)”, p. 197-261.

Reprinted in Richmond 1997 — Unseen.

Ariel 1848

E. Ariel, “Lettre à M. Burnouf sur les Kur‘al de Tiruvaḷḷuvar”, *JA*, série IV, tome XII (Novembre-Décembre 1848), p. 416-422.

A letter from Pondichéry, dated 18 May 1848, with his sample translation (cf. Ariel 1848a).
Note that South Indian scripts seem to have then been available for printing.

Ariel 1848a

E. Ariel, “Kur‘al de Tiruvaḷḷuvar, fragments traduits du tamoul”, *JA*, série IV, tome XII (Novembre-Décembre 1848), p. 423-433.

Sample translations of some sections: "Livre Premier. De la justice"; — cf. Ariel 1848.

Asiatic Society (Calcutta) ⇒ Windisch 1917-1920: Kap. XIV.

BBB

Babinger 1919-1920

Franz Babinger, "Isaak Jakob Schmidt, 1779-1847. Ein Beitrag zur Geschichte der Tibetforschung", *Festschrift für Friedrich Hirth zu seinem 75. Geburtstag (= Ostasiatische Zeitschrift, VIII)* (1919-1920), p. 7-21.

Bacot 1924

Jacques Bacot, "La collection tibétaine Schilling von Canstadt à la Bibliothèque de l'Institut", *JA*, série XII, tome CCV (1924), p. 321-348.

Cf. Canstadt 1847, Ligeti 1930.

Bagchi 1936

Prabodh Chandra Bagchi, "Obituary Notices — Sylvain Lévi", *IHQ*, XII, 1 (March 1936), p. 177-186.

Bailey 1938/1981

The Content of Indian and Iranian Studies. An Inaugural Lecture delivered on 2 May 1938 by Harold W. Bailey (Cambridge at the University Press, 1938), 31 p.

Sir Harold Walter Bailey (16.XII.1899-11.I.1996 / 1938-1967 in office).

Photomechanically reprinted in his *Opera Minora: Articles on Iranian Studies*, edited by M. Nawabi, Volume II (Shiraz: Forozangah Publishers, 1981), p. 1-31.

Baktay 1984

Baktay Ervin, *Kőrösi Csoma Sándor. Harmadik Kiasdás* (Budapest: Gondolat, 1984), 359 p., XXXII plates.

Bally ⇒ Vendryes in Sebeok 1966.

Bareau 1992

André Bareau, "Sylvain Lévi", *Revista de Estudios Budistas*, Año II, Número 3 (México-Buenos Aires 1992), p. 154-159 (Photo on p. 154).

Barthélemy-Saint Hilaire ⇒ DBF V.

Barthélemy-Saint Hilaire 1852

Jules Barthélemy-Saint Hilaire, "Notice sur les travaux de M. Eugène Burnouf", *JS*, août 1852, p. 473-487; septembre 1852, p. 561-575.

Reprinted in Burnouf 1876, p. VII-XXXI.

Cf. Barthélemy-Saint Hilaire 1891.

Barthélemy-Saint Hilaire 1860

Jules Barthélemy-Saint Hilaire, *Le Bouddha et sa religion* (Paris: Didier, 1860), xxix, 441 p.

Cf. Hanayama 1961: No. 11413-11415.

Barthélemy-Saint Hilaire 1891

Jules Barthélemy-Saint Hilaire, *Eugène Burnouf – Ses travaux et sa correspondance* (Paris 1891 / Chartres — Imprimerie Durand), XIII, 158 p.

“Avant-propos”, p. V-IX.

“Note relative aux pages 30, 32, 38, 42 de ce volume”, p. XI-XIII.

“Eugène Burnouf — Ses travaux”, p. 1-66.

Originally published in: *Journal des Savants* in August and September 1852, p. 473-487, 561-575: “Sur les travaux de M. Eugène Burnouf” (cf. Hanayama 11405), and then included in revised form in Burnouf’s *Introduction* (1876), p. VII-XXXI: “Notice sur les travaux de M. Eugène Burnouf”.

“Eugène Burnouf — Sa correspondance”, p. 67-120.

N.B. No letter is cited verbatim in this work!

“Bibliographie des travaux d’Eugène Burnouf”, p. 121-158.

= Burnouf 1891: *Choix de lettres*, p. 557-578.

Cf. Barthélemy-Saint Hilaire 1852; — also Hanayama 1961: No. 11426.

Barthold 1925/1939/1947

V.-V. Barthold, *La découverte de l’Asie. Histoire de l’orientalisme en Europe et en Russie*. Traduit du russe et annoté par B. Nikitine (Paris: Payot, 1947), 367 p.

Orig.: V. V. Bartol’d, *Istorija izucenija Vostoka v Evrope i Rossija* (Leningrad 1925), 318 p. — cf. SSR-Bibl. 1959-1965-1976: Nos. 219, 513 & 561 respectively.

Japanese translation: ウェ・バルトリド著／外務省調査部譯：歐洲殊に露西亞に於ける東洋研究史 (東京・生活社, 1939/1941/1942), 2, 4, 5, 570 p.

Barua-Mitra 1921

Benimadhab Barua and Sailendranath Mitra, *Prakrit Dhammapada based upon M. Senart’s Kharoṣṭhī Manuscript with Text, Translation & Notes* (Calcutta: University of Calcutta, 1921), xvi (a-p), lv, 238, 11 p.

Cf. Senart 1898.

Baruch 1938

Willy Baruch, *Beiträge zum Saddharmapundarikasūtra* (mit 6 Abbildungen) (Leiden: E. J. Brill, 1938), IX, 100 p., 5 pl.

Baruch 1955

Willy Baruch, “Le 52ème chapitre du *mġans-blun* (*Sutra du Sage et du Foi*)”, *JA*, série XV: 1955, p. 339-366.

JA, 1954, p. 296: “M. Baruch fait une communication sur le 52^e chapitre du *mġans-blun* (*Sūtra du Sage et du Foi*)”. — cf. *Bibl.bouddh.*, XXVIII-XXXI (1954-1958), p. 33f.: No. 331.

Baruch Ms = *Saddharmapundāikasūtra collationné par Dr. Willy Baruch, conservé à la Bibliothèque de la Société Asiatique de Paris*.

See *JA*, 1960, p. 548: “Le Président remercie M^{me} Baruch d’avoir fait don à la Société d’un manuscrit de son mari (édition critique du Lotus de la Bonne Loi)”. — (Paul Demiéville).

According to the “Inhaltsverzeichnis” made by Baruch himself, his collation runs from page 1 to 3516 on loose leavess!

Willy Baruch (1900-1954). — Cf. Yuyama 1972a, p. 4f.

Basset 1912

René Basset, "Bibliographie — Les contes indiens et orientaux dans la littérature chinoise", *RTP*, XXVII, 9 (sept. 1912), p. 441-448.

Ad Chavannes 1910-1911: 3 vols. — cf. Chavannes 1910-1935/1962.

Beames 1984

John Beames, *Memoirs of a Bengal Civilian*. With a new introduction by Peter Penner (Columbia, MO: South Asia Books, 1984), xxi, 312 p.

"Introduction", by Peter Penner, p. i-xxi, and by Philip Mason, p. 7-10.

From this edition is missing a "Frontispiece (John Beames, aged about 21)".

A rather complicated history of his autobiography is described by Penner.

I have not seen the 1961 edition (Chatto & Windus).

Chapter IV, p. 57-71, is devoted to his days at Haileybury (1856-1857), where a number of elite British East India Company civilians-scholars were educated (1600-1873).

Bechert 1977

Heinz Bechert, "Erfassung von Handschriftenbetänden aus dem indischen Kulturraum aus der Arbeit des Seminars für Indologie und Buddhismuskunde und ihrer Vorgeschichte", *Universität-Göttingen – Informationen, Sonderausgabe* (Juni 1977), p. 6-18, inkl. Abb. 4-14.

Cf. "Ausstellung aus Anlass des 150jährigen Jubiläums des Sanskrit-Studien in Göttingen in der Niedersächsischen Staats- und Universitätsbibliothek am 16. Und 18. Juni 1977", zusammengestellt von Heinz Bechert und Georg von Simson, *ibid.*, p. 18-20: I. Sanskrit-Studien im Jahre 1827 (Items 1-8); II. Indische Miniaturen aus dem Nachlaß Ewalds (Item 9); III. Theodor Benfey (Items 10-17); IV. Franz Kielhorn (Items 18-23); V. Hermann Oldenberg (Items 24-31); VI. Emil Sieg und Richard Fick (Items 32-39); VII. Erschließung der Sanskrit-Texte aus den Turfan-Funden (Items 40-43); etc. (Items 44-60).

Cf. von Simson 1977. — also Göttingen / Georg-August-Universität.

Bechert 1980

Die Sprache der ältesten buddhistischen Überlieferung / The Language of the Earliest Buddhist Tradition (= *Symposien zur Buddhismusforschung*, II), herausgegeben von Heinz Bechert (= *Abhandlungen der Akademie der Wissenschaften in Göttingen, Philol.-hist. Klasse*, III. Folge, Band CXVII) (Göttingen: Vandenhoeck & Ruprecht, 1980), 193 p.

Contributions by L. Alsdorf, H. Bechert, J. Brough, C. Caillat, K. R. Norman, G. Roth, E. Waldschmidt, A. Yuyama, and G. v. Simson.

Bendall ⇒ DNB Supplement I.

Bendall 1886/1974

Cecil Bendall, *A Journey of Literary and Archaeological Research in Nepal and Northern India, during the Winter 1884-5* (Cambridge at the University Press, 1886), xii, 100 p., 16 ills., 1 folded table (Rājas of Nepal, 1008-1457 CE).

Reprinted in: *Bibliotheca Himalayica*, III, 2 (Kathmandu: Ratna Pustak Bhandar, 1974).

Cf. Janert 1965, No. 63, Yuyama 1992, p. 13f. — also Wright 1877/1972, Appendix IX.

Bendall 1883

Cecil Bendall, *Catalogue of Buddhist Sanskrit Manuscripts in the University Library, Cambridge*. With introductory notes and illustrations of palaeography and chronology of of Nepal and Bengal (Cambridge: Cambridge University Press, 1883), lvi, 225 p., 3 folded tables, 5 plates.

Reprinted with a Foreword by Albrecht Wezler (= *Verzeichnis der orientalischen Handschriften in Deutschland*, Supplementband XXXIII) (Stuttgart: Franz Steiner Verlag, 1992). XIV, lvi, 225 p., 7 ill.

Cf. Janert 1965 p. 46: No. 61; Yuyama 1992a, p. 13f.

Benfey ⇒ Fick 1931, NDB II, Windisch 1917-1920: Kap. XXI & XXX.

Benfey 1840

Theodor Benfey, “Besprechung — Abel Rémusat, *Foë kouë ki* (Paris 1836)”, *GGA*, 178. 179. Stück, den 5. November 1840, p. 1769-1799.

A detailed introduction of Rémusat’s work on Fa-hsien’s Travels to the German-speaking world; — cf. Rémusat 1836.

Benfey 1846

Theodor Benfey, “Besprechung — Eugène Burnouf, *Introduction à l’histoire du buddhisme indien*, I (Paris 1844)”, *GGA*, 153. Stück, den 21. September 1846, p. 1525-1528; 154. 155. Stück, den 24. September 1846, p. 1529-1544; 156. Stück, den 26. September 1846, p. 1545-1552.

A detailed introduction of Burnouf’s monumental work to the German-speaking world. Regrettably not included in Benfey 1890-1892/1975.

Benfey 1854

Theodor Benfey, “Besprechung — Eugène Burnouf, *Le lotus de la bonne loi* (Paris 1852)”, *GGA*, 73. Stück, den 8. Mai 1854, p. 721-728; 74. 75. Stück, den 11. Mai 1854, p. 729-744; 76. Stück, den 13. Mai 1854, p. 745-750.

A detailed introduction of Burnouf’s other lifework to the German-speaking world.

Benfey 1859

Pantchatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Theodor Benfey. 2 Bände (Leipzig: F. A. Brockhaus, 1859), xliii, 611 p.; viii, 556 p.

2. Auflage, herausgegeben von Aloys Greither (München: Verlag C. H. Beck, 1986), 267 p. — “Die Zeichnungen Josef Scharls aus Jahre 1945 werden hier erstmals veröffentlicht.”

Cf. Emeneau 1935, No. 1345.

Benfey 1861

Theodor Benfey, “Besprechung — Stanislas Julien, *Méthode pour déchiffrer et transcrire les noms sanscrits* ... (Paris 1861)”, *GGA*, Stück 7, 1861, p. 257-263.

A detailed introduction of Julien’s work to the German-speaking world.

Benfey 1862

Theodor Benfey, “Besprechung — Viggo Fausbøll, *Five Jātakas* (Copenhagen 1861)”, *GGA*, Stück 8, März 1862, p. 357-360.

In this introductory review one may attest Benfey's interest in Buddhist narrative literature.

Benfey 1866

Theodor Benfey, "Beiträge zur Geschichte der Verbreitung der indischen Sammlungen von Fabeln und Erzählungen; Ursprüngliche Grundlage der 'Sieben weisen Meister'", *Orient und Occident insbesondere in ihren gegenseitigen Beziehungen, Forschungen und Mittheilungen*. Eine Vierteljahrsschrift herausgegeben von Theodor Benfey, III, 1.-3. Heft (Göttingen 1866), p. 171-180.

Bemerkungen zum Aufsatz Adolf Bastians im "Bremer Sonntagsblatt", Nr. 45.

Benfey 1869/1965

Theodor Benfey, *Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland seit dem Anfange des 19. Jahrhunderts mit einem Rückblick auf die früheren Zeiten* (= *Geschichte der Wissenschaft in Deutschland: Neuere Zeit*, VIII): *Auf Veranlassung und mit Unterstützung seiner Majestät des Königs von Bayern Maximilian II. Herausgegeben durch die historische Kommission bei der königl. Academie der Wissenschaften* (München: Literarisch-artistische Anstalt der J. G. Cotta'schen Buchhandlung, 1869), X, 837 p.

Reprinted with the permission of the original publishers by Johnston Reprint Corporation, New York, and Johnston Reprint Company Ltd., London, 1965.

Cf. Koerner 1978: p. 4f.: "1869 Benfey".

Benfey 1877

Theodor Benfey, *Vedica und Verwandtes* (Strassburg: Karl J. Trübner / London: Trübner & Comp., 1877), (v), 178 p.

Benfey's "Kleine Schriften" on the subject - cf. Benfey 1890-1892/1975, II, 4, p. 155: "Verzeichnis", Nr. 399.

Benfey 1880

Theodor Benfey, *Vedica und Linguistica* (Strassburg: Karl J. Trübner / London: Trübner & Comp., 1880), (v), 248 p.

Benfey's "Kleine Schriften" on the subject - cf. Benfey 1890-1892/1975, II, 4, p. 156: "Verzeichnis", Nr. 415.

Benfey 1890-1892/1975

Kleinere Schriften von Theodor Benfey. Ausgewählt und herausgegeben von Adalbert Bezenberger. *Gedruckt mit Unterstützung Sr. Excellenz des Königl. Preussischen Herrn Cultusministers und der Königlichen Gesellschaft der Wissenschaften zu Göttingen*. Erster Band: Erste und Zweite Abteilung. Mit dem Bildnisse Th. Benfeys / Zweiter Band: Dritte und Vierte Abteilung. Mit Registern zu beiden Bänden von Dr. Georg Meyer und einem Verzeichniss der Schriften Benfeys (Berlin: H. Reuther's Verlagsbuchhandlung / H. Reuther und O. Reichard, 1890-1892), Band I, 1. Abt.: XL, 341 p.; Band I, 2. Abt.: 200 p.; Band II: 3. Abt.: (III), 237 p.; Band II, 4. Abt.: 156 p.

Adalbert Bezenberger (Kassel 14.IV.1851-Königsberg Pr. 31.X.1922).

Band II, Abt. 4, p. 131-156: "Verzeichniss der Schriften Theodor Benfey's"; cf. Fick 1931 for a classified list of Benfey's writings.

— Nachdruck der Ausgabe Berlin 1890-1892 (*dem Nachdruck liegt das Exemplar der Niedersächsischen Staats- und Universitätsbibliothek Göttingen zugrunde*) (Hildesheim-New York: Georg Olms Verlag, 1975).

“Das Format des Nachdrucks ist kleiner als das der Vorlage”.

Cf. Benfey 1890/1975; Wackernagel 1890/1979.

Benfey 1890/1975

M(eta) Benfey, “Theodor Benfey”, *Benfey 1890-1892/1975*, p. VII-XL.

See Wackernagel 1890/1979, p. 432/1633: “Eine biographische Skizze von einer Tochter [sic] Theodor Benfey’s”.

Cf. Weber 1994, p. 10, also Burnouf 1891.

Bentinck ⇒ Philips.1977.

Benveniste 1966/1997

Émile Benveniste, “Notice sur la vie et les travaux de M. Louis Renou (28 octobre 1896-18 août 1966, Membre de l’Académie”, *Lue dans la séance du 16 septembre 1966* / Paris: Institut de France – Académie des Inscriptions et Belles-Lettres, 1966, p. 3-8.

Reprinted photomechanically in: Renou 1997: I, p. 1-6.

Bernet Kempers 1979

A. J. Bernet Kempers, “Het Bataviaasch Genootschap van 1778”, *Spiegel Histori- ael: Maandbladvoorgschiedenisen Archeologie*, XIVde Jaargang, Nr. 3 (Haarlem-Hilversum, Maart 1979), p. 165-173 (incl. 15 ills.).

“Het Bataviaasch (Koninklijk) Genootschap van Kunsten en Wetenschappen” (founded 1778), a daughter of the “Hollandsche Maatschappij der Wetenschappen te Haarlem” (since 1752).

Bezzenberger ⇒ Benfey 1892.

Bibliographies ⇒ Emeneau 1935, Gildemeister 1847, Grünendahl 1981, Guérinot 1933, Hanayama 1961, Janert 1961, Janert 1965, Koerner 1978, Kuløy-Imaeda 1986, Lalou 1931, Malla 1975, Nakamura 1980, Przyluski 1935, Rai 1987, RAS (London) 1940, SSR-Bibl. 1959-1965-1976, Temple 1992, Thompson 1976, 1985/1987, 1993 & 1999, Wadhwa-Mukhopadhyaya 1991, Wang-Lyovin 1970, Weber 1994, Yang 1974, Yoshizaki 1994, Yuyama 1970 & 1992.

Biographies / National biographical dictionaries:

See ANB & DAB for the Americans, DNB for the British, DBF for French, and NDB for the Germans.

See also Iwanami 1956-1983, Sengupta 1996, Stache-Rosen 1981 / Stache-Weiske 1990.

Bloch 1937

Jules Bloch, *Sylvain Lévi et la linguistique indienne. Leçon inaugurale lue au Collège de France le 13 avril 1937* (Paris: Librairie d’Amérique et d’Orient Adrien-Maisonneuve, 1937), 30 p.

The Chair of Sanskrit language and literature at the Collège de France occupied by Lévi

for the period of 1894-1935 was succeeded to after his death by Bloch (01.V.1880-29.XI.1953). He was appointed to the chair in 1936 and in office for 1937-1951.

I have not seen Jules Bloch, "Sylvain Lévi — Le saint", *L'univers israélite* (8 novembre 1935), p. 98f.; — cf. Bloch 1985: "Bibliographie", Nos. 55 et 52.

Bloch 1985

Recueil d'articles de Jules Bloch 1906-1955. Textes rassemblés par Colette Caillat (= *Publications de l'Institut de Civilisation Indienne*, série in-8°, Fascicule LII) (Paris 1985), XXXIX, 557 p. {a photo on p. IV}.

"Bibliographie des travaux de Jules Bloch (1880-1953)", p. VII-XXVII; "Addenda" (sans pagination après p. XXVIII).

Further for more bibliographical information on Bloch see Leslie-Davidson 1966, p. 13f.

Bloomfield, L. ⇒ ANB III, DAB I; Bloch & Sturtebant in Sebeok 1966.

Bloomfield, M. ⇒ Bloomfield 1920, Edgerton 1928, ANB III, Staal 1972/1985.

Bloomfield 1920

Studies in Honor of Maurice Bloomfield, Professor of Sanskrit and Comparative Philology in the Johns Hopkins University, Baltimore, Maryland, by a Group of his Pupils (New Haven: Yale University Press – London: Humphrey Milford – Oxford University Press, 1920):

"Biographical Sketch", p. xvii-xxi.

"Bibliography of Professor Bloomfield's Writings", p. xxiii-xxxi.

Cf. Bloomfield 1927; Edgerton 1928; — also ANB vol. III, p. 49a-50a.

Bloomfield 1927

The Ocean of Story, being C. H. Tawney's Translation of Somadeva's Kathā Sarit Sāgara (or Ocean of Streams of Story). Now edited with introduction, fresh explanatory notes and terminal essay by Norman Mosley Penzer, Vol. VII (London: Privately printed for subscribers only by Chas. J. Sawyer Ltd., 1927):

"Foreword: Scope of Hindu Fiction Literature", by Maurice Bloomfield, p. v-xxvii.

"List of Papers published by Professor Maurice Bloomfield and his School: Preparatory to an Encyclopaedia of Hindu Fiction", p. xxviii-xxix.

Cf. Brown 1919.

BMFJ 1937

Bulletin de la Maison Franco-Japonaise, tome VIII (année 1936), Nos. 2-4, Première partie: *Sylvain Lévi et son œuvre* (Paris-Tokyo 1937):

Junjirō Takakusu, "Sylvain Lévi", p. 17-21.

Alfred Foucher, "Lettre sur Sylvain Lévi", p. 22-28.

Jeph Hackin, "Sylvain Lévi et le Musée Guimet", p. 29-49.

Paul Demiéville, "L'Extrême-Orient dans l'œuvre de Sylvain Lévi", p. 50-62.

Bodley ⇒ DNB II.

Böhtlingk ⇒ Delbrück in Sebeok 1966, NDB II, Schmidt-Böhtlingk 1847, Staal 1972/1985, Weber 1994, p. 13, Windisch 1917-1920: Kap. XXXIII.

Böhtlingk 1844

Otto Böhtlingk, "Verzeichnis der auf Indien bezüglichen Handschriften und Holzdrucke im Asiatischen Museum der kaiserlichen Akademie der Wissenschaften", *Das Asiatische Museum der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg*, von dem Direktor desselben Dr. Bernh. Dorn (St. Petersburg: Buchdruckerei der Kaiserlichen Akademie der Wissenschaften, 1846), p. 720-736.

Cf. Schiefner 1848; SSR-Bibl. 1959, 1965 & 1976: Nos. 903, 2089, & 2401; — also Yuyama 1992a, p. 6.

Böhtlingk 1845

Otto Böhtlingk, "Über einige Sanskrit-Werke in der Bibliothek des Asiatischen Departements", *BAISP*, II, 22 (1845), Sp. 339-349.

Cf. SSR-Bibl. 1959: No. 902; — also Yuyama 1992a, p. 2.

Böhtlingk 1885

Otto Böhtlingk, "Zur indischen Lexicographie", *ZDMG*, XXXIX (1885), p. 532-538.

Cf. Macdonell 1894, p. 611; also Goto 1990-1997!

Bopp ⇒ Bopp 1994, Guigniaut, W. v. Humboldt and Koerner in Bopp 1820/1974, Leffmann 1891-1895-1897, Martineau & Leskien in Sebeok 1966, NDB II, Whitney 1868, Windisch 1917-1920: Kap. VIII.

Bopp 1820/1974

Franz Bopp, *Analytical Comparison of the Sanskrit, Greek, Latin and Teutonic Languages, showing the original identity of their grammatical structure*. Newly edited, together with a bibliographical account of Bopp by J. D. Guigniaut, as introduction to *Analytical Comparison* by F. Techner (and) by E. F. K. Koerner with a new preface and an index of authors (= *Amsterdam Studies in the Theory and History of Linguistic Science*, Series I: *Amsterdam Classics in Linguistics, 1800-1925*, III) (Amsterdam: John Benjamin B.V., 1974), xxxviii, 68 p., 1 frontisp. (Portrait):

E. F. K. Koerner, "Preface", to the New Edition, p. vii-xiii.

Joseph Daniel Guigniaut, "Notice historique sur la vie et les travaux de François Bopp", p. xv-xxxviii {reprinted from *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, XXIX, 1 (Paris 1877), p. 201-224}.

Franz Bopp's main text published originally in 1820, p. 14-60, with Friedrich Techner, "Vorwort des Herausgebers" (1889), p. 3-13.

"Wilhelm v. Humboldt an F. Bopp über ANALYTICAL COMPARISON (Berlin, den 4ten Januar 1821)", p. 61-66.

Cf. also Bopp 1833-1835. — also Sternemann in Bopp 1994.

Cf. Eugène Burnouf, "Critique littéraire", as an "essai", *JA*, Première série, tome VI (1825), p. 52-58 et 115-128. — Note his signature: "Burnouf fils"! - (cf. Bopp 1827, bibl. note *end!*).

Bopp 1824-1854/1972

Franz Bopp - *Kleine Schriften zur vergleichenden Sprachwissenschaft. Gesammelte Berliner Akademieabhandlungen 1824-1854, mit 2 Tafeln*:

Unveränderter Nachdruck (= *Opuscula: Sammelausgaben seltener und bisher nicht selbständig*

erschienener wissenschaftlicher Abhandlungen, V) (Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik, 1972), VIII, 668 p.

Bopp 1827

Franz Bopp, *Ausführliches Lehrgebäude der Sanskrit-Sprache* (Berlin: Gedruckt in der Druckerei der Königl. Akademie der Wissenschaften bei Ferdinand Dümmler, 1827), XVI, 360 p., Tafeln.

“Seiner Excellenz dem Königlich Preussischen Geheimen Staats-Minister Herrn Freiherrn Wilhelm von Humboldt ehrerbietigst gewidmet vom Verfasser”.

Eugène Burnouf, “Critique littéraire” ad Bopp, *op.cit.*, “Premier Cahier” (1825), 96 pages, *JA*, Première série, tome VI (1825), p. 298-314 et 359-371. — Note his signature: “Burnouf fils!” - (cf. Bopp 1820/1974, bibl. note *end!*).

Bopp 1833-1835

Franz Bopp, *Vergleichende Grammatik des Sanskrit, Zend, Griechischen, Lateinischen, Lithauischen, Altslawischen, Gotischen und Deutschen* (Berlin bei Ferdinand Dümmler, 1833-1835), XVIII, 288 p.; VIII, 289-488 p.

Dritte Auflage (1868-1870-1871).

Meticulous French version in 5 volumes: *Grammaire comparée des langues indo-européennes comprenant le sanscrit, le zend, l'arménien, le grec, le latin, le lithuanien, l'ancien slave, le gotique et l'allemand*, par M. François Bopp. Traduite sur la seconde édition et précédée d'introduction par M. Michel Bréal. Deuxième édition (Paris: Imprimerie Nationale, 1875-75-76-78-74), (iii), LVIII, 458 p.; (iii), XXXVIII, 429 p.; (iii), LXXXIV, 432 p.; (iii), XXXII, 427 p.; (v), 229 p. — Tome V: *Registre détaillé*, rédigé par M. Francis Meunier.

Attracted by Wilson:- F. Bopp, *A Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German and Slavonic Languages*. Translated (from the German) by (Lieutenant Edward Natchouse) Eastwick. Conducted by H. H. Wilson. 3 parts in 2 volumes (I-II and III.1/2) (London: Madden and Malcolm, 1845-1850-1853). — Reprint: = *Documenta Semiotica*, herausgegeben von Walter A. Koch (Hildesheim-Zürich-New York: Georg Olms Verlag, 1985), XV, 952 p.; 953-1462 p.

Cf. also Bopp 1820/1974.

Bopp 1994

Bopp-Symposium der Humboldt-Universität zu Berlin. Akten der Konferenz vom 24. 3. - 26. 3. 1992 aus Anlaß von Franz Bopps zweihundertjährigem Geburtstag am 14. 9. 1991, herausgegeben von Reinhard Sternemann (= *Indogermanische Bibliothek*, III. Reihe: *Untersuchungen*)(Heidelberg: Universitätsverlag C. Winter, 1994), IX, 316 p.

Klaus Karttunen, “From the Early Days of Finnish Indology: II. Herman KELLGREN”, p. 105-132.

Manfred Lorenz, “Franz BOPP und die Berliner Iranistik”, p. 159-161.

Wolfgang Morgenroth, “Franz BOPP als Indologe und die Anfänge der Sanskrit-Lexikographie in Europa”, p. 162-172.

Reinhard Sternemann, “Franz BOPP und seine Analytical Comparison”, p. 254-269.

Bower, or the so-called Bower Mss ⇒ Bower 1893/1894/1976, Hoernle 1891, 1891a, 1891b, 1893-1912/1983.

Bower 1893/1894/1976

Hamilton Bower, *Diary of a Journey across Tibet*. With an Introduction to the 1976 edition by Hugh B. Richardson (= *Bibliotheca Himalayica*, I, 17) (Kathmandu: Ratna Pustak Bhandar, 1976), XX, 309 p., 2 maps in pckets.

Expedition for eight months in 1891 led by the then Captain Hamilton Bower (1856-1940). First published in Calcutta 1893, and London 1894; — cf. Hanayama 1961, No. 1232, RAS 1940, p.47b.

Hugh B. Richardson, "Introduction to the 1975 (sic) Edition", p. v-x (see p. v: briefly on the so-called Bower Mss acquired during his first expedition to the Turkestan area for fourteen months in 1889-1890).

Bréal ⇒ DBF VII, Meillet in Sebeok 1966.

Brogliè (sans date)

Silvestre de Sacy — Mélanges de littérature orientale, précédés de l'éloge de l'auteur par M. le Duc de Brogliè (= *Bibliothèque classique des célébrités contemporaines*) (Paris: Librairie classique et d'éducation / A. Pigoreau, s.d.), (ii), XXXII + 33-395 p.:

Le Duc de Brogliè, "Eloge de Silvestre de Sacy", p. III-XXXII.

Silvestre de Sacy, "Observations sur les cours de Sanskrit et de Chinois créés au Collège de France", p. 63-81.

Cf. Sacy 1842-1847.

Brough ⇒ Staal 1972/1985.

Brown 1919

W. Norman Brown, "The Pañcatantra in Modern Indian Folklore", *JAOS*, XXXIX (1919), p. 1-54.

Appendix: "Bibliography of Indian folktales", p. 43-54:

Page 44: "... To the best of my knowledge this is the first bibliography of Indian folk-tales of any size or with any claims to even approximate completeness that has been published. I hope that it may prove of value to all those who are interested in Indian folk-tales either as a part of universal folklore or as a separate department of Indology."

N.B. Brown's "Bibliography" excludes the works like those done by Johannes Hertel and many others quoted in his enlightening article.

Reprinted by retypesetting in his collected works: *India and Indology. Selected Articles by W. Norman Brown*, edited by Rosane Rocher (Published for the American Institute of Indian Studies by Motilal Banarsidass, Delhi-Varanasi-Patna, 1978), Article No. 15, p. 123-148. Incidentally, in this volume are included several other important studies on Indian fiction and folklore by William Norman Brown (24.VI.1892-22.IV.1975).

Cf. Bloomfield 1927. — also Brown 1926, Yuyama 1993, p. 57-59 (cum n. 38).

Brown 1926

William Norman Brown, *Johns Hopkins Half-Century Directory: A Catalogue of Trustees, Faculty, Holders of Honorary Degrees, Students, Graduates, and Non-Graduates, 1876-1926* (Baltimore: The Johns Hopkins University, 1926), viii, 542 p.

Cf. *Indological Studies in Honor of W. Norman Brown*, edited by Ernest Bender (= *American Oriental Series*, XLVII) (New Haven: American Oriental Society, 1962), xx (photo on p. vi), 253 p.:— a chronologically arranged "Bibliography of W. Norman Brown's Writings" is to be found on p. ix-xx.

Brugmann ⇒ Streitberg in Sebeok 1966.

Bühler ⇒ Jolly

Burnouf ⇒ Barthélemy-Saint Hilaire 1891, Cabaton 1907-1908, DBF VII (Émile, Eugène & Jean-Louis), Feer 1899, Lefmann 1891-1895-1897: Anhang V (Jean-Louis & Eugène), Omont 1918, Windisch 1917-1920: Kap. XVI (Jean-Louis & Eugène), Kap. XVII & XVIII (Eugène).

Cf. also Burnouf's "Critiques littéraires" ad Bopp 1827 et 1833-1835.

Burnouf père 1824

Jean-Louis Burnouf, "Lettre au Rédacteur (Paris, 16 août 1824)", *JA*, Première série, tome V (1824), p. 182f.

"Burnouf père" showed keen interest and active participation in the work of the Asiatic Society of Paris from his viewpoints as a classicist.

Burnouf 1827

Eugène Burnouf, *Observations grammaticales sur quelques passages de L'Essai sur le Pali, de MM. Burnouf et Lassen* (Paris à la Librairie Orientale de Dondey-Dupré, 1827), 30 p.

Cf. Burnouf-Lassen 1826.

Burnouf 1833

Eugène Burnouf, "De la langue et de la littérature sanscrite. Discours d'Ouverture, prononcé au Collège de France", Extrait de la *Revue des Deux Mondes*, Livraison du 1^{er} Février 1833, 15 p.

Important contribution to the history of Sanskrit studies in the West; — cf. also Halbfass 1981, p. 102 (cum n. 78 on p. 464) = Halbfass 1988, p. 82 (cum n. 79 on p. 479).

Burnouf 1844/1876/1876a

Introduction à l'histoire du buddhisme indien, par E. Burnouf de l'Institut de France et des Académies de Munich et de Lisbonne, Correspondant de celles de Berlin, de Saint-Petersbourg, de Turin, etc. Tome Premier (Paris: Imprimerie Royale, M DCCC XLIV), (iii), V, 648 p.

— Deuxième édition, rigoureusement conforme à l'édition originale et précédée d'une notice de M. Barthélemy Saint-Hilaire sur les travaux de M. Eugène Burnouf (= *Bibliothèque Orientale*, Volume III) (Paris: Maisonneuve et C^{ie}, 1876), XXXVIII, 586 p.

— Deuxième édition, rigoureusement conforme à l'édition originale et précédée d'une notice de M. Barthélemy Saint-Hilaire sur les travaux de M. Eugène Burnouf (= *Bibliothèque Orientale*, publiée sous la direction d'un comité scientifique international: *Chefs-d'Œuvres Littéraires de l'Inde, de la Pers, de l'Égypte et de la Chine*, Tome Troisième) (Paris: Maisonneuve et C^{ie}, 1876), XXXVIII, 586 p.

This last one seems to be the same printing with the exception of the more decorative title-page and the more detailed series title. I have no idea which printing came out first.

Reviews by Benfey 1846 (first edition), Wackernagel 1877/1979a.

Burnouf 1845

Eugène Burnouf, “Fragments des Prédications de Buddha [Extraits du *Lotus de la bonne loi*, ouvrage inédit, traduit du sanscrit par M. Eugène Burnouf]”, *RI*, VII (Paris au Bureau de la Revue Indépendante, 25 avril 1845), p. 520-534:

Pages 520-529 = Burnouf 1852, p. 81.8-89.12 [prose + verses 45-81, omitting verse 82!].

Pages 529-534 = Burnouf 1852, p. 75, l. 5-p. 81, l. 17 [verses 1-44].

Very little known until recently! —but see Thoreau 1844! — cf. Cooke 1902/1961, Miwa 1990, Tweed 1992 & 1996. — also Salisbury 1847, 1847a & 1972!

Burnouf 1845a

Eugène Burnouf, “Considérations sur l’origine du bouddhisme”, *RI*, VIII (25 mai 1845), p. 231-242.

Page 231 fn. 1: “Ce Mémoire a été lu dans la séance publique annuelle des cinq académies le mardi 2 mai 1843.”

Burnouf 1848

“Bibliographie — Catalogue des ouvrages indiens, arabes, etc., rapportés par M. Ch. D’Ochoa, chargé d’une mission scientifique dans l’Inde par M. le Ministre de l’Instruction Publique. — Rédigé par M. E. Burnouf, de l’Institut de France”, *JA*, série IV, tome XI (janvier 1848), p. 66-81.

Indic manuscripts collected by Charles d’Ochoa in Sanskrit, Prakrit, Marathi, Gujarati, and Panjabi. Joseph Toussaint Reinaud worked on the rest (p. 81-85).

Burnouf 1852

Le Lotus de la Bonne Loi, traduit du sanscrit, accompagné d’un commentaire et de vingt et un mémoires relatifs au Bouddhisme, par M. E. Burnouf, Secrétaire perpétuel de l’Académie des Inscriptions et Belles-Lettres (Paris: Imprimé par autorisation du Gouvernement à l’Imprimerie Nationale, 1852), (iii), IV, 897 p. (in-4°).

“Avertissement”, par Jules Mohl (à Paris, le 6 octobre 1852), IV pages (à en-tête).

“Index général”, par Th. Pavie, p. 871-897.

Cf. Burnouf 1891, p. 442 n. 1, et p. 562 ad “Bibliographie”, 1-24 cum note.

Cf. also Burnouf 1845 for a previously published partial translation!

— Nouvelle édition avec une préface de Sylvain Lévi, Professeur au Collège de France. 2 tomes (= *Bibliothèque Orientale*, IX-X) (Paris: Librairie Orientale et Américaine: Maisonneuve Frères, 1925), (iii), IV, IV, 434 p.; 435-897 p.:

Tome I: Traduction et notes. / Tome II: Appendice (Mémoires annexes).

Cf. Emeneau 3880.

— Réimprimé avec l’autorisation de l’Imprimerie Nationale (Paris: Librairie d’Amérique et d’Orient - Adrien Maisonneuve / J. Maisonneuve, succ., 1973 / 1989), (v), IV, 897 p.

Regrettably reprinted without Sylvain Lévi’s preface published in the 1925 edition!

Burnouf 1852a

“Nouvelles et Mélanges. – Société Asiatique. – Procès-verbal de la séance du 12 Décembre 1851”, *JA*, série IV, tome XIX (Janvier 1852)”, p. 96.

Burnouf 1854

Catalogue des livres imprimés et manuscrits composant la Bibliothèque de Feu M. Eugène Burnouf, Membre de l'Institut, Secrétaire perpétuel de l'Académie des Inscriptions et Belles-Lettres, Professeur de langue et littérature sanskrites au Collège de France, ... etc. La vente des imprimés aura lieu le mardi 5 décembre 1854 et jours suivants, à sept heures précises du soir, Rue de l'Odéon, n° 21, au premier étage, par le ministère de M^r Durcroq, Commissaire Priseur, rue Grange-Batelière, n° 12 (Paris: Benjamin Duprat, Libraire de l'Institut, Rue du Cloître-Saint-Benoit, no 7, M DCCC LIV), (viii), 358 p.

“Textes imprimés dans l’Inde. Éditions autographiées et lithographiées à Calcutta, Bombay, etc.”, p. 313-319: Nos. 2678-2730.

This list has been reproduced with annotations by Cabaton 1907-1908.

Cf. Janert 1965, 119, No. 248.

Burnouf 1857

Eugène Burnouf, “Recherches sur la géographie ancienne de Ceylan, dans son rapport avec l’histoire de cette île”, *JA*, série V, tome IX (Paris 1857), p. 5-114.

Posthumously edited by Jules Mohl.

Burnouf 1891

Choix de Lettres d'Eugène Burnouf 1825-1852, suivi d'une bibliographie. Avec portrait et fac-similé (Paris: H. Champion, 1891), XIX, 585 p.

“portrait”, p. III; “fac-similé de lettres de Burnouf”, p. XVII-XIX.

“Bibliographie des travaux d’Eugène Burnouf”, p. 557-578:

I. ‘Travaux publiés isolément’, p. 557-562 (25 items).

II. ‘Travaux publiés dans le Journal Asiatique’, p. 562-567 (1823-1857 CE).

III. ‘Travaux publiés dans le Journal des Savants’, p. 567-570 (1927-1844 CE).

IV. ‘Liste des travaux manuscrits d’Eugène Burnouf’, p. 570-575.

V. ‘Articles sur les travaux d’Eugène Burnouf et notices bibliographiques’, p. 575-578.

“Table des lettres”, p. 579-582 (175 items).

“Table de l’appendice”, p. 583f. [“Appendice”, p. 477-555].

N.B. RAS 1940, p. 60b, gives the editor’s name L. V. Delisle (= L.D.B. in Feer 1899?).

On the flyleaf of a copy kept in the Staats- und Universitätsbibliothek Göttingen is written by hand: “Offert par l’auteur à la Société des Sciences de Göttingen, dont Eugène Burnouf avait l’honneur d’être membre.”

Cf. Feer 1899, Körner 1930; — Omont 1918.

To my great regret, I have been unable to see Barthélemy-Saint Hilaire, “Lettres de Burnouf (*sic*)”, *JS*, août 1891, p. 453-464, et septembre 1891, p. 509-521.

Burnouf 1903/1976

Legends of Indian Buddhism. Translated from “Introduction à l’histoire du bouddhisme indien” of Eugène Burnouf. Edited by L. Crammer-Byng (and) S. A. Kapadia, with introduction by Winifred Stephens (Delhi: Ess Ess Publications, 1976), 128 p.

Stephen’s introduction, p. 7-19. — first published in 1903.

This looks like a free translation from the second edition of Burnouf’s Introduction, around p. 316-385, i.e. *Divyāvadāna*, chap. XXVI-XXIX. It is of no philological importance!

Burnouf-Lassen 1826

Essai sur le Pali, ou langue sacrée de la presque île au de-là du Gange, avec six planches lithographiques, et la notice des manuscrits palis de la Bibliothèque du Roi, par E. Burnouf et Chr. Lassen, Membres de la Société Asiatique de Paris. *Ouvrage publié par la Société Asiatique* (Paris: Librairie Orientale de Dondey-Dupré et Fils, 1826), (viii), 224 p., 6 pl.

Pages 46-65: reprinted photomechanically in *The Dating of the Historical Buddha / Die Datierung des historischen Buddha*, Part 3 (= *Symposien zur Buddhismusforschung*, IV, 3), edited by Heinz Bechert (= *Abhandlungen der Akademie der Wissenschaften in Göttingen, Philol.-hist. Klasse*, III. Folge, Nr. CCXXII) (Göttingen: Vandenhoeck & Ruprecht, 1997), p. 120-141.

Cf. Abel-Rémusat, "Rapport à la Société asiatique", *JA*, VII (1825), p. 358-370; -- "CR ad Burnouf et Lassen", *JS*, 1826, p. 415-425. — Walravens 1999, p. 46: No. 157.

This book was still available at the time of Burnouf's death in 1852: "12 fr. et 6 fr. pour les membres de la Société", *JA*, série IV, tome XX (juillet 1852), p. 53.

Cf. Burnouf 1827.

Burnouf-Leupol 1859/1885

Méthode pour étudier la langue sanscrite, par Émile Burnouf et L. Leupol, faisant suite à la Méthode grecque et à la Méthode latine de J. L. Burnouf. Troisième édition revue par Émile Burnouf (Paris: Maisonneuve Frères & Ch. Leclec, 1885), XII, 230 p.

Both Émile Burnouf and Leupol worked together very well in collaboration!

Regrettably, I have been unable to see the first and second editions (1859/1861?).

Cf. Burnouf-Leupol 1865, Leupol-Burnouf 1867.

Burnouf-Leupol 1865

Dictionnaire classique sanscrit-français où sont coordonnés, révisés et complétés les travaux de Wilson, Bopp, Westergaard, Johnson, etc. et contenant le dévanâgari, sa transcription européenne, l'interprétation, les racines et de nombreux rapprochements philologiques. Publié sous les auspices de M. Rouland, Ministre de l'Instruction Publique par Émile Burnouf, Professeur à la Faculté des Lettres de Nancy, etc. Avec la collaboration de L. Leupol, Membre de l'Académie de Stanislas (Nancy chez l'Auteur – Paris chez V^e Benj. Duprat, 1865), VIII, 781 p.

Regrettably, I have not seen the first edition (1863?).

Cf. Burnouf-Leupol 1859/1885, Leupol-Burnouf 1867.

CCC

Cabaton 1907-1908

Anton Cabaton, *Catalogue sommaire des manuscrits sanscrits et pâlis* (Département des Manuscrits, Bibliothèque Nationale), 2 fascicules (Paris: Ernest Leroux, 1907-1908), (I), 189 p.; (I), 195 p.

1102 Sanskrit Mss recorded. — Cf. Janert 1965, p. 119: No. 252, also Filliozat 1941-1942.

Fasc. I p. 17: Nos. 138-139 / 140-141 = Collection Burnouf Nos. 99-100: i.e. *SP*.

Fasc. I p. 179-189: Nos. 1046-1102 "Collection Eugène Burnouf: Éditions imprimées, lithographiées ou autographiées dans l'Inde" {Cabaton's annotated list of Burnouf 1854, p. 313-319: Nos. 2678-2730}.

Fasc. II p. 154-174: Nos. 1-124, "Papiers d'Eugène Burnouf".

Reference is made to Feer 1899: " .. Les notices ci-dessous ne sont qu'un résumé de ce catalogue" (p. 154 fn. 1).

Fasc. II p. 175-177: Nos. 1-20, "Papiers de Léon Feer".

Papers catalogued here are different from those in Filliozat 1941-1942.

Cf. Jacqueline Filliozat, "État des additions au fonds pâli de la Bibliothèque Nationale", *JA*, CCLXXI (1983), p. 187-190.

Cabaton 1912

Anton Cabaton, *Catalogue sommaire des manuscrits indiens, indo-chinois et malayo-polinésiens* (Paris: Ernest Lereoux, 1912) — Addenda ad Cabaton 1907-1908: Nos. 1103-1122-1141. — Unseen!

Cf. Janert 1965, p. 120: No. 253.

Caillat ⇒ Bloch 1985, Ojihara-Caillat 1971.

Caillat 1983

Colette Caillat, "Jean Filliozat: 1906-1982", *JA*, 1983, p. 1-24.

"Bibliographie des travaux de Jean Filliozat", p. 5-24.

Cf. Filliozat 1974, Filliozat 1984.

Caillat 1989

Dialectes dans les littératures indo-aryennes. Actes du Colloque International organisé par l'UA 1058 sous les auspices du C.N.R.S. avec le soutien du Collège de France, de la Fondation Hugot du Collège de France, de l'Université de Paris III, du Ministère des Affaires Étrangères (Paris) (Fondation Hugot, 16-18 septembre 1986). Ouvrage ... édité par Colette Caillat (= Publications de l'Institut de Civilisation Indienne, Série in-8°, Fascicule LV) (Paris: Édition-Diffusion de Boccard, 1989), XV, 579 p.

Cannon 1978

Garland Cannon, "Sir William Jones and Sanskrit Epigraphy", *JOSA*, XIII (1978), p. 3-8.

"Brief edited calendar of Asiatic Society Meetings, 14 January 1784-1 May 1894 (from Manuscript Proceedings)", p. 25-28.

Cannon 1979

Garland Cannon, *Sir William Jones: A bibliography of primary and secondary sources* (= *Amsterdam Studies in the Theory and History of Linguistic Science*, V) (= *Library and Information Sources in Linguistics*, VII) (Amsterdam: John Benjamins B.V., 1979), XIV, 73 p.

Since 1979 to date there have appeared too great a number of interesting works to list here. See e.g. Franklin 1995!

Cannon 1985

Garland Cannon, "Sir William Jones's founding and directing of the Asiatic Society", *India Office Library & Records – Report for 1984-85* (London: The British Library, 1985), p. 11-28, incl. 1 plate on p. 12.

Cannon-Brine 1995

Objects of Enquiry. The Life, Contributions, and Influences of Sir William Jones (1746-1794), edited by Garland Cannon and Kevin R. Brine (New York-London: New York University Press, 1995), x, 185 p., 30 ills. on 16 plates (between p. 94-95).

Contributions by Garland Hampton Cannon, O. P. Kejariwal, Kenneth A. R. Kennedy, David Kopf, Winfred Lehmann, James Oldham, Rosane Rocher, R. H. Robins.

Canstadt ⇒ Bacot 1924, Ligeti 1930, Walravens 1999.

Canstadt 1847

Schilling de Canstadt, "Bibliothèque bouddhique, ou Index du Gandjour de Narthang, composé sous la direction du Baron Schilling de Canstadt. Avant-propos (Lu le 26 novembre 1847)", *BAISP*, IV (1847), cols. 321-336, 337-339.

Chadbourne 1957

Richard M. Chadbourne, *Ernest Renan as an Essayist* (Ithaca: Cornell University Press, 1957), xxiv, 264 p.

Extensive "Bibliography", p. 238-253: I. "Works Wholly or in Part on Renan", p. 238-250.

A specialist in French literature offers information on Renan and his relation with Burnouf.

Cf. Chadbourne 1968.

Chadbourne 1968

Richard M. Chadbourne, *Ernest Renan* (= *Tawney's World Authors Series: A Survey of the World's Literature*, ed. Sylvia E. Bowman: *France*, ed. Maxwell A. Smith, XXXIV) (New York: Twayne Publishers, 1968), 178 p.

"Chronology" of Ernest Renan (28.II.1823-2.X.1892), p. 13-16.

"Selected Bibliography" of primary and secondary sources, p. 164-171.

Cf. Chadbourne 1957.

Chavannes ⇒ DBF VIII, Ishida 1943, Leslie-Davidson 1966 p. 22-24.

Chavannes 1906

Édouard Chavannes, "Fables et contes de l'Inde extraits du Tripiṭaka chinois", *Actes du XIVe Congrès international des Orientalistes* (Algers 1905), Première partie, Cinquième section: *Chine et Extrême-Orient* (Paris: Ernest Leroux, 1906), p. 84-145.

All 30 tales but Nos. 5, 7 and 22 are incorporated into Chavannes 1910-1935/1962.

— cf. Yuyama 1979, p. 49-51.

Chavannes 1910-1935/1962

Cinq cents contes et apologues, extraits du Tripiṭaka chinois et traduits en français par Édouard Chavannes, publiés sous les auspices de la Société Asiatique. 4 vols. (Paris: Ernest Leroux, 1910-1935).

— Originally in 3 volumes (1910-1911); Vol. IV: *Analyse sommaire des contes, notes complémentaires, tables et index formant le tome IV de l'ouvrage* (= *Bibliothèque de l'Institut des Hautes Études Chinoises*, I) (1935/1962):

— Réimpression photomécanique: 4 volumes in 3 (= *Collection U.N.E.S.C.O. d'Œuvres*

Représentatives: Série Chinoise (Paris: Adrien Maisonneuve, 1962), 429, 450, 397, 345 p.
Tome IV, p. VII-IX, "Avertissement", par Sylvain Lévi.
Cf. Chavannes 1906; — Basset 1912, also de Jong 1965: CR ad éd. 1962.

Ch'ên-Wu 1997

中国語言学人名大辞典 / *The Dictionary of Who's Who in the Research of the Chinese Languages* (陳建初·吳澤順主編) (長沙·岳麓書社出版/湖南省新華書店, 1997), (ii), 38, 852 p.

Classified according to the provinces and states including overseas scholars, e.g. 李方桂 (of USA, 1902-1987), p. 771a, Bernhard Karlgren (of Sweden, 1889-1978), p. 761b, as well as those personalities in ancient and contemporary times in wider sense, e.g. 'Phags-pa (1235-1280), p. 739a, 季羨林 (of Peking, 1911-), p. 50a;
— 羅常培 (Luo chang pei, 9.VIII.1899-13.XII.1958), p. 86b-88b.

Chézy ⇒ DBF VIII (M. et Mme Chézy), Lefmann 1891-1895-1897: Anhang IV, Nos. 7-10, Windisch 1917-1920: Kap. IX & XVIII.

Chézy 1827

Antoine Léonard Chézy, *Çlokavirac'anavidhi. Théorie du Sloka, ou Mètre héroïque sanscrit* (Paris: Dondey-Dupré, 1827), VIII, 22 p.

Cf. Gildemeister 1847, p. 10: No. 31. — also Colebrooke 1808/1811, Ewald 1827!

Chézy-Burnouf Père 1826

Yadnadattabadha, ou La mort d'Yadnadatta, épisode extrait du Râmâyana, poème épique sanscrit; donné avec le texte gravé, une analyse grammaticale très-détaillée, une traduction française et des notes, par Antoine Léonard de Chézy, de l'Académie des Inscriptions et Belles-Lettres; et suivi, par forme d'appendice, d'une traduction latine littérale par Jean-Louis Burnouf, un de ses anciens auditeurs, aujourd'hui son Collège Royal de France (Paris: Société Asiatique, 1826), avec 15 planches.

Regrettably unseen. — not mentioned by Emeneau 1935? — but see RAS (London) 1940, p. 435a. Note that such a work published by the Asiatic Society of Paris is often listed in its *J*A with a special price for the members and ordinary price for non-members.

Chou Ting-i (周定一) ⇒ Lo 1984.

Cœdès-Goloubew 1936

George Cœdès, "In Memoriam", *BEFEO*, XXXV (1936), p. 507-515 [Extrait du *BEFEO*, 9 p.]; Victor Goloubew, "Louis Finot (1864-1935)", p. 515-550 [p. 9-44], Planche LXXIX (photo); - - , "Sylvain Lévi et l'Indochine", p. 551-574 'Extrait, p. 45-68], Planche LXXX (photo).

"Bibliographie [Finot]", p. 538-550 [= p.32-44].

"Principaux travaux de M. Sylvain Lévi", p. 567-574 [= p. 61-68].

Colebrooke ⇒ Staal 1972/1985, Windisch 1917-1920: Kap. III.

Colebrooke 1808/1811

Henry Thomas Colebrooke, "On Sanscrit and Pra'crit Poetry", *AR*, X (1808,

repr. 1811), p. 389-474, including Plates after p. 392, 416, 432 and 442, and 'Synoptical Tables of Indian Prosody', p. 461-474.

= Colebrooke 1872, p. 62-165. — cf. Gildemeister 1847, p. 9f.

— also Chézy 1827, Ewald 1827!

Colebrooke 1833-1837

H. T. Colebrooke, *Essays on the Religion and Philosophy of the Hindus* (London 1833-1837, reprinted 1858).

Indian reprint (Delhi-Varanasi: Indological Book House, 1972), (iv), 325 p. ("Index", p. 307-325).

A second Indian reprint without index (New Delhi: Ashok Publications, 1978), (iii), 306 p.

A French translation: *Essais sur la philosophie des Hindous*, par M. H.-T. Colebrooke, Esq. Traduits de l'anglais et augmentés de textes sanscrits et de notes nombreuses, par G. Pauthier (Paris; Firmin Didot, 1833), VII, 190 p.

Colebrooke 1872

Henry Thomas Colebrooke, *Miscellaneous Essays*. 2 vols. (Madars: Higginbotham & Co., 1872, reprint of the 1837 London edition):

New edition in 3 volumes with notes by E. B. Cowell and the life of the author by his son Thomas Edward Colebrooke (London 1873).

Indian reprint with a new title: *Essays on History, Literature and Religions of Ancient India (Miscellaneous Essays)* (New Delhi: Cosmo Publications, 1977), (viii), 443 p.; (viii), 563 p.

Cf. also Gupta 1959.

Colebrooke 1873

The Life of H. T. Colebrooke, by his son Sir T. E. Colebrooke (London: Trübner & Co., 1873), xi, 492 p., 1 frontisp., 1 map.

Thomas Edward Colebrooke. — cf. Colebrooke 1872 (new edition 1873).

Colitz ⇒ Prokosch in Sebeok 1966.

Collège de France 1989-1990

Annuaire du Collège de France 1989-1990. Résumé des cours et travaux. 90^e année (Paris: Collège de France, 1990), p. 5-71: "Quelques données sur son histoire et son caractère propre":

I. "Les origines", p. 5-6.

II. "Le développement historique", p. 7-8.

III. "Les chaires du Collège de France depuis le XIX^e siècle", p. 8-57

"Tableau des chaires depuis 1800", p. 20-57.

IV. "Le rôle propre et l'organisation du Collège de France", p. 58-61.

V. "Donations", p. 61-71.

In this Chapter V a variety of funds are described. The Michoni Fund, established in 1905, foreign scholars in the field of philosophy of religion or historians of religions are eligible at least once in every three years. In the past until then some fifty famed scholars in the relevant fields of study were invited. Among them was only one Japanese, Masaharu Anesaki (cf. Anesaki 1921). After World War II the only invitee was Étienne Lamotte in the year 1951. In any case there are very few invitees after 1945.

Cf. also Filliozat 1952.

Cooke 1902/1961

George Willis Cooke, "Preface" to *An Historical and Biographical Introduction to The Dial*. In Two Volumes (Boston 1902; reprinted by Russell & Russell, New York, 1961), Vol. I, p. v-ix.

Vol. I: "Chapter IV. The Beginnings of Transcendentalism in America", p. 1-12; "Chapter IV. The Origin of *The Dial*", p. 56-67; "Chapter VIII. Thoreau as Contributor and Assistant Editor", p. 117-139.

Vol. II: "Chapter XXXII. Titles and Contributors", p. 210: No. 391: "The Preaching of Buddha (Selected). H. D. Thoreau!"; cf. Chapter XXXIII. "Individual Contributions", p. 216f.: "Henry David Thoreau"; "Index (under Thoreau)", p. 236, missing Thoreau 1844!! Cf. ANB V, p. 397, s.v. Cooke.

Cordier 1900

Henri Cordier, "Nécrologie — V. P. Vasiliev", *TP*, série II, tome I (1900), p. 258-260.

Vasilij Pavlovič Vasil'ev (6.III.1818-10.V.1900).

Cordier 1917/1919

H(enri) C(ordier), "Nécrologie — Emile Guimet", *TP*, série II, tome XVIII (1917/1919), p. 380-381.

Émile Guimet (2.VII.1836-12.X.1918).

Cordier 1924

Bibliographie des Œuvres de Henri Cordier, Membre de l'Institut. Publiée à l'occasion du 75^e anniversaire de sa naissance (Paris: Librairie Orientaliste Paul Geuthner, 1924), VIII, 151 p., 1 frontisp. (photo).

One finds a great many obituaries, mostly brief, written by Henri Cordier.

Cosquin ⇒ DBF IX.

Cosquin 1922

Les contes indiens et l'Occident. Petites monographies folkloriques à propos de contes maures recueillis à Bilda par M. Desparmet. Ouvrage posthume par Emmanuel Cosquin, Correspondant de l'Institut (Académie des Inscriptions et Belles-Lettres) (Paris: Librairie ancienne Honoré Champion – Eduart Champion, 1922), (v), 623 p.

Page (v): "Cet ouvrage d'Emmanuel Cosquin, que la mort l'a empêché d'achever, a paru la *Revue des Traditions populaires*, pour la plus grande partie, et ensuite dans la *Revue d'Ethnographie et des Traditions populaires*. Les derniers chapitres, publiés après sa mort, n'avaient pas été revus par lui. ...".

E. Cosquin, *Le conte du chat et de la chandelle dans l'Europe du Moyen Age et en Orient* (Paris 1912). — An unseen work which seems to have been published separately as an article?

Cowell ⇒ DNB Supplement I.

Cowell-Eggeling 1876

E. B. Cowell and J. Eggeling, "Catalogue of Buddhist Sanskrit Manuscripts in the Possession of the Royal Asiatic Society (Hodgson Collection)", *JRAS*, N.S. VIII

(1876), Article No. 1, p. 1-52.

Reprinted in book form (Hertford: Stephen Austin & Sons, 1876), 56 p., 5 plates on 2 p. (between p. 50-51); "Index", p. 53-56.

Edward Byles Cowell (23.I.1826-9.II.1903) / Julius Eggeling (12.VII.1842-13.III.1918).

79 items presented by Brian Houghton Hodgson in 1835 and 1836 (p. 1).

80 manuscripts counted by William Wilson Hunter (15.VII.1840-6.II.1900) (Hunter 1896 p. 339-344: Appendix A.I).

On Eggeling's interest in Sanskrit Mss see Windisch 1917-1920, p. 393f.

Cf. Janert 1965, p. 89: No. 175, Yuyama 1992a, p. 7; — also Hunter 1881.

Csetri 1989

Elek Csetri, "Central Asia as Portrayed in Early 19th Century Transylvania", *AOH*, XLIII, 2-3 (1989), p. 145-153.

Background reference to Csoma. — cf. also Verdery 1983.

Csoma ⇒ Baktay 1984, Csetri 1989, Duka 1885/1972, Feer 1881, Futaky 1984, Ichishima 1984 & 1991, Kesztyüs 1984, Ligeti 1933, Mukerjee 1981/1984, Petech 1989, Terjék 1976 & 1976a, Verdery 1983, Wilson 1832, Yuyama 1977/1987.

Csoma 1836

Alexander Csoma, "Analysis of the Dulva, a Portion of the Tibetan Work entitled the Kah-gyur", *AR*, XX (1836), p. 41-93.

Reprint in Csoma 1982, p. 1-53; Csoma 1984 & 1991, p. 173-227; — cf. Feer 1881.

Csoma 1836a

Alexander Csoma, "Notices of the Life of Shakya, extracted from the Tibetan Authorities", *AR*, XX (1836), p. 285-317.

Reprint in Csoma 1982, p. 55-87; Csoma 1984 & 1991, p. 229-263; — cf. Feer 1881.

Csoma 1836b

Alexander Csoma, "Analysis of the Sher-chin_P'hal-ch'hen_Dkon-séks_Do-de_Nyáng-dás_and Gyut; Being the 2nd, 3rd, 4th, 5th, 6th, and 7th Divisions of the Tibetan Work, entitled the Kah-gyur", *AR*, XX (1836), p. 393-552.

Reprint in Csoma 1982, p. 89-248; Csoma 1984 & 1991, p. 265-424; — cf. Feer 1881.

Csoma 1836c

Alexander Csoma, "Abstract of the Contents of the Bstan-hgyur", *AR*, XX (1836), p. 553-585.

Reprint in Csoma 1982, p. 249-281; Csoma 1984 & 1991, p. 425-457; — cf. Feer 1881.

Csoma 1912

"Tibetan Studies: Being a reprint of the articles contributed to the *Journal of the Asiatic Society of Bengal* by Alexander Csoma de Körös, edited by E. Denison Ross", *Journal and Proceedings of the Asiatic Society of Bengal*, VII (1911), Extra Number (1912), 172 p., 1 pl. (bust of Csoma).

Cf. Csoma 1982, 1984 & 1991.

Csoma 1982

Alexander Csoma de Koros, *Analysis of the Kanjur* (= *Bibliotheca Indo-Buddhica*, II) (Delhi: Sri Satguru Publications, 1982), vii, 281 p.

Reprinted for the first time in book form in one volume (of Csoma 1836, 1836a, 1836b, & 1836c), with a bibliographical information in the "Preface" by J. W. de Jong on p. v-vi.

Cf. Csoma 1912, 1984 & 1991; also Feer 1881.

Csoma 1984

Tibetan Studies: Being a reprint of the articles contributed to the Journal of the Asiatic Society of Bengal and Asiatic Researches by Alexander Csoma de Kőrös (= *Collected Works of Alexander Csoma de Kőrös*) (Budapest: Akadémiai Kiadó, 1984), ix, 459 p.

A second impression with the editorial preface of Csoma 1912, plus Csoma 1836, 1836a, 1836b & 1836c.

Cf. Csoma 1912, 1982 & 1991; — also Feer 1881.

Note: *Alexander Csoma de Kőrös 1784-1842: A Short Biography* (with a "Foreword" by János Szentágothai, President of the Hungarian Academy of Sciences) in xxxii pages has appeared as an introduction to Csoma's 4-volume *Collected Works* (1984).

Csoma 1991

Tibetan Studies: Being a reprint of the articles contributed to the Journal of the Asiatic Society of Bengal and Asiatic Researches by Alexander Csoma de Kőrös. Edited by E. Denison Ross (= *Collected Works of Alexander Csoma de Kőrös*) (New Delhi: Gaurav Publishing House, 1991), vii, 458 p.

Another reprint of Csoma 1912, plus Csoma 1836, 1836a, 1836b & 1836c.

Cf. Csoma 1912, 1982 & 1991; also Feer 1881.

Cunningham ⇒ DNB Supplement I.

Curtius ⇒ Windisch in Sebeok 1966.

DDD

DAB = *Dictionary of American Biography*. Published under the auspices of the American Council of Learned Societies (New York: Charles Scribner's Sons, 1900):

Vol. I, p. 386a-388a: "Maurice Bloomfield" (signed A.V.W.J.).

Vol. VIII, p. 308a-309a: "Edward Elbridge Salisbury" (signed J.M.P.—n.).

Vol. IX, p. 491b-497b: "Henry David Thoreau" (signed R.W.A., H.S.C.—y.).

Vol. X, p. 166a-169a: "William Dwight Whitney" (signed H.H.B.).

Dahlmann ⇒ NDB III, Tsuji 1978.

Dallmayr 1996

Fred Reinhard Dallmayr, *Beyond Orientalism: Essays on Cross-Cultural Encounter* (Albany: State University of New York Press, 1996), xxiii, 277 p.

Chapter V: "Exit from Orientalism: Comments on Halbfass", p. 115-134, 247-249.

Note that the main text in discussion is to be found in Halbfass 1997, p. 49-69.

Cf. Halbfass 1981/1988, 1991 & 1997.

Davies 1903

T. Witton Davies, *Heinrich Ewald: Orientalist and Theologian 1803-1903. A Cente-*

nary Appreciation (London 1903). — Regrettably unseen!

Cf. RAS (London) 1940, q.v.

DBF = *Dictionnaire de Biographie Française*, sous la direction de J. Balteau, M. Barroux et M. Prevost, avec le concours de nombreux collaborateurs (Paris: Librairie Letouzey et Ané, 1933-). — en cours: le dernier tome XVII jusqu'à "Human", 1998:

Tome II (1936)

"Abraham Hyacinthe Anquetil-Duperron (1731-1805)", cols. 1374-1383 (A. Jaulme).

Tome V (1951):

"Jules Barthélemy-Saint-Hilaire (1805-1895)", cols. 681-683 (J. Feller).

Tome VII (1956):

"Michel-Jules-Alfred Bréal (1832-1915)", col. 181 (Roman d'Amat).

"Émile-Louis Burnouf (1821-1907)", col. 702-703 (M. Prevost).

"Eugène Burnouf (1801-1852)", col. 703-704 (M. Prevost).

"Jean-Louis Burnouf (1775-1844)", col. 704 (M. Prevost).

Tome VIII (1959):

"Emmanuel-Edmond Chavannes (1865-1918)", cols. 941-942 (P. Faure).

Note: Emmanuel-Édouard (not Edmond) Chavannes must be correct!?

"Antoine-Léonard de Chézy (1775-1832)", cols. 1132-1133 (M. Prevost)

Cf. "Helmina de Chézy-von Klencke (1783-1856)", col. 1133.

Tome IX (1961):

"Emmanuel Cosquin (1841-1919)", col. 755 (J. Feller).

Tome XIV (1979):

"Marie Filon Foucaux, Madame Philippe-Édouard (1842-1902)", cols. 606f. (J. Paladilhe).

"Philippe-Édouard Foucaux (1811-1894)", col. 607 (J. Richardot).

Tome XVII (1989):

"Alfred-Charles-Auguste Foucher (1865-1952)", cols. 619-620 (Roman d'Amat).

"Émile-Étienne Guimet (1836-1918)", col. 283 (T. de Morembert).

Defrémery 1849

"Fragments de géographes et d'historiens arabes et persans inédits, relatifs aux anciens peuples du Caucase et de la Russie méridionale; traduits et accompagnés de notes critiques", par M. Defrémery, *JA*, série IV, tome XIII (Juin 1849), p. 457-522.

"La suite à un prochain numéro"! — I have not been able to trace the later issues.

Dehérain 1938

Henri Dehérain. *Silvestre de Sacy, ses contemporains et ses disciples* (= *Bibliothèque archéologique et historique*, XXVII) (= *Orientalistes et Antiquaires*, II) (Paris: Librairie Orientaliste Paul Geuthner, 1938), XXXIII, 122 p., *69 p.

Partie II, Chap. VI, p. 56-62: "L'acquisition des manuscrits orientaux d'Anquetil-Duperron par la Bibliothèque Impériale en l'an XIII". — Le 24 nivôse an XIII (= 14 janvier 1805).

Cf. Sacy 1842-1847, Salomon 1905-1923.

Delbrück ⇒ Hermann in Sebeok 1966, NDB III, Windisch 1917-1920: Kap. LXI.

Delbrück 1939

Albert Debrunner, "Nachtrag zum Verzeichnis der Schriften Jacob Wackernagels, zusammengestellt von Mathilde Probst", *Indogermanisches Jahrbuch*, XXIII:

Jahrgang 1939, "Persönliche und wissenschaftliche Nachrichten, I", p. 447-450.

Cf. Probst 1923.

Deloche-Filliozats 1997

Abraham Hyacinthe Anquetil Duperron - Voyage en Inde 1754-1762. Relation de voyage en préliminaire à la traduction du Zenda-Avesta. Présentation, notes et bibliographie par Jean Deloche, Manonmani Filliozat (et) Pierre-Sylvain Filliozat (= *Collection Pérégrinations asiatiques*) (Paris: École Française d'Extrême-Orient / Maisonneuve et Larose, 1997), 530 p. (incl. Cartes et figs.), 7 ill.:

Manonmani Filliozat, "I. La vie d'Anquetil Duperron", p. 9-15.

Pierre-Sylvain Filliozat, "II. Anquetil Duperron Indianiste", p. 15-32 (p. 31f.; Oupnék'hat and Dārā Shukōh).

Cf. Hasrat 1979/1982, Schimmel 1973, Schwab 1934.

Demiéville on Lévi ⇒ BMFJ 1937.

Demiéville 1966

Paul Demiéville, "Aperçu historique des études sinologiques en France", *AA*, No. 11 (1966), p. 56-110.

= *Demiéville - Choix d'études sinologique* (1973), p. 433-487.

= 大橋保夫 (訳), "フランスにおけるシナ学研究の歴史的展望", *東方學*, XXXIII (Tokyo, Jan. 1967), p. 147-128; *ibid.*, XXXIV (June 1967), p. 134-96 (川勝義雄・興膳宏共譯).

Demiéville 1973

I) *Paul Demiéville — Choix d'études bouddhique (1929-1970)* (Leiden: E. J. Brill, 1973), XLI, 633 p.

Cf. Pelliot 1946 p. 121-138: "Appendice".

II) *Paul Demiéville — Choix d'études sinologique (1921-1970)* (Leiden: E. J. Brill, 1973), XLI, 497 p.

"Bibliographie: 1920-1971", établie par Gisèle de Jong, p. IX-XXXII (de chaque volume).

Cf. Gernet 1979, Hervouet 1981.

Demiéville-Durt-Seidel 1931/1978

法寶義林 / *Hōbōgirin: Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, Fascicule annexe: *Tables du Taishō Issaikyō*, publié sous la direction de Sylvain Lévi et Junjirō Takakusu / Rédacteur en chef: Paul Demiéville (Tokyo: Maison Franco-Japonaise, 1931), (v), II, 202 p.

— 法寶義林別冊・大正大藏經總索引 (改訂増補新版) / *Répertoire du canon bouddhique sino-japonais. Edition de Taishō (Taishō Shinsbū Daizōkyō)*, compilé par Paul Demiéville, Hubert Durt (et) Anna Seidel: *Fascicule annexe du Hōbōgirin - Edition révisée et augmentée* (Paris: Adrien-Maisonneuve / Tokyo: Masion Franco-Japonaise, 1978), (v), 372 p.

Denwood ⇒ Hodgson 1874/1971/1972

DMG 1995/1998

Die Anfänge der Deutschen Morgenländischen Gesellschaft: Seit 1845 der Erforschung

der Sprachen und Kulturen des Orients, Asiens und Afrikas und dem Verstehen des Fremden verpflichtet (DMG 1995), 71 p. (incl. 9 ills.), 8 coloured plates.

Erweiterter Sonderdruck aus der *ZDMG*, CXLV, 2 (1995) [Herstellung: Hubert & Co., Göttingen] (Umschlag: Idee und Gestaltung von Theo Smets), 92 p., incl. 5 ills.

2., überarbeitete Auflage (1998), 83 p. (incl. 17 ills.), 8 coloured plates.

DNB = *Dictionary of National Biography*, founded in 1882 by George Smith (London: Oxford University Press):

Volume II-XXI, ed. Leslie Stephen & Sidney Lee: From the Earliest Times to 1900 (published since 1917):

Volume II: Beal – Browell:

“Joseph Boden (+1811)”, p. 753a-b (signed H.M.C.).

“Thomas Bodley (1545-1613)”, p. 736b-759a (signed W.D.M.).

Volume VIII: Glover – Harriot:

“Alexander Hamilton (+1732?)”, p. 1017a-b (signed J.K.L.).

“Alexander Hamilton (1762-1824)”, p. 1018a-b (signed J.G.A.).

Volume X: Howard – Kenneth:

“William Jones (1675-1749)”, p. 1061a-1062a (signed R.E.A.).

“William Jones (1746-1794)”, p. 1062b-1065a (signed H.M.S.).

Volume XVI: Pocock – Robins:

“James Prinsep (1799-1840)”, p. 395a-196a (signed A.J.A.).

Volume XXI: Whichcord – Zuytlestein:

“Charles Wilkins (1749?-1836)”, p. 259b-260b (signed C.B.).

“Horace Hayman Wilson (1786-1860)”, p. 568b-570a (signed C.B.).

Volume XXII Supplement (from the Earliest Times to 1900) (1920):

“Brian Houghton Hodgson (1800-1894)”, p. 854b-857a (signed J.S.C.).

“William Wilson Hunter (1840-1900)”, p. 888b-891b (signed J.S.C.).

“Friedrich Max Müller (1854-1900)”, p. 1023b-1029a (signed AAM, i.e. Macdonell).

“Monier Monier-Williams (1819-1899)”, p. 1058a-1059b (signed AAM).

Volume XII for 1922-1930, ed. J. R. H. Weaver (1937):

“Arthur Anthony Macdonell (1854-1930)”, p. 530f. (by F. W. Thomas).

Supplement Volume, January 1901-December 1911, ed. Sidney Lee:

Volume I: Abbey – Eyre (1921-1922):

“Cecil Bendall (1856-1906)”, p. 141a-142a (signed W.B.O.).

“Edward Byles Cowell (1826-1903)”, p. 427a-430a (by F. W. Thomas).

“Alexander Cunningham (1814-1893)”, p. 519b-521b (James Sutherland Cotton).

Volume for 1951-1960, ed. E. T. Williams and Helen M. Palmer (1971):

“Frederic William Thomas (1867-1956)”, p. 964b-965a (signed A. J. Arberry).

Dubeux 1850

Louis Dubeux, “Recherches in philosophical and comparative philology, chiefly with reference to the languages of Central Asia”, *JJA*, série IV, tome XV (Octobre 1850), p. 283-309.

A wide range of languages in Eurasia with reference to the works done by his predecessors. Cf. *ibid.*, p. 283 fn. 1: “J’ai expliqué cet ouvrage à l’École spéciale des langues orientales vivantes, pendant l’année scolaire 1848-1849. Mes leçons ont été annoncées dans le *Journal asiatique*, janvier 1849, p. 93 et 94.”

Duka 1885/1972

Theodore Dula, *Life and Works of Alexander Csoma de Körös. A Biography compiled*

chiefly from hitherto *Unpublished Data with a brief notice of each of his published works and essays, as well as of his still extant manuscripts* (London: Trübner & Co., 1885), x, 234 p. (1 frontisp.).

Reprinted photomechanically with an essay by W. W. Hunter (= *Bibliotheca Himalayica*, II, 2) (New Delhi: Mañjuśrī Publishing House, 1972), xxxvi, 234 p. (1 frontisp.).

W. W. Hunter, "Csoma de Koros: A Pilgrim Scholar", p. iii-xxvi [originally published in *The Pioneer*, Allahabad, in 1885].

"Appendix", p. 169-227.

A Japanese translation of the first edition: T. デューカ著・前田崇訳：ヨーロッパ最初のチベット学者・チヨーマドケールズの生涯 (東京・山喜房仏書林, 1998), 329 p., 6 folded col. maps, 2 frontisp., numerous ills. in the text. — "References", p. 308-329.

Dulaurier 1846

Édouard Dulaurier, "Liste des pays qui relevaient de l'empire javanais de Madjapahit à l'époque de sa destruction en 1475", *JA*, série IV, tome IV (juin 1846), p. 544-571.

See a kind of review article by him in the form of a letter with reference to Malay: "Critique Littéraire", *ibid.*, p. 578-586.

Cf. Dulaurier 1849.

Dulaurier 1849

Édouard Dulaurier, "Addition au Mémoire intitulé: Liste des pays qui relevaient de l'Empire javanais de Madjapahit", *JA*, série IV, tome XIII (Juin 1849), p. 523-537.

Cf. Dulaurier 1846.

Dunnington 1955

Guy Waldo Dunnington, *Carl Freidrich Gauss. Titan of Science. A Study of His Life and Work* (= *Exposition-University Book*) (New York: Exposition Press, 1955), xvi, 479 p., 1 frontisp., 48 ills. on 26-page plates.

Extremely useful 9 "Appendixes A-I", p. 343-419; extensive "Bibliography", p. 420-447; detailed "Index", p. 449-479. — very interesting work for studying the Göttingen scenes.

A Japanese translation has fortunately appeared: ダニングトン著／銀林浩・小島毅男・田中勇訳・ガウスの生涯 (東京・東京図書, 1976, typeset 1st ed. 1985), xii, 361 p.

This translation gives no original proper names in Roman script. It is to be much regretted that all appendixes but "Chronology", "Bibliography" and "Index" have been omitted. The Japanese translators may have used an edition different from the "Exposition-University Book", for they give the name of the publishers as Hafner Publishing Co., New York, 1955

EEE

Edgerton ⇒ Emeneau in Sebeok 1966; Yuyama 1993.

Edgerton 1928

Franklin Edgerton, "Maurice Bloomfield, 1855-1928", *JAOS*, XLVIII (1928), p. 193-199.

"Supplementary Bibliography", p. 198f.

Cf. Bloomfield 1920, p. xxiii-xxxi.

Edgerton 1932

Franklin Edgerton, "Edward Washburn Hopkins, 1857-1932", *JAOS*, LII (1932), p. 311-315.

Cf. Hopkins 1901.

EFEO 1976

Travaux et Perspectives de l'École Française d'Extrême-Orient en son 75^e Anniversaire (= *Publications hors série de l'École Française d'Extrême-Orient*) (Paris: EFEO, 1976), (v), 111 p.:

"Introduction", par Jean Filliozat, p. 1-12.

"L'École Française d'Extrême-Orient, domaine indien 1951-1976, vingt-cinq ans de philologie", par François Gros, p. 13-81.

"Philologie indienne et études bouddhiques", p. 68-71.

"Les recherches sur langues et civilisations des pays sinisés à l'École Française d'Extrême-Orient", par Léon Vandermeersch, p. 83-99.

"Principaux ouvrages des membres et collaborateurs de l'École Française d'Extrême-Orient de 1951 à 1976", p. 101-111.

Eggeling ⇒ Cowell-Eggeling 1876; — NDB IV, Windisch 1917-1920: Kap. LVIII.

Elisséeff 1938

Serge Elisséeff, "Staël-Holstein's Contribution to Asiatic Studies", *HJAS*, III, 1 (1938), (ii p., including a photo), p. 1-8.

Emeneau 1935

A Union List of Printed Indic Texts and Translations in American Libraries, compiled by Murray Barnson Emeneau (= *American Oriental Series*, VII) (New Haven: American Oriental Society, 1935), xv, 540 p.

Reprinted by Kraus Reprint, New York, 1967.

ENLOV 1948

Cent-Cinquantenaire de l'École des Langues Orientales: Histoire, Organisation et Enseignements de l'École Nationale des Langues Orientales Vivantes (Paris: Imprimerie Nationale de France, 1948), (vi), 469 p., 1 frontisp., 3 pl., cartes et figs., tables.

ENLOV = L'École Nationale des Langues Orientales Vivantes, créée par la loi du 10 germinal an III (30 mars 1795):

Jean Deny, "École Nationale des Langues orientales vivantes [1795]", p. 1-24.

J. Deny, "Turc (1795)", p. 25-46.

P. Meile. "Hindoustani (1830), puis Langues modernes de l'Inde", p. 113-127.

Paul Demiéville, "Chinois (1843)", p. 129-161.

M^{lle} Sokoloff, "Malais (1844)", p. 163-176.

Ch. Haguenauer, "Japonais (1868)", p. 177-193.

E. Gaspardone, "Annamite (1869)", p. 195-204.

Georges Coédès, "Siamois (1899)", p. 245-248.

Jean Sauvaget, "Finno-Ougrien (1931)", p. 323-339.

M^{lle} S. Bernard – F. Martini, "Cambodien (1947)", p. 365-379.

René Grousset, "Géographie, histoire et institutions des états de l'Extrême-Orient (1888)", p. 381-386.

"Liste des Professeurs ayant appartenu à l'Académie des Inscriptions et Belles-Lettres (avec la

date de leur entrée à l'Institut), p. 452 [24 persons listed].

Ermakova 1998

T. V. Ermakova, *Buddijskij mir. Glazami rossijskix issledovatelej XIX—pervoj treći XX veka (Rossija i sopredel'nye strany)* (Rossijskaja Akademija Nauk - Institut vostokovedenija - Sankt-Peterburgskij Filial) (Sankt-Peterburg: "Nauka", 1998), 344 p., 4-page plates between p. 112 & 113.

Let us hope to see this important documentation appear in an English version in the near future! Including interesting articles like:

"Religiovedčeskaja buddologičeskaja problematika v akademičeskix vostokovednyx issledovanijax (V. P. Vasil'ev, I. P. Minaev, S. F. Ol'denburg)", p. 151-166:

S. F. Ol'denburg, "Pamjati Ivana Pavloviča Minaeva (9 oktjabrja 1840-1 ijunja 1890)", p. 166-174 {orig. 1896}.

F. I. Ščerbatskoj, "S. F. Oldenburg kak Indianist", p. 199-209 {orig. 1934}.

V. P. Vasil'ev (6.III.1818-10.V.1900); I. P. Minaev (9.X.1840-1.VII.1890); S. F. Ol'denburg (26.IX.1863-18.II.1934).

Cf. Schneider 1934 on Minaev.

Ewald ⇒ Davies 1903, Fick-Selle 1932, NDB IV.

Ewald 1827

Georg Heinrich August Ewald, *Über einige ältere Sanskrit-Metra. Ein Versuch* (Göttingen: Deuerlich, 1827), 24 p.

Cf. Gildemeister 1847, p. 10: No. 32. — also Chézy 1827, Colebrooke 1808/1811!

FFF

Fasseur 1993

Cees Fasseur, *De Indologen. Ambtenaren voor de Oost 1825-1950* (Amsterdam: Bert Bakker, 1994), 552 p. (including maps, photos and tables).

"Indologen" here is used in the colonial Dutch sense, i.e. scholars of present-day Indonesia, thus mentioning Johan Hendrik Caspar Kern (1833-1917) for example.

Feer ⇒ Cabaton 1907-1908, II p. 175-177, Filliozat 1941-1942: Nos. 52-57, Lalou 1931.

Feer 1881

Analyse du Kandjour. Recueil des livres sacrés du Tibet par Alexandre Csoma, de Körös. Traduite de l'anglais et augmentée de diverses additions et remarques par M. Léon Feer (= *Annales du Musée Guimet*, II) (Lyon: Imprimerie Pitrat Ainé, 1881), p. 131-559.

Cf. Lalou 1931, p. 8b: No. 43.

Feer 1883

Fragments extraits du Kandjour, traduits du Tibétain par M. Léon Feer (= *Annales du Musée Guimet*, V) (Paris: Ernest Leroux, 1883 / Imprimerie Pitrat Ainé, Lyon), XIII, 577 p.

Feer offers a list of works published before (p. VI) and those for the first time (p. VII).

Appendice: "Morceaux choisis traduits du pali, du sanskrit, du chinois", p. 477-552.

“Table analytique”, p. 553-572.
Cf. Lalou 1931, p. 9a: No. 47.

Feer 1894

Léon Feer, “Papiers d’Abel Rémusat”, *JA*, série IX, tome XXI (nov.-déc. 1894): “Nouvelles et Mélanges”, p. 556-565.

Feer 1899

Léon Feer, *Papiers d’Eugène Burnouf conservés à la Bibliothèque Nationale. Catalogue dressé par M. Léon Feer, Bibliothécaire au Département des Manuscrits, augmenté de renseignements et de correspondances se rapportant à ces papiers* (Paris: H. Champion, 1899), (iii), XXVI, 197 p.:

L. D. B., “Préface”, p. I-XXVI.

{L.D.B = Laure Delisle-Burnouf? = Madame Léopold Delisle, sister of Eugène Burnouf?}

“Catalogue des papiers d’Eugène Burnouf”, p. 1-110:

Page 52: No. 54. Lotus de la bonne loi. – Notes (Volume in-folio, 136 feuillets).

Page 52f.: No. 55. Lotus de la bonne loi. – Notes (Volume in-folio, 127 feuillets).

Page 53f.: No. 56. Lotus de la bonne loi. – Notes (Volume in-folio, 118 feuillets).

Page 54: No. 57. Lotus de la bonne loi. – Notes (Volume in-folio, 104 feuillets) [I (fols. 1-6), IV (fol. 31), V (fols. 32-77 bis)].

Appendice: Lettres relatives à divers travaux mentionnés dans le Catalogue”, p. 113-185.

Cf. Janert 1965, p. 119: No. 251, also Omont 1918.

Cf. Cabaton 1907-1908, Fasc. II p. 154-174: “Papiers d’Eugène Burnouf”.

FFC = FF Communications

FF Communications, edited for the Folklore Fellows (Helsinki: Suomalainen Tiedekatemia / Academia Scientiarum Fennica, 1910-).

Cf. *FF Communications. An Index to Volumes I-XXXIX / Nos. 1-210* (Helsinki: Academia Scientiarum Fennica, 1972), 19 p. — Editor: Lauri Honko.

Fick, A. ⇒ NDB V.

Fick, R. ⇒ Bezzenberger in Sebeok 1966, NDB V.

Fick 1931

Theodor Benfey als Begründer der vergleichenden Märchenkunde. Ausstellung anlässlich der 50. Wiederkehr des Todestages von Theodor Benfey zu ihrer 9. Jahresfeier veranstaltet von der Vereinigung Göttinger Bücherfreunde und der Universitäts-Bibliothek zu Göttingen im Historischen Saal der Universitäts-Bibliothek am 26. Juni 1931 (Göttingen 1931), (ii), 34 p.:

Richard Fick, “Zur Einführung”, p. 3-12:

“I. Schriften von Theodor Benfey”, Nrn. 1-27, p. 13-14; “II. Das Pañcatantra und seine Verbreitung”, Nrn. 28-72, p. 15-19; “III. Theorie der Märchenforschung”, Nrn. 73-85, p. 19f.; “IV. Der Projektentmacher”, Nrn. 86-103, p. 20-22; “V. Brahmane und Ichneumon”, Nrn. 104-122, p. 22f.; “VI. Scharfsinnsproben”, Nrn. 123-146, p. 24-26; “VII. Fuchs und Hahn”, Nrn. 147-160, p. 26f.; “VIII. Buddhalegende (Barlaam und Josaphat, Mann im Brunnen, Jedermann)”, Nrn. 161-222, p. 27-33.

Cf. Benfey 1890-1892/1975, p. 131-156, for a detailed list of Benfey’s writings in chronological order.

Fick-Selle 1932

Briefe an Ewald. Aus seinem Nachlaß herausgegeben von R. Fick und G. von Selle (= *Vorarbeiten zur Geschichte der Göttinger Universität und Bibliothek*, Heft XIII) (Göttingen in Kommission bei Vandenhoeck & Ruprecht, 1932), VIII, 223 p.

Letters from Bollensen, Bopp, Burnouf, v.d.Gabelentz, Gildemeister, J. Grimm, Haug, Kagarde, Lassen, Max Müller, Neumann, K. Nöldeke, Th. Nöldeke, Roth.

Filliozat, Jean ⇒ Filliozat 1984.

Filliozat 1936

Jean Filliozat, "Bibliothèque Nationale — Département des Manuscrits — État des manuscrits de la Collection Émile Senart", *JA*, CCXXVIII (janv.-mars 1936), p. 127-143 (Extrait en 17 pages).

Filliozat 1941-1942

Jean Filliozat, "Catalogue des manuscrits sanskrits et tibétains de la Société Asiatique", *JA*, Année 1941-1942, p. 1-81.

Endowed with copious bibliographical notes, with an "Introduction", p. 1-7.

Including papers of Léon Feer, Nos. 52-57 on p. 75f.

Papers of Feer different from Cabaton 1907-1908, Fasc. II p. 175-177 (Nos. 1-20)!

Also included papers of Foucaux, Nos. 30, 32, 34-39, 42, 48 & 51.

Foucaux's papers of great interest and importance such as French translations of articles on Gāthā Dialect (no. 30-1 & 3) by Rājendralāl Mitra (*JASB*, XXII, 1854), of Édouard Müler (Berlin 1875), a number of works on the *Lalitavistara* (Nos. 35-36), a table of *Mdo-man* (Nos. 34 & 48), a Tibetan Ms. Of the *Vajracchedikā* (No. 42A), etc.

Cf. Société Asiatique 1837 for the initial acquisition Sanskrit manuscripts from Nepal.

Filliozat 1941-1970

Jean Filliozat, *Catalogue du Fonds sanscrit (Département des Manuscrits, Bibliothèque Nationale)*, 2 fascicules (Paris: Adrien-Maisonneuve, 1941-1970):

Fasc. I (1941), XXI, 103, V p.: Mss. Nos. 1-165. — cf. Janert 1965, p. 120: No. 256.

I, p. 84: Nos. 138-139 / 140-141 = Collection Burnouf 99-100: SP.

Fasc. II (1970), 271, VII p.: Mss. Nos. 166-452. — No Buddhist literature!

Cf. Cabaton 1907-1908, Fasc. I (1907): *Manuscrits sanscrits*.

Filliozat 1952

Collège de France — Chaire de langues et littératures de l'Inde. Leçon inaugurale faite le Mardi 6 Mai 1952 par Jean Filliozat, Professeur (Paris 1952), 34 p.

Cf. Filliozat 1955; Société Asiatique 1973, p. 3-12 et 175-190.

Cf. also Collège de France 1989-1990.

Filliozat 1955

Jean Filliozat, "France and Indology", *Bulletin of the Ramakrishna Mission Institute of Culture for August 1955*: Transaction No. 12 (Calcutta 1955), p. 1-10.

Filliozat 1967/1968

Jean Filliozat, "Bibliographie des travaux de Louis Renou", *JA*, 1967, p. 13-30.

= Renou 1968, p. XIII-XXIX (d'après: *J.A.*, 1967, p. 13-30).

Filliozat 1974

Laghu-Prabandhāḥ: Choix d'articles d'Indologie par Jean Filliozat (Leiden: E. J. Brill, 1974), XXV, 508 p., 1 frontisp. (photo of Filliozat).

"Travaux de Jean Filliozat", p. XI-XXV.

Cf. Caillat 1983, Filliozat 1984.

Filliozat 1984

Pierre-Sylvain Filliozat, "Jean Filliozat: 1906-1982", *BEFEO*, LXXIII (1984), p. 1-30, 1 frontisp.

The same photo is found in Filliozat 1974. — cf. Caillat 1983, Filliozat 1974.

Filliozat 1987

Jean Filliozat, "Deux cents ans d'Indianisme. Critique des méthodes et des résultats", *BEFEO*, LXXVI (1987), p. 83-116.

Fink 1917

Briefe an Friedrich Schlegel, herausgegeben von Heinrich Finke (= *Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland*, Zweite Vereinschrift 1917) (Köln: Kommissionsverlag und Druck von J. P. Bachem, 1917), 104 p.

IV. Briefe zu Friedrich Schlegels Nachlaß, 2: Karl Joseph Windischmann (1775-1839) an Dorothea Schlegel über Friedrichs Nachlaß, p. 96-103.

Note: Dorothea Friedrich (1763-1839), née Mendelssohn, daughter of Moses Mendelssohn (1729-1786) and aunt of Felix Mendelssohn (1809-1847) and Arnold Mendelssohn (1855-1933). Her second marriage was to Friedrich Schlegel (1804).

Finot 1928

Louis Finot, "Nécrologie — Emile Senart", *BEFEO*, XXVIII - 1928 (Hanoi 1929), p. 335-347.

This volume was dedicated to the memory of Emile Senart with a photo and dedicatory word. Finot gives detailed information on Senart's works with useful bibliotgephical remarks.

Foucaux ⇒ DBF XIV (M. et M^{me} Foucaux); Filliozat 1941-1942: Foucaux's papers - Nos. 30, 32, 34-39, 42, 48 et 51.

Foucaux 1841

Spécimen du Gya-tcher-rol-pa (Lalita Vistara). Partie du chap. VII, contenant la naissance de Çakya-Mouni. Texte tibétain traduit en français et accompagné de notes par Philippe Édouard Foucaux (Paris: Benjamin Duprat, 1841), 27, 33 p.

Cf. Emeneau 1935: No. 3835.

Foucaux 1842

Le sage et le feu. Extrait du Kanjur, revu sur l'édition originale et accompagné d'un glossaire, par Ph. Ed. Foucaux (Paris 1842), 74 p.

Regrettably unseen — cf. Hanayama 1961: No. 4115.

Foucaux 1847-1848

Rgya tch'er rol pa, ou Développement des Jeux, contenant l'histoire du Bouddha Çakya-Mouni. Traduit sur la version tibétaine du Bkab hgyour, et revu sur l'original sanscrit (Lalitavistara), par Ph. Ed. Foucaux, Membre de la Société asiatique de Paris. 2 parties [en 2 tomes] (Paris à l'Imprimerie Royale par autorisation du Roi, chez Librairie Orientale de Benjamin Duprat, 1847-1848), (ii), II, 388 p.; (iii), lxxv, 425 p., VI planches pliées (lineal drawings).

Tome I: Texte tibétain / II: Traduction française.

An extremely useful report of detailed tables of contents, II p. XXV-XXXVI, and of alphabetical index, II p. XXXVII-LXV.

Cf. *JA*, série IV, tome XI (Mars 1848), p. 291f.: "Bibliographie".

— cf. also Emeneau 1935: No. 3834.

Foucaux 1854

Parabole de l'enfant égaré, formant le chapitre IV du "Lotus de la Bonne Loi". Publiée pour la première fois en sanscrit et en tibétain, lithographiée à la manière des livres du Tibet, et accompagnée d'une traduction française d'après la version tibétaine du Kanjour, par Ph. Éd. Foucaux, Membre de la Société asiatique de Paris, Professeur de Tibétain à l'École impériale et spéciale des langues orientales vivantes (Paris: Benjamin Duprat, 1854), (ii), 55, 50 x 2 = 100 p.

A historically and philologically important publication soon after the appearance of Eugène Burnouf's French translation, brought out after his death in May 1852.

Interesting "Introduction", p. 9-24: "... Ce livre a été traduit en français par M. E. Burnouf, ... Paris 1852. Ce grand ouvrage a été le dernier travail de l'illustre professeur que nous regrettons." (p. 13, fn. 1). Foucaux's reference here is made to MS. 6: SP. In this "Introduction" Foucaux often refers to Burnouf's translation.

Handwritten texts in 100 pages both in Devanāgarī and Tibetan (dbu-can) scripts. Under each line of the Tibetan text is given the Sanskrit. The title page bears only Tibetan: *Dam-pa'i chos padma dkar-po-las mos-pa'i le'u zes bya-ste bzhi-pa'o*. Both titles are given on the first page, the Sanskrit title being printed in red.

Foucaux 1870

Étude sur le Lalita Vistara pour une édition critique du texte sanscrit précédée d'un coup d'œil sur la publication des livres bouddhiques en Europe et dans l'Inde suivie du spécimen d'un glossaire des mots particuliers au sanscrit bouddhique, par P.-E. Foucaux, Professeur au Collège de France (Paris: Maisonneuve et C^{ie} Libraires Éditeurs / Nancy: Imprimerie de Sordoillet et Fils, 1870), 16 p.; iii + 56 p.

Extrait n° 6 des *Mémoires de la Société d'Ethnographie*, 2^e série.

"Corrections pour le texte des deux premiers chapitres du Lalita Vistara Edition de la Bibliotheca Indica", iii + 56 p. (handwritten text-critical notes, including a few interesting graphical notes on reading original manuscripts from Nepal).

I wonder if this additional section was written later than 1877 and supplemented to the main portion, because Mitra's edition was published in 1877! For the *Bibliotheca Indica* edition by Rajendralal Mitra see Emeneau 1935: No. 3832, Hanayama 1961: 8847, etc.

Furthermore, this does not seem to have attracted the attention of Eduard Müller 1874, *q.v.* See in connection with the language Salomon Lefmann, "Zum Gāthādialekt", *ZDMG*, XXIX (1875), p. 212-234.

Foucaux 1884-1892

Le Lalita Vistara — Développement des Jeux — contenant l'histoire du Bouddha Çakya-Mouni depuis sa naissance jusqu'à sa prédication, traduit du sanscrit en français par Ph. Ed. Foucaux, Professeur de Sanskrit au Collège de France, Membre du Conseil de la Société Asiatique de Paris, etc.etc. 2 tomes (= *Annales du Musée Guimet*, [Grande Bibliothèque], tomes VI et XIX) (Paris: Ernest Leroux, 1884-1892), XXIII, 406 p. (Traduction française), 5 pl.; VI, 240 p. (Notes, variantes et index).

Interesting "Introduction", I, p. I-XIX, ending with a word: "... J'espère qu'elle sera favorablement accueillie en un moment où le Bouddhisme, attire plus que jamais, dans l'Inde, en Angleterre, en Russie, en Allemagne, en Amérique et en France, l'attention de tous ceux qui s'intéressent à l'étude des religions."

"Appendice", I, p. 375-398; a detailed "Table des Chapitres", p. 399-406.

Foucaux mentions Csoma's stay in Göttingen, II, p. I (cum fn. 1), referring to Jules Mohl, *JA*, juin 1842, p. 492.

Regrettably, it became out of print quickly; cf. Guimet 1905 – under Hackin 1923, p. 160 et 162. — Cf. Emeneau 1935: No. 3838.

Fortunately but regrettably, only Volume I has been reprinted: *Le Lalitavistara. L'histoire traditionnelle de la vie du Bouddha Çakyamuni*, traduit du sanscrit par P.E. de Foucaux (Paris: Les Deux Océans, 1988), XXIII, 406 p., pl., figs.

In the meantime, an English translation from Foucaux's French version appeared: *The Lalitavistara Sūtra. The Voice of the Buddha: The Beauty of Compassion*. Translated into English from the French by Gwendolyn Bays. 2 vols. (Berkeley: Dharma Publishing, 1983), xxii, 353 p.; 355-704 p., with numerous plates in colour, lineal drawings.

Foucher ⇒ DBF XVII, BFFJ 1937 (Foucher on Lévi).

Frank 1991

Bernard Frank, *Le panthéon bouddhique au Japon. Collections d'Émile Guimet* (Paris: Musée national des arts asiatiques Guimet / Réunion des Musées nationaux, 1991), 335 p., 50 figs. et 222 ill. en noir et en couleurs.

See esp. Jean-François Jarrige, "Préface", p. 7-10.

This collection includes a very important item rediscovered by Bernard Frank (28.II.1927-15.X.1996): cf. Catalogue No. 24, p. 92f. et Pl. 24; also B. Frank, "À propos d'un bodhisattva en bronze provenant des collections d'Émile Guimet", *AA*, XLVI (1991), p. 142-146, incl. 7 figs.

"CR" par André Bateau, *RHR*, CCIX, 3 (1992), p. 324-326. — cf. Guimet 1904.

Franklin 1995

Michael J. Franklin, *Sir William Jones (= Writers of Wales)* (Cardiff: University of Wales Press, 1995), 137 p. (Portrait on the Cover).

Interesting to see "A Select Bibliography", p. 127-135; — cf. Cannon 1979!

Frauwallner 1961/1982

Erich Frauwallner, "Geschichte und Aufgaben der Wiener Indologie", *Anzeiger der phil.-hist. Klasse der Österreichischen Akademie der Wissenschaften*, Jahrgang 1961, Nr. 10 (Graz-Wien-Köln: Hermann Böhlau Nachf., Kommissionsverlag der Ö.A.d.W., 1961), p. 77-95.

Photomechanischer Nachdruck: *Erich Frauwallner – Kleine Schriften*, herausgegeben von Gerhard Oberhammer und Ernst Steinkellner (= *Glaserapp-Stiftung*, XXII) (Wiesbaden: Franz Steiner, 1982), p. 19-37.

Freese 1986

Wilhelm von Humboldt – Sein Leben und Wirken, dargestellt in Briefen, Tagebüchern und Dokumenten seiner Zeit, herausgegeben von Rudolf Freese (Darmstadt: Wissenschaftliche Buchgesellschaft, 1986) — 2., völlig durchgesehene und neu gestaltete Auflage (1. Aufl.: Ost-Berlin, 1955):

Pages 783-787: “Bibliographische und zeitgeschichtliche Daten”.

Pages 789-792: “Benutzte Quellen und Literatur”.

Pages 825-847: 47 Abbildungen.

Frye 1981

The Sutra of the Wise and the Foolish (mdo bdzans blun), or The Ocean of Narratives (üliger-ün dalai), translated by Stanley Frye (Dharamsala: Library of Tibetan Works & Archives, 1981), ix, 245 p.

Cf. Schmidt 1843. — also Temple 1992: Nos. 647 & 649.

Fujimoto 1978

藤本勝次(訳注), シナ・インド物語 (= 関西大学東西学術研究所・訳注シリーズ, I) (吹田・関西大学東西学術研究所, 1976), 120, 6 p., 1 map.

Based on Reinaud 1845; — cf. Sauvaget 1948.

Fujimoto-Fukuhara 1978

藤本勝次・福原信義(訳注), シナ・インド物語 (= 関西大学東西学術研究所・訳注シリーズ, II) (吹田・関西大学東西学術研究所, 1978), 10, 178 p., 1 map.

Based on Lith-Devic 1883-1886.

Cf. Sauvaget 1954-1961, regrettably unseen by Fujimoto-Fukuhara.

This Japanese version was translated into Chinese (referring to Sauvaget 1948): 中国印度見聞録 (穆根来他訳) (= 中外関係史名著訳叢) (北京・中華書局, 1983), 166 p., 1 map (p. 167).

Fukui 1991

福井文雅, 欧米の東洋学と比較論 (東京・隆文館, 1991), 446 p.

Fukui 1991a

福井文雅, 中国思想研究と現代 (東京・隆文館, 1991), 462 p.

Futaky 1984

István Futaky, “Alexander Csoma von Kőrös und Göttingen”, *FUM*, VII (1984), p. 21-28.

Cf. Kesztyüs 1984.

GGG

Gauss ⇒ Dunnington 1955.

Geiger (Vater & Sohn) ⇒ NDB VI.

Geldner ⇒ Tsuji 1978.

Gernet 1979

Jacques Gernet, "Paul Demiéville: 1894-1979", *TP*, LXV, 1-3 (1979), p. 1-12, 1 frontisp. — ["Bibliographie (suite)", p. 9-12].

"Bibliographie (suite)", p. 9-12: à la suite de Gisèle de Jong in Demiéville 1973.

Cf. Gisèle de Jong in Demiéville 1973.

Gerow 1968

Edwin Gerow, "Renou's Place in Vedic Exegetical Tradition", *JAOS*, LXXXVIII, 2 (April-June 1968), p. 310-333.

Ad Louis Renou, *Études védiques et pāninéennes* [= *EVP*], IX-X et XII-XV (Paris 1961-1966).

— Cf. Renou 1928.

Gildemeister ⇒ Windisch 1917-1920: Kap. XXVIII.

Gildemeister 1847

Bibliothecae Sanskritae sive Recensus librorum Sanskritorum hucusque typis vel lapide exscriptorum critici Specimen. Concinnavit Ionnes Gildemeister (Bonn: H. B. Koenig – London: Williams & Norgate, 1847), XIV, 192 p.

It is still valid to quote Windisch 1917-1920, p. 216: ".. vor allem das heute noch unentbehrliche bibliographische Werk." — cf. Yuyama 1992 p. viii.

Goto 1987/1996

Toshifumi Gotō, *Die „I. Präsensklasse“ im Vedischen. Untersuchung der vollstufigen thematischen Wurzelpräsentia* (= *Veröffentlichungen der Kommission für Linguistik und Kommunikationsforschung*, Heft 18) (= *Sitzungsberichte der Österreichischen Akademie der Wissenschaften, Philos.-hist. Klasse*, Band 489) (Wien 1987; 2., überarbeitete und ergänzte Auflage, 1996), 450 p. [mit 7-seitigen Verbesserungen und Nachträge].

Goto 1990-1997

Toshifumi Gotō, "Materialien zu einer Liste altindischer Verbalformen", *国立民族学博物館報*, XV, 4 (Suita 1990), p. 987-1012; XX, 4 (1997), p. 1001-1059.

Göttingen / Georg-August-Universität 1987

250 Jahre Georg-August-Universität Göttingen — Ausstellung im Auditorium, 19. Mai – 12. Juli 1987 (Göttingen 1987), 215 p., including numerous illustrations.

"Astronomie", p. 76-81, "Mathematik", p. 82-85, "Physik", p. 86-90, "Geophysik", p. 90-91;

"Die Handschriftensammlung des Seminars für Indologie und Buddhismuskunde", p. 184f.

Cf. Bechert 1977, von Simson 1977. — also Dunnington 1955.

Greither ⇒ Benfey 1859.

Grimm Brothers ⇒ Benfey, Scherer & Jespersen in Sebeok 1966, Gürtler-Leitzmann 1923.

Grünendahl 1981

Reinhold Grünendahl, *Hochschulschriften zu Süd- und Südostasien. Deutschland — Österreich — Schweiz (1959-1979)* (Wiesbaden: Otto Harrassowitz, 1981), XXVIII, 254 p.

Cf. Janert 1961.

Guérinot 1933

“Bibliographie des travaux de Émile Senart, Président de la Société Asiatique (1908-1928), établie par A. Guérinot”, *JA*, tome CCXXIII, Fascicule annexe (juillet-décembre 1933), p. 1-75.

I. “Bibliographie chronologique”, p. 1-58 (Années 1871-1934).

II. “Articles nécrologiques sur Émile Senart”, p. 59f. (Nos. 313-326).

{= Notices by P. Alphanbéry, J. Bacot, J. Buhot, R. de Caix, G. Ferrand, L. Finot, A. Foucher, G. Glotz, Sylvain Lévi, P. Pelliot, E. Denison Ross, F. W. Thomas, and two anonymously}

III. “Liste alphabétique des travaux de Émile Senart”, p. 61-68.

IV. “Index”, p. 69-75.

Guha 1988

Ranjit Guha, *An Indian Historiography of India: A Nineteenth-Century Agenda and Its Implications* (= *Sakbaram Ganesh Deuskar Lectures on Indian History*, 1987) (Published for the Centre for Studies in Social Sciences, Calcutta, by K. P. Bagchi & Co., Calcutta-New Delhi, 1988), (iv), 74 p.

Rather Bengali nationalistic history than Indian!

Guimet ⇒ Cordier 1917, Frank 1991. — DBF XIX..

Guimet 1904

Le Jubilé du Musée Guimet. Vingt-cinquième anniversaire de sa fondation 1879-1904 (Paris: Ernest Leroux, 1904), (iii), XV, 172 p.

A detailed information including a prefatory introduction by Émile Guimet (22.VII.1836-12.X.1918), p. I-XV.

Collaborators include among other important personalities: H. Cordier, L. Feer, Ph.-E. Foucaux, A. Foucher, A. Guérinot, Ch. de Harlez, V. Henry, H. Kern, S. Lévi, I.-P. Minayeff, F. Max Müller, S. d'Oldenbourg, W. W. Rockhill, E. Schlagintweit, É. Senart, J.-S. Speijer, L. de La Vallée-Poussin, J. Vinson, S.-J. Warren, W. Wassilieff, W. Withney (sic / William Dwight Whitney?).

Cf. J. Hackin (Conservateur du Musée Guimet), *Guide-Catalogue du Musée Guimet. Les Collections Bouddhiques (exposé historique et iconographique). Inde Centrale et Gandhâra, Turkestan, Chine septentrionale, Tibet* (Paris-Bruxelles: Librairie Nationale d'Art et d'Histoire – G. van Oest et C^{ie}, 1923), 175 p., XXIV pl.

Gupta 1959

Indian Records Series – Fort Williams – India House Correspondence and Other Contemporary Papers Related thereto (Public Series), Volume XIII: 1796-1800, edited by P. C. Gupta (General Editor: K. D. Bhargava) (Published for the National Archives by the Manager of Publications, Government of India, Delhi, 1959):

Page 233b; also p. 544: note 10 on Colebrooke's work.

Gürtler-Leitzmann 1923

Briefe der Brüder Grimm, gesammelt von Hans Gürtler. Nach dessen Tode herausgegeben und erläutert von Albert Leitzmann (Jena: Frommanns Buchhandlung, 1923), xii, 320 p., ill.

HHH

Hackin ⇒ Roşu 1969

Hackin on Lévi ⇒ BMFJ 1937

Hakemeyer 1956

Ida Hakemeyer, *Three Early Internationalists of Goettingen University Town. Johann David Michaelis – Caroline – Dorothea. Illustrated Talk, Spring 1955, given at Dinner meeting of Women's Research Club of the University of Michigan* (Göttingen, bei der Verfasserin, Weihnachten 1956), 27 p. (incl. 9 ill.).

Johann David Michaelis (1717-1791), Caroline Schelling-Michaelis (1763-1809), Dorothea von Rodde-Schloezer.

Halbfass 1981/1988

Wilhelm Halbfass, *Indien und Europa: Perspektiven ihrer geisigen Begegnung* (Basel-Stuttgart: Schwabe & Co. AG, 1981), 550 p.

English edition: *India and Europe: An Essay in Understanding* (Albany: State University of New York Press, 1988), xv, 604 p.

Halbfass 1991

Wilhelm Halbfass, *Tradition and Reflection. Explorations in Indian Thought* (Albany: State University of New York Press, 1991), viii, 425 p.

See esp. §6-8 (p. 9-12) in relation to Said 1978/1985. — cf. Halbfass 1981/1988 & 1997.

Halbfass 1997

Beyond Orientalism: The Work of Wilhelm Halbfass and its Impact on Indian and Cross-Cultural Studies, edited by Eli Franco and Karin Preisendanz (= *Poznań Studies in the Philosophy of the Sciences and Humanities*, LIX) (Amsterdam-Atlanta: Editions Rodopi B.V., 1997), XXXV, 673 p.

A highly commended "Introduction and Editorial Essay on Wilhelm Halbfass", by those who have edited the *Volume* with utmost care, p. I-XXIV.

"Publications by Wilhelm Halbfass", p. XXV-XXXV.

23 articles on varied topics responded by Wilhelm Habfass.

Wilhelm Halbfass, "Research and Reflection: Responses to My Respondents, I: Beyond Orientalism? Reflections on a Current Theme by Wilhelm Halbfass", p. 1-25; ", II: Cross-Cultural Encounter and Dialogue", p. 141-159; ", III: Issues of Comparative Philosophy", p. 297-314; ", IV: Topics in Classical Indian Philosophy", p. 471-486; ", V: Developments and Attitudes in Neo-Hinduism; Indian Religion, Past and Present", p. 587-594.

An extensive bibliographical information, p. 595-664.

Cf. Dallmayr 1996. — also Halbfass 1981/1988 & 1991.

Halhed ⇒ Mayrhofer 1983, Rocher 1983,

Hamilton¹ ⇒ DNB VIII.

Alexander Hamilton (circa mid-17c.-mid-18c.): — cf. Smithies 1997!

Hamilton² ⇒ DNB VIII, Rocher 1968.

Alexander Hamilton (1762-30.XII.1824).

“Note sur la Vie et les Écrits de M. Alexandre Hamilton”, *J.A.*, VII (1825), p. 255f. (a very short anonymous obituary under the “Nouvelles et Mélanges” de la Société Asiatique).

— cf. Hamilton-Langlès 1807.

Hamilton 1810

The Hitōpadēsa in the Sanskrita Language (London: Library, East-India House: Cox, Son and Baylis, Printers, 1810 / Samvat 1866), viii, 119, 4 (Errata) p.

Editio princeps of the *Hitopadesa* in Devanāgarī in Europe. — cf. Emeneau 1935: No. 1369, Gildemeister 1847, §352: p. 98: No. 224.

Hamilton-Langlès 1807

Catalogue des manuscrits sanskrits de la Bibliothèque impériale. Avec des notices du contenu de la plupart des ouvrages, etc. Par MM. Alexandre Hamilton, Membre de la Société Asiatique de Calcutta, Professeur de littérature indienne, etc. Et L. Langlès, Membre de l'Institut de France; Conservateur des manuscrits orientaux de la Bibliothèque Impériale, etc. (Paris: Imprimerie Bibliographique, 1807), 118 p.:

“Avant-propos”, par Langlès, p. 5-8 [Hamilton's English text translated by Langlès].

“Ouvrages sanskrits; Ecrits en caractères dévanāgarī”, p. 9-24: Nos. I-XLIV.

“Manuscrits sanskrits en caractères bengalis”, p. 29-95: Nos. I-CLXXIX.

“Supplément des manuscrits en dévanāgarī”, p. 95f. [confusion of duplicate pagination 95-96]: Nos. XLV-XLIX.

“Manuscrits en langue et en caractères bengalis”, p. 94f.: Nos. I-VI.

“Supplément des manuscrits en dévanāgarī (p. 28)”, p. 95f.: Nos. XLV-XLIV.

“Manuscrits en langue et en caractères bengalis”, p. 97f.: Nos. I-XIV.

“Note de M. Langlès sur quelques Langues anciennes de l'Inde”, p. 98-102.

“Table des Auteurs et des Ouvrages cités dans ce Catalogue”, p. 103-118.

Many were collected by Abraham Hyacinthe Anquetil-Duperron (7.XII.1731-17.I.1805), and after his death donated through Antoine Isaac Silvestre de Sacy (21.IX.1758-21.II.1838).

= Gildemeister 1847, No. 163; Janert 1965, p. 118: No. 246.

Hamilton 1810

The Hitōpadēsa in the Sanskrita Language. {Edited by Alexander Hamilton} (London: Library, East-India House / Printed by Cox, Son and Baylis, 1810), VIII, 119, 4 p.

Editio princeps. — cf. Gildemeister 1847, §352: p. 98, No. 224; Emeneau 1935: No. 1369.

Hanayama 1961

Shinsho Hanayama, *Bibliography on Buddhism*, edited by The Commemoration Committee for Prof. Shinsho Hanayama's Sixty-first Birthday (Tokyo: The Hokuseido Press, 1961), xiii, 869 p.

Haneda 1923

羽田亨, “漢蕃對音千字文の斷簡”, *東洋學報*, XIII, 3(Tokyo, Dec. 1923), p. 390-410.

Cf. Yang 1974: No. 1340, also Yuyama 1985.

Hara 1979

Minoru Hara, "Obituray — Naoshirō Tsuji (18.11.1899-24.9.1979)", *Memoirs of the Toyo Bunko*, XXXVII Tokyo 1979), p. 193-219.

No original Sino-Japanese characters are given, though claimed to be a provisional list.

Harbsmeier ⇒ Rémusat-Humboldt 1827, Rémusat-Humboldt-Harbsmeier 1827/1979.

Harlez 1897

Vocabulaire bouddhique sanscrit-chinois. 漢梵集要 Han-Fan Tsib-yao. Précis de doctrine bouddhique par C. de Harlez (Leide: E. J. Brill, 1897), (i), 66 p.

Extrait du *TP*, VII, 4 (1896), p. 356-397 et VIII, 2 (1997), p. 129-154.

Charles Joseph de Harez (de Deulin) (21.VIII.1832-14.VII.1899) examines the then situation since Abel Rémusat with reference to Chinese works initiated by Emperor K'ang-hsi 康熙 (1654-1722, r. 1661-1722) (p. 1-3).

Hart 1989

Hanna 't Hart, "Imagine Leiden without Kern", *Leiden Oriental Connections 1850-1940*, edited by Willem Otterspeer (= *Studies in the History of Leiden University*, V) (Leiden / New York-København-Köln: E. J. Brill, 1989), p. 126-140.

Hasrat 1979/1982

Bikram Jit Hasrat, *Dārā Shikōh: Life and Works* (New Delhi 1979, rev. ed. 1982). — Unseen!

Hastings 1909

G. W. Hastings: *A Vindication of Warren Hastings* (London-Edinburgh-Glasgow-New York-Toronto-Melbourne: Henry Frowde, 1909), viii, 203 p., 5 plates (incl. 1 frontisp.)

Cited here as an example of the British rule over India in dispute by the British as seen in the case of the First Governor-General of Bengal, Warren Hastings (6.XII.1773-22.VIII.1818). "The simple object of this book is to exhibit as clearly as may be, and therefore without prejudice or passion, in language that may be understood of all, the proofs, .. . deals with six principal heads of accusation made by various speakers and writers, and it is confidently submitted that in no single case can a verdict of guilty be maintained, in the face of the present knowledge, against the 'Great Accused'." p. v.

Hodgson arrived in India in the year when Hastings died.

Hattori 1993

服部正明, "ショーペンハウアーとインド古典学", ショーペンハウアー研究, 創刊号 (1993.1), p. 67-82.

A brief but instructive essay on Indology and Arthur Schopenhauer (22.II.1788-21.IX.1860), who once studied in Göttingen.

Hendriksen 1960

Hans Hendriksen, "Helmer Smith: 26th April 1882-9th January 1956", *A Critical Pāli Dictionary*, II, 1 (Copenhagen 1960), p. V-VIII (incl. a photo).

Hervouet 1981

Yves Hervouet, "Paul Demiéville et l'École Française d'Extrême-Orient", *BE-FEO*, LXIX: à la mémoire de Paul Demiéville (1894-1979) (1981), p. 1-29, frontisp. (photo in his study).

— A vivid description of Demiéville's untiring activities through EFEO!

Hodgson ⇒ Cowell-Eggeling 1876, Denwood 1972, DNB XXII, Hutt 1995. Regmi 1980, Stiller 1984-1985, Windisch 1917-1920: Kap. XV.

Hodgson 1828

Brian Houghton Hodgson, "Notices of the Languages, Literature, and Religions of Nepal and Tibet", *AR*, XVI (1828), p. 409-449 (with 10 plates).

Introduced in French, *JA*, VI (1830): — cf. Klaproth 1830.

Hodgson 1874/1971/1972

Brian Houghton Hodgson, *Essays on the Languages, Literature, and Religion of Nepal and Tibet: Together with further papers on the geography, ethnology, and commerce of those countries. Reprinted with Corrections and Additions from "Illustrations of the Literature and Religion of the Buddhists", Serampore 1841; and "Selections from the Records of the Government of Bengal, No. XXVII.," Calcutta, 1857* (London: Trübner & Co., 1874), xi, 245 p., 3 tables; 124 p.

— Photomechanical reprint (Varanasi: Bharat-Bharati, 1971), xi, 145 p., 6-page folded tables; 124 p.

— A second photomechanical limited edition of the reprint (of the 1874 edition) with an Introduction to the 1972 Edition by Philip Denwood, illustrated with contemporary engravings (= *Bibliotheca Himalayica*, edited by H. K. Kulöy, Series II, Volume 7) (New Delhi: Mañjuśrī Publishing House, 1972), (xii), vii, 145 p., 6-page folded tables; 127 p., 7-10 ills.

Philip Denwood, "Introduction to the 1972 Edition: Brian Houghton Hodgson", p. (vi-xii).

— Another corrected and augmented edition of two earlier collections of essays entitled "Illustrations .." (1841) and "Selections .." (1857), with a supplement of additions and corrections from the author's copy, edited by Mahadeva Prasad Saha, and with other additions, omitted in the former edition (Amsterdam: Philo Press, 1972): {Part I} - (i), xii, 145 p., 4-page folded tables; {Part II}, 124 p. + "Supplement to Additions and Corrections" to Brian Houghton Hodgson's *Essays on Nepal and Tibet*, edited from the handwritten annotations in the author's copy by Mahadeva Prasad Saha, followed by reprinted editions from *Illustrations on the Literature and Religion of the Buddhists*, 1841, which were omitted from the former collected edition of 1874, 35* pages.

M. P. Saha, "Brian Houghton Hodgson, 1800-1894: Indian Civilian and Orientalist", p. 5*-10*; — reprinted additions, containing parts omitted in the edition of 1874, from *Illustrations on the Literature and Religion of the Buddhists*, 1841 and a sketch map from *Selections ..*, 1857, (i), iii, 171-191 p., 1 ill., 1 map.

In the Library of the Royal Asiatic Society in London is kept "Author's own copy with copious MS. Notes, and loose map". — cf. RAS (London) 1940, p. 153a.

Cf. Wadgwa-Mukhopadhyaya 1991, p. 54f.: No. 218; Yoshizaki 1994, p. 67: No. 3104.

Hoernle 1891, 1891a, 1891b

August Friedrich Rudolf Hoernle, "Remarks on the Birch MS. Brought by Lt. Bower from Kashgar", *JASB*, LX, 1 (1891), p. 54-66, 1 plate; - - , "On the Date of the Bower MS.", *ibid.*, p. 79-96; - - , "An Instalment of the Bower MS.", *ibid.*, p. 135-195.

Cf. Pargiter 1923a.

Hoernle 1893-1912/1983

Archaeological Survey of Inida — The Bower Manuscript. Facsimile Leaves, Nagari Transcript, Romained Transliteration and English Translation with Notes, by A. F. Rudolf Hoernle. Published by Order of the Government of India and under the Patronage of the Bengal Government (= *New Imperial Series*, XXII) (Calcutta: Superintendent Government Printing, India, 1893-1912), (ii), xcvi (incl. 31 figs., IV maps, V tables), 152 p.; 153-401 p.; LIV plates (+ 1 p.).

Reprinted in 3 volumes by Sharada Rani (International Academy of Indian Culture, New Delhi, 1983).

The so-called Bower Manuscript, though not a single manuscript, discovered by Bower at Qum Turā near Kučā (p. xi-xii), and dated by Hoernle about 300-350 (p. lvi).

Cf. Bower 1893/1894/1976, Hoernle 1891, 1891a & 1891b.

Hopkins, Johns ⇒ ANB XI.

Hopkins, E. W. ⇒ Edgerton 1932; also Hopkins 1901.

Hopkins 1901

"In Memoriam", by the Corresponding Secretary, *JAOS*, XXII, 1 (Jan.-July 1901) (August 1901), p. 1-6, 1 frontisp. (photo of Salisbury).

In memory of Edward Elbridge Salisbury (6.IV.1814-5.II.1901).

The author's name is not given. But I suppose that it was written by Edward Washburn Hopkins (8.IX.1857-16.VI.1932), who in 1895 succeeded Whitney's chair, i.e. Salisbury Professor of Sanskrit and Comparative Philology at Yale.

Humboldt, A.v. ⇒ NDB X.

Humboldt, A.v. & Bopp ⇒ Lefmann 1891-1895-1897: Anhang IV, Nos. 1-5.

Humboldt, A.v. et Julien ⇒ Théodorisès-Wong 1971.

Humboldt, W. v. ⇒ Bopp 1820/1974, Dove & Steinthal in Sebeok 1966, Freese 1986, NDB X, Rémusat-Humboldt 1827, Rémusat-Humboldt-Harbsmeier 1827/1979, Rössle-Gilwitzer 1952, Staal 1972/1985, Windisch 1917-1920: Kap. XI.

Hunter ⇒ DNB XXII.

Hunter 1881

Catalogue of Sanskrit Manuscripts Collected in Nepal, and Presented to Various Libraries and Learned Societies by B. H. Hodgson, Esq., F.R.S., compiled by Sir William

(Wilson) Hunter (London: Trübner & Co., 1881), 27 p. — Unseen!

7 lists / 399 Mss.: — cf. Hunter 1896, p. 264 fn. 4, also p. 337-361; Janert 1965, p. 69: No. 124, Malla 1975, No. 3411 (23 pages instead of 27!). — Hanayama 1961, No. 6216.
Cf. Léon Feer, *JA*, série tome VII (janvier 1886), p. 88-95.

Hunter 1896

William Wilson Hunter, *Life of Brian Houghton Hodgson, British Resident at the Court of Nepal, Member of the Institute of France; Fellow of the Royal Society; A Vice-President of the Royal Asiatic Society, etc.* (London: John Murray, 1896), ix, 390 p., 1 frontisp., 7 other ills.

APPENDIX A: List of Presentation of Sanskrit MSS. And Tibetan Printed Books by Mr. Hodgson, and Catalogues of his Sanskrit Manuscripts, with Separate Index, p. 337-356:

I. Hodgson MSS. *in the Royal Asiatic Society's Library, catalogued by Professors Cowell and Eggeling, and published in the Journal of the Society, Vol. VII., New Series (1876), p. 339-344* {80 Mss.}.

— cf. Janert 1965, p. 89: No. 175.

II. Sanskrit MSS. *presented to the India Office Library by Mr. Hodgson, p. 344* {30 Mss.}.

— cf. Janert 1965, p. 87: No. 164, under Vol. II, Part 3.

III. Catalogue of Sanskrit MSS. from Nepal, *published at pp. 330-336 of Burnouf's "Catalogue des livres imprimés et manuscrits" (Paris, 1854), p. 344-348* {59 Mss.}.

— cf. Janert 1965, p. 119: No.248.

IV. *In the Bodleian Library, Oxford.* (From Printed Catalogue of Sanskrit MSS. at Oxford by Prof. Th. Aufrecht.), p. 348f. {7 Mss.}.

— cf. Janert 1965, p. 116: No. 238, under Vol. I, Part 2.

V. Catalogue des Livres Buddhiques, Écrits en Sanskrit, que M. B. H. Hodgson *a fait copier au Nepal pour le compte de la Société Asiatique, et qui ont été présentés au Conseil dans sa séance du 14 Juillet, 1837.* ("Journal Asiatique," *Ime Série, Tome IV.*, pp. 296-98; 1837.), p. 349f. {64 Mss.}.

— not recorded by Janert 1965.

VI. List of 66 Sanskrit Buddhist Works *obtained from the Library of the College of Fort William, and forwarded thereto by B. H. Hodgson, Esq., from Nepal. Some of the titles are uncertain; others have been identified and corrected from the manuscripts in the preceding five lists, p. 351* {66 Mss.}.

— cf. Janert 1965, p. 41: No. 46.

VII. List of Sanskrit Buddhist Works *in the Library of the Asiatic Society of Bengal. Compiled by Rajendra Lala Mitra, Esq., p. 352f.* {94 Mss.}.

— cf. Janert 1965, p. 41: No. 48.

VIII. Catalogue of 24 Sanskrit Works presented by B. H. Hodgson *to the Asiatic Society of Paris in 1835. List in handwriting of B. H. Hodgson, dated Nepal, November 1835, as per letter to Burnouf of November 25th, 1835, found by Mrs. Hodgson 1894. Same as mentioned by Professor Cowell ... , p. 353* {24 Mss.}.

INDEX to the Forgotten Lists of Manuscripts, p. 354-356.

APPENDIX B: Mr. Hodgson's Presentation of his MSS. to the Secretary of State for India, p. 357-362.

APPENDIX C: Classified Catalogue of B. H. Hodgson's Published Writings, p. 362-367.

APPENDIX D: Catalogue of Papers by B. H. Hodgson on Mammals and Birds, p. 368-378.

This invaluable work by Hunter seems to have recently been reprinted (New Delhi: Educational Service, 1991).

Cf. Skrine 1901 (on Hunter).

Cf. also Yuyama 1992a, p. 16f.: "Hodgson Collections".

Hussain 1962

Sayida Surriya Hussain, *Garcin de Tassy. Biographie et étude critique de ses Œuvres* (= *Publications de l'Institut Français d'Indologie*, XXII) (Pondichéry: Institut Français d'Indologie, 1962), XX, 234 p.

Hutt 1995

Michael Hutt, "Hodgson and Hanuman Dhoka", *JRAS*, Third Series, V, 1 (1995), p. 1-10 (incl. 4 figs.).

III

Ichishima 1984

一島正真, "チョーマの生誕年時考", *IBK*, XXXIII, 1 (1984), p. 67-71.

Ichishima places the date of Csoma's birth in 1789 (not 1784) after László Kádár.

Ichishima 1991

一島正真, "チベット学の先駆者チョーマについて", 大正大学研究紀要(仏教学部・文学部), LXXVI (1991), p. 338(1)-318(21).

ICI-Paris (s.d.)

Université de Paris – Institut de Civilisation Indienne, 1933-1935 (Paris, sans date), 57 p., inc. 8 photos (on 7 p.).

"Sylvain Lévi: 28 mars 1863-30 octobr 1935", p. 15-57 (I par Nad. Stchoupak, p. 17-24; II par C. Autran, p. 25-29; III par M. Mauss, p. 30-43; IV par J. Marouzeau, p. 44-47; V par A. Ferdinand Herold, p. 48-52; "Mémorial Sylvain Lévi", p. 53f.). "Ouvrages de M. Sylvain Lévi qui seront reproduits dans le Mémorial", p. 54-56/57. — cf. Lévi 1937/1996.

Interesting photos of Sylvain Lévi in the indigenous costume of India, Japan and Nepal — cf. Lévi 1926!

Note that Louis Finot (20.VII.1864-16.V.1935) died in the same year (photo on p. 6).

Imazawa 1986

エドワード・W・サイド著／板垣雄三・杉本英明監修／今沢紀子訳：オリエンタリズム (東京・平凡社, 1986), (iii), v, 414 p.

A Japanese translation with utmost care endowed with numerous annotations by the translator of the 1978 New York edition of Said's "Orientalism", together with his article "Orientalism Reconsidered", *Arab Society: Continuity and Change*, edited by Samih Farsoun (London: Croom Helm, 1985), of which the Japanese translation is to be found on p. 335-357.

Cf. Said 1978/1985.

Ishida 1942/1943

石田幹之助, 歐米に於ける支那研究 (東京・創元社, 1943), 6, 4, 488 p., 2 plates, 3 maps.

Surprisingly updated information even during the time of World War II.

First published in 1942, consisting of 15 chapters, including Emmanuel Édouard Chavannes (1865-1918), p. 324-361, 1 plate (photo), Berthold Laufer (1874-1934), p. 363-395, 1 plate (photo), Herbert Allen Giles (1845-1933), p. 397-406, Sven Hedin (1865-1952), p.

407-427, 1 photo, 1 folded map.

Iwanami 1956-1981

岩波・西洋人名辞典・増補版 (東京・岩波書店, 1959, enlarged edition 1981), 30, 1962 p. (original edition), 282 p. (additions).

JJJ

Jacobi ⇒ NDB X, Renou 1938a/1997.

Jacquemont 1846

Correspondance de V. Jacquemont avec sa famille et plusieurs de ses amis pendant son voyage dans l'Inde (1828-1832). Quatrième édition accompagnée d'une carte nouvelle. Tome Second (Paris: Garnier Frères – H. Fournier, 1846), (iii), 372 p., 1 carte pliée à la fin.

Cf. Leca 1982.

Jacquet 1837

E. Jacquet, "Critique littéraire — Examen de la traduction du *Fo koue ki*, ouvrage posthume de M. Abel-Rémusat, complété par MM. J. Klaproth et C. Landresse", *J.A.*, série III, tome 4 (août 1837), p. 141-179.

Cf. Klaproth 1834, Rémusat 1836.

Note: Jacquet says at the end of this paper: "La suite à un prochain numéro". I am afraid however that the sequel may have escaped my detection.

Janert 1961

Klaus Ludwig Janert, *Verzeichnis indienkundlicher Hochschulschriften. Deutschland — Österreich — Schweiz* (Wiesbaden: Otto Harrassowitz, 1961), IX, 80 p.

Cf. Grünendahl 1981.

Janert 1965

Klaus Ludwig Janert, *An Annotated Bibliography of the Catalogues of Indian Manuscripts*, Part I (= *Verzeichnis der orientalischen Handschriften in Deutschland*, Supplementband I) (Wiesbaden: Franz Steiner Verlag, 1965), 175 p., 1 photo (of Theodor Aufrecht!).

Jäschke ⇒ NDB X.

Jolly 1899

Julius Jolly, *Georg Bühler 1837-1898. Mit einem Bildnis Bühler's in Heliogravüre* (= *Grundriss der Indo-Arischen Philologie und Altertumskunde*, I, 1A) (Strassburg: Karl J. Trübner, 1899), 23 p., 1 frontisp.

"Schriftenverzeichnis", p. 20-23.

Jones ⇒ Cannon 1978 & 1979, Cannon 1985, Cannon-Brine 1995, DNB X, Edgerton, Chatterji & Cannon in Sebeok 1966, Franklin 1995, Mayrhofer 1983, RAS (Calcutta) 1948. — cf. also Tawney-Thomas 1903 on Jones Collection.

de Jong, G. ⇒ Demiéville 1973.

de Jong 1964

J. W. de Jong, "Sanskrit Studies in The Netherlands", *Indian Studies Abroad*, edited by The Indian Council for Cultural Relations, New Delhi (Bombay, etc.: Asia Publishing House, 1964), p. 60-64.

Cf. Yuyama 1965.

de Jong 1965

J. W. de Jong, "CR – Chavannes, *Cinq cents contes et apologues* (Paris 1962)", *IFJ*, VIII (1965), p. 240-242.

Indispensable for the users of Chavannes 1910-1935/1962, because: "L'édition à la base de la traduction de Chavannes est l'édition dite de Tōkyō (1880-1885) et toutes les références s'y rapportent. Quand on ne dispose que du *Taishō Issaikyō* (Tōkyō, 1924-1929) il ne sera pas toujours facile d'y retrouver les contes traduits par Chavannes. C'est pourquoi il nous a paru utile de donner une table des références à cette dernière édition." (de Jong, p. 240).

de Jong 1968

J. W. de Jong, *Buddha's Word in China* (= *The 28th George Ernest Morrison Lecture in Ethnology 1967*) (Canberra: The Australian National University, 1968), iii, 26 p.

Delivered in a lecture series in memory of an Australian-born journalist Morrison (4.II.1862-30.V.1920), whose extremely rich library collection has been kept at the Toyo Bunko in Tokyo (since 1917).

Reprinted photomechanically in his collected papers: *Buddhist Studies by J. W. de Jong*, edited by Gregory Schopen (Berkeley: Asian Humanities Press, A Division of Lancaster-Miller Publishers, 1979), p. 77-101.

Reprinted in *East Asian History*, XI (1997), p. 45-58.

Translated into Japanese by Kazuo Okabe: 岡部和雄, "中国における仏陀の言葉", 駒沢大学仏教学部研究紀要, XXXII (1974), p. *50-*72.

Cf. Paul Demiéville, *TP*, LVI (1970), p. 287-290.

de Jong 1974

Jan Willem de Jong, "A Brief History of Buddhist Studies in Europe and America", *EB*, VII, 1 (May 1974), p. 55-106; VII, 2 (October 1974), 49-82.

Photomechanically reprinted with indices compiled by Maheshwari Prasad: *A Brief History of Buddhist Studies in Europe and America* (Varanasi: Bharat-Bharati, Oriental Publishers & Booksellers, 1976), (vii), 94 p. — "Index", p. 89-94.

Japanese translation: ドウ・ヨング著/平川彰訳: 仏教研究の歴史 (東京・春秋社, 1975), p. 1-135.

— "J. W. de Jong – Bibliography 1949-1973", p. 161-208. — cf. de Jong 1977 and 1988-1999, also Yuyama 1965.

To my regret, I have been unable to see a Chinese version published in Hong Kong, first in a monthly journal (November 1978-December 1979), which has since appeared in book form (Hong Kong 1983). — cf. de Jong 1984, p. 79 n. 1.

de Jong 1984

Jan Willem de Jong, "Recent Buddhist Studies in Europe and America: 1973-1983", *EB*, XVII, 1 (Spring 1984), p. 79-107.

Second, Revised & Enlarged Edition (= de Jong 1974 and 1984): *A Brief History of Buddhist Studies in Europe and America* (= *Bibliotheca Indo-Buddhica*, XXXIII) (Delhi: Sri Satguru Publications, 1987), (v), 129 p. — “Index”, p. 117-129.

de Jong 1988-1999

J. W. de Jong, “Bibliography 1949-1986”, 法華文化研究, XIV (Tokyo 1988), p. 1*-63*; - -, “Bibliography 1987-1997”, XXV (1999), p. 1*-37*.

Cf. de Jong 1974, Japanese translation (1975), p. 161-208; also Yuyama 1966.

de Jong 1990

Jan Willem de Jong, “Recent Buddhist Studies in Europe and America: 1983-1989”, 中央學術研究所紀要, XX (Tokyo, 1990), p. 1*-60*.

de Jong 1997

Jan Willem de Jong, *A Brief History of Buddhist Studies in Europe and America* (Tokyo: Kōsei Publishing Co., 1997), 183 p.

A unified computer-retypeset edition with a copious bibliography (p. 120-172) and indices (p. 173-183) appeared with utmost care.

Jülg 1866

Kalmükische Märchen: Die Märchen des Siddhi-Kür, oder Erzählungen eines verzauberten Todten. Ein Beitrag zur Geschichte zur Sagenkunde auf buddhistischem Gebiet. Aus dem Kalmuukischen übersetzt von Bernhard Jülg (Leipzig: F. A. Brockhaus, 1866), VII, 69 p.

Cf. B. Jülg, *Die Märchen des Siddhi-kür. Kalmükischer Text mit deutscher Übersetzung und einem kalmükisch-deutschen Wörterbuch* (Leipzig: F. A. Brockhaus, 1866), XVI, 223 p.

— Emeneau 1935: No. 1443, also Hanayama 1961: No. 6548

Jülg 1868

Mongolische Märchen-Sammlung. Die neun Märchen des Siddhi-Kür nach der Ausführlicheren Redaction und die Geschichte des Ardschi-Bordschi Chan. Mongolisch mit deutscher Übersetzung und kritischen Anmerkungen, herausgegeben von Bernhard Jülg (Innsbrück: Verlag der Wagner’schen Universitæts-Buchhandlung, 1868), XVI, 256 p.

Photomechanischer Nachdruck in kleinerem Format (= *Volkskundliche Quellen: Neudrucke europäischer Texte und Untersuchungen*, III: *Märchen und Schwank*, herausgegeben von Kurt Ranke) (Hildesheim-New York: Georg Olms Verlag, 1973).

Cf. Jülg 1868a. — cf. Hanayama 1961: No. 6550; also Ulan Bator 1962.

Jülg 1868a

Mongolische Märchen. Die neun Nachtrags-Erzählungen des Siddhi-Kür und die Geschichte des Ardschi-Bordschi Chan. Eine Fortsetzung zu den „Kalmükischen Märchen“. Aus dem Mongolischen uebersetzt mit Einleitung und Anmerkungen von Bernhard Jülg (Innsbrück: Verlag der Wagner’schen Universitæts-Buchhandlung, 1868), XVI, 132 p.

Julien ⇒ Leslie-Davidson 1966, p. 78f.; cf. Kern 1884.

Julien & A. v. Humboldt ⇒ Théodorisès-Wong 1971

Julien 1841

Examen critique de quelques pages de chinois relatives à l'Inde, traduites par M. G. Pauthier, accompagné de discussions grammaticales sur certaines règles de position, qui, en chinois, jouent le même rôle que les inflexions dans les autres langues, par M. Stanislas Julien, de l'Institut (Paris: Imprimerie Royale, 1841), (iii), 156 p.

= *JA*, série III, tome XI (Mai 1841), p. 401-556.

Cf. Pauthier 1839..

Julien 1847

Stanislas Julien, "Renseignement bibliographique sur les relations des voyages dans l'Inde et les descriptions du Si-yu, qui ont été composées en chinois entre le V^e et le XVIII^e siècle de notre ère", *JA*, série IV, tome 10 (Octobre 1847), p. 265-295.

After an introduction he treats: 佛國記, 僧惠生使西域記, 釋氏西域記, 大唐西域記, 求法高僧傳, 繼業西域行程, 釋迦方志, 大唐慈恩寺三藏法師傳, 興興西域圖志 (p. 270-284).

This is followed by 19 "Ouvrages sur le Si-yu, dont l'existence est incertaine", p. 285-295.

Julien 1847a

"Documents — Sur l'art d'imprimer à l'aide de planches en bois, de planches en pierre et de types mobiles, inventé en Chine bien longtemps avant que l'Europe en fit usage, extraits des livres chinois", par Stanislas Julien, et "Notice sur un Traité chinois de géographie universelles, publié en 1844, à l'aide de matériaux tirés des auteurs chinois et européens", par Stanislas Julien, *JA*, série IV, tome IX (Juin 1847), p. 505-534.

Cf. Pelliot 1953 / Demiéville 1953, de Jong 1968.

Julien 1849

"Concordance sinico-samskrite d'un nombre considérable de titres d'ouvrages bouddhiques, recueillie dans un catalogue chinois de l'an 1306, et publiée, après le déchiffrement et la restitution des mots indiens, par M. Stanislas Julien", *JA*, série IV, tome XIV (nov.-déc. 1849), p. 353-446.

An elaborate comparative study based on 大藏聖教法寶標目, 10 fasc., compiled by Wang Ku (王古), revised and re-edited by Kuan-chu-pa (管主八) (Taisho XCIX, No. 38).

Cf. Demiéville in Pelliot 1946 p. 136f.; also Demiéville-Durt-Seidel 1978, p. 228.

Julien 1851

Histoire de la vie d'Hiouen-thsang, et de ses voyages dans l'Inde entre les années 629 et 645 de notre ère, traduite du chinois. Fragment lu à l'Académie des Inscriptions et Belles-Lettres par Stanislas Julien, Membre de l'Institut (Paris: Arthus Bertrand, Libraire / Imprimé des Nouvelles Annales des Voyages, 1851), 72 p.

Discussion after citing Rémusat, Klaproth and Landresse on Fa-hsien's *Travels*.

Cf. Julien 1853!

Julien 1853

Histoire de la vie de Hiouen-thsang et de ses voyages dans l'Inde, depuis l'an 629 jusqu'en 645, par Hoëi-li et Yen-thsong; suivie de documents et d'éclaircissements

géographiques tirés de la relation originale de Hiouen-tsang, traduite du chinois par Stanislas Julien, Membre de l'Institut de France, ... etc.etc. (A Paris chez Benjamin Duprat, Libraire de l'Institut, de la Bibliothèque Impériale, etc. / Imprimé par autorisation de l'Empereur à l'Imprimerie Impériale, M DCCC LIII), LXXXIV, 472 p.

{= *Voyages des pèlerins bouddhistes*, I}.

大唐大慈恩寺三藏法師傳 (10 fascicles) (= Taisho 2053, Nanjio 1494).

Cf. Julien 1857-1858.

Julien 1857-1858

Mémoires sur les contrées occidentales, traduits du sanscrit en chinois, en l'an 648, par Hiouen-tsang, et du chinois en français par M. Stanislas Julien, Membre de l'Institut, Professeur de langue et de littérature chinoise, Administrateur du Collège Impérial de France, ... , etc.etc. 2 tomes (= *Voyages des pèlerins bouddhistes*, II-III) (A Paris chez Benjamin Duprat, Libraire de l'Institut, de la Bibliothèque Impériale, etc., et chez Auguste Durand, Libraire / Imprimé par autorisation de l'Empereur à l'Imprimerie Impériale, M DCCC LVII-LVIII):

Tome I, contenant les Livres I à VIII, et une carte de l'Asie centrale (1857), LXXIX, 493 p., 1 carte pliée à la fin du volume.

Tome II, contenant les Livres IX à XII, un mémoire analytique sur la carte du premier volume, cinq index, et une carte japonaise de l'Asie centrale et de l'Inde ancienne (1858), XIX, 576 p., 1 carte pliée à la fin du volume.

Cf. Vivien de Saint-Martin, "Note sur la carte de l'Asie centrale et de l'Inde, publiée au Japon en 1710", II, p. 575f.

大唐西域記 (12 fascicles) (= Taisho 2087, Nanjio 1503).

Cf. Julien 1853; — Klaproth 1834, Wilson 1860.

Julien 1859

Les Avadânas: Contes et apologues indiens inconnus jusqu'à ce jour suivis de fables, de poésies et de nouvelles chinoises, traduits par Stanislas Julien. 3 vols. (Paris: Benjamin Duprat, 1859), xx, 240 p.; viii, 252 p.; 272 p.

Cf. Julien 1860, Julien-Schnell 1903.

Julien 1859a

Stanislas Julien, "Listes diverses des noms des dix-huit écoles schismatiques qui sont sorties du bouddhisme", *JA*, série V, tome 14 (Octobre-Novembre 1859), p. 327-361.

Five lists based on Chinese sources, p. 330-346, followed by "A. Concordance sinico-samscrite", p. 347-353; "Concordance phonético-sanscrite", p. 353-359; "Concordance sanscrito-chinoise", p. 359-361.

Julien 1860

(*Les Avadânas:*) *Contes et apologues indiens, inconnus jusqu'à ce jour, suivis de fables, de poésies chinoises*. Traduction de M. Stanislas Julien (en 2 tomes) (Paris: L. Hachette et C^{ie}, 1860), xx, 240 p.; 216 p.

Cf. Julien 1859, Julien-Schnell 1903.

Julien 1861

Stanislas Julien, *Méthode pour déchiffrer et transcrire les mots sanscrits qui se rencontrent dans les livres chinois, à l'aide de règles, d'exercices et un répertoire de onze cents caractères chinois idéographiques, employés alphabétiquement, inventée et démontrée par M. Stanislas Julien, Membre de l'Institut, Professeur de langue et de littérature chinoise, Administrateur du Collège Impérial de France, etc.etc.* (À Paris, chez Benjamin Duprat / Imprimé par autorisation de l'Empereur à l'Imprimerie Impériale, M DCCC LXI), (v), VI, 235 p.

Dedicatory words to Max Müller on p. (v): "A Monsieur Max Müller Hommage de haute estime, de reconnaissance et d'amitié".

Cf. Julien 1841a; Benfey 1861 (Besprechung), Wang-Lyovin 1970: No. 918.

Julien-Schnell 1903

Die Avadānas: Indische Erzählungen und Fabeln, in Französisch übersetzt von Stanislas Julien, in Deutsch übertragen von Albert Schnell (Rostock: Stiller, 1903), xii, 173 p.

Cf. Julien 1859 et 1860.

KKK

Kara 1984

Siditü kegür-ün üliġer: The Mongolian Tales of the Bewitched Corpse. Mongolian Text of the 1928 Ulan Bator Print. Romanized by Györgé Kara (= *Debter · Deb-ther · Debtelin: Materials for Central Asiatic and Altaic Studies*, IV) (Budapest: Akadémiai Kiadó, 1984), 99 p.

"Introductory Story" relating to Nāgārjuna's attribution, followed by 26 tales.

Cf. Yuyama 1967 for more reference.

Karlgren ⇒ Leslie-Davidson 1966, p. 79f.; — on Karlgren's scholarship see esp. Oshima 1997 p. 379-393, Rai 1987 p. 163-170.

Karlgren 1915-1919-1924

Bernhard Karlgren, *Études sur la Phonologie Chinoise* (= *Archives d'Études Orientales*, XV, 1, 3 et 4) (Leyde et Stockholm / Uppsala: K. W. Appelberg / Leipzig: Otto Harrassowitz – Paris: Ernest Leroux – Sankt Peterburg: N. Karbasinkov' / København: Lehmann & Stage, 1915-1919-1924), 316 p., 469-700 p., 701-899 p.

Pages 701-899: "Dictionary of Chinese Dialects". — cf. Karlgren 1917.

Karlgren 1917

Bernhard Karlgren, *A Mandarin Phonetic Reader in the Pekinese dialect. With an introductory essay on the pronunciation of Chinese* (= *Archives d'Études Orientales*, XV, 2) (Upsala: Appelbergs Boktryckeri Aktiebolag / Leipzig: Otto Harrassowitz – Paris: Ernest Leroux – Sankt Peterburg: N. Karbasinkov', 1917), 316-469 p.

Cf. Karlgren 1915-1919-1924.

Karlgren 1920

Bernhard Karlgren, "La prononciation ancienne des caractères chinois figurant

dans les transcriptions bouddhiques”, *TP*, XIX (1920), p. 104-121.

Cf. Yang 1974: No. 945 (with notes on p. 391).

Karlgren 1923

Bernhard Karlgren, *Analytic Dictionary of Chinese and Sino-Japanese* (Paris: Paul Gethner, 1923), (v), 436 p.

Taipei reprint by Ch’eng-wên Publishing Company (成文出版社) 1970, 1973 etc.

Cf. Simon 1927/1928-1928/1929. — also Wang-Lyovin 1970: No. 950 (and p. 391f., n.).

Karlgren 1940

Bernhard Karlgren, *Grammata Serica: Script and Phonetics in Chinese and Sino-Japanese* (= Reprinted from the *Bulletin of the Museum of Far Eastern Antiquities*, Stockholm, No. 12, 1940), 471 p.

Taipei reprint by Ch’eng-wên Publishing Company (成文出版社) 1966, 1971, 1973.

Cf. Karlgren 1957/1972; also Wang-Lyovin 1970: No. 964 (and p. 394 n.).

Karlgren 1954/1970

Bernhard Karlgren, *Compendium of Phonetics in Ancient and Archaic Chinese* (= Reprinted from the *Bulletin of the Museum of Far Eastern Antiquities*, Stockholm, No. 26, 1954), (ii), 211-367 p.

Cf. Wang-Lyovin 1970: No. 976 (and p. 396 n.).

Karlgren 1957/1972

Bernhard Karlgren, *Grammata Serica Recensa* (= Reprinted from the *Bulletin of the Museum of Far Eastern Antiquities*, Stockholm, No. 29, 1957) [Reprint in offset in Kungsbacka, 1972], (ii), 332 p.

Avishai Gil, *Index to Characters (arranged by order of radicals) to Bernhard Karlgren’s “Grammata Serica Recensa” [Private edition]* (Cambridge University, 1974), 92 p.

Cf. Karlgren 1940. — Wang-Lyovin 1970: No. 978 (and p. 396 n.).

Kasawara ⇒Maejima 1949-1950/1985, Max Müller 1884.

Kaye-Johnston 1937

George Rusby Kaye and Edward Hamilton Johnston, India Office Library — Catalogue of Manuscripts in European Languages, Volume II, Part II: Minor Collections and Miscellaneous Manuscripts, Section I: Nos. 1-538, by G. R. Kaye (London: Published by Order of the Secretary of State for India in Council / Printed by His Majesty’s Stationary Office for the India Office, 1937), p. 1063-1099: Documents numbered 474-485.

F. W. Thomas, p. 1064: “The papers comprising this collection were presented to the Library by the late Brian Houghton Hodgson in August 1864, during his lifetime They were conveyed in three trunks, containing a number of bundles,”

Cf. Low-Itis-Wainwright 1969, Nickson 1982, Pearson 1989-1990, Singh 1988, Wainwright-Matthews 1965.

Kejariwal 1988

O. P. Kejariwal, *The Asiatic Society of Bengal and the Discovery of India’s Past 1784-*

1838. With a Foreword by A. L. Basham (Delhi-Bombay-Calcutta-Madras: Oxford University Press, 1988), xvi (incl. Plates and map), 293 p.

Kern ⇒ Hart 1989, Kern 1913-1928, Yuyama 1965 p. 377(78)-374(81).

Kern 1884

The Saddharma-Pundarika, or The Lotus of the True Law. Translated by H. Kern (= *Sacred Books of the East*, edited by F. Max Müller, XXI) (Oxford at the Clarendon Press, 1884), xiii, 454 p.

Used the manuscript kept in the University Library of Cambridge (No. Add. 1683) as his basic text for translation with reference to another kept there (incomplete MS No. Add. 1682) (cf. Bendall 1883 p. 172).

A number of photomechanical reprints have appeared throughout the world.

“Introduction”, p. ix-xxxix, is reprinted in his *Verspreide Geschriften*, Deel IV: *Achter-Indië* (slot) (’s-Gravenhage: Martinus Nijhof, 1916), p. 123-148.

“Kumāragīva’s Translation of Saddharma-pundaika III, Stanzas 1-22, rendered into French by Stanislas Julien”, Kern 1884, p. xl-xlii.

Kern 1903

Anekāśyaśubhrtpāṇḍitaviracitanibandhaḥ Karnapūjāgranthah / Album-Kern: Opstellen geschreven ter eere van Dr. H. Kern. Hem aangeboden door vrienden en leerlingen op zijn zeventigsten verjaardag den VI. April MDCCCIII (Leiden: E. J. Brill, 1903), XVII, 420 p., 1 frontisp. (photo).

Many scholars contributed to this volume in honour of Johan Hendrik Caspar Kern (6.IV. 1833-4.VII.1917). — among them I hereby refer for my book only to Lanman 1903 and Wackernagel 1903.

Kern-Nanjio 1908-1912

Saddharmapundarika, edited by H. Kern and Bunyiu Nanjio (= *Bibliotheca Buddhica*, X) (Saint-Petersbourg: Imprimerie de l’Académie Impériale des Sciences, 1908-1912), XIII, 508 p., 1 pl.

Used the manuscript kept in the Riyal Asiatic Society (No. 6) as their basic text (cf. Cowell-Eggeling 1876 p. 7).

Published in five fascicles: I (1908), (i), 96 p.; II/III (1909), p. 97-192/193-288; IV (1910), 289-384, and V (1912), p. 385-508, XII p., 1 pl. — often abbreviated as KN.

Plates (Petrovsky Ms): a) = KN p. 99.1 (III vs. 147b)-100.2: b) = KN p. 238.1 (X vs. 34)-239.1.

Kern’s “Additonal note”, p. V-XII, is reprinted in his *Verspreide Geschriften*, IV (1916), p. 201-208. — cf. Vetter 1999.

Nachdruck der Ausgabe 1908-1912 (Osnabrück: Biblio Verlag, 1970).

A Japanese reprint (Tokyo: Meicho Fukyūkai, 1978).

Kern 1913-1928

H. Kern — Verspreide Geschriften, onder zijn Toezicht verzameld. 15 vols. (’s-Gravenhage: Martinus Nijhof, 1913-1936).

“Op 6 April 1913 werd aan Professor Dr. HENDRIK KERN dit eerste deel zijner VERSPREIDE GESCHRIFTEN ter Gelegenheid van zijn 80^{en} Verjaardag aangeboden uit Eerbied en Dankbaarheid door het Koninklijk Instituut voor de Taal-, Land- en Volkenkunde van Nederl.-Indië”, I (1913), p. V.

A very useful work: *H. Kern – Verspreide Geschriften : Register en Bibliografie* (1929), (v), 93 p.

— cf. Yuyama 1965, p. 376(79) for details. — also Scharpé 1966.

Kesztyüs 1984

Tibor Kesztyüs, “Ein Csoma-von-Körös-Autograph in Göttingen”, *FUM*, VII (1984), p. 201-209.

Cf. Futaky 1984.

Kielhorn ⇒ Staal 1972/1985.

Kirkland 1966

Edwin Capers Kirkland, *A Bibliography of South Asian Folklore (= Folklore Institute Monograph Series, XXI) (= Asian Folklore Studies Monographs, IV)* (Bloomington: Indiana University Research Center in Anthropology, Folklore, and Linguistics / The Hague: Mouton & Co., 1966), xxiv, 291.

Arranged authorwise, covering all the periods of South Asia, and a detailed index.

Klaproth ⇒ Jacquet 1837, Walravens 1999.

Klaproth 1824

Julius Klaproth, “Mots sanscrits comparés avec ceux des autres idiomes indo-germaniques, et avec les langues de l’Asie septentrionale” (Paris 1824), p. 422-440.

Comparison of the French words in the first column, the Sanskrit in the second, and the other Indo-European examples in the third. — The periodical in which this interesting article was published is still unknown to me.

Klaproth 1830

[Julius Klaproth], “Notice sur la langue, la littérature et la religion des Bouddhistes du Népal et du Bhot ou Tibet; communiquée à la Société asiatique de Calcutta par M. B. H. Hodgson”, *JA*, (*Nouveau Journal Asiatique*, série II), tome VI (août 1830), p. 81-119, 2 pl.; *ibid.*, (octobre 1830), p. 257-279.

Anonymously introduced, but most probably done by Klaproth.

Note: H. H. Wilson’s signatures appear in some footnotes.

Cf. Hodgson 1828.

Klaproth 1834

Julius Klaproth, “Reise des chinesischen Buddhapriesters Hiüan Thsang durch Mittel-Asien und Indien”, *Vorgelesen in der Sitzung der Berliner geographischen Gesellschaft vom 15. November 1834*, 8 p.

Klaproth apparently knew the works being done by Abel Rémusat and Julien.

Klaproth 1834a

Julius Klaproth, *Lettres à M. le Baron A. de Humboldt sur l’invention de la boussole* (Paris à la Librairie Orientale de Prosper Dondey-Dupré, 1834), 138 p., 3 planches pliées.

A detailed study of the compass invented by the Chinese in the form of a reply to the letter from Alexander von Humboldt at Potsdam, dated 4 January 1834.

Cf. also Théodoridès-Wong 1971, p. 256 fn. 3!

Klaproth 1834b

Julius H. Klaproth, "Breve Notizia des regno de Thibet, dal Frà Francesco Orazio della Penna de Billi, 1730", *JA*, XIV (1834), p. 177-204, 273-296, 406-432.

Cf. Petech 1953, p. 47-55, 56-70, 70-85; — also Yuyama 1976, p. XII cum n. 4.

Koerner / Körner ⇒ Köerner 1978, Koerner-Timpanaro 1977, Körner 1930; — also Bopp 1974.

Koerner 1978

E. F. K. Koerner, *Western History of Linguistic Thought: An Annotated Chronological Bibliography 1822-1976* (= *Amsterdam Studies in the Theory and History of Linguistic Science*, Series III: *Studies in the History of Linguistics*, XI) (Amsterdam: John Benjamins B.V., 1978).

Koerner-Timpanaro 1977

Friedrich Schlegel – Über die Sprache und die Weisheit der Indier. Ein Beitrag zur Begründung der Altertumskunde. New edition with an introductory article by Sebastiano Timpanaro (translated from the Italian by J. Peter Maher), prepared by E. F. K. Koerner (= *Amsterdam Studies in the Theory and History of Linguistic Science*, Series I: *Amsterdam Classics in Linguistics, 1800-1925*, I) (Amsterdam: John Benjamin, 1977):

"Portrait", p. VI (lithograph reproduced photomechanically).

"Preface", by E. F. K. Koerner, p. VII-X.

"Friedrich Schlegel and the Beginnings of Indo-European Linguistics in Germany", by S. Timpanaro, p. XI-LVII (with detailed "Notes", p. XXXIX-XXXVIII and useful "Reference", p. XXXIX-LVII).

"TEXT: *Über die Spache und die Weisheit der Indier: Ein Beitrag zur Alterthumskunde*", XVIII, 324 p.

"APPENDIX: On the Indian Language (from: *The Aesthetic and Miscellaneous Works of Friedrich von Schlegel*, translated by Ellen J. Millington)", p. 425/428-465.

Kooij 1999—

ABIA South and Southeast Asian Art and Archaeology Index. Volume One, edited by Karel R. van Kooij (in collaboration with other scholars) (= *Studies from the International Institute for Asian Studies, Leiden and Amsterdam*) (London-New York: Kegan Paul International in association with IAS, Leiden-Amsterdam, 1999), xxxiv, 597 p.

For *ABIA* see "Abbreviations".

Kopf 1969

David Kopf, *British Orientalism and the Bengal Renaissance. The Dynamics of Indian Modernization 1773-1835* (Berkeley-Los Angeles: University of California Press, 1969), xii, 324 p.

An interesting treatise on the topic with extensive bibliographical information of published and unpublished materials, p. 295-316.

Körner 1930

Briefe von und an August Wilhelm Schlegel. Gesammelt und erläutert durch Josef Körner (Zürich-Leipzig-Wien: Amalthea-Verlag, 1930):

- I. Die Texte (mit 11 Abbildungen & einer Schriftprobe), XI, 651 p., 1 frontisp.
 II. Die Erläuterungen, XV, 449 p.
 Cf. Burnouf 1891, Supplément, p. 449-475: Nos. CLXIX-CLXXV "Lettres à Auguste-Guillaume de Schlegel".
 Cf. also Koerner-Timpanaro 1977.

Kotwicz 1948

Władysław Kotwicz, *Józef Kowalewski Orientalista (1801-1878)* (= *Prace Wrocławskiego Towarzystwa Naukowego*, Seria A, Nr. 11) (Wrocław: Nakładem Wrocławskiego Towarzystwa Naukowego, 1948), 208 p., portr. (on p. 16).

The text is wholly written in Polish and published posthumously by Władysław Kotwicz (1872-1944). Marian Lewicki has added a obituary (p. 5-14). Eugène Burnouf and Stanislas Julien are cited (p. 109). Kowalewski's monumental dictionary of Mongolian-Russian-French in three volumes (Kazan 1844-1846-1849; reprinted later in Peking 1933 and Taipei 1993) must have been seen by Burnouf (see Burnouf 1854, p. 111: No. 949). Cf. Kowalewski's bibliography by Maria Kotwiczówna (p. 143-161)

Kuløy-Imaeda 1986

Bibliography of Tibetan Studies, compiled by Hallvard Kåre Kuløy and Yoshiro Imaeda (= *Monograph Series of Naritasan Institute for Buddhist Studies*, II) (Narita: Naritasan Shinshoji, 1986), (v), xxi, 735 p.

Kunitz-Haycraft 1938

American Authors 1600-1900: A Biographical Dictionary of American Literature (New York: The H. W. Wilson Company, 1938):

"Henry David Thoreau", p. 747a-749b (a photo on p. 747b).

Kuwayama 1994

桑山 正進(編), 法顯傳索引 (= 東洋學文獻センター索引叢刊、第二冊) (京都・京都大學人文科學研究所東洋學文獻センター, 1994), xxxiv, 216 p.

An index to Fa-hsien's *Travels* - one of the decisive works after many illustrious studies done during the period of 160 years after Abel Rémusat! — Cf. also Nagasawa 1996.

LLL

Laidlay 1848

J. W. Laidlay, *The Pilgrimage of Fa Hian; from the French Edition of the Foe Koue Ki of MM. Rémusat, Klaproth, and Landresse. With additional notes and illustrations* (Calcutta: printed by J. Thomas at the Baptist Mission Press, 1848), vii, 373 p., 2 plates, 3 ill. (maps, one being folded).

Cf. Rémusat 1836.

Lalou 1931

Marcelle Lalou, "Bibliographie rétrospective: L'œuvre de Léon Feer", *Bibl. Bouddh.*, II (mai 1929-mai 1930) (1931), p. 1-17.

Lalou 1934.

Marcelle Lalou, "Rétrospective: L'œuvre du Professeur Paul Pelliot", *Bibl.*

Bouddh., IV-V (mai 1931-mai 1933) (1934), p. 1-29.

Cf. Sinor 1999, p. 472b, cum n. 15!

Landolt 1999

Hermann Landolt, "Brief Communications — Henry Corbin, 1903-1978: Between Philosophy and Orientalism", *JAO*, CXIX, 3 (1999), p. 484-490.

Cf. Said 1978/1985.

Landresse ⇒ Jacquet 1837.

Langlès ⇒ Hamilton-Langlès 1807, Reinaud 1845. — cf. Rémusat 1824!

Langlès 1821

Louis-Mathieu Langlès, *Monuments anciens et modernes de l'Hindoustan, décrits sous le double rapport archéologique et pittoresque, et précédés d'une notice historique, et d'un discours sur la religion, la législation et les mœurs des Hindous*. 2 vols. (Paris: Didot, 1821).

= Langlès 1825, p. x (No. 30) / p. 385 (Vente No. 3330).

Langlès 1825

Catalogue des livres, imprimés et manuscrits, composant la Bibliothèque de Feu M. Louis-Mathieu Langlès, Chevalier des Ordres de la Légion-d'Honneur, ... etc., etc.; Dont la vente se fera le Jeudi 24 mars 1825 et jours suivants, 6 heures de relevée, MAISON SILVESTRE, rue des Bons Enfants, n° 30. Etc. etc. (A Paris, chez J.-S. Merlin, Libraire, Quai des Augustins, no 7, 1825), (iii), xviii, 558, (i), lxxxix, 31 p.:

"Notices sur M. Langlès", par Ed. Pauthier, p. i-vii.

"Catalogue des ouvrages composés par M. Langlès ou publiés ou annotés par lui", p. viii-xi.

Lanman ⇒ ANB XIII.

Lanman 1894

The Whitney Memorial Meeting: A Report of that Session of the First American Congress of Philologists, which was devoted to the memory of the late Professor William Dwight Whitney, of Yale University; held at Philadelphia, Dec. 28, 1894 (= *Journal of the American Oriental Society*, XIX: First Half (New Haven 1897). Edited for the Joint Committees of Publication by Charles R. Lanman (Boston: Published for the Congress (by) Ginn and Company, 1897), viii, 155 p., 1 frontisp. (photo of Whitney):

"Memorial Address", by Charles Rockwell Lanman, p. 7-28.

— cf. Sebeok 1966, p. 426-439.

"Whitney's Influence on the Study of Modern Languages and on Lexicography", by Francis Andrew March, p. 29-35.

"Professor Whitney's Influence on Classical Philologists", by Bernadotte Perrin, p. 37-41.

"Professor Whitney's Personality", by J. Irving Manatt, p. 43-45.

"Address", by William Hayes Ward, p. 47-56.

"Concluding Address", by Daniel Coit Gilman, p. 57-63.

Appendix I: *Original Text of the Letters from Foreign Scholars Concerning Professor Whitney*, p. 67-105 (Graziadio I. Ascoli, Auguste Barth, Otto von Boehtlingk, Peter von Bradke, Michel Bréal, Karl Brugmann, Georg Bühler, Edward B. Cowell, Berthold Delbrück, Rich-

ard Garbe, Victor Henry, Alfred Hillebrandt, Julius Jolly, Hendrik Kern, August Leskien, Alfred Ludwig, Friedrich Müller, Hermann Oldenberg, Richard Pischel, Reinhold Rost, Rudolf von Roth, Emile Senart, Ernst Windisch).

Appendix II: *Detailed Program of the Exercises of the Joint Meeting of the Special Sessions of the First American Congress of Philologists*, p. 107-119.

Appendix III: *Chronological Bibliography of the Writings of William Dwight Whitney*, p. 121-150 (covering the years 1844-1894).

Appendix IV: *List of Some Biographical, Necrological, and Other Publications Concerning Professor Whitney*, p. 151-153.

Appendix V: *Titles of Several Books Concerning the Family and Kindred of Professor Whitney*, p. 155.

Lanman 1903

Charles Rockwell Lanman, "Atharva-Veda: Critical notes; with some account of Whitney's Commentary", *Kern 1903*, p. 301-307.

Cf. Lanman 1905.— also Wackernagel 1903.

Lanman 1905

Charles Rockwell Lanman, "Brief Sketch of Whitney's Life", *Atharva-Veda-Samhitā. Translated into English with Critical and Exegetical Commentary by William Dwight Whitney*. Revised and Edited by Charles Rockwell Lanman. First Half: Books I to VII (= *Harvard Oriental Series*, VII) (Cambridge, Mass.; Harvard University Press, 1905), p. xliii-xlvi, with a photo of Whitney's bust on p. xlii.

"Memorial Address. Delivered by the Editor of the First American Congress of Philologists, Whitney Memorial Meeting, December, 1894: An Estimate of Whitney's Character and Services", p. xlvii-lv. = Lanman 1894, p. 7-28.

"Select List of Whitney's Writings", p. lvi-lxi.

Reprinted by Motilal Banarsidass, Delhi, 1962, 1971, 1984, 1993, 1996.

Cf. Lanman 1903.

Lassen ⇒ Burnouf-Lassen 1826. — cf. NDB, Windisch 1917-1920: Kap. XX & XXII-XXVI.

Leca 1982

Ange-Pierre Leca, *Et le choléra s'abattit sur Paris 1832* (Paris: Albin Michel, 1982), 296 p. (3 cartes incluses).

The author specializing in the history of medicine describes in detail how the epidemic 1832 cholera started in India and slowly invaded the world to the east and west.

Extensive bibliography, p. 267-275 and indexes, p. 277-292. Morris 1976 is not cited!

Cf. Jacquemont 1846, Miichi 1994, Morris 1976.

Lefmann 1891-1895-1897

Salomon Lefmann, *Franz Bopp, sein Leben und seine Wissenschaft. Mit dem Bildnis Franz Bopps und einem Anhang: Aus Briefen und anderen Schriften (mit Nachtrag)* (Berlin: Georg Reimer, 1891-1895-1897), IV, 168 p., 1 frontisp.; VI, 177-284, VII p.; XLII, 129 p.

Anhang I: "Briefwechsel zwischen Franz Bopp und Karl Joseph Windischmann (1813-1829)", 1. Hälfte, p. 3*-83* {57 letters}.

Anhang II: "Briefwechsel zwischen A. W. Schlegel und Fr. Bopp (1815-1829)", 1. Hälfte, p. 84*-114* [20 letters].

Anhang III: "Aus den Münchener Personalakten Franz Bopps, mit betr. Briefen (1816-1821)", 1. Hälfte, p. 115*-122* [7 documents].

Anhang IV: "Briefe von A. von Humboldt, Haughton, de Chézy u.a. (1816-1837)", 1. Hälfte, p. 123*-134* [15 letters: Humboldt, Nos. 1-5, de Chézy, Nos. 7-10, de Sacy, No. 12, Abel-Rémusat, Nos. 13-15].

Anhang V: "Briefwechsel zwischen Fr. Bopp und Burnouf, Vater und Sohn [1820-1845.]", 1. Hälfte, p. 135*-168* [30 letters].

Cf. Weber 1994, p. 14.

Leitzmann ⇒ Gürtler-Leitzmann 1923.

Leskien ⇒ Streitberg in Sebeok 1966.

Leslie-Davidson 1966

Donald Leslie and Jeremy Davidson, *Author Catalogues of Western Sinologists (= Guide to Bibliographies on China and the Far East)* (Canberra: Department of Far Eastern History, Research School of Pacific Studies, Australian National University, 1966), lix, 259 p.

Useful aid to the relevant materials covering a wide range of orientalists; it is nevertheless advisable for students to use it with care, because it contains lacunae and misleading information.

Leupol-Burnouf 1867

Choix de morceaux sanscrits. Traduits, annotés, analysés par L. Leupol. Avec la collaboration de Ém. Burnouf. Ouvrage faisant suite à la Grammaire et au Dictionnaire des mêmes auteurs (= Selectæ e Sanscriticis Scriptoribus Paginae) (Paris: Maisonneuve et Cie, 1867), XVI, 230 p.

Cf. Burnouf-Leupol 1859/1885 et 1865

Lévi ⇒ Bateau 1992, BMFJ 1937, Bagchi 1936, ICI-Paris (s.d.), Bloch 1937, Coëdès-Goloubew 1936, Leslie-Davidson 1966, p. 94f., Lévi 1926, Lévi 1937/1996, Lévi Conférences 1964, Lévi-Yamada 1928/1973, Maschino-Stchoupak 1936, Maejima 1949-1950/1985, Musashino Women 1979, Renou 1936/1937, Shūkyō Kenkyū 1936, Takakusu 1935/1973, Tsuji 1978, Vogel 1935-1936. — Burnouf 1852 (nouvelle éd. 1925).

Lévi 1926

D. Sylvain Lévi, *Dans l'Inde (de Ceylan au Népal)* (Paris: F. Rieder et C^{ie}, 1926), 214 p.

D. Sylvain Lévi = Madame Lévi.

Lévi 1937/1996

Mémorial Sylvain Lévi (Paris: Paul Hartmann, 1937), LI, 437 p., 1 frontisp.

Reprint (with Maschino-Stchoupak 1936) edited by Eli Franco with his preface (= *Landmarks in Indology*, I) (Delhi: Motilal Banarsidass, 1996), 1, LI, 437, 64 p.

Lévi's articles published in the *JAI* have not been reprinted in book form.

Further to my regret, as Colin Mayrhofer writes in his review, *IJ*, XLII, 4 (1999), p. 393f.:

“The index [by Stchoupak] refers to items in Maschino’s bibliography and to the pages of their original publication, which reduces its utility for readers of the present reprint.” (p. 394).

Cf. ICI-Paris (s.d.), p. 54-56/57, Renou 1936/1937.

Lévi Conférence 1964

Hommage à Sylvain Lévi pour le centenaire de sa naissance (1963): Conférence par Luciano Petech, Étienne Lamotte, Paul-Émile Dumont [Institut de Civilisation Indienne] (Paris: E. de Boccard, 1964):

Ph. Stern, “Sylvain Lévi: L’homme”, p. 9-12.

Luciano Petech, “Les études d’histoire népalaise après Sylvain Lévi”, p. 13-30.

Louis Renou, “L’œuvre de Sylvain Lévi”, p. 31-34.

Étienne Lamotte, “L’œuvre bouddhique de Sylvain Lévi”, p. 35-52.

J. Filliozat, “Diversité de l’œuvre de Sylvain Lévi”, p. 53-56.

P.-E. Dumont, “Le primitivisme dans l’Inde ancienne”, p. 57-70.

Lévi-Yamada 1928/1973

シルヴァン・レヴィ (著)・山田龍城 (譯), 佛教人文主義 [高楠順次郎校閲](東京・大雄閣, 1928), 185 p.; 2nd ed. (= 人間の科学叢書)(東京・人間の科学社, 1973), 251, 14 p.

A Japanese translation of Sylvain Lévi, *L’Inde et le monde* (Paris: Librairie Ancienne Honoré Champion, 1926), 177 p. — cf. Maschino-Stchoupak 1936/1996, No. 276.

In the second 1973 edition Ryūjō Yamada has reprinted Takakusu 1935 with annotations in collaboration with Naoshirō Tsuji, p. 148-156, 240-246 (notes), 247-249 (afterword).

Ligeti 1930

Louis Ligeti, “La Collection mongole Schilling von Canstadt à la Bibliothèque de l’Institut”, *TP*, XXVII (1930), p. 119-178.

Ligeti 1933

Louis Ligeti, “Ouvrages tibétains rédigés à l’usage de Csoma”, *TP*, XXX (1933), p. 26-36.

Lith-Devic 1883-1886

Livre des Merveilles de l’Inde par le Capitaine Bozorg fils de Chabriyâr de Râmbormoz. Texte arabe publié d’après le manuscrit de M. Schefer, collationné sur le manuscrit de Constantinople par P. A. van der Lith. Traduction française par L. Marcel Devic. 2 vols. (Leiden: E. J. Brill, 1883-1886), xiv, 310 p., 5-page planches, ills., carte.

Reprinted: Publications of the Institute for the History of Arabic-Islamic Science, Islamic Geography, Vol. CXIII (Frankfurt am Main, 1993).

Cf. Fujimoto-Fukuhara 1978, Sauvaget 1954-1961.

Litvinsky 1992/1999

Boris A. Litvinsky, *Die Geschichte des Buddhismus in Ostturkestan* (= *Studies in Oriental Religions*, XLIV) (Wiesbaden: Harrassowitz Verlag, 1999), XI, 130 p.

“... ist die Übersetzung eines vom Autor überarbeiteten Beitrags zu einem 1992 in Moskau erschienenen Sammelwerk mit dem Titel *Vostočnyj Turkestan v drevnosti i rannem sredneve-*

kov'e. Litvinskys Beitrag bildet hier das 14.Kapitel ("Buddizm") und findet sich auf den Seiten 427 bis 508." (p. IV).

Very well documented with a useful "Bibliographie" on p. 103-127.

Lo 1933

羅常培, 唐五代西北方言 (= 國立中央研究院歷史語言研究所·單刊甲種之十二)(上海, 1933), (v), XXIII, 223 p.

Title in English: *The Northwestern Dialects of Tarng and Five Dynasties* (= *Academia Sinica: The National Research Institute of History and Philology, Monographs, Series A, No. 12*).

In the first place Lo Ch'ang-p'ei cites Alexander von Staël-Holstein (Testama, Esthonia 1871-Peking 1937), who had initiated this field of study in China.

Cf. Staël-Holstein 1923; Wang-Lyovin 1970: No. 1381 (& p. 430 n.), Yang 1974: No. 1557.

Cf. Takata 1988, p. 10-14 for a history of the related studies, and p. 439-448 "Bibliography".

Lo 1963

中國科學院語言研究所(編), 羅常培語言學論文選集 (北京·中華書局, September 1963), 3, 238 p., tables

Selected writings of Lo Ch'ang-p'ei (1899-1958); cf. Yang 1974: No. 0138, also Lo 1984.

Lo 1984

北京市語言学会(編), 羅常培紀念論文集 (北京·商務印書館, 1984), ii, 447 p. (incl. photos), 4-page frontisp., 2 folded tables.

周定一, "羅常培先生著作年表", p. 434-445; — cf. p. 379-433: articles on Lo Ch'ang-p'ei by himself and by several others.

Lohner ⇒ Schlegel 1962

Low-Iltis-Wainwright 1969

Government Archives in South Asia: A Guide to National and State Archives in Ceylon, India and Pakistan, edited by D. A. Low, J. C. Iltis and M. D. Wainwright (Cambridge: Cambridge University Press, 1969), xii, 355 p. (including tables), 1 folded table.

Cf. Kaye-Johnston 1937, Nickson 1982, Pearson 1989-1990, Singh 1988, Wainwright-Matthews 1965; — also Sen-Mishra 1951!

Luo Charngpei ⇒ Lo Ch'ang-p'ei (羅常培) / Lo 1933, 1963 & 1984.

Lüders & Lüders-Peipers ⇒ NDB XV.

MMM

McCrimmon 1988

Barbara McCrimmon, "W. R. S. Ralston (1828-89): Scholarship and Scandal in the British Museum", *The British Library Journal*, XIV, 2 (Autumn 1988), p. 178-198 (incl. 2 figs.).

Checked life of William Ralston Sheddon Ralston (London 4.IV.1828-6.VIII.1889) and social background of his time. — cf. Schiefner 1876, 1876-1878 & 1882/1906/1926.

Macdonald 1967/1990-1972

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Cf. p. 5-8: “Procès-verbal de la séance annuelle de la Société Asiatique, rendue le 3 juillet 1852”: “La séance est ouverte à midi par M. Reinaud, président de la Société. ...” (p. 5).

... .. “Il est procédé au dépouillement du scrutin pour le renouvellement du Conseil de la Société; ce dépouillement donne le résultat suivant:

”Président: M. Reinaud. .. Secrétaire: M. Mohl. Secrétaire-adjoint: M. Bazin ...” (p. 8). = “TABLEAU DU CONSEIL D’ADMINISTRATION conformément aux nominations faites dans l’assemblée générale du 3 juillet 1852”.

Cf. Max Müller 1884. — Burnouf 1852a. — Société Asiatique 1879-1880 (par Mohl); also Société Asiatique 1922.

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I Point to India. Selected Writings of Max Mueller (1823 to 1900), edited by Nanda Mookerjee. With a Foreword by Heimo Rau (Bombay: Shakuntala Publishing House, 1975), xi, 124 p.

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Note that Oldenburg was very meticulous both in carrying out his expedition to Turkestan (as he called it free-hand) and in bringing out this report before the publication of the other predecessors except for Albert Grünwedel's (1906). The report by Albert von Le Coq (1913) may have not yet arrived at his hand— cf. Yuyama 1984 p. 75-77 cum n. 52 (p. 86f.).

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Sergej Fedorovič Ol'denburg (Moskva: Akademija Nauk SSSR – Institut Vostokovedenija / Izdatel'stvo «Nauka», 1986), 160 p., 1 frontisp. (photo).f

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大唐西域記。— cf. Julien 1841.

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Holger Pedersen, *Sprogvidenskaben i det nittende Aarhundrede. Metoder og Resultater* (= *Det nittende Aarhundrede Skildret af nordiske Videnskabsmænd*, redigeret af Aage Friis, XV) (København: Gyldendalske Boghandel – Nordisk Forlag, 1924), (vi), 311 p., maps. — [Numerous photos, ills., figs, tables in the text].

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Louis Hambis, “Fond Pelliot”, p. 78f. [.. les travaux restées inédits et les notes.. / Manuscrits rédigés].

Pelliot 1953

Paul Pelliot, *Les débuts de l'imprimerie en Chine* (= *Œuvres posthumes de Paul Pelliot*, IV) (Paris: Imprimerie Nationale / Librairie d'Amérique et d'Orient – Adrien-Maisonneuve, 1953), VIII, 138 p.

Indispensable work supplemented therein by Paul Demiéville, "Appendice: Notes additionnelles sur les éditions imprimés du canon bouddhique", p. 121-138.

Reprinted in Demiéville 1973, I p. 223-240.

Succeeded further by de Jong 1968.

Petech 1953

I Missionari Italiani nel Tibet e nel Nepal, a Cura di Luciano Petech: *I Cappuccini Marchigiani*, Parte III (= *Il Nuovo Ramusio*, a Cura dell'Istituto Italiano per il Medio ed Estremo Oriente – Drezuione Scientifica: Giuseppe Tucci, II, 3) (Roma: La Libreria dello Stato, 1953), VII, 366 p.

Cf. Klaproth 1834b, — Petech 1989.

Petech 1989

Luciano Petech, "Ippolito Desideri. Alexander Csoma de Körös, Giuseppe Tucci", *AOH*, XLIII, 2-3 (1989), p. 155-161.

Cf. *An Account of Tibet. The Travels of Ippolito Desideri of Pistoia, S.J., 1712-1727*, edited by Filippo de Filippi. With an introduction by C. Wessels. Revised edition (London: George Routledge & Sons, 1937), xviii, 478 p., 1 folded map, XVII ills.(incl. A frontisp.).

Reprinted by Asian Educational Services, New Delhi, 1995.

A careful Japanese translation from this revised edition in 2 vols.: 薬師義美訳・デシデリ: チベットの報告 (= 東洋文庫, 542-543) (東京・平凡社, 1991-1992).

Philips 1977

The Correspondence of Lord William Cavendish Bentinck, Governor-General of India 1828-1835. Edited with an introduction by C. H. Philips in 2 volumes (School of Oriental and African Studies, University of London / Oxford: Oxford University Press, 1977), xlix, 740 p. {for the years 1828-1831}; 741-1483 p. {1832-1835}.

There seems to have been no correspondence between Bentinck and Hodgson.

Prinsep ⇒ DNB XVI.

Probst 1923

"Verzeichnis der Schriften Jacob Wackernagels, zusammengestellt von Mathilde Probst", *ANTIΛΩPON: Festschrift Jacob Wackernagel* (Göttingen: Vandenhoeck & Ruprecht, 1923), p. 354-361.

Cf. Debrunner 1937.

Przyluski 1935

Bibliographie bouddhique, I- (= *Buddhica: Documents et travaux pour l'étude du bouddhisme*, publiés sous la direction de Jean Przyluski, Deuxième série: *Documents*, tome III)(Paris: Librairie Orientaiste Paul Geuthner, 1930-1967).

Abbreviated as *Bibl.bouddh*.

This indispensable work has ceased to appear after the last issue: Volume XXXII as *Index général des tomes XXIV-XXVII et XXVIII-XXXI*, covering up to the Year 1958 (Paris: Librai-

rie d'Amérique et d'Orient, Adiren Maisonneuve, 1967).

Pullè 1901

Francesco L. Pullè, *Federico Massimiliano Müller* (Roma: Società Editrice Dante Alighieri, 1901), 22 p. (a photo on p. 5).

Estratto dalla "Rivista d'Italia", Fasc. XII (1900). — Cited here as a rarity.

Among many others is quoted Eugène Burnouf, by whom Max Müller was much influenced and conceived the idea to make an edition of the *Rgveda*: "A Parigi egli fu avviato allo studio dei Veda da Francesco Burnouf, e concepì l'idea di intraprendere la edizione, rifacendosi dal primo, dal *Rigveda*;" (p. 8).

RRR

Raghavan 1961

V. Raghavan, "French Contribution to Indology", *Journal of The Madras University*, Section A: Humanities, XXXIII, 1 (July 1961), p. 13-19.

Rai 1987

賴惟勤(監修), 說文會(編), 中國語音韻研究文獻目錄 (東京・汲古書院, 1987; reprinted 1993), 188 p.

Pages 163-170 (§4.2): Bernhard Karlgren (高本漢), his predecessors, and controversial disputes against his theories particularly by Henri Maspero (馬伯樂), A. A. Dragunov (龍果夫), Walter Simon (西門), 胡適 (Hu Shih), 林語堂 (Lin Yü-t'ang), 李方桂 (Li Fang-kuei), 羅常培 (Lo Ch'ang-p'ei), etc.

Cf. Oshima 1997, p. 379-393, for further details of this interesting topic.

Rana, Padma Jang Bahadur ⇒ Mukerji 1909/1974.

Rana 1978

Pramode Shamshere Rana, *Rana Nepal – An Insider's View*. With a Foreword by M. R. Allen (Kathmandu: Mrs R. Rana, 1978), (xiv), 175 p., 2 tables (family lineage).

Cf. Michaels 1995, Mukerji 1909/1974, Riccardi 1986, Whelpton 1983.

Ranke 1975/1977-

Enzyklopädie des Märchens. Handwörterbuch zur historischen und vergleichenden Erzählforschung. Herausgegeben von Kurt Ranke (Göttingen) zusammen mit Hermann Bausinger, Wolfgang Brückner, Max Lüthi Röhrich und Rudolf Schenda. Redaktion in Göttingen: Lotte Baumann, Ines Köhler, Elfriede Mosser-Rath, Ernst Heinrich Rehermann und Hans-Jörg Uther. Band I, Lieferung 1- (Berlin-New York: Walter de Gruyter, 1975/1977-).

RAS (Calcutta) 1948

Sir William Jones: Bicentenary of His Birth — Commemoration Volume 1746-1946 (Published by the Royal Asiatic Society of Bengal, Calcutta, 1948), (iii), xi, 173 p., 8 plates, 1 frontisp.

Suniti Kumar Chatterji, "Sir William Jones (1746-1794)", p. 81-96.

RAS (London) 1940

Catalogue of Printed Books Published before 1932 in the Library of the Royal Asiatic Society (Published by the Society, London, 1940), vii, 541 p.

Including manuscripts by some authors like Hodgson (p. 153a).

RAS (London) 1974

Stuart Simmons and Simon Digby, *The Royal Asiatic Society: Its History and Treasures* (London: Royal Asiatic Society of Great Britain and Ireland, 1974), 74 p.

Regrettably unseen!

Rask ⇒ Hjelmlev & Malone in Sebeok 1966.

Rau 1965/1982

Wilhelm Rau, *Bilder hundert deutscher Indologen* (= VOHD, Supplementband IV) (1965), VII, 106 p.

Wilhelm Rau, *Bilder 135 deutsche Indologen. 2.*, erweiterte und verbesserte Auflage von „Bilder hundert deutscher Indologen“ (= *Glasesnapp-Stiftung*, XXIII) (Wiesbaden: Franz Steiner Verlag, 1982), IX, 145 p.

Rau 1974

F. Max Mueller — What He Can Teach Us —, edited by Heimo Rau (Bombay: Shakuntala Publishing House, 1974), viii, 176p., 6-page ills.

A collection of papers by 13 Indian and German scholars, together with 3 useful appendices of 4 articles, 8 necrologies and awards, sources, bibliography and literature on Max Müller.

Cf. Voigt 1967. — also works on “Max Müller”, s.v.

Regmi 1980

Mahesh C. Regmi, “An Unpublished Letter of Brian H. Hodgson”, *RRS*, Year 9, No. 9 (1 September 1980), p. 143f.

Hodgson’s letter dated 25 March 1942 [sic!] to G. Woodcock in Champarun.

Regmi’s source: *Register of Letters Received from January 1842 to June 1842* (Bihar State Archives, Patna), p. 344f.

Regmi refers to Brian H. Hodgson, “On the Native Method of Making the Paper, denominated in Hindustan, Nipalese”, *JRASB*, I, 1 (Jan. 1832), p. 11 on the unrivaled excellence of Nepalese paper!

Regmi 1981

Nepal during 1816-1846 = Nepal-Antiquary: Journal of Socio-Historical Research, Nepal-Studies and Digest, No. XXXVI-L (Joint Issue), edited and compiled by Jagdish C. Regmi (Kathmandu: Office of Nepal-Antiquary, August 1981 / Distributed by Ratna Pustak Bhandar – Himalayan Book Centre), (i), viii, 259 p.

Reinaud 1838

Notice historique et littéraire sur M. le Baron Silvestre de Sacy, lue à la Séance Générale de la Société Asiatique le 25 Juin 1838 par M. Reinaud, Membre de l’Institut, Élève de M. de Sacy, et son successeur dans la chaire d’Arabe à l’École Spéciale des Langues Orientales. Deuxième édition, revue et corrigée (Paris: Librairie Orientale de V^e Dondey-Dupré, 1838), iv, 87 p.

Work by Joseph Toussaint Reinaud (04.XII.1795-14.V.1867), a pupil of de Sacy's.
Cf. Salomon 1905-1923.

Reinaud 1845

Relations des voyages faits par les Arabes et les Persans dans l'Inde et à la Chine dans le IX^e siècle de l'ère chrétienne. Texte arabe imprimé par les soins de feu Langlès, publié avec des corrections et additions et accompagné d'une traduction française et d'éclaircissements par M. Reinaud. 2 vols. (Paris: Imprimé par autorisation du Roi à l'Imprimerie Royale, 1845):

I: Introduction et traduction, (iii), CLXXX, 154 p.

II: Notes de la traduction et texte arabe, 105 (notes), 202 (textes) p.

A very small-sized edition — cf. Sauvaget 1948 et 1954-1961.

Reinaud 1845a

Fragments arabes et persans inédits relatifs à l'Inde, antérieurement au XI^e siècle de l'ère chrétienne, recueillis par M. Reinaud, Membre de l'Institut (Académie des Inscriptions et Belles-Lettres), etc.etc. (Paris: Imprimerie Royale, 1845), XXXV, 227 p.

Reprint: = *Islamic Geography*, CXXIII (Frankfurt am Main: Institute for the History of Arabic-Islamic Science, 1993).

Reinaud 1849

Joseph Toussaint Reinaud, *Mémoire géographique, historique et scientifique sur l'Inde, antérieurement au milieu du XI^e siècle de l'ère chrétienne, d'après les écrivains arabes, persans et chinois* (= *Mémoires de l'Institut National de France / Académie Nationale des Inscriptions et Belles-Lettres*, XVIII, 2) (Paris: Imprimerie Nationale, 1849), (V), 400 p., 1 carte plié.

Cf. "Bibliographie", par d'Avezac, JA, série IV, tome XIII (Avril-Mai 1849), p. 453-455.

Reprint: = *Islamic Geography*, CXXIV (Frankfurt am Main: Institute for the History of Arabic-Islamic Science, 1993).

Note Reinaud's remarks on the "fables de Pilpai ou Pidpai / Kalila et Dimna", p. 127-130, "voyages du bouddhiste chinois Hiuen-thsang", around p. 149-165.

Reinaud 1859

Question scientifique et personnelle soulevée au sein de l'Institut au sujet des dernières découvertes sur la géographie et l'histoire de l'Inde avec les explications de M. Reinaud, Membre de l'Institut (Académie des Inscriptions et Belles-Lettres), Professeur d'Arabe à l'École des Langues Orientales, Conservateur des Manuscrits Orientaux de la Bibliothèque Impériale, etc. Nouvelle édition, revue et augmentée d'une deuxième partie (Paris: Imprimerie de Cosse et J. Dumaine, 1859), 36 p.

I. 30 janvier 1859 / II. 20 février 1859.

A kind of reply to Stanislas Julien, quoting many others like Eugène Burnouf, Klaproth, Lassen, W.v. Schlegel, Wilson, etc.

Reinaud 1863

Joseph Toussaint Reinaud, *Mémoire sur le Périples de la Mer Érythrée et sur la navigation des mers orientales ..* (= *Mémoires de l'Académie Nationale des Inscriptions et Belles-Lettres*, XXIV, 2) (Paris: Imprimerie Nationale, 1863), 400 p., 1 carte.

To my great regret, I have not been able to see this work on a topic of such vital interest.

Rémusat ⇒ Feer 1894, Lefmann 1891-1895-1897: Anhang IV, Nos. 13-15, Rémusat 1822/1857/1987.

Rémusat 1820

Jean Pierre Abel Rémusat, *Recherche sur les langues Tartares, ou Mémoires sur différents points de la grammaire et de la littérature des Mandchoues, des Mongols, des Ouigours et des Tibétains*. Tome I (Paris: L'Imprimerie Royale, 1820), viii, 1, 400 p.

Rémusat 1920a

Abel Rémusat, *Histoire de la ville de Khotan, tirée des Annales de la Chine et traduite du chinois; suivie de Recherches sur la substance minérale appelée par les Chinois, Pierre de Lu, et sur la Jaspe des anciens* (À Paris de l'Imprimerie de Doublet, 1820), XVI, 260 p.

Rémusat 1822

Abel Rémusat, "Lettre au Rédacteur, sur l'état et les progrès de la littérature chinoise en Europe", *JAs*, I (1822), p. 279-292.

Active in the Asiatic Society of Paris from the beginning, giving useful information in the inaugural issue of the *JAs*.

Rémusat 1822/1857/1987

Jean-Pierre Abel Rémusat, *Éléments de la grammaire chinoise, ou Principes généraux du KOU-WEN ou style antique et du KOUAN-HOA, c'est-à-dire de la Langue commune généralement usitée dans l'Empire chinois* (Paris: Ala Productions, 1987), (viii), iii-xxxii, 240, (7) p., 2 planches dépliantes.

= Réimpression de l' édition de 1857: 阿伯兒(輯)·漢文啓蒙(巴理城, 咸豐丁巳年鐫).

"Introduction", par Alain Peyraube, (p. v-ix).

"Notice biographique", par Adolphe Thiers, (p. 241-247 = 7 pages sans pagination).

"Publications de Jean-Pierre Abel-Rémusat", p. 239-240.

— *Nouvelle édition publiée conformément à celle de l'Imprimerie Royale et augmentée d'une table des principales phonétiques chinoises*, par L. Léon de Rosny, Membre du Conseil de la Société Asiatique de Paris (Paris: Maisonneuve et C^{ie}, Libraires-Éditeurs pour les langues orientales, étrangères et comparées / London: Trübner and C^o, 1857).

Rémusat 1824

Abel-Rémusat, "Notice sur la vie et les ouvrages de M. L.-M. Langlès", *JAs*, IV (1824), p. 150-157.

Separately published (Paris: Dondey-Dupré père et fils, 1824), 10 p. — Walravens 1999, p. 45: No. 148.

Cf. *JAs*, V (mars 1824), p. 128 (a very brief notice on Langlès's death probably by Rémusat).

Rémusat 1825-1826

Jean Pierre Abel Rémusat, *Mélanges Asiatiques, ou Choix de morceaux de critiques et de Mémoires relatifs aux religions, aux sciences, aux coutumes, à l'histoire et à la géographie des nations orientales*. 2 tomes (Paris: Librairie Orientale de Dondey-Dupré Père et Fils, 1825-1826), (iv), viii, 456 p.; (iv), iii, 428 p.

Covering all areas of Asia, including Sanskrit: Tome I (XXVII articles), II (XIX articles).
Cf. Rémusat 1829.

Rémusat 1827

Contes chinois, traduits par MM. Davis, Thoms, le P. d'Entrecolles, etc., et publié par P. Abel Rémusat. 3 tomes (Paris: Chez Moutardier, 1827).

To my regret, up to the present I have been able to see only Volume II of this very small-sized book: 225 p. (incl. 1 frontisp.).

Rémusat 1829

Jean Pierre Abel Rémusat, *Nouveaux Mélanges Asiatiques, ou Recueil de morceaux de Critique et de Mémoires relatifs aux religions, aux sciences, aux coutumes, à l'histoire et à la géographie des nations orientales.* 2 tomes (Paris: Schubert et Heideloff, Librairie Orientale de Dondey-Dupré Père et Fils – London: Howell et Steward – Leipzig: Ponthieu, Michelsen et C^{ie}, 1828), (IV), IV, 446 p.; (III), 428 p., 1 carte.

Tome I. iv (Avertissements), 446 p. (XVII articles).

Tome II. 428 p., 1 carte pliée [XL articles: “Études biographiques”; Article XL “Sur la philosophie des Hindous (après Colebrooke)”].

Cf. tome I, Article XXXVIII “Louis-Mathieu Langlès, de l'Académie des Belles-Lettres”, p. 316-324.

— To my regret, I have not found a word on Langlès's noteworthy collaboration with Alexander Hamilton!

Cf. Rémusat 1825-1826, Rémusat 1843.

Rémusat 1832

Jean Pierre Abel Rémusat, “Voyage dans la Tartarie, dans l'Afghanistan et dans l'Inde, exécuté à la fin du IV^e siècle par plusieurs samanéens de la Chine”, *Revue de deux mondes*, V (Paris, 1 janvier 1832), 11 p. — Unseen!

Cf. Hanayama 1961: No. 25.

Rémusat 1833

Jean Pierre Abel Rémusat, “Mémoire sur un voyage dans l'Asie centrale, dans le pays des afghans et des beloutches, et dans l'Inde, exécuté à la fin du IV^e siècle de Notre Ère, par plusieurs samanéens de la Chine”, *Mémoires de l'Institut Royal de France / Académie des Inscriptions et Belles-Lettres* (Paris 1833), p. 343-412. — Lu le 13 Mai 1831.

Identifies the places that Fa-hsien visited in his *Travels* 佛國記.

Rémusat 1836

佛國記 / *Foë kouë ki, ou Relation des royaumes bouddhiques: Voyage dans la Tartarie, dans l'Afghanistan et dans l'Inde, exécuté, à la fin du IV^e siècle, par Ch. Fä Hian*, traduit du chinois et commenté par M. Abel Rémusat. *Ouvrage posthume revu, complété, et augmenté d'éclaircissements nouveaux par MM. Klaproth et Landresse* (Paris: Imprimé par autorisation du Roi à l'Imprimerie Royale, 1836), (III), LXVII, 424 p., 1 carte, IV planches.

— SOAS copy made available now on microfiche (Zug: Inter Documentation Co., 1986).

“Introduction” et “Index”, par C. Landresse, p. I-LXI et p. 401-421.

“Carte pour servir l’intelligence des Voyages ...”, rédigée par Julius Klaproth.

高僧法顯傳 (1 fascicle) (= Taisho 2085, Nanjio 1883: No. 1496).

Cf. Benfey 1840, Feer 1894, Hanayama 1961: No. 26-27, Jacquet 1837, Klaproth 1834, Laidlay 1848, Wilson 1839/1840.

Rémusat 1843

Mélanges posthumes d’histoire et de littérature orientales par M. Abel Rémusat, publiés sous les auspices des Ministère de l’Instruction Publique (Paris: Imprimerie Royale, 1843), (iii), IV, 471 p.

Commission de MM. Hase, Lajard et Eugène Burnouf, Membres de l’Académie royale des inscriptions et belles-lettres. Containing X articles, with “Avertissement” by Félix Lajard (Paris, 26.XII.1842), p. I-IV.

Rémusat 1857/1987

Jean-Pierre Abel-Rémusat, *Eléments de la grammaire chinoise, ou principes généraux du Kou-Wen ou style anyique et du Kouan-Hoa, c’est-à-dire de la langue commune généralement usitée dans l’empire chinois*. Introduction par A. Peyraube. Notice biographique par A. Thiers (Paris: Ala Productions, 1987 = réimpression de l’édition de 1857), (v), XXXII, 240, 7 p., 2 planches dépliantes.

Cf. Rémusat-Humboldt 1827, Rémusat-Humboldt-Harbsmeier 1827/1979.

Rémusat-Humboldt 1827

Lettre à M. Abel-Rémusat, sur la nature des formes grammaticales en général, et sur le génie de la langue chinoise en particulier, par M. G. de Humboldt, Membre de l’Académie royale des Sciences de Berlin, associé étranger de l’Académie des Inscriptions et Belles-Lettres, etc.etc. (Paris: Librairie Orientale de Dondey-Dupré Père et Fils, 1827), viii, 122 p.

“Avertissements”, par Abel-Rémusat, p. i-viii.

“Lettre de Guillaume de Humboldt à Berlin, ce 7 mars 1826”, p. 1-93.

“Observations sur quelques passages de la lettre précédent”, par Abel-Rémusat, p. 95-122.

Extremely intersting to see this kind of work in the form of correspondence.

Cf. Rémusat-Humboldt-Harbsmeier 1827/1979. — also Rémusat 1857/1987.

Cf. also Abel Remusat, “Critique littéraire” (ad Wilhelm von Humboldt, “Über das Entstehen der grammatischen Formen” and “Über die in der sanskrit Sprache durch die Suffixa *twā* und *ya* gebildeten Verbalformen”), *JĀ*, tome V (1824), p. 51-61.

Rémusat-Humboldt-Harbsmeier 1827/1979

Brief an M. Abel-Rémusat. Über die Natur grammatischer Formen im allgemeinen und über den Geist der chinesischen Sprache im besonderen. Nach der Ausgabe Paris 1827 ins Deutsche übertragen und mit einer Einführung versehen von Christoph Harbsmeier: Christoph Harbsmeier, Zur philosophischen Grammatik des Altchinesischen im Anschluß an Humboldts Brief an Abel-Rémusat (= Grammatica Universalis, XVII) (Stuttgart: E. Frommann, 1979), 297 p.

“Einführung”, von Christoph Harbsmeier, p. 9-16; “Brief”, p. 17-88; “Zur philosophischen Grammatik des Altchinesischen ..”, von Christoph Harbsmeier, p. 89-297.

Cf. Rémusat-Humboldt 1827. — cf. Rémusat 1857/1987.

Renan ⇒ Chadbourne 1957 & 1968. — cf. Société Asiatique 1879-1880.

Renan 1849?/1929

Ernest Renan, *L'Avenir de la Science — Pensées de 1848* —. 24^{ème} édition (Paris: Calmann-Lévy, 1929), (iv), XX, 541 p.

First published 1849? — Chadbourne 1968 cites the edition Calmann-Lévy 1890.

Dedicatory words to Burnouf (Paris, mars 1849): “A M. Eugène Burnouf, Membre de l’Institut, Professeur au Collège de France”, p. 1-5.

A detailed summary-type “Table analytique des matières”, p. 529-541.

Cf. Chadbourne 1957 & 1968.

Renan 1850

“Lettre adressée à M. Reinaud, par M. Renan, Chargé, conjointement avec M. le Docteur Daremberg, d’une mission scientifique”, *JA*, série IV, tome XV (Février-Mars 1850), p. 290-295.

— A letter from Rome dated 10 December 1849.

“Deuxième lettre de M. Renan à M. Reinaud, Membre de l’Institut”, *JA*, série IV, tome XV (Février-Mars 1850), p. 387-392.

— A letter from Rome dated 27 February 1850.

Almost nothing on Indian matters, but “.. Le musée Borgia à la Propagande est à examiner pièce à pièce: il n’en existe aucun catalogue, et cette curieuse collection n’a guère été explorée jusqu’ici d’une manière scientifique. Indépendamment des choses indiennes, dont j’écrirai à M. Burnouf, j’y ai déjà trouvé un manuscrit important et dont on n’y avait point, ce me semble, signalé l’existence. ..” (p. 392).

Renou ⇒ Benveniste 1966/1997, Staal 1972/1985, Tsuji 1968/1977.

Renou 1928

Louis Renou, *Les maîtres de la philologie védique* (= AMG, XXXVIII) (Paris: Librairie Orientaliste Paul Geuthner, 1928), (iii), 74 p.

Let us hope to see some competent scholar write “Les maîtres de la philologie bouddhique”!

For reviews of this work see Louis Renou, *Bibliographie védique* (Paris: Librairie d’Amérique et d’Orient Adrien-Maisonneuve, 1931), p. 4: §3.27, also R. N. Dandekar, *Vedic Bibliography*, [I] (= *New Indian Antiquary*, Extra Series, VII) (Bombay: Karnatak Publishing House, 1946), p. 306: §164.16.

Renou 1936/1937

Louis Renou, “Sylvain Lévi et son œuvre scientifique”, *JA*, CCXXVIII (1936), p. 1-59.

Reprinted in Lévi 1937/1996.

Renou 1938/1997

Louis Renou, “Mélanges — Jacob Wackernagel et les Études Indiennes”, *JA*, série XIII, tome CCXXX (avril-juin 1938), p. 279-286.

Reprinted in Renou 1997, II, p. 301-308.

Renou 1938a/1997

Louis Renou, “Nécrologie — Hermann Jacobi (1850-1937)”, *JA*, CCXXX (1938), p. 129-143.

Reprinted in Renou 1997, II, p. 803-817.

This obituary article includes a very useful evaluation of Jacobi's works. Renou comments: "L'école indologique de Bonn a été dès les origines (Burnouf en parle déjà dans ses lettres) l'une des plus actives d'Allemagne: Lassen, ... " (p. 129/803).

Renou 1950

Louis Renou, *Sanskrit et Culture: L'apport de l'Inde à la civilisation humaine* (= *Bibliothèque historique*) (Paris: Payot, 1950), 189 p.

Cf. Tsuji 1967/1977: XVI, §4: p. 563(032) / p. 422.

Renou 1968

Mélanges d'Indianisme à la mémoire de Louis Renou (= *40^e anniversaire de la fondation de l'Institut de Civilisation Indienne de l'Université de Paris, 1967*) (= *Publications de l'Institut de Civilisation Indienne, Serie in-8^o, Fascicule XXVIII*) (Paris: E. de Boccard, 1968), XXXVII, 800 p., 1 frontisp. (photo).

Louis Renou (28.X.1896-18.VIII.1966).

Cf. Filliozat 1967/1968, Tsuji 1968/1977.

Renou 1997

Louis Renou - Choix d'études indiennes, réunies par Nalini Balbir et Georges-Jean Pinault. 2 tomes. *Ouvrage publié avec le concours de l'Académie des Inscriptions et Belles-Lettres et de l'URA 1058 (Université de Paris III / CNRS)*(= *Réimpressions de l'École Française d'Extrême-Orient, IX*) (Paris: EFEO, 1997), XVI, 477 p.; (IV), 479-1056 p.

Préface de Colette Caillat, et Index par Christiène Chojnacki.

Cf. Benveniste 1966/1997.

Rhys Davids ⇒ Wickremeratne 1984

Riccardi 1986

Theodore Riccardi, Jr., "The *Nepālarājaparamparā*: A Short Chronicle of the Kings of Nepal", *JAS*, CVI, 2 (1986), p. 247-251.

— Text composed in Nepālī Vikrama Samvat 1884.

Cf. Mukerji 1909/1974, Rana 1978, Whelpton 1983.

Robert 1997

Le Sūtra du Lotus. Suivi du Livre des sens innombrables et du Livre de la contemplation de Sage-Universel. Traduit du chinois par Jean-Noël Robert (= *L'espace intérieur*) (Paris: Librairie Arthème Fayard, 1997), 483 p.

"Préface du traducteur", p. 9-40, and "Bibliographie sommaire", p. 45f.

Taisho No. 262: 妙法蓮華經, Vol. IX: "Le Sūtra du Lotus", p. 47-392.

Rocher 1968

Rosane Rocher, *Alexander Hamilton (1762-1824): A Chapter in the Early History of Sanskrit Philology* (= *American Oriental Series, LI*) (New Haven: American Oriental Society, 1968), xii, 128 p.

Cf. Koerner 1978, p. 55: "1968 Rocher".

Rocher 1979

Rosane Rocher, "The Past up to the Introduction of Neogrammarian Thought: Whitney and Europe", *The European Background of American Linguistics: Papers of the Third Golden Anniversary Symposium of the Linguistics Society of America*, edited by Henry M. Hoenigswald (Dordrecht: Foris Publications, 1979), p. 5-22.

Rocher 1983

Rosane Rocher, *Orientalism, Poetry, and the Millennium: The Checkered Life of Nathaniel Brassey Halhed 1751-1830* (Delhi: Motilal Banarsidass, 1983), xi, 354 p., ill.

Cf. Mayrhofer 1983, p. 127.

Rosen 1827

Radices Sanscritae. Illustratas edidit Friedricus Rosen (Berolini Impresis Ferdinandi Dümmeri / Typis Academicis, 1827), XX, 381 p.

Illustrissimo Baroni Guilelmo ab Humboldt ... offert Editor (p. III).

Cf. Gildemeister 1847: p. 13: No. 41: §51, also *ibid.* No. 40: §50. — Westergaard 1941!

Rössle-Gilwitzer 1952

Wilhelm von Humboldt – Briefe. Auswahl von Wilhelm von Rössle mit einer Einleitung von Heinz Gilwitzer (München: Carl Hanser Verlag, 1952), p. 458-491: "Lebenstafel", von Wilhelm v. Rössle.

Royal Asiatic Society ⇒ Pargiter 1923, RAS (London) 1940.

Roşu 1969

Arion Roşu, "L'œuvre de Joseph Hackin – Bibliographie", *BEFEO*, LV (1969), p. 233-244.

Rückert ⇒ Windisch 1917-1920: Kap. XII.

SSS

St.Petersburg 1843

Katalog' knigam', rukopisjam' i kartam', na kitajskom', man'čžurskom', mongol'skom', tibetskom' i sanskritskom' jazykax', naxodjaščimsja v' Biblioteke Azijatskogo Departamenta (Sansktpeterburg' v' Tipografii Eduarda Praca, 1843):

IV. "Knigi i rukopisi na tibetskom' jazyke" (Nos. 500-574), p. 83-95.

V. "Knigi i rukopisi na sanskritskom' jazyke" (Nos. 575-590), p. 96-99.

Cf. SSR-Bibl. 1959, 1966 & 1976: Nos. 900, 2088 & 2400; also Yuyama 11992, p. 5.

Sacy ⇒ Broglie (sans date), Dehérain 1938, Lefmann 1891-1895-1897: Anhang IV, No. 12, Reinaud 1838, de Sacy 1842-1847, Salomon 1905-1923.

Sacy 1842-1847

Bibliothèque de M. le Baron Silvestre de Sacy (= *Bibliothèque des arabistes français*, Première Série). 3 tomes (Paris: Imprimerie Royale, 1842-1847), 12, lxiv, 436, (vii), 63 p.; (iii), 416 p.; (iii), xxxi, 472 p.

Unseen. — cf. Salomon 1905-1923. — also Dehérain 1938 et Salomon 1905-1923.

Sadakata 1966

定方晟, “パリ国立図書館所蔵のサンスクリット寫本とその目録”, 印度學佛敎學研究, XIV, 2 (1966), p. 150(847)-158(839).

A brief but comprehensive report on the Sanskrit manuscripts preserved in Paris, based upon the research work carried out on the spot by Akira Sadakata during his stay there (1963-1965).

Said 1978/1985

Edward W. Said, *Orientalism* (London: Routledge & Kegan Paul Ltd. / New York: George Borchardt Inc., 1978).

= *Peregrine Books* (Harmondsworth: Penguin Books, 1985), xiii, 368 p.

Translated into Japanese with utmost care: Imazawa 1986.

No end of serious reaction pro and con to Said; cf. e.g. Dallmayr 1996, Halbfass 1981/1988, 1991 & 1997, Landolt 1999, MacKenzie 1995. — also Imazawa 1986.

Sakaide 1994

坂出祥伸, 東西シノロジー事情 (東京・東方書店, 1994), 343 p., ill.

Salisbury ⇒ ANB XIX, DAB VIII, Hopkins 1901.

Salisbury 1847

Edward Elbridge Salisbury, “Memoir on the History of Buddhism, read before the American Oriental Society, at the Annual Meeting, in Boston, May 28, 1844”, *JAOS*, I, 2 (1847), p. 79-135.

= Salisbury 1972, p. v-vi, 1-62.

An abridged version seems to have been published in the *Chinese Repository*, XIV (Canton 1845). — cf. Hanayama 1961, No. 11461(b).

Salisbury 1847a

Edward Elbridge Salisbury, “M. Burnouf on the History of Buddhism in India”, *JAOS*, I, 3 (1847), p. 275-298.

= Salisbury 1972, p. 63-90.

Salisbury 1972

Edward Elbridge Salisbury, *Buddhistic Papers* (= *S. P. B. Reprint Series*, III) (Calcutta: Shyamapada Bhattacharjee, Sanskrit Pustak Bhandar, 1972), (vi), 90 p.

Retypeset reprint of Salisbury 1847 & 1847a. — Cf. Thoreau 1844!

Salomon 1905-1923

Silvestre de Sacy (1758-1838). Par Georges Salomon, précédé d'une biographie par M. Hartwig Derenbourg. 2 tomes (= *Publications de l'Institut Français d'Archéologie Orientale*) (= *Bibliothèque des Arabisants français*, Première Série) (Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1905-1923), CXXVI, 265 p. (11 articles), 1 frontisp. (portrait); XL, 279 p. (3 mémoires; appendice et addenda).

“... exécutée par M. Bigarré, élève de l'École des Langues orientales. Les épreuves ont été corrigée par M. Casanova.”

“Notice biographique”, I, p. I-LIX.

“Bibliographie générale”, I, p. LXI-CXVI.

“Bibliographie – Supplément”, II, p. III-XIV.

“Index bibliographique”, II, p. XV-XXXVIII.

Cf. Dehérain 1938, Sacy 1842-1847.

Saussure ⇒ Gauthier & Meillet in Sebeok 1966.

Sauvaget ⇒ Leslie-Davidson 1966, p. 149.

Sauvaget 1948

ʿAḥbār aṣ-Ṣīn wa l-Hind: Relation de la Chine et de l'Inde rédigée en 851. Texte établi, traduit et commenté par Jean Sauvaget (= *Collection Arabe*, publiée sous le patronage de l'Association Guillaume Budé) (Paris: Société d'Édition «*Les Belles-Lettres*», 1948), XLI, 81 p.

= XLI p., 1 (appendice), 2 (cartes), 27 x 2 (traduction et texte) pages; p. 29 (appendices I-II), 31 (index), 33-68 (notes), 69 (additions), 71-79 (index), 81 (table des matières) pages.

ʿAḥbār aṣ-Ṣīn wa l-Hind (Ms. Arabe No. 2281 à la Bibliothèque Nationale de Paris).

Cf. Sauvaget 1954-1961, I p. 13: No. 62, Reinaud 1845.

Sauvaget 1954-1961

Mémorial Jean Sauvaget. 2 tomes (Damas: Institut Français de Damas / Imprimerie Catholique à Beyrouth, 1954-1961), XXXV, 312 p. (incl. 23 figs.), XI planches; XXVII, 285 p.

An extremely informative and useful collection of works by Jean Sauvaget (27.I.1901-5.III.1950).

“Les publications de Jean Sauvaget”, I p. 1-31 (et 311).

“L'enseignement de Jean Sauvaget”, I p. 35-60.

“Extraits de l'œuvre de Jean Sauvaget”, I p. 61-309.

“Une œuvre posthume de Jean Sauvaget – Les Merveilles de l'Inde”, I p. 187-309.

Cf. Lith-Devic 1883-188, — also Fujimoto 1976, Fujimoto-Fukuhara 1978, Reinaud 1845.

“Index analytique de l'œuvre de Jean Sauvaget”, II p. 1-284.

Ščerbatskoj 1988

F. I. Ščerbatskoj – Izbrannye trudy po buddizmu (Moskva: Akademija Nauk SSSR – Institut Vostokovedenija / “Nauka” – Gravnaja redakcija vostočnoj literatury, 1988), 426 p., 1 frontisp. (photo).

Fedor Ippolitovic Ščerbatskoj [傑爾拔基] (11.IX.1866-18.III.1942).

G. M. Bongard-Levin, “Predislovie”, p. 3-14.

B. V. Setučov i A. N. Zelinskij, “Akademik Fedor Ippolitovič Ščerbatskoj”, p. 15-41.

A. N. Zelinskij, “Bibliografija trudov F. I. Ščerbatskoj i osnovnaja literatura o nem”, p. 42-51.

Scharl ⇒ Benfey 1859 (2.Aufl.).

Scharpé 1966

Adriaan Alberik Maria Scharpé, *Tentoonstelling: Sanskritkunde in de Nederlanden en*

in Europa in historisch perspectief in gericht door de Universiteitsbibliotheek in samenwerking met het Seminarie voor Indologie in aansluiting bij de Indische Studiedagen 15-31 maart 1966. Catalogus der Tentoonstelling en Indisch-Nederlandse Bibliografie (= Werken uitgegeven door –het Rectoraat van de Rijksuniversiteit te Gent, XXI) (Leuven: N. V. de Vlaamse Drukkerij, 1966), 99 p.

Schiefner 1848

Anton Schiefner, “Nachträge zu den von O. Böhdingk und I. J. Schmidt verfassten Verzeichnissen der auf Indien und Tibet bezüglichen Handschriften und Holzdrucke im Asiatischen Museum der kaiserlichen Akademie der Wissenschaften”, *BAISP*, V, 10 (1948), Sp. 145-151.

Cf. Schmidt-Böhdingk 1847; SSR-Bibl. 1959, 1965 & 1976: Nos. 904, 2090, & 2402; also Yuyama 1992a, p. 6.

Schiefner 1852

Anton Schiefner, *Ergänzungen und Berichtigungen zu Schmidt's Ausgabe des Dsangu (Dzans-blun)* (St. Petersburg: Buchdruckerei der Kaiserlichen Akademie der Wissenschaften, 1852), (ii), 95 p.

Cf. Schmidt 1843.

Schiefner 1852a

Anton Schiefner, “Berichte über die neueste Büchersendung aus Peking”, *BAISP*, IX (1852), Sp. 10-14, 17-32.

= *MA*, I, 4 (1851), p. 405-429.

Schiefner 1875

Bharatae Responsa Tibetice cum Versione Latina ab Antonio Schiefner edita (Petropoli Typis Imperialis Academiae Scientiarum, 1875), IV, 46 p.

Tibetan text “Gsos-pa'i lan”, p. 1-20; Latin translation, p. 21-38; “Notes”, p. 39-42; “Tibetan index (reference to lines)”, p. 43-46.

Cf. Feer 1881, p. 193f.

Schiefner 1876

Anton Schiefner, “Indische Künstleranekdoten”, *BAISP*, XXI, 3 (1876), cols. 193-197.

= *MA*, VII, 4-6 (1876), p. 519-525.

= Schiefner-Ralston 1882/1906/1926, Tale No. L, Yoshiwara 1943, Tale No. XXV. — cf. SSR-Bibl. 1959-1965-1976: Nos. 3056-6325-7527.

Schiefner 1876-1878

Anton Schiefner, “Indische Erzählungen”, *BAISP*, XXI, 5 (1876), cols. 433-493 (Lu le 17 février 1876) [= Erzählungen I-III]; XXII, 1 (1876), cols. 123-138 (27 avril 1876) [= IV-VI]; XXIII, 1 (1877), cols. 1-70 (12 octobre 1876) [= VII-XXXIX]; XXIII, 4 (1877), cols. 529-565 (15 mars 1877) [= XK-XLIV]; XXIV, 4 (1878), cols. 449-508 (18 octobre 1877) [= XLV-XLVII].

It will be a future task to find out more tales introduced elsewhere by Schiefner.

Cf. Schiefner-Ralston 1882/1906/1926, Yoshiwara 1943. — SSR-Bibl. 1959-1965-1976: Nos. 3055-6324-7526.

Schiefner-Ralston 1882/1906/1926

Tibetan Tales Derived from Indian Sources, translated from the Tibetan of the Kabgyur by F. Anton von Schiefner. Done into English from the German, with an introduction by W. R. S. Ralston (= *Trübner's Oriental Series*) (London: Kegan Paul, Trench, Trübner & Co. Ltd., 1882, repr. 1906), lxiv, 368 p.

Reprinted with a title .. Schiefner and from the German into English by .. New edition with a preface by C. A. F. Rhys Davids (= *Broadway Translations*) (London: George Routledge & Sons Ltd. – New York: E. P. Dutton & Co., 1926), lxxv, 368 p.:

It is a pity that no table of correspondence between Schiefner's original and Ralston's translation is given. I have not been able to identify some five tales in Schiefner's.

It is fortunate, however, that Caroline Augusta Rhys Davids-Foley (+1942) has given a table of correspondence to Indic versions on p. iii-v, with a note at the end: "The gaps might well be further reduced by an expert Sanskritist."

No change has been made in the reprint edition except for the preface by Mrs Rhys Davids.

Cf. Schiefner 1876-1878 (50 tales), Yoshiwara 1943 (25 tales)!

Cf. also McCrimmon 1988 (on Ralston).

Schierlitz 1938

Ernst Schierlitz, "In Memory of Alexander Wilhelm, Baron von Staël-Holstein", *MS*, III (1938), p. 286-291.

Schimmel 1973

Annemarie Schimmel, *Islamic Literature of India* (= *A History of Indian Literature*, VII, 1) (Wiesbaden: Otto Harrassowitz, 1973), (iv), 60 p.

Mughal Prince Dārā Shikōh (1915-1659), first son of Shāh Jihān: - ". his important achievement is the translation of 50 Upanishads into fluent Persian as the *sirr-i Akabar* 'The Greatest Secret' — a most remarkable work which became one of the "sacred scriptures" of European idealist philosophers after Anquetil Duperron translated it into Latin in 1801." (p. 40 cum n. 179).

Cf. Deloche-Filliozats 1997, Hasrat 1979/1982, Schwab 1934.

Schlegel, A. W. ⇒ Körner 1930, Lefmann 1891-1895-1897: Anhang II, Staal 1972/1985, Windisch 1917-1920: Kap. X.

Schlegel 1962

August Wilhelm Schlegel — Sprache und Poetik (= *August Wilhelm Schlegel — Kritische Schriften und Briefe*, I, herausgegeben von Edgar Lohner) (Stuttgart: W. Kohlhammer Verlag, 1962), 280 p.

Page 101f.: Shakespeare – Śakuntalā – William Jones.

Schlegel, F. ⇒ Mayrhofer 1983, Koerner-Timpanaro 1977.

Schlegel 1808

Friedrich Schlegel, *Ueber die Sprache und Weisheit der Indier. Ein Beitrag zur Begründung der Alterthumskunde. Nebst metrischen Uebersetzungen indischer Gedichte* (Heidelberg bei Mohr und Zimmer, 1808), XVIII, 324 p.

Cf. Koerner-Timpanaro 1977.

Schlegel 1832

August Wilhelm von Schlegel, *Réflexion sur l'étude des langues asiatiques adressés à Sir James Mackintosh, suivies d'une lettre à M. Horace Hayman Wilson* (Bonn: Weber, 1832), XII, 205 p.

Schmidt ⇒ Babinger 1919-1920.

Schmidt 1824/1972

Forschungen im Gebiete der älteren religiösen, politischen und literarischen Bildungsgeschichte der Völker Mittel-Asiens, vorzüglich der Mongolen und Tibeter; von Isaac Jacob Schmidt. Mit zwei Tafeln in Steindruck (St. Petersburg, gedruckt bei Karl Kray - Leipzig in Commission bei Carl Cnobloch, 1824), XVI, 287 p., 2 gefaltete Tafeln.

Unveränderter fotomechanischer Nachdruck der Originalausgabe 1824 nach dem Exemplar der Universitätsbibliothek Leipzig (Leipzig: Zentralantiquariat d.DDR, 1972).

In order to pursue his research into the wide range of topics in this area Schmidt has not forgotten to see the state of affairs in the other parts of Asia. He has thus tried to look at the relevant works being done in Paris and elsewhere, e.g. Abel Rémusat, J. Klaproth, H. H. Wilson, H. T. Colebrooke, etc.

Cf. Anhang I: "Über Änädkä und Landsa, oder die Religions-Urkunden und heiligen Schriftcharactere der Buddhisten", p. 245-254 (with a folded table to compare the Lañtsha, Nāgarī and Tibetan scripts).

Schmidt 1843

Der Weise und der Thor. Aus dem Tibetischen übersetzt und mit dem Originaltexte, herausgegeben von Jacob Isaac Schmidt. 2 Bände (St. Petersburg: W. Graff's Erben - Leipzig: Leopold Voss, 1843), xxxviii, 328 p.; iv, 404 p.

Cf. Foucaux 1842, Frye 1981, Parfionovič 1978, Schiefner 1852, Takahashi 1970.

— Hanayama 11892.

Schmidt 1845

Bka'-gyur-gyi dkar-chag, oder Der Index des Kandjur. Herausgegeben von der Kaiserlichen Akademie der Wissenschaften und bevorwortet von I. J. Schmidt (St.-Petersburg 1845; in Leipzig bei Leopold Voss, 1845), (iv), 215 p.

Schmidt-Böhtlingk 1847

I. J. Schmidt und Otto Böhtlingk, "Verzeichniss der Tibetischen Handschriften und Holzdrucke im Asiatischen Museum der Kaiserlichen Akademie der Wissenschaften (Présenté le 18 Décembre 1846)", *BAISP*, IV (1847), Sp. 81-125.

Cf. Schiefner 1848.

Schneider 1934

Alexandra Schneider, "Professor J. P. Minayeff (The Russian Indologist)", *IHQ*, X, 4 (December 1934), p. 811-826.

Th. Stcherbatsky, "Prefatory Note", p. 811.

Cf. Leslie-Davidson 1966, p. 113f.

Schopenhauer ⇒ Hattori 1993, Wagner 1906/1960.

Schwab 1934

Raymond Schwab, *Vie d'Anquetil-Duperron, suivie des usages civils et religieux des Parses par Anquetil-Duperron*. Avec une préface de Sylvain Lévi, Professeur au Collège de France et deux essais du Dr. Sir Jivanji Jamskedji Modi (Paris: Ernest Leroux, 1934), VIII, 240 p.

Ouvrage honoré d'une souscription du Parsi Punchayet de Bombay.

Lévi, "Préface", p. V: "M. Raymond Schwab a l'esprit curieux, une large culture, et le goût du roman. ...".

"Vie d'Anquetil-Duperron", p. 1-132; "Explications des usages civils et religieux des Parse par Anquetil-Duperron", p. 133-192.

"Anquetil-Duperron de Paris et Destour Darab de Surate", par le Dr. Sir Jivanji Jamskedji Modi, p. 195-236.

Cf. Deloche-Filliozats 1997, Hasrat 1979/1982, Schimmel 1973.

Sebeok 1966

Portraits of Linguists: A Biographical Source Book for the History of Western Linguistics, 1746-1963, edited by Thomas A. Sebeok. 2 vols. (= *Indiana University Studies in the History and Theory of Linguistics*) (Bloomington-London: Indiana University Press, 1966 / Second printing 1967):

All the following articles have been reprinted mostly in full:

Volume I: *From Sir William Jones to Karl Brugmann* (1966/1967), xvii, 580 p.:

"Sir William Jones (1746-1794)", by Franklin Edgerton, p. 1-18; by Suniti Kumar Chatterji, p. 18-36; by Garland H. Cannon, p. 36-57.

"Wilhelm von Humboldt (1767-1835)", by Alfred Dove, p. 71-101; by Heymann von Steintal, p. 102-120.

"Jacob Grimm (1785-1863)", by Theodor Benfey, p. 120-154; by Wilhelm Scherer, p. 154-169; by Otto Jespersen, p. 169-179.

"Rasmus Kristian Rask (1787-1832)", by Louis Hjelmslev, p. 179-195; by Kemp Malone, p. 195-199.

"Franz Bopp (1791-1867)", by Russell Martineau, p. 200-20; by August Leskien, p. 207-221; by Pieter A. Verburg, p. 221-250.

"Otto Böhtlingk (1815-1887)", by Berthold Delbrück, p. 261-268.

"Georg Curtius (1820-1885)", by Ernst Windisch, p. 311-373.

"Max Müller (1823-1900)", by Edward Washburn Hopkins, p. 395-399.

"William Dwight Whitney (1827-1894)", by Thomas Day Seymour, p. 399-426; by Charles Rockwell Lanman, p. 426-439 [cf. Lanman 1897].

"Michel Bréal (1832-1915)", by Anotoine Meillet, p. 440-453.

"August Fick (1833-1916)", by Adalbert Bezzenberger, p. 453-468.

"August Leskien (1840-1916)", by Wilhelm Streitberg, p. 469-473.

"Berthold Delbrück (1842-1922)", by Eduard Hermann, p. 489-496.

"Vilhelm Thomsen (1842-1927)", by Kristian Sandfeld, p. 496-503.

"Karl Brugmann (1849-1919)", by Wilhelm Streitberg, p. 575-580.

Volume II: *From Eduard Sievers to Benjamin Lee Whorf* (1966/1967), xvii, 580 p.:

"Eduard Sievers (1850-1932)", by Theodor Frings, p. 1-52.

"Jacob Wackernagel (1852-1938)", by Eduard Schwyzer, p. 52-55.

"Hermann Colitz (1855-1935)", by Eduard Prokosch, p. 74-77.

- “Ferdinand Saussure (1857-1913), by Robert Gauthier, p. 87-91; by Antoine Meillet, p. 92-100; by Wilhelm Streitberg, p. 101-110.
 “Wilhelm Streitberg (1864-1925)”, by Walter Porzig, p. 182-187.
 “Charles Bally (1865-1947)”, by Joseph Vendryes, p. 188-201.
 “Antoine Meillet (1866-1936)”, by Joseph Vendryes, p. 201-240; by Alf Sommerfelt, p. 241-249.
 “Holger Pedersen (1867-1953)”, by Alf Sommerfelt, p. 283-287.
 “Edgar Howard Stutevant (1875-1952)”, by Murray Barnson Emeneau, p. 365-369; by A. Adelaide Hahn, p. 369-384.
 “Joseph Vendryes (1875-1960)”, by Émile Benveniste, p. 385-393.
 “Franklin Edgerton (1885-1963)”, by Murray Barnson Emeneau, p. 497-504.
 “Leonard Bloomfield (1887-1949)”, by Bernard Bloch, p. 508-518; by Edgar Howard Sturtevant, p. 518-521.

Selle ⇒ Fick-Selle 1932.

Sen-Mishra 1951

Sanskrit Documents, being Sanskrit Letters and Other Documents Preserved in the Oriental Collection at the National Archives of India, edited by Surendranath Sen and Umesha Mishra (Allahabad: Published on behalf of the National Archives of India by the Ganganatha Jha Research Institute, 1951), (iv), xiii, 206, 7 p.

Seemingly not mentioned by Low-Iltis-Wainwright 1969!

Cf. Kaye-Johnston 1937, Low-Iltis-Wainwright 1969, Nickson 1982, Pearson 1989-1990, Singh 1988, Wainwright-Matthews 1965.

Senart ⇒ Filliozat 1936, Finot 1928, Thomas 1928. — cf. Guérinot 1933.

Senart 1871

Kaccâyana et la littérature grammaticale du Pâli. Première partie: Grammaire pâlie de Kaccâyana. Sûtras et commentaire, publiés avec une traduction et des notes par Émile Senart (Paris: Imprimerie Nationale, 1871), (iv), 339 p.

Extrait du *JA*, série VI, tome 17 (mars-avril et mai-juin 1871), p. 193-351 et 361-540: “Kaccâyanappakaranaṃ. Grammaire de Kaccâyana. Sûtras et commentaire publiés avec une traduction et des notes”.

Cf. Guérinot 1933, p. 1f.: Nos. 1-2.

Senart 1882-1890-1897

Émile Senart, *Le Mahāvastu. Texte sanscrit publié pour la première fois et accompagné d'introduction et d'un commentaire*. 3 tomes (= *Collection d'ouvrages orientaux, Société Asiatique*, Seconde série) (Paris: Imprimerie Nationale, 1882-1890-1897), LXII, 635 p.; XLIII, 578 p.; XLI, 588 p.

Cf. Yuyama 1968 & 1977-1978, Yuyama 1999 p. 22-24, Windisch 1909.

Senart 1894

Émile Senart, “Rapport de la Sous-commission pour la transcription des alphabets sanscrit et pracrits”, *X^{me} Congrès International des Orientalistes, Session de Genève {1894}: Rapport de la Commission de Transcription* (Imprimé de E. J. Brill à Leide, sans date), p. 9-13.

The report of the Commission, signed by G. Bühler, Emile Senart, J. Burgess, E. Windisch, etc., is dated at Geneva on 10 September 1894 (p. 4).

Senart 1898

Émile Senart, *Les fragments Dutreuil de Rhins — Le manuscrit kharoṣṭhī du Dhammapada* (Paris: Imprimerie Nationale, 1898), (iii), 119 p., V planches pliées.

Extrait du *J.A.*, sept.-oct. 1898. — Cf. Barua-Mitra 1921.

Sengupta 1996

Gauranga Gopal Sengupta, *Indology and its Eminent Western Savants*. With a Foreword by Arthur Llewelyn Basham [A handwritten word by Basham with his photo] (Collection of Biographies of Western Indologists) (Calcutta: Punthi-Pustak, 1996), xxx, 536 p.

Basham's handwritten Foreword is photomechanically reproduced.

Readers are advised to consult with utmost care this brief but comprehensive survey of more than a hundred scholars for their bio- and bibliographical data.

Shaha, Rishikesh ⇒ Whelpton 1983

Shiba 1992

斯波義信, “ヨーロッパ・シナ学史についての国際会議”, *東洋文庫書報*, XXIV (1992) (1993.3), p. 1-28.

— “歐州漢學國際研討會”, organized by N. G. D. Malmqvist, H. Franke, J. Gernet, P. van der Loon, E. Zürcher (Taipei, 16-22 April 1992).

Shūkyō Kenkyū 1936

宗教研究, 新・第13巻, 第1號 (Tokyo, January 1936), p. 130-144.

Japanese Association of Religious Studies — In Memory of Sylvain Lévi:

Photo of Sylvain Lévi on p. 130; 高楠順次郎, “シルワン レヴィ博士の死を悼む”, p. 131-133; 姉崎正治, “シルバン レビ氏の追憶”, p. 134-136; 山口益, “故シルワン・レビ教授學績の一端を偲ぶ”, p. 137-144.

Yamaguchi's article has reappeared in revised form in Yamaguchi 1954, p. 49-62: “シルワン・レキ 教授と佛教研究の新分野”.

According to Anesaki, p. 1136 end, Lévi himself writes his name in Japanese Katakana as シルバン・レビ (Shiruban Rebi).

Sievers ⇒ Frings in Sebeok 1966.

Silverstein 1971

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Cf. Ojihara-Caillat 1971. — also Hendriksen 1960.

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A New Account of the East Indies, being the Observations and Remarks of Capt. Alexander Hamilton, who spent his Time there from the Year 1688, to 1723. Trading and Travelling, by Sea and Land, to most of the Countries and Islands of Commerce and Navigation, between the Cape of Hope, and the Island of Japan. 2 vols. (Edinburgh, printed by John Mosman, one of His Majesty's Printers, and fold at King's Printing-House in Craig's Closs, MDCCXXVII).

Cf. Rocher 1968 on Alexander Hamilton (1762-1824)!

Société Asiatique 1837

“Catalogue des livres buddhiques, écrits en Sanskrit, que M. B. H. Hodgson a fait copier pour le compte de la Société asiatique, et qui ont été présentés au Conseil dans sa séance du 14 Juillet, 1837”, *JA*, série III, tome IV (1837), p. 296-298.

“L'original de ce catalogue, écrit en sanskrit, et daté du 29 septembre, 1836, a, par deecision du Conseil, été déposé dans les archives de la Société.” — 64 items.

Cf. Hunter 1896 p. 349f.: Appendix A, V; — not recorde by Janert 1965.

Cf. Filliozat 1941-1942.

Note that a list of 24 manuscripts sent from Hodgson to Burnouf in November 1835 and received in April 1837 was found in 1894 by Mrs Hodgson (cf. Hunter 1896 p. 353: Appendix A, VIII cum n. 2 on p. 337: Item No. 20 = *Saddharmapundarikasūtra*).

Société Asiatique 1879-1880

Vingt-sept ans d'histoire des études orientales. Rapports faits à la Société Asiatique de Paris de 1840 à 1867, par Jules Mohl, Membre de l'Institut, Secrétaire de la Société Asiatique. Ouvrage publié par sa veuve. 2 volumes (Paris: C. Reinwald et C^{ie}, Libraires-Editeurs, 1879-1880), XLVII, 588 p. {Years 1840/1841-1853/1854}; (III), 768 p. {1854/1855-1866/1867}.

Mohl's annual reports assembled with an extremely useful “Index”, II, p. 735-768.

Friedrich Max Müller, “Notice sur Jules Mohl”, I, p. IX-XLVII (a detailed biographical

sketch of Julius von Mohl, Stuttgart 23.X.1800-Paris 4.I.1876).
Joseph Ernest Renan, "Avant-propos", I, p. I-VII.
Cf. Mohl 1852.

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Société Asiatique : Le Livre du Centenaire (1822-1922) (Paris: Librairie Orientaliste Paul Geuthner, 1922), VII, 295 p.:

"Avant-propos", par Émile Senart, p. VII-VIII.

Première partie: "Historique de la Société", par Louis Finot, p. 1-65.

Seconde partie: "Cent ans d'orientalisme en France", par des Membres de la Société Asiatique), p. 67-294:

VIII. "Les Études iraniennes anciennes", par Antoine Meillet, p. 211-217.

IX. "L'indianisme", par Félix Lacôte, p. 219-249.

X. "Indonésie et Indochine", par Antoine Cabaton, p. 251-259.

XI. "La sinologie", par Henri Maspero, p. 261-283.

XII. "Les Études japonaises". Par J. Dautremet, p. 285-288.

XIII. "La Géographie", par Henri Cordier, p. 289-294.

Cf. Mohl 1852!

Société Asiatique 1973

Cinquante ans d'orientalisme en France (1922-1972) = Journal Asiatique: Périodique trimestriel publié par la Société Asiatique, Tome CCLXI: Année 1973, Fascicules 1 à 4: Numéro spécial pour le cent-cinquantième de la Société Asiatique (1822-1972), 298 p., 6 pl. (photos: Senart, Lévi, Pelliot, Bacot, Virolleaud, Coëdès):

"La Société Asiatique: d'hier à demain", par Jean Filliozat, p. 3-12.

"L'Iran ancien", par Philippe Gignoux", p. 117-123.

"Les études turques", par Louis Bazin, p. 135-143.

"L'Asie centrale et les études mongoles", par Louis Hambis, p. 145-151.

"Les études tibétaines", par Anne-Marie Blondeau, p. 153-174.

"L'Indianisme", par Jean Filliozat, p. 175-190.

Société Asiatique 1993

Livre Blanc de l'Orientalisme Français. Publié avec le concours de la Direction Générale des Relations culturelles, scientifiques et techniques du Ministère des Affaires Étrangères (Paris: Société Asiatique, 1993), 291 p.

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Akademija Nauk SSSR — Bibliografija Indii. Dorevoljucionnaja i sovetskaja literatura na ruskom jazyke i jazykax narodov SSSR, original'naja i perevodnaja (Moskva 1959), 219 p.

(Volume II) (Moskva: Izdatel'stvo «Nauka», 1965), 608 p.

Cf. J. W. de Jong, IJ, XI (1968), p. 34.

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557 p.

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Valentina Stache-Rosen, *German Indologists: Biographies of Scholars in Indian Studies Writing in German. With a summary of Indology in German Speaking Countries* (= *Dialogue: A Publication of the Max Mueller Bhavans in India*, 1980/81) (New Delhi: Max Mueller Bhavan, 1981), (viii), 277 p.

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鋼和泰, “音譯梵書和中國古音”, 國立北京大學·國學季刊, I, 1 (Peking, Jan. 1923), p. 47-56.

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鷹谷俊之, 東西仏教学者伝 (= 華林仏教学叢書, III) (字部·華林文庫, 1970), xxvii, 200 p., 1 frontisp., 14 plates.

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Vetter 1999

Tilmann Vetter, "Hendrik Kern and the Lotussūtra", *ARIRLAB*, II: 1998 (1999), p. 129-141.

Vogel 1935-1936

Jean Philippe Vogel, "Levensbericht van Sylvain Lévi", *Jaarboek der koninklijke Akademie van Wetenschappen van 1935-1936*. — Unseen!

Voigt 1967

Johannes H. Voigt, *Max Mueller. The Man and His Ideas* (Calcutta: K. L. Mukhopadhyay, 1967), xvi, 101 p.

Appendix containing Max Müller's letter to Gladstone and Ponsonby and to him from Gladstone and Telang.

Cf. Rau 1974. — also works on "Max Müller", s.v.

Vostrikov 1962

A. I. Vostrikov, *Tibetskaja istoričeskaja literatura* (= *Bibliotheca Buddhica*, XXXII) (Moskva: Institut Narodov Azii / Izdatel'stvo Vostočnoj Literatury, 1962), 427 p., 1 frontisp. (photo).

An English translation: *Tibetan Historical Literature*. Translated from the Russian by Harish Chandra Gupta (= *Soviet Indology Series*, edited by Debiprasad Chattopadhyaya, IV) (Calcutta: Indian Studies Past & Present, 1970), (iv), vii, 278 p., 1 frontisp. (photo).

Reprinted in Richmond 1994. — Unseen!

— Andrej Ivanovič Vostrikov (1904-1937).

WWW

Wackernagel ⇒ Renou 1938/1997, Schwyzer in Sebeok 1966, Weber 1994, p. 104f.

Wackernagel 1877/1979

Jacob Wackernagel, "Besprechung — Eugène Burnouf, *Introduction à l'histoire du buddhisme indien*, I. Seconde édition (Paris 1876)", *HZ*, XXXVII (1877), p. 462-464.

= Wackernagel 1979, p. 1535-1637:

Wackernagel 1890/1979

Jacob Wackernagel, "Besprechung — *Kleinere Schriften von Theodor Benfey*, I (Berlin 1890)", *GGA*, 1890, p. 428-432.

= Wackernagel 1979, p. 1629-1633.

Wackernagel 1903

Jacob Wackernagel, "Prakritismen im Altinidshcen", *Kern* 1903, p. 149-152.

Cf. Lanman 1903.

Wackernagel 1936/1969-79

Jacob Wackernagel, *Kleine Schriften*. Band I-II. Zweite unveränderte Auflage /

Band III. Herausgegeben von Bernhard Forssmann (Göttingen: Vandenhoeck & Ruprecht, 1969-1979), I-II: 1425 p., je 8-p.-Vorspann, 1 Abb.; III: XXVI, 479 p.

Cf. Probst 1923, Debrunner 1937 (for a list of Wackernagel's works).

Jacob Wackernagel (11.XII.1853-22.V.1938), son of the Germanist Wilhelm Wackernagel (23.IV.1806-21.XII.1869) at Basel.

Wadhwa-Mukhopadhyaya 1991

Nepal: A Bibliography, compiled by Dina Nath Wadhwa (and) edited by Satkari Mukhopadhyaya (Delhi: Sharada Publishing House, 1991), xi, 344 p.

Wagner 1906/1960

G. F. Wagner, *Schopenhauer-Register* (Stuttgart-Bad Cannstatt, 1960), p. 181a-184a: "Indien".

First edition (Karlsruhe i.B., 1906).

Wainwright-Matthews 1965

A Guide to Western Manuscripts and Documents in the British Isles Relating to South and South-East Asia, compiled by M. D. Wainwright and N. Matthews under the general supervision of J. D. Pearson (London 1965), xix, 532 p.

Cf. Kaye-Johnston 1937, Low-Iltis-Wainwright 1969, Nickson 1982, Pearson 1989-1990, Singh 1988.

Walravens 1999

Hartmut Walravens, *Zur Geschichte der Ostasienwissenschaft in Europa: Abel Rémusat (1788-1832) und das Umfeld Julius Klaproths (1783-1835) (= Orientalistik-Bibliographien und Dokumenten, V)* (Wiesbaden: Harrassowitz, 1999), 183 p., incl. 1 frontisp. (portrait of Rémusat) and ill.

Meticulous article: "Jean P.ierre Abel Rémusat (1788-1832) — Biobibliographie", p. 13-84.

Hitherto less known, thus welcome "Paul Schilling von Canstadt (1786-1837)", p. 85-100.

"Heinrich Kurz", p. 101-130; "Pierre François Mourier (1746-1836)", p. 131-134; "Adelbert con Chamisso (1781-1838), Augusta Klaproth (1785-1856) und August Varnhagen von Ense (1785-1858)", p. 135-151; "Antoine Jean Saint-Martin (1791-1832)", p. 167-171; "Karl Friedrich Neumann (1798-1870) — Biographische Skizze", p. 1173-183.

Indispensable to me: "Julius Klaproth (1783-1835) und die Société asiatique", p. 153-165.

Unfortunately, this most interesting work has just arrived at my sight before sending mine to press! From this I learned with regret that I have missed *Julius Klaproth (1783-1835). Leben und Werk des Orientalisten* (Wiesbaden 1999).

Wang-Lyovin 1970

CLIBOC: Chinese Linguistic Bibliography on Computer, compiled by William S-Y. Wang and Anatole Lyovin (University of California, Berkeley) (Cambridge at the University Press, 1970), (vi), 513 p.

Weber on Jaina ⇒ Windisch 1917-1920: Kap. L.

Weber 1994

Hannelore Weber, *Festschriften deutscher, österreichischer und schweizerischer Indologen*. Teil I (Beritszeit bis 1956), herausgegeben und mit einer Einleitung versehen

von Klaus Ludwig Janert (= *Sarasvati Series*, XI)(Bonn: VGH Wissenschaftsverlag GmbH, 1994), 17*, 115 p.

This gives very brief but informative bio-data of the Festschrift recipients and contributors. Let us hope to see the so-called Kleine Schriften-type Festschriften appear in such a way!
Angebunden: *Die Wortstellung im nachvedischen Altindischen und im Mittelindischen*, von Eduard Thommen, ii, 60 p. {Diss. Göttingen 1903 = Nachdruck der Ausgabe Güterloh 1903}.

Westergaard 1841

Niels Ludvif Westergaard, *Radices linguae Sanscritæ ad decreta grammaticorum defnivit atque copia exemplorum exquisitorum illustravit* (Bonnæ ad Rhenum: Impensis H. B. König / Havniæ Typus Fratrum Berling, 1841), (i), XIV, 380 p.

Augustissimo Patriæ Regi, celsissimo literarum fautori, Christiano VIII., .. devotissimus et obedientissimus .. Auctor (p. iii).

By this time quite a few works grammatical, glossarial, prosodical, etc. have already appeared (Bopp, Colebrooke, Wilkins, Wilson, and so on):

Cf. Gildemeister 1847, p. 13: Item 42: §52, and its neighbouring items. — e.g. Rosen 1827.

Wezler 1993

Albrecht Wezler, "Towards a Reconstruction of Indian Cultural History: Observations and Reflections on 18th and 19th Century Indology", *StII*, XVIII (1993), p. 305-329.

A paper presented at the Symposium "Hinduism: Self-Perception and Assessment of Tradition", held 29.X-4.XI.1990 at Tübingen under the direction of Heinrich von Stiercron.

Whelpton 1983

John Whelpton, *Jang Bahadur in Europe: The First Nepalese Mission to the West* (Kathmandu: Sahayogi Press, 1983), xi, 320 p., 4-page folded maps, 24 ills.

{An English translation of the 1850 edition of "Mission of Jang Bahadur-ko Belāit Yātrā (Belāyat Yātrā)".

Informative "Introduction", by Rishikesh Shaha, p. 1-64, esp. p. 42-45 on Hodgson.

Cf. Michaels 1995, Mukerji 1909/1974, Rana 1978, Riccardi 1986, Whelpton 1991.

Whelpton 1991

John Whelpton, *Kings, Soldiers and Priests: Nepalese Politics and the Rise of Jung Bahadur Rana, 1830-1857* (New Delhi: Manohar Publications, 1991), xi, 315 p., 1 folded map.

Cf. Michaels 1995, Mukerji 1909/1974, Rana 1978, Riccardi 1986, Whelpton 1983.

Whitney ⇒ ANB XXIII, DAB X, Lanman 1894, 1905, Lanman in Kern 1903, Macdonell 1894, Rocher 1979, Seymour & Lanman in Sebeok 1966, Silverstein 1971, Staal 1972/1985, Windisch 1917-1920: Kap. LI, Wüst 1919 passim.

Whitney 1868

William Dwight Whitney, "[Obituary] Franz Bopp", *PAAAS*, VIII (June 9, 1868), p. 47-49.

Franz Bopp (14.IX.1791-23.X.1865).

Wilson ⇒ DNB XXI, Windisch 1917-1920: Kap. IV.

Wickremeratne 1984

Ananda Wickremeratne, *The Genesis of an Orientalist: Thomas William Rhys Davids and Buddhism in Sri Lanka* (Delhi-Varanasi-Patna-Madras: Motilal Banarsidass, 1984), xxviii, 246 p., 1 map.

No mention seems to be made in this work of his relation to Eugène Burnouf.

Cf. Yuyama 1999, p. 71: §1.8.

Wilkins & Wilson ⇒ DNB XXI.

Wilson 1832

Horace Hayman Wilson, "Abstracts of the Contents of the Dul-vá, or First Portion of the Káh-gyur, from the Analysis of Mr. Alexander Csoma de Körös", *JASB*, I (1832), p. 108, 375-392.

Cf. Csoma 1836.

Wilson 1839/1840

Horace Hayman Wilson, "Account of the Foe Kúe Ki, or Travels of Fa Hian in India, translated from the Chinese by M. Remusat", *JRAS*, V (1839), Article VIII, p. 108-140.

Read 9th March and 7th April, 1938 by Wilson, R.A.S. Director.

= *Chinese Repository*, IX (Canton 1840), p. 334-366.

Cf. Rémusat 1836.

Wilson 1860

Horace Hayman Wilson, "Summary Review of the Travels of Hiouen Thsang, from the Translation of the Si-yu-ki by M. Julien, and the Mémoire Analytique of M. Vivien de Saint-Martin", *JRAS*, XVII (1860), Article IV, p. 106-137.

Read 8th and 22nd January and 5th February, 1959 by Wilson, R.A.S. Director.

Cf. Julien 1857-1858.

Windisch 1909

Ernst Windisch, *Die Komposition des Mahāvastu. Ein Beitrag zur Quellenkunde des Buddhismus* (= *Abhandlungen d.philol.-hist.Klasse d.Königl.Sächsischen Gesellschaft der Wissenschaften*, Band XXVII, Nr. XIV)(Leipzig bei B. G. Teubner, 1909), p. 465-511.

Cf. Senart 1882-1890-1897; — Yuyama 1968, 1977-1978 & 1999.

Windisch 1917-1920

Ernst Windisch, *Geschichte der Sanskrit-Philologie und Indischen Altertumskunde. Mit Unterstützung aus den Mitteln der Königl. Sächsischen Forschungsinstitute in Leipzig. 2 Teile* (= *Grundriss der Indo-Arischen Philologie und Altertumskunde / Encyclopedia of Indo-Aryan Research*, begründet von G. Bühler, fortgesetzt von F. Kielhorn, herausgegeben von H. Lüders und J. Wackernagel, I. Band, 1. Heft B) (Strassburg: Karl J. Trübner, 1917 / Berlin-Leipzig: Vereinigung wissenschaftlicher Verleger – Walter de Gruyter & Co., vormals G. J. Göschen'schen Verlagshandlung, etc., 1920), VII, 208 p.; (IV), 209-460 p.

- Band I: Kapitel I-XXVI & Nachträge; Band II: Kapitel XXVII-LXIII & Verzeichnis.
 "Vorwort" von H. Lüders und J. Wackernagel in 1920.
 Kap. III. H. T. Colebrooke, der Begründer der Sanskritphilologie, p. 26-36.
 Kap. IV. H. H. Wilson, p. 36-47.
 Kap. VIII. Fr. Bopp und die Vergleichende Sprachwissenschaft, p. 67-73.
 Kap. IX. Paris. A. L. de Chézy. ..., p. 73-75.
 Kap. X. Bonn. A. W. v. Schlegel, p. 75-82.
 Kap. XI. Berlin. W. v. Humboldt, p. 82-86.
 Kap. XIII. Rückert, .. und andere Schüler Bopps. ..., p. 89-97.
 Kap. XIV. Die Asiatic Society in Calcutta. ..., p. 97-112.
 Kap. XV. ... Hodgson. ... , p. 112-123.
 Kap. XVI. Paris. Die beiden Burnouf. ... , p. 123-129.
 Kap. XVII. E. Burnoufs Buddhistische Studien, p. 129-140.
 Kap. XVIII. Chézys Schüler, Burnoufs Freunde und Schüler, ..., p. 140-151.
 Kap. XX. Chr. Lassen, p. 154-158.
 Kap. XXI. Benfey's Indien, p. 158-164.
 Kap. XXII-XXVI. Lassens Indische Altertumskunde, p. 164-197.
 Kap. XXVII. Die Bonner Schule. Fr. Windischmann. H. Brockhaus ... , p. 209-215.
 Kap. XXVIII. J. Gildemeister. ..., p. 215-219.
 Kap. XXX. Th. Benfey, p. 222-232.
 Kap. XXXIII. O. Böhtlingk, p. 238-246.
 Kap. XXXVII-XLIII. Max Müller, p. 270-304.
 Kap. L. A. Weber. Die Jaina-Literatur, p. 346-355.
 Kap. LI. W. D. Whitney, p. 355-361.
 Kap. LVIII. J. Eggeling, p. 392-398.
 Kap. LXI. B. Delbrück, p. 414-421.
 Cf. Windisch 1921, Yuyama 1992, p. 1.

Windisch 1921/1966

Ernst Windisch, *Philologie und Altertumskunde in Indien. Drei nachgelassene Kapitel des III. Teils der Geschichte der Sanskrit-Philologie und Indischen Altertumskunde (= Abhandlungen für die Kunde des Morgenlandes, XV, 3)* (Leipzig: F. A. Brockhaus, 1921), (IV), 38 p.

Genehmigter Nachdruck (Nandeln: Kraus Reprint Ltd, 1966).

Mit einer kurzen "Vorbemerkung" von Johannes Hertel, p. 1.

Cf. Windisch 1917-1920, Yuyama 1992, p. 1.

Windischmann ⇒ Bopp 1816, Lefmann 1891-1895-1897: Anhang I, Windisch 1917-1920: Kap. XXVII.

Wright 1877/1972

History of Nepal, translated from the Parbatiya by Munshi Shew Shunker Singh and Pandit Shri Gunanand. With an Introductory Sketch of the Country and People of Nepal by the Editor, Daniel Wright (Cambridge: University of Cambridge Press, 1877), xiv, 320 p., X plates (incl. 1 frontisp.).

Reprinted without change in Kathmandu: Nepal Antiquated Book Publishers, 1972. — I have not seen the 1958 Calcutta reprint edition.

Appendix IX: "List of My Collection of Sanskrit Manuscripts", p. 316-320:

About 230 items procured for the University Library of Cambridge, including some 40 Ti-

betan Mss and “List of books, said to be a Catalogue of the Library in the Palace at Kāthmāṇḍu (Add.Ms. numbered 912)”.

Cf. Review article by Léon Feer, *J.A.*, août-sept. 1878, p. 178-208, esp. 179 on this List. — also Yuyama 1992a, p. 13f. — not recorded by Janert 1965.

Wüst 1929

Walther Wüst, *Indisch* (= *Grundriss der indogermanischen Sprach- und Altertumskunde*, begründet von Karl Brugmann und Albert Thumb, herausgegeben von Albert Debrunner und Ferdinand Sommer, 4: *Geschichte der indogermanischen Sprachwissenschaft seit ihrer Begründung durch Franz Bopp*, begründet von Wilhelm Streitberg, II: *Die Erforschung der indogermanischen Sprachen*, IV: *Indisch, Iranisch, Armenisch*, III: *Indisch-Iranisch*, 1) (Berlin-Leipzig: Walter de Gruyter & Co., vormals G. J. Göschen'schen Verlagshandlung, etc., 1929), (v), 154 p.

Cf. Yuyama 1992, p. 1.

YYY

Yamada 1959

山田龍城, 梵語佛典の諸文献 — 大乘佛教成立論序説 資料篇 — (京都・平楽寺書店, 1959), v, 248 p., 1 frontisp., 1 folded table in pocket.

Indispensable bibliographical work on Buddhist Sanskrit literature by Ryūjō Yamada (1895-1979).

Yamaguchi 1954

山口益, フランス佛教學の五十年 (京都: 平楽寺書店, 1954), (I), V, 182 p.

A collection of his 7 articles on Buddhist studies in France by Susumu Yamaguchi 山口益 (27.I.1895-21.X.1976) delivered on various occasions and published in various periodicals such as those on the early history of modern Buddhist studies entitled “Fifty Years of Buddhist Studies in France”, p. 3-37 (1935), Émile Senart, p. 38-48 (1928) [including Paul Pelliot's obituary in Japanese translation, p. 41-48], Sylvain Lévi, p. 49-62 (1935), Louis de La Vallée Poussin, p. 63-79 (1938), Étienne Lamotte, p. 80-99 (1952).

Cf. Shūkyō Kenkyū 1936, Yamaguchi 1973.

Note: Yamaguchi studied in Europe, mostly in Paris, from March 1927 to September 1929.

Yamaguchi 1973

山口益仏教学文集(下)(東京・春秋社, 1973):

In this collection of his works are included the articles on the early history of Buddhist Tibetan studies in France, p. 109-127 (1953), and again “Fifty Years of Buddhist Studies in France”, p. 113-150 (= Yamaguchi 1954, p. 3-37)

Yang 1974

Paul Fu-mien Yang, S.J., *Chinese Linguistics: A Selected and Classified Bibliography* (Hong Kong: The Chinese University of Hong Kong, 1974), xxix, 292 p.

Title in Chinese: 楊福綿 (編著), 中國語言學分類參考書目 (香港中文大學出版).

Yoshiwara 1943

シーフネル原譯・吉原公平(Kōhei Yoshiwara)譯: 西藏傳承 印度民話集 (東

京・日新書院, 1943), (ii), (iii), 250 p., 4-page frontisp. (plates).

Translation of 25 tales made from Ralston's version with Yoshiwara's commentary on Indic words (p. 229-248).

Cf. Schiefner 1876 and 1876-1878, Schiefner-Ralston 1882/1906/1926.

Yoshizaki 1994

Books on Nepalese Buddhism and Culture in Jurokami Library: Japan (Collected from AD. 1985 to 1993), compiled by Kazumi Yoshizaki (Kathmandu: Nepal Bauddha Prakashan Kendra / printed in Japan at Kuroda Library, Kumamoto, 1994), 128 p., incl. 1 frontisp. (photo).

Yuyama 1965

湯山明, “J. W. ドウ・ヨング著: オランダのインド學佛教學”, 印度學佛教學研究, XIV, 1 (Tokyo 1965), p. 382(73)-359(96).

An annotated Japanese translation of de Jong 1964.

Cf. de Jong 1976/1977/1988/1999: No. 107.

Yuyama 1966

A Bibliography of J. W. de Jong's Works (1949-1966), compiled by Akira Yuyama (Canberra: Department of South Asian and Buddhist Studies, Australian National University, 31 December 1966), I, 17 p. {in mimeograph}.

Cf. de Jong 1976, 1988 and 1999.

Yuyama 1967

湯山明, “チベットのヴェターラ物語 (I)”, 四天王寺, No. 319 (Osaka, May 1967), p. 36-41.

Tibetan Vetāla Tales translated for the first time into Japanese with an introductory chapter relating its attribution to Nāgārjuna; — regrettably discontinued.

Cf. Ulan Bator 1962; Jülg 1866, 1868 & 1868a, Kara 1984, Macdonald 1967/1990 et 1972.

Yuyama 1968

Akira Yuyama, “A Bibliography of the *Mahāvastu-Avadāna*”, *IJ*, XI, 1 (1968), p. 11-23.

Cf. Yuyama 1977-1978 and 1999. — Senart 1882-1890-1897, Windisch 1909.

Yuyama 1970

Akira Yuyama, *A Bibliography of the Sanskrit Texts of the Saddharmapundarikasūtra* (= *Faculty of Asian Studies – Oriental Monograph Series*, V) (Canberra: Centre of Oriental Studies in association with Australian National University Press, 1970), xxxv, 115 p. (4 plates on p. xxxiii-xxxiv).

Bibliographical surveys include Tibetan, Chinese, Mongolian, Turkic, His-hsia versions.

Reviews by P. V. Bapat, *ABORI*, LII, 1-4 (1971), p. 271f.; H. Inagaki, *AM*, n.s., XVII, 1 (1971), p. 126f.; J. May, *IJ*, XV, 2 (1973), p. 140-144; B. L. Ogibenin, *JRAS*, 1974, p. 76-78; E. Steinkellner, *WZKS*, XX (1976), p. 191f.; G. Tucci, *EW*, n.s., XXV, 3-4 (1975), p. 504b; F. Weller, *OLZ*, LXX, 1 (1975), Sp. 180f.; V.J., *ArOr.*, XLII, 2 (1974), p. 184.

Cf. Yuyama 1972a.

Yuyama 1972

Akira Yuyama, "The Need for Systematic Bibliographies in Buddhist Sanskrit Philology", *Journal of the Institute of Chinese Studies of the Chinese University of Hong Kong*, V, 2 (Hong Kong 1972), p. 339-345 (with a summary in Chinese on p. 346).

A revised version in Chinese: "需要系統的梵文仏教文献目録", 南亞研究, 1983年, No. 3 (Peking 1983), p. 65-76. — 漢語訳・張瑞芝.

Yuyama 1972a

湯山明, "法華經梵本拾遺 (1-2)", 法華文化, Nos. 19 (東京・立正大学法華經文化研究所, March 1972), p. 7-5; No. 22 (Sept. 1972), p. 7-6.

Gleanings to supplement Yuyama 1970; — unfortunately discontinued.

Yuyama 1976

湯山明, "ドイツのインド学・仏教学の話題", 春秋, No. 174 (東京, 1976.5), p. 16-17; No. 176 (1976.7), p. 18-19; No. 178 (1976.9), p. 21-22; No. 180 (1976.12), p. 18-20.

Yuyama 1976a

湯山明, "仏典の編纂に用いられた言語の特質", 奥田慈応先生喜寿記念・仏教思想論集 (京都・平楽寺書店, 1976), p. 873-887.

Yuyama 1977-1978

湯山明, "Mahāvastu-Avadāna に関する書誌学的雑録", 名著通信, No. 11 (Tokyo, August 1977), p. 7-6; No. 12 (Sept. 1977), p. 9-8; No. 13 (Oct. 1977), p. 19-18; No. 16 (Jan. 1978), p. 17-16; No. 18 (March 1978), p. 12-11; No. 19 (April 1978), p. 15-14; No. 20 (Nov.-Dec. 1978), p. 37-28.

Miscellaneous bibliographical survey of the *Mahāvastu-Avadāna*.

Cf. Yuyama 1968 and 1999.

Yuyama 1977/1987

湯山明, "チベット学者チョーマのゲッティンゲン留学", 東洋文庫書報, VIII (Tokyo 1977), p. 87-91 / "— (補訂)", XVIII (1987), p. 89-92.

Alexander Csoma's study in Göttingen (1 April 1816-end July 1817); — cf. Ichishima 1984.

Yuyama 1979

Akira Yuyama, *Vinaya-Texte (= Systematische Übersicht über die buddhistische Sanskrit-Literatur*, herausgegeben von Heinz Bechert, Teil I) (Wiesbaden: Franz Steiner Verlag, 1979), XXIII, 54 p.

Cf. Yuyama 1972 and 1983.

Yuyama 1983

Akira Yuyama, "A Report on the Göttingen Project: A Systematic Survey of Buddhist Sanskrit Literature", *Buddhist Research Information*, No. 10 (Stony Brooke, N.Y.: Institute for Advanced Studies of World Religions, 1983), p. 7-13.

Cf. Yuyama 1972 and 1979.

Yuyama 1984

湯山明, “中央アジアの梵語仏典”, 東洋学術研究, XXIII, 1 (Tokyo 1984), p. 68-92.

A comprehensive survey of Buddhist Sanskrit materials found in Central Asia.

Yuyama 1985

湯山明, “妙法蓮華經の藏字音写による敦煌出土写本断簡二点覚書”, 雲井昭善博士古稀記念・仏教と異宗教 (京都・平楽寺書店, 1985), p. 233-247.

Two fragments of Kumārajīva's Chinese version of the Lotus Sutra transcribed in the Tibetan script from Tunhuang — with bibliographical references to the relevant fields of study.

Yuyama 1985a

湯山明, “西洋人の大乘仏教研究史”, 講座・大乘仏教, X (東京・春秋社, 1985), p. 221-261.

A survey of Mahāyāna Buddhist studies in the West.

Yuyama 1988

湯山明, “インド学仏教学の黎明”, 北海道印度哲学仏教学, III (Sapporo 1988), p. 323-348.

The dawn of Indian and Buddhist studies with emphasis on the western scenes.

Yuyama 1990

湯山明, “仏教文献学の方法試論”, 水野弘元博士米寿記念論集・パーリ文化学の世界 (東京・春秋社, 1990), p. 125-152.

Cf. Yuyama 1992c.

Yuyama 1992

Akira Yuyama, *A Select Bibliography on the Sanskrit Language for the Use of Students in Buddhist Philology*. A Revised Edition (= *Bibliographia Indica et Buddhica*, Pamphlet, No. 1) (Tokyo: The International Institute for Buddhist Studies Library, 1992), viii, 24 p.

First published as: *A Select Bibliography on the Sanskrit Language for the Use of Students in Sanskrit* (Tokyo: IBS Library, 1992), iv, 17 p.

Based on a previously prepared version published provisionally in 1977.

Reviewed by Boris Oguibénine, *IJ*, XXVIII, 3 (1985), p. 207f.

Yuyama 1992a

Akira Yuyama, *Buddhist Sanskrit Manuscript Collections / Bauddha-saṃskṛta-bhāṣā-basta-likhita-pustakālayāḥ / A Bibliographical Guide for the Use of Students in Buddhist Philology* (= *Bibliographia Indica et Buddhica*, Pamphlet, No. 2) (Tokyo: The International Institute for Buddhist Studies Library, 1992), xi, 28 p.

Yuyama 1992b

湯山明, “印度学仏教学史研究資料雑録”, 北海道印度哲学仏教学, VII (Sapporo 1992), p. 299-314.

Miscellaneous remarks on materials for historical research into Indian and Buddhist studies.

Yuyama 1992c

Akira Yuyama, "The Need for Philological Research in the Field of Buddhist Studies", *Buddhism into the Year 2000: Proceedings of the First International Conference, held in Bangkok from 7 to 10 February 1990* (Patumthani by Bangkok: Dhammakāya Foundation, 1992), Article No. 18: p. 219-235.

Actually published in 1996; — a revised version of Yuyama 1990.

Yuyama 1993

湯山明, "エジャトンの仏教梵語研究の学史的背景", 渡邊文磨博士追悼記念論文集・原始仏教と大乘仏教, 下巻 (京都・永田文昌堂, 1993), p. 45-83.

Historical background scenes of Franklin Edgerton's research into Buddhist Sanskrit.

Yuyama 1994

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An article on which is based the present largely revised version in English.

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Yuyama 1998a

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Notes on Buddhist narrative literature, particularly on the Chūkōsen, III.10 "A Pair of Geese Flying away with a Tortoise in Thirst" with an annotated English translation.

Yuyama 1999

湯山明, "Mahāvastu-Avadāna — 原典批判的研究に向けて —", 創大仏高研年報, II: 1998 (1999), p. 21-38.

A critical survey of the editions and extant manuscripts towards a new critical edition.

Yuyama 1999a

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A research into its background history.

Addendum

Yasuhiro Sueki, *Bibliographical Sources for Buddhist Studies from the viewpoint of Buddhist Philology* (= *Bibliographia Indica et Buddhica*, III) (Tokyo: The International Institute for Buddhist Studies of The International College for Advanced Buddhist Studies, 1998), XXII, 195 p.; *Addenda I* (1999), iv, 49 p.

"... The coverage of the main materials is a catalogue or list, a bibliography, bibliographical information, introduction, or survey on Buddhist texts, which I consulted mainly in the International College for Advanced Buddhist Studies (ICABS) Library in Tokyo up until the end of 1997. ..." (Sueki, 1998, p. IX).

Index to Personal Names

Cited in the Main Text with Dates of Births and Deaths

Note: In some cases places of birth and death are given,
when they are thought to offer some meanings to their activities.

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— Kőrös is often spelt Körös, sometimes Koros or Coros, and Csoma rarely Ksoma!

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