

OBITUARIES

PROFESSOR P. D. AGNIHOTRI (28.3.1913 – 5.6.2008)

A distinguished celebrity of the Sanskrit world of the 20th century, Professor Prabhu Dayalu Agnihotri was born on 28th March, 1913 in a village named Dhanyaaura (District Shahjehanpura, Uttar Pradesh) and died on 5th June, 2008 in Bhopal, Madhya Pradesh. His academic and other activities are numerous and varied as he worked almost throughout a century, a beautiful glimpse of which may be found in *Agnihotra*, his felicitation volume. He has more than 60 published titles to his credit, some of which are; *Abhinavamanovijñānam*, *Patañjalikālīna Bhārata*, *Vaidika-devatā-darśana*, *Samskṛta Sāhitya Cintana*, *Mahākavi Kālidāsa* (3 volumes); translated works: *Atharveda*, *Vedaśāstrasamgraha*, *Śṛṅgāraprakāśa*, *Mṛchhakaṭikā*, *Vikramorvaśīya*, *Kumārasaṃbhava*, *Ṛtusaṃhāra*, *Aparīkṣitakāraka*; autobiography in 3 volumes; *Sarasvatī ke dvāra para*, *Mahāvaṇom kī chāyā meṃ*, *Sāhitya kī Pagadaṇḍiyām*, and other works.

During his long life span, Prof. P. D. Agnihotri worked at a number of institutions of learning and graced important positions, some of which are: Principal of a public school in Akola, Maharashtra; Professor and Head of the Sanskrit Department, Maharani Lakshmi Bai Art and Commerce College, Gwalior, M.P; Director, Madhya Pradesh Hindi Grantha Akademi, Bhopal; Vice Chancellor, Jabalpur University, M.P. Prof. Agnihotri was conferred with various awards, honours, honoris causa degrees and laurels, to name only a few: Viśiṣṭa Vidvan Saṃmāna of Uttar Pradesh Sanskrit Akademi, Lucknow in 1984; award of President's Certificate of Honour by the President of India in 1988, Ramkrishna Jaidayal Dalmia Srivani Alankara 2004, Honoris causa degree of Vidyasagara and Sāhitya-vācaspati from Vikramaśīla University, Bihar, and Hindī Sāhitya Saṃmmelana, Allahabad, in 1984 and 1985 respectively. Dr.P. D. Agnihotri led a happy family life. He was accompanied by his learned consort Mrs Sharada Agnihotri and they were blessed with a son named Vivek and a daughter Vandana. Vivek Agnihotri is a noted producer and director in the Bollywood film industry in Mumbai and is happily married to Ms. Pallavi Joshi, a famous actress.

Prof. Agnihotri took an active part in the freedom struggle movement of the country. He taught, guided and inspired the lives of numerous students and disciples who are occupying high positions in the country. More than fifty researchers have successfully completed their doctoral theses under his guidance and supervision. Two of his worthy disciples brought out two volumes in his honour. President's Awardee Prof. Sushma Kulshrestha accompanied by Prof. Lakshmi Shukla brought out a Presentation Volume

entitled *Paryāvarṇa -Prabhutvam; Environmental Grandeur in Sanskrit literature* and presented him with the same at a glittering function organized at Gwalior in September 1999.

President's Awardee Prof. Krishnakant Chaturvedi accompanied by his two friends namely Dr.Gautam Patel and Dr. R.K. Sharma (Jabalpur) presented him with a volume entitled *Agnihotra: Prof. P.D. Agnihotri Felicitation Volume* at a grand function organized in his honour at Bhopal 2004. These volumes provide ample testimony to his vast knowledge and popularity. An erudite scholar, Professor Agnihotri was well versed in different śāstras namely all branches of Vedic studies, grammar, linguistics, philosophy, Sāhitya especially Kālidāsa studies and technical sciences too. He went on a number of different delegations from India, including one to USA and another to USSR. Dr. Agnihotri will be remembered by his disciples, friends and colleague's for ever. An award, namely Prof. P.D. Agnihotri Prize, has been instituted for the best paper submitted in Vedic Section of the All India Oriental Conference w.e.f. its 44th session held at Kutukshretra, India in July 2008.

SUSHMA KULSHRESTHA
(Disciple of Professor P. D. Agnihotri)
DRC, University of Delhi; Director, Kalidasa Academy of Sanskrit Music and Fine Arts

PROFESSOR OSCAR BOTTO

Professor Oscar Botto, eminent Indologist and beloved Mentor, passed away on August 24th, 2008, owing to the worsening of his long-lasting and painful disease.

Sanskrit and Indological studies lose an outstanding, eminent and internationally renowned scholar. Member of the most prestigious Italian and foreign Academies and Institutions, such as the Academia Europaea, London, the Royal Asiatic Society, London, the Royal Academy of Letters, History and Antiquities, Stockholm, the Académie des Inscriptions et Belles Lettres, Paris, the Accademia delle Scienze of Torino, the Accademia dei Lincei, Roma, and many others, he was appointed Vice-president of the International Association of Sanskrit Studies in 1975, and was the Founder and President of the Italian Association of Sanskrit Studies since 1976.

His primary fields of study were the juridical and political tradition of ancient India, Sanskrit epic and dramatic literature and Buddhism. He wrote many articles and fundamental books, among which *Il poeta Kṣemendra e il suo Daśāvatāracarita* (Torino, 1951), *Il Nītivakyāmṛta di Somadeva Sūri* (Torino, 1962), and *Letteratura classica dell'India antica* (Roma, 1964).

He directed the monumental work in four volumes *Storia delle Letterature d'Oriente* (Milano, 1969), in whose third volume (pp. 1-374) he wrote the "Letterature antiche dell'India", still now an essential reference point for Italian and foreign scholars.

His work *Buddha e il Buddhismo*, originally published in 1974, ran to many editions and still represents a milestone in the field of Buddhist studies.

He was awarded the Degree of Vidyāvācaspati *Honoris causa* (Dr. h.c.) by the Shrī Lāl Bahādūr Shāstrī Rāshtrīya Samskrit Vidyāpeeth, New Delhi (1994), the Degree of Dr. Litt. *Honoris Causa* by the Banaras Hindu University (1996), and the Degree "Docteur *Honoris Causa*" of the Russian Academy of Sciences, Moscow, 2000. He was also awarded many other prizes, among which the National Prize of the President of the Italian Republic, 1986, and the "Premio Internazionale Empedocle per le Scienze Umane: Andrej Sacharov", Agrigento, 1993.

Oscar Botto has significantly fostered the progress of Indian Studies. Born in Turin in 1922, he always was fondly faithful to his hometown, where he taught Sanskrit first as an Assistant Professor (1948-1957) and a University Lecturer (since 1954), then as a Teacher on annual basis (1957-1962), and eventually as a Full Professor 1963 to 1997, when he was appointed Emeritus Professor. In 1963 he founded the Institute of Indology, later to become Department of Oriental Studies, which he directed till 1996, conferring honour and repute

to the School of Turin. His scholarship and breadth of mind, combined with a vision which reached far beyond the confines of his own discipline, led him to found Cesmeo, the International Institute for Advanced Asian Studies. Through Cesmeo he promoted and organised lectures, panels, meetings, exhibitions and conferences, among which the International Ramayana Conference (Turin, 1992), the World Sanskrit Conference of 1995 and the even more memorable one of 2000, both held in Turin. Thanks to Cesmeo he also tirelessly fostered an outstanding editorial activity: he founded and directed *Indologica Taurinensia*, Journal of the International Association of Sanskrit Studies, the Series of the *Corpus Iuris Sanscriticum*, under the High Patronage of the International Academic Union and the National Academic Union of Italy, the First Sanskrit-Italian Dictionary (that will be published in 2009 under the direction of Irma Piovano and Saverio Sani) and a new Italian translation of the Valmiki Ramayana.

A more extended obituary of Professor Botto is published in volume 35 (2009) of *Indologica Taurinensia*.

Irma Piovano
CESMEO

PROFESSOR COLLETTE CAILLAT (1921-2007)

Professor Colette Caillat passed away on her 86th birthday, 15th January 2007.¹ She was the Treasurer of the International Association for Sanskrit Studies for a quarter of a century (1975-2000) and an honorary Vice President from 2003; she was often actively involved in the organisation of our World Sanskrit Conferences, including chairing the panel on Middle Indo-Aryan and Jaina Studies at the 7th WSC (Leiden, 1987) and the Jain panel at the 12th WSC (Helsinki, 2003) and editing their proceedings. Her service to the IASS and her concern for its well-being are indeed incalculable. She was also actively involved in many other bodies as a member of several academies, scholarly associations and editorial boards: the Académie des Inscriptions et Belles-Lettres, the Committee of CESMEO, the editorial Board of *Indologica Taurinensia*, the Scientific Committee of the *Corpus Juris Sanscriticum*, the Accademia delle Scienze di Torino. The *Felicitatio Volume* presented to her on her retirement was published as volume XIV (1988) of *Indologica Taurinensia*. She was the President of the International Association of Buddhist Studies in 1999-2002.

Colette Caillat was primarily a specialist in the languages, literatures and cultures of Jainism and Buddhism in their early stages. Like many Indologists of the time, she reached Sanskrit through the studies of humanities, the classical languages (Latin and Greek) and comparative Indo-European linguistics. Her guides were Louis Renou and Jules Bloch; she was never reluctant to pay her tribute to them, and she contributed to the posthumous publication of their works. Besides Sanskrit and Middle Indian, she also learned Hindi. Having passed the *Agrégation*, she taught in various secondary schools (1947-52) until she found a position at the National Centre of Scientific Research. She was then free to devote herself to Indian studies full time, starting with a *Mémoire* on nominal derivation in Middle Indian (unpublished) which led her to read Jain texts. An introduction by Louis Renou to Walther Schubring confirmed her awakening interest in Jain Studies and led to her contributing regularly to the *Critical Pāli Dictionary*. On her first visit to India in 1963 she established close contacts with Prof. A.N. Upadhye, Pandit D.D. Malvania, Prof. H.C. Bhayani, Pandit Sukhlalji, Muni Puṇyavijaya and Ācārya Vidyānandjī Mahārāj.

She taught Sanskrit and comparative grammar at the University of Lyon from 1960 to 1966. In 1967 she was appointed to Sorbonne University (later University of Paris – 3) as Renou's successor on his sudden death and she taught there till her retirement in 1988; several of her articles are the outcome of detailed investigations undertaken for her classes on Jain and Middle Indo-Aryan linguistics and philology for advanced students. Her linguistic contributions to Middle Indian concern mainly Pāli and Prakrit morphology, vocabulary, phraseology and style, and the transmission of texts through examination of

¹ This condensed obituary is closely based, with grateful thanks, on the obituary by Nalini Balbir in *Indologica Taurinensia* 33 (2007): 167-182, which also lists others that have appeared; for a complete bibliography of Colette Caillat's works see *Bulletin d'Etudes Indiennes* 22-23 (2004-2005), published in 2007. John Brockington

grammatical variants. As a Jainologist, her works focus on the transmission and understanding in major Śvetāmbara works belonging to the oldest strata of canonical literature. On the other hand, her DLitt. thesis, *Les expiations dans le rituel ancien des religieux jaina* (Paris, 1965; English trans. Ahmedabad, 1975) is a lucid analysis of the Śvetāmbara monastic books of discipline (the so-called *Chedasūtras*), that has become the standard reference work on the subject. The problematic category of the so-called *Prakīrṇakas* also detained her considerably. Her critical edition of the *Candāvejjhaya* (*La Prunelle-cible*, Paris, 1971), its French translation and the learned notes are a testimony of sound scholarship in lucid style. “Fasting unto death” (*saṃlekhaṇa*), for which the *Prakīrṇakas* are of primary importance, was one of her major themes of investigation, and was the topic of her last published article (Maraṇasamāhipaiṇṇa, 2007). She was also strongly attracted to Digambara literature in Apabhraṃśa, as is shown by her translations of Yogīndu’s *Yogasāra* (1998) and *Paramātmaprakāśa* (1999), and of Rāmasiṃha’s *Dohāpāhuḍa* (1976).

In France, she contributed to improving the general public’s acquaintance with Jainism through articles in volumes devoted to the religions of the world and her translation of the “Jain Declaration of Nature”. As an international specialist in the field she was often asked to contribute to encyclopedias or general books on Jainism outside France. She helped interested readers to find their way through the complexities of Jain cosmology through *La cosmologie jaina* (Paris, 1981; English trans., *The Jain Cosmology*. by K.R. Norman, New Delhi; revised and enlarged edition, New Delhi, 2004).

Colette Caillat did not live in isolation in an ivory tower. Apart from training and advising students and colleagues, always to their advantage, in her own vigorous and lucid manner, she was especially keen to keep herself informed and to inform others about advances in knowledge. Her publications include several well-documented reports on conferences. Writing reviews of a wide range of books, always in a positive manner, was an important aspect of her work. The bibliographical chronicles that she wrote for the *Journal Asiatique* are noteworthy in the field of Jain studies, embracing as they do both Western and Indian publications, and including informative and moving obituaries of two important figures: Walther Schubring and Muni Puṇyavijaya. She regularly wrote reviews for the *Bulletin d’Etudes Indiennes* or for the *Comptes rendus de l’Académie des Inscriptions et Belles-Lettres*, and earlier for the *Bulletin de la Société de Linguistique de Paris*.

Colette Caillat will be remembered for her numerous contributions which advanced and enriched the field of Indology for nearly four decades, and for her active encouragement of others in the field. She will be remembered as a human being of rare qualities, an energetic, lively and free individual who valued independence more than anything else, a true lady of the twentieth century.

T. YA. ELIZARENKOVA (1929 – 2007)

Professor Elizarenkova, one of the most outstanding Oriental scholars in twentieth-century Russia, died on September 5th 2007, after several years battling against cancer. She had become an undisputed and unrivalled, though always informal, leader of the Russian school of Classical Indology. Her innovative work in Indian linguistics and philology, her example of self-sacrificing scholarly enthusiasm and dedication to high professional and moral standards contributed enormously to the survival of our discipline when even its existence in the USSR was in danger.

Tatiana Yakovlevna Elizarenkova was born Tatiana (Tasya) Sokolova, on September 17th 1929, in Leningrad (now again St. Petersburg). When she was four, her father, the Semitic specialist Mikhail N. Sokolov, was arrested for alleged political crimes and later executed; his widow escaped persecution through her second marriage and little Tasya was adopted by her step-father, taking his surname and a new patronymic.

As a student in Romance and Germanic languages at Moscow State University, she decided to join the seminar on Sanskrit and comparative linguistics of Professor Mikhail N. Peterson who was doing his best to preserve the legacy of the old Moscow linguistic school. Here she met her future husband Vladimir N. Toporov, and his friends, Vyacheslav V. Ivánov and Pavel A. Grintser. In the early 1950s, as a postgraduate student under Peterson, she became acquainted with phonology (in S. Trubetskoy's version) and structural linguistics. In the late 1950s she enlarged her Indological erudition by joining the group of young scholars at the Institute of Oriental Studies reading Hindu and Buddhist Sanskrit texts with Professor George N. Roerich, an eminent specialist in Indian and Central Asian cultures who had returned to his homeland from abroad.

In 1955 Elizarenkova completed her Ph.D. dissertation on the classes of verbs in the language of the Ṛgveda. From then on she worked intensively on the description of Indian languages: not only Vedic, but also Classical and Buddhist Hybrid Sanskrit, Pali, Prakrits and Modern Indo-Aryan languages. Her fundamental publications in this field include *The Aorist in the Rigveda* (1960), *The Pāli Language* (1964; 2nd Russian edn 2003; English trans. Moscow, 1976; in collaboration with V.N. Toporov), *Studies in the Diachronic Phonology of the Indo-Aryan Languages* (Russian edn 1974; Italian trans. Napoli, 1990), *The Grammar of the Vedic Language* (1982), *The Vedic Language* (1987); the latest, *The Indo-Aryan Languages of Ancient and Middle periods* (2004) in the series "Languages of the World", though presented as a collective work, was written by her, with the exception of several concluding pages.

Elizarenkova's work on translating Vedic texts, alongside her linguistic studies, made her increasingly interested in the semantics of the Vedic hymns. The collaborative paper with A.Ya. Syrkin (1965) on the "Marriage hymn" (RV 10, 85) demonstrated for the first time the broader perspective added by the semiotic approach to interpreting a Ṛgvedic text in its complex relationship with myth and ritual. There followed a series of papers (some

Soon after completing this great project, Elizarenkova embarked on another, a complete translation of the *Atharvaveda* (Śaunaka), despite serious health problems. In 2005 she suffered a terrible personal loss: the sudden death on December 5th of her husband, Vladimir N. Toporov; they were married for 55 years, living in perfect harmony and creative scholarly collaboration. She dedicated to his memory the first volume of the *Atharvaveda*, published a week or two after his death. In the following year and a half she combined intensive work on the translation with caring for Toporov's legacy, donating his unpublished works, archive and library to the Russian State University for the Humanities. Meanwhile her health rapidly deteriorated. The proofs of the second volume came off the press on the last day of her life. Shortly before that Elizarenkova had stopped working on the translation of the third volume, leaving about 30 hymns of book XIX untranslated (now being translated by her former student, Leonid I. Kulikov).

Elizarenkova's works gained international recognition: a member of the I.A.S.S. Board 1990–2003; a member of the Academia Europaea; awarded the “Padma Śrī” by the Indian government. In Russia, however, neither government nor academic officials recognised her achievements. Moreover, in the Soviet period the authorities kept her in disgrace for a time. In the early 1970s political cleansing among intellectuals who had signed letters of protest (e.g. against the invasion of Czechoslovakia) put her name on the ‘black list’ and she lost her job at Moscow University, ending her teaching career.

However, she never accepted the role of a passive victim of circumstances. In the early 1970s Classical Indology in Moscow seemed routed: some leading scholars had lost their jobs, some were forced to emigrate, the remainder had nowhere to meet for discussion; to the authorities interest in “religious texts” was suspicious and blameworthy. Yet Elizarenkova, together with G.A. Zograph, head of the South & South-East Asia Department at the Leningrad Branch of the Institute of Oriental Studies, established in 1979 the annual conferences in Leningrad on the theme of “Traditional Indian Texts: Problems of Interpretation”, taking part in them almost every spring.

Her colleagues and friends recently published Book I of *Indologica: T.Ya. Elizarenkova Memorial Volume*, ed. by L. Kulikov and M. Rusanov [Orientalia et Classica, XX] (Moscow: Russian State University for Humanities, 2008), which contains a preliminary list of Elizarenkova's published works (225 items). The editors plan to present a complete bibliography in Book II, expected to appear in print later this year.

Yaroslav Vassilkov

WALTER HARDING MAURER (1921-2007)

I first met Walter Maurer in October 1953, in Pune. For more than a year and a half we were the sole occupants of a large student hostel on the Deccan College campus. We took our meals together, studied together, rode our bicycles together all over Pune, and traveled together from Kanyakumari to the Khyber Pass. We learned to know each other well.

Walter Harding Maurer was born in Jamaica, Queens, New York, on 13 July 1921, the youngest sibling in a large family of German immigrants. His mother died when he was a child, and he was brought up by his eldest sister. From Jamaica High School he went to the University of Vermont, majoring in classics. Six weeks before graduation, in 1943, he was drafted and spent three years in the army: after having trained as an Italian interpreter, he found himself aboard a vast troopship bound for Bombay and in an army camp near Calcutta. That is where, he used to say, a fractured right heel suffered during military practice and the subsequent recovery in a cast “catapulted him into Indic studies.” He learned the Devanagari and Urdu scripts, studied Hindustani, and read about India.

After being discharged from the army and one year of teaching Greek literature at the University of Vermont, in 1947 Walter decided to apply for graduate studies at the University of Pennsylvania where W. Norman Brown became his principal supervisor. His studies at Penn coincided with a major development at the university, where Norman Brown supplemented the traditional chair of Sanskrit with new positions in other disciplines, and created the first South Asia area studies center in the country. In addition to his work in Sanskrit, Walter studied Malayalam with Chandrasekhar, Persian with Mark Dresden, and recent Indian history with Daniel Thorner. As is that was not enough, he took courses, at Penn, in Lithuanian with Alfred Senn and in Arabic with visiting professor Giorgio Levi Della Vida, and he traveled regularly to Princeton to work with the Indo-Europeanist Harold Bender, and to New York to read Avesta with Bernhard Geiger. Norman Brown also insisted that one summer he should study Indian coins at the Museum of the American Numismatic Society in New York City.

In 1949, when Horace I. Poleman went to India to set up the Fulbright Program, Norman Brown used his influence at the Library of Congress to have Walter appointed as reference librarian in the South Asia Section of the Orientalia Division, in 1950. It was also during this period that, after Poleman’s return to Washington, Walter obtained a Fulbright Grant that brought him back to India, from 1953 to 1955. In Pune he laid the groundwork for a dissertation which would earn him a Ph.D. at the University of Pennsylvania in 1962 and was published in two volumes at the Deccan College in 1965: *Sugamānvaya Vṛtti, a late commentary in Jaina Sanskrit on Kālidāsa’s Meghadūta*.

In 1962 the Maurers moved to Hawaii. From Assistant Professor of Sanskrit and Hindi, Walter rose to Associate Professor of Sanskrit and Ancient History, and to Professor of Sanskrit in 1968, occasionally also teaching Arabic.

Besides spending a year at the University of Tübingen on an ACLS study grant (1968-69), and a summer at the Institute for Advanced Studies in the Humanities at the University of Edinburgh (1978), in the 1980s and 1990s the Maurers made it a habit to spend their summer vacations and sabbatical leaves in Philadelphia. Geraldine was collecting materials for a cumulative index of articles on India in dedicatory and commemorative volumes. Walter did most of the work on two successive volumes. Under the lasting influence of Norman Brown, he remained interested in Vedic literature; this led, in 1986, to his *Pinnacles of India's Past: Selections from the R̥gveda*, in the "University of Pennsylvania Studies on South Asia." Students whom Walter sent on to the University of Pennsylvania to pursue graduate studies repeatedly reported his infinite patience and thoroughness initiating them in the rudiments of the Sanskrit language. He worked some of his teaching materials into a book comprising two weighty parts: *The Sanskrit Language: An Introductory Grammar and Reader* (Curzon Press, Richmond, 1995); while writing these lines, I learn that Curzon has a new-in-paperback edition in one volume in production, to be published on February 1 2009. Two major projects remained unfinished: an English translation of Vopadeva's *Mugdhabodha*, and a companion volume to his *R̥gveda* book, which he intended to title *The Magic of the Atharvaveda: Selected Hymns in Translation*.

Walter Maurer's interests were vast, in his education, in his teaching, and beyond. From his father, who played in the New York Philharmonic Orchestra, he inherited a deep and broad interest in classical music. He was an avid collector of stamps and coins. He was proud of the printing press he built in the basement of his New York home, on which he privately printed, in 1941, his first booklet: *Horace's Odes and Epodes: Selections in English Prose*. In a Pune bookstore he would pick up a book totally outside his main interests – *Teach Yourself Swahili* comes to mind –, spend some time studying it, and tell me about his findings during our afternoon tea breaks.

Walter did not shrink from burdensome tasks. For thirteen years he served as language consultant for *Philosophy East and West*, and for ten years he chaired the Department of Indo-Pacific Languages at the University of Hawaii. He devoted much time to the Alpha of Hawaii of Phi Beta Kappa, of which he was president for two years, and subsequently secretary-treasurer. In his work, as in life generally, Walter was a perfectionist. He only published when he was satisfied that no stone was left unturned. The score of articles he published reveal only a fraction of the subjects he kept in his files for future research.

For the past few years Geraldine suffered from an ever more acute incurable disease. Taking care of her left Walter, who was ailing himself, little time for the work he loved. Geraldine died, one hundred years old, on 26 June 2007. Walter, at the age of eight-six, followed her, less than two months later, on August 21.

Ludo Rocher
W. Norman Brown Professor of South Asian Studies, Emeritus
University of Pennsylvania

GUSTAV ROTH (22.1.1916 – 6.6.2008)

More than two years after his 90th birthday was duly celebrated at a memorable occasion in Nörten-Hardenberg, the well-known Indologist Gustav Roth passed peacefully away in his home in Lenglern near Göttingen. He is survived by his wife Helga and will be missed by all who had the privilege of getting in touch with his charming, candid, modest and ever humorous nature.

Born during World War I as the son of an architect in Breslau, Silesia (at that time part of Germany), he attended the König-Wilhelms-Gymnasium in his home town. From 1937 he studied Indology, Persian and Arabic at the universities of Breslau, Leipzig and Halle. His teachers in Indology were Paul Thieme (in Breslau and Halle) and Friedrich Weller (in Leipzig). In 1941 war interrupted his studies. Roth was called up to the army and enrolled in a signal-cum-interpretor training batallion, stationed near Dresden, where his knowledge of oriental languages was made use of and, at the same time, enhanced. Here he met Thieme again, who trained him in the Hindustani language. In January 1944, Roth was transferred to the Indian National Army which, under the command of Subhas Chandra Bose, was supposed to fight on the German side against the colonial rulers of India. Actually, this army never engaged in military action, but left to have a relatively peaceful time in southern France, near Bordeaux. Roth, extremely shortsighted and in no respect a warlike character, but, on the other hand, endowed with a strong sense of humour, used to tell the funniest stories from this period of his life, stories that stood in striking contrast to the catastrophic events that one normally connects with World War II. As an interpreter, he now had plenty of opportunity to get acquainted with different types of Indian characters, both Muslim and Hindu, and their way of thinking and behaving. The experience he collected during this time prepared him for his later years in India and may partly explain his extraordinary ability to move in an Indian milieu. After the war it was not until 1949 that Roth could resume his studies, now in Munich, where he met Helmuth Hoffmann (Indology and Iranistics) and Karl Hoffmann (Vedic studies). Here he was awarded the Dr. phil. degree in 1952 with a thesis on a Jaina Prakrit text (Mallī-Jñāta, Nāyādhammakahāo VIII).

In the same year Roth accepted a scholarship of the Government of India for the study of Ancient Indian History and Social Institutions at the University of Patna (Bihar). Under the guidance of the historian and archaeologist A. S. Altekar he received valuable impulses, and during his stay in Patna, his second home as he used to call it, he developed the deep sympathy for and understanding of Indian culture so characteristic of him. His interest in Jaina studies was further stimulated by his meeting prominent members of the Śvetāmbara Jaina community and by establishing lasting contacts with Jaina scholars.

Of equally great consequence for Roth was the fact that Altekar, who was also Director of the K. P. Jayaswal Research Institute, took the initiative to make accessible the treasure of Buddhist manuscripts, photocopies of which Rahula Sankrityayana had brought from

Tibet in the thirties. Roth was entrusted with the edition of the Bhikṣuṇī-Vinaya of the Mahāsāṃghika-Lokottaravādin school of Buddhism. After painstaking work this magnum opus of his was finally published by the K. P. Jayaswal Institute (Tibetan Sanskrit Works Series, Vol. XII) in 1970. Since then, Roth preserved a lively interest in the Prakrit-based Sanskrit of this and similar texts, on which he wrote several articles.

After the years in Patna (1952-1956) there followed a shorter period as lecturer in German at St. Xavier's College in Calcutta. In 1959 Ernst Waldschmidt engaged Roth to be his assistant and collaborator in Göttingen (Germany), where from 1965 to his retirement in 1981 he held the positions of Akademischer Rat and, under the professorship of Heinz Bechert, Akademischer Oberrat, teaching both Sanskrit, Middle Indic and modern Indian languages (Bengali, Hindi, Urdu) and literatures.

The high repute Roth enjoyed in India, particularly in Patna, where his scholarly career had started, manifested itself when, after his retirement in Göttingen, the State Government of Bihar appointed him as Director of the Shri Nava Nalanda Mahavihara in Nalanda, a position he held from 1982 to 1985. This institution had already in 1981 conferred on him the honorary degree Vidyāvāridhi (D. Lit.). Indian scholars honoured Roth twice by a Festschrift: 1) *Philosophy, Grammar, and Indology*, ed. by H. S. Prasad, Delhi: Sri Satguru Publications, 1992 (Bibliotheca Indo-Buddhica Series, 20), with Roth's bio-data on pp. XI-XX; 2) *Facets of Indian Culture*, ed. by C. P. Sinha and others, Patna: Bihar Puravid Parishad, 1998. This latter publication contains an autobiographical sketch, intended for Indian readers (p. XXXIV-XLVII).

Roth's scholarly production covers a wide field within Jaina and Buddhist literature and religion, from linguistic and terminological observations to comparative studies on literary and religious motifs. Special attention was paid by Roth to literary traditions about the Buddhist Stūpa, several articles being dedicated to this subject. A volume of selected papers by Roth was published in 1986, on the occasion of his 70th birthday, (*Indian Studies*, ed. by H. Bechert and P. Kieffer-Pülz. Delhi: Sri Satguru Publications). A complete bibliography is contained in the Festschrift for his 90th birthday: *Jaina-Itihāsa-Ratna* (Indica et Tibetica, 47), ed. by U. Hüsken and others, Marburg, 2006, pp. 511-522.

Georg von Simson

PROFESSOR RAMAMURTI SHARMA

In the passing away of Prof. Ramamurti Sharma in June 2008, the world of scholars has lost a person passionately involved in issues dealing with Indian philosophy in general and with Advaita Vedānta in particular. My association with Sharmaji goes back to the late sixties and early seventies of the last century when he was the reader at the department of Sanskrit, Delhi University. I met him for the first time in the company of Professor Mainkar who was at that time the Head of the department of Sanskrit. After serving for about ten years in the University of Delhi Sharmaji moved to being the Chair of the Department of Sanskrit, Punjab University at Chandigarh. I would occasionally run into him during his short visits to Delhi during this time and it was during his long stint at Chandigarh from 1978-1996 that many of his books both which he authored as well as edited appeared. Some of his well known books are the *Dhvaṇi Siddhānta* (ed. 1978), *Some Aspects of Advaita Philosophy* (Delhi, 1985), *Glimpses of Vedānta* (Delhi, 1989), *Encyclopedia of Vedānta* (Delhi, 1993), and *The Veda and Vedānta*, (Delhi, 1995). His book *Bhāratīya darśana kī cintanadhārā* (2006) won for him the coveted Murti Devi Award from the Bharatiya Jnanpeeth, New Delhi in 2008 just two months before his demise.

Ramamurti Sharma was also the recipient of a number of awards like the President's Certificate of Honour and Award (1987), Sanskrit Academy Award (Delhi Government, 1997), Bharatmata Award by Vishwa Jyotish Vidyapeeth, Calcutta (2001), Award by the Uttar Pradesh Government for his book the *Vedāntasāra* and by the Sahayog Foundation, Bombay for his contribution to Sanskrit literature in general and for Vedānta in particular (2000). He was a Fellow of the Royal Asiatic Society, London (1993) and was the Vice-Chancellor of Sampurnanand Sanskrit University, Varanasi (1998-2001) as also the Vice-Chancellor of Mahatma Gandhi Kashi Vidyapeetha, Varanasi (1998-1999). During his stint at Sampurnanand University he also edited a special series of 14 books on *Karmakāṇḍa*. He was a visiting professor at a number of Universities such as Mahachula University, Bangkok (1994), Silpakorn University, Bangkok (1994), Singapore University (1994), and Paris University (1998). He was closely associated with the International Association for the Study of Sanskrit as a member of its Consultative Committee and was active in the association. Sanskritists in general and the IASS in particular will surely miss him at the upcoming WSC in Kyoto (2009) for which he was making all preparations to attend. We extend our sympathies to the surviving family members and pray for his *ātman* to be one with Brahman for he was indeed an ardent devotee of Advaita Vedānta.

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