

post of Director of Public Instruction for the Central Provinces drew him from Calcutta to Nagpur, and he spent the rest of his Indian service in that capacity.

Retiring in July, 1912, Hill settled in London, joined the Royal Asiatic Society, and devoted himself to research work in his favourite historical studies. In 1913 he contributed to the *English Historical Review*, under the title of *The Old Sepoy Officer*, notices of the careers of four native officers of the Madras Army; while in the next year he followed up this vein in his *Yusuf Khan, the Rebel Commandant*. He next undertook an important piece of work in the shape of an analytical catalogue of the Orme MSS. in the India Office Library, which was published in 1916. At the time of his death he had completed a similar but larger catalogue of the Home Miscellaneous series of the India Office records, and this work was passing through the press. In addition he had made various valuable contributions to the *Indian Antiquary*, *Bengal Past and Present*, the *Journal of the Bihar and Orissa Research Society*, etc.

In all his work Hill was thorough and painstaking in his investigations, and clear and masterly in his presentation of the facts. Although his knowledge was wide, as well as deep, he never wrote to order, preferring to confine himself to subjects that interested him. To other students he was lavish of assistance when applied to; and for this, as well as for more personal reasons, he will be sorely missed by a wide circle of friends.

W. F.

The Late Maha-Mahopadhyaya Dr. T. Ganapati Sastri

We regret to announce the death of MM. Dr. T. Gaṇapati Śāstrī. He was in 1860 born, of a family famed for Sanskrit learning, the son of Rāmasubbayyar of Taruvai (a village in the Tinneveli District) and a descendant of the famous Sanskrit scholar Appayya Dikshita, who lived in the sixteenth century. Having spent his boyhood in his native village, he came in his sixteenth year to Trivandrum and studied

under my grandfather, Karamanai Subrahmaṇya Śāstrī of his own village, who was then the Dharmādhikāri of the State, and under Subba Dīkshita of Kaḍayam (another village in the same district). Even as a student he was noted for his scholarship and intellectual acumen, and his first work, composed when he was only 17 years old, was a Sanskrit drama named *Mādhavī-Vasantam*, in appreciation of which the then First Prince, Viśākham Tirunāl, presented him with a diamond ring. Among his other early works, which all remain unpublished, I may mention the *Arthacitra-maṇi-mālā*, an *alaṅkāra* work, with illustrative stanzas of his own composition, the *Setu-yātrānuvarṇanam*, a prose work, and a Sanskrit translation of *The Merchant of Venice*. He was noted even then for his ready skill and felicity in composing verses in any style, ancient or modern, and in writing simple and elegant Sanskrit prose.

When he was only 18 years old, his *guru*, Subba Dīkshita, got him a post in the Travancore High Court, but shortly after, Viśākham Tirunāl, who had now become Mahārāja and ruled gloriously for the short period of only five years (1879–84), placed him in charge of the Palace Sanskrit Library. This opportunity, combined with close intercourse with such Sanskrit scholars as Keraḷa Varmā, Valia Koyil Tampurān, and Elattūr Rāmasvāmi Śāstrī, made him acquainted with modern methods of critical research, as applied to the study of ancient manuscripts. When, in 1889, the Trivandrum Sanskrit College was founded, he was appointed Professor of Sanskrit Literature and head master thereof, and in 1899 he became its Principal. At the same time he continued in charge of the Palace Library, and, in the latter capacity, he published the first few volumes of the Trivandrum Sanskrit Series. He also found time to compose devotional poems, including the *Aparṇā-stava*, and to compile several Sanskrit readers, which are still popular in the schools of Travancore, and, at the request of Dr. Sylvain Lévi, a manual of Indian culture in Sanskrit, named the *Bhāratānuvarṇanam*. The Travancore Government,

soon appreciating the need for utilizing his valuable services in promoting Sanskrit learning, organized a department in 1908 for collecting and publishing rare and valuable Sanskrit manuscripts, in which Travancore, with its comparative freedom from foreign invasions, is particularly rich. Since then, under his able guidance, nearly 1,400 manuscripts have been collected, and eighty-seven volumes published in the Trivandrum Sanskrit Series, covering a wide range of subjects and practically the entire field of Sanskrit learning.

The most noteworthy of these publications are, of course, the long lost plays of Bhāsa, by discovering and editing which, with helpful commentaries, he has laid the world of Sanskrit learning under a deep debt of obligation. Their ascription to Bhāsa, it is true, is strongly contested by some scholars; but even they must admit that these plays, whether they are Bhāsa's or not, are among the most precious of the world's literature.

His learning, energy, and enthusiasm now met with the appreciation and reputation they deserved, and honours came pouring heavily on him. Scholars, Eastern and Western, vied with each other in their grateful appreciation of his labours. His works were prescribed as text-books in universities. His services were in great request as university examiner and adviser. He was elected president of the Third All-India Sanskrit Conference held in Allāhābād. An address was presented to him by the Joint Conference of Orientalists, held in Paris in 1920. He was made an honorary member of the Royal Asiatic Society, London, and a Ph.D. of the German University of Tübingen. To crown all, the Government of India conferred on him the distinguished title of Mahāmahopādhyāya.

But such honours, far from spoiling him, only whetted his appetite for greater services, and he published his monumental commentary on the *Artha-sāstra*, and Bhoja's work on architecture, the *Samarāṅgaṇa*. The latter was edited by request in the Baroda Sanskrit Series. His luminous

commentary on the *Artha-śāstra* made it possible for the first time for scholars to grasp thoroughly the meaning of that text. The magnitude and difficulty of the task may be easily imagined, when we bear in mind the fact that it is a highly technical book, full of obscure terms, and representing an entire world of a now lost political literature, and that none of the extant commentaries cover more than a small portion of the work. This great task occupied him fully three years and planted the seeds of disease in one who before had never known what it was to be unwell. He was strong of body and mind, and his habits were healthy and simple to the verge of austerity. But his great work proved too much for him, and the death of his generous patron, His Highness the late Mahārāja, Malam Tirunāl, combined with his own retirement in 1925 from an active life of nearly fifty years, prostrated him completely, and those of us who moved with him closely could see him visibly declining, though he himself continued to the last to labour and plan for the object of his great passion—Sanskrit learning. Shortly before his death he had completed a commentary on the *Bāla-charita*, which will be published in due course. The Government of Travancore, in grateful appreciation of his services, had granted him a money present, and this was announced to him shortly before his peaceful death on the 3rd April, 1926. He leaves behind him his wife, two sons, and four daughters, to whom it may be some comfort to know that the world will continue to remember his services with grateful appreciation, so long as Indian culture is of the least value in the eyes of the world.

K. G. ŚANKAR, B.A., B.L.

TRIVANDRUM.

6th April, 1926.

[Mr. Śankar's excellent account of the life and work of the late Mahā-Mahopādhyāya requires no supplementation; but the groups of Sanskrit scholars outside and inside would, no doubt, desire to add their concurrence in a high appreciation of their lamented colleague's character and work.—F. W. T.]