

comparison with the Sumerian script, evoked his volume *The Indo-Sumerian Seals deciphered* (1925), followed two years later by *A Sumer-Aryan Dictionary, Part I*. Subsequent works, *The Makers of Civilization in Race and History* (1929), *Egyptian Civilization, its Sumerian origin and real chronology* (1930), and *The British Edda, reconstructed from Medieval MSS.* (1930), pursue the same idea even farther afield. The Indo-European expansion is, no doubt, the most important general movement in known history; but Waddell's demonstrations, which adduce much matter in itself interesting, are based mainly upon linguistic and literary conjectures ignoring all principles and results of sober research: they can be rather compactly studied in the fragmentary *Sumer-Aryan Dictionary*.

Colonel Waddell was a man of great vigour and industry and, as will have been realized, of wide accomplishment, laudably, but perhaps too unrestrainedly, bent upon discovery. His titles of honour include, in addition to those incidentally mentioned, the LL.D. of the University of Glasgow (1895). He was married in 1895 and leaves a widow and daughter, his son having been killed in the war.

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F. W. THOMAS.

Dr. Moses Gaster

Dr. Moses Gaster joined the Royal Asiatic Society in 1890, was elected a Member of Council in 1898 and till his death on 5th March of this year assisted its deliberations either as Councillor or Vice-President. Besides numerous original contributions to the *Journal* and reviews which appeared in it—one of considerable length and importance is appearing posthumously in this number—he also gave the Society two valuable works for its Oriental Translation Fund. His vast and varied knowledge, his wide acquaintance with scholars in different parts of the world, and his practical wisdom and sagacity were always at the disposal of the Council, which

profited greatly by them. By the courtesy of the Editor of *The Times* we are permitted to reprint the expert notice of his career which appeared the day after his death.

Dr. Moses Gaster, the Jewish scholar and linguist, died yesterday at the age of 82 while travelling by car from Oxford to Reading to address a gathering of Rumanian students. He was accompanied by his wife. His death deprives Anglo-Jewry of its most versatile scholar. As a Chief Rabbi he was eminent in Jewish and other Semitic learning, but he was also a great folk-lorist and probably the greatest authority in the United Kingdom on the Rumanian language and literature. He was an educationist, a Biblical and apocryphal scholar, a historian, and as an orator he could move audiences in half a dozen languages.

He was born at Bucharest on 16th September, 1856, the son of the Chevalier A. E. Gaster, who was attached to the Dutch Legation and a member of a family which had been settled in Rumania for generations. As Jews, however, they were refused Rumanian citizenship and were aliens without a country. Dr. Gaster graduated Bachelier des Lettres et Sciences at the University of Bucharest; at the University of Leipzig he received the degree of D.Phil.; and at the Jewish Rabbinical Seminary at Breslau the Rabbinical diploma. He returned to Rumania in 1880 and after a period of journalism and dramatic criticism he was appointed lecturer on the Rumanian Language and Literature at Bucharest University, an Inspector-General of Schools, and a member of the council for the examination of teachers, and to other public offices. For his publications devoted to Rumanian scholarship he was awarded the second class of the Rumanian Order of Merit.

At the same time he interested himself in projects for the settlement of Jews in Palestine and helped to establish the Jewish agricultural colony of Zammarin (Zichron Jacob) in which Laurence Oliphant, then living at Haifa, was interested; the colonists were drawn from Rumanian Jewry. Though,

however, Dr. Gaster's Jewish activities were for the most part intellectual and educational, the Government party was imbued with anti-Semitism, and for political reasons at the time when the Russian and Austrian Governments were pressing Rumania for the expulsion of certain of their subjects, Rumania complied with the requests and included Dr. Gaster among the exiles.

On his expulsion Dr. Gaster came to England. He speedily acquired a mastery of English sufficient to justify his acceptance of the Ilchester lectureship in Greco-Slavonic Literature at Oxford, an office to which he was reappointed five years later. The trustees published the first series of lectures, and thereby Dr. Gaster gained a secure position in English scholarship, and incidentally his appointment as Chief Rabbi to the Sephardim or Spanish and Portuguese Jews in London. This office he held from 1887 to 1918, when he was compelled by failing eyesight to retire. He was also principal of the Sir Moses Montefiore Memorial College at Ramsgate.

Among other works Dr. Gaster wrote *Hebrew Illuminated Bibles of the Ninth and Tenth Centuries*; *A Samaritan Scroll of the Pentateuch*; *The History of the Bevis Marks Synagogue*; *The Samaritan Book of Joshua*; *Jewish Divorce*; *Rumanian Bird and Beast Stories*; *Studies and Texts in Folklore, Magic, Medieval Romance, Hebrew Apocrypha, and Samaritan Archaeology* in three volumes; and *Exempla of the Rabbis*. His volume on *The Samaritans* represented the Schweich Lectures of 1925. *The Sword of Moses*, an early Jewish magical work which had been lost for a thousand years, was discovered and published by him. Nor did he remain for long estranged from his native land. The edict of expulsion was cancelled, and he paid several visits to Rumania, where he was entertained with every honour. At the request of the Government he wrote a report on the English educational system which was issued as a Rumanian state paper. He also printed and edited for the Rumanian Government the

oldest Rumanian Version of the New Testament from an MS. in the British Museum. For these services he was awarded the first class of the Rumanian Order of Merit. He was also a Commander of the Rumanian Crown and an honorary member of the Rumanian Academy.

In England Dr. Gaster displayed an active sympathy with the Choveve Zion (Lovers of Zion), a Palestinian Colonization Society. He was president of the English Zionist Federation, and three times vice-president of the International Zionist Congress. He took a part in the initial stage of the negotiations with the British Government which led to the declaration in favour of the establishment of a national home for the Jewish people in Palestine.

In 1890 Dr. Gaster married Lucy, only child of the late Dr. Michael Friedlander, Principal of Jews' College, London. He is survived by his widow, seven sons, and six daughters. The eldest daughter is the wife of Mr. Neville Laski, K.C.

Stuart N. Wolfenden

The sudden death of Stuart Wolfenden in California on the 28th December, 1938, at the early age of 47 is a sad loss to Oriental studies.

Wolfenden was a charming and agreeable companion, always full of interest and enthusiasm. He was one of those rare but fortunate people who had not only the inclination but also the means and the leisure to pursue research in a field of studies of great scientific importance, but so remote from ordinary scholastic studies that it would not have been regarded as falling within the sphere of any academic appointment.

The subject which he made his own was the comparative philology of the lesser-known Tibeto-Burman dialects and, more broadly, the relationship between Chinese, Tibetan, Burmese, and the other members of the larger group to which they belong. He joined the Society in 1928, and in 1929 his