

In his *Inleiding tot de Hindoe-Javaansche Kunst* (1920, 2nd ed. 1923) Krom deals with all the Brahmanical and Buddhist sanctuaries in Java. It was his object to give only an introduction to Indo-Javanese art. The treatment is therefore sober and he abstains from æsthetic digressions.

In his third great work, *Hindoe-Javaansche Geschiedenis* (1926), Krom shows himself an eminent historian. It is a history of Indonesia and in particular of Java from the beginning of the Hindu colonization till the final triumph of Islām (c. 1525). The second edition of 1931 is rewritten to such an extent that it is practically a new work. Dr. C. O. Blagden, when reviewing the book (*JRAS.*, 1928, p. 912), expressed the wish that it might appear in English, and the Greater India Society has an authorized translation in the press.

Krom produced several minor works and numerous articles dealing with every aspect of Indo-Javanese archæology. All his works exhibit sound judgment and a masterly familiarity with every detail in the field of his studies.

J. PH. VOGEL.

Otto Stein, 1893–1942

Otto Stein was born at Saaz in Bohemia in 1893. He was a pupil of Heinrich Swoboda and Moriz Winternitz at the German University in Prague, where he obtained his doctor's degree, was admitted Privatdozent in 1922, and in 1930 succeeded Winternitz in the Chair of Indology. At the end of 1938, being a Jew, he was deprived of his Professorship. Information has now been received from a relative in Prague—the sole survivor of a family of twenty-two persons, himself recently rescued from a concentration camp and from death by the downfall of the Nazis—that in October, 1941, Stein was deported with his wife to Lodz and that they both met their death in April, 1942. It had seemed possible that his amiable personality and honourable record might have saved him; but such a hope failed to take into account the impersonal ruthlessness of ideological persecution.

Stein was only 48 years of age when his life was cut short, and his active life ended four years before his tragic death. His career

therefore came to a close just at the stage when his powers were most mature and when he was planning work on a large scale. Upwards of thirty publications appeared under his name between 1922 and 1938, including the major work with which his name is always connected, *Megasthenes und Kautilya* (Vienna 1922—*Sitzungsberichte* 191.5), and the considerable study *Arthasāstra and Śilpaśāstra*, published in four parts in *Archiv Orientalni* (vols. vii-x, 1935-8). Some of these publications were stages in the process which he himself called "clearing the way by disposing of preliminary problems"—he uses the phrase when speaking of publications by Winternitz prior to his great *Geschichte der indischen Litteratur*—that is, they were prolegomena to larger projects which he had in view. One of these projected works was an Indian Geography, for which he was admirably equipped by his studies in the epigraphy as well as literature of Greece and India. He had inherited from Winternitz the principle of "keeping to the facts", and he would not generalize until he felt secure of having weighed all the available evidences. And how wide a range of literature he could bring in evidence is characteristically shown in his forty-eight page article *Σύριξ und Surunga* contributed in 1925 to the *Zeitschrift für Indologie und Iranistik*. There is not space to list here his publications; but it is worthy of mention that he thought it a duty to Indian students to write in English as far as possible: and he contributed frequently to Indian journals. One of the latest of such contributions, under the title *India between the cultures*, published in *Indian Culture* (vol. iv, 1938), contains an *apologia* for Indology and *pro vita sua*. "The student has the duty to repay in any form the possibility given to him by other sections of the people to live according to his ideals . . . to search for objective truth . . . to keep to what may be called a *mānasa vrata*." He kept his vow for so long as he was permitted to live.

Stein sent his effects and library to this country early in 1939, and had planned to come himself. It may be of interest to record that with his books (temporarily housed in the India Office) there is the miniature stupa described in his article *A votive stupa from Bihar* (*J.B. & O.R.S.*, xxi, 1935).