

MINORU HARA

OBITUARY

JOHN BROUGH (31.8.1917–9.1.1984)

John Brough, Professor of Sanskrit at the University of Cambridge and Consulting Editor of the *Journal of Indian Philosophy*, died on 9th January 1984. His death took place unexpectedly and instantly; he was hit by a car in the dark, in the vicinity of his house at Bishop's Stortford, as he was crossing the road, apparently in a hurry to catch the last collection of the day at a mail-box nearby. An obituary notice was published in the *Times* on 13th January, and the news was also conveyed by K. R. Norman to Indologists abroad, who unanimously lamented the sudden demise of such a prominent scholar. Six months later, on 14th July, a Memorial Service was held at the Chapel of St. John's College, Cambridge, (of which Brough was a Fellow from 1945 to 1948 and from 1967 to 1984), attended by many Fellows of the College and erstwhile colleagues and pupils.

Born in 1917 in Dundee, Scotland, and educated at Dundee High School, Brough read Classics and Oriental Languages, first at Edinburgh (M.A., 1939) and later at Cambridge (1940–42). His teachers of Sanskrit, of whom he always spoke with pride, were A. B. Keith in Edinburgh and Sir Harold W. Bailey in Cambridge. During the war, he was in war-work in agriculture, followed by a period as an assistant in agricultural research from 1943 to 1944. In 1944 he was appointed Assistant Keeper in the Department of Oriental Printed Books and Manuscripts at the British Museum. In 1945 he was awarded a D. Litt. by the University of Edinburgh and the following year was appointed Lecturer in Sanskrit at the School of Oriental and African Studies of the University of London, two years later becoming head of the Department of India, Pakistan and Ceylon. In 1961 he was elected a Fellow of the British Academy, and in 1967 became Professor of Sanskrit at Cambridge, a post from which he was due to retire in October 1984.

His achievements in Indological Studies include two books of outstanding merit. The first is *The Early Brahmanical System of gotra and pravara* (Cambridge University Press 1953), the work he submitted for his D. Litt. at the University of Edinburgh. This is the first critical edition with English translation of the *Gotra-pravara-mañjari*, a medieval treatise on the organiza-

tion of ancient Brahmanical society in exogamous clans, the manuscript tradition of which had been badly corrupted. In this work the gifted young Sanskritist demonstrated a strict scholarship in philology, together with a profound knowledge of the late Vedic texts. One should also mention here three articles in the same field, in *JRAS* 1946 and 1947 and *JAOS* 74, 1955, respectively.<sup>1</sup>

The second work is *The Gāndhārī Dharmapada* (Oxford University Press 1962), the definitive edition of the fragmentary birch-bark remains of what is by far the oldest manuscript extant of a Buddhist canonical text. The edition itself is preceded by a lengthy introduction and followed with a detailed commentary, and represents thus an important contribution to problems raised by the text of the Dharmapada, the Kharoṣṭhī script, the Gāndhārī language, and the relationship between Indian and Chinese versions of Buddhist texts. His interest in this field also produced a number of articles, each illustrating the textual and linguistic problems with penetrating insight: *BSOAS* 24 1961, *Asia Major* N.S. 11, 1964 and others.<sup>2</sup>

Interested as he was in grammar and poetics, Brough was naturally drawn to the theories of linguistic analysis of Pāṇini, Bhartr̥hari and Abhinavagupta, and it was from this angle that he approached Indian philosophy. The following three articles will remain as important contributions not only to Indian Studies, but also to general linguistics: *TPS*. 1951, 1953 and *BSOAS* 14, 1952.<sup>3</sup> He will also be remembered for his remarks on Indian logic in his discussion with a famous Oxford scholar of Western logic.

Two small books, *Selections from Classical Sanskrit Literature* (1951) and *Poems from the Sanskrit* (1968), bear testimony to Brough's fine taste in literature. Though they were intended originally for students and non-specialists, the former being texts and translations of Sanskrit literature from eight different genres and the latter a set of translations of some 260 Sanskrit poems, his love for Sanskrit literature is apparent throughout, not to mention the careful choice of words and elegant style of the translations.

The contact with Buddhist texts, that thus bore fruit in the 1960s, in fact began as early as 1948, as two articles published in *BSOAS* show. From the 1950s, in addition to his stimulating comments on the stereotyped phrase *evam me sutam* ("Thus have I heard. . .," *BSOAS* 13, 1950), one must not overlook a substantial review-article on F. Edgerton's *Dictionary and Grammar of Buddhist Hybrid Sanskrit* published in *BSOAS* 16, 1954, that will remain an indispensable supplement to the monumental work by Edgerton.<sup>4</sup>

In this connection mention must also be made of two other articles of a similar nature, critical reviews of G. Wasson's interpretation of *Soma* and of G. Dumézil's idea of *idéologie tripartite*.<sup>5</sup>

His ever increasing interest in Buddhist textual and lexical studies beyond the Indian subcontinent finally led him to a proposal for a Dictionary between Buddhist Chinese and Sanskrit. In 1977 he visited Japan for the third time, under the auspices of the British Academy, with an eye to furthering this new project. Prior to this, in 1974, the *Bon-wa-Daijiten* (A Sanskrit Japanese Dictionary) begun by U. Wogiwara in 1940 had finally been complete in Tokyo, and Brough himself had been keenly interested, since each relevant entry in the Dictionary contained all the relevant Chinese translations from Buddhist texts which were still extant in Sanskrit. Brough intended to prepare an index to the Chinese translations of the entries in question and arrange them under Chinese head-words, so that the result itself would serve as a Buddhist-Chinese-to-Sanskrit Dictionary. In October 1977 a meeting was held in Tokyo at which he explained his idea to a circle of Japanese Buddhist scholars, who all gave it their support. Unfortunately, however, Brough and his Japanese collaborator failed to find any Institute or Foundation willing to give the necessary financial support. Meanwhile, illness had begun to hinder his activities and the project was finally brought to an end by his death.

Despite his untimely death, however, Professor Brough's work in Indological and Buddhist studies, extending as it does over a wide field of learnings from linguistics through literature to philosophy, and a wide geographical area from India to China through Central Asia, will remain for ever as an outstanding contribution to scholarship.

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#### NOTES

The following is a list of Brough's articles which bear relation to the above. It is to be hoped that a complete bibliography of John Brough's work, including reviews, will eventually be prepared. Abbreviations used below are as follows,

*BSOAS* *Bulletin of the School of Oriental and African Studies*, University of London.  
*JAOS* *Journal of the American Oriental Society*  
*JRAS* *Journal of the Royal Asiatic Society of Great Britain and Ireland*.  
*TPS* *Transactions of Philological Society*, London.

- <sup>1</sup> "The Early History of the Gotras", *JRAS* 1946, pp. 32–45 and 1947, pp. 76–90.  
 "Additional Notes on the Brahmin Clans", *JAOS* 74, 1955, pp. 263–266.
- <sup>2</sup> "Some notes on Maitrakanyaka: Divyāvadāna XXXVIII", *BSOAS* 20, 1957, pp. 111–132.  
 "A Kharoṣṭhī Inscription from China", *BSOAS* 24, 1961, pp. 517–530.  
 "The Chinese pseudo-translation of Arya-śūra's Jātaka-mālā", *Asia Major* New Series 11, 1964, pp. 27–53.  
 "Comments on third-century Shan-shan and the History of Buddhism", *BSOAS* 28, 1965, pp. 582–612.  
 "Supplementary notes on third-century Shan-shan", *BSOAS* 33, 1970, pp. 39–45.  
 "Nugae indo-sericae", *W. B. Henning Memorial Volume* (London 1970), pp. 81–88.  
 "I-ching on the Sanskrit grammarians", *BSOAS* 36, 1973, pp. 248–260.  
 "Buddhist Chinese etymological notes", *BSOAS* 37, 1975, pp. 581–585.  
 "The Arapacana syllabary in the old Lalita-vistara", *BSOAS* 40, 1977, pp. 85–95.  
 "Amitābha and Avalokiteśvara in an inscribed Gandhāran sculpture", *Indologica Taurinensia* 10, 1982, pp. 65–70.
- <sup>3</sup> "Theories of general linguistics in the Sanskrit grammarians", *TPS* 1951, pp. 27–46.  
 "Audumbarāyaṇa's theory of Language", *BSOAS* 14, 1953, pp. 73–77.  
 "Some Indian Theories of Meaning", *TPS* 1953, pp. 161–176.
- <sup>4</sup> "Nepalese Buddhist Rituals", *BSOAS* 12, 1948, pp. 668–676.  
 "Legends of Khotan and Nepal", *BSOAS* 12, 1948, pp. 333–339.  
 "Thus Have I Heard. . .", *BSOAS* 13, 1950, pp. 416–426.  
 "The Language of the Buddhist Sanskrit Texts", *BSOAS* 16, 1954, pp. 351–375.
- <sup>5</sup> "Soma and Amanita muscaria", *BSOAS* 34, 1971, pp. 331–362.  
 "The tripartite ideology of the Indo-Europeans: an experiment in method", *BSOAS* 22, 1959, pp. 69–85.