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ART. XI.—*Life and Labours of Mr. Edward Rehatsek.* By
F. F. ARBUTHNOT, M.R.A.S.

A SHORT notice of this most industrious and intelligent Orientalist has already appeared in the obituary notices of the *Journal* of January, 1892. But as my deceased friend had devoted the whole of his life to the cultivation and propagation of Oriental knowledge and Oriental literature, it was considered desirable to place on record a more detailed account of his varied labours in this particular field of thought and culture.

Of Mr. Rehatsek's early life very little is known. It is said that his father was a Forest Inspector on the estate of Princess Odescalchi, in Hungary, and that he was born on one of the estates at Illack on the 3rd July, 1819. He was educated at Buda-Pesth, studied at the University there, and took the degree of Master of Civil Engineering. Leaving Hungary at the end of 1842, he spent a few months in Paris, then four years in the United States of America, and in 1847 sailed to India from New Orleans *viâ* Liverpool and the Cape of Good Hope. Arriving in Bombay on the 5th of December, 1847, he settled down in India, and remained in that country for the rest of his life, dying in Bombay on Friday, the 11th of December, 1891, aged 72.

I have some idea that on Mr. Rehatsek's first arrival he was employed in the Public Works Department, in which, however, he did not remain long. He then continued his studies of Oriental languages and literature, and sometimes accompanied Dr. Bhau Daji, the well-known Bombay scholar and antiquary, in his travels of research over various parts of India. Later on, being a competent mathematician and a distinguished Latin scholar, he was

employed as Professor of Mathematics and of Latin in the Wilson College, Bombay, which office he held till 1871.

Being acquainted with some twelve languages, he also taught private pupils, and gave lessons in Latin, Persian, Arabic, and French. He further translated a number of Persian and Arabic works, read many papers before learned Societies, and wrote many articles for Indian Reviews and Journals generally, the details of which will be given presently.

For twelve years up to 1881 Mr. Rehatsek was Examiner at the Bombay University in Latin, Persian, and Arabic, and for one year in French also, but such was his independence that he gave up these duties as soon as the application system was introduced. In 1873 he was made a Fellow of the said University and was twice the Wilson Philological Lecturer there on the Hebrew and Semitic languages. In 1874 he was elected an honorary member of the Bombay Branch of the Royal Asiatic Society in recognition of his Oriental learning, and also became an honorary member of some learned European and American Societies interested in Oriental research. All these honours were unsought for, and as a general rule, it may be said, that he never asked for anything during his whole career.

Mr. Rehatsek was unmarried, and a man of regular habits, living the life of an ascetic and recluse. He was his own master and his own servant, for servant he kept none, thereby showing the truth of the Sanskrit saying, "Ascetics are their own servants." He abstained from wine and spirits altogether, and tried also to do without animal food, but he found, as he told me himself, that this weakened him so much that he was obliged to revert to it, though he took it very sparingly. His usual food consisted of bread, milk, tea, coffee, rice, and plantains. At the door of his house there was a box into which the baker put a loaf of bread every morning, and the milkman filled with milk a jug that was placed there. His other necessities he purchased himself in the bazaar, and he prepared all his own food, using a spirit lamp to boil the water for

his tea and coffee, as he told me that it was more economical than a fire. Doing without servants, he said, was a great source of peace, comfort, and repose, and he certainly adopted Schopenhauer's ideas that the two great principles in life were to live, if possible, without pain and without ennui.

The only real property that Mr. Rehatsek possessed was a small house situated in Khetwady, Bombay, and which he had purchased. His furniture was of the poorest kind, and so very scanty that one wondered how it was sufficient for his wants. His library consisted of Arabic, Persian, English, German, Latin, and French works, and with these he worked all day, going out every morning and evening for a walk, and latterly I believe on a tricycle, to the sea-side. His manuscripts and translations were all written in a very small, but very legible, hand, and he had several cases full of them.

Most of the above has been taken from an obituary notice of Mr. Rehatsek which appeared [13th December, 1891] in "Native Opinion," an anglo-vernacular bi-weekly journal published in Bombay, and to which the deceased had been a constant contributor since 1871. So devoted was he to his work that on Wednesday, the 9th of December, while on his death-bed, he had prepared his usual article. When the editor of the paper called upon him, the poor old man, too feeble to speak, pointed to his desk, where lay, just completed, the last contribution that came from his pen.

From his latest letters to me it was evident that his health was failing, and that he had not been well for some time. In his last illness he was attended by Dr. Kunte, Dr. Deshmookh, and Dr. John de Cunha. It culminated in cystitis, and he died on Friday morning, the 11th of December, 1891, at about 6.30 a.m. attended upon by his friends, all of whom were either natives of India or Portuguese. Having expressed an earnest desire to be cremated according to the Hindu fashion, the ceremony was performed the same evening. His body, covered with

garlands of flowers, and accompanied by his friends, was carried to the sea-shore, and placed there on the usual pile of wood, was soon converted into ashes. It is said that this was the first European ever cremated in Bombay, or perhaps, indeed, in India.

Though Mr. Rehatsek had reduced the necessaries of life to a minimum, it was from his habits and tastes that he did so, and not from actual necessity. The Duke of Wellington used to say that habit was not only second nature, but ten times nature; well, Mr. Rehatsek was so accustomed to his style of living that he preferred it to any other, and it grew upon him, like every so-called virtue, or so-called vice, grows upon other people. Anyhow he seems to have saved some thirty thousand rupees, which he left for the education of the poor boys in the primary schools of Bombay, without any distinction of caste, colour, or creed. The interest of this sum [the principal being invested in Government securities] is to be awarded in money prizes to the most deserving pupils of these schools. His house is either to be sold and the proceeds added to the above fund, or to be lent for scholastic purposes free of charge, as his executors may decide. His books, manuscripts, and translations he bequeathed to the Native General Library, Bombay.

It now remains to place on record the literary work of Mr. Rehatsek during the many years he spent in India. As this is somewhat scattered, I have collected, as far as I have been able to do so, the names of the works that he translated, and of the articles that he wrote, and the subjoined list, though long, is not devoid of interest.

- (1) His contributions to the *Journal of the Bombay Branch of the Royal Asiatic Society* between 1874 and 1882 are as follows, twenty-six in all:

Vol. X.

Twelve Sabæan Inscriptions.

Explanations and Facsimiles of eight Arabic Talismanic Medicine cups.

Facsimiles of Muhammadan coins.

The Evil Eye, Amulets, Recipes, Exorcisation, etc.

Vol. XI.

The subjugation of Persia by the Moslems and the extinction of the Sasanian dynasty.

The labours of the Arab astronomers and their instruments, with the description of an astrolabe in the Mulla Firuz Library, Bombay.

Vol. XII.

Some beliefs and usages among the Pre-islamitic Arabs, with notes on their Polytheism, Judaism, and Christianity, and the Mythic period of their history.

Contact of the Jews with the Assyrians, Babylonians, and Persians, from the division of the Hebrew Monarchy into two kingdoms till the entrance of Alexander the Great into Jerusalem, and a view of Jewish Civilization.

The Báw and Gaobarah Sephabuds along the Southern Caspian Shores.

Vol. XIII.

Christianity in the Persian dominions from its beginning till the fall of the Sasanian dynasty.

Christianity among the Mongols till their expulsion from China in 1368, comprising the Eastern Grand Khāns or Emperors with the Western or Persian Khāns.

Brief notice of two Arabic MSS. on the history of Yemen.

Vol. XIV.

A Punja of yellow brass in the Museum of the B.B.R.A.S. drawn and described.

Early Moslem accounts of the Hindu religions.

A few analogies in the Thousand and One Nights and in Latin authors.

Some parallel proverbs in English, Arabic, and Persian.

The use of wine among the ancient Arabs.

On the Arabic alphabet and early writings [with a table of alphabets].

Magic.

Notes on some old arms and instruments of war chiefly among the Arabs.

The history of the Wahhabis in Arabia and in India.

The doctrines of Metempsychosis and Incarnation among nine heretic Muhammadan sects.

Vol. XV.

Picture and description of Borak.

The Alexander myth of the Persians.

Specimens of Pre-Islamitic Arabic poetry selected and translated from the Hamasah.

Emporia, chiefly ports of Arab and Indian international commerce before the Christian era.

(2) His contributions to *The Calcutta Review* between 1879 and 1891 consisted of twenty-one articles as follows :

Vol. 68.

Oriental humour illustrated by Anecdotes.

Vol. 70.

Gastronomical anecdotes of the earlier Khalifs.

Oriental Folk Lore. Part I.

Vol. 71.

Oriental Folk Lore. Part II.

Oriental Folk Lore. Part III.

Vol. 72.

Oriental Folk Lore. Part IV.

The Holy Inquisition at Goa.

Vol. 73.

The life of Jesus according to the Korān and Moslem tradition.

Historical sketch of Portuguese India, with a list of the Viceroy's till 1881.

Vol. 74.

How the Portuguese obtained a footing in the island of Diu.

Vol. 75.

Mandelslo and Thevenot, their travels in India.
The Monastic and Secular Clergy of Portuguese India.

Vol. 76.

Carvalho, Count of Oyeiras, better known as Marquis of Pombal.

Adamole's notes on a journey from Perm to Tashkend.
Part I.

Vol. 77.

Adamole's notes on a journey from Perm to Tashkend.
Part II.

Capello and Ivens, their exploration in Africa, 1877-1880.

Vol. 78.

The vicissitudes of the city of Baghdad from its foundation till our times.

"La nuova Italia ed i Vecchi Zelanti" of the Ex-Jesuit Curci.

Vol. 79.

Contacts of China with foreign nations from the earliest till the present times.

Vol. 81.

The pre-historic man of caves and lake dwellings.

Vol. 82.

Missionaries at the Moghul Courts; in Southern and in Portuguese India during the reign of the Emperor Akbar and after it.

Vol. 85.

The Relations of Islam to Christianity, and of Christianity to Civilization.

Vol. 87.

Military career of the Prophet Muhammad, which began A.H. 2, and ended with his death A.H. 11.

Vols. 91 and 92.

The beginnings of Dutch Commerce in India. Parts I. and II.

Vol. 93.

Journey of Padre Manuel Godinho, S.J., from India to Portugal in the year 1663 by way of Mesopotamia.

- (3) Between the years 1872 and 1886 Mr. Rehatsek supplied the following articles to *The Indian Antiquary*, not including short letters and explanations addressed to the same journal:—

1872.

Facsimile of a Persian Map of the World with an English translation.

1873.

An embassy to Khatā or China, A.D. 1419, translated from the Persian.

Also twelve other minor contributions in the shape of reviews and translations of small pieces from the Persian.

1874.

The Establishment of the Royal City of Hirat and its dependencies, translated from the Persian.

Also nine other minor contributions and translations.

1875.

Biography of Jellal-ud din Rūmi, the great Persian poet and mystic.

Also six minor contributions.

1876.

The Twelve Imams.

1877.

A notice of Garcin de Tassy's "La langage et la litterature Hindoustanies" en 1876, and a translation of the first part of Professor A. Weber's paper on the Krishnajamāshtamī or Krishna's birth festival.

1878.

A notice of Garcin de Tassy's Work mentioned above for 1887.

1881.

Notes and Queries.

1882.

Three Inscriptions from Raichor.

1883.

An Aden Epitaph in Arabic translated.

1884.

Did the Arabs really burn the Alexandrian Library?

1885.

Sabæan Inscriptions on an Incense-burner.
Russian Icons.

1886.

The Last Years of Shah Shuja'a, with an Appendix on the Affairs of Hirat. Translated from the Tārikh Sultāni of Sultān Muhammad Khan Barukzai. This is a very interesting article, and describes events from an Afghan standpoint, but with considerable impartiality.

1887 and 1888.

A letter of the Emperor Akbar asking for the Christian Scriptures.

The Reign of Ahmed Shah Durani. Translated from the Tārikh Sultāni quoted above.

A Notice of the Zafarnama-i-Ranjit Singh, or Book of the Conquests of Ranjit Singh, by Kanhayya Lāl Sahib, Executive Engineer, Lahore.

1890 and 1891.

A Notice of the Gulābnama, or Biography of Gulāb Singh, Mahārājah of Kashmir, A.D. 1875, by Kirpārām, Diwān of Mahārājah Ranbir Singh.

- (4) The papers sent to *The Bombay Anthropological Society* were as follows :

On Religious Injunctions and Personal Vows with respect to Sexual Abstinence.

Veneration for the Dead in China.

Statistics of Suicides in the City of Bombay since 1886.

A Descriptive Alphabetical List of Twenty Occult Sciences of the Moslems.

On Hindu Civilization in the far East as represented by Architectural Monuments and Inscriptions, with a Map.

Superstitions of the Goa People from Portuguese sources.

- (5) Between 1880 and 1882 Mr. Rehatsek sent the following interesting papers to *The Journal of the National Indian Association* :—

Bombay One Hundred and Fifteen Years Ago. This account of Bombay and of Surat in 1764, by the father of the historian Niebuhr, was translated and printed in the above Journal of 1880 in five parts.

The Begums of Bhopāl, also in five parts, in the Journal of 1881.

The Diamond Fields of India, embracing five groups, *viz.*, Cuddapah, Nandial, Ellore, Sambhulpur, and Pama, translated from Ritter's *Erdkunde von Asien*, and published in the Journal of 1882.

- (6) An article by Mr. Rehatsek on the subject of Oriental Armour, with a plate illustrating it; his original design, having been very faithfully reproduced in chromo-lithography, was published in *The Journal of the German Oriental Society* in 1882.

- (7) Mr. Rehatsek's translations from the Arabic of the Book of the King's Son and the Ascetic, with a short preface by Professor T. W. Rhys Davids, was published in *The Journal of the Royal Asiatic Society of Great Britain and Ireland* in January, 1890. About this translation Mr. Rehatsek wrote to me on the 4th June, 1889, as follows :—

“The text which I have translated from the Arabic is *unique*, there being [as far as is known] no other MS. of it in existence, except the one given by Dr. Blau to the German Oriental Society, and printed by Dr. Hommel. The original source being undoubtedly Sanskrit or Pāli, I thought I was doing a service to those who might, by their knowledge of these two languages and their literature, be able to trace the true source and determine the real age of the composition of the Book of the King's Son and the Ascetic.

“It requires an extensive knowledge of Sanskrit and Pāli literature to enter into this subject properly, and I, not possessing it, have been able to make only very small foot-notes, although even these may be of some use. By making a full translation of this precious Arabic text, which it would be a great pity to mutilate or abridge in any way [as cutting off the opportunity of comparison with Sanskrit or Pāli works], I have drawn the attention of, and given the best text to, Sanskrit and Pāli scholars for investigating this subject here in India, and for pointing out many more relations between Buddhism and Christianity than I was able to do myself.”

- (8) Mr. Rehatsek sent the following papers to His Majesty the King of Sweden and Norway, at the time of the eighth Oriental Congress held at Stockholm in 1889.

1. Indian Fables in Moslem Literature.
2. The Women of the Shahnamah.
3. Seven interesting episodes from the conquest of Syria, the events narrated beginning A.D. 634–35. Translated from the Arabic of the *Futuh-ush-shūm* by Al-Wakidi.

4. The Indian Mahdi and his successors. Translated from a unique but reliable and faultless Persian MS.

5. Processional cross taken at Magdala from the cathedral by the British Troops in 1868; this is a drawing with translations of the inscriptions.

6. A photograph taken from a large silver dish representing the adventures of the whole life of the God Rama [a deified hero] in compartments in concentric circles.

(9) On the 28th of August, 1891, Mr. Rehatsek wrote "Having been asked for a paper to be read in Dr. Leitner's Congress of Orientalists in the beginning of September, I sent a MS., "The Pre-Islamic History of Yemen and Hirah till the time of Muhammad." It does not appear to have been read at the Congress.

(10) For the Kama Shastra Society Mr. Rehatsek prepared unexpurgated translations of Jāmi's Behāristān or Abode of Spring, and of Sa'di's Gulistān or Rose Garden. These were printed for private subscribers only in 1887 and 1888 respectively.

(11) For the Oriental Translation Fund New Series he translated the following works:—

The Negaristān or Picture Gallery by Muin-uddin Jawini, A.D. 1334.

Biography of our Lord Muhammad, the Apostle of Allah, according to the tradition of Ibn Hishām, obtained from Ibn Isrāk.

The whole of the first two Parts of Mirkhond's "Rauzat-us-safa."

Of these the first Part of Mirkhond's General History has been printed and published in two volumes in 1891 and 1892. The second part will fill three volumes, which will, it is hoped, be brought out in 1893 and 1894.

(12) For the use of the Hakluyt Society Mr. Rehatsek translated from the Italian from the voyages of Pietro

della Valle his letters from India, the first of which is dated Surat, 23rd March, 1623. These are, I believe, still with the above Society, and will probably form part of a volume containing the whole of the journeys of that versatile and talented traveller.

- (13) The following translations were also made by Mr. Rehatsek at various times. Those marked by an asterisk have been printed.

From the Persian.

*Amusing Stories.

*Fortune and Misfortune.

Both of these are extracts from the Shamsah-va-Quhquhah, a Persian story book of 557 large quarto pages, written by Mirza Berkhordār Turkmān. They were printed in Bombay in 1870 and 1871.

Hospitality, or Etiquette of Eating and Drinking.

A Tract on the Observances of Women and the Harem.

A short Manuscript on "Physiognomies," described in the Catalogue raisonné of the Mulla Firuz Library, p. 199, No. 48.

The Tutināmah, or Parrot Book, by Kadiri.

From the Arabic.

Twenty-four Anecdotes, Stories, and Fables picked out and translated from the Naphut ul Yaman [breeze or breath of Yemen].

Thirty-five Stories from the Merzuban-namah.

Six Stories from the celebrated Arabic work Al-Mustatraf, or the Gleaner or Collector.

Some Stories from the Sihr-ul-oyoon, or Magic of the Eyes.

Some Extracts from the Siraj-ul-mulūk, or Lamp of Kings, a well-known work composed A.D. 1126.

A Translation of a portion of the Arabic work "Tuhfat-ikhvan ussafa," under the title of "The discussion between Man and Animal before the King of the Jinns." This

celebrated work, written in the eighth century of our era by the society called "The Brethren of Purity" of Bosrah, is well known, and a curious notice of it was given in Vol. XVII. of the Journal of the Bengal Asiatic Society by A. Sprenger. No English translation of the "Tuhfat" has yet been produced, but the original Arabic text of the discussion between man and animal was printed at Leipzig in 1879.

A Treatise on Falconry with an Appendix on other Birds, Poultry, and Bees.

*Some Arabic and Persian Inscriptions from Mosques, Tombs, and Ancient Buildings for the Archæological Survey of Western India.

From the Italian.

A Mission to the Grand Moghul.

From the French.

The Indian Travels of M. de Thevenot in 1665.

Voyage of Mandelslo from Persia to India in 1638-39.

The Amours of Camoens and of Catherine D'Ataïde, by Madame Gautier, 1827.

(14) The following productions of Mr. Rehatsek may be classed under the head of "Miscellaneous." Those marked with an asterisk have been printed.

*An Essay on the Reciprocal Influence of European and Muhammedan Civilization. This gained the prize, given by Sir Charles Trevelyan when Finance Minister in India, for the best essay on the above subject, in 1865. Printed in 1877.

*Catalogue raisonné of the Arabic, Hindustani, Persian, and Turkish Manuscripts in the Mulla Firuz Library at Bombay, with full descriptions of them, 1873. This is both useful and interesting, and is known to European Orientalists as a valuable book of reference. It contains also a list of Pehlevi and Zend works added to it by

another hand. I have presented an extra copy of this work to the Library of the Royal Asiatic Society.

Anthology, containing notice of two hundred and fifty Persian poets, with specimens of their composition and English translation of the same. Also the titles of the principal historical and epistolographical works written in Persian.

The Invasion of India by Timur 1398-99, and by Nadir Shah 1738-39, traced on a map with six written folios.

The Canals of the Euphrates and the Tigris, being a description of ancient canals, vestiges of which are still to be traced, with map.

Export of Girls for Marriage to Portuguese India during the end of the sixteenth century.

Early Portuguese travellers to the East from Portuguese sources.

The Present Constitution of the Government of Portuguese India.

The Beginnings of Indo-Portuguese Journalism.

Cosmogony according to the Korān and Moslem Tradition.

Could Muhammed read and write.

Horses and Camels among the Arabs.

The Emperor Akbar's Repudiation of Islam.

- (15) At the time of his death Mr. Rehatsek was engaged in preparing for the *Indian Antiquary* a notice on a work containing Ranjit Singh's Diary kept for nearly forty years by one of his Pundits in Persian, and in translating for the Oriental Translation Fund New Series the third Part of Mirkhond's "Rauzat-us-safa," so that the old man may be said to have truly died in harness.

2nd May, 1892.