



W. Schubring

# Professor Dr. Walther Schubring

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F. R. HAMM

Walther Schubring was born at the town of Luebeck in the northern part of what is now Western Germany, on December 10, 1881. His father Julius Schubring was the Rector of an old and distinguished High School, the Katharineum, his mother was Anna Schubring, née Nagel.

The atmosphere in the house of his parents from an early age impregnated his spirit and soul with the best trends of the humanistic tradition of the West.

His father was a High School Professor for classical philology and music. So at an early age his son received a sound knowledge of the Greek and Latin classics, and the German classics, notably the works of Goethe, were to become his favorites. These classics as also the arts, had a strong impact on his views and his character. Especially the composers of the Baroque, like Johann Sebastian Bach, his predecessors and his successors, to be followed by Beethoven and Brahms, became and remained his companions during his whole life. He himself was a very good piano player, while his wife, Clara Schubring, née Rodenwaldt, was a painter.

While a boy at high school he discovered in his father's library the *Vollständige Grammatik der Sanskritsprache (Complete Grammar of the Sanskrit Language)* by Benfey. He felt attracted to learn the difficult language and did it.

After matriculation in 1900, he joined the University, first of Munich for one term, and then of Strasbourg in the Alsace which was at that time a German province. His foremost academic teacher became Ernst Leumann, one of the three or four most famous Prakritists of that day (the others being Weber and Pischel at Berlin, and Jacobi at Bonn).

Leumann who perhaps had the widest knowledge of the canonical writings of the Svetambara literature, awakened the interest of his student in this rather difficult field of research. From the outset it became Schubring's chief concern to investigate the literary composition of these ancient texts, his aim it was to reach at a critical text, his ultimate goal

being the wording of the text of the Council of Valabhi of the year 980 (or 993) after Mahavira. Ever so often in his later years he stressed the necessity of editing the complete cannon of the Svetambaras.

His training under Leumann proved to be an ideal one : Leumann himself possessed a sharp intellect, stupendous reading in the whole field of Indology (as understood in the West), and the highest acumen. He succeeded in passing on these gifts and his learning to his pupil. In 1904 Schubring submitted as a thesis for the Ph.D. degree a critical edition of the *Kalpa-sūtra* with a German translation and glossary (s. Bibliography no. 1). In 1910 he edited the 1st *Śrutaskandha* of the *Āyāra* as a Prize Essay of the Max-Müller Bequest (Bibliography no. 2).

From 1905 to 1920 he served as a librarian at the Königlich Preussische Staatsbibliothek (Royal Prussian State Library) at Berlin. The work a librarian had to perform in those years was much different from the duties of a librarian of to-day, at least in this country. At any rate Schubring was able, as he told me, to devote much of this time to his Prakrit studies, which led him in 1918 to submit a thesis to the Philosophical Faculty in Berlin which gained him the *Venia legendi* (teaching faculty) (*Das Mahānisiha-sutta*, Bibl. no. 4). It does not appear that in those disturbed times—it was at the end of the World War I, and the break-down of the monarchy in Germany, combined with difficulties in every-daylife,—there have been many students while he was teaching Indology in Berlin as a “Privat-Dozent” (which, roughly speaking, somehow answers the “Reader” in England).

In 1916 the University of Hamburg had been founded, and the first professor of Indology there was Sten Konow who however soon left for his native Norway. The Faculty in Hamburg elected Schubring to become Konow’s successor in 1920. Schubring accepted the offer and remained as Head of the Department (Seminar) of Indology for thirty years to come, until his retirement in 1950. In 1924-25 he was elected to the Dean of the Philosophical Faculty. His successor to the chair of Indology is his own friend and former pupil, Prof. Dr. Ludwig Alsdorf.

During these 30 years of patient and laborious work several books appeared from Schubring’s pen. Two of them have proved to be real standard works for many years to come, viz., *Die Lehre der Jainas*, (Bibl. no. 23) which in 1962 was translated into English (Bibl. no. 41), and his *Catalogue of the Jaina Mss* in the Prussian State Library (Bibl. no. 31).

In the first work, *Die Lehre der Jainas*, Schubring became the first author in the West to give a complete survey of the doctrines of the Svetambara Jainas based entirely on the ancient Prakrit texts, not on Sanskrit treatises, which it is far easier to work on.

The second work is a descriptive catalogue of the 1127 manuscripts which had been acquired since 1892 when Albrecht Weber had listed the valuable *Berlin Collection*. Both these collections have been saved from any war damage.

It is perhaps not necessary to give an account of all his other books, a bibliography of which is appended to this paper ; but three works deserve a special interest, scientifically as well as biographically.

In 1926 appeared his *Worte Mahāvīras (Sayings of Lord Mahāvīra, Bibl. no. 11)*. Here Schubring undertook to give a critical translation, mainly of parts of the *Āyāra* and *Sūyagada*. By calling it critical he meant to show chiefly by typographical device the stratification of these ancient texts, as he had done earlier in several of his text editions. These translations have been done for the benefit of those scholars who do not know Prakrit, that they may get an impression of the problems of the literary tradition of these writings. The second text, on which his patience did not grow tired, was the *Mahānisiha*. After finishing his Berlin thesis he was able to collect some more manuscripts and photo-stats of this text which had never been printed before. This new material was one of the fruits of his visit to India during the winter of 1927-28.

I had my first tutoring by Schubring, whom all of his pupils reverently called their *Guru* (and a *Guru* he certainly was), during 1940 and 1941, after which I had to leave the university as I was called to the army.

Soon after my return in 1945, he introduced me to the study of the *Mahānisiha*, and on my (rather pre-mature) request that I might be allowed to edit a part of it on the basis of his manuscripts he helped me to do so with never-failing patience and kindness.

Often I was allowed to go to his home, where, as he had told at my first visit, there was the reign of the Graces and Musae, and where I was kindly received by his family. Here the two of us used to sit in the garden and I easily forgot the hardness of post-war times by listening to his discussions on difficult passages of the *Mahānisiha*. At the same time he himself took up again the study of this work, and this eventually resulted in a joint ~~writing~~ of chapters 6-8 (7 and 8 being his share, 14

15 the major one). (*Studien zum Mahāniṣiha, Studies in the Mahāniṣiha*, Bibl. no. 33).

Twelve years later Schubring returned for the third time to the *Mahāniṣiha*, editing chapters 4 and 5, while the Belgian scholar, Jozef Deleu, edited chapters 1-3 (Bibl. no. 43). Finally in the memorial for Louis Renou, Schubring's contribution was a translation of part of chapter 6 of the *Mahāniṣiha* (Bibl. no. 47).

The third work of his I want to mention in this context is a very small book, the *Isibhāsiyāṁ (Rṣibhāṣitāni)*. In 1942, he published the prakrit text (Bibl. no. 29) ; then after the last war there followed a Sanskrit-*chāyā* (no. 34), and his last book was a German translation of the *Isibhāsiyāṁ*, appearing only this year (no. 48). Actually the first copy of this book was given into his hands when he had already been taken to hospital, which he never was to leave while he was living. So to his last weeks, aged 87, his powers of intellect never failed him.

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1 to While in his own research he rarely left the study of the ancient Prakrit texts, it was his ambition as an academic teacher to at least introduce his pupils to the whole range of Indology, beginning with the *Rg-veda* and *Atharva-veda*, particularly the laṭer for which he had a special interest, [the epics and the classical Sanskrit authors ; then he regularly introduced us, his pupils, to epigraphical studies, especially of the inscriptions of Aśoka. Then followed Pali (especially the chronicles of Ancient Ceylon), and, last though not least, Prakrit and Apabhramsa. He himself read also Hindi and Gujarati and in a way Marathi, though he did not force these modern Indian languages on his students. Indeed to force anything on anybody was the last thing he would ever think of.

[how Though he was not particularly interested in philosophical problems, he considered it necessary for an aspirant to Indological studies to be introduced to Indian philosophical texts. So he read e.g. with me the *Sāṁkhyatattvakaumudī*. His method of teaching was very helpful to his pupils ; it was lucid, encouraging and implicitly showed the way [to tackle problems.

1-2 Several honours were conferred on Professor Schubring. In 1938 he became a Corresponding Member of the Scientific Academy of Göttingen. The Bombay Branch of the Royal Asiatic Society elected him to their Honorary Membership in 1953. The Deutsche Morgenländische Gesellschaft did the same in 1956. For several years he served as co-editor of the latter's Journal (*Zeitschrift der Deutschen Morgenländi-*

*schen Gesellschaft*). Last, in 1964, he received the degree of Ph.D. *honoris causa* of the University of Gent. In 1951, at his 70th birthday there appeared a *Festschrift Schubring*, with 20 contributions.

The editor of the *Jain Journal* in his inviting letter has kindly asked me to write an article on Jainism, which also should show my connection with my revered teacher. Indeed, whenever I met in India Jaina scholars, I had only to mention his name and to say I was his pupil to be received with the greatest kindness. As at present my own research has somehow shifted to other branches of Indian culture I did not feel competent to offer a research paper on Jainism. However, I do feel it to be not only my pious duty to contribute to a memorial issue of this *Journal* dedicated to my German *Guru*, but I am grateful that I was privileged to draw for our Indian colleagues and for the Indological world at large the outlines of the life of one of the greatest teachers of the last decades in Oriental Research in Germany. With him as a teacher, Indology became for his students far more than the study of a seemingly dead culture ; he was firmly rooted in the humanistic tradition of the West, which meant with him that every great culture of the past can and should be revitalized by every new generation, for the benefit of any individual. In a world and at a time where and when the dark powers of aggression and hatred are gaining ground wherever we look, men like him should be remembered and be looked up to beyond space and time. I trust this to become true with the memory of Walther Schubring.

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