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DANIEL HENRY HOLMES INGALLS



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**D**ANIEL INGALLS was one of the most profoundly humanistic scholars I have encountered—humanistic in the sense that he was deeply interested in all humanity, felt that he needed to delve into something outside of the Western tradition to appreciate it, and realized that the mastery of languages and the literatures that were written in those languages was necessary for a true understanding of man. He was also humanistic in the sense that he devoted most of his life to the task of transmitting his knowledge and his insights into what the texts have to say to his numerous students. In the Classical sense of the word, he was a guru—indeed, the guru of many of the leading gurus teaching Sanskrit and Indian Studies in the world today.

As an undergraduate at Harvard, from which university he received his A.B. in 1936, he majored in Greek and Latin, but also began his study of Sanskrit. After receiving his A.M. in 1938, he was appointed a junior fellow in Harvard's Society of Fellows; in accordance with the intentions of the founders of the Society, Ingalls, whether deliberately or not, never worked for or received a Ph.D., though he guided numerous students to theirs. Instead of staying at Harvard to enjoy the prerogatives of a junior fellow, however, he set off for Calcutta to study with Mahāmahopādhyāya Śrī Kālīpada Tarkācārya, through the medium of spoken Sanskrit (I remember attending, with little comprehension, a seminar he held entirely in Sanskrit on Indian epistemology in 1962 for six students from four countries—England, India, Japan, and the United States—so I can attest to his fluency in that language), the most difficult of all Indian philosophical texts, those on Navyanyāya, the New Logic, a subject on which virtually no bibliography in a European language existed at the time. Ingalls's *Materials for the Study of Navya-nyāya Logic*, published as volume 40 of the Harvard Oriental Series in 1951 (after his return from his service decoding Japanese radio messages for the Office of Strategic Services [1942–44] and his tour of duty in the United States Army [1944–46] teaching geometry and baseball to the sons of the nobility of Afghanistan), opened up the study of this fascinating form of philosophy for non-Indian scholars; navyanyāya texts are now widely read in European, American, and Japanese schools of Indology.

When Ingalls's term as a junior fellow expired in 1949, he was appointed assistant professor of Sanskrit at Harvard, and a few years later editor of the Harvard Oriental Series. In 1958 he became the third holder of the Wales Chair of Sanskrit at Harvard and also in that same year served as president of the American Oriental Society, a position he held until 1960. He also was occupied at Harvard, until his retirement in 1983, as a trustee of the Harvard-Yenching Institute.

In the late forties, along with his customary broad reading in San-

sanskrit literature, he especially turned his attention to the principal philosopher of Advaita Vedānta, Śaṅkarācārya, on whom he wrote a number of important articles published in the early 1950s. But in 1950 he happened to publish a review of the edition of the poems of Bhartṛhari made by the extraordinary D. D. Kosambi, a mathematician-statistician at the Tata Institute in Bombay, who was also a passionate Sanskritist and a highly original Marxist historian of ancient India; this brought the two men into contact with each other, and soon Ingalls had convinced Kosambi to undertake, together with V. V. Gokhale, an edition of an important early twelfth-century anthology of Sanskrit poetry, Vidyākara's *Subhāṣitaratnakośa*. Though Ingalls's interest and expertise in philosophy continued undiminished, his work on Vidyākara allowed him fully to develop his love and appreciation of Sanskrit poetry. It also led him, in 1952, to redirect his projected visit to Calcutta toward Poona and the Bhandarkar Oriental Research Institute, where he delivered a lecture on Śaṅkara on 25 August 1952 on the occasion of the twenty-seventh anniversary of the death of the founder, Ramakrishna Gopal Bhandarkar, of this outstanding research center to which he later sent many of his students. On what must have been his last visit to India, in 1983, he was the chief guest and orator on the occasion of the seventy-fifth anniversary of Bhandarkar's founding of the Institute. Kosambi and Gokhale's edition of the *Subhāṣitaratnakośa*, in the preparation of which Ingalls was deeply involved, was the first volume of the Harvard Oriental Series that came out under his editorship, in 1957; it was followed by seven others, including his own magnificent translation of Vidyākara's anthology into stunning English verse in 1965. This translation and his sensitive explanation of the character and beauty of Sanskrit poetry have introduced this literature to a large American and European audience.

This immersion into Sanskrit poetics led to Ingalls's final major publication. One of his numerous doctoral students, Jeff Masson, translated the first chapter of Ānandavardhana's *Dhvanyāloka*, the principal Sanskrit work on "suggestion," a fundamental concept in the Indian theory of the esthetics of poetry, together with the brilliant commentary by Abhinavagupta as a part of his thesis in 1970. Masson then spent two years in India working with M. V. Patwardhan to complete the translation of the remaining three chapters. Ingalls thoroughly revised what they had written, turning the cited examples of Sanskrit verse into exemplary verse in English, augmenting and improving the extremely detailed annotations, and prefixing a learned introduction. This masterful presentation of Indian literary criticism was published in the series in 1990.

This collaboration with a student is indicative of Ingalls's main

contribution to Sanskrit studies, his teaching. His wide-ranging knowledge of literature, both Western and Eastern, his assiduous study of the technical aspects of Sanskrit grammar, philosophy, and esthetics, and his wide acquaintance with the details of Indian history, culture, and religion made him an ideal instructor of beginning and advanced students alike. He guided more than fifty students to the Ph.D.; they came to him from India and Japan as well as the United States (two are members of this Society), and they include some of the leading Indologists in the three countries I have just mentioned. Their gratitude to and affection for him were expressed in two collections of their essays published in his honor in 1980 and in 1985.

Ingalls produced three extraordinarily influential books and a body of important articles; these will continue for long to be studied by lovers of Sanskrit philosophy and poetry. But his most lasting contribution lies in his training of and his collaboration with his many students and colleagues. It is this dedication to teaching and this generosity with his learning and his wisdom that brought him worldwide recognition as “the leading Sanskrit scholar of his day.” After his formal retirement in 1983 he continued his teaching at weekly evenings, reading and discussing Sanskrit poetry with his former students who gathered at his apartment in Cambridge.

He was an open and friendly man, a conservative in that he fully appreciated the traditions of the past, whether Western (Horace was his favorite Latin poet) or Eastern (Kālidāsa), but one who was the first, to my knowledge, who tried to apply the computer to a problem in the history of Sanskrit literature (the composition of the *Mahābhārata*). He was committed to using his knowledge of Western philosophy and literature to increase his understanding of the Indian traditions, and vice versa. He concluded a lecture he gave at the Kuppuswami Sastri Research Institute in Madras on 15 July 1952 with a quote from Mahātmā Gandhi, indicative of his own attitude: “I do not want my house to be walled in on all sides and my windows to be stuffed. I want cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.”

Elected 1961

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