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**Walenty Skorochód Majewski.
The Precursor of Polish Indological Studies**

Abstract

The beginning of Polish Indology is inseparably connected to the person of Walenty Skorochód Majewski, the author of the first Sanskrit grammar in Polish. As with many early Indologists, he did not undergo any academic training, but devoted most of his life to propagating Indian culture, Sanskrit in particular, in Poland. Although his efforts were not much appreciated during his lifetime and his works have become obsolete now, he deserves more than being just a short footnote in a few encyclopaedic works.

The following paper not only presents Majewski's writings but also depicts his turbulent life, his work as an archivist, his activity in TWPŃ (Warsaw Society of the Friends of Science) and his struggle for recognition among his countrymen.

In the 18th and 19th centuries India took Europe by storm. Her exoticism and fascinating culture attracted not only those who visited her, but also those who had never been there. With the beginning of the 19th century a new academic discipline, dealing with India and above all with Sanskrit, entered European universities. It all began in India with W. Jones, Ch. Wilkins, H.T. Colebrooke and H.H. Wilson, and then continued in England. Soon afterwards Sanskrit was taught in France (A.L. de Chézy) and in Germany (F. Bopp, O. Frank and A.W. v. Schlegel). Few of the scholars mentioned above had undergone any academic training; most of them were civil servants or soldiers who somehow came into contact with Indian culture and never lost their fascination with it.

This enormous interest in India also reached Poland, which thus far had not had much contact with the subcontinent. Probably the first man in Poland who, at least to a certain extent, learnt Sanskrit and who might be regarded as the precursor of Indological studies in Poland is Walenty Skorochód Majewski.

1. Walenty Skorochód Majewski: his life

Walenty Majewski was born in 1764 in the village Skorochód Guzy in Podlussia to a minor family of the gentry. As his father was killed in battle, probably during the Confederation of Bar, Walenty was brought up by his mother, born Skrzetuska. From her Walenty got his primary education and it was she who in 1779 decided to send him to Warsaw to the college of Piarists, where her brother, Wincenty Skrzetuski, was a teacher. Although already 15 years of age, Walenty had to attend the first class in the college, because of his Podlussian dialect.

He seems to have been doing very well at school till in 1783 his school career was threatened by a love affair during his stay in Podolia. Having been publicly reproached by his uncle for his behaviour, Walenty ran away to Galicia, and not being able to prove his identity, was immediately conscripted into the Austrian army. He was released only by chance after the mediation of one of his countrymen, whose name we do not know. Despite this incident, Walenty did not want to go back to Warsaw; instead, he travelled to Wieliczka, where he worked for a while as a scribe in the salt mines. Then Lady Luck helped him a second time, when he met a Polish magnate (whose name he never revealed), who took him to Italy. In Florence Majewski fell ill and finally decided to return to Warsaw and seek reconciliation with his uncle. Such was the end of his first and last journey, which obviously robbed him of any further interest in travelling.

Back in Warsaw, Majewski caught up with his schooling, and finished college in 1785. He stayed on there and became a teacher and assistant principal. Following the advice of his uncle, who probably had not forgotten the amorous adventure of his nephew, he married Anna Federówna in 1787.¹ With the marriage, which he later considered to have been premature, new challenges arose: he now had a family to support. In hopes that it would bring him more money, he tried a judicial career. However, after a short time he found his new profession repugnant and returned to teaching. In the beginning he was a private teacher "in the best Polish families", as he says himself (Wójcicki 1855: 250-251). In 1791 he got a post at the Cadet School (Szkoła Kadetów).

The following years brought many changes to the political situation in Poland and these changes also influenced the life of Walenty Majewski.

He got involved in the works of the Four Years' Diet, as he was helping the deputies from Courland. In 1792 the confederation of Targowice, initiated by magnates loyal to Catherine II of Russia, began, and this was eventually followed by the second partition of Poland. In 1794 the national uprising led by Kościuszko broke out and Majewski, patriotically minded as he was, joined it immediately. He fought first as a volunteer then became captain and had more than one hundred soldiers under his command. He took part in the defence of Warsaw and was wounded in the battle of Maciejowice. With this battle the fate of the uprising was sealed, and Majewski returned home: wounded, ruined and almost naked, as he writes later (Wójcicki 1855: 251).

¹ See Mencil 1974: 197. According to Szenic (1979: 263), his wife's name was Anna Fredrówna.

Since having soldiers under his command meant that he also had to pay for their needs, he got into serious financial difficulties. These caused him once again to work as a private teacher. His financial situation improved in 1797, when he received a (slightly mysterious) task from the previous minister – Caché. This job not only gave him an opportunity to buy himself some new clothing, but even better, it helped him to get a post in the Commission of Three Courts (Komisja Trzech Dworów), which had been established to clear the debts of the Polish King and of the Commonwealth. He worked there first as a translator, then as a secretary. Perhaps it was at this time that he became interested in the Polish national archives. Most probably on his initiative the Prussian authorities brought the Polish Royal Register (Metryka Koronna) back from Russia.

In 1800 Majewski was officially nominated chief national archivist of the Royal Register. It was certainly the job of his life. Not only did he indeed practise it, apart from a short interruption, to the end of his days, but he was also very much committed to it. He organised the records, deepened his knowledge of the history of the Polish archives, and even used his own money to buy some new documents.

In 1807 the political situation changed once again and put his secure position in jeopardy. He now had to apply for his job to Feliks Łubieński – the Minister for Justice – not only explaining why he was especially suited to this position, but also why the national archives were important. Obviously, his letter of application convinced the minister because that very same year Majewski was confirmed in his post.

In 1809 he was offered membership of the Warsaw Society of the Friends of Science (Towarzystwo Warszawskie Przyjaciół Nauk, referred to below as TWPŃ), which he accepted willingly. It appears that at that time he was noted for his job as an archivist only and that his other interests were as yet unknown. And these were vast. Two continents had attracted his special attention: Asia and Europe; in Asia, Indian culture and Sanskrit particularly, and in Europe, the Slavs. His central topic of research and a kind of *idée fixe* was the affinity of Sanskrit with Slavonic languages – and with Polish in particular. This was not in fact an original thought, but he was probably the first one in Poland to state it. Despite the widespread opposition this idea met with among his countrymen, he himself supported it wholeheartedly but in a rather unique way.

His interest in Sanskrit arose some time after 1806, most probably after 1809 and before 1813. Three reasons speak in favour of this assumption. Firstly, one of the first Sanskrit grammar books Majewski possessed was Carey's grammar published in 1806. Secondly, in the records of TWPŃ dated 1809 he is mentioned solely as an archivist. Thirdly, his first speeches about Sanskrit – which he gave in TWPŃ – took place in 1813.

In the following years Majewski indulged in his passion. He read a lot, wrote a lot, and at least from 1813 onwards was a very active member of TWPŃ. He founded the first printing press in Poland to have Sanskrit characters and in 1816 his first book on Sanskrit came out. However, he himself had to pay for its publication, as indeed for the publication of all the books that followed. His passion thus cost him a lot of money. Not only did he not make any profit on his books, but not even his costs were covered. Similarly, his desperate attempt to win subscribers for his future works did not succeed.

In the end Majewski resigned and gave away some of his books in hopes that people would at least read them. However, nothing helped: the wider public ignored him and the learned elite of Warsaw remained sceptical.

At the same time he engaged in politics and became a deputy in 1820 and 1828. He lived all this time in Warsaw, most probably in Świętojańska Street,² and was very well known in his district. People used to call him Pan Skorochód. He was also a bit eccentric, always wearing traditional Polish dress, which seems to have been quite unusual at that time. Being very erudite, he is said to have known the answer to any possible question and enjoyed talking to people. This – as well as his “strange” opinions about the similarity of Sanskrit and Polish – and probably his position as an archivist made him quite famous in Warsaw. Despite this we do not know much about his private life, apart from the fact that he had two daughters, Konstancja and Zofia, who also got married, and that Wybicki, Święcki, Chiarini, Kownacki, Rakowiecki and Chyliczkowski were his friends.

He died on the 3rd of July 1835 and was buried in Warsaw at the famous Powązki cemetery.

2. Majewski's activity in TWPN

Towarzystwo Warszawskie Przyjaciół Nauk (Warsaw Society of the Friends of Science) was founded in 1800 and existed till 1832. In 1812 its name was changed to Towarzystwo Królewskie Warszawskie Przyjaciół Nauk (Royal Warsaw Society of the Friends of Science). The aim of the Society was to propagate and support Polish culture and science with special regard to Polish history. The members of TWPN used to meet regularly: in section and general sessions. Some of the papers read during these meetings and afterwards accepted for publication were brought out in *Roczniki [Królewskiego] Warszawskiego Towarzystwa Przyjaciół Nauk* (*Annals of the [Royal] Warsaw Society of the Friends of Science*). These *Annals* and Aleksander Kraushar's huge monograph about TWPN give us a good picture of Majewski's activity in this society.

At the beginning of his membership Majewski seems not to have spoken very frequently and when he did, his contributions were related to his job as an archivist. Thus, on the 18th of September 1809, he read a paper about the history of the Polish national archives. In 1814 he gave a speech about the art of diplomacy. In October of the same year he read and commented upon the critique of his publication concerning archives, which was printed in the *Allgemeine Literaturzeitung*.

With his new interests, Majewski's communications and lectures in WTPN were becoming much more frequent. As far as I can see, his first contributions relating to Sanskrit date from 1813. He discussed Sanskrit words, explained the Sanskrit alphabet, read and translated Sanskrit texts. This continued to 1815. In April 1815 he read a dissertation entitled “Study of the origin of the Slavs” (“Badania o pochodzeniu Słowian”), which

² See Wójcicki 1855: 84. According to Anonym (1842: 87), Majewski lived in Piwna Street.

was based most probably on the French treatise *Lettres philosophiques et historiques à Mylord S. sur l'état moral et politique de l'Inde, des Indous, et de quelques autres principaux peuples de l'Asie, au commencement du dix-neuvième siècle*.

In 1816 he presented a paper: "About the priority, perfection and abundance of Sanskrit as well as about profits and pleasure which can arise from studying it" ("O pierwszeństwie, doskonałości i obfitości języka samoskrytu, tudzież o pożytkach i przyjemności, które z jego nauki mieć można"), which was a kind of translation and a summary of the lecture given by Chézy on the 16th of January 1815 (Chézy 1815).

In 1817 Majewski intended to read his next study about the Slavs and the relationship of Sanskrit and Slavonic languages. However, the opinion of J. Lipiński and W.A. Szweykowski, the experts appointed to evaluate his work, was so devastating that he withdrew his paper. There are two major reasons for the harshness of the critique. Firstly, the theory Majewski supported was completely new in Poland, and secondly, the way Majewski argued was very chaotic or even, to quote Mencil, "unprofessional and maniacal" (Mencil 1974: 196).

In the following years Majewski read several papers, most of which were taken from studies published abroad, which he translated and abbreviated. Thus, in 1819 he talked about the Morlacchi, as described by Alberto Fortis, and about the abode of the Slavs at the time of ancient Germania ("O siedzibach Sławian za czasów starożytnej Germanii"), which topic was inspired by the works of Karl Gottlob Anton. His next paper about the language of the ancient Prussians ("O języku starożytnych Prusów") presented in 1821 was based on Vater 1821. A year later he explained the inscriptions on some Indian coins, while in 1825 he spoke about the influence on human migration of the flood in the third millennium BC (WEPI, p. 242).

In addition, Majewski took part in many discussions – not only those following papers read by other members of TWPN, but also in those concerning various organisational issues. He was very generous, too, and donated several historical documents to TWPN.

After 1825 Majewski's activity in TWPN diminished; perhaps he was too discouraged and disappointed with the lack of appreciation he met there. Even so, when in May 1830 Alexander von Humboldt visited Warsaw on some diplomatic mission and on that occasion delivered a speech at TWPN, Majewski was present and even talked to the honourable guest. However, since Majewski had not realised that the works on Sanskrit were written by Wilhelm von Humboldt, the brother of Alexander, he spoke about his own efforts to propagate Sanskrit in Poland, which must have astonished the invited scholar.

3. Majewski's works

Majewski was a very prolific writer. He published nine books and several articles – but the amount of his unpublished writings is even more impressive. When he died, he left twenty one volumes of notes and papers which he had intended to bring out.

In comparison with that, the list of his published works (which is given here in the Appendix) appears to be very short.

These publications, similar to his papers read in TWPB, can be divided into two categories. The first comprises treatises somehow connected with his job as an archivist; the second covers all the other topics, among them his favourite concern, i.e. the relation of Sanskrit to Polish.

Works belonging to the first category are not very abundant, only three can be assigned here: *Kodex Handlowy* (*Commercial Code*, 1808, 1811, 1834), a translation of a French commercial code, “Rzecz o archiwach” (“About archives”, 1812 and 1816) and “Rzecz o Sztuce Dyplomatycznej” (“About the art of diplomacy”, 1816, 1817), based on works of J.Ch. Gatterer. His paper about Jan Christian Schuch (“Pochwała Jana Krystyna Schucha”), read in TWPB and published in *Annals* 12, falls somewhat between the two categories.

The first important treatise of Majewski’s which could be included in the second category is entitled *O Sławianach i Ich Pobratymcach* (*About the Slavs and their kindred*). This title is certainly misleading, and anyone expecting some information about the Slavs would be greatly disappointed after studying the book. The strange title came about because Majewski had planned this treatise to be the first part of a bigger project. *O Sławianach i Ich Pobratymcach*, which is devoted exclusively to Sanskrit, should have been followed by parts dealing with the following topics: a) the comparison of the Indian chronology with that of other nations; b) the history of Indians, Chinese, Arabs, Tartars and Persians, c) Indian religious rites and their relation to Slavonic customs. The last volume of the thus designated work was to contain Sanskrit texts and a Sanskrit-Polish dictionary.

Furthermore, *O Sławianach i Ich Pobratymcach* is not a properly thought-out whole, but rather a compilation of Majewski’s various papers – above all of those read by him in TWPB in the years 1813-1816. From reading the book one gets the impression that the author had just put together all the papers he had written previously, not even correcting his earlier mistakes. Thus, we find in the book parts which from our point of view are quite acceptable together with chapters which are completely fanciful.

At the beginning of his interest in Sanskrit Majewski’s knowledge of this language was based mainly on the grammar by the Italian missionary Paulinus a Sancto Bartholomaeo. Although Majewski was in possession of Carey’s grammar, he could not use it effectively because he did not know English. Later on, he asked an unknown Polish officer to help him read Carey’s grammar, but it must have been a very difficult undertaking, if we remember that this grammar book has more than one thousand pages.

It is also obvious from this work that Majewski did not have a command of Sanskrit. His transliteration is very chaotic, and the table with the Sanskrit alphabet and its comparison with Polish letters reflect a naive belief of the author that there should somehow be a one-to-one correspondence between the Sanskrit and the Polish alphabet. Consequently, he has some problems with letters denoting retroflex sounds, as they do not appear in Polish, and he seldom marks the length of vowels, a trait unknown in Polish. His translations show his conviction that Sanskrit is related to Slavonic languages in general,

and to Polish in particular. He tries to support this theory by using Polish words which sound similar to a Sanskrit original. And he does it at any cost: if necessary he modifies the meaning of Sanskrit words.

The first two chapters of *O Sławianach i Ich Pobratymcach*, based on Bartholomaeo's grammar and on the description of Sanskrit written by Adelung,³ contain paradigms of Sanskrit, but these are so full of mistakes that they are nowadays completely useless. In the third chapter a translation of the introduction to Carey's grammar is given. The fourth contains a translation of Chézy's lecture held on 16th January 1815, and a translation of an article by Goverdhan Caul printed in the *Asiatick Researches* 1 (p. 340-355). The fifth chapter comprises the text and a translation of two episodes from the *Rāmāyaṇa*, which Majewski again took from Chézy. The book ends with a short Sanskrit-Polish dictionary.

Majewski's hopes that the publication of *O Sławianach i Ich Pobratymcach* would allow him to cover the printing costs of further volumes were disappointed. In spite of this he brought out his next work in 1818, entitled *Rozkład y treść dzieła o początku licznych sławiańskich narodów, tudzież każdego w szczególności we IV tomach* (*The division and contents of the treatise about the origin of many Slavonic nations and in detail of each of them, in four volumes*). Originally it had been planned as a short description of another big project of his, but once he realised that he would probably never be able to publish all four volumes, he decided to make this description more elaborate. Admittedly, these two projects announced by Majewski are difficult to keep apart. The main topic is the same: the relation of Indian to Slavonic culture; only the distribution of issues differ. Thus, the first volume of this treatise should deal with the affinity of Sanskrit with Slavonic languages. In the second he wanted to compare Indian religious rites with those of the Slavs. Comparison of other rites and customs of Indians and the Slavs was planned as the main topic of the third volume. The fourth volume should contain examples of literary works of both Slavs and Indians.

Apart from giving this summary, Majewski elucidates the caste system and grounds his discourse on William Jones's translation of the *Manu-smṛti*, or to put it precisely, on its German translation prepared by J.Ch. Hüttner, which was published in Weimar in 1797. In addition, he deals with his favourite topic and compares Sanskrit and Polish words. His procedure is the same as in *O Sławianach i Ich Pobratymcach*: he takes great care to use Polish words similar to Sanskrit. Thus, to quote some examples, he translates *kuru* as "król" ('king'), *para* as "parny" ('sultry'), *Buddha* as "bóg" ('god') (Majewski 1818: XVII, CXXI).

In the next eight years Majewski did not publish anything; perhaps because he did not have enough money, or because he was too involved in TWPN and in his work as a deputy. Finally in 1827 and in 1828, when his activity in TWPN began to cease, he brought out two volumes of *Zbiór rozpraw podług działów nauk i umiejętności* (*A collection of dissertations according to the sections of science and learning*). The papers contained

³ It could be *Rapports entre la langue Sanscrit et la langue Russe. Présenté à l'Académie Impériale Russe* of Friedrich Adelung, published in 1811 in St. Petersburg, or most probably Adelung 1806.

in these volumes deal less with India and more with China, the Tartars, and the Scythians, or with some general topics such as the history of linguistic thought from Ancient Greece to his time. In addition, they are not his original writings, but translations and summaries of articles and books he had read.

In 1828 another important book of his was published: *Gramatyka mowy starożytnych Skuthow czyli Skalnych Goralii Indo-Skythow, Indykow, Budhynow Herodota Samskrytem czyli dokładną mowę zwaną* (A grammar of the language of the ancient Scythians, i.e. of rock-mountaineers, Indo-Scythians, Indians, Buddhists [mentioned by] Herodotus, [of a language] called Sanskrit, i.e. accurate speech). It is based mostly on Bopp's *Grammatica critica linguae sanscritae*, although Majewski also mentions the grammars of Colebrooke, Carey, Wilkins, Yates and Forster. However, what Majewski published in 1828 was in fact a very small part of Sanskrit grammar. It deals only with Sanskrit phonetics and the alphabet and covers the first 34 paragraphs of Bopp's work. The remaining part of Majewski's treatise contains examples from paragraphs 1 to 490.

Thus, its very awkward composition and fragmentary character render this first Polish edition of Sanskrit grammar completely useless. Learners of Sanskrit in Poland had to wait five more years to get a complete and fairly correct Sanskrit grammar book. It is somehow ironical that this second edition of Majewski's grammar, although much superior to all he had written before, remained quite unknown. Neither Malinowski, who in 1873 published his own translation of Bopp's grammar (Malinowski 1873), nor A. Lange, who wrote a dissertation about Majewski (Michalski 1920: 40), knew of the 1833 edition.

Finally, let us mention two other books of Majewski which were published between the years 1828 and 1833: *Gramatyka języka tureckiego* (Turkish grammar) and the translation of the *Brahma-vaivarta-purāṇa* (1830). The latter, although based on Stenzler's translation, shows weaknesses typical for Majewski. His opinion about the affinity of Sanskrit with Polish made him use Polish words which are phonetically similar to their Sanskrit counterparts. He even tries to imitate the phonetical pattern of the Sanskrit text. This tactic is in itself above reproach since it might produce some interesting results, but Majewski takes one step more and decides in favour of a false translation if it is only similar to a Sanskrit word.

4. Majewski as an Indologist

Walenty Skorochód Majewski was certainly not an Indologist in the meaning we now associate with this word. He was rather an amateur, and his passion for India and for Sanskrit was greater than his knowledge of that language. However, before we slightly label him as an "enthusiastic dilettante", which in part he was, we should not forget how difficult the situation of an Indologist (at least of an Indologist working in Europe) at that time was.

The first Sanskrit-English dictionary prepared by Wilkins was published in 1819 in India and was very expensive (Windisch 1917: 69). First editions of grammar books were

either unreliable or, if they were published in India, difficult to acquire. Paradoxical as it may seem, with erroneous grammar books and without a Sanskrit dictionary, the early scholars needed at least translations of Sanskrit texts to understand and to translate the same Sanskrit texts. Even the best had such difficulties, as we can see from F. Bopp's letter to Windischmann, written in 1814, in which Bopp remarks that not only he but also Chézy cannot read Sanskrit manuscripts without consulting their translation (Windisch 1917: 69).

These were also the problems Majewski had to cope with. He also had to depend on German, French or Latin translations of texts he rendered into Polish. Admittedly, the fact that in addition he translated and abbreviated the works of scholars working abroad seems not to be a very great achievement, but at that time it might have served its purpose and might indeed have ignited Indological studies in Poland. However, Majewski, in Poland, was severely criticised or even worse, not taken seriously.

It is interesting to consider why Majewski failed. This cannot be explained entirely by the general situation of Indologists in his time. There are several other reasons which should be mentioned here. Some of them have much to do with his character, others with circumstances outside his control. To start with, Majewski did not have much academic training: he attended a college but did not study at any university. He could not devote his whole strength and energy to the study of Sanskrit because he was torn between all the other activities he was involved in: his work as an archivist, his political career and his other interests. These factors were perhaps not decisive. In my view, much more serious was the combination of his optimism as far as his own abilities and knowledge were concerned and the fact that he was unable to accept any critique. When criticised he felt hurt and defended his position with even more energy and passion. Thus, he worked in isolation and was not able to use the chance which his membership in TWP and contact with other Polish scholars offered him. Perhaps he was also too impatient. His works are often premature, because he wrote them before deepening his understanding of the subject. Moreover, he took no pains to edit and correct what he had already written.

The result was that even his own friends did not accept the ideas he was advocating. In Poland only a few scholars mention him. Kucharski 1825 refers to him, later on Dembowski (Dembowski 1842a, 1842b) and Batowski 1859 hold him in esteem. Ironically, Majewski's writings were much appreciated abroad, especially in Bohemia and in Germany (WEPI, p. 242-243). Friedrich Adelung repeatedly cites and praises Majewski's first book on Sanskrit (*O Sławianach i Ich Pobratymcach*) (e.g. Adelung 1830: 37, 67). This is also known by J.S. Vater, but he regrets that it is based on Bartholomae's grammar (Vater 1817: 484-485).

To sum up, does it mean that Majewski's efforts were completely wasted in his own country? Happily, we can answer this question in the negative. Even if his opinions were doubted, it was thanks to him that the Polish intellectual elite came into contact with Sanskrit. In this respect his membership in TWP played an important role. Even long after his death he was remembered as the author of the first Sanskrit grammar written in Polish. In the 20th century his translation of the *Jajñadatta-vadha*, an episode from the

Rāmāyaṇa, was published once again by Michalski, who spoke highly of it (Michalski 1920: 39).

And some 130 years after his death he was commemorated in a way he probably never would have dreamt of. In the new part of Warsaw, built in the early sixties of the 20th century, a small street was given the name of Walenty Skorochód Majewski, a soldier, archivist and precursor of Polish Indology.

Appendix

A.1 Bibliography of Majewski's works

- 1808 – *Kodex Handlowy z Zlecenia JWgo Ministra Sprawiedliwosci, przetłumaczony przez Walentego Majewskiego Wezwanego iako Notaryusza Publicznego*. [Commercial code translated by order of the Honourable Minister for Justice by Walenty Majewski, the public notary]. Warszawa; 2nd edition: 1811, 3rd edition: 1834;
- 1812 – “Rzecz o archiwach” [“About archives”], in: *Annals* 8: 192-208;
- 1816 – *O Sławianach i Ich Pobratymcach, Część Isha. Obejmująca czytane na Posiedzeniach Działowych w latach 1813. 1814. 1815. tudzież na Posiedzeniu Publiczném Towarzystwa Królewskiego Przyjaciół Nauk dnia 30 Kwietnia 1816. r. Rozprawy o języku sanskryckim tudzież O literaturze Indyan w tymże języku, z przydatkiem wyciągu Grammatyki tegoż języka, Tablic rycin czyli pisma i liczbowych postaci, Osnowy wiersza bohatyrskiego pod nazwaniem Rama-Jana, wyciągów z tegoż wiersza, Słowniczka, niemniej dwóch poprzedniczych rozpraw o Archiwach i umiejętności dyplomatycznėj*. [About the Slavs and their kindred, Part One: comprising dissertations about the Sanskrit language and Indian literature, read during section sessions in 1813, 1814, 1815, as well as during the public session of the Royal Society of the Friends of Science on the 30th of April, 1816; supplemented by an extract from the grammar of this language, tables of figures, i.e. of the alphabet and numerals; by the outline of the heroic poem entitled Rama-Jana, excerpts from this poem with the dictionary, as well as by two previous dissertations about archives and about the art of diplomacy]. Warszawa, the author;
- 1817 – “Rzecz o Sztuce Dyplomatycznėj, czyli umiejętności rozpoznawania i oceniańia Dyplomatów i rękopism” [“About the art of diplomacy, i.e. about the skill to recognise and to evaluate diplomats and manuscripts”], in: *Annals* 10: 113-140;
- 1817 – “Rozprawa o języku sanskryckim” [“Dissertation about the Sanskrit language”], in: *Annals* 11, p. 448-77;
- 1818 – *Rozkład y treść dzieła o początku licznych Sławiańskich Narodów, tudzież każdego w szczególności we IV tomach*. [The division and contents of the treatise about the origin of many Slavonic nations and details of each of them, in four volumes]. Warszawa, the author;

- 1818 – “Pochwała Jana Krystyna Schucha” [“Eulogy of Jan Krystyn Schuch”] in: *Annals* 12: 162-181;
- 1827 – *Zbiór Rozpraw podług działów Nauk i Umiejętności Historyą wędrówek, przesiedleń i przenosin, ogólną i szczególną, ludów i narodów odrębnych rass czyli plemieni, z jednéj do drugiéj krawędzi kuli ziemskiéj wyjaśniających, i za Przypisy do teyże Historyi rozbiorowo i chronologicznie zebranéj służących, w mieysce Wstępu do obszernego Dzieła rozpoczęty T.I.cz.I.* [A collection of dissertations according to the sections of science and learning, explaining the history – general and particular – of migrations, displacements and removal of peoples and nations of various races, i.e. tribes, from one area of the globe to another; serving as notes to this history, collected analytically and chronologically; commenced in place of the introduction to the huge work.] Warszawa, the author;
- 1828 – 2nd volume, part 1 of *Zbiór Rozpraw...* Warszawa, the author;
- 1828 – *Gramatyka mowy starożytnych Skuthow czyli Skalnych Goralí Indo-Skythow, Indykow, Budhynow Herodota Samskrytem czyli dokładną mową zwaney. Z Oryginału Samskryckiego przekładu pp. Colebrooke, Carey, Wilkins, Yates, Forster i innych, a szczególniéj, podług poprawniejszego wydania p. Bopp w Berlinie dotąd jeszcze nieukończonego przez Walentego Skorochod Maiewskiego Członka Izby Poselskiéj do dyalektu Polskiego i innych Sławiańskich zastosowana i ulepszona. Z przypisami z całego dzieła zebranymi, naukę pisania, czytania wymawiania i zrozumienia obejmuiącymi i z siedmnasto tablicami, odmiany pisania i rytowania głosek, ięzyków wschodnich, odmiany części mowy, wyciągi z różnych dzieł przedstawiającemi.* [A grammar of the language of the ancient Scuthians, i.e. rock-mountaineers, Indo-Scythians, Indians, Buddhists [mentioned by] Herodotus; [of a language] called Sanskrit, i.e. the accurate speech. From the translation of the Sanskrit original made by Professors Colebrooke, Carey, Wilkins, Forster etc., and in particular according to the more correct, but not yet finished, edition by Prof. Bopp of Berlin; rendered into Polish and other Slavonic dialects and improved by Walenty Skorochod Maiewski, member of the Chamber of Deputies. With glosses gathered from the whole work, comprising lessons in writing, reading, pronouncing and understanding, including seventeen tables showing various types of writing and engraving of letters, of eastern languages, inflexion of parts of speech and excerpts from various works.] Warszawa, the author;
- ca. 1830 – *Gramatyka języka Tureckiego.* [Turkish grammar]. Warszawa, the author;
- 1830 – *Brahmâ-Wâiwarta-Purânam, Osnowa z rękopismu Biblioteki Krolewsko-Berlińskiej przepisana, z przydatkiem przekładu łacińskiego przez Adolpha Fryderyka Stenzler Pomorzanina, etc. w roku 1829 ogłoszona a przez W.S. Maiewskiego Podlasianina, na Polskie brzmienie wyrazów Samskrytu przepisana, i do znaczenia w języku Narodowym zbliżona, w zamiarze porównania trzech tak odlégłych ięzyków i ułatwienia nauki czytania, pisania i obeznania się ze brzmieniem teyto starożytney mowy, za niewymawialną w obcych ięzykach uważaney, szanownym społ-ziomkom i innym Sławianom poświęcona.* [Brahmâ-Wâiwarta-Purânam, Text copied from the

manuscript at the Royal Library in Berlin, with the Latin translation by Adolph Friedrich Stenzler, Pomeranian etc. published in 1829; rendered into the Polish sound of words and approximated to the meaning in the national language by W.S. Maiewski, Podlассian, with a view to comparing these three disparate languages and to facilitating the study of reading, writing and customising the pronunciation of this ancient speech, regarded as unpronounceable in foreign languages; dedicated to the respected countrymen and other Slavs.] Warszawa, the author;

- 1833 – *Gramatyka mowy starożytnych Skuthow czyli Skalnych Goralii Indo-Skythow, Indykow, Budhynow Herodota Samskrytem czyli dokładną mową zwaney. Z oryginału Samskryckiego przekładu PP. Colebrooke, Carey, Wilkins, Yates, Forster i innych, a szczególnie, podług poprawniejszego wydania P. Bopp w Berlinie już ukończonego przez Walentego Skorochód Maiewskiego b. Członka Izby Poselskiej, Archiwisty Królestwa Polskiego, do Dyalektu Polskiego i innych Sławiańskich zastosowana i ulepszona. Z przypisami z całego dzieła zebranymi, naukę pisania, czytania, wymawiania i zrozumienia obejmującymi i z ósmnasto tablicami, odmiany pisania i rytowania głosek, języków wschodnich, odmiany części mowy, wyciągi z różnych dzieł przedstawiającymi. Dalszy ciąg. Reszta bezpośrednio ogłoszoną będzie z Przypisami od Prawidła 488 aż do końca teyże Grammatyki. [A grammar of the language of the ancient Scuthians, i.e. of rock-mountaineers, Indo-Scythians, Indians, Buddhists [mentioned by] Herodotus; [of a language] called Sanskrit i.e. accurate speech. From the translation of the Sanskrit original, made by Professors Colebrooke, Carey, Wilkins, Forster etc., and in particular, according to the more correct, already finished, edition by Prof. Bopp of Berlin; rendered into Polish and other Slavonic dialects, and improved by Walenty Skorochod Maiewski, former member of the Chamber of Deputies, archivist of the Polish Kingdom. With glosses gathered from the whole work, comprising lessons of writing, reading, pronouncing and understanding, eighteen tables, showing various types of writing and engraving of letters, of eastern languages, inflexion of parts of speech and excerpts from various works. Continuation. The remaining part will soon be published, with glosses to rules 488 up to the end of this grammar.] Warszawa, the author;*
- 1833 – *Przedmowa do drugiej części grammatyki samskryckiego języka, oraz do zarysu dzieł dotąd ogłoszonych i do ogłoszenia przygotowanych autora teyże grammatyki. [Preface to the second part of the grammar of the Sanskrit language and to the outline of works, published and ready for publication, by the author of this grammar.] Warszawa, the author.*

A.2 Works devoted to W.S. Majewski

The above article is based on two kinds of sources: on Majewski's own words, i.e. prefaces to some of his books and letters and on works devoted to him. See Majewski 1816, 1827, 1828 and the preface to Majewski 1833, which was published separately. The last has not been available to me, but excerpts from it are cited in Wójcicki (1855:

88). Majewski's letter of application to the minister F. Łubieński is contained in Wójcicki (1855: 250-54), and a letter to TWP, in which Majewski describes the visit of Alexander von Humboldt in TWP, is given in Kraushar (1900-1906: vol. 7, 368-71).

Most of the works dealing with Majewski were published in the 19th or early 20th century. Among them Anonym 1842 is very interesting since it seems to have been written by someone who knew either Majewski or one of his close friends personally. In *Przegląd Naukowy* (1842) Dembowski published a series of notes and articles about Majewski; Dembowski 1842a and 1842b are the most informative. Batowski 1859, based on earlier works about Majewski, merits a special recommendation because it contains detailed descriptions of twenty-one volumes of Majewski's notes.

As Majewski is buried at Powązki, several monographs on the cemetery also deal with him. Two of them deserve mention: Wójcicki (1855: 84-88; 250-54) and Szenic (1979: 262-64). Last but not least, there are some entries in encyclopaedias or bibliographical dictionaries worth reading; see WEPI: 241-43, Estreicher (1876: 44-45) and Mencil 1974.

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