Q. Curtius, Diodoros, Plutarch, and Justin (London, 1893 —see *Journal*, 1893, p. 406), and (2) *Ancient India*, as described in classical literature collected from numerous other Greek and Latin texts, such as Herodotus, Strabo, Pliny, etc., published in 1901. These works comprise a very complete and valuable translation and collection of the notices relating to India in Greek and Latin literature. In 1897 he also prepared for the Hakluyt Society a complete translation of the *Christian Topography* of Cosmas, the Egyptian monk, which he edited with notes and introduction.

The Edinburgh University in 1898 conferred upon him the honorary degree of LL.D. in recognition of his services in the preparation of these works.

On his return from India he settled for two or three years in London, but afterwards removed to Edinburgh, where he was an original Fellow of the Royal Scottish Geographical Society, and was regularly for sixteen years on the Council. He also attended at the Hellenic Society, then presided over by Professor Blackie, and consisting of such scholars as Dr. J. Hutchison Stirling, Professor Butcher, Dr. Walter Smith, etc.

In 1902 Dr. McCrindle removed to stay with friends in England, and for the last eight or nine years, suffering from loss of sight, he resided with them at Westcliff-on-Sea, where he died in his 89th year.

J. B.

HARRY CAMPBELL NORMAN

(1878–1913).

On opening the *Oxford University Gazette* one morning last spring I received a great shock as my eye caught sight of the notice that H. C. Norman, M.A., of Trinity College, had died suddenly at Benares on April 11. Never before had the news of the death of

any scholar ever filled me with such a feeling of consternation. For he was not only, with the sure promise of doing great things, cut off before completing half the natural span of life, but had been for five years a pupil in whose career from first to last I took a special personal interest.

Norman was born at Winkleigh, Devonshire, on December 19, 1878, being thus when he died only in his thirty-fifth year. His father was a physician practising in that village and its neighbourhood, and his mother a Miss Campbell, of Edinburgh. At the early age of nine he was placed under the care of his maternal uncle, to be educated at Edinburgh. There he first attended the Edinburgh Institution, at that time a flourishing school. Then, in 1896, he entered the University, where he had the advantage of studying Greek under the late Professor S. H. Butcher, and Latin under Professor Hardie. There also he laid the foundation of his Sanskrit scholarship by attending the lectures of Professor Julius Eggeling, of whom both as a scholar and a faithful and generous friend he always spoke with the highest respect and admiration.

When he had been a year at Edinburgh University, he went south to try for a scholarship at Oxford. Much to his own surprise he not only succeeded in gaining one at Trinity College, but came out first on the list. Having taken his M.A. degree with honours in classics at Edinburgh, Norman went into residence at Trinity College in October, 1899. I made his acquaintance at the end of his first term, when he came to consult me about the continuation of his Sanskrit studies. Wasting no time, he at once set to work in the Christmas vacation to prepare for the Boden Sanskrit scholarship, which he competed for and won in March, 1900. This scholarship, of the annual value of £50 and tenable for four years, was not sufficient along with his Trinity scholarship to cover his

Oxford expenses, in spite of his frugal habits. He accordingly determined to increase his resources in order to relieve his family of all pecuniary anxiety on his behalf, and resolutely commenced to work for the Vans Dunlop Sanskrit scholarship, which, being of the annual value of £100 and tenable for three years, was open to members of the University of Edinburgh. This he won with ease in 1901, coming out first in the competition. He was thus set free from pecuniary troubles and enabled to devote himself entirely to his Oxford studies. In 1901 he also obtained 2nd class honours in classical moderations: he would doubtless have obtained a 1st could he have given himself up exclusively to classical work. In the summer of 1903 he obtained 3rd class honours in the final classical school of *Literæ Humaniores*. Here, too, he would certainly have done better if so much of his time had not been absorbed by other studies and if his tastes had not lain in the direction of languages and literature rather than of philosophy and ancient history.

Now at last able to devote himself entirely to his Indian work, he entered, in his fifth academical year, for the Honour School of Oriental Studies, offering Sanskrit for his principal, and Pāli and the History of Indian Religions as his subsidiary subjects. Here he obtained 1st class honours in June, 1904. I had strongly urged him to take up this line of study, in the hope that he might obtain a good appointment in the Indian Educational Service, and thus find sufficient leisure to make contributions to Oriental scholarship in India. With a view to such a post he had already sent in an application to the India Office. During his Oxford career Norman had paid a good deal of attention to modern languages, as is proved by the fact that he obtained not only the Taylorian University scholarship in Spanish (1900), but also that in French (1904). His proficiency was thus tested at Oxford by

a high standard in no fewer than six languages, two ancient, two Oriental, and two modern.

After his examination in the Oriental school was over, I advised him not to relax in his Indian studies, but to take up Pāli as his main line rather than Sanskrit, owing to the fewness of workers in the former subject and to its great and fundamental importance in the field of Buddhist scholarship. He had already made considerable progress in Pāli, thanks chiefly to the assistance of Dr. Estlin Carpenter, now Principal of Manchester College. As he readily fell in with my suggestion, I placed him in communication with Professor Rhys Davids, who invited him to undertake a critical edition of Buddhaghosa's great commentary on the Pāli text that had been best and longest known in the West, the *Dhammapada*. Norman gladly agreed to the proposal, and with characteristic energy and enthusiasm threw himself into the preliminary work required for this extensive and laborious task.

By this time, the summer of 1904, his resources were coming to an end, for his various scholarships had run out. He was kept going by a vacation tutorship to two nephews of the King of Siam, and later by the work of cataloguing Sanskrit and Pāli books in the library of the Indian Institute. But towards the end of the year he felt he could not hold out much longer, and was seriously thinking of accepting a mastership for French in a Canadian school. I strongly dissuaded him from taking such a step, on the ground that it would practically put an end to his career as an Oriental scholar. In order to enable him to continue his preliminary work on the *Dhammapada*, I brought his case before the administrators of the Max Müller Memorial Fund, who voted him a liberal grant for the purpose of collating the necessary Pāli MSS. at Paris and Berlin. Though his time at Paris was very short and he had delays and difficulties to contend with, he managed, by dint of hard work and long hours, to

complete satisfactorily the collations he went there to make. At Berlin he spent three months. There he also attended University lectures, notably those of Professor Pischel, the great Sanskrit and Prakrit scholar. Incidentally he made the best use of his opportunity of acquiring a colloquial familiarity with German. While he was working at Berlin in the early summer of 1905, the Chair of English Literature at Queen's College, Benares, fell vacant, and Norman was suddenly summoned to an interview at the India Office. Soon after he was offered and accepted the post. Having got together all the materials he required for constituting the text of Buddhaghosa's commentary in India, he sailed for Bombay early in September, 1905, and in due course arrived at Benares. There he spent the remaining seven years and a half of his short life.

With characteristic resolution he lost no time in settling down to his Pāli work, and in the very next year (1906) after his arrival in India brought out the first volume of his edition, published by the Pāli Text Society. There could be no better testimony than this to Norman's tireless assiduity as a scholar; for it must be remembered that a great part of his time was necessarily taken up with his official duties, especially when he had to adapt himself to the totally new surroundings of his Indian career, that he entered fully into the social life of Benares from the outset, and that all his Oriental work had to be done in his leisure hours. The second volume appeared in 1909, the third in 1912, and the fourth and last was practically finished at the time of his death. The little that remains to be done to it will be completed by Pandit Lakshman Śāstrī and Professor and Mrs. Rhys Davids.

Norman's work, which is excellently done, marks a turning-point in Pāli research. For when the Pāli Text Society had completed the publication of the canonical texts which it had undertaken, the next pressing want was the publication of the *complete* texts of all the fifth

century commentators. Norman's edition of Buddhaghosa was the first work of the kind actually accomplished. His name will therefore be associated with a new era in the publication of Buddhist texts.

Though he devoted himself mainly to Pāli in India, he by no means neglected the study of Sanskrit. Thus he made for me an exhaustive collection of grammatical data from the *Vājasaneyi Saṃhitā*, the greater part of which have been incorporated in my *Vedic Grammar*, as acknowledged in a footnote on the first page of that work. He also furnished me with some other Sanskrit grammatical material, which I have not yet had an opportunity of utilizing. His seriousness of purpose in Oriental scholarship is shown by the fact that his very first holiday in India was spent, not in going to the hills, but in visiting South India, and especially Ceylon, where he made the most of his opportunities of familiarizing himself with Singhalese Buddhism and its antiquities. He wrote me a long and graphic account of this journey. From time to time I received other letters from him telling me how his work was progressing. One of the many amiable traits in his character was the gratitude he showed for any help he had received. Thus almost immediately after his arrival in India he sent me as a gift a fine specimen of Benares brass work, describing it as a *dakṣiṇā* to his *guru* at the conclusion of Vedic study. In 1908 I visited him at Benares. On that occasion he arranged to procure for me phonographic records of selected Vedic hymns as recited by Brahmans of different schools. He sent me two specimens, but unfortunately on each occasion the cylinders arrived partially broken and were otherwise not quite satisfactory. He then sent me a gramophone specimen, which was much better. I was about to write and ask him to arrange for a number of gramophone records, when the fatal news of his death arrived.

From what has been said it must be evident that Norman possessed all the instincts of the genuine scholar. He was also a man of very wide and out-of-the-way general reading, even at an early age. An illustration of this is a conversation I remember having had with him, soon after he came up to Oxford, about the operation of rhinoplasty as an invention of Indian surgery. He at once referred me to certain mediaeval European medical writers to whom the operation was known. Probably as a result of the wide range of his studies Norman was distinguished by catholic tastes and tolerant views. This trait, added to his familiarity with ancient Indian literature and thought, enabled him to teach English literature to Indian students with sympathy and abundant illustration, in a way quite impossible to men not equipped with his rare combination of qualifications.

Norman had the further advantage of being a good-looking man of muscular physique. That he was one of the finest pedestrians of his time at Oxford is shown by the fact that in June, 1901, he with a friend walked from Trinity College to Paddington Station in one day, a distance of 57 miles, which he covered in 13 hours. He was also fond of military exercise. At Oxford he was a member of the University Volunteer Corps, and in India became an enthusiastic member of the local Yeomanry Corps. Being a good cricketer and tennis player, he took a keen interest in promoting games and sports among the students of the College at Benares. He was thus a remarkably all-round man. It is not surprising that a scholar of such varied qualifications, combined with innate modesty and amiability, should have been very popular with colleagues, students, and the general society of Benares alike. Several of my friends who during the last few years visited Benares and, provided by me with introductions to Norman, made his acquaintance there have one and all spoken with great

appreciation of the geniality of the way in which he received them, as well as of the value of his work and influence at Benares. Only a fortnight before his death he entertained most hospitably two relatives of mine, who described him as being in good spirits and looking forward to coming home in a few months for a holiday. The news of his death being thus entirely unexpected made the shock I felt on seeing it all the greater. In a letter, written only a few days after the sad event, Norman's colleague, Professor C. M. Mulvany, formerly Fellow of Magdalen College, Oxford, says: "It will be long before we meet his like. . . . There was quite a demonstration at his funeral, the like of which has rarely been seen in this country. The students of all castes and religions dragged the hearse from the College to the cemetery, took the coffin to the grave and lowered it in."

The death, at so early an age, of a scholar of such intellectual and social endowments, of such promise and performance, has thus inflicted on the world of Indian learning a loss which is especially deplorable to those to whom he was personally known. But it is some consolation to his relatives and numerous friends to think that the first great task, in a new line of scholarship, that he had undertaken was practically completed, and that his blameless and strenuous life will long remain an influence for good among those with whom he came in contact.

A. A. MACDONELL.