

OBITUARY NOTICES

Mansel Longworth Dames

Our late colleague, Mansel Longworth Dames, and myself were born in the same year, went out to India in the Civil Service and Army respectively at about the same time, began to publish the results of our several studies of things Indian in about the same year, travelled over the East and Europe in much the same way and collaborated on occasion all our joint lives—even to the very end of his life I hoped to have the benefit of his assistance in projected volumes for the Hakluyt Society. It is therefore fitting that I should comply with the Council's request and bid our old friend farewell.

He was born at Bath in 1850 as the eldest son of Capt. George Longworth Dames, 66th (Berks) Regiment, and of Caroline Amelia Brunswick, daughter of Thomas Northmore, of Cleve, Exeter, and god-daughter of Queen Caroline Amelia Brunswick, wife of George IV, whence her Christian names. She lived to be 97, dying as lately as 1918. His father was the seventh son of Thomas Longworth Dames, of the well-known Irish family of Greenhill, King's County.

Mansel Longworth Dames spent his childhood and youth in Ireland and Devonshire among his family, and without any special education therefor passed for the Indian Civil Service in 1868, owing to his extraordinarily accurate memory and his capacity for using it aright. He went to India in 1870, hearing of the fall of Metz at Alexandria on the way out, as I heard of the debacle at Sedan in the middle of the night in the train. His service was spent in the Panjab and on the N.W. Frontier. He became Deputy Commissioner of the Jhang, Dera Ismail Khan, and Dera Ghazi Khan districts, and finally Commissioner of the Rawal Pindi Division. He retired in 1897, having married in 1877 Mary Jane, daughter of Thomas Ivens, British Consul in the Azores, and Henrietta Carew, of Ballinamona, Waterford, Ireland, by whom he had one daughter, who married in 1909 Francis W. Bolton Smart, now a House Master of the Charterhouse, Godalming.

They both survive him. This was a fortunate marriage, and Mrs. Dames' knowledge of Portuguese and its literature, added to his own, proved of the greatest assistance to her husband, especially in his fine edition of Barbosa.

It is the story of an uneventful career, but Dames was anything but a mere official. He studied the people he was placed over and knew them. Indeed, his knowledge of that difficult and in some respects obscure people, the Balochis, was so thorough and so respected by them that he was often called in by the chiefs to help in settling tribal troubles and quarrels. He counted among his special friends that fine old chief the blind Nāwāb Sir Imam Bakhsh Khan.

With such a memory as Dames possessed he could not help being a fine Oriental linguist and a master of the literature of the languages he studied. To this must be added a profound knowledge of English literature, which he loved. His wide travels, his interest in everything—including architecture, antiquities, numismatics, and even natural history—his reading, and his memory of what he saw and read and heard, made him a delightful companion. Even in England he saw all he could, and what is more, if one got him on the subject, he could talk interestingly and informingly about it.

Dames was, however, nothing if not retiring. His was the true scholarly temperament: delighting to learn for learning's sake and to pass on his knowledge to others, if it would help them, to review their work in journals, magazines, and reviews of the serious sort, and to devote his time and acquirements to forwarding knowledge in any shape. He wrote but few books with which his name is identified. There is his very fine edition in two volumes of the *Book of Duarte Barbosa* for the Hakluyt Society, the *Baloch Race* for this Society, the *Popular Poetry of the Baloches* in two volumes jointly for this and the Folklore Society, and his official *Baluch Grammar and Textbook*, which so long held the field. These about sum up his separate works.

Dames' main contributions to the Journals of Societies

were reviews of books with great insight into the subjects he discussed. But he did much for the Royal Numismatic Society, besides original articles for the Folklore Society chiefly on his favourite study, the Baloches, for the Royal Anthropological Institute he contributed to *Man* a note (1902) on Major [Sir P.] Sykes' *Gypsy Vocabulary* and one (1913) on a Gandhara relief representing the Story of King Sivi. For this Society he contributed (1908) "The Mint of Kuramān (Coins of the Qarluks and Khwarizm Shahs)", (1913) "Coinage of Husain Baikara", (1921) "Portuguese and Turks in the Indian Ocean in the Sixteenth Century". Years ago he helped me with three legends published under his own name in the *Legends of the Panjab* and in notes for *Panjab Notes and Queries*, and with occasional contributions to the *Indian Antiquary*. He was also a contributor to the *Encyclopedia of Islam*.

He was a collector of note of Oriental coins, especially of the Græco-Baktrian type, and had a remarkable collection of Gandhara Græco-Buddhist sculpture, which was shown in the South Kensington Museum in 1903-4, but passed unfortunately to Berlin in 1906 for want of funds in England. I have it also from Sir Percy Sykes that his knowledge of Afghanistan and the Afghans was such that no one living was better qualified to write the greatly wanted history of that country and its inhabitants.

Always ready to help, he undertook in recent years to arrange an accumulation of objects at the British Museum illustrating Hinduism and Buddhism, and on this work he was still engaged when he died. I leave it to our mutual colleague and friend, Sir Henry Howorth, a Trustee of the Museum, to describe Dames's lasting services to the nation in this direction. In the same spirit of helpfulness when required, Dames was at times Hon. Treasurer and Secretary and Vice-President of this Society.

It now remains to part company with an old servant of the Indian Government, who carried out his official work in

the spirit that has so long distinguished the great service to which he was proud to belong—a kindly English gentleman, who felt himself to be sufficiently rewarded if but his self-accumulated knowledge was of use to his fellows.

R. C. TEMPLE.

As a special tribute to our versatile and highly gifted friend I would like to say that among the places where Mr. Dames will be largely missed will be in the British Museum. The work he did there, and was still doing when he died, was difficult and involved a minute knowledge of the ritual and mythology of the Indian religions.

When the new building of the Museum was completed it was possible for the first time to find room in the two larger saloons then vacated for the exhibition of the considerable collection of objects which had accumulated in past times, and continued to accumulate faster after the campaign in Tibet. There was no one at the time on the Museum staff who had the necessary knowledge and also possessed the art of displaying this class of object, and it was a piece of singular good fortune that Mr. Dames was available and willing to undertake the duty for which he possessed exceptional qualifications. He attacked the work with his characteristic energy and thoroughness. The two saloons were practically divided between the illustrations of Hinduism in its various phases on the one side, and of the sister religions, Buddhism and Jainism, on the other.

These were again divided according to geographical areas, in which, besides India itself, Hinduism was represented by the remains from Java ; while Buddhism was represented by the principal homes of that faith, not only in India, but in Ceylon, Burma, and Indo-China, in China itself, Japan, and Tibet. The latter faith was again illustrated by its several stages. The early Græco-Buddhist remains from North-West India, of which the Museum possesses a fine series, illustrating the Jataka stories, was arranged in due order, and it now forms a