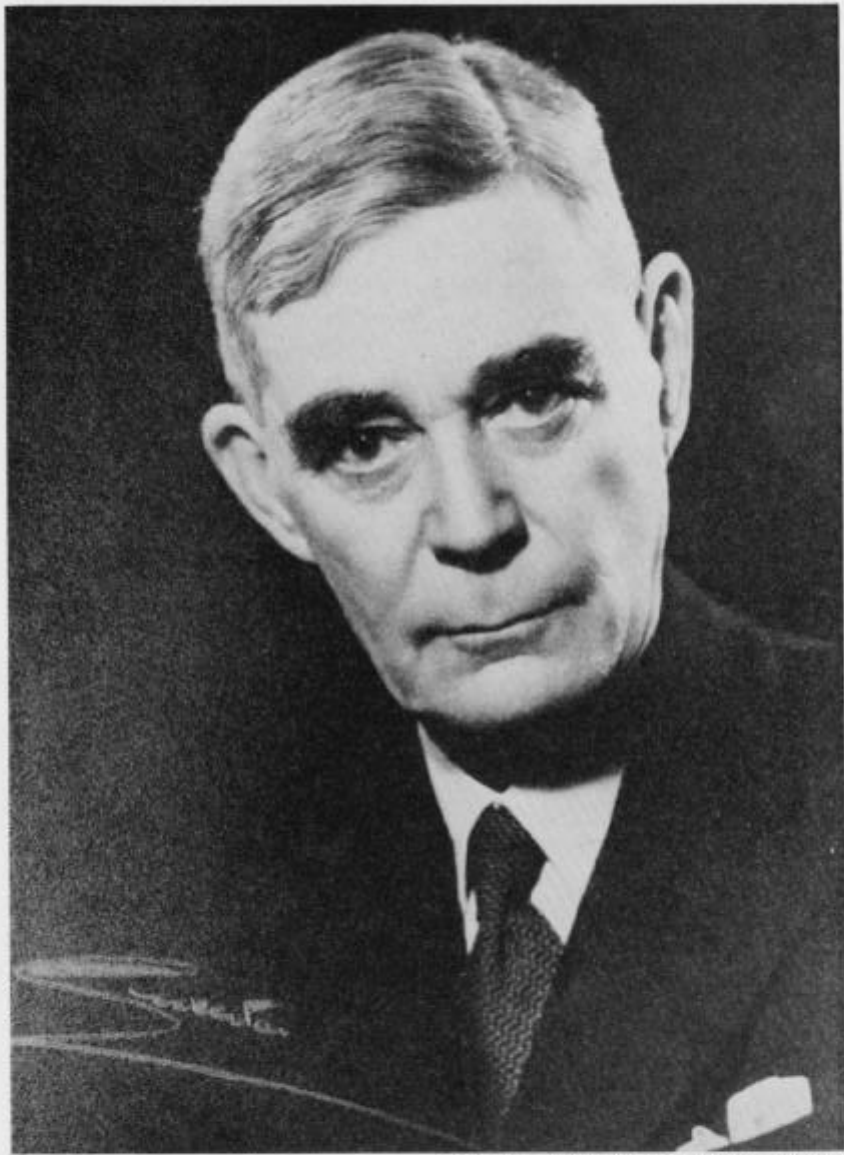


PLATE XIV



Photograph by courtesy of the India Office Library and Records

HERBERT NIEL RANDLE

HERBERT NIEL RANDLE

1880-1973

ON 7 December 1872, Nathaniel Randle, son of Nathaniel Bott Randle, manager of Thacker Vining and Co., of full age,¹ married Elfrida, daughter of Alfred Clark, spinster aged twenty, at St. Thomas' Cathedral, Bombay.² There were four children of this marriage, three daughters and, youngest in the family, a son, the subject of this memoir, who was born on 19 October 1880. According to the *Times of India Directory*, Nathaniel Randle was assistant at Thacker Vining and Co., book-sellers, of Bombay from 1867, was promoted to manager in 1871, and held this position later in conjunction with the secretaryship of the firm until 1893. The father of Nathaniel Randle, Nathaniel Bott Randle (b. 1808), of Devizes and Bath, was a publisher, printer and editor of a local newspaper at Devizes. The earliest records of the Randle family show them to have been freeholders in Leicestershire, but the father of Nathaniel Bott Randle, John Randle (b. 1777) moved from there to Manchester, and later to Sherborne in Dorset. Nathaniel Randle's wife, Elfrida, was the daughter of Alfred Cockshott Clark, master mariner in the merchant service, and later Lloyd's surveyor in Bombay.

While H. N. Randle was still very young Nathaniel Randle moved his family to England while himself remaining in Bombay. The family settled in a house in Palace Road, Tulse Hill, where the young Randle's education began at a local dames' school conducted by the Misses Watson. In October 1891 he entered Dulwich College as a boarder, and he used to recall that he occupied the same dormitory as P. G. Wodehouse (known in the school as 'Podge') who even at that time showed a remarkable facility for inventing stories.

In 1893 Nathaniel Randle became ill and as a result set off to return to England. In order to get there quicker he made the latter part of the journey by train across Europe, having arranged to meet his family at Stuttgart. Here they met as arranged, but Nathaniel Randle was not destined to reach England, and he died in Stuttgart. When the family returned to England they found themselves in straitened circumstances,

¹ He was born in 1839.

² IOR: N/3/55, f. 15.

but fortunately H. N. Randle's further education was secured by his ability to win scholarships.

Randle stayed at Dulwich College until 1899 when he went up to Hertford College, Oxford, as a scholar of the College. Among his tutors at Hertford College was W. R. Inge, later to become famous as Dean of St. Paul's, who thought highly of his abilities. Little is known about the details of his University career, except the fact that he was quietly successful. He obtained a first class in Classical Moderations in 1901 and in *Literae Humaniores* in 1903.

Shortly after completing his degree H. N. Randle returned to India, in the first instance for one year, having obtained a temporary appointment as Acting Professor of Logic and Moral Philosophy at Elphinstone College, Bombay (1904). In 1905 he applied for and obtained a permanent appointment in the Indian Educational Service. His career in the Educational Service began on 31 July 1905, under the provincial government of the United Provinces, and he was posted in the first instance to Queen's College, Benares. This college, which was the principal educational establishment in Benares at that time, included the old Sanskrit College, founded in 1791, and a first-grade college teaching English and other modern subjects. The two halves of the college had been united in 1853, and the building in which the college was housed when Randle joined the service had been completed in 1882.

Higher education in India at this time was still on a modest scale, and conducted mainly in colleges such as this and Muir Central College, Allahabad, which was to share Randle's services with Queen's College, Benares. Both colleges were controlled by the provincial government, and higher education was still conducted exclusively in colleges of this kind. The universities, of which the first three, Calcutta, Bombay, and Madras, had been established in 1854, were still only examining bodies. This applied also to the University of Allahabad which had been founded more recently (1887), and still remained in 1905 only an examining body. The colleges were affiliated to the various universities, and the two colleges at which Randle taught during his Indian career stood in this relationship to the recently founded University of Allahabad.

In order to staff the colleges of higher education with competent personnel the Indian Educational Service had been constituted in 1887 on the recommendation of the Public Services Commission. Its officers (principals, professors and

inspectors) were normally appointed in England, as and when required. Teaching in the government colleges was conducted in English, mainly by lectures, and to a far smaller scale by tutorial assistance. Duties of the officers in the service included, besides teaching and administration in the colleges, also acting as inspectors of schools and examiners for the universities.

Since officers of the I.E.S. were employed by the provincial governments they were liable to be switched from one institution to another as circumstances required. This happened in Randle's case as between Queen's College, Benares, and Muir College, Allahabad. The outlines of his career in these two colleges, as gathered from the Record of Services, can best be presented in tabular form:

Professor of Philosophy, Queen's College, Benares, 1905
 Inspector of Schools, April and July, 1906
 Professor, Muir Central College, Allahabad, 1906
 Professor, Queen's College, Benares, 1909
 Professor, Muir Central College, 1918
 Acting Principal, Queen's College, 1919.

During the earlier part of his career in these two colleges Randle also taught English Literature, but later on he was able to concentrate on the work, more congenial to him, of teaching philosophy. In this field he taught courses in Logic, ancient and modern Ethics, and Metaphysics. For this he was well qualified by his Oxford training, but in addition to this, during this period, he took great pains to keep abreast with current developments in the subject. To these subjects in the later part of his teaching career he added Psychology. This was not a subject that had formed part of his Oxford curriculum, but his interest in the subject had been stimulated in his student days by listening to the lectures of William James, and in order to qualify himself in the subject he occupied part of one of his periods of leave by taking a course in experimental psychology in the University of London. It is on record that his students found his teaching in all these subjects most stimulating, and though in general his manner was reserved and very quiet, they always spoke of him with great affection.

H. N. Randle did not study Sanskrit at Oxford, although excellent facilities for it existed there and the existence of the Boden Sanskrit Scholarship would have made it possible for him to do so if he had been so inclined at that time. His interest in the subject, however, was aroused very shortly afterwards

during his temporary appointment at Elphinstone College, Bombay, in 1904. A minute dated 22 May 1905 from Sir Charles Lyall, Public and Judicial Department, to Sir Arthur Godley, Permanent Under Secretary, India Office, reads 'He knows no Sanskrit but has had his interest in this study stimulated by his year in India [1904, Acting Professor of Logic and Moral Philosophy, Elphinstone College, Bombay], and will probably take to it if appointed [as Professor of Philosophy at Queen's College, Benares]' (IOR: L/P G/6/723, file 1535 of 1905).

This prophecy was soon fulfilled, since Randle took up the study of Sanskrit seriously shortly after his appointment at Benares, and he was introduced to the subject in the first instance by H. C. Norman. The latter had been a slightly younger contemporary of Randle at Oxford, had been a *Boden* scholar, and had studied Sanskrit under A. A. Macdonell. He was appointed Professor of English at Queen's College in 1905 which was also the year of Randle's appointment. In addition to his teaching duties he continued with his oriental studies and produced a valuable edition of the Pali commentary on the *Dhammapada*. In addition to the teaching of this first-class scholar, Randle also had available the help of the *paṇḍits* of the Sanskrit college who were always ready to help, and much impressed by the keenness and aptitude of their pupil. In view of Randle's other multifarious duties the study of Sanskrit had to be pursued very much on a part-time basis, but he kept steadily at it over the years, and in 1917 he received a certificate of high proficiency in Sanskrit which indicated a standard roughly equal to that of a first-class honours degree.

It was natural that Randle, a teacher in philosophy, should, as his studies progressed, be drawn to the study of Indian philosophy, and in particular to Indian logic. In addition there were other factors that tended to influence him in this direction. Although at this time the philosophy taught in the colleges of higher education was almost exclusively European philosophy, and although Randle's official teaching was confined to this, the Sanskrit college at Benares was staffed by *paṇḍits* versed in the traditional branches of learning, and their teaching in philosophy and logic was readily available at Queen's College, and willingly provided. There was also a tradition established by some distinguished principals of the college who had done much to further the cause of the study of Indian philosophy. George Thibaut, who in the later part of the preceding century had at various times been Principal of both

Queen's College, Benares, and Muir Central College, Allahabad, had translated Śaṅkara's commentary on the Brahmasūtras in the Sacred Books of the East series, and published many other works in the field of Indian philosophy. The Principal of Queen's College when Randle was appointed was Arthur Venis, who had first been appointed to this post in 1888, and who continued to occupy this position during most of the period of Randle's connection with the college. In addition to a number of editions and translations of Sanskrit philosophical texts, he had edited the Vizianagaram Sanskrit Series in which a large number of Indian philosophical classics had been published for the first time. To Arthur Venis Randle was later to express his indebtedness in the following terms: 'To the last of these [i.e. G. Thibaut, etc.], the late Arthur Venis, I am under a personal debt of discipleship which I cannot now repay'. What also added attraction was the fact that so many of these texts had only recently been rescued from oblivion. In Randle's words, 'Within the space of ten years India rediscovered the logical classics of the ancient school, which before that were practically unknown even among *paṇḍits*. All students of Nyāya owe a very great debt to the distinguished Indian editors of these first editions; and to the European Sanskritists who realized the importance of getting the manuscripts edited.'

From April 1914 to August 1915 H. N. Randle was on leave in England, his first home leave, according to the Record of Services, since his joining the I.E.S. The period was occupied in the further prosecution of his studies, and his increasing interest in the oriental field is indicated by the fact that he became a member of the Royal Asiatic Society in 1915. In the same year he married Edith Joan, daughter of William Caffrey Whitby, whom he had known since both were children. The two families had been neighbours at Tulse Hill, and Randle and his future wife had attended the same dame's school. The marriage was singularly happy and a source of strength and joy to him. They had three children, Elfrida Violet Joan (b. 1916), John Niel (b. 1917) and Rosemary Ann (b. 1920). The son, John Niel Randle, was killed at Kohima in 1944 in an action for which he was posthumously awarded the Victoria Cross. The main Randle line is now carried on by his son John Randle, printer and publisher, of Andoversford, Gloucester.

After returning from leave in 1915 Randle resumed his teaching at Queen's College (1915-19) and was acting Principal

for a time in 1915 and again in 1919. He took further leave in England between October 1919 and July 1920, part of which was furlough on half average pay, and this leave was again occupied largely by the further pursuit of his studies. On his return he is recorded as having had another short spell at Muir College, Allahabad, before returning to Queen's College. In the meantime developments had been taking place in higher education in India, and the first steps were being taken to found new teaching universities. The Banaras Hindu University was incorporated in 1915 and began functioning in 1916. The University of Allahabad, which had existed as an examining body since its foundation in 1887 was reorganized as a residential and teaching university in 1922, and Randle's services were placed at its disposal from 1 July of that year. The remainder of Randle's Indian career was occupied mainly by his teaching at Allahabad University, where in due course he occupied the post of University Professor of Philosophy.

By this time, however, Randle was seriously thinking of returning to England, provided that he could find there an appointment suitable to his abilities. He had now a young family to bring up and educate, and it was becoming increasingly important to him that some such move should be made. At the same time political changes in India had made career prospects for men in Randle's position less attractive than they were. He was by this time equally qualified in two fields, modern philosophy, which he had taught for nearly twenty years, and in Sanskrit language and literature in which he had taken pains to qualify himself during that period. The bridge between the two at this time was classical Indian philosophy, in particular Indian logic, in which he was well on the way to becoming a leading authority. From correspondence which has been preserved it appears that in the first instance he was looking for an academic appointment in philosophy, the subject which he was engaged in teaching, and he made some applications in this direction, but without success. If the fates had not decreed otherwise H. N. Randle might very well have settled down as a teacher of philosophy in an English university, for which he was qualified by training and experience, and as such he might very well have made his mark. His competence in this direction is well illustrated by a lucid and elegant essay published in *Mind*, Vol. 31 (1922), entitled 'Sense-data and Sensible Appearances in Size-Distance Perception', in which he argues against the assumption, prevalent at the time, of

'sensa' or sense data as the elementary constituents of perceived experience.

An alternative possibility was to look for a professional appointment in the oriental field for which Randle was now equipped as a result of his Sanskrit studies. He employed his next leave in England to qualify himself further in this respect. Since he was now set on returning to England, shortly after returning on leave in October 1923, he took a house in Oxford at 1 Bradmore Road, and entered his children in the Dragon School. On the 6th of February in the following year he was admitted to advanced student status in the University of Oxford, with Dr. James Morison as his supervisor. His subject was Indian Logic in the Early Schools. His study of this subject was already well advanced, as can be seen from his paper 'A note on the Indian syllogism' published in *Mind*, Vol. 33 (1924), in which he analyses the difference between it and its classical European counterpart. However, he still needed an opportunity for prolonged and uninterrupted study for which his teaching and other duties in the Indian Educational Service had allowed him little opportunity. Consequently in addition to the leave due to him on average pay he took a further year's study leave on half-pay from March 1924 to April 1925, which, combined with the college vacation enabled him to stay in Oxford until July 1925. This resulted in considerable financial stringency which he was only able to surmount by exercising the most careful economy.

Randle returned to India, to the University of Allahabad, in July 1925, but returned again to Oxford in June 1926, when he was examined on his thesis by F. W. Thomas and J. Morison. The award of the degree of D.Phil. followed in December of the same year.

Dr. Randle's treatise *Indian Logic in the Early Schools* was published four years later (O.U.P. 1930), but before this the Royal Asiatic Society published his *Fragments from Diñnāga*. This treatise was originally written as part of the above mentioned thesis, but on the suggestion of F. W. Thomas it was published as a separate monograph. Diñnāga, the Buddhist logician, is one of the most important figures in the development of Indian logic, and his most important work, though preserved in Tibetan translation, is lost in the original Sanskrit. There are, however, a considerable number of quotations from him dealing with important logical topics preserved in the writings of some of the later logicians of the orthodox school.

The monograph contains the text of these fragments, together with translation and detailed philological and philosophical commentary. Since the principal works of Diñnāga have still not come to light in the original Sanskrit, this collection retains its importance.

The subject of Randle's main treatise is defined in more detail by its subtitle: 'A study of the Nyāyadarśana in its relation to the early logic of the other schools.' The work begins with a historical introduction discussing the chronological order of the various texts, and the relationship of orthodox Nyāya with the Vaiśeṣika philosophy with which it was always closely connected, as well as with the Mīmāṃsā and Vedānta schools. Particular importance is attached to the interaction of Buddhist and orthodox logic and here also chronological problems are discussed. The main body of the work consists of an exposition of the subject matter of the Nyāyasūtra and its various commentaries and subcommentaries, following the order of the Nyāysūtra, and providing a philosophical commentary thereon. As an authority on Western logic Randle was able to illuminate the subject from that point of view also, and to make the work of the Indian logicians intelligible to those brought up in the western tradition. For anyone setting out on the study of the Nyāya texts Dr. Randle's work remains a valuable handbook.

In his preface to this work Randle expresses regret that he was not able to include Jaina logic in his study. Lack of time prevented this in a field where the literature is so extensive. The work is also limited chronologically, being confined to the Old School terminating with Vācaspati Mīśra. The school of Navya-Nyāya was left out of consideration. This latter has had quite a vogue recently, but it did not much appeal to Randle, as can be seen from his remarks on the subject in *Mind*, Vol. 33 (1924), p. 412: 'The formalism which Indian logic did develop is a far more terrible affair than anything the Western schools can boast of . . . It consists (externally at least) in the introduction into definitions, of an almost incredible verbal complexity, in the form of compounds which are, quite literally, *sesquipedalia verba*. The acquiring of the habit of mind necessary for the unravelling of these syntax-less word-masses is a discipline of years and one which I do not hope to undergo'.

We may take as the turning point in Randle's career the date when he was admitted to study for an advanced degree in Oxford. From then on his interests lay primarily in the field of

Indology, and not, as previously, primarily in modern philosophy or shared between the two. From what he told his successor, Mr. Stanley Sutton, we know that one of his reasons for taking up a course of advanced study leading to the degree of D.Phil. was to further qualify himself for the post, likely to become vacant before long, of Assistant Librarian in the India Office Library. This post did not become vacant until the following year (1927), so after taking his degree in Oxford, Randle returned to Allahabad for a final year as Professor of Philosophy, leaving his family in Oxford.

Dr. Randle was appointed Assistant Librarian at the India Office on 1 September 1927, in his forty-seventh year, in succession to C. A. Storey who from that date succeeded F. W. Thomas as Librarian. When Storey himself retired at the end of August 1933, to become Sir Thomas Adam's Professor of Arabic at Cambridge, Randle succeeded him as Librarian on 1 September 1933.¹ Since the beginning of the century it had been the policy of the India Office to appoint a Sanskritist to the post of Assistant Librarian if the Librarian was an Islamist, and an Islamist if he was a Sanskritist. This ensured that expertise in both Indian and Islamic studies was always represented in the two senior posts, a useful arrangement in a library with large collections of books and manuscripts in Indian languages, classical and modern, and in Arabic and Persian. Randle's service both as Assistant Librarian and Librarian continued this tradition. On his retirement, however, on 31 July 1949, in his sixty-ninth year, the tradition was broken, and is unlikely to be revived, his successor being, not an Orientalist, but a professional librarian. Randle was thus the last in a long series of 'scholar-librarians' who had directed the Library of the East India Company and the India Office, a succession stretching back unbroken to Sir Charles Wilkins, Sanskritist and the Company's first Librarian.

On joining the Library Randle became responsible for the custody of the printed books and manuscripts in Sanskrit, Pali,

¹ The title of Librarian had fallen into abeyance about this time, and the post to which Randle was appointed was actually Keeper of Oriental Printed Books and Manuscripts. It was renamed Librarian and Keeper of Oriental Printed Books and Manuscripts in 1935, with effect from Randle's appointment two years earlier, and during the financial year 1937-8 the simpler traditional title of Librarian was revived, Randle becoming the ninth librarian since the foundation of the Library by the East India Company in 1801.

and the Prakrits, as well as those in the modern languages of the sub-continent. Throughout his service in the Library he made the cataloguing of the Sanskrit and Prakrit books his particular care and interest. F. W. Thomas, Librarian 1903–27, had planned a revised and updated catalogue of these large collections. The first volume (A–G) was published under Randle's supervision in 1938, and though the war and the difficult conditions following the war prevented any further progress in publication during his term of office, he continued to supervise the preparation of printer's copy until his retirement, and indeed for nearly a year after retirement during which he was employed in a temporary capacity under the new Librarian. The whole catalogue, completed by the publication of volume 4 in 1957, owed much to his labours during nearly a quarter of a century.

In other departments of the Library his achievement lay mainly in continuing such cataloguing projects as were already in progress and in getting under way projects which had been earlier planned, mainly by F. W. Thomas. His term of office was marked by the publication of several notable catalogues: a volume of the *Catalogue of manuscripts in European languages* (volume 2, part 2, 1937); three fascicules (2–4) of the *Catalogue of the Arabic Manuscripts* (1936, 1937, 1940); the concluding volume, in two parts, of the *Catalogue of the Sanskrit and Prakrit Manuscripts* (1935), and the *Catalogue of the Persian books* (1937).

Randle's sixteen years' tenure of the post of Librarian was dominated by the Second World War. As the threat of war grew in 1938 and 1939 it fell to him to make plans for the safeguarding of the Library's resources. These were smoothly carried into effect in the months following the outbreak of hostilities. The manuscripts were sent to Aske in Yorkshire, the home of Lord Zetland, at that time Secretary of State for India, and the oriental-language books, together with the Library's catalogues and archives, were stored in the basement of the India Office. As Randle wrote in his unprinted Report for the financial year 1939–40, 'The curtailment of the Library's functions consequent upon the outbreak of hostilities is reflected in every section of this report, which is inevitably in the main a record of hopes deferred. No manuscripts are left in London, all the oriental books have become inaccessible, the staff has been depleted by war needs and unforeseen casualties, and rigid economy must restrict the Library's acquisitions and activities.' The Assistant Librarian (A. J. Arberry) and the four next most

senior members of the staff were transferred to war duties in the India Office or elsewhere at the beginning of the War. By 1941 the staff, from a pre-war total of about twenty, had fallen to eight, consisting of the Librarian, one graduate assistant, and six subordinate staff. A year later only six remained. Virtually all cataloguing and other normal activities were in suspense, and the use of the Library by researchers and others fell to a small fraction of the pre-war use. Though it never became necessary to close the Library—indeed Randle even found it possible after a year or two to arrange for manuscripts required by readers to be brought periodically from Aske—the role of the Librarian during the War can best be characterized as that of custodian and caretaker until the return of peace. Randle travelled daily to Whitehall throughout the war from Richmond. During the latter half of the war he spent much of his time in the India Office examining and describing the Indian miniatures in the Library's Johnson Collection.

On the return to peace Randle found himself faced with many intractable problems of rehabilitating the Library. The shortage of labour and raw materials, the lack of staff, the continued occupation of Library rooms by other departments, and the low priority assigned to Library activities in the government service and outside—all these factors made progress slow and halting, and to his regret he found himself able to accomplish comparatively little during the four years of service left to him.

Randle was deeply conscious of the history, under the East India Company and the India Office, of the great orientalist library which had been placed in his care, and in the day-to-day routine of administration as well as in the formulation of policy he was always guided by a sense of the Library's historical service to scholarship and of the scholarly value of its resources, especially in Indology. Though not himself an innovator in policy and practice he was receptive of new ideas put forward by his staff provided that they did not conflict with his soundly-based view of the historical role of the Library. The epithet scholar-librarian (used above) aptly describes not only his intellectual approach to the duties of a librarian but also his methods of transacting business. He abhorred slack and repetitive writing, the hackneyed or exhausted phrase, the insincere expression of emotion. His letters, reports, and minutes were invariably written in lucid, idiomatic English occasionally adorned with an unexpected metaphor or simile drawn from

his reading in classical or English literature, a prose far removed from the customary style of writing of the official world in which he had spent most of his career. He was sensitive to a rare degree, shy, diffident and modest, but with a keen sense of the ridiculous often wryly turned against himself. The least egoistic of men he was sensitive to the problems and difficulties of his colleagues, who came to realise that strongly held moral principles governed not only his personal life but also his direction and management of the India Office Library.

Dr. Randle's heavy load of duties at the India Office Library did not allow him much time for research and publication apart from his work on the Catalogue of Sanskrit Books. Otherwise his publications during the thirties consisted mainly of reviews in the *Journal of the Royal Asiatic Society* and other periodicals. At the same time he developed new interests as a result of contact with the extensive materials preserved in the Library. Mention has already been made of his work on the Rāgamālā collection, a specimen of which was later published in the *New Indian Antiquary*, Vol. 4, 1951. He also became interested in Epigraphy, and edited some previously unpublished inscriptions from the collection preserved in the Library.¹

The outbreak of war brought many difficulties to the Library and to its Librarian, but the reductions of its activities to which reference has been made also had the effect of allowing more time to Dr. Randle for independent research. It was during this period that he took up the study of the Saurashtran language. The Saurashtrians are an Indo-Aryan community of weavers settled in the Tamil country, mainly in the region of Madura, who still preserve their original Indo-Aryan language. Towards the end of the nineteenth century members of this community began to cultivate their language for literary purposes, and some considerable works of literature were produced, of which the Saṃgīta Rāmāyanu is the most notable. To further this programme a Saurashtran Literary Society was founded in 1895, and from this time on Saurashtran publications continued to reach the India Office Library until some forty publications had been registered. The script used varied. Some were in Tamil script, some in Devanagari, and some in a special script

¹ His work on editing inscriptions is found in the following articles: 'An unpublished I.O. Plate of the Vākātaka Mahārāja Devasena' (*New Indian Antiquary*, June 1939); 'The lost Bhowal copper plate of Lakṣmanasena' (*Indian Historical Quarterly*, vol. 15, 1939); 'India Office plate of Lakṣmanasena' (*Epigraphia Indica*, vol. 26, 1941).

invented for the language, first used in 1880, and then again in books lithographed and published from 1899 to 1908. Among these latter was a 'First Catechism of Saurashtra Grammar', by T. M. Rama Rou, published in 1905, and it was this publication, coming to the notice of Dr. Randle in 1941 (cf. *JRAS*, 1944, p. 151) which first aroused his interest in this subject. Randle's study of the language was made from the books preserved in the India Office Library, since the more direct and easier method of using informants was not under the circumstances available. As he himself remarks: 'To learn a modern language by methods appropriate to the interpretation of lost languages of the past is of course a procedure difficult to defend, when it would be so simple, and so much better, to learn it from the lips of speakers in India. But the better course was not open to me, and I was not willing to postpone indefinitely an investigation which promised to be interesting from other points of view beside the linguistic.' Actually the position was not completely like this since Dr. Randle was able to correspond with leading members of the Saurashtra community on his research, and a good deal of this correspondence is preserved in the files of the India Office Library.

The results of Randle's research into the Saurashtran language appeared in two articles in the *Bulletin of the School of Oriental and African Studies* (vol. xi, pt. i, 1943; pt. ii, 1944), and a general account of the Saurashtrians was published by him in the *Journal of the Royal Asiatic Society* in 1944. He also compiled, on cards, a dictionary of the language. This is available in the India Office Library where it is now preserved.

In the India Office Library Dr. Randle had access to its resources in other fields than in Oriental languages, not least the records of the East India Company. In his essay entitled 'Henry Lord and his discovery of the Banians', published in the *Jha Commemoration Volume* (Poona, 1937), he utilized these to supplement and correct the biography of this early (1630) author on Hindu and Parsi customs and religion. He was also able to use his knowledge of ancient and modern Indian languages to decipher the outlandish and puzzling transcriptions used by Henry Lord.

Another interest of Dr. Randle, unconnected with his work in the Library, or with materials discovered among its contents, was Sanskrit metre, particularly from the point of view of its comparison with Greek metre. From an article published in the *Journal of Oriental Research*, Madras, vol. xvii, pt. 1, 1947, pp.

33–8, we get the impression that this interest may have been of long standing, even though he had not published on the subject before. The article was called forth by a recently published paper by C. Kunhan Raja entitled ‘Sanskrit Metres: Vedic and Classical’ (*Bulletin of the Madras Govt. Oriental MSS Library*, vol. i, no. 1, pp. 5–21). In connection with this Dr. Randle observes: ‘I read with great interest Dr. C. Kunhan Raja’s paper . . . and our common interest in metrical matters impels me to write on the subject’. Dr. Raja’s paper had been concerned with development of classical metres from Vedic, and the building up of more complex from simpler patterns. This was also Randle’s interest, but in addition he was also interested in similar developments in the history of Greek metre, and the light that the latter might throw on Sanskrit metrical developments, and vice versa. On this he remarks as follows: ‘My own interest in Sanskrit metre—apart from the sheer pleasure in these beautiful rhythms, which is a sufficient reward for the sometimes tedious and always elusive business of metrical analysis—is its very close connection with Greek metre. The connection is so close that in my opinion evidence taken from the versification of Sanskrit is relevant to the analysis of Greek verse and vice versa.’

Dr. Randle’s retirement from the post of Librarian would under normal circumstances have taken place in 1945 when he reached the age of 65, but his retirement was delayed for another four years to supervise the Library’s return to normal; and in 1947 he was awarded the C.I.E. His retirement from office took place on 31 July 1949, but he continued to be employed in the Library in a part-time capacity for a further period until his final resignation on 1 February 1950, in his seventieth year. In the same year he was elected a fellow of the British Academy in recognition of his long service to Oriental scholarship. He had served just over twenty-two years in the India Office and just over twenty-two years of retirement remained for him since time was to endow him with unusual longevity.

On taking up his appointment at the India Office Library Randle had moved from Oxford to a house in Richmond. (10 Queen’s Road). In 1944 this house was destroyed beyond repair by an enemy bomb, but fortunately both he and his wife escaped, though in his case with the loss of a knee-cap. Being thus rendered homeless he had to make do with temporary accommodation until securing a flat first at Cambrian Road and then at Richmond Hill Court. In 1959, when his sight was

failing, and when escalating rents were not being matched by increases in pensions, he and his wife moved to 1 Denbigh Gardens, Richmond, a house which they shared with their daughter Joan and her husband R. J. Charleston. Mrs. Randle's death occurred ten years after this, in 1969, and Dr. Randle himself survived another four years until his death, at the ripe age of ninety-two, in July 1973.

Of Randle's many interests the one that occupied him most during the early period of his retirement was the comparative study of Sanskrit and Greek metre. One of the main attractions of this was that it involved a return to the study of Greek and Latin Literature, which had formed the original basis of his education, and in which he had never ceased to be interested. In spite of a long and busy life occupied with other studies, as well as with teaching and administration, he had retained his command of these languages, and retirement provided him with a welcome opportunity to resume these interests.

The two articles on metre published during his retirement followed much the same lines as the article mentioned above, and like it they were influenced by the work on Greek metre of A. M. Dale, with whom he maintained a correspondence. The articles in question are: 'The patterns of the tristubh', which appeared in the volume of studies presented to Sir Ralph Turner (*Bulletin of the School of Oriental and African Studies*, 1957), and 'Coincidence of syllabic pattern in different metrical contexts' published in the P. M. Gode Commemoration Volume (1960).

Unfortunately the prospects of a retirement happily devoted to reading, study, and research in his favourite subjects began to be threatened, not many years after his retirement, by failing eyesight. The deterioration was progressive, and even the production of the two articles mentioned above must have been attended with the greatest difficulty. After a certain stage his work on metrics, which promised to be so fruitful, had to be suspended. To one so attached to reading and study the loss of his sight was a severe blow, which he nevertheless bore with fortitude, and he did whatever was in his power to cope with his disability. At the age of seventy-nine he learnt to read braille with a speed which surprised his teacher. He also committed to memory considerable amounts of classical poetry, so as to have a store available for use in his blindness.

In his long life Dr. Randle had successively pursued two different careers, first as a teacher and then as a librarian and

administrator, and with them he had combined a lifetime's devotion to study, learning, and research. His interests were wide, and not narrowly specialized, and to the end of his working life his mind remained open to new lines of inquiry. In spite of the onerous nature of his official duties he always maintained his intellectual interests, and even in old age, though severely handicapped by the loss of his sight, his mind remained active and alert.

For help in compiling this memoir I am indebted in the first place to Dr. Stanley Sutton, Dr. Randle's successor as Librarian of the India Office Library. The account of Dr. Randle's career as Librarian on pp. 11-16 is Dr. Sutton's. For personal details of Dr. Randle's life I am indebted to his daughter, Mrs. Joan Charleston. Thanks are also due to the staff of the India Office Library who spared no pains in searching out and providing the author with material in the India Office Library having reference to Dr. Randle's life and career.

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