

practical utility of my Dictionary, and the more so as, along with many eulogistic reviews and notices, it met with some adverse criticism, especially at the hands of German Sanskritists.

Not that such criticisms discouraged me. On the contrary, as soon as I became aware of the likelihood of my volume becoming out of print, I set about preparations for a new edition on the very same general plan, although with an earnest determination to improve the original work by the light of such critical animadversions as seemed to me to be pertinent. And I must at once acknowledge that in these efforts I received valuable suggestions from Professor Ernst Leumann of the University of Strassburg, who was my first collaborator at an early stage of the new undertaking (see p. xxxi). It ought, however, to be put on record that, even before Professor Leumann's co-operation, I had made the discovery that the great increase in the number of printed Sanskrit texts and works bearing on Sanskrit scholarship, since the issue of my first edition, would entirely preclude the idea of my producing a mere 'réchauffé' of my former volume, with additions, however numerous, introduced from my own interleaved copy and the contributions of fellow-Sanskritists. It would necessitate the re-writing of the whole from beginning to end—a formidable task, tantamount to the production of an entirely new Dictionary. This task I began to put in hand alone at least twenty years ago, and it is only due to the authorities at the India Office, under whose auspices this work was inaugurated, and with whose assistance it has been printed, that I should explain the causes which have led to the unexpected delay in its publication.

In real truth I am bound to confess that I entered upon my third lexicographical career with a little too magnificent audacity, and a little too airy hopefulness, at a time when my energies were severely tried, not only by my ordinary duties of lecturing in Sanskrit, but by other collateral activities.

Amongst the latter it may be mentioned that I had devoted myself to researches into Indian religions and philosophies, for a series of public lectures before the University, which I felt bound to give in my capacity of Boden Professor. And I certainly could not have ventured to carry on these researches—much less to have printed them in various books as trustworthy¹—if I had not gained a 'first-hand' knowledge of my subject by placing my own mind in direct touch with the mind of the learned natives of India in their own country.

It was for this and other cognate reasons² that—with the consent and approbation of two successive Vice-Chancellors, and at my own expense—I undertook voyages to India on three several occasions (in 1875-6, 1876-7, 1883-4), and extended my travels from Bombay to Calcutta and the confines of Tibet—from Cashmere to Madras and the extreme South, including the chief homes of Buddhism in the island of Ceylon.

¹ Some of these books are referred to in the present Dictionary; for example, that on 'Hinduism' (published by the S.P.C.K., 13th edition); that on 'Brāhmanism' &c. (also called 'Religious Thought and Life in India'; published by Mr. J. Murray, Albemarle Street, 4th ed., referred to as RTL.); that on 'Indian Wisdom' (published by Messrs. Luzac of Great Russell Street, 4th ed., referred to as IW.);

that on 'Buddhism' (also published by Mr. Murray, 2nd ed., referred to as MWB.).

² One of these was the founding of an Indian Institute for the promotion of Indian studies in my own University of Oxford. Another was to induce the Government of India to found six Government scholarships for enabling deserving Indians to finish their education at our University.