

compelled to trust more to my collaborators than at other times¹; and I must also make an exception in regard to the Additions, the abundance of which is justifiable by the circumstance that many of them are taken from texts and books published quite recently. For although a manuscript list of all the words and meanings in the supplementary pages was submitted for my approval, and although many words in the list have been eliminated by me, while others have been added from my own notes, yet the necessity for passing the worst winter months in a Southern climate has made it impossible for me to have at hand every new book needed for the verification of every addition which I have allowed to be retained.

With regard to a strictly personal criticism in which I have for many years been content to acquiesce without comment, I may perhaps advantageously—now that I have nearly arrived at the end of my career—make a brief explanation. Some of my critics and a few candid friends have expressed surprise that I should have devoted so much of my long tenure of the Boden Professorship to the dry, dreary and thankless drudgery of writing Dictionaries and Grammars, and to practical researches carried on among the Pandits of India in their own country, rather than to the duty of proving the profundity of my learning and my fitness to occupy a high Professorial position by editing or translating obscure Sanskrit texts which have never been edited or translated before².

In explanation I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its Founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures into Sanskrit, so as 'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion³.'

It was on this account that, when my distinguished predecessor and teacher, Professor H. H. Wilson, was a candidate for the Chair in 1832, his lexicographical labours were put forward as his principal claim to election.

Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professorial life to provide facilities for the translation of our sacred Scriptures into Sanskrit⁴, and for

¹ I cannot allow myself to think that the Dictionary has suffered much from this cause, except perhaps during the collaboration of the late Dr. Schönberg, the rapid impairment of whose powers did not at first strike me so as to make me aware of the necessity for increased vigilance on my part (see p. xxxi).

² I believe it is held that for an Alpine climber to establish a reputation for mountaineering he must ascend some peak, however comparatively insignificant, that has never been ascended before. But the application of such a principle as a sole proof of scholarship in the present day, can no more hold good in Sanskrit than in Greek and Latin. At all events let any one who claims a reputation for superior scholarship on that sole ground associate with Indian Pandits in their own country and he will find out that far severer proofs of his knowledge and acquirements will be required of him there.

³ Lieutenant-Colonel Boden, of the Bombay Native Infantry, returned to England in 1807 and died at Lisbon,

Nov. 21, 1811. His daughter died Aug. 24, 1827, whereupon his bequest passed to the University of Oxford, but the first election to the Chair, for some reason unknown to me, did not take place till 1832.

⁴ In his address proposing himself for election to the Boden Electors, Professor H. H. Wilson laid stress on what he had done for 'the rendering of Scripture Terms into the Sanskrit language.' It was doubtless on this account that after he was elected he urged me to compile an English-Sanskrit Dictionary—a work never before attempted. I laboured at this for about seven years, and although the result (published in a thick volume by the Directors of the East India Company in 1851) cannot, I fear, be said to meet the needs of the present day, yet it should be borne in mind that it was *pioneering work*. Nor can it be said to have been useless, seeing that seven years after its publication the following testimony to its utility was voluntarily tendered by the Rev. J. Wenger, translator of the Bible into Sanskrit and Editor of Dr. Yates' Sanskrit Dic-