

*k*, *kh* for *č*, *čh*, and *g*, *gh* for *j*, *jh*, the philological advantage gained by thus exhibiting the phonetic truth of the interchange of gutturals and palatals, appears to me outweighed by the disadvantage of representing sounds differing so greatly in actual pronunciation by similar symbols.

Notwithstanding the shortcomings and inconsistencies thus fairly acknowledged, I have no hesitation in asserting that the Romanic system expanded by the marks and signs now generally agreed upon and still further to be improved hereafter, may be adapted to the Āryan languages of India quite as completely and appropriately as to the Āryan languages of Europe.

Having felt obliged by the form in which this Dictionary is printed to dwell thus at length on a point of vast importance both to the general cultivation of Sanskrit and the diffusion of knowledge in our Eastern Empire, I must now beg permission to record my sense of the great assistance this cause has received from the energetic efforts of one who has ever been a true friend to the natives of India, Sir Charles E. Trevelyan. He was the first Indian officer of eminence who appreciated the real bearing of this matter upon native education, and the first writer who in his able minute, dated Calcutta, January 1834\*, cleared away the confusion of ideas with which the subject was then perplexed by many prejudiced persons and even by some scholars. He also was the first to awaken an interest in the question throughout England about thirteen years ago, aided as he was by the able advocacy of 'the Times' newspaper. To him and to 'the Times' I owe the first impressions which corrected my own prejudices. Since then, many Oriental books printed on a plan substantially agreeing with Sir W. Jones' Indo-Romanic system have been published, both by eminent scholars in Europe and by missionaries in India†, and the form in which the present Sanskrit Dictionary is now put forth affords, I trust, another evidence of the reality of the movement and of its gradual advance.

## SECTION 5.

### *Principal Sources drawn upon in the Process of Compilation.*

I have now to enumerate the various works consulted by me in compiling this Dictionary. My only reason for not indicating these authorities in the body of the various articles as they have been written, has been that the volume—which even now has outgrown the dimensions originally fixed—would have thereby lost much of its convenient compactness, and could not have been produced at a moderate cost. The eye, too, would have been confused in passing from one meaning to another. Justice, however, requires that before commencing my enumeration, I should specially record my debt to particular authorities most frequently consulted and relied upon. I do so with a deep consciousness that nothing I am about to state can add to the celebrity of any one of the eminent scholars to whom I owe most. Indeed, it is impossible for me to express adequately my sense of obligation to the great work of Professors Böhtlingk and Roth. Although I have referred to every other dictionary, glossary, and vocabulary, including those of Professor Benfey and Westergaard and the eight-volumed Encyclopædia of Rādhākānta-

\* This will be found at p. 3 of the 'Original Papers illustrating the History of the Application of the Roman Alphabet to the Languages of India,' edited by me at the request of Sir Charles Trevelyan in 1859, and published by Messrs. Longman. I commend this volume to every one interested in the diffusion of education among the natives of our Indian Empire.

† Amongst other publications the R̥g-veda itself, edited by Professor Aufrecht, has been printed and published in the Roman character; also part of the Kathā-sarit-sāgara by Dr. Hermann Brockhaus. Dr. Muir in his Sanskrit Texts has also extensively used the Indo-Romanic system, as well as Dr. Weber in the Indische Studien, where some of the Upanishads are so trans-

literated. Let any one compare Professor Aufrecht's one compact and cheap octavo volume with the six massive quartos to which the R̥g-veda will extend, now being edited in the native character. Even if the Romanized edition had the commentary, it would probably not extend beyond two moderate octavo volumes. With regard to the series of valuable Hindūstānī works printed in the Anglo-Hindūstānī character by missionaries in India, a full account of them will be found in Sir Charles Trevelyan's 'Original Papers' referred to in a previous note. The whole Bible has been beautifully printed in this form, and carried through the press by the Rev. R. Cotton Mather; also a glossary to part of the Bible by his son Mr. Cotton Mather.