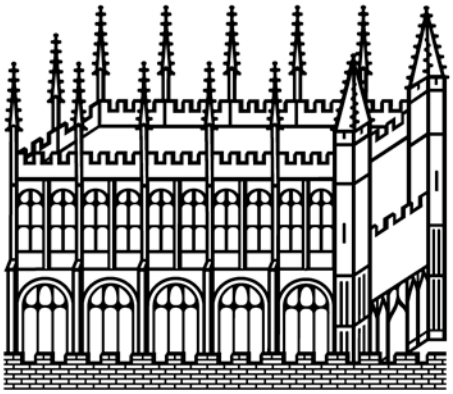

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SECOND STATEMENT

BY THE BODEN PROFESSOR OF SANSKRIT

AFTER HIS SECOND INDIAN JOURNEY.

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On May 13th, 1875, certain Resolutions were proposed in Congregation to the effect that it was desirable to make arrangements enabling Selected Candidates for the Indian Civil Service (1) to reside at Oxford, (2) to receive special University teaching, and (3) to take the Degree of B.A. before proceeding to India.

A considerable majority of members of Congregation were in favour of these Resolutions, and I for one spoke and voted for all three, but in the discussion which took place before they were passed, I pointed out that it would be unwise 'to provide for all the special subjects of study required by the Selected Candidates for the Indian Civil Service, unless we at the same time did more than we had hitherto done to secure a larger number of Students in Indian Subjects.'

I then urged two principal means of attracting more Students; 1st, by founding an Indian Institute, and 2ndly, by establishing a School of Indian Studies.

Again, in a paper printed and circulated by me on May 28th, 1875, I developed these suggestions further. I maintained that the School of Indian Studies should be founded 'quite irrespectively of the Indian Civil Service Students, for the encouragement of *all* labourers in the field of Indian knowledge; but that when established, it might be utilized as the only school in which the Indian Civilians should be allowed to take their degrees.'

With regard to the Indian Institute, I urged that 'it should bear to Indian studies a relation somewhat similar to that of the Taylor Institution to Modern European Languages; that it should be a centre of union, intercourse, inquiry, and instruction for all engaged in Indian studies; that it should have Professors, Readers, and Teachers attached to it; but that the periods of their teaching need not correspond with

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the University terms, but might be prolonged into the vacation, to suit the special requirements of any particular class of Students in Indian subjects.'

In fact, although I strongly advocated doing everything in our power to meet the needs of the Indian Civil Service Candidates, I nevertheless questioned the wisdom of committing ourselves to great expenses in providing special teachers for possible pupils of a particular class, without at the same time enlarging our area of operations and opening our arms to embrace all kinds of students preparing for every sort of Indian career, whether in the Civil Service, or in the educational or other departments. Moreover, it occurred to me that our field of action ought to be extended to India itself, and that our University would do well to make special provision for those young Indians, who are likely hereafter to reside in greater numbers than they do at present[1] as students at Oxford, and to create facilities for granting them degrees. I therefore, as Boden Professor, undertook the task of trying to interest the more enlightened natives in the founding of an Institution,—one object of which would be to watch over young Indians resident as students at Oxford,—and to ascertain the views of those best qualified to judge, in regard to the utility of establishing at Oxford an Indian School in which degrees might be obtained.

In order to accomplish this work more effectually, I determined on going myself to India, that I might seek advice and co-operation from the Governments of the several Provinces, as well as from the principal Mahārājas and most influential natives, many of whom I thought might be induced to assist.

I did not venture, however, to undertake so long a journey until I had first printed and circulated for approval a programme of my scheme. The result was that, although I had not time to apply to all members of Congregation, I received cordial expressions of sympathy, besides many promises of active support, from a large number of eminent persons, whose names have been already printed and circulated.

My first travels in India embraced Bombay and Calcutta and all the country to the north of those two great capital cities. When I reached

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[1] Several Indians have of late years matriculated at Oxford, and I can certify, that some of them have fallen into difficulties simply from want of an Institution—such as that for the founding of which I am pleading—where their characters would become known, their habits understood, and their conduct watched. All Indian undergraduates, whether attached to Colleges or unattached, should be required to become members of the Indian Institute. Moreover there should be connected with the Institute one or more lodging-houses with special appliances, adapted to students from India, and under special regulations and sumptuary laws, the arrangement, control, and supervision of which should be committed to the care of the Curator of the Indian Institute.

Calcutta a meeting was called under the Presidency of the Lieutenant Governor of Bengal (Sir Richard Temple, now Governor of Bombay), which was largely attended by the principal inhabitants, and the following Resolutions were passed :—

'I. That it is in the opinion of this meeting expedient that an Indian Institute should be founded at Oxford, for the use of the following classes of Students :—

'(1) Students from India.

'(2) English Students preparing for an Indian career.

'(3) Other Students pursuing Indian studies.

'II. That in connection with the Institute due provision should be made for the residence of Indian Students at Oxford, and for their proper supervision.

'III. That to promote the above objects a Committee be appointed.

'IV. That the Hon. Sir Richard Temple, K.C.S.I., be President, and the Hon. H. Bell be Hon. Secretary of the Committee.

'V. That the Committee arrange for the formation of similar Committees at Madras, Bombay, Allahabad, Lahore, and Lucknow, and co-operate with such Committees when formed.'

This is only one example of the many meetings held throughout India with the same object. In most of the large towns in the interior, such as Benares, Lucknow, Allahabad, Delhi, Lahore, Poona, where I explained the proposed schemes, they were warmly seconded by the educated natives and cordially supported by the European members of the several governments.

While I was staying in the house of the Lieutenant Governor of Bengal, H. R. H. the Prince of Wales of his own accord inquired into the plan of the proposed Institute, and graciously expressed a wish to be its Patron.

Two days before I sailed for England, a meeting equally influential with that at Calcutta was called at Bombay. Similar Resolutions were passed, and a strong Committee formed.

On the same day I received through Mr. E. Lethbridge, M.A. (late Scholar of Exeter College, Principal of the Krishnagar College), from various parts of India, a Requisition (with five hundred signatures attached), which has been already printed and commences thus :

'To Monier Williams, Hon. Doctor in Law of the University of Calcutta, Boden Professor of Sanskrit in the University of Oxford.

'We the undersigned, being graduates or undergraduates of Indian Universities, or Principals or Professors of Colleges, or Masters of Schools in India, or otherwise connected with Indian Educational work, request you to lay before the Convocation of the University of Oxford a statement of our earnest desire that an "Indian School" should be founded at Oxford, for the benefit of students who are natives of India, so that they may take the usual degrees in Arts after examination in the classical languages of their own country.'

In accordance with the request of the five hundred Memorialists, the

above Requisition was submitted by me to the Vice-Chancellor and the Hebdomadal Council immediately after my return from my first Indian journey.

My second visit to India was confined to the Dekhan, Madras, and the most southern parts of the Peninsula.

It will be sufficient for me to record here with thankfulness that the same sympathy and encouragement was accorded to me as in Northern India, and that I received numerous additional memorials (like that printed above) with important signatures attached.

Nor have my two Indian journeys been merely attended with what has been described as a success *d'estime*[1]. The ground has been broken and the way cleared for bringing the East and West into closer relations by academical ties; and public attention has been drawn to the manifest importance of founding an Indian Institute and a School of Indian Studies at one of our principal centres of education.

Furthermore, although it has been ascertained that much pecuniary aid is not likely to be forthcoming from India itself till the building has been constructed and the project started, nevertheless more than half the sum required for the erection of the building has already been promised by subscribers both in England and India.

In short, the amount of success that has attended my efforts is quite sufficient to justify me in entertaining a most full and complete conviction that the work will shortly be accomplished.

And it will, I trust, be admitted by members of Congregation that the accomplishment of such a work has an important bearing on the question at present engaging the attention of the University—the question, I mean, as to whether the number of Indian Civil Service Probationers, who will be likely hereafter under the new Regulations to choose Oxford as their training-ground, will ever be sufficiently large to warrant our appointing new Readers and Teachers in Indian subjects for their benefit alone.

I have already intimated that the area of action of the Indian Institute and the School of Indian Studies is not intended to be confined to the Indian Civilians alone. Let me now endeavour to make this point clearer.

First as to the Institute:—It will, I hope, be both materially and personally equipped in the most effective manner for the concentration and diffusion of an accurate knowledge of India and of all subjects connected with our Indian Empire.

In regard to material equipment:—It will have one large Lecture-room for public lectures on general subjects, besides smaller class-rooms. Its library will I trust in time have transferred to it all our fine collec-

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[1] It was so described in an ably written leading article which appeared in the *Daily Telegraph* on July 31, 1876.

tion of Sanskrit MSS. and printed Indian literature, and our Indian books of all kinds—at present placed out of the student's sight in the remote recesses of our over-crowded Bodleian. Its Reading-room will be well supplied with Indian magazines, periodicals, and newspapers; and its Museum filled with a selection of objects illustrative of the ethnology, archæology, zoology, botany, mineralogy, and geology of India, and of the religious and social life of its inhabitants; and the whole building will be provided with material appliances and apparatus of all kinds for meeting the requirements of every variety of Oriental Student —not merely of the Indian Civilians.

Then as to its *personnel*:—Its executive and instructional staff will I hope in process of time consist of at least ten individuals—to wit, one general Curator (who will also act as librarian), three Professors (one of Sanskrit, one of Arabic, and one of Zand and Persian), two Readers (one in Indian History and Geography, one in Indian Law and Political Economy), and four Teachers (one of Hindī and Hindūstānī, one of Bengālī, one of Marāṭhī, and one of Telugu and Tamil). Many of these will be men of wide experience who have resided in India, and are familiar not only with the languages, but with the country and its people.

In addition to its material and personal equipment, Oriental Fellowships, Indian Travelling Fellowships, Scholarships for Englishmen pursuing Indian studies, Scholarships for Indians pursuing their studies at Oxford, will probably in due course be connected with the Institute. It will also, I hope, give prizes for Essays on Indian subjects, and will from time to time invite able Indologists to deliver lectures in its lecture-rooms, where conferences on interesting matters connected with the present condition and prospects of our Indian fellow-subjects will occasionally be held.

Furthermore, it will continue open, like the Bodleian, the Taylor Institution, and the University Museum, for a great part of the Vacation.

Secondly, as to the School of Indian Studies:—Sanskrit and Arabic, the two chief classical languages of India, will I hope, at least for natives of India, be permitted in this School to take the place of Greek and Latin throughout the whole of an undergraduate's curriculum from his Matriculation to his B.A. degree.

Moreover, a Degree in Honours will not, I venture to anticipate, be made indispensable in this School any more than it is in the European Classical School. At any rate the amount of labour required for gaining a Degree ought not to be more in the one case than in the other. Nor ought both Sanskrit and Arabic to be made compulsory on any Candidates, whether Europeans or Asiatics, in this School. One or other of the spoken languages—such as Persian, Hindī, Hindūstānī, Marāṭhī, Bengālī, Telugu, or Tamil—ought to be optionally substituted for either Sanskrit or Arabic.

The University which offers the greater number of such advantages and facilities will of course attract the greater number of Indian Students, whether preparing for the Civil Service examinations or for educational or other work of any kind in India, or simply studying Oriental languages —Āryan, Semitic and Drāviḍian—for philological purposes.

It is well known, however, that the desirability of our striving to attract the greater number of the Indian Civil Service Probationers is the point more immediately under consideration at the present time.

I therefore append in conclusion the substance of what I said in Congregation on May 29, 1877, soon after my return from my second Indian journey, when the proposals for providing Indian Probationers with special teachers were submitted to the House:—

No argument is needed to convince this House of our duty towards the Indian Civil Service Probationers. We are bound, of course, to carry our first Resolution of May 13, 1875, into effect: and in my opinion we ought to do more. We ought to do all in our power not only to enable but to *attract* the Probationers to reside here. The Selected Candidates will not receive their annual allowances unless they attach themselves to some University—but the choice will be with them, and they will certainly choose that University which offers them the greatest facilities and advantages. Hitherto Cambridge has done more to attract the Selected Candidates than we have. In my opinion, it is no question of co-operation between Oxford and Cambridge. It is a question of honourable rivalry between the Universities for the securing of the greatest possible number of Students preparing for Indian careers or pursuing Indian studies. And my reasons for thinking so are as follow:—

In the first place, it will not be worth while for one University to provide all the machinery of instruction without sufficient materials to work upon. Let us provide a complete staff of teachers, but let us secure sufficient pupils to be taught.

In the second place, it is really for the good of the Indian Civil Service Probationers to be drawn to one locality—not to one College—but to one University. If collected in one College, they might become too much of a clique. We want to give them breadth and variety of ideas, to widen their sympathies and observation of life, and yet bring them together that they may know each other, rub against each other, and cultivate some esprit de corps. It is for this reason that I have earnestly advocated the founding of an Indian Institute, which shall serve as a centre of union and intercourse for the Indian Civilians as well as for all pursuing Indian studies.

In the third place, one University system must be better suited than another for training men for an Indian Civilian's career, and the one best suited ought to secure all the men. Each University has its own distinctive system on which it lays most stress. I do not disparage Mathematics. For some it is doubtless the best instrument of education, but for the practical business of life (especially in India) a training which gives the preponderance to mathematics is not equal to one in languages, letters, law, history, and political economy. I contend therefore that our Oxford system fits in better with an Indian Civilian's requirements than any other. I ought to be qualified to speak on this point as I was myself educated for the Indian Civil Service, I was a professor at the old East India Company's College at Haileybury for many years, I served for five years as Examiner under the Civil Service Commissioners, and I have lately seen Civilians at work in all parts of India and had unusual opportunities of judging as to the kind of training likely to fit them best for their duties.

As to our second Resolution, by which we are pledged to provide the Indian

Probationers with University teaching in all the branches of study required by the Civil Service Commissioners:—

Our first duty is to provide a Reader in Indian Law. We have already a good Reader in Indian History, and all agree that these subjects ought now to be separated.

With regard to the proposal to add Persian to the duties of the Hindūstānī Teacher, this is exactly what was done when I myself taught Persian and Hindūstānī at Haileybury. Hindūstānī is, as most know, the Lingua Franca of India, and a knowledge of Persian is indispensable to a correct knowledge of Hindūstānī. Besides, a knowledge of Persian literature is most important. The Gulistān is the most popular and best known book among Indian Muhammedans after the Kurān.

But why impose more work on our excellent Hindūstānī Teacher? There is a saying, 'The best reward for having done work well is to have more work given one to do.' And this is exactly the reward our Hindūstānī Teacher wishes us to give him. His own desire is that the teaching of Persian—which he has for some time taught informally—shall now be formally assigned to him.

Our second duty is to provide a Telugu Teacher who shall also give instruction in Tamil. He cannot, of course, under any circumstances have many pupils. But, pupils or no pupils, South Indian languages ought to be represented at this University, just as Keltic languages are now represented. South Indian languages have a position in India, not unlike to that of Welsh, Gaelic, and Irish in Great Britain, only they are a distinct family and never likely to die out. Telugu is spoken by about sixteen millions, Tamil by about fifteen millions of people. At present Telugu is the only language made compulsory on those destined for Madras. This cannot continue, because Tamil is even more important than Telugu. There are more Tamil speakers than Telugu speakers under our rule.

I have now to touch on a delicate matter. Wisely, I think, has Council proposed that all appointed to teach Indian Probationers shall superintend their studies for eight months in the year. In emphasizing *wisely*, I feel rather as if I were audaciously venturing on the edge of a sacred piece of ground where even angels might fear to tread. I seem to hear some around me say, 'This is an attempt on the part of you Orientalists to drive the thin end of the wedge through that inviolable space of time—the six months' vacation.' Yet, as a matter of fact, the full Terms of this University do, I believe, last for eight months. So we shall not really trench on true vacation ground at all. Nor is there the least idea of making any alteration which shall encroach on the privileges of the Professoriate. No one, I presume, would affirm that men are only to work for six months in the year. All that is affirmed, I believe, is that both teachers and taught ought to have ample time for private work. I have even heard it said that the best work the Undergraduates do is in the vacation. It cannot surely be that we at the helm steer the University boat so badly that the rowers get on better without us. It must be, I suppose, that the dissipations of this place—social, intellectual, and perhaps even religious—prevent steady application to work.

Let it be granted then that College Tutors as well as Professors have their six months cessation from teaching. Let it be permitted to the ordinary Undergraduate to take himself off,—say to the island of Sark,—and there to work in undisturbed solitude or undivided companionship with good vacation-tutors. My point of contention is that an exception must be made in the case of Indian Probationers. For them it would not be easy to go off with their Telugu and Tamil to a six month's seclusion; nor to find good vacation-tutors to go with them. For them it will be necessary to provide more prolonged teaching within the walls of the University. These Eastern languages are so strange in their graphic systems, grammars, idioms, and pronunciation, and so unlike European languages in being unprovided with good translations of the best parts of their literature, that, without constant oral help and personal direction, or at least the power of occasionally consulting experienced teachers, vicious habits are contracted, and no sound proficiency acquired in this country.

I have myself studied some of them for more than thirty-five years, and I venture, in virtue of my experience, to assure this house that if we only appoint Teachers for six months in the year, the Indian Probationers will desert us for places where they can get more continuous instruction. 'Very good!' I seem to hear some objector say; 'let us acquiesce in their desertion of us,—let them go their way. Our business is not to educate men for special careers. These men are an inconvenient element among us here. The subjects they have to learn do not fall under the recognised studies of the University.' But have we not decided long ago that it is our duty to give special teaching in some subjects,—for example in Theology, Physical Science, and Law? Surely, then, it is high time that Indian subjects received formal University recognition. It is high time for us to establish a School of Indian Studies. I even venture to affirm that Sanskrit and Arabic may be as effective instruments of linguistic culture as Greek and Latin.

In conclusion, let me express my conviction that it is no longer possible for us to, so to speak, shunt Indian studies off the main line of our University system. Just as India forces herself on our Houses of Parliament whether they like it or not, so she forces herself on this House of Congregation, whether we like it or not. We cannot escape her, even if we would. But certainly there is no nobler career than that of the rulers of that vast Empire; and certainly there is no nobler duty for this University than to take part in their education. Let us show by our unanimity in this matter that we do not shrink from our increased accountableness in regard to two hundred and forty millions of our fellow subjects.

MONIER WILLIAMS.

Merton Lea, OXFORD, 1877.

In speaking a second time in Congregation I contradicted the assertion that Telugu and Tamil were 'illiterate vernaculars.' My denial was abrupt and unaccompanied with reasons, because I had already occupied the time of the House too long, but I could not have expressed myself too forcibly, and I might have extended the contradiction to Hindūstānī, Hindī, and Marāṭhī. I submit that the term 'illiterate' is properly used of persons. If it be correct to apply the term to vernacular dialects it can only mean those that have never been written down or reduced to grammatical rules, like the rude uncultivated dialects of the unlettered aborigines of India. How can it be justly applicable to polished written languages which, like Tamil and Telugu, have not only elaborate graphic systems, grammars, and lexicons, quite distinct from each other, and from those of Sanskrit, but also extensive literatures of great antiquity —literatures which, though they borrow many ideas from the still older Sanskrit (just as 'Paradise Lost' does from Greek and Latin literatures), and contain many mere translations, have yet an individuality of their own? This is, however, more true of Tamil than of Telugu. Bishop Caldwell in a recent lecture on the languages of India (to be had by application to the S. P. G.), says, 'Tamil may fairly claim, I think, to rank first in the list (of the cultivated languages of the Drāviḍian family) in virtue of its being the most highly cultivated and possessing the most extensive literature. Next comes Telugu, the Italian of the East' (see p. 11). Mr. C. P. Brown, the most learned of living Telugu scholars, says in his Telugu Grammar (p. 246), 'Telugu poetry has now lasted without any material variation for more than six centuries; and the earliest compositions manifest a high state of literary refinement.' At p. 267 he gives a list of Telugu works, some of which (such as the Rādhā-Mādhava-samvādam, the Tārā-śaśānkam, and the Daśāvatāra-charitram) may be described as 'Romances in verse, like the Corsair, or the Rape of the Lock.' I admit, however, that Telugu literature generally depends for its excellence on Sanskrit originals.

M. W.