

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 495, 499b, 501 (especially *ayam*: *asāu* is less important), 504, and 509. The uses of *sa-s*, etc., *eṣa-s*, etc., and *ayam*, etc., are given under *ta*, *etad*, and *idam* respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the Nala. The meaning of such as are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The *visarga* has the first place after the vowels. Thus *antaḥ-pura* (for *antar* + *pura*) stands next after *anta*, p. 116, and not after *antardhāna*. But the *visarga* which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 7²), stands in the alphabetic place of the sibilant. Thus the *visarga* of *adhaḥ-ṣāyin*, as equivalent to *ṣ* (172), brings this word just before *adhas* (p. 115, top), and not between *adha* and *adhanya*.

The sign *ṇ*, as representing "the *anusvāra* of more independent origin" (Whitney, 73³), has its place before all the mutes etc. (Whitney, 5). Thus in *aṅ-a*, the *ṇ* represents a nasalization of the radical vowel, and the word comes immediately after *a*. So *haṅsa* comes just after *ha*, p. 284; *daṅ* and *daṅṣtrin*, at the beginning of the letter *d*.

The sign *ṁ*, as representing an assimilated *m*, is differently placed, according to its phonetic value. On the one hand, if *ṁ*, as product of a *m* assimilated to a semivowel, sibilant, or *h* (see 213c, d), represent a nasal semivowel or *anusvāra*, then its place is like that of *ṇ*. Thus *saṁhyatendriya* follows *sa*, and *saṁhita* comes just before *sakacchapa* (p. 263), and *puṁs* before *puṭa* (p. 191).

On the other hand, if, for instance, as product of a *m* assimilated to a guttural, the sign *ṁ* represent guttural *ṇ*, then its place is that of *ṇ*; and a similar rule applies to all the other cases under 213b. Thus *saṁkaṭa* and *saṁkalpa* follow *sagara*, and *saṁgama* follows *saṅga*, p. 264; so *saṁcaya* (whose *ṁ* = *ṇ*) follows *sajya*; and *saṁtati* (whose *ṁ* = *n*) follows *sant*, p. 266.

Vedic *ḷ* is placed after *ḍ*, and *ḷh* after *ḍh*.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. *aṅga*, *vayas*); similarly homonymous roots (cf. *kr*).

References to the Grammar in square brackets *immediately after* a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under *ḍṛḥ* are given the nom. and acc. sing. and instr. dual; from these, the other cases (*ḍṛk-ṣu*, *ḍṛḥ-ā*, etc., *ḍṛḥ-bhis*, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. *āptā*, *āptum*; *āptvā*, *-āpya*: observe the alternation of the accents); then follow in order the third sing. present indicative of the passive, intensive, desiderative, and causative, so far as they seemed of importance for the users of this Reader.