

occurs in the text of this Reader, are 'foot' or 'leg,' in ten passages, and 'verse of a three-versed stanza,' in one passage (60<sup>12</sup>). The history and uses of the word may be clearly understood from BOENTLINGK AND ROTH. The original meaning 'foot' was extended to that of 'leg'; then specialized to the meaning 'limb of a quadruped'; then generalized to the meaning 'quarter' (as, conversely, the English word *quarter* is specialized to the meaning 'fourth part of a quadruped, including a leg,' e.g., in *quarter of beef*); once more it is specialized to the meaning 'quarter of a four-versed stanza,' i.e. 'verse'; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings 'foot, leg, verse,' in three words, and perhaps in the order 'verse, leg, foot,' would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the *study* of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under *vyāma* (p. 254, top), 'a stretch-out,' i.e. 'a fathom,' are adduced the closely parallel English *fathom*, from Anglo-Saxon *fæðm*, 'the extended arms,' and also *ὀρυμά* and French *toise*, both meaning 'fathom,' and of common origin respectively with *ὀρέγω* and Latin *tendere*, 'stretch.'<sup>1</sup>

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mother-tongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given,<sup>2</sup> and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

<sup>1</sup> For other parallels, compare, for example, *ābharāṇa*, *barhis*, *bhavana*, *vaṅga*, *varṇa*. Sometimes the understanding of the parallelism depends on a knowledge of the etymology of an English word; thus under root *nud* + *vi*, are adduced the English *di-vert*, *dis-port*, and *s-port*, and a reference to SKEAT's dictionary or to WEBSTER's may be necessary for the student, in order to find how these words are parallel in specialization and metaphor. On this subject in general, compare CURTIUS, *Grundzüge*<sup>5</sup>, pp. 111-116, and BRINKMANN, *Die Metaphern*, Bonn, 1878.

<sup>2</sup> To give them without their meanings and without showing the connection of ideas is, for an elementary book, a useless task.