

It is a pleasant duty to acknowledge my thanks to BOEHTLINGK, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the Rigveda, AUFRECHT's second edition was made the standard. For the selections from the Maitrāyaṇī Sanhitā, I am indebted to the kindness of its editor,¹ Dr. LEOPOLD VON SCHROEDER, of Dorpat. The extracts from the Brāhmanas naturally follow the editions of WEBER and AUFRECHT. The chapters from Aṣwalāyana are a reprint from STENZLER's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great Lexicon of BOEHTLINGK AND ROTH. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things:

First, as regards the *forms*, To enable the student to trace every word back to its root, by giving references to WHITNEY's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of mithyopacāra (p. 217), are given, first, mithyā, then the older form thereof, mithuyā,² then the adjective mīthu from which the adverb is derived, and finally the root mith, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, car + upa is given solely on account of upacāra.

Secondly, as regards the *meanings*, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word pāda, as it

¹ He gave them to me in manuscript, attention drawn to the peculiar form and before he himself began printing. accent of the adverb and will find the ex-

² By looking out the reference to 1112e planation thereof.
(under mīthu), the student will have his