

ment of commentators has been admitted as authenticating the passage. This has been particularly attended to, in the chapter containing homonymous words; it having been judged useful to introduce into the notes of that chapter, the numerous additional acceptations stated in other dictionaries, and understood to be alluded to in the *Amera cōsha*.

The dictionaries, which have been consulted, are 1st. The *Mēdini*, an alphabetical dictionary of homonymous terms by MĒDINI CARA. 2d. The *Viśva pracāsā* by MAHĒSWARA VAIDYA, a similar dictionary, but less accurate and not so well arranged. It is the ground-work of the *Mēdini* which is an improved and corrected work of great authority. Both are very frequently cited by the Commentators.

3. The *Haima*, a dictionary by HĀMA CHANDRA, in two parts; one containing synonymous words arranged in six chapters; the other containing homonymous terms in alphabetical order. Both are works of great excellence.

4. The *Abhidhāna Ratnamālā*, a vocabulary by HĒLĀTUP'DHA, in five chapters; the last of which relates to words having many acceptations. It is too concise for general use: but is sometimes quoted.

5. The *D'haraṇi* a vocabulary of words bearing many senses. It is less copious than the *Mēdini* and *Haima*: but being frequently cited by Commentators, has been necessarily consulted.

5. The *Tricāṇḍa śāṣha*, or supplement to the *Amera Cōsha*, by PURUṢHOTTAMA DĒVA.

6. The *Hārivaṇḍi* of the same author.