

9. (a). In the case of substantives the nominative singular, wherever it may at once denote the gender, is given throughout, the *visarga*, unless followed by *f.*, indicating masculine gender, and the *anusvāra* neuter gender. Where the nominative singular is not indicative of the gender, it is specified as *m.f.* or *n.* as the case may be. All substantives ending in consonants have their genders specified as *m.f.* or *n.*

(b) The feminine forms of nouns are usually given as separate leading words, but in some cases, especially in the first five or six hundred pages, they are given under the leading word after the masculine gender. But where the fem. base enters into compounds, it is invariably given separately; e. g. अज्ञा.

10. In the case of adjectives the simple base only is given. The feminine of the majority of adjectives in अ ends in आ, and adjectives ending in इ or उ have generally the same base for all genders. In all such cases the simple base is given, the feminine being formed according to similar substantive bases. All irregular feminines are, however, denoted within brackets. Adjectives ending in न, न्, or स्, form their feminines regularly in ती, नी, or सी; where irregular, they are denoted within brackets.

11. (a). In the case of verbs, the Arabic figure before P., A. and U. denotes the conjugation to which the root belongs; P. denoting Parasmaipada, A. Atmanepada, and U. Ubhayapada (P. and A.). Den. stands for Denominative, and here the 3rd pers. sing. present tense is given throughout.

(b). Under each root the 3rd person singular present tense and of the Perfect, Aorist, two Futures and Infinitive in the case of important roots, and the past passive participle wherever noteworthy, are given throughout. The forms of the *Passive*, *Causal* and *Desiderative*, wherever noteworthy, are given after them, or after the senses of the primitive base, where there is any peculiarity in their senses.

(c). Verbs formed by prefixing prepositions to roots are given separately in their own alphabetical order, except in cases where there are no derivatives from such verbs.

(d). Roots sometimes change their form or *pada* (voice) or both, when used in particular senses, or when preceded by particular prepositions. Such changes are denoted within brackets.

(e). When a root belongs to different conjugations with different meanings, Roman figures are used to mark this difference, (cf. अस्, गुप्, ह् &c.), the root being repeated only once.

12. (a). All possible derivatives from a word are not always given when they may be easily supplied, more especially in the case of potential passive participles (formed by लक्ष्, अनीक्ष and य), present participles, and abstract nouns from adjectives (formed by adding ता, र्त्वं or य). Where there is any peculiarity either in the formation or meaning of these derivatives, they are given. But in many cases the student will have to supply the forms according to the general rules given in Grammar.

(b) Similarly all the equivalents given under the radical word are not always repeated under the derivatives; they may, if necessary, be ascertained by a reference to the radical word.

13. Mythological allusions are explained in *small* type in the body of the work between rectangular brackets []. Here long vowels like ā, ī, ū, and letters of the lingual class, as also ऋ and ए are, for the convenience of the press, denoted by corresponding *italic* letters; e. g. Pandava and Kripī stand for पण्डव and कृपी.

14. Metres and information about literary and geographical names are given in the Appendices at the end.