

To return to the quotation under *Duḥcāsana*, "83 (*Ādivamcāv.*) α: I, 63, 2447."

The figures 63, 2447 refer to a passage where *Duḥcāsana* is actually mentioned.

The small α shows that the mention of his name presumably is of little or no general importance, and may be practically neglected from a mythological or legendary point of view.

If the reader nevertheless wishes to know the purport of the reference, the word given within parenthesis shows that information will be found under *Ādivamcāvatārana*, and one inspection under that heading will show that *Duḥcāsana* is there only mentioned, among eleven of *Dhṛtarāshṭra*'s sons, as a *mahāratha*.

The heading *Ādivamcāvatārana*, with or without one additional inspection of the Concordance under § 83, will at once show the reader who in his memory has a general idea of the contents of the *Mahābhārata* that the quotation has been taken from a kind of preface or introduction to the principal narrative of the Epos, which is placed after the sections where, not *Vaiçampāyana*, but *Sauti* is the speaker. According to his critical disposition he will, or will not, draw conclusions from this fact.

Mere comparisons have been marked by the addition of (*iva*) or the like.

The signs *, **, †, (†), ††, and (††) have a critical value. I have not, of course, allowed the book to be influenced by critical theories. I have only intended to draw attention to such facts as seem to be of critical importance. According to his disposition, the reader may or may not draw conclusions from those signs. The danger is that they may sometimes have been omitted through inadvertence.

The numbers of verses, in ordinary type, refer to the Calcutta edition; the numbers of chapters, in clarendon type, to the Bombay text. By using the Concordance it will be possible, with very little uncertainty, to calculate what verse in the Bombay edition corresponds to a given one in the Calcutta *Mahābhārata*.

The books are quoted in Roman numbers.

The enumeration of verses is, except where the heading is marked by an asterisk, intended to be complete, and I hope that it is so, at least with regard to all instances where there cannot be any doubt that the heading occurs as a *nume*. In such cases, on the other hand, where it may have been a matter of subjective feeling during the reading whether a word should be considered as a proper name or as a mere laudatory epithet, I fear that there may be some incompleteness and inconsistency. Thus some synonyms of *Agni* and *Arjuna*, which will be found in Mr. Holtzmann's lists, have not been registered.

There are also some other inconsistencies, sometimes voluntary, for the sake of convenience, sometimes involuntary, due to the fact that my work has extended over a very great span of time. These latter ones are faults for which I must ask indulgence, but I hope that they will not cause any serious misunderstanding or inconvenience. I do not now venture to correct them, lest the numerous cross-references should be imperilled.

The numerous synonyms, such as *Kiritin* for *Arjuna*, have, as a rule, been put together under the principal name; e.g. *Kiritin*, etc., under *Arjuna*. Such denominations as *Kaurava*, *Kuruçreshtha*, etc., have, however, been given separately in their proper places, the principal aim to be held in view with regard to them clearly being to be able to know easily what person is meant in each instance.