

mentioned as having been the main stay of our compilation, the *Kṣīrataraṅgiṇī*, the *Daiva* and *Puruṣakāra* and above all, the *Mādhaviya Dhātuvṛtti*.

In the Preface to the first volume, I had mentioned two earlier compilations in this field. During the further stages of the work, I came across a third work compiled in Bengali, 'Dhātusāra-kṛdanta-saṁgraha' by Abalakantasena, brought out in Calcutta in 1886, but this could not be procured.

In these five volumes, 2039 Roots have been dealt with. All the Roots read under the ten Vikaraṇas, as also the few that occur in the Sūtras and are hence referred to as *Sautra-dhātus* have been completely included. But the additional Roots enumerated under Kaṇḍvādis, Nāmadhātus, Yanluks and Nijantas in some of their varieties have been omitted.

It is a matter of great satisfaction to the compilers, Pandits V. Srivatsankacharya and T. K. Pranatartiharana who have continuing in the footsteps of their teacher, the late Pt. S. Ramasubba Sastrigal, that they have successfully completed this work of over 1500 pages.

The satisfaction is no less for me that one of the several projects which I had been evolving in my mind had reached fruition. The Samskrit Education Society, I thought, was the proper body, which in justification of its name, as well as in its efforts to meet the need and requirements of the Sanskrit situation today, could chalk out its own line of service to the learning of Sanskrit by producing such tools of ready use for mastering this language. Shortly our Dictionary of Indeclinables (*Avyaya-kośa*) will also be ready. In addition to some more similar works which would help serve Sanskrit grammar on the plate, so to say, the Society should turn its attention to the task of compiling similar digests for facilitating the reading and understanding of the Śāstras and following their recondite methodology and technique of exposition.

Madras

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