

## DIRECTIONS TO BE STUDIED BEFORE USING THIS DICTIONARY.

THERE are two alphabetical orders: 1. that in the Nāgarī; 2. that in the Indo-Romanic type.

Roots are always in large Sanskrit type.

Verbs formed by prefixing prepositions to roots are arranged in the alphabetical order of the prepositions so affixed, e.g. *anu-kṛi* must *not* be looked for under the root *kṛi*, as in other Sanskrit Dictionaries, but in its own alphabetical order, as in Greek lexicons, and at the head of its own group of derivatives. See p. 32, col. 1.

All the Sanskrit words in Indo-Romanic type arranged in alphabetical order under a leading word—which leading word is always either a root in large Nāgarī type or some other word in small Nāgarī type—must be regarded as mutually connected. They must be supposed to form a family of words bound together by a common origin or dependent on each other by some tie of relationship. The derivation or etymology is generally given in a parenthesis after the leading word in Sanskrit type, and this etymology is supposed to apply to all the group which follows, until a new classification of words is introduced by a *new word in Nāgarī type*. Other derivations are sometimes noticed when authorities differ in explaining the etymology of particular words.

The Nāgarī type is thus employed to strike the eye and direct it to the leading word in each group. By this means also a repetition of the etymology is avoided.

All the meanings of a word belonging to a group are not always given in full, if they may be manifestly gathered from its other members; this applies especially to participles and participial formations, e.g. the meaning 'charged with,' which belongs to *ā-ropita*, p. 128, col. 3, may readily be inferred from *ā-ropa*, which stands above it in the same classification.

Again, all the derivatives from a Radical or Verb at the head of a family are not always given when they may be readily supplied; this applies especially to participles, and occasionally to verbal nouns, e.g. under *vi-hīṣa* at the head of a group, p. 952, it is easy to supply *vi-hīṣana*, *am*, n. the act of injuring.

Observe, that meanings which appear to be mere amplifications of preceding meanings are separated by a comma, whereas those which do not clearly run into each other are divided by a semicolon. All remarks upon meanings and all descriptive and explanatory statements are given between ( ); comparisons, between [ ].

Compound words are always arranged in alphabetical order *under the first word* in the compounds, a hyphen marking the division of each member of the compound, and when the final and initial vowel of two members of a compound blend, the separation of these vowels is denoted by a hyphen in brackets, (see, for example, *kṛitodaka* for *kṛita-udaka*, p. 248, col. 1, line 4.) For greater clearness, some words are thus treated, which are formed by Taddhita affixes, *supposed to be added to the whole word*, and which therefore ought not strictly to have a hyphen at all.

Compound words divided by a hyphen or hyphens have no etymology given because the employment of the hyphen makes their several elements manifest at once, so that it is always easy to refer to the separate members of the compound for the several etymologies, e.g. *an-oka-śāyin* is manifestly separable into *an + oka + śāyin*, to each of which it is easy to refer for an explanation of the several etymologies.

When no etymology of a simple word is exhibited its derivation is either unknown or too doubtful to deserve recording.

The nominative cases of all nouns, substantive and adjective, and of all participles, are given immediately after the crude base, except in the cases explained at the end of the preceding Preface. Thus *guru*, *us*, *vī*, *u*, means that the adjective *guru* makes in its nominative case masc. fem. and neut., *gurus*, *gurvī*, *guru*; similarly *vividvas*, *ān*, *ushī*, *at* (p. 919, col. 2), stands for nom. masc. fem. and neut., *vividvān*, *vividushī*, *vividvat*.

Under roots and verbs the 3rd pers. singular of the various tenses is given, other forms being noticed in parentheses. The names of the tenses are generally left to be inferred, except when an unusual tense, like the Precative, is given, and the form of the 1st Future can always be inferred from the Infinitive: thus the Infinitive being *veditum*, the 1st Future 3rd pers. sing. will be *veditā*; similarly from *dagdhum* will be inferred 1st Future 3rd pers. sing. *dagdhā*.

When words really dissimilar appear similar either in Roman or Nāgarī type, the figures 1, 2, 3, &c. are placed before them; see, for example, 1. *sa*, 2. *sa*, 3. *sa*, 4. *sa*, 5. *sa*; 1. *suta-pa*, 2. *su-tapa*; 1. *sam-āna*, 2. *samāna*; 1. *saha*, 2. *saha*; 1. *sv-ap*, 2. *svap*.

It is believed that few common words or meanings likely to be met with in the classical literature have been omitted in this work; nevertheless the Supplement at the end of the volume should occasionally be consulted: thus in the two pages, 623, 624, one or two words and the common meaning 'affix,' belonging to *praty-aya*, have accidentally dropped out, but are supplied in the supplementary pages.