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Revised and Enlarged Edition of

PRIN. V. S. APTE'S

THE PRACTICAL

SANSKRIT - ENGLISH DICTIONARY

Vol. 1 - [अ-क]

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1957



PRASAD PRAKASHAN, POONA

PREFACE

We feel extremely happy to bring out this first volume of the Revised and Enlarged Edition of Principal V. S. Apte's 'The Practical Sanskrit-English Dictionary.'

The first edition of this Dictionary was published in 1890 and in the next three or four decades two other editions, which were only reprints, were out. Prin. Apte's premature death, however, proved to be a great loss to the Sanskritists, Indologists and the student-world of Sanskrit in general all over India and the globe.

From the point of view of utility and ready reference, no other Dictionary had served India and the outside world to the extent to which Prin. Apte's Sanskrit-English Dictionary has served. There are again, other cogent reasons which set Sanskritists in India seriously considering the question of a revised and enlarged edition of this monumental work, which has been, since long, a desideratum. During the last half of a century, a number of new Sanskrit texts have been published. New words from these texts, must at some time or the other, be included in this revised Dictionary. Besides, Prin. Apte, though a veteran and zealous worker, had to labour single-handed, and so he could not include all words from the most important sources like उपनिषद्, रामायण, महाभारत, भागवत, शाक्रभाष्य and works on different technical sciences, various lexicons and texts subsequently published. Hence, words from these books and others, for example, the dramas of भास and the अर्थशास्त्र of कौटिल्य, which saw the light of the day as late as 1909 and 1912, must necessarily be included in a Sanskrit Dictionary of today.

In this revised edition, we have, as far as possible, taken into consideration all the above, but then unavoidable, short-comings in the old edition and have made substantial additions of new words of different shades of meaning and appropriate quotations from various sources.

Several new vocables from आयुर्वेद, साहित्यशास्त्र, Jain and Buddhist texts are also incorporated in this edition. As suggested by many scholars all over India, we have substituted the परस्वर्ण method which is grammatically correct in place of the अनुस्वार method, used by Prin. Apte. Modern system of diacritical marks also has been adopted herein.

But in adding these new features to Prin. Apte's edition, our main object is only to cater for the needs of Sanskrit readers in general and of the school and college students in particular. One of the special features of this edition is the big Appendix (A), we have added as 'A Concordance of Terms in Sanskrit Grammars'. This work has been compiled by Mm. Prof. K. V. Abhyankar, M. A. (now Honorary Professor, B. O. R. I., Poona), after a close study of more than thirty-two authoritative works on Sanskrit Grammar, like those of पाणिनि, व्याढि, पतञ्जलि, भर्तुहरि &c., right from the period of आतिशाय्य works upto the present day. The number of entries in this Appendix alone exceeds four thousand and they cover the field of several words of grammatical significance including technical and other terms, names of authors and their works in published or manuscript form.

Another important feature is the treatment of about 475 maxims (न्याय) in another Appendix (B).

A Board of Editors was appointed for this edition and the compilation work started some three years ago. The work of revision and addition of this magnitude naturally depends upon the voluntary co-operation of a large number of scholars from all over India and we are glad to note that many Sanskrit scholars of repute, like Dr. Kshitischandra Chatterji (Calcutta), Prof. Dineshchandra Bhattacharya (Calcutta), Prof. Bhabatosh Bhattacharya (Bhatpara), Prof. Chintaharan Chakravarti (Calcutta), Dr. G. V. Devasthal (Nasik), Dr. A. D. Pusalkar (Bombay), Prof. N. A. Gore (Bombay), Shri. D. G. Padhye (Bombay), Mm. Prof. K. V. Abhyankar (Poona), Prof. M. D. Sathe (Poona), Dr. V. G. Rahurkar and Dr. G. B. Palsule (Sub-editors, Dictionary Dept., Deccan College, Poona), Prof. Y. R. Agashe (Poona) have till now contributed their quota, incorporated in this work.

We are very grateful to these collaborators and have reserved for being included in the last volume, the expression of our heartfelt thanks to these and other friends, for their specified collaborative and other help. We have also to record our grateful appreciation of the value of the principal works of reference used and consulted in this compilation. The exhaustive list of these works will be given in the last volume. The list of Abbreviations used in this Dictionary has been printed in this volume, but it is not complete. It will be supplemented in the last volume.

We had originally in mind to bring out this lexicon in two volumes of about 800 pages each. But in view of the increase in the bulk of the additions made, a third volume has become necessary.

Lastly, we must not fail to mention the tremendous burden and responsibility that our publisher has, at a great sacrifice, dutifully shouldered in bringing out this huge lexicon in print, so nice and neat.

The next volume will be out probably after six months.

Poona,
9th August 1957.

P. K. GODE
C. G. KARVE
Chief Editors

Principal V. S. Apte's

Preface to The Practical Sanskrit—English Dictionary

This Dictionary has been undertaken to supply a want long felt by the student, of a complete and at the same time cheap Sanskrit-English Dictionary. Very little need, I think, be said with regard to the necessity of bringing out a work like this, when the study of Sanskrit has received such a strong impetus during the last twenty-five years. There have been four or five Sanskrit-English Dictionaries published till now; but very few of them fulfil the two essential conditions of the popularity and usefulness of such works:—satisfying all the requirements of students and at the same time being within their easy reach. The Dictionaries of Professors Wilson and Monier Williams are very useful and valuable works, but their prices—particularly of the latter—are prohibitively high, and they do not also meet many of the most ordinary wants of Sanskrit readers. A student, while reading Sanskrit at School or College, generally expects that the Dictionary which he uses will give appropriate equivalents for such words and compound expressions as may have peculiar meanings or shades of meaning in particular passages. He desires to know not only that a particular word has so many senses, but that it has this or that sense in a particular passage of a book, so that he may determine any particular meaning of a word in a certain passage by seeing and comparing how it is used elsewhere by the same writer or by other writers in different works. He also wants accurate and, as far as possible, full explanations of the more important technical terms occurring at least in his usual course of reading, as well as any other information likely to be of use to him. Professor Monier Williams has, in his invaluable Dictionary, tried to exhaust the meanings of words as far as he could, and has also given much useful information on some points. But it would not, I think, be detracting from the merits of the great work to say that it fails to give some of the most common senses of words occurring in such well-known and oft-read books as the *Uttararamacharita*, *Mudrārāksasa*, *Venīsamhāra*, *Sisupālavadha* or *Kādambari*. Moreover, it gives neither quotations nor references, nor much of the information likely to be useful to the student during his School or College career. In making these remarks I must not, in the slightest degree, be understood to make any reflections on that Dictionary. Indeed, I have myself derived no small help from that work, as will be acknowledged further on. My only object in pointing out its defects has been to show why I thought it necessary to undertake the compilation of a new Dictionary, when some already existed in the field, and I hope the reader will be able to find that this Dictionary is an improvement on its predecessors in some respects at least.

Having thus explained the necessity of undertaking and publishing this Dictionary, I shall say a few words with regard to its plan and scope. The extent of Sanskrit literature is so vast that not even the life-long labours of a single individual, howsoever talented or persevering, will be able to do full justice to it. It has two distinct branches, the Vedic and post-Vedic, each of which will require an independent encyclopædia for itself. Not even the gigantic *Vāchaspalya* of the late Professor Tāraṇātha Tarkavāchaspati, nor the equally gigantic German *Worterbuch* of Drs. Roth and Bothlingk, can be said to be altogether complete and comprehensive. Much less can a small work like mine—compiled during the leisure hours of a teacher's life—aspire to be called complete in any sense of that word. However, I have tried to make it as comprehensive and practically useful to the student of Sanskrit as my humble powers enabled me to do, though how far I have succeeded in my object the reader alone can best decide. It includes all words occurring in the general post-Vedic literature, such as Epics like the *Rāmāyaṇa* and *Mahābhārata*, the several *Purāṇas*, the Smṛiti literature, particularly the law-books of Manu and Yājñavalkya, the several darsanas or systems of philosophy such as Nyāya, Vaiśeṣikas, Mīmāṃsā, Vedānta, &c. Grammar, Rhetoric, Poetry in all its branches, Tantra and dramatic literature, Mathematics, Medicine, Astronomy, Music, and such other technical or scientific branches of learning. It inserts, most of the leading names of trees and plants with scientific or vernacular equivalents wherever noteworthy. It also gives most of the principal Vedic words or senses of words; for though Vedic Literature would require a dictionary by itself, still I did not think it desirable to omit altogether at least such words as frequently occur, especially as I intended to make this work as complete and comprehensive as I could. For the same reason, obscure or unimportant words or senses of words have been inserted, though they may not be generally met with in classical literature as studied by the University student.

The chief feature of this Dictionary is that it has aimed at being *practical*. With this view I have added quotations and references to the peculiar and noteworthy senses of words, especially such as occur in works read by the student at School or College. In some cases the quotations might appear to some to be superfluous,

but to a student, especially a beginner, they are very useful, as they supply him with apt illustrations of the senses of words, and enable him to provide himself with a large stock of choice, idiomatic expressions which are so abundant in the language. Another noticeable feature of the Dictionary is that it gives full explanations of the more important technical terms, particularly in Nyāya, Alāṅkāra, Vedānta, Grammar and Dramaturgy, with quotations in Sanskrit wherever necessary; e. g. see the words अनैकान्तिक, अभाव, सामान्य, अप्रस्तुतप्रशंसा, उपमा, रूपक, उपनिषद्, मीमांसा, अध्यारोप, वार्तिक, पद, प्रातिपादिक, रूपष्ट, रस, प्रवेशक, विक्रम्भक, स्थायीभाव &c. In the case of Alāṅkāras I have chiefly drawn upon the Kāvyaaprakāśa, though I have occasionally consulted the Rasagaṅgādhara, Chandrāloka and Kuvalayānanda. In the explanation of dramatic terms I have usually followed the Sāhityadarpana and its translation into English, and have sometimes referred to the Daśarūpa. Similarly, striking phrases, some choice expressions and idioms or peculiar combinations of words, have been given under every word where necessary or possible; e. g. see the words गम्, सेतु, मयूर, हस्त, धा, कृ, दा, बन्धु, &c. Mythological allusions in the case of all important personages have been briefly but clearly explained, so as to give the reader most of the facts connected with them; e. g. see अभि, अगस्त्य, इन्द्र, कार्तिकेय, प्रह्लाद, सावित्री &c. Etymology has generally been given in the case of every important word, except where it was purely fanciful; e. g. see अजीवनि, अतिथि, अपत्य, पुत्र, जाया, हृषीकेश &c. In doing this I have followed the system of native grammarians who resolve every word into its 'prakṛiti' and 'pratyaya', and the terminations given according to Pāṇini's nomenclature will be explained further on. I have thought it necessary to do so at the suggestion of several friends, and have derived considerable help from the great Vāchaspatya which I have usually followed, except where the etymology given therein appeared to me to be purely arbitrary or fanciful. Philological comparisons have been given only where useful and noteworthy. The work also gives information about words which, it is believed, will be very useful, especially to the University student; e. g. see the words असरस्, असुर, वेद, मण्डल, मानस, हंस &c. Some of the most common Nyāyas or Maxims have been collected under the word न्याय for easy reference; e. g. see काकतालीयन्याय, दण्डापूपन्याय, स्थालीयुलाकन्याय &c. To add to the usefulness of the Dictionary I have added at the end three Appendices. The first is on Sanskrit Prosody which attempts to give in a clear and intelligible form all the common metres with Definitions, Schemes in Ganās, and Examples. In the preparation of this Appendix I have chiefly drawn upon the two popular works on Prosody, the Vṛittaratnākara and Chhando-Mañjari, but some common metres omitted in those works have been added from the illustrations found in the works of Māgha, Bhāravi, Dāṇḍin, Bhaṭṭi, Śūdraka &c. Colebrooke's Essay on Sanskrit Metres has also given me occasional help. The second Appendix gives the dates, writings &c. of some of the important Sanskrit writers such as Kālidāsa, Bhavabhūti, Bāṇa. Here I have selected only those names about which something definite—something more than mere guesses and surmises—is known, and I have derived some hints from the Introduction to Vallabhadra's Subhāsitāvali edited by Dr. Peterson and Pandit Durgā Prasāda, and from Prof. Max-Muller's 'India what it can teach us', for which my thanks are due to the authors of both the works. The third Appendix gives the most important names in the ancient Geography of India with identifications on the modern map wherever ascertained, and in this part of the work I have to cordially acknowledge the help I have derived from Cunningham's Ancient Geography, but particularly from Mr. Borooah's Essay prefixed to the third volume of his English-Sanskrit Dictionary. I had at first intended to add two alphabetical indexes to the principal events and personages occurring in the Rāmāyaṇa and Mahābhārata, but I have had to abandon the project, as the publication of the Dictionary has already been delayed on account of various causes over which I had no control. In short, I have endeavoured to make the **Practical Sanskrit-English Dictionary** as complete, comprehensive, and encyclopaedic as was possible within the limits of a single compact volume by condensing a very large amount of matter by means of suitable typographical and other arrangements, and I hope it will be found to be a practically useful and reliable guide in the study of the Sanskrit language.

There is one point which will not fail to strike a careful reader of this Dictionary, which is that there is not the same fulness of treatment in the later portion as in the first 300 or 400 pages. After the vowels had been printed off, I found that they covered no less than 364 pages by themselves, and if the remaining letters of the alphabet had been treated with the same fulness the volume would have increased to about 2000 pages, and the publication of the work itself would have been delayed by at least one year more. It is obvious that neither time, nor the cheap price at which the work was offered to subscribers, would have enabled me to carry on the work of compilation on the same scale; and I was, therefore, obliged to endeavour to curtail the matter by occasionally substituting references for quotations without at the same time marring the usefulness of the work, and by abridging explanations of words and the information given about them, while in some cases I have had to keep back, matter originally intended for the volume. I hope, however, that this has not to any great extent affected the practical usefulness of the Dictionary, and I trust that if time and circumstances permit, I shall be in a position to make the second edition much more useful, complete, and comprehensive than the first.

The plan and arrangement of the work will be best understood from the 'Directions' which follow. वृस्था or सरस्था must be looked for not under स्था, but in its own alphabetical order, and at the head of its own group of derivatives. This system has been followed in this Dictionary with a view to save repetition of equivalents unthe derivatives from a root. But if, on trial, it be found to be practically inconvenient, it may be abandoned the second edition. As in the English-Sanskrit Dictionary, I have here throughout used the *anusvāra* instead the nasals, (e. g. *anga* or *santapa* is written not as अङ्ग, सन्ताप, but as अंग, संताप), which practice, whatever n be said with regard to its correctness, is very convenient for purposes of printing. The several contrivances u to effect saving in space will be understood by the reader after very short practice.

It now remains for me to do the grateful duty of acknowledging the help I have derived from differ sources. And in doing so I must give the first place to the great Sanskrit encyclopædia, the Vāchaspata of Profes Tārānātha Tarkavāchaspati. I have constantly kept it by my side and have freely availed myself of information contained in it—of course with large curtailments—though I have had to supplement it mys Sanskrit-English lexicons, as also some quotations, particularly from Udbhaṭa and Purāṇas, have been borrow from the same work. The Sanskrit-English Dictionary of Professor Monier Williams is the next work to whi I have been greatly indebted. It has been a constant source of help to me, and I have frequently adopted I renderings of words, compound expressions &c. where I found them better than those I myself had to sugge And though there is a good deal in this Dictionary that is not to be found in that work, and though the pl and scope of the two are essentially different, yet I must gratefully acknowledge the great assistance I ha often derived from the learned Professor's invaluable Dictionary. The last work to which also my grate acknowledgments are due is the German Wörterbuch of Drs. Roth and Bothlingk. The chief distinguishing feature of that great work is that it abounds with quotations and references dealing with almost every branch Sanskrit literature, but a careful reader will easily see that the works belonging to Vedic literature, such as tī four Vedas, Upanisads, Brāhmaṇas, Aranyakas &c., have been comparatively more copiously drawn upon b the authors than works belonging to the post-Vedic literature. A glance at the contents of this Dictionary wi show that I have drawn upon works seldom or not at all referred to in the Wörterbuch; such as the Mahāvīra, charita, Mālatī-Mādhava, Uttarārāmacharita, Kādambarī, Sīsupālavadha, Kirātārjunīya, Mudrārāksasa &c. Indeed, the great majority of quotations and references are from my own collection made during the las seven or eight years; and I have even been obliged to keep back a large number of them for want of space. But I must frankly acknowledge that I have freely availed myself of the quotations and references in tha Dictionary, where my own collection was defective, particularly in the case of Vedic and Paurāṇic works. I hav also occasionally consulted the Dictionaries of H. H. Wilson and Benfey, the former supplying some happy renderings of technical or obscure words. To these authors, as well as to the authors and editors of several other works, which are too many to be here mentioned, from which I have derived occasional help in one form or another, my most grateful thanks are due.

In conclusion I may be permitted to express the hope that the **Practical Sanskrit-English Dictionary**—which has attempted to give in 1200 closely printed pages of this size, matter at least equal in point of *quantity* to that given by Prof. Monier Williams in his Dictionary, but in point of *quality* more reliable, varied, and practically useful, in my humble opinion—will serve the purpose I have had in view in compiling it; namely to render to the student of Sanskrit nearly the same service that Webster's or Ogilvie's Dictionary does to the student of English. I have tried to make it easily accessible to the public by issuing a Popular Edition priced at 7 Rupees—a price too low, I believe, for so much matter; while the Library Edition which, containing the same matter, is printed on superior paper and in better style, and will also have superior binding, will best answer the purposes of the well-to-do persons who can afford to spend 10 or 11 Rupees for such object. In a work of this kind I know there must be several defects and also errors both of omission and commission, and if such persons as will do me the honour of using this Dictionary will be so good as to point out to me places which require corrections, additions or improvements, I shall be very happy to give the suggestions my best consideration in the second edition. But if the Dictionary, even in its present form, be found to be a useful publication, I shall consider my labours more than amply repaid, and shall feel quite refreshed to devote my humble self again, if need be, to the service of the Sanskrit-reading public; for, says the poet,

क्षेत्रः फलेन हि पुनर्नवतां विघ्नते।

Poona,
28th December 1890. }

V. S. APTE

LIFE OF PRINCIPAL V. S. APTE

Prin. Vaman Shivaram Apte came from a well-to-do family in Konkan. In the Marathi State of Sawantwadi, in the small village of Asolopal (Banda Peta) his father was known as a noble-minded Pandit of high integrity of character. But his obliging nature brought the family to straitened circumstances at the time of his death, for standing surety for a friend. Vaman was then only eight years old. He was born in 1858 in the same village and had his primary education there.

His mother, a brave lady, saw no future for the family in that native place and came to Kolhapur with her two sons (Vaman and his elder brother) and with great difficulty brought up her children. But she and her first son succumbed to death within three years and Vaman was left orphan. However, his sharpness and brilliancy won him the favour of Shri. M. M. Kunte, the Head Master of the Rajaram High School and a reputed scholar and hence Vaman's school-career was completed without much hardship.

He passed the Matriculation examination and secured more than 90% of the total marks, with the unique Sanskrit scholarship, named after Jagannath Shankarshet. Prof. Kielhorn wanted him to study in the Deccan College directly under him. There too Vamanrao showed his brilliance in all examinations and won the Bhau Daji Sanskrit Prize at the B. A. examination (1877) and the Bhagawandas Scholarship at the M. A. examination (1879). With these distinctions Government service of a very high grade would have been very easy for him. But he had kept before his eyes the patriotic ideas, some of which had already been brought into practice by Vishnu Shastri Chiplunkar, the father of the modern Marathi and of national education. Apte decided once for all to devote himself to the cause of national education by joining the founders of the New English School in 1880, in its first year. Of course, the institution (New English School) made a most precious acquisition in getting the services of V. S. Apte, in the very beginning of its career. His was a most precocious and penetrating intellect and the record of his academic achievements was most distinguished. Sanskrit was his special *forte*. He was a born teacher and a strict disciplinarian. The founders of the institution recognised his pre-eminent merits and invested him with the office of the Superintendent, while the patriarch Chiplunkar himself worked under him as the Head Master. Apte's labours bore speedy fruit in as much as the school carried off one of the two Sanskrit scholarships at the Matriculation examination, even in the first year.

On the 9th September 1882, Apte placed the considerate views of the conductors of the New English School on the subject of Education, before the Bombay Provincial Educational Reforms Committee, presided over by William Hunter, the substance of which is as follows:—

Apte protested against the teaching of the Bible in aided Missionary schools and colleges as militating against the principle of religious neutrality, enunciated in the Despatch of 1854. He also expressed the opinion that Missionary institutions did not represent indigenous enterprise, nor were their objects purely educational, and hence a strict adherence to the principles of the Despatch would make them ineligible for grant-in-aid.

A strong plea was put in by him for perfect freedom of management in internal organisation, to be given to educational institutions, provided the requisite degree of efficiency was maintained. He pleaded that secondary schools might be left free to reach the goal of the Matriculation standard by whatever course they thought best.

A searching criticism of the curriculum in primary and secondary schools was offered by him. Vernacular Serial Reading Books were described by him as being "exactly what they should not be", being too abstruse and full of matter, far removed from the experience and observation of boys.

In his opinion, the denationalising tendency of a good deal that was associated with English education must be corrected and one of the ways of doing so should be to encourage indigenous effort in the field of education and leave to it scope for free development according to the ideas, needs and requirements of the community served by it. Religious instruction of the dogmatic and ritualistic kind was disapproved, but moral instruction designed to inculcate love of private and public virtue and to arouse and fortify the sense of duty in the students' minds towards society and the country, was pronounced to be desirable. The most serious defect in the course of the secondary education was the place of exaggerated and unnatural importance that English held in secondary education. As vernaculars were neglected in secondary schools and altogether proscribed from the degree courses, the direct contribution of the University to the building up of high class literature in vernaculars was practically nil. Vernaculars ought to be given an honoured place in the scheme of English education at schools and colleges.

The system of assigning grants-in-aid to schools was also severely criticised by Apte. He pleaded for a mixed system of grants, such as would introduce an element of continuity and stability while preserving the incentive to exertion which was the redeeming feature of the system of payment by results. Under the mixed

system, grants were to be partly given according to the qualifications of teachers employed and partly according to the results of the departmental examination.

Such reforms are still required and Apte's evidence before the Hunter Commission is very valuable to educationists even to-day.

The project of starting a college of their own was also put before the Commission, on behalf of the promoters of the New English School, as an integral part of their scheme of national or public education.

Apte strove hard for the formation and constitution of the Deccan Education Society. When there was some controversy among the life-members of the Society regarding the activities of the members, other than those directly connected with the School, he put up a spirited defence of the extra-school undertakings of the managers. "We thought of employing the time at our command in instructing ourselves, instructing the people and writing books for the use of our school". Some promoters of the Society like Lok. Tilak and Agarkar interested themselves like Apte, in public work of a varied character and could do so without detriment to the success of the institution.

When the N. E. School and the Fergusson College were marching from success to success, the man to whom, more than any one else, the credit of planning for and achieving these successes was due, passed away on the 9th August 1892.

In spite of the short span of his life, i. e. 34 years, Apte's scholarly output was remarkable. His *Guide to Sanskrit Composition* (1881) and his *Sanskrit Dictionaries* for use in schools and colleges hold the foremost place among books of their kind, even after the lapse of close upon 75 years and claim the respect of every student of Sanskrit, by their monumental wealth of learning. His death was a great loss to the advance of Sanskrit studies in India. He was a combination of the scholar and the administrator. He was a disciplinarian, who knew how to temper discipline with kindness. People used to say of him with great admiration that he could turn a dunce into a Jagannath Shankarshet scholar if he meant it. For, in his regime the N. E. School won this scholarship nine times between the years 1880 and 1892. Reputed Sanskrit scholars like Prin. V. K. Rajawade, Prof. L. G. Lele, Prof. S. M. Paranjape and some others were his students. He enjoyed the full confidence of his colleagues and was made the permanent Principal of the Fergusson College. During the period of his principalship, he was as well the Superintendent of the New English School and Secretary of the Deccan Education Society for some time.

His works:—

1. The Practical Sanskrit-English Dictionary (1890).
2. The Students' English-Sanskrit Dictionary (1884).
3. The Students' Sanskrit-English Dictionary.
4. The Students' Guide to Sanskrit Composition (1881).
5. The Students' Hand-Book of Progressive Exercises, Part I and II.
6. Kusuma-mālā (1891).

The 'Guide' had become very popular and Apte himself revised the third edition of the book in 1890. Since then many more editions have been out.

Of all the books prepared by him the Practical Sanskrit-English Dictionary gave him a permanent name. This unique work, was brought out by him single-handed and its worth cannot be exaggerated. The author has given the plan and scope of this work in the Preface (which is embodied in the present revised edition) which speaks for itself. In its conclusion, he says, "I may be permitted to express the hope that the Practical Sanskrit-English Dictionary, which has attempted to give in 1200 closely printed pages of this size, matter at least equal in point of **quantity** to that given by Prof. Monier Williams in his Dictionary, but in point of **quality** more reliable, varied and practically useful, in my humble opinion, will serve the purpose I have had in view in compiling it; namely, to render to the student of Sanskrit nearly the same service that Webster's or Ogilvie's Dictionary does to the student of English." This purpose, no doubt has been served through all these years and quite efficiently.

Very little is known about his family life. His wife was the daughter of the reputed patriot and public worker in Maharashtra—the 'Sārvajanik Kākā' (G. V. Joshi). The marriage took place in 1876. He had only one child, a daughter, Godavari by name, who was later on married to Shri. Parashuram Damodar Joag of Tasgaon. Now her children (grandsons of V. S. Apte) are serving in high posts and try to keep up the memory of their illustrious grand-father.

DIRECTIONS TO BE STUDIED BEFORE USING THIS DICTIONARY

(as given by Prin. Apte, as far as followed in this edition)

1. Words and their derivatives are arranged in the following order:— first the *radical* or primitive word in large black type in all its different parts of speech. In some cases these derivatives are given in their own alphabetical order for the sake of clearness.

2. The different parts of speech of a word are indicated by large black dashes, after which the nominative singular of the part of speech is usually given, or the letters *m.*, *f.*, *n.* or *ind.* are put after the dash, the leading word being given only once. Where a word is used as an adjective and also as a substantive, the senses of the adjective are invariably given first; *e. g.* वीर, साधु, सत्. The same is done in the case of compounds, but within brackets.

3. Where two words, though identical in form, differ entirely in meaning, they are generally repeated as separate words; *e. g.* हा, हि. In a few cases they have been grouped together.

4. Words which are used as adverbs, but derived by case-inflections from a noun or adjective are given under the noun or adjective; *e. g.* उत्तरेण under उत्तर. In some cases they are given within brackets before the compounds, if any.

5. The several meanings of a word, where they can be sufficiently distinguished from one another, are given separately and marked by black Arabic figures. Mere *shades* of meaning are not considered as separate senses, but in such cases several synonyms are given under the same meaning, from which the reader will have to make his choice. Where the shades of meaning are sufficiently broad, they are numbered as separate meanings.

6. The meanings of words are arranged in the order of their importance and frequency of use. It has not, of course, been possible to do so in *every* case, but the system has been generally followed.

7. (a) Compounds are grouped under the first word in the compounds, in the alphabetical order of their *second* members, the black dash before them denoting that first word; *e. g.* —होत्र under अग्नि means अग्निहोत्र, अधिकारिन् under उत्तर means उत्तराधिकारिन्.

N. B.—In giving compounds, the changes, which the final letters undergo, *e. g.* the dropping, assimilation of letters &c. are assumed; *e. g.* —अपर under पूर्व stands for पूर्वापर, —गतिः under अधस्, for अधोगतिः &c. In some cases the compound words, where not easily intelligible, are given in full within brackets; see धनुष्, पुनस्, वाच् &c.

(b) Where a compound itself is used as the first member of other compounds, these letters are given immediately after, their second member being preceded by ° which represents the first compound; *e. g.* °इन्द्र, °राज &c. given under द्वि stand not for द्वीन्द्र or द्विराज, but for द्विजेन्द्र or द्विजराज.

(c) All *aluk* compounds (*e. g.* आत्मनेपद, कुशेशय, परस्मैपद, मनसिज, दास्याः पुत्रः; हृदिस्पृश &c.) are given separately in their proper places, but under the radical word.

8. All words formed by *Krit* or *Taddhita* affixes are given separately; thus कूलंकष, भयंकर, अन्नमय, प्रातस्तन, हिमवत् &c. will be found not as compounds under कूल, भय &c. but as separate words.

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 feminine base enters into compounds, it is invariably given separately; *e. g.* अजा.

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

11. (a) In the case of verbs, the Arabic figure before P., अ. and U. denotes the conjugation to which the root belongs; P. denoting Parasmaipada, अ. Ātmanepada, and U. Ubhayapada (P. and अ.). Den. stands for Denominative, and here the 3rd person singular 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 preposition. 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, गुप्त, हा &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 तद्य, अन्तीय and य), present participles and abstract nouns from adjectives (formed by adding ता, त्व 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.

EXPLANATION OF TERMINATIONS USED IN THE DERIVATION OF WORDS

N. B.—Ter. stands for 'Termination', and Tad. for 'Taddhita'.

- अ** a Krit ter. (*f.*); as in जिगमिषा.
अङ् (**अ**) a Krit ter. (*f.*) before which no guṇa or
 अर्द्ध (अ) a Krit ter. (*f.*) before which no guṇa or
 Vrddhi takes place; as in भिदा, छिदा, स्पर्शी.
अच् (**अ**) a Krit ter. (*m.*) as in पचः; or a Tad. one;
 as in अशसः.
अव् (**अ**) a Tad. ter. showing 'descendant or offspring'
 &c.; as in औत्सः, वैदः.
अण् (**अ**) a Tad. ter. used in the same sense; as in
 जानकी, पार्वती, शैवः; also Krit.; as in कुम्भकारः.
अति (**अत्**) a Tad. ter. (*f.*) showing number or
 measure; as in दशत्, पञ्चत्.
अथुच् (**अथु**) a Krit ter. (*m.*); as in बमयुः, वेपयुः, श्वपयुः.
अनि (**अनि**) a Krit ter. (*f.*); as in अजीवनिः.
अनीयद् (**अनीय**) a Krit ter. used to form potential pas-
 sive participles; as in करणीय, हननीय.
अप् (**अ**) a Krit ter. (*m.*); as in प्रसवः, गरः, भवः, करः,
 or Tad.; as in अन्तलोमः.
असिच् (**अस**) a Tad. ter.; as in अप्रजस्, सुमधस्.
असुन् (**अस्**) an Un. ter. (*n.*); as in सरस्, तपस्, चेतस्.
अस्ताति (**अस्तात्**) a Tad. ter.; as in अधस्तात्, पुरस्तात्.
आच् (**आ**) a Tad. ter. (*adv.*); as in दक्षिणा, उत्तरा.
आटच् (**आट**) a Tad. ter.; as in वाचाट.
आनुक् (**आन**) a feminine termination.; as in इन्द्राणी,
 भवानी.
आलच् (**आल**) a Tad. ter.; as in वाचाल.
आलुच् (**आलु**) a Krit ter. showing 'disposition or
 tendency'; as in श्रद्धालु, स्पृहयालु; or a Tad. ter. showing
 'possession'; as in हृदयालु; or 'inability to bear'; as in
 शीतालु, उष्णालु.
इक् (**इ**) a Krit ter.; as in पचिः, भेदिः.
इच् (**इ**) a Tad. ter. showing 'descendants' &c.; as in
 दाशरथिः, कार्णिः, द्रौणिः.
इद् the augment इ.
इतच् (**इत**) a Tad. ter. showing 'full of' or 'covered
 with'; as in तारकितं, कुसुमितः (कुसुमान्यस्य संजातानि स तसः).
इत्नु (**इत्नु**) a Krit. ter.; as in स्तनयित्नु.
इनच् (**इन**) a Tad. ter. showing 'possession'; as in
 फलिन.
इनि (**इन**) a Tad. ter. showing 'possession'; as in
 धनिन्, दण्डिन्; or a Krit. ter.; as in प्रज्ञिन्.
इमनिच् (**इमन**) a Tad. ter. showing 'state or भाव';
 as in लोधिमन्, गरिमन्, मादिमन्.
इलच् (**इल**) a Tad. ter. showing 'possession'; as in
 केनिल, पिच्छिल; or an Un. ter.; as in सलिल.
इष्टन् (**इष्ट**) a Tad. ter. used to form superlative degrees
 of adjectives.
इष्णुच् (**इष्णु**) a Krit. ter. showing 'disposition or

- tendency'; as in भ्राजिष्णु, अलङ्करिष्णु, रोचिष्णु; or an Un.
 ter.; as in देष्णुः.
इसि (**इस्**) an Un. ter.; as in शोचिस्, ज्योतिस्.
ईकक् (**ईक**) a Tad. ter.; as in शास्त्रीकः, लैहितीकः.
ईकज् (**ईक**) a Tad. ter.; as in तातीर्णीक.
ईयसुन् (**ईयस्**) a Tad. ter. used to form comparative
 degrees of adjective.
ईरच्न् (**ईर**) a Tad. ter. showing 'possession'; as in
 आण्डीरः, काण्डीरः; or an Un. ter.; as in हिंसीरः, शरीरम्
 करीरम्.
उ (**उ**) a Krit ter. as in इच्छुः, जिगमिषुः, मिषुः; or an
 Un. ter.; as in तसुः, भसुः, शसुः.
उक्त् (**उक**) a Krit ter. showing 'tendency'; as in
 पातुकः, स्थायुकः.
उण् (**उ**) a Krit or Un. ter.; as in कासुः, चासुः, स्वादुः.
उरच् (**उर**) a Tad. ter. showing 'possession'; as in
 दनुरः.
उलच् (**उल**) an Un. ter.; as in हर्षुल, चदुल.
उसि, उसिन् (**उस्**) an Un. ter. (*n.*); as in जनुस्, वपुस्
 पर्स्.
ऊक् (**ऊक**) a Krit ter.; as in दन्दशूक, जागृहूक.
ऊङ् (**ऊ**) a fem. ter.; as in कर्णधूङ्.
ऊद् (**ऊ**) a substitute; as in शूत from दिव्, ज्यूः from ज्वर्
ऋ (**ऋ**) an Un. ter.; as in देवृ.
एण्य (**एण्य**) a Tad. ter.; as in प्रावृषेण्यः.
एच्युसुच् (**एच्युस्**) a Tad. ter.; as in अन्वेच्युः, परेच्युः.
एनप् (**एन**) a Tad. ter. (*adv.*); as in दक्षिणेन, उत्तरेण.
क (**अ**) a Krit ter.; as in किरः, तः, प्रथः; or in उपधः:
 निमः; or a Tad. ter. (**क**) used in various senses as i
 अङ्गकः, राष्ट्रकम्, अश्वकः, सुवर्णकम्, तूष्णिकः.
कक् (**क**) a Tad. ter.; as in वाराहकः.
कन् (**क**) a Tad. ter. as in मद्रकः, देवदत्तकः.
कप् (**क**) a Tad. ter.; as in व्यूठोरस्कः, नदीमातृकः.
किं (**इ**) a Krit ter.; as in चकिः, जग्मिः, ददिः, जलधिः.
कुरच् (**उर**) a Krit ter.; as in भिदुर, विदुर.
क (**त** changed to **न**) the ter. of the past passive part
 ciple; as in हत, गत, ज्ञात.
कवत् (**तवत्**) the ter. of the past active participle; e
 in हतवत्.
किच्चन् (**ति**) a Krit ter. (*f.*) forming abstract noun
 from roots; as in कृतिः, मतिः, गतिः.
कु (**नु**) a Krit ter. showing 'tendency or disposition
 as in गृह्णु, क्षिणु, त्रस्तु.
क्षमरच् (**मर**) a Krit. ter.; as in घर्स्मर, सृमर.
क्ष्यच् (**य**) a denominative ter. (*p.*); as in त्रुतीयति.
क्ष्यङ्ग-ष् (**य**) a denominative ter.; as in भृशायते, पार्थीयं
क्ष्यप् (**य**) a Krit ter.; as in कृत्प, स्तुत्य.

कु (रु) a Krit ter.; as in भीरु.
कु-क्लु-कन् (रु-लु-क) a Krit ter.; as in भीरु (लु) क.
कानिप् (वन्) a Krit or Un. ter.; as in सुधीवन्, शीवन्,
 कुवन्.
करप् (वर) a Krit ter. showing 'tendency or disposition';
 as in इत्वर, स्वर, गत्वर.
किन्-प् (व or वि) a Krit ter. added to roots, but which
 is usually omitted; as in स्पृक्, द्वक्, संपद, वाक्, &c.
कस्त्र (स्त्र) an Un. ter.; as in अक्षणम्, कृत्सनम्.
ख (ईन) a Tad. ter.; as in कुलीन.
खच्च-श (अ) a Krit ter. before which a nasal is inserted;
 as in स्तनंधयः, प्रियंबदः, नाडिधमः.
खच्च (ईन) a Tad. ter.; as in माहाकुलीन.
गक्-न (ग) an Un. ter.; as in मुदः, गङ्गा.
गिमनि (गिमन्) a Tad. ter.; as in वामिन.
गस्त्रु (स्त्रु) a Krit ter.; as in जिष्णु, स्थास्त्रु.
घ (अ) a Krit ter.; as in गेचरः, उरक्ष्यदः; or a Tad. ter.
 (इय); as in याज्ञिय, महेन्द्रिय.
घच्च (अ) a Krit ter. used to form abstract nouns from
 roots, before which the final vowel and penultimate
 अ generally undergo Vṛddhi, and the penultimate
 short guna; as in हारः, त्यागः, पाकः, क्षेपः.
घिनुण् (इन्) a Krit ter. as in त्यागिन्, योगिन्, भोगिन्.
घुरच् (उर) a Krit ter.; as in भूषुर.
डीप् (ई) a fem. ter.; as in गतवती, मूर्गी.
डीष् (ई) a fem. ter.; as in कल्माषी, सारजी.
चणप् (चण) a Tad. ter.; as in अक्षरचणः.
चानश् (आन) a ter. of the present participle Atma-
 nepada; as in निवान, भुजान.
चुं-चं-चुप् (चुं-चुं-चु) a Tad. ter.; as in अक्षरचञ्चु.
चिव a name of a termination; see अभूतद्वाच.
छ (ईय) a Tad. ter.; as in त्वदीय, मदीय.
छ (अ) a Tad. ter.; as in पौर्वेशालः.
ज्य (य) a Tad. ter.; as in पाञ्जन्य, कौविदार्थः.
ट (अ) a Krit ter.; as in सेनाचरः, पुरःसरः.
टाप् (आ) a fem. ter.; as in अजा, वन्ध्या.
टथुल् (तन) a Tad. ter. showing 'pertaining to'; as in
 दिवातन, सायंतन, इदानीतन.
ठक् (इक) a Tad. ter.; as in रैचनिकः, रैवितिकः.
ठच् (इक) a Tad. ter.; as in दैनिक, नैशिक, पैतृक.
ठन् (इक) a Tad. ter. showing 'possession &c.'; as in
 धनिकः, शतिकः.
ठ (अ) a Krit ter. before which the final consonant of
 a root is usually dropped; as in अन्तगः, दूरः.
डतमच् (अतम) a Tad. ter. showing 'one of many';
 as in कतम.
डतर (अतर) a Tad. ter. showing 'one of two'; as in
 कतर, एकतर.
डु (उ) a Krit ter.; as in विमुः, प्रमुः.
डवलच् (वल) a Tad. ter. showing 'possession'; as in
 नडवल.
ढ (एय) a Tad. ter. as in शिलेय, सभेय.
ढक् (एय) a Tad. ter. showing 'descended or born from';
 as in गाज्ञेयः, माहेयः, नादेयः.

ढकच्च (एयक) a Tad. ter.; as in बाहुकुलेयकः.
ढच् (एय) a Tad. ter.; as in गार्देयः.
ण (अ) a Krit ter.; as in याहः, ज्वालः.
णमुल् (अम्) the termination of a particular kind
 gerund; as in कारम्, स्माररस्मारम्.
णिच् (इ) the termination of the causal.
णिनि (इन्) a Krit ter.; as in ग्राहिन, पायिन्, स्थायिन.
णय (य) a Tad. ter.; as in दैत्यः, सांकाशयः.
णयद् (य) a termination of the potential passive part
 ciple; as in कार्य, हास्य.
णवुल् (अक) a Krit ter.; as in प्रवाहिक.
तरप्, तमप् (तर, तम) terminations of the comparativ
 and superlative degrees.
तसिल् (तस्) a ter. of the ablative case; as in मूलतः
 सर्वतः.
तातिल् (ताति) a Tad. ter.; as in शिवताति, सर्वताति.
तुद् (त्) the augment inserted before अन; as in सायंतनः.
तुमुन् (तुम्) the ter. of the infinitive mood.
तच्च (त्) a Krit ter. of agency; as in कर्ता, भोक्ता.
त्यक् (त्य) a Tad. ter.; as in पाश्चात्यः, दाक्षिणात्यः.
त्यप् (त्य) a Tad. ter. as in तत्रत्य, अत्रत्य.
त्रल् (त्र) a Tad. ter. (adv.); as in कुत्र, सर्वत्र, तत्र.
था-थाल् (था) a Tad. ter. showing 'manner'; as in
 सर्वथा, पूर्वथा.

दधच्च (दध्न)	Tad. ter. showing 'measure or
द्यसच्च (द्यस)	height', as in जातुदध्न, ऊरुदध्न, ऊरुद्यस, गजद्यस.

नङ् (न) a Krit ter. ; as in यज्ञः, प्रश्नः, यत्नः.
नक् (क) the augment त्; as in धूनयति, प्रीणयति.
पुक् (प्) the augment प्; as in रोपयति, ज्ञापयति.
फक्, फच् (आयन) Tad. ter.; as in नाडायनः, वास्त्यायनः,
 आश्वलायनः.
म (म) a Tad. ter.; as in मध्यम, आदिम, दुमः.
मतुप् (मत्) a possessive ter.; as in अभिमत, श्रीमत ;
 (changed to यत्).
मयद् (मय) a Tad. ter.; as in काष्ठमय, जलमय.
मालच् (माल) a Tad. ter. showing 'measure'; as in
 ऊरुमात्र, गजमात्र.
मिनि (मिन्) a possessive ter.; as in गोमिन.
सुम् (म्) the augment म्; as in रात्रिचर, स्तनंधयः.
य (य) a Tad. ter.; as in पाश्या, वात्या, धूम्या; or in सभ्यः,
 शरण्यः.
यद् (य) a ter. of the frequentative; as in बोभूयते.
यच् (य) a Tad. ter.; as in वात्स्यः, गार्देयः.
यत् (य) a Krit ter.; as in भव्य, गेय, नेय.
र (र) a possessive ter.; as in मधुर, कुञ्जर; also a Krit
 ter.; as in नम्र, दीप्र, कन्त्र, शुभ्र, हिंस.
लच् (ल) a Tad. ter.; as in असल, मांसल.
लु (अन) a Krit ter. showing 'agency'; as in नन्दनः,
 मदनः.
ल्युद् (अन) a Krit ter. forming abstract nouns; as in
 गमनम्, भवनम्, प्रमाणम्.
वनिप् (वन्) a Krit ter.; as in यज्वन्, धीवन्.
वरच् (वर) a Krit ter.; as in ईश्वर, स्थावर.

वल्लू (वल) a Tad. ter.; as in विश्वावल, रजस्वला.
 विनि (विन्) a possessive ter.; as in पर्यन्तिवन्, यशस्विवन्,
 मेथाविन्, व्यग्निवन्.
 वुन् (अक) a Krit ter.; as in निन्दकः, हिंसकः; or a Tad.
 ter.; as in औष्ठकम्, राजकम्, औरन्धकम्.
 वुन् (अक) a Krit ter. as in सरकः, लक्षकः.
 वा (अ) a Krit ter.; as in किया, विन्दः; or a Tad. ter.
 (वा); as in लोमशः.
 शात् (अत्) a ter. of the present participle of Para-
 smaipada; as in पचत्, विस्तृत्.
 शान्त् (आन or मान) a ter. of the present participle
 of the Ātmanepada; as in पचमानः.

ष, षच् (अ) added at the end of comp.; as in त्रिमूर्त्यः
 पद्माशः.
 षक्न् (क) a Tad. ter.; as in पथिकः.
 ष्ट्रन् (त्र) a Krit ter. showing 'instrument or means' of
 an action; as in वक्त्रम्, शब्दम्, वक्त्रम्, पात्रम्, योत्रम्, दंश्रा.
 ष्ट्रच् (इक) a Tad. ter.; as in कुसीदिकः.
 ष्ट्रन्-ष्ट्रल् (इक) Tad. ter.; as in पर्णिकः, आकर्षिकः.
 ष्ट्रफ (आयन) a Tad. ter.; as in कात्यायनी.
 ष्ट्रव्य (य) a Tad. ter. showing 'state (भाव)'; as in
 चातुर्थ, सौन्दर्य.
 ष्ट्रन् (स) the ter. of the desiderative.
 ह a Tad. ter. (adv.); as in इह.

A LIST OF ABBREVIATIONS USED IN THE DICTIONARY

I

Of the names of works or authors.

N. B.—Except where otherwise specified, the Editions of works referred to
 are mostly those printed at Calcutta.

Ait. Br.	Aitareya Brāhmaṇa, (Bombay).	Bhāṣā P.	Bhāṣāparichchhedā.
Ak.	Amarkośa, (Bombay).	Bhāva P.	Bhāvaprakāśa.
Ā. L.	Ānandalaharī.	Bij.	Bijaganita.
Amaru.	Amaruśatka, (Nirṇaya Sāgar, 1916).	Bil. Ch.	Bilhaṇacharitam.
Ā past.	Āpastamba.	Bk.	Bhāṭṭikāvyā, (Nirṇaya Sāgara, 1928).
A. Rām.	Adhyātma Rāmayana.	Bm.	Bhāratamañjari.
A. R.	Anargharāghava (Published in the Kāvyaṁala).	B. R.	Balarāmāyaṇa, (Benaras).
Āry. S.	Āryavidyāśudhakara, (Bombay).	B. and R. ...	Bothlingk and Roth.
Āryā. S.	Āryāsaptaśatī (Published in the Kāvyaṁala).	Brav. P.	Brahmavaivarta Purāṇa.
Āsvad.	Āsvadhāṭī (Published in the Subhāsitaratnākara).	Bri. S. {	Varāhamihira's Brihatsamhitā, (लक्ष्मीवेङ्कटेश्वर प्रेस, कल्याण-सुबई १८९७).
Āśval.	Āśavalāyana's Sūtras.	Bri. Kath.	Brihatkathā.
Av.	Atharava-Veda. (ed. by Pandit Satavalekar).	Br. Sūt.	Brahmasūtrās.
Baudhāy.	Budhāyana.	Bri. Ār. Up. {	Brihadāraṇyakopaniṣad,
Bg.	Bhagavadgītā (Tilak Edition).	Bri. Up. {	(सार्थ उपनिषत्संग्रह-ह. र. भागवत, १९१४).
Bh.	Bhartṛhari's three sātakas (the figures 1. 2. 3. after Bh. denoting Śringāra, Nīti, and Vairāgya). Nīti and Vairāgya—Oriental Publishing Com- pany (Bombay). Śringāra—Nirṇaya Sāgara, 1925.	Bu. Ch.	Buddhacharitam, (A. C. Bhat & Co. 1911).
B. P.	Bhaviṣya Purāṇa.	Bv.	Bhāminīvilāsa, (D. V. Sadhale & Co. Bombay).
Bhav.P.	Bhaviṣyottara Purāṇa.	Chand. K.	Chandakāusīka.
Bhāg.	Bhāgawata, (V. Ramaswamy Sastrulu & Sons, Madras).	Chandr.	Chandrāloka.
Bhār. Ch. ...	Bhāratachampū, (Bombay).	Chān.	Chāṇakyāsātaka.
		Chāṭ.	Chāṭakāśṭaka (In two parts).
		Ch. P.	Chaurapāñchāśikā.
		Chand. M.	Chhandomañjari.
		Ch. Up.	Chhāndogyopaniṣad, (सार्थ उपनिषत्संग्रह- ह. र. भागवत, १९१४.)
		Dāy. B., Dāy.	Dāyabhāga.
		D. Bhāg.	Devībhāgavata.
		Dhan. V.	Dhanañjayavijaya.

- Dhanur. Dhanurveda Samhita, (श्रीवैकटेश्वर प्रेस, शके १८२३).
- Dharm. Dharmaviveka.
- Dhūrt. Dhūrtasamāgama.
- Dk. Dasakumāracharita, (Bombay).
- D. R. Dasarūpa (Hall's edition).
- Dri. S. Dristantaśataka.
- Em. Ekarthanāmamāla of Saubhari.
- Gaut. S. { Gautamasūtra.
- Gaut. S. or Gaut. Sūt. } Gautamasūtra.
- Ghāṭ. Ghāṭakarparakāvya.
- Gīrvāna. Gīrvāṇa लघुकोश.
- Gīt. Gītagovinda.
- G. L. Gangalahari.
- G. M. Gaṇaratnamahodadhi of Vardhamāna.
- Golādh. Golādhyāya.
- H. Hitopadeśa, (आर्यभूषण प्रेस, पुणे, १९३३).
- H. Pr. हितोपदेश-प्रस्ताचिका.
- Halāy. Halāyudha.
- Hariv. Harivamsa, (चित्रशाळा, पुणे, १९३६).
- Hch.... Harsacharita.
- H. D. Hamsadūta.
- Hem. Hemachandra.
- Īsop. Īsopanisad, (सार्थ उपनिषत्संप्रह, ह. र. भागवत, १९१४).
- J. N. V. Jaiminiyanyāyamālavistara, (Goldstücker's Edition).
- K. Kādambari, (Bombay).
- Kām. Kāmandakinītisāra.
- Kāśi. Kāsikāvṛitti, (Benares).
- Karpūr. Karpūramāñjari (Published in Kāvya-māla).
- Kāth. Kāthopanisad, (सार्थ उपनिषत्संप्रह-ह. र. भागवत १९१४).
- Kāty. Kātyāyana.
- Kauś. Kausikasūtra.
- Kauś. Br. Kausītaki Brāhmaṇa.
- Kauś. Up. Kausītakyupanishad.
- Kau. A.... Kautiliya Arthaśastra, by Dr. Shama Sastry, 1924.
- Kāv.... Kāvyaśāstra.
- Kāvyl. Kāvyaśāstra (Published in Kāvya-māla).
- Ken. Kenopanisad, (सार्थ उपनिषत्संप्रह- ह. र. भागवत, १९१४).
- Ki. Kirātarjunīya, (Nirṇaya Sāgara, 1922).
- Kīr. K. Kīrtikaumudi, (Bombay).
- K. P. Kāvyaaprakāśa.
- Ks. Kathāsaritsāgara.
- Ku. Kumarasambhava, (Nirṇaya Sāgara, 1916).
- Kull. Kullūka.
- Kusum. Kusumāñjali.
- Kuval. Kuvalayānanda.
- L. D. B. List of Prof. Dineshchandra Bhattacharya.
- Lila. Līlāvatī.
- L. V. Lalitavistara.
- M. Mālavikāgnimitra, (Prin. R. D. Karmarkar, 1933).
- Mādh. N. Mādhavānidāna.
- Māhān. Mahānātaka.
- Māl. Mālatīmādhava (Oriental Publishing Company, Bombay, 1913).
- Mall. Mallinātha.
- Māna. Mānasāra, (ed. by Acharya).
- Mānd. Māndūkyopanisad, (सार्थ उपनिषत्संप्रह- ह. र. भागवत, १९१४).
- Mārk. P. Mārkaṇḍeya Purāṇa.
- Mātanga. Mātangalilā of Nīlakantha.
- Mb. Mahābhārata, (चित्रशाळा, पुणे, १९२९-३३).
- Mbh. Mahābhāṣya, (Bombay).
- Me. Meghadūta, (R. D. Karmarkar, 1938).
- Med. Medinikosha.
- Mīta. Mitāksara, (Bombay).
- Mīm. Mīmāṃsā.
- Mīk. Mīrichhakaṭīka, (R. D. Karmarkar, 1937).
- Moha. M. Mohamudgara.
- Ms. Manusmṛiti, (J. M. Gurjar, Bombay, 1894).
- Mu. Mudrārāksasa, (Royal Book Stall, Poona, 1948).
- Mugdha. Mugdhabodha.
- Munda. Mundakopanisad, (सार्थ उपनिषत्संप्रह- ह. र. भागवत, १९१४).
- Mv. Mahāvīracharita, (Nirṇaya Sāgara, 1926).
- M. W. Monier Williams.
- N. Naisadhacharita, (Nirṇaya Sāgara, 1933).
- Nāg. Nāgānanda.
- Nala. Nalopākhyāna, (Bombay).
- Nalod. Nalodaya.
- Nir. Nirukta.
- Nīti. Nītisāra.
- Nītipra. Nītipradipa.
- Nm. Nānārthamañjari of Raghava.
- P. Pāṇini's Aṣṭādhyāyi.
- Pad. D. Padānkalūpa.
- Panch. Pañcharātra.
- Parṇal. Parṇalaparvatagrahanākhyāna.
- P. P. Parvatiparīṇaya.
- P. R. Prasannarāghava.
- Prab. Prabodhachandrodaya, (Bombay).
- Praśna, Up. Praśnopanisad, (सार्थ उपनिषत्संप्रह- ह. र. भागवत; १९१४).
- Pratijñā. Pratijñā Yaugandharāyaṇa.
- Priy. D. Priyadarśikā.
- Pt. Pañchatantra, Chap. I, IV, V, (आर्यभूषण प्रेस, पुणे १८९३);

R.	Raghuvamśa, (R. A. Sagoon, Bombay 1897).	Sūrya S. Sūryasiddhānta.
Rāj. P.	Rājapraśasti.	Suśr. Suśruta.
Raj. T.	Rājataranginī.	Sv. Sāmaveda.
Rām	Rāmāyaṇa, (Nirṇaya Sāgara, 1888).	Svet. Up. Śvetāśvataraopaniṣad.
Rām. ch.	Rāmācharitam by Yuvarāja Kavi.	Tarka. K. Tarkakaumudi, (Bombay).
Ras. M.	Rasamañjari.	Trik. Trikāṇḍāśeṣa.
Ratn.	Ratnāvalī, (Padhye, Yande, Manerikar & Co. Bombay, 1907).	T. Ār. Taittirīya Āranyaka.
R. G.	Rasagangādhara, (Prof. R. B. Athavale).	T. UP. Taittirīya Upaniṣad.
R. S.	Ritusamhāra, (V.R. Nerurkar, Bombay, 1916).	T. Br. Taittirīya Brāhmaṇa.
Rv.	Rigveda, (Pandita Satavalekar and V. S. Mandala, Poona).	Ts. Taittirīya Samhitā.
Rv. Pr.	Rigveda Prātiśākhya.	T. S. Tarkasamgraha, (Bombay).
S.	Sākuntalam, (Shiralkar & Co. Poona, 1902).	Tv. Tāraṇātha's Vāchaspatyam.
Sabdak.	Sabdakalpadruma.	U. Uttaraṛāmācharita, (P. V. Kane, Bombay, 1915).
Sabda. ch.	Sabdachintamani (Sanskrit-Gujrati Dictionary by Ramanabhāi Nilkanth, 1899).	Udb. Udbhaṭa.
Sān. K.	{ Sāṅkhya-kārikā.	Ud. D. Uddhavadūta.
Sāṅkhya. K.		Ud. S. Uddhavasandēśa.
Sān. S.	Sāṅkhyasūtra.	Ujjval. Ujjvaladatta.
Sar. K.	Sarasvatīkaṇṭhābharaṇa.	Uṇ. Uṇādisūtras.
Sarva. S.	{ Sarvadarsanasamgraha.	Up. Upaniṣad.
Sar. S.		V. Vikramorvaśiyam, (R. D. Karmarkar, 1932).
Sat. Br.	Śatapatha Brāhmaṇa.	Vagb. Vāgbhaṭa.
Say.	Sāyaṇa.	Vaiś. Vaisesika.
S. B.	Sāriṛabhaṭṭāya.	Vaiś. Sūt. Vaisesikasūtras,
S. D.	Sahityadarpaṇa.	Vāj. Vājasaneyi Samhitā, (मनोहर प्रथमाला, उणे, १९४२).
Si.	Śiśupālavadha, (Nirṇaya Sāgara, 1902).	Vāk. P. Vākyapadiya.
Sid. Mukt. or Mukta.	{ Siddhāntamuktāvali.	Vall. Subh. Vallabhadeva's Subhāṣitāvali, (Bombay).
Sik.	Sikṣā.	Vas. Vāsavadattā, (Nirṇaya Sāgara, 1940).
Siva B.	Sivabhāṣata by Paramānanda.	Vātsy. Vātsyāyana Kāmasūtra.
Siva P.	Siva Purāṇa.	Vb. Viddhasālabhaṇjikā, (Bombay).
Sk.	Siddhānta-Kaumudi.	Ve. Veṇīsamhāra, (A. B. Gajendragadkar, 1941).
Skanda P.	Skanda Purāṇa.	Vedānta P. Vedāntaparibhāṣā.
S. L.	Sudhālahari (Published in the Kāvya-māla).	Vet. Vetalapañcha vimsati.
Śrut.	Śrutabodha.	Vid. Vidagdhamukhamāṇḍana.
Ś. Til.	Śringāratilaka.	Vikr. Vikramāñkadevacharita, (Bombay).
Subh.	Subhāṣitaratnākara, (Bombay).	Vir. M. Viramitrodaya.
Subhās.	Subhāsita.	Viś. Guṇa. Viśwaguṇādarśachampū, (Nirṇaya Sāgara, 1915).
Subh. Ratn.	Subhāṣitaratnabhaṇḍāgāra, (Bombay).	V. May. Vyavahāramayūkha, (Mr. Mandalik's Edition).
Sukra.	Sukrānīti, (रा. गो. शास्त्री, अलीचांग छापखाना).	Vop. or Bop. Vopadeva.
Sūkti.	Sūktisundara.	V. P. Viśhnu Purāṇa.
		V. Ratna. Vṛittaratnākara.
		Vṛind. S. Vṛindāvanasātaka.
		V. Sah. Viśhṇusahasranāma.
		Y. Yājñavalkya Smṛiti, (Nirṇaya Sāgara, 1926).
		Yoga S. Yogasūtras.
		Yv., Yaj. Yajurveda (Pandit Satevaledkar ed.)

Note:— After the Abbreviations given above, where one Arabic figure is followed by another, the former indicates the canto, chapter, part, act &c., and the latter, the number of the verse. A single Arabic figure indicates the page, act, &c.

II

Grammatical and other Abbreviations and Symbols.

A. or Ātm	... Ātnaanepada.	m. or mas.	... Masculine.
a.	... Adjective.	Mar.	... Marathi.
abl.	... Ablative.	Math.	... Mathematics.
acc.	... Accusative.	Medic.	... Medicine.
adv.	... Adverb.	n.	... Neuter.
alg.	... Algebra.	N.	... Name.
Arith.	... Arithmetic.	Nom.	... Nominative.
A. S.	... Anglo-Saxon.	num. a.	... Numeral adjective.
astr.	... Astronomy.	oft.	... Often times.
astrol.	... Astrology.	opp.	... Opposite of.
Āvyayī	... Āvyayībhāva.	P.	... Parasmaipada.
Bah.	... Bahuvrīhi.	pass.	... Passive.
Caus.	... Causal.	Pers.	... Persian.
cf.	... Compare.	phil.	... Philosophy.
Com.	... Commentary.	pl.	... Plural.
Comp.	... Compound.	pot. p.	... Potential passive participle.
dat.	... Dative.	p. p.	... Past passive participle.
Den.	... Denominative.	Pres.	... Present tense.
desid.	... Desiderative.	pres. p.	... Present participle.
du.	... Dual.	pron. a.	... Pronominal adjective.
e. g.	... <i>Exempli gratia</i> , for example.	q. v.	... <i>quod vide</i> , which see.
Eng.	... English.	Rhet.	... Rhetoric.
Etym., Ety.	... Etymology.	sing.	... Singular.
f. or fem.	... Feminine.	Subst.	... Substantive.
fig.	... Figurative.	s. v.	... <i>sub voce</i> , see under the word.
fr.	... From.	Tat.	... Tatpurusha.
freq.	... Frequentative.	U.	... Ubhayapada (Parasmai and Ātmane).
gen.	... Genitive.	Vārt.	... Vārtika.
Germ.	... German.	Ved.	... Vedic.
Goth.	... Gothic.	v. l.	... Various reading.
Gr.	... Greek.	Voc.	... Vocative.
gram.	... Grammar.	=	... Equal or equivalent to, same as.
ibid.	... The same.	+	... Plus.
i. e.	... <i>id est</i> , that is.	&c.	... Et cetera.
ind.	... Indeclinable.	○	... denotes that the rest of the word under consideration is to be supplied; e. g.; रत्नप्रभवस्य यस्य under अनन्त means अनन्तरत्न &c.
inf.	... Infinitive.		
instr.	... Instrumental.		
L.	... Latin.		
lit.	... Literal.		
loc.	... Locative.		