

# A DICTIONARY ENGLISH AND SANSKRIT

Monier Williams

*Indology*  
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THE HONOURABLE EAST-INDIA COMPANY,

THIS DICTIONARY

IS RESPECTFULLY DEDICATED,

BY THEIR OBLIGED AND OBEDIENT SERVANT,

MONIER WILLIAMS.

## CONTRACTIONS.

*s.* for substantive  
*a.* — adjective.  
*pron.* — pronoun.  
*adv.* — adverb.  
*prep.* — preposition.  
*v. a.* — verb active.  
*v. n.* — verb neuter.  
*p. p.* — passive participle.  
*part.* — participle.  
*c.* — conjugation or class.  
*caus.* — causal form.  
*pass.* — passive form.  
*des.* — desiderative form.  
*freq.* — frequentative form.

*nom.* for nominal verb.  
*impers.* — impersonal.  
*irreg.* — irregular.  
*def.* — definite.  
*pres.* — present.  
*pret.* — preterite.  
*par.* — parasmaipada.  
*átm.* — átmanepada.  
*m.* — masculine gender.  
*f.* — feminine.  
*n.* — neuter.  
*sing.* — singular number.  
*du.* — dual.  
*pl.* — plural.

*indec.* for indeclinable.  
*in comp.* — in composition.  
*nom. c.* — nominative case.  
*acc. c.* — accusative case.  
*inst.* } — instrumental case.  
*instrum.* }  
*dat. c.* — dative case.  
*abl. c.* — ablative case.  
*gen. c.* — genitive case.  
*loc. c.* — locative case.  
*conj.* — conjunction.  
*interj.* — interjection.  
*exclam.* — exclamation.

## PREFACE.

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ROGER ASCHAM, in bearing testimony to the classical proficiency of his illustrious pupils, Edward and Elizabeth, said 'of them, that they not only understood, but composed in Latin, skilfully and with ease. Such an assertion, made three centuries since by the great preceptor of the age, leads to the inference, that, even in that early period, the value of composition as a criterion of scholarship was duly appreciated. It would be needless to quote the more express statements of scholars and linguists of modern times, in proof of the estimation in which this accomplishment is now held as a test of sound proficiency. It is sufficient to know, that in these days of intellectual progress and competition, no classical examination is considered effectual in which a prominent place is not assigned to composition. Indeed, an increasingly high standard of excellence in this branch of education is now demanded by all collegiate tribunals.

In unison with these opinions, the framers of the Statutes of the East-India College have provided, that no student shall be pronounced qualified for Indian service until he can make an intelligible translation from an English passage into the Oriental languages in which he has been instructed. And if this requirement has been wisely made, as a test of scholarship in the spoken dialects, much more has it so been made in regard to Sanskrit, the classical language of India, which bears a far closer relation to those dialects than Greek and Latin bear to the living languages of Europe. If at our Universities and Colleges, where are educated many who are destined to fill the highest offices in our home government, the composition of Latin prose is demanded of all candidates for degrees, with much more reason may Sanskrit composition be made an essential at this Institution, where are trained the whole body of civilians to whom the government of our Indian Empire is to be intrusted.

Nevertheless, it must be admitted that a student can hardly be expected to practice composition and translation in a difficult language, if the usual aids are not placed at his disposal. That such aids have not hitherto been made available in Sanskrit has been owing to the great difficulty of compiling a good English and Sanskrit Dictionary. Reverse Dictionaries are sufficiently within the reach of the student of Greek and Latin. In truth the time that has been spent in investigating these languages, during many centuries, by a succession of learned men, each improving upon the results of his predecessor's labours, has led to the production of such a variety of dictionaries,

phrase-books, and vocabularies, that the work of Greek and Latin lexicography, in the present day, has become a mere process of sifting and digesting the mass of existing materials. Yet, even in these languages, so great has been the difficulty of compiling a good Reverse Dictionary, that, after numerous incomplete attempts, it has only been within recent years that any really valuable English-Greek or English-Latin Dictionary has been published.

With reference to some of the spoken languages of the East, much has been done to facilitate translation and composition. In Hindustáni, it will scarcely be necessary to allude to the labours of that eminent scholar, Dr. Gilchrist, and in more recent times to the works of Mr. Shakespear and Dr. Duncan Forbes. In Bengálí, great assistance is afforded to the student by the copious English-Bengálí Dictionary of Rám Comul Sen: in Maráthí, still greater, by the admirable English and Maráthí Dictionary of Major Candy: in Telugu, by that of Mr. Morris: in Carnátaea, or Canarese, by that of Mr. Reeve. In Persian and Arabic, the dictionary of Professor Johnson, now passing through the press, will offer to the student a complete Persian, Arabic, and English Lexicon; but, although Reversed Dictionaries of English and Persian are procurable, a good lexicon in this form remains yet to be compiled. The English and Persian Dictionaries, or rather Vocabularies, of Meninski and Wilkins, are proofs of how little assistance is rendered to the student, in translating European ideas and phrases, by a mere supplementary vocabulary which is a reversed counterpart of the preceding lexicon. In most of the other spoken dialects of India such vocabularies exist, and are, without doubt, useful aids in the absence of more complete works. But in Sanskrit, nothing of this description, deserving of notice, has hitherto been effected. The Sanskrit and English Dictionary of Professor H. H. Wilson is, indeed, too well known as one of the best lexicons in any language to require comment in this place; and if the labours of that eminent Orientalist had been directed to the composition of an English and Sanskrit Dictionary, the student would long since have enjoyed the advantage of an aid to composition, far more effective than that which the present work can supply.

Such as it is, however, this Volume appears before the public as the result of the first attempt that has yet been made to meet a want, which the experience of every day renders increasingly felt. For it is not too much to allege, that the great development of the study of Sanskrit, during late years, has caused the absence of a Reverse Dictionary to be recognised as a want by many very different and very important members of the community, both at home and abroad; by students and civilians, by scholars and philologists, by chaplains and missionaries; by all those zealous men who have devoted themselves to the social, religious, and intellectual improvement of the natives of our Indian Empire.

With missionaries, and other philanthropists and scholars, whose aim has been to communicate scriptural and scientific truth to the learned natives, through the medium of their classical language, and to the uneducated, through their vernacular tongues, the absence of an aid to composition has doubtless enhanced the difficulties by which their labours have been retarded. It will be sufficient to mention the well-known names of Dr. Carey and Dr. Yates, whose translations of parts of the Bible are valued by all promoters of the cause of Christianity in the East; of Dr. Mill, formerly

Principal of Bishop's College at Calcutta, whose history of Christ in Sanskrit dialogue is still more acceptable to the natives of India, from its adaptation to their own system of teaching; of Mr. John Muir, whose zeal for the welfare of the Hindús has been displayed by carrying out and improving the system of Dr. Mill, in numerous excellent tracts; and lastly, of Dr. James Ballantyne, the energetic Principal of the College at Benares, whose Sanskrit lectures on the elements of general knowledge, and other scholarlike writings, prove him to be eminently fitted for the post to which he has been appointed.

The labours of these, and many other able and devoted men, are based upon the theory, that if the natives of India are to be effectively imbued with the principles of truth, whether religious or scientific, it must be through the medium of the only language through which they will be disposed to accept such information. Proficiency in English may be deemed indispensable to the liberal education of a native, but the attempt to make English the sole vehicle of instilling sound ideas respecting religion and philosophy, is not likely to be successful. The learned natives will be averse to receive any new truths which are not imparted by means of the language which they are accustomed to regard as the channel of all truth; and the more uneducated classes are found to be incapable of comprehending new ideas, excepting through their vernacular tongues. And since it is found that no vernacular tongue is adequate to express the ideas of religion and science, without borrowing its terms from the Sanskrit, the utility of an English and Sanskrit Dictionary will be recognised by all who have to compose in these dialects, whether in Hindí, Bengálí, Uriya, Telugu, Canarese, Tamil, Malayálam, or Maráthí.

Among philological scholars, whether in Europe or the East, the need of a complete compendium of synonymous words and vocables, in a language which is the key to the solution of every problem in comparative philology, is too obvious to require demonstration.

With respect to the civil servants of India, there can be no doubt that the want of a Reverse Sanskrit Dictionary has contributed to render unpopular the study of a language which must force itself, however distastefully, on their observation, by the influence which it exercises on the spoken dialects of India—an influence far greater than that of Latin on English, Italian, or French. But it is by the candidates for the civil service who are educated at the East-India College that this want has been chiefly cknowledged. Here it has seriously affected the popularity of a study which, above all others, ought to be cultivated, if on no other grounds, at least on the score of its adapting itself, more than any other, to the condition of students, who, being ignorant of their precise destination in India, are undergoing that course of general training which is best suited to fit them for the special requirements of particular localities.

Such is the want, then, which the Compiler of this dictionary has attempted to supply. But not even his firm persuasion of its magnitude could have emboldened him to address himself to a task of so much difficulty, had he not been liberally encouraged by the Honourable Directors of the East-India Company, whom he has the honour to serve. The public does not require to be informed, that it is the desire of those generous Rulers to win the attachment of their Indian subjects, by furthering every undertaking which aims at improving the knowledge of their languages and

literature. A long enumeration might be made of dictionaries, vocabularies, and important publications, which have issued, and are now issuing, from the press, under the patronage of the Honourable Court. The present is but one out of numerous instances in which the authors of long and laborious works have had to record their gratitude for the countenance thus wisely extended.

It will not be necessary for the Compiler to dwell on the many difficulties he has had to encounter in pursuing his solitary labours, unassisted by the native Pandits and transcribers, who lighten the toil of the lexicographer in India. Those who understand what it is to be a pioneer in any work of lexicography, to be, as it were, the first to break and clear the ground over an untrodden field of inquiry, will doubtless, in their candour, appreciate at its full value the labour he has undergone in carrying this Volume to its completion. They will also be prepared to expect inequality in the execution, especially of the earlier pages, and many defects and inconsistencies throughout the whole body of the dictionary, agreeably to the inevitable law of expansion and improvement to which such a work must be subject in its progress through the press. No apology need, therefore, be made for these imperfections. But a brief account of the method in which, during nearly eight years, the Compiler has prosecuted his labours would seem to be expected of him, and is, in fact, rendered necessary by the entire novelty of his work.

He commenced by transcribing carefully, and then arranging in alphabetical order, all the English words, with their Sanskrit synonyms, contained in the *Kosha* of Amara Sinha, edited by the late Mr. Colebrooke. His next step was, to have copied, on nearly two thousand pages of large folio paper, with suitable intervals, all the English words in Riddle's English-Latin Dictionary, known to be very useful in Latin composition. Having thus prepared a kind of thesaurus, or repository for the collection of words and phrases, he proceeded to insert therein, in their proper places, all the words of the Amara Kosha, above referred to, as well as all those contained in the *Hitopadeśa*, the *Selections* from the *Mahābhārata*, edited by Professor Johnson, the *Meghadūta*, the *Anthology* of Professor Lassen. and all the roots, with some of the examples, comprised in that most learned and admirable compilation, the *Radices Linguae Sanskritæ* of Professor Westergaard.

A sound and solid foundation of useful household words being thus laid, the Compiler commenced reversing the second edition of Professor Wilson's Sanskrit and English Dictionary, incorporating in his thesaurus all the new words as they occurred, and omitting only those which represented ideas or things having no approximate equivalent in English. This was a process of much time and labour, requiring a very attentive perusal of the dictionary, accompanied by much transcribing, collating, arranging, and inserting of words and phrases. It might be hastily inferred, that having accomplished thus much, considerable advance had been made towards the completion of the work; and if the object of the Compiler had been to compose a good vocabulary, reversing the senses of the words in the Sanskrit and English Dictionary, and nothing more, such would have been the case. But a complete dictionary, which was intended to offer an effectual help to the student in practising translation, was not merely to be compiled by collecting words and reversing meanings. It was to be continuously composed with a thoughtful consideration of the best Sanskrit equivalents for modern expressions and idioms, and a careful disposition, under each English word, of its several

equivalents, in their proper order, and in their proper connection with its several shades of meaning. In fact, the real business of writing the Dictionary had now to be commenced. Having procured the latest edition of Webster's English Dictionary, in which are contained all the words of Todd's edition of Dr. Johnson, with many modern additions, as well as all the participles and adverbs, the Author proceeded to translate it systematically into Sanskrit, either gathering his materials from his own collection of classical words, or assisting his memory by suggestions from the Bengálí Lexicon of Rám Comul Sen, and omitting only those expressions which seemed obsolete or obsolescent, or of which no classical equivalent could be found or suggested.

Having thus progressed as far as the letter C, and the exigency of the case seeming to require the speedy appearance of the work, even at the risk of incompleteness, the printing of it was commenced, the Compiler feeling confident that, by great diligence, he might keep in advance of the press. It was not till some progress had been made that the inexpediency of this step was manifested by various omissions, which, though overlooked in the manuscript, became gradually apparent in the printed pages of the work. As soon as this discovery was made, one of two courses remained to be pursued, either to cancel the earlier pages of the work, or to supply their deficiencies by an Appendix. The latter of these courses was adopted, and the process of printing was first suspended, and then retarded, until, by a more extensive course of reading and research, the stock of classical materials was enlarged. To effect this, the Compiler undertook a second and more minute perusal of Professor Wilson's Sanskrit and English Dictionary, and noted numerous words and terms which had before escaped his observation. He also reversed the Sanskrit part of the excellent English and Maráthí Dictionary of Captain Molesworth, collecting from this source many valuable words, and much useful information. He then read through the Code of Manu, and the Commentary of Kullúka Bhaṭṭa, with the view of obtaining therefrom a store of choice phrases and idioms. And lastly, he studied attentively, with the same object, the plays of Kálidása, and parts of the Raghuvansa, Rámayana, Mahábhárata, and Bhaṭṭi Kávyá. He moreover extracted some good words from the Glossarium Sanskritum of Professor Bopp, and made extracts also from some modern Sanskrit writings and translations of the Scriptures. Without detracting from the acknowledged merit of these translations, he believes that little value is to be accorded to suggestions adopted from a source which is not classical.

But he avails himself of this opportunity of gratefully acknowledging his obligation to his friend and colleague, Professor Johnson, for furnishing him with a list of words, collected by him in the course of his reading, chiefly from the following standard classical works :—The Text of Manu, with the Commentary of Kullúka; the two law-treatises of Jímútaváhana, called Dáyabhága and Mitákshara; the Vikramorvaśí, Śakuntalá, Mṛichchhakati, Málátímádhava, Mudrárákshasa, Ratnávalí, Uttararámacharitra, and the Rájataranginí, published by Capt. Troyer.

Having enriched his store of materials with words and phrases from these approved sources, the composition and printing of his Dictionary was gradually advanced to the end of the letter H. At this point a copy of Major Candy's English and Maráthí Dictionary came first to hand. Had an impression of this work been received earlier, it would have saved the Compiler the time and labour

consumed by him in reversing Captain Molesworth's Maráthí and English Dictionary, a task which he had not completed, until three hundred pages of his own work had been printed off, and excluded from any improvement derivable from this source.

It is, however, right to acknowledge, that the Dictionary of Major Candy, although it often furnished little more than a repetition of what the Compiler had himself collected, either from the Sanskrit or Maráthí Lexicons, provided him with numerous additional words, and much useful information, upon Hindú mythology and science, the value of which cannot be too highly estimated. Indeed, it would be difficult to make mention of Major Candy's work excepting in the highest terms of praise. By these aids, and with the addition of some happy renderings of scientific terms from Dr. Ballantyne's Lectures, and of some classical words from the Appendix to the late Dr. Yates' abridgment of Professor Wilson's Sanskrit Dictionary, the remainder of the present work, from the letter I to the end, was composed and printed in a comparatively short period.

The foregoing statement is the best apology for any want of uniformity discoverable in the plan of this Volume. A general uniformity, sufficient, it is hoped, for all the purposes of reference, has been sustained throughout. But perfect unity is hard to be maintained, at least in the first edition of a laborious work, compiled by gradual accretion from an increasing store of materials, and liable in its growth to occasional improvement and expansion.

If consistency has been sacrificed, it has only been in cases where improvements were admissible without endangering facility of reference, which should be the paramount consideration. For the convenience, therefore, of all consulters of the Dictionary, the use of too many symbols or abbreviations has been avoided. Whenever a substantive or adjective is followed by the parts of speech in connexion with it, or a verb by its participles and participial adjectives, and whenever, under each of these heads, separate gradations of meaning occur, the student will find the different meanings exhibited at full under the first word, and repeated at full under the others, the same relative order being generally preserved. For example, let him turn to the words Nobility, Noble, Nobly. Under the substantive Nobility, the first meaning given is, 'antiquity of family;' the second, 'greatness of mind;' the third, 'distinction;' the fourth, 'magnificence.' Under the adjective, instead of referring back to the substantive by symbols as in some other dictionaries, the meanings have been repeated thus: 'of ancient family,' 'great in mind,' 'distinguished,' 'magnificent;' and similarly under the adverb, thus: 'with nobleness of birth,' 'with greatness of mind,' &c. The better to effect this clear exhibition of successive meanings, close printing has been employed, and no needless blanks admitted; so that the spaces occupied by the words Nobility, Noble, and Nobly is not so large, in comparison to the number of equivalents given, as the spaces occupied by the same words in the Maráthí Dictionary. If the order of the meanings has not always been preserved, it is because the object has been, under each word, to dispose the gradations of senses according to what appeared to be the ratio of their commonness.

On the other hand, many meanings which appeared unusual or obsolete have been omitted; and under some words references have been made to preceding or succeeding parts of the Dictionary; but in all such cases a few of the commonest equivalents are generally given, of which the student

can avail himself if indisposed to follow out the reference. Thus, under the word Vigilant, two meanings are given, viz. 'wakeful,' and 'wary.' In connexion with the first of these, a few of the commonest Sanskrit words are specified, but for a fuller enumeration the student must consult the word Wakeful itself. So also in connexion with the sense 'wary,' after mentioning the most useful equivalents, the student is referred back to the word Circumspect, for a more complete list. And in cases where no direct reference is made, as under the substantive, Vigilance, the student will infer that the word 'wakefulness,' in brackets, is intended not only to exhibit the variation of meaning, but also to direct his attention to the quarter of the Dictionary where additional synonyms may be found.

If objection be raised to the multiplication of Sanskrit equivalents, under each English word, and the several meanings of which it is susceptible, the Compiler may state, in explanation, that in striving to render his work as complete as possible, he has been forced, at the risk of surplusage, into a copious enumeration of words and significant terms. Whenever it has been possible to give a complete list of synonymous Sanskrit words, it has been done. At the same time, the attempt has been made to dispose the words in the order of their usefulness. Indeed, for the simple purposes of prose composition or translation it will be advisable that the student should choose the Sanskrit word standing first in the list, or at least should make his selection from the first few equivalents enumerated; excepting in the case of such comprehensive terms as Sun, Moon, Earth, Fire, Water, &c., where the number of Sanskrit words is so great that the selection may be fairly made from the first few lines. The remaining equivalents given under such examples would, in any other language, be regarded as epithets rather than words, and would probably be restricted to poetical composition. And in fact, as regards their adaptation to plain Sanskrit prose, it will be better for the student so to treat them.

It should be observed, notwithstanding, that no distinction is rightly to be made, in an English and Sanskrit Dictionary, between strictly prose and strictly poetical terms. Sanskrit is peculiarly the language of poetry. Nearly the whole of its immense and wonderful literature is poetical; and the little prose that exists makes free use of poetical expressions. In fact, the commonest names for some of the most ordinary objects are proofs that a rich poetical vein runs throughout the language. Thus, one of the common words for 'earth' is, 'repository of wealth,' वसुधा; for the sea, 'receptacle of water,' जलनिधिः; for a cloud, 'water-giver,' जलदः, or 'water-holder,' जलधरः; for fire, 'purifier,' पावकः; for the moon, lord of the night, 'निशापतिः'; for the sun, 'generator,' सविता; for a good man, 'mine of merit,' गुणकरः, or 'ocean of merit,' गुणसागरः. And if the remaining equivalents under each of these heads were examined many of them would be found to possess a still more poetical character. In proof of which the reader is referred to the words Sun, Moon, Cloud, as they stand in the pages of the Dictionary.

Again, the English verb 'to kill' may be rendered in Sanskrit either by the use of the simple root हन्, or by पथं कृ, 'to make killing' or by प्राणहत्यां कृ, 'to make destruction of life,' or by पञ्चत्वं गम्, in the causal form, 'to cause to go the state of the five elements,' or by लोकान्तरं गम्, 'to cause to go to the other world.' All these expressions are legitimate, whatever be the form of composition; but the student, in writing prose, will do well to adopt those which come first in order.

Under the head of natural objects, and the terms of religion, literature, mythology, science, and social life, the copious enumeration of equivalent words and significant phrases will be valued, not only by the student of Sanskrit and its various cognate languages, but also by many of those learned and zealous men who are seeking to promote a sympathy between Hindús and Europeans, by diffusing amongst the latter a correct knowledge of Oriental customs, habits of thought, religious tenets, and ceremonial observances. It has been the desire of the Compiler to make this Volume not only a thesaurus of synonyms and phrases, but a repository of much useful information in connexion with such subjects. In illustration of this, the reader may turn to the words Water, Fire, Hand, Lotus, Vishnu, Śiva, Indra, Veda, Scripture, Rite, Sacrament, Manes, School, Marriage, Measure, Planet, &c.

The significant expressions collected under such words will, it is hoped, facilitate inquiry into the manners and customs of the Hindús, their mythological fictions, and the state of their scientific knowledge. Naturalists, also, may be expected to appreciate a collection of terms, the analysis of which must throw light on some particulars connected with botany and zoology. A comparison of the number of Sanskrit equivalents brought together under some of these heads might, at least, be a guide to the comparative value or utility of certain animals, plants, and minerals. In illustration, the reader may compare the words Elephant, Horse, Cow, Wolf, Frog, Camel, Lotus, Sandal, Mango, Musk, Myrobalan, Pyrites, Coal, Copper, Lead, Iron, Vitriol, &c.

It is not unlikely, however, that under some heads an exception may be taken to the number of Sanskrit equivalents enumerated : as, for example, under the various scarcely-distinguishable shades of meaning belonging to numerous common nouns, adjectives, and verbs : or again, under the head of many English words of which no precise Sanskrit representative could be offered. In the first of these cases the impossibility of observing the proper medium, at least in the first edition of a work like the present, has led the Compiler to prefer erring on the side of excess rather than on that of deficiency. In the other case, where the great disparity between Hindú and European habits of thought and condition prevented the exhibition of any classical equivalent, the Compiler has been forced, almost against his will, into occasional redundancy, by the pliancy and malleability, so to speak, of the Sanskrit, and its amazing power of expressing exotic ideas by the employment of an infinite variety of compound words. As examples, the reader may take Cannon, Canon, Camera-obscura, Cereate, Episcopacy, To Farm, Laymen, Lay, To Lease Navy, Parliament, Penitentiary, Phrenology Rubric, Sail, Sabbatarian, Steam-engine, Steam-boat &c.

In rendering such words, respect has been paid to the learned Hindús in their study of English. The comprehension of European ideas by the educated natives is as necessary to reciprocal sympathy as the comprehension of Hindú ideas by ourselves.

In the rendering of the verbs some difficulty has been experienced. It is usual in an English Dictionary to prefix to the verb the infinitive sign 'to.' Consistently with this, in Greek and Latin, and some other Reversed Dictionaries, the infinitive of the equivalent verb is generally exhibited. But in Sanskrit the infinitive is a form of the verb very limited in its application, resembling, in some respects, the Latin supines in *um* and *u*. It has therefore been thought more proper to exhibit

the root in the first place, specifying the infinitive, with the third person singular of the present tense, between brackets. The student will thus bear in mind, that the root is not to be regarded as representing the infinitive, or indeed any part of the verb, excepting the general idea expressed by it.

Another source of difficulty was, the limitation in regard to the number of roots properly available in Sanskrit for the formation of legitimate verbs, supported by classical authority. It is well known that in this language there are about 1900 roots, or elementary sounds, which are generally monosyllabic. These are the imaginary sources of both nouns and verbs, and are the representatives of the simple ideas contained in them. Thus the root गम् represents the idea of 'going;' खद्, of 'eating;' युज्, of 'joining;' कृ, of 'making.' As a matter of convenience, grammarians have connected these roots more directly with verbs than nouns; and their theory is, that every root may serve as the basis on which to construct five distinct forms of verbs: First, a Primitive verb; second, a Causal; third, a Passive; fourth, a Desiderative; and fifth, a Frequentative. So, also, from every noun certain verbs, called Nominals, may theoretically be derived, and, not unfrequently, are so derived. It might reasonably be imagined that, amongst a collection of 1900 roots, each capable of five-fold multiplication, besides innumerable nominals, there would be little difficulty in finding equivalents for any form of English verb that might present itself. But it will be found, on examination, that nearly two-thirds of these 1900 roots do not occur in this Dictionary in any form, excepting in that of the nouns to which they give origin. It will be observed, too, that of these, certain particular roots, such as कृ, भू, दा, गम्, इ, या, ज्ञा, स्या, वृत्, खस्, नी, ह, युज्, वृ, recur perpetually, and, by the aid of prepositions and other affixes, are applied to the expression of the most varied and opposite ideas.

In explanation, the Compiler thinks it proper to state, that he has been careful to follow only classical usage in the admission of verbs into his Dictionary; and that no verb has been so admitted unless a good example of its use could be adduced, either from the pages of Westergaard or other authentic sources. Rather than violate this rule, he has constantly been obliged to employ a noun with the auxiliaries कृ, गम्, &c., or a participle with the auxiliaries भू and खस्, in place of a direct verb.

In every case it is allowable thus to employ the auxiliaries, in the absence of legitimate verbs; and even should such verbs be available, the student may, if he please, still take the noun, participle, or adjective, and combine them with the auxiliaries, in place of using the more direct form. Thus, under the verb 'to resent,' he may either directly employ the roots कुप्, क्रुप्, हृप्, in the conjugations specified, or he may combine the equivalents given under the substantive with the auxiliaries, thus मनुं कृ, क्रोधं कृ, कोपं कृ, रोषं गम्; or under the adjective, thus, समनुः - न्युः - न्यु भू, जातमनुः - न्युः - न्यु भू or खस्. Again, under the verb 'to perish,' he may either directly make use of the roots मृ or नश् in the passive form, or he may substitute नाशं गम्, नष्टः - हा - ई भू, &c.

In the specification of roots, the third person singular of the present tense has been chosen for exhibition in brackets in conjunction with the infinitive, as being the best guide to the conjugational form of the verb; whilst the infinitive furnishes a mark for the formation of some of the most useful non-conjugational forms. At the same time the conjugation or class of the verb is indicated by a

figure ; and if the verb is to be conjugated in the causal, passive, desiderative, or frequentative form, or as a nominal, it is so specified. But as the causal form is identical with that of the tenth conjugation, it has sometimes been more convenient to designate causal verbs as belonging to that conjugation.

When a root is compounded with prepositions, these are not repeated in the bracket, that the student may more readily perceive the simple form of the root, but a small hyphen is used, to show that the preposition cannot be dispensed with in conjugating the verb.

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In regard to participles, this Dictionary will be found so copious that here also an exception may perhaps be taken to the number of equivalents enumerated. The explanation is to be sought in the genius of the Sanskrit language, which abounds in participles to an extent wholly unparalleled in any other language, living or dead. These participles are often idiomatically substituted for the tenses of the verb itself. They are constantly employed in place of the past and future tenses, especially of passive verbs ; so that an example of a passive tense is of rare occurrence, excepting in the form of the third person singular or plural of the present and imperative.

If, therefore, the student desire to write idiomatic Sanskrit, he must make free use of the participles in this Dictionary, especially of the passive past participle. This latter is the most useful derivative in the language, and should be abundantly employed in translation and composition. It corresponds with the Latin participle in *tus*, and, like it, often supplies the place of the past tense. Thus, in translating the phrase, 'he reprov'd his own son,' the student might employ the simple root, thus, स स्वपुत्रम् अनिन्दत्, or he might idiomatically use the passive participle, thus, तेन स्वपुत्रो निन्दितः, the agent being placed in the instrumental case, and the participle agreeing with the object.

With respect to the rendering of nouns in this dictionary, it will be proper to state, that the system of Amara Sinha has been followed, in exhibiting substantives and adjectives in their nominative case rather than in their crude state. Whenever the crude form differs from the nominative more than in rejecting the final visarga or anuswāra, it has been indicated by giving the final of the crude in brackets. Thus, under the word Fire, अग्निः being the nominative case, the final of the crude is ascertained by rejecting the visarga, thus अग्नि. Similarly अनलः becomes अनल in the crude form ; तेजः becomes तेजस् ; कृष्णवर्त्ती becomes कृष्णवर्त्तीन् ; हुतभुक् becomes हुतभुज् ; तनूनपाद् becomes तनूनपाद् ; आश्रयार्थी becomes आश्रयार्थसिन् ; दमुनाः becomes दमुनस् ; जुहुवान् becomes जुहुवत् ; अर्चिमान् becomes अर्चिमान्.

It is necessary to be thus particular in exhibiting the crude form as distinct from the nominative case, both as a guide to the declension of the noun, which must always depend on the final of the crude, and because the crude state is that which is employed in the formation of compound words. In all such words, with but few exceptions, the last number of the compound alone admits of declension,

the root in the first place, specifying the infinitive, with the third person singular of the present tense, between brackets. The student will thus bear in mind, that the root is not to be regarded as representing the infinitive, or indeed any part of the verb, excepting the general idea expressed by it.

Another source of difficulty was, the limitation in regard to the number of roots properly available in Sanskrit for the formation of legitimate verbs, supported by classical authority. It is well known that in this language there are about 1900 roots, or elementary sounds, which are generally monosyllabic. These are the imaginary sources of both nouns and verbs, and are the representatives of the simple ideas contained in them. Thus the root गम् represents the idea of 'going;' खद्, of 'eating;' युज्, of 'joining;' कृ, of 'making.' As a matter of convenience, grammarians have connected these roots more directly with verbs than nouns; and their theory is, that every root may serve as the basis on which to construct five distinct forms of verbs: First, a Primitive verb; second, a Causal; third, a Passive; fourth, a Desiderative; and fifth, a Frequentative. So, also, from every noun certain verbs, called Nominals, may theoretically be derived, and, not unfrequently, are so derived. It might reasonably be imagined that, amongst a collection of 1900 roots, each capable of five-fold multiplication, besides innumerable nominals, there would be little difficulty in finding equivalents for any form of English verb that might present itself. But it will be found, on examination, that nearly two-thirds of these 1900 roots do not occur in this Dictionary in any form, excepting in that of the nouns to which they give origin. It will be observed, too, that of these, certain particular roots, such as कृ, भू, दा, गम्, इ, या, ज्ञा, ख्या, वृत्, खस्, नी, ह, युज्, वृ, recur perpetually, and, by the aid of prepositions and other affixes, are applied to the expression of the most varied and opposite ideas.

In explanation, the Compiler thinks it proper to state, that he has been careful to follow only classical usage in the admission of verbs into his Dictionary; and that no verb has been so admitted unless a good example of its use could be adduced, either from the pages of Westergaard or other authentic sources. Rather than violate this rule, he has constantly been obliged to employ a noun with the auxiliaries कृ, गम्, &c., or a participle with the auxiliaries भू and खस्, in place of a direct verb.

In every case it is allowable thus to employ the auxiliaries, in the absence of legitimate verbs; and even should such verbs be available, the student may, if he please, still take the noun, participle, or adjective, and combine them with the auxiliaries, in place of using the more direct form. Thus, under the verb 'to resent,' he may either directly employ the roots कुप्, क्रुध्, रुप्, in the conjugations specified, or he may combine the equivalents given under the substantive with the auxiliaries, thus मत्स्यं कृ, क्रोधं कृ, कोपं कृ, रोषं गम्; or under the adjective, thus, समन्तः -न्तुः -न्तु भू, जातमन्तः -न्तुः -न्तु भू or खस्. Again, under the verb 'to perish,' he may either directly make use of the roots मृ or नश् in the passive form, or he may substitute नाशं गम्, नष्टः -ष्टा -ष्ट भू, &c.

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It is necessary to be thus particular in exhibiting the crude form as distinct from the nominative case, both as a guide to the declension of the noun, which must always depend on the final of the crude, and because the crude state is that which is employed in the formation of compound words. In all such words, with but few exceptions, the last number of the compound alone admits of declension,

and the preceding word or words require to be placed in the crude form, this form admitting of a plural as well as singular acceptation. For an explanation of compound words the Student must of course consult his grammar; but it will not be out of place to remark here, that in a language which, like Sanskrit, abounds in compounds more than any other language in the world, it will not be possible for him to compose idiomatically until he has made himself conversant with the principles of their formation.

Under adjectives the nominative case in three genders has generally been given, and the final of the crude state exhibited when necessary, as in substantives. The genders are not specified, as the student will himself take for granted that साधुः-धुः-ध्वी-धु, meaning 'good,' stands for the nominative case of the adjective in its three genders; साधुः being the nominative of the masculine form, साधुः being also the nominative of the feminine form, साध्वी of a second feminine form, and साधु of the neuter form; the crude state being साधु. Similarly भद्रः-द्रा-द्रं, stands for भद्रः the nominative of the masculine, भद्रा of the feminine, भद्रं of the neuter, the crude being भद्र; सारवान्-वती-वत् (त्) for सारवान् the nominative of the masculine, सारवती of the feminine, and सारवत् of the neuter, the last standing also for the crude form. Again, सुकृती-तिनी-ति (न्) is for सुकृती the nominative of the masculine, सुकृतिनी of the feminine, सुकृति of the neuter, the crude form being सुकृतिन्.

When, however, under one head a variety of similar adjectives are enumerated, it has not been deemed necessary in all cases to give the nominative case in more than the masculine form; but the addition of the sign, &c. indicates that the student must himself supply the other forms thus: दृढः &c., stands for दृढः-ढा-ढं. Similarly, धनवान् &c., for धनवान्-वती-वत् (त्), धनी &c., for धनी-निनी-नि (न्), and महात्मा &c., for महात्मा-त्मा-त्मा (न्).

In the case of compound adjectives formed from neuter substantives, whose crude form ends in उस् or इस्, such as उत्पलचक्षुस्, 'lotus-eyed;' दीर्घायुस्, 'long-lived;' निराशिस, 'unblessed;' शुचिरोचिसः, 'clear-shining;' the nominative case in the three genders has been exhibited thus, उत्पलचक्षुः-क्षुः-क्षुः (स्), दीर्घायुः-युः-युः (स्), निराशीः-शीः-शिः (स्), शुचिरोचीः &c.

In some cases, however, as in the case of दीर्घायुस्, where a masculine noun आयुः exists as well as a neuter आयुस्, the nominative case of the compound adjective is susceptible of two forms, दीर्घायुः and दीर्घायुः. Some notice of this point seems to be required, as it appears to have been overlooked, if not erroneously explained, by the generality of European scholars. That the Compiler's view is correct, may be shown by a reference to Professor Wilson's Dictionary, under the words सजुस् or सजुष्, आशिस, उत्पलचक्षुस्, शुचिरोचिस; by referring also to the declension of सजुष्, and आशिस, in Professor Wilson's Grammar, p. 68; and by the analogy of compound adjectives, like महामनाः-नाः-नः, 'high-minded,' derived from a neuter substantive ending in चस.

The exhibition, in all cases, of the nominative case of nouns, whether substantive or adjective, has prevented the necessity of specifying the gender of substantives ending in चः, like देवः, 'a god,' which are invariably masculine; or of substantives ending in चं, like दानं, 'a gift,' which are invariably neuter; or of those ending in चा and ई, like माला, 'a garland,' and देवी, 'a goddess,' which are always feminine. The gender of all such substantives will be taken for granted. The

student might also have been left to infer for himself the gender of substantives ending in **मि**: in the nominative, like **मतिः**, 'the mind,' which are feminine, and of substantives ending in **मि**:, derived from the root **भा**, like **सन्धिः**, 'peace,' which are masculine. But since, in these latter instances, some slight occasional variation might occur, it has been thought desirable to notify the gender of substantives in these cases, as well as in every other where any doubt could possibly arise.

The Compiler has now only the grateful duty to discharge of expressing his further obligation to Professor Johnson, for his invaluable assistance in correcting the greater number of the proof-sheets of this work. Nor does he think it just to conclude without some tribute of acknowledgment to the Printer, Mr. Watts, for the accuracy and clearness with which the typography has been executed.

EAST-INDIA COLLEGE, HAILEYBURY,

*November 5th, 1851.*