

I have finally to record my grateful appreciation of the value of the principal works used or consulted by my collaborators and myself in compiling this Dictionary. Some of these, and a few important grammatical works—such as the Mahā-bhāshya (in the excellent edition of Professor Kielhorn), the Siddhānta-kaumudī &c.—besides many other texts, such as that of Manu, the Bṛihat-saṃhitā &c., did not exist in good critical editions when the great Thesaurus of the two German Lexicographers was being compiled.

Professor Ernst Leumann informs me that during the period of his collaboration he was much aided by Grassmann's R̥ig-veda, Whitney's Index Verborum to the published text of the Atharva-veda; Stenzler's Indices to the Gṛihya-sūtras of Āśvalāyana, of Pāraskara, Śāṅkhāyana, Gobhila, and the Dharma-sāstra of Gautama; the vocabularies to Aufrecht's edition of the Aitareya Brāhmaṇa; Bühler's Āpastamba Dharma-sūtra; Garbe's Vaitāna-sūtra; Hillebrandt's Śāṅkhāyana Śrauta-sūtra &c. He states that in his portion of the work his aim was rather to verify and revise the words and meanings given in the Petersburg Dictionaries than to add new and unverifiable matter. In regard to quotations he refers the reader to the Journal of the German Oriental Society, vol. xlii, pp. 161-198.

Professor C. Cappeller states that in addition to the books enumerated above he wishes to name in the first place Böhtlingk's Upanishads, his Pāṇini (2nd ed.) and Kāvya-darśa as well as the valuable critical remarks of that honoured Nestor of Sanskritists on numerous texts, published in various journals; further the Jaiminiya Upanishad Brāhmaṇa edited by H. Oertel, and various Sūtra works with their indices by F. Knauer, M. Winternitz, J. Kirste, and W. Caland. For some additions contributed from the Drāhyāyana Śrauta-sūtra he is indebted to Dr. J. N. Reuter of Helsingfors. He also made use of the Vaijayantī of Yādava-prakāśa (edited by G. Oppert, London, 1893); the Uṇādigaṇa-sūtra of Hemacandra (edited by J. Kirste, Vienna, 1895); the Dictionaries of Apte (Poona, 1890), of A. A. Macdonell (London, 1893), of C. Cappeller (Strassburg, 1891); Whitney's Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language (Leipzig, 1885); Lanman's Noun-inflection in the Veda (New Haven, 1880); Jacob Wackernagel's Altindische Grammatik (Göttingen, 1896); Delbrück's Altindische Syntax (Halle, 1888); Regnaud's Rhétorique Sanskrite (Paris, 1884); Lévi's Théâtre Indien (Paris, 1890); Macdonell's Vedic Mythology (Strassburg, 1897), &c.

For Vedic interpretation Roth and Grassmann have been the chief authorities, but it will be seen that neither Sāyana nor such modern interpreters as Pischel and Geldner in Vedische Studien (Stuttgart, 1889-1897), and Bloomfield for the Atharva-veda (in S. B. E., vol. xlii) have been neglected.

The Buddhistic portion of the Dictionary has chiefly been enriched by the following:—Āśvaghosha's Buddha-carita (edited and translated by Professor E. B. Cowell of Cambridge); Divyāvadāna (edited by Cowell and Neil, Cambridge, 1886); Jātaka-mālā (edited by H. Kern, Boston, 1891); the two Sukhāvati-vyūhas (S. B. E., vol. xlix) and the Dharma-saṃgraha (Anecdota Oxoniensia, 1885). It is evident, that until new and complete Pāli and Prākṛit Dictionaries are published, the idiomatic Sanskrit used by Buddhists and Jains and the authors of certain inscriptions cannot be dealt with satisfactorily.

Of course many portions of the Indische Studien (edited by Professor A. Weber of Berlin) have been consulted, and valuable aid has been received from some of the translations contained in the 'Sacred Books of the East,' as well as from many other works, the names of which will be found in the List of Works and Authors at p. xxxiii.

As to the books used by myself, many of them, of course, are identical with those named above. Others are named in the first edition, and need not be referred to again here. I ought, however, to repeat that some of the words marked MW. in the present edition rest on the authority of the Śabda-kalpa-druma of Rādhā-kānta-deva (published in eight volumes at Calcutta in the Bengālī character). I am also, of course, responsible for some words and meanings taken from my own books, such as 'Brāhmanism and Hindūism,' 'Buddhism,' 'Indian Wisdom' (see note 1 to p. vi of Preface), my Sanskrit Grammar and Nalōpākhyānam (with vocabulary, published by the Delegates of the Oxford University Press), text of the Śakuntalā (with index and notes, published by the same), as well as from the notes appended to my English translation of the Śakuntalā (published by Messrs. Harmsworth among Sir John Lubbock's hundred best books of the world), &c.

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