

THE STUDENT'S SANSKRIT ENGLISH DICTIONARY

*Containing Appendices on
Sanskrit Prosody and
Important Literary and
Geographical Names in the
Ancient History of India*

VAMAN SHIVRAM APTE

Foreword by

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FOREWORD

In a short life span, Vaman Shivaram Apte (1858-1892) produced several valuable reference works for Sanskrit, including three dictionaries and a handbook on Sanskrit composition that can serve as a good introduction to Sanskrit syntax:

- (1) *The Practical Sanskrit-English Dictionary* (first edition Poona: Shriralkar, 1890)
- (2) *The Student's Sanskrit-English Dictionary* (first edition. Poona: Shriralkar, 1890)
- (3) *The Student's English-Sanskrit-Dictionary* (first edition, Poona, printed at the Arya Bhushana Press, 1884)
- (4) *The Student's Guide to Sanskrit Composition: A Treatise on Sanskrit Syntax for the Use of Schools and Colleges* (first edition, Poona 1881)

The intensity of Apte's lexicographic work is clear from the fact that the prefaces to (1) and (2), respectively, are dated Poona, 28th December 1890 and Poona, 15th February 1890. The many reprints of all these works, as well as Hindi translations of (2) (संस्कृत-हिन्दी कोश, 1966, Delhi: Motilal Banarsidass) and (4) (संस्कृत-रचना, translated by Umesh Chandra Pandey, 1964, Varanasi: Chowkhamba [विद्याभवनग्रन्थमाला 122]), also attest to their lasting utility.

An enlarged edition of *The Practical Sanskrit-English Dictionary*, revised under the editorship of P. K. Gode and C. G. Karve, was issued in three volumes in 1957-1958, and reprinted in 1995 (Poona, Prasad Prakashan, 1995). A compact version of this edition, in one volume, was then published in Japan (Kyoto, Rinsen Book Co., first reprinting 1978, second reprinting 1986) and in India (Delhi, Motilal Banarsidass, 1998, reprinted 2003). This last publication lacks the editors' prefaces included in the Kyoto reprint. The revised edition not only includes five appendices found in earlier editions — on prosody, dates and works of important Sanskrit writers, important geographical names in ancient India, a list of old Sanskrit lexicons, and a collection of popular Sanskrit maxims (न्यायसंग्रह) — but adds an appendix, compiled by K. V. Abhyankar, on grammatical terminology ('grammatical concordance'). *The Student's English-Sanskrit-Dictionary* also includes appendices, but only three, on prosody, dates &c. of important Sanskrit writers, and important geographical names in ancient India. The information in the second and third appendices has not been brought up to date.

The Practical Sanskrit-English Dictionary and *The Student's Sanskrit-English Dictionary* also differ with respect to a theoretical issue in a manner that is of special interest given how close in time these works were produced. Compilers of Sanskrit dictionaries have diverged in how they treat complexes of preverbs (उपसर्गाः, also referred to as prepositions) and verbs, adopting positions which I have elsewhere characterized as lexical versus grammatical. Consider, for example, तिष्ठति and प्र तिष्ठते. Although both of these contain a verb form with a third person ending, तिष्ठते has the parasmaipada ending *tip* and प्र तिष्ठते the ātmanepada ending *te*. Further, these differ semantically: तिष्ठति means '... is located ..., remains, is remaining ...' but प्र तिष्ठते means '... departs, is departing'. Accordingly, one could consider स्था and प्रस्था distinct independent lexical units. This is the stand taken, for example, by Monier Monier Williams, whose *A Sanskrit-English Dictionary* contains separate entries प्रस्था *pra-√sthā* (p. 699b) and स्था (p. 1262b). On the other hand, the St. Petersburg lexicon (*Sanskrit-Wörterbuch herausgegeben von der kaiserlichen Akademie der Wissenschaften, bearbeitet von Otto Böhtlink und Rudolf Roth*) has a main entry 1. स्था (p. 1286a) under which appear subentries with preverbs, among them प्र (p. 1311a). Apte adopted both positions. In *The Practical Sanskrit-English Dictionary*, स्था (p. 1719b) and प्रस्था (p. 1120a) appear as distinct entries. *The Student's Sanskrit-English Dictionary*, however, has a main entry स्था p. 621b/704b [present edition]), under which appear subentries of preverbs, including प्र (p. 632a/705a). In his 'Directions to the Student', moreover, he explicitly notes, under 11(c), 'Verbs formed by prefixing prepositions to roots are given *under* the roots in alphabetical order.'

PREFACE

The Dictionary that is now offered to the public has been intended to supply a want, long felt by the student, of a Sanskrit-English Dictionary such as would meet all his ordinary requirements, and be at the same time within his easy reach. Without dwelling, therefore, on the necessity of bringing out a work like this, I shall proceed to state its scope. As its name indicates, the Dictionary is designed to meet all the ordinary wants of a High-School or College student. With this object in view I have not thought it necessary to include Vedic words or Vedic senses of words, but have confined myself chiefly to what may be called the post-Vedic literature. But even this covers a very large field, as it includes Epics like the Rāmāyaṇa, Mahābhārata, the several Purāṇas, the Smṛti literature, the several Darśanas or systems of philosophy, such as Nyāya, Vedānta, Mimāṃsā & c., Grammar, Rhetoric, Poetry in all its branches, Dramatic literature, Mathematics, Medicine, Botany, Astronomy, Music, and such other technical or scientific branches of learning. Very few of the existing Dictionaries have tried to deal with and explain the innumerable technical terms pertaining to all the various branches of learning above specified, except perhaps the great Vācaspatya, which, too, however, is defective in some respects. Much less can a Dictionary like this, designed mainly for the University student, be expected to do so. It principally aims at serving as an aid to the student and the general reader, and embraces all words occurring in the general post-Vedic literature, *i.e.* Prose tales, Kāvya, Dramas, epics &c. It includes most of ordinary and more important terms in Grammar, Nyāya, Rhetoric, Law, Medicine, Astronomy, Mathematics, &c., but gives special prominence to the explanation of all important terms in the first three departments, as they are generally studied at College for University examinations. It omits Vedic words or Vedic senses of words, the names of authors and their works—which are too many to be noticed in a Dictionary—except the most important ones, the names of plants and trees except such as are noteworthy and met with in general literature, obscure or unimportant words or senses of words not generally used in classical literature, and simple derivatives from verbs, adjectives &c. which can be very easily formed by the student for himself. But these omissions will, it is hoped, not in any way lessen the usefulness of the Dictionary, as it gives in a small compass all that a student of Sanskrit will ordinarily require—perhaps even more in some cases—during his School or College career.

Having thus explained the scope of the work, I shall say a few words with regard to its plan and arrangement. As will be seen from even a cursory glance at the contents, the chief feature of the Dictionary is that it gives quotations and references to the peculiar and noteworthy meanings of words, especially such as occur in books read by the student at School or College. It has been thought necessary to do so, because a student naturally expects that the Dictionary he uses will give appropriate equivalents for such words and expressions as have some peculiarity in use or meaning. Moreover, quotations and references often help the reader in determining any particular meaning of a word in a particular passage by enabling him to see and compare how the word is used elsewhere. In some cases these quotations might appear to be superfluous but to a student, especially a beginner, they are very useful as they supply him with illustrations of the uses of words, and firmly impress their meanings upon his mind.

Another noticeable feature of the Dictionary is that it gives explanations of the more important technical terms, particularly in Nyāya, Alankāra, Grammar, Dramaturgy, with quotations in Sanskrit wherever necessary; *e.g.* see the words अप्रस्तुतप्रशंसा, उपनिषद्, सांख्य, मीमांसा, स्थायिभाव, प्रवेशक, रस, वार्तिक, अनैक्रांतिक & c. In the case of Alankāras I have chiefly drawn upon the Kāvya-prakāśa, though I have occasionally referred to the Candrāloka, Kuvalayānanda and Rasagangādhara. In the explanation of Dramatic terms I have generally followed the Sāhityadarpaṇa. Similarly, striking phrases, some choice expressions and idioms or peculiar combinations of words, have been noticed under every word wherever necessary; *e.g.* see the words गम्, सेतु, हस्त, मयूर, दा, कृ & c. Mythological allusions in the case of all important names have been briefly but clearly explained, so as to give the reader most of the facts connected with those personages; see इंद्र, कार्तिकेय, प्रह्लाद & c. Etymology had not been generally given except where peculiar; *e.g.* see the words अतिथि, पुत्र, जाया, हृषीकेश. The work also gives information about words though not of a technical nature, which it is believed, will be useful to the student; *e.g.* see the words मंडल, मानस, वेद, हंस. Some of the Nyāyas or maxims such as are frequently used in illustrations, have been collected under the word न्याय for easy reference. To add to the usefulness of the work, I have added at the end three Appendices. The first is on Sanskrit

Directions to the Student

(TO BE STUDIED BEFORE USING THE DICTIONARY)

1. Words are arranged in the Nāgari alphabetical order.
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. बौर. साधु.
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. Some words which are used as adverbs, but derived by case-inflections from a noun or adjective, are given within brackets under the noun or adjective, and their senses given in the usual way; e.g. परेण. परे under पर. or समीपतस् or समीपे under समीप.
5. The several meanings of a word, when 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 had not 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 small black dash before them denoting that first word; e.g. – होत्र. under अग्नि means अग्निहोत्र.
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; – गति: under अधस् for अधोगति: &c. In some cases the compound words, where not easily intelligible are given in full within brackets.
(b) Where a compound itself is used as the first member of other compounds, these latter are given immediately after, their second member being preceded by which represents the first compound, e.g. – ईद्र. राज &c. given under द्वि stand not for द्वीद्र or द्विराज, but for द्विवेद्र or द्विजराज.
(c) All *aluk* compounds (e.g. कुशेशय. मनसिज. इदिस्पृश् &c.) are given separately in their proper places, and not under the first member.
8. All words formed by Kṛt or Tadhita affixes are given separately; Thus कूलंकष. भयंकर. अन्नमय. प्रातस्तन. हिमवत् &c. will be found not under कूल. भय. &c. but in their own places.
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 nominatives 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 three or four hundred pages, they are given under the leading word after the masculine gender.
10. In the case of adjectives the simple base only is given. The feminine of the majority of adjectives is अ ends in अ and adjectives ending in इ or उ have generally the same base for all genders. In all such cases the simple base is given, the feminine being formed according to similar substantive bases. All irregular feminines are, however, denoted within brackets. Adjectives ending in त्, न् or स् form their feminines regularly in ती. नी or सी, where irregular, they are denoted within brackets.
11. (a) In the case of verbs, the Arabic figure before P., A. and U. denotes the conjugation to which the root belongs; P. denoting Parasmaipada, A. Ātmanepada, U. Ubhayapada (P. and A.), Den. stands for Denominative, and here the 3rd pers. sing. present tense is given throughout.
(b) Under each root the 3rd person singular present tense, 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 under the roots in alphabetical order. The

small black dash (—) preceding a preposition stands for the word 'with' (which is used only before the first preposition) and shows that the preposition must be added to the root to give the meanings specified after it.

(d) Roots sometimes change their form or *pada* (voice) or both, when used in particular senses, in which preceded by particular prepositions. 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. अय, पू, क, &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 ल्य, अनीय and व), present participles, and abstract nouns from adjectives (formed by adding क, ल 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 in the derivatives; they may, if necessary, be ascertained by a reference to the radical word.

13. Mythological allusions are explained in *small* type in the body of the work between rectangular brackets []. Here long vowels like a, i, u, and letters of the lingual class, as also क and ण are, for the convenience of the press, denoted by corresponding *italic* letters; e.g. Paṇḍava and Kṛiṣṇa stand for पाण्डव and कृष्ण.

14. A few allusions and words that were accidentally omitted in the body of the work, are given in the Supplement.

Grammatical and other Abbreviations, and Symbols.

A. or Atm.	.....	Ātmanepada.	n.	.....	Neuter
a.	.....	Adjective.	N.	.....	Name
abl.	.....	Ablative.	Nom	.....	Nominative
acc.	.....	Accusative.	num. a.	.....	Numeral adjective
adv.	.....	Adverb.	oft.	.....	Often times
alg.	.....	Algebra	opp.	.....	Opposite of
Arith.	.....	Arithmetic.	P.	.....	Parasmaipada.
astr.	.....	Astronomy.	pass.	.....	Passive
Avyavi.	.....	Avyayibhāva.	phil.	.....	Philosophy
Bah.	.....	Bahuvrihi.	pl.	.....	Plural.
Caus.	.....	Causal.	pot. p.	.....	Potential passive participle.
cf.	.....	Compare.	p.p.	.....	Past passive participle.
comp.	.....	Compound.	Pres.	.....	Present tense.
compar.	.....	Comparative.	pres. p.	.....	Present participle.
dat.	.....	Dative.	pron. a.	.....	Pronominal adjective.
Den.	.....	Denominative.	q.v.	.....	quod vide, which see.
desid.	.....	Desiderative.	Rhet.	.....	Rhetoric.
du.	.....	Dual.	sing.	.....	Singular.
e.g.	.....	Exempli gratia, for example.	Subst.	.....	Substantive.
f. or fem.	.....	Feminine.	superl.	.....	Superlative.
fig.	.....	Figurative.	s.v.	.....	sub voice, see under the word.
freq.	.....	Frequentative.	Tat.	.....	Tatpuruṣa.
gen.	.....	Genitive.	U.	.....	Ubhayapada (Parasmai. and Ātmane.)
gram.	.....	Grammar.	Vārt.	.....	Vārtika.
ibid.	.....	The same.	Ved.	.....	Vedic.
id est	.....	id est, that is.	v.l.	.....	Various reading.
ind.	.....	Indeclinable.	Voc.	.....	Vocative.
inf.	.....	Infinitive.	=	.....	Equal or equivalent to, same as.
instr.	.....	Instrumental.	&c.	.....	Et cetera.
lit.	.....	Literal.	°	.....	denotes that the rest of the word under consideration is to be supplied; e.g. 'रत्नप्रभवस्य यस्य' under अनन्त mean अनन्तरत्न &c.
loc.	.....	Locative			
m. or mas.	.....	Masculine.			
Mar.	.....	Marāṭhī.			
Math.	.....	Mathematics.			
Medic.	.....	Medicine.			

A LIST OF ABBREVIATIONS USED IN THE DICTIONARY 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).	H.	.....	Hitopdeśa (Nirṇaya Sāgara Edition).
Ak.	.....	Amarkośa (Bombay).	Halāy.	.....	Halāyudha.
A.L.	.....	Anandalaharī.	Hch.	.....	Harṣacarita.
Amaru.	.....	Amaruśataka.	H.D.	.....	Hamsadūta.
A.R.	.....	Anargharāghava (published in the Kāvya-mālā).	J.N.V.	.....	Jaiminīyanyāyamālāvistara. (Goldstucker's Edition).
Aryā S.	.....	Āryāsapataśati (published in the Kāvya-mālā).	K.	.....	Kādambarī (Bombay).
Asvad.	.....	Asvadhātī (published in the Subhāṣitaratnākara).	Kām.	.....	Kāmandakinītisāra.
Asval.	.....	Āsvalāyana's Sūtras.	Kāsi.	.....	Kāśīkāvṛtti (Benares).
Bg.	.....	Bhagavadgītā (Bombay).	Karpūr.	.....	Karpūrmañjarī (published in the Kāvya-mālā).
Bh.	.....	Bhartrhari's three Śatakas (the figures 1., 2., 3., after Bh. denoting Śṛṅgāra, Nīti°, and Vairāgya°)	Kaṭh.	.....	Kaṭhopaniṣad.
Bhāg.	.....	Bhāgavata (Bombay).	Kāty.	.....	Kātyāyana.
Bhāshā P.	.....	Bhāṣāpariccheda.	Kaus	.....	Kauśikasūtra.
Bk.	.....	Bhāṭṭikāvya.	Kāv.	.....	Kāvya-darśa.
B.R.	.....	Bālarāmāyaṇa (Benares).	Ken.	.....	Kenopaniṣad.
Bṛi. S.	}	Varāhamihira's Bṛhatsamhitā.	Ki.	.....	Kirātārjunīya.
Bṛi. S.			Kir. K.	.....	Kirtikaumudī (Bombay).
Bṛi. Kath.	.....	Bṛhatkathā.	K.P.	.....	Kāvya-prakāśa (Bombay).
Br. Sūt.	.....	Brahmasūtras.	K.R.	.....	Kavirahasya.
Bṛi. Ar. Up.	}	Bṛhadāraṇyakopaniṣad.	Ks.	.....	Kathāsaritsāgara.
Bṛi. Up.			Ku.	.....	Kumārsambhava (Bombay).
Bv.	.....	Bhāminīvilāsa (Bombay).	Kull.	.....	Kullūka.
Chand. K.	.....	Chandakauśika.	Kusum.	.....	Kusumāñjalī.
Chand. M.	.....	Chandomañjarī.	Kuval.	.....	Kuvalayānanda
Chandr.	.....	Candrāloka.	Lili.	.....	Lilāvati.
Chān.	.....	Cāṇakyaśataka.	M.	.....	Mālvikāgnimitra (Bombay).
Chāt.	.....	Cātākāṣṭaka (in two parts).	Mālah. N.	.....	Mādhavanidāna.
Ch. P.	.....	Caurapañcāśikā.	Māl.	.....	Mālatīmādhava (Bombay).
Ch. Up.	.....	Chāndogyopaniṣad.	Malli.	.....	Mallinātha.
Dāy. B., Dāy	.....	Dāyabhāga.	Mār. P.	.....	Mārkaṇḍeya Purāṇa.
Dhan. V.	.....	Dhanañjayavijaya.	Mb.	.....	Mahābhārata (Bombay).
Dharm.	.....	Dharmaviveka.	Mbh.	.....	Mahābhāṣya (Bombay).
Dk.	.....	Daśakumāracarita (Bombay).	Me.	.....	Meghadūta (Bombay).
D.R.	.....	Dasarūpa (Hall's Edition).	Med.	.....	Medinīkośa.
Dṛi. S.	.....	Dṛṣṭāntaśataka.	Mit.	.....	Mitākṣarā (Bombay).
Gaut. S. or	}	Gautamasūtra.	Mk.	.....	Mṛcchakaṭika.
Gaut. Sut.			Moha M.	.....	Mohamudgara.
Ghaṭ.	.....	Ghaṭakarparakāvya.	Ms.	.....	Manusmṛti.
Git.	.....	Gītagovinda.	Mu.	.....	Mudrārākṣasa (Bombay).
G.L.	.....	Gangālaharī.	Mugdha.	.....	Mugdhabodha.
G.M.	.....	Gaṇaratnamahodadhi of Vardhamāna.	Mv.	.....	Mahāvīracarita (Borooah's Edition).
			N.	.....	Naiṣadhacarita.
			Nāg.	.....	Nāgānanda.
			Nala.	.....	Nalopākhyāna (Bombay).

Nalod.	.....	Nalodaya.	Śrut.	.....	Śrutabodha.
Nir.	.....	Nirukta.	S. Til.	.....	Śrngāratilaka.
Nīti.	.....	Nītisāra.	Subh.	.....	Subhāṣitaratnākara
Nitipr.	.....	Nitipradipa.			(Bombay).
P.	.....	Paṇini's Aṣṭādhyāyī.	Subhāṣ.	.....	Subhāṣita.
Pad. D.	.....	Padānakadūta.	Subh. Ratn.	.....	Subhāṣitaratnabhāṇḍāgāra
P.R.	.....	Prasannarāghava.			(Bombay).
Prab.	.....	Prabodhcandrodaya	Susr.	.....	Suśruta.
		(Bombay).	Svet. Up.	.....	Śvetāsvataropaniṣad.
Pt.	.....	Pañcatantra (Bombay).	Tarka K.	.....	Tarkakaumudī (Bombay).
R.	.....	Raghuvamśa (Bombay).	Trik.	.....	Trikāṇḍaśeṣa.
Rāj. P.	.....	Rājaprasasti.	T.S.	.....	Tarkasamgraha (Bombay).
Rāj. T.	.....	Rājataranṅinī.	Tv.	.....	Tārānātha's Vācaspatyam.
Rām.	.....	Rāmāyaṇa (Bombay).	U.	.....	Uttararāmacarita.
Ratn.	.....	Ratnāvalī (Bombay).	Udb.	.....	Udbhaṭa.
R.G.	.....	Rasagaṅgādhara (published in	Ud.D	.....	Uddhavadūta.
		the Kāvyaṃālā).	Ud.S	.....	Uddhavasandeśa.
Rs.	.....	Rtusamhāra (Bombay).	Ujval.	.....	Uj Valadata.
Rv.	.....	R̥gveda (Max Muller's	Up.	}	Upaniṣad.
		Edition).	Upan.		
Ś.	.....	Śakuntalā (Bombay).	V.	.....	Vikramorvaśīyam (Bombay).
Śabd. K.	.....	Śabdakalpadruma.	Vais.	.....	Vaiseṣika.
Sān. K.	}	Sāṅkhyakārikā.	Vais. Śūt	.....	Vaiseṣikasūtras.
Sāṅkhyā K.			Vāj.	.....	Vājasaneyī Samhitā.
Sān. S.	.....	Sāṅkhyasūtra.	Vāk.P.	.....	Vākyapadiya.
Śānti.	.....	Śāntisāta.	Vās.	.....	Vāsavadattā (Hall's Edition).
Sar. K.	.....	Sarasvatikanṭhābharaṇa.	Vb.	.....	Viddhaśālabhaṅjikā (Bombay).
Sarva. S.	}	Sarvadarśanasamgraha.	Ve.	.....	Veṇīsamhāra.
Sar. S.			Vedānta P.	.....	Vedāntaparibhāṣā.
Sid. Muk.	}	Siddhāntamuktāvalī.	Vet.	.....	Vetālapañcavimsati.
or			Vikr.	.....	Vikramāṅkadevacarita
Muktā.					(Bombay).
Sat. Br.	.....	Śatapatha Brāhmaṇa.	Vir.M.	.....	Vīramitrodaya.
Sāy	.....	Sāyaṇa.	V. May.	.....	Vyavahāramayūkha
S.B.	.....	Śārirabhāṣya.			(Mr. Mandlik's Edition).
S.D.	.....	Sāhityadarpaṇa.	V.P.	.....	Viṣṇu Purāṇa.
Si.	.....	Śisupālavadha.	V. Sah.	.....	Viṣṇusahasranāma
Sik.	.....	Śikṣā.	Y.	.....	Yājñavalkya, (Mr. Mandlik's
Śiva P.	.....	Śiva Purāṇa.			Edition).
Sk.	.....	Siddhānta-Kaumudī (Bombay).	Yoga S.	.....	Yogasūtras.
S.L.	.....	Sudhālaharī (published in	Yv., Yaj.	.....	Yajurveda.
		the Kāvyaṃālā).			

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 pages, act., &c.