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24. In many cases this has resulted in taking a noun form as primary in relation to an adjectival form—for example, “abundance” in relation to “abundant,” and “agnosticism” in relation to “agnostic” (but see “alienable” in relation to “alienability”). Similarly, in many cases this has resulted in listing a shorter word form as primary in relation to a longer word form—for example, “act” in relation to “active,” and “accidental” in relation to “accidentally” (but see “aversion” in relation to “averse [to]”).

25. Regarding specialized treatments of non-Western terms, see a number of volumes in the series “Historical Dictionaries of Religions, Philosophies, and Movements” published by Rowman and Littlefield Publishers, Inc. Among the more general reference works, see the revised second edition of *The Cambridge Dictionary of Philosophy* (1999), which includes a number of articles related to non-Western movements and topics.

26. Standard examples of such volumes are S. C. Woodhouse, *English-Greek Dictionary: A Vocabulary of the Attic Language* (London and New York: Taylor and Francis, 1972); and H. G. Liddell and R. Scott, *A Greek-English Lexicon*, 9th ed., with a revised supplement (Oxford and New York: Oxford University Press, 1996). Although less distinctive, features of Latin orthography also are missing from typical anglicized versions. For details of the Latin, see, for example, Roy J. Deferrari et al., *A Lexicon of Saint Thomas Aquinas*, cited in note 12.