

leaves; the सप्तपर्ण tree; Ki. 1. 16. —नयनः, -नेत्रः, -लोचनः having odd (3) eyes, N. of Siva; Ku. 3. 51, 69. —बाणः, -शरः &c. having odd (5) arrows; N. of Cupid. —वाहः, -सप्तिः having seven horses, the sun.

अयुज् *a.* Not being in couples, odd, uneven (opp. युज् even); अयुजि नयुगरेकतो यकारो युजि नु नजौ जरगाश्च पुष्यिताया V. Ratn. —**Comp.** —इ-युः, -बाणः, -शरः N. of Cupid (having 5 arrows). —छदः = सप्तपर्ण (Mar. सातवर्ण); वयुरयुक्छदयुच्छसुगंधयः Si. 6. 50. —प-लशः = सप्तपलश. —पादयमकं a kind of alliteration having the same syllables (in a different sense) in the first and third pādas. —नेत्र, -लोचन, -अक्ष, -शक्तिः N. of Siva.

अयुज् *a.* 1 Having no equal or companion. —2 Separate, single, odd.

अयुगं *a.* Ved. Not existing in couples, odd, uneven.

अयुत *a.* 1 Disjoined, detached, not connected. —2 Uninterrupted, undisturbed (Ved.) —तं Ten thousand, a myriad. —**Comp.** —अध्यापकः a good teacher. —सिद्धिः *a.* (in Vais. phil.) proved to be inseparable and inherent. —सिद्धिः *f.* proof that certain things or notions are inseparable and inherent. —होम a kind of sacrifice.

अयुद्ध *a.* Ved. 1 Not fighting. —2 Unconquered, irresistible. —ज्दं Absence of fighting or war. —**Comp.** —सेन *a.* of unconquerable armies (or arrows), irresistible.

अयुद्धी *ind.* Without fighting.

अयुधः A non-combatant.

अयुध्य *a.* Unconquerable, irresistible.

अयुध्विन् *m.* Not a warrior.

अयुव *a.* 1 Undisturbed, unshaken. —2 Unconnected.

अये *ind.* 1 As a vocative particle, or as a kind of gentle address (=अयि); अये गौरीनाथ विपुरहर शंभो जिनयन Bh. 3. 123. —2 An interjection showing (*a*) 'surprise' or 'wonder' and translated by 'oh' 'ah', अये मातलिः S. 6; अये कुमारलक्ष्मणः प्राप्तः U. 1; अये मय्येव भुक्नुदीधरः संवृत्तः U. 5; (*b*) 'grief', 'dejection'; अये देवपादपक्षोपजीविनोऽवस्थेयं Mu. 2 (alas!); (*c*) 'anger'; अये अश्वमेध इति विधाविजयिनां क्षत्रियाणां महानुत्कर्षनिकषः U. 4;

(*d*) 'fear', 'flurry', 'agitation'; (*e*) 'recollection'; (*f*) 'fear'; (*g*) 'fatigue'.

अयोग *a.* 1 Unconnected with. —2 Indistinctly connected. —3 Making vigorous efforts. —**गः** 1 Separation, disjunction, interval. —2 Unfitness, impropriety, incongruity. —3 An improper conjunction. —4 Inefficacy of a remedy or medicine (as of a purgative or emetic). —5 Strong or vigorous effort. —6 Medical treatment against the symptoms. —7 Non-application or misapplication of remedies. —8 A sort of disease (cured by prescribing emetics). —9 A widower; absent lover or husband (विधुर). —10 A hammer (for अयोग्य, अयोग्यन). —11 Dislike. —12 A conjunction of two planets (also inauspicious). —**Comp.** —वाहः a term for अनुस्वार, विसर्जनय, उपध्मानीय, and जिह्वामुलीय as standing between vowels and consonants; अनुस्वारी विसर्गश्च कः पौ चैव पराधितौ । अयोगवाहा विज्ञेया ओष्ठ्यस्थानभागीनः ।

अयोगवः (वा or वी *f.*) The son of a Sūdra man and Vaisya woman; Ms. 10. 32; see अयोगव; (his business is carpentry).

अयोगुड, -जाल &c. see under अयस्.

अयोगूः A blacksmith.

अयोग्य *a.* 1 Unfit, improper, unsuitable, useless. —2 Not ascertainable by senses.

अयोद्ध *m.* 1 No warrior, a bad warrior. —2 One who is not equalled by other warriors.

अयोध्य *a.* Not to be warred against, unassailable; irresistible; अयायोध्या महाबाहो अयोध्या प्रतिभाति नः Rām. —**ध्या** The capital of solar kings, born of the line of Raghu, (the modern Oudh) situated on the river Sarayū. [It is said to have extended 48 miles in length and 12 miles in breadth. It was also called Saketa, and one of its suburbs was Nandi-grama, where Bharata governed the kingdom during the absence of Rama. The town plays an important part in the story of the Ramayana; the second book (अयोध्याकांड) dealing mostly with events that took place in that city during the youthful days of Rama.]

अयोनि *a.* 1 Without origin or

source, eternal; जगद्योनिरयोनिस्त्वं Ku. 2. 9. —2 Not born from the womb; born in a manner not approved by law or religion. —**निः** *f.* 1 Not the womb; Y. 2. 293; Ms. 11. 174. —2 Not a particular verse of the Sāmaveda. —**निः** 1 N. of Brahmā and Siva. —2 A pestle. —**Comp.** —ज, -जन्मन् *a.* not born from the womb, not produced in the ordinary course of generation; शरीरं द्विविधं योनिजमयोनिजं चेति T. S.; तनयां अयोनिजां R. 11. 47, 48; कन्यारत्नमयोनिजन्म भवतामास्ते Mv. 1. 30. (—जः) N. of Vishnu. —ईशः, ईश्वरः N. of Siva. (—जा), —संभवा N. of Sitā, daughter of Janaka, who was born from a furrow in a field.

अयोनिक *a.* Without the words एष ते योनिः.

अयौगपद्यं Absence of simultaneity.

अयौगिक (की *f.*) Not etymologically derived (as a word).

अयौक्तिक *a.* Inconsistent with reason, unreasonable.

अर *a.* [इयति गच्छत्यनेन, क-अच्] 1 Speedy, swift. —2 Little. —3 Going (at the end of comp.). —**रः** 1 The spoke or radius of a wheel; (° रं also); अरैः संधार्यते नाभिर्नानौ चाराः प्रतिष्ठिताः Pt. 1. 81. —2 A spoke of the time-wheel; a jaina division of time. —3 A corner (कोण) or angle; त्रिपंचारे पीठे Syāmāstava. —4 Moss (क्षौ-वाल). —5=पर्वट q. v. —**comp.** —अंतर (pl.) the intervals of the spoke; V. 1. 4. —चहः, -चहकः [अरैः घट्टयते रच्यते असौ] a wheel or machine for raising water from a well (Mar. राहाट). (It usually consists of a single wheel with spokes on each side serving as handles to turn it, and a rope with a bucket attached to it passes over this wheel); ईं खेलयमानः Pt. 4 turning this machine; ° घटी a bucket so used; कूपमासाद्य टीना-गर्गं सर्वस्तेनानीतः Pt. 4. —2, a deep well.

अरक्षस् *a.* 1 Not disturbed by evil spirits. —2 Harmless, honest.

अरंक्ष, -गम् See under अरं below.

अरंगिन् *a.* Passionless; सत्त्वः a passionless being; a class of divinities with Buddhists.

अरजस्, अरज, अरजस्क *a.* 1 Dustless, clean, pure (fig. also). —2 Free