

one; H. 4. 31. — **ज** *a.* born more than once. (—**जः**) a bird (गर्भ-डाभ्यां ज-त्वात्). — **पः** an elephant (so called because he drinks with his trunk and mouth); cf. द्विपः वन्यतरानेकपदंश्चिनेन R. 5. 47; Si. 5. 35, 12. 75. — **मुख** *a.* (खी *f.*) 1. having many faces, many-faced. — 2. scattered, dispersed, going in various directions, taking to various ways; (बलानि) जगाहिरेऽनेक-मुखानि मार्गान् Bk. 2. 54. — **मूर्तिः** 'having many forms', N. of Vishnu who assumed various forms to deliver the earth from calamities. — **युद्धवि-जयिन्, विजयिन्** *a.* victorious in many battles; Pt. 3. 9, 11. — **रूप** *a.* 1. of various forms, multifarious. — 2. of various kinds or sorts. — 3. fickle, changeable, of a varying nature; वेद्योगनेव नृपनीतिरनेकरूपा Pt. 1. 425. (—**पः**) epithet of the Supreme Being. — **लोचनः** N. of Siva; also of Indra, and of the Supreme Being, he being said to be सहस्राक्षः सहस्रपात् &c. — **वचनं** the plural number; dual also. — **वर्ण** *a.* involving more than one (unknown) quantity (the unknown quantities *x. y. z.* &c. being represented in Sanskrit by colours नील, काल &c.); \*समीकरणं simultaneous equation; \*गुणनं, \*व्यवकलनं, \*हारः multiplication, subtraction or division of unknown quantities. — **विध** *a.* various, different. — **शफ** *a.* cloven-hoofed. — **शब्द** *a.* synonymous. — **साधारण** *a.* common to many, the common property of many persons Dk. 83.

**अनेकधा** *ind.* In various ways, variously; जगत्कृत्स्नं प्रविभक्तमनेकधा Bg. 11. 13.

**अनेकशः** *ind.* [ वीप्सायै कारके शस् ] 1 Several or many times, frequently; अनेकशो निजितराजकस्त्वं Bk. 2. 52. — 2 In various ways or manners. — 3 In large numbers or quantities; पुत्रा अनेकशो मृता दाराश्च H. 1.

**अनेककिन्** *a.* Not alone, accompanied by.

**अनेजत्** *a.* [ न एजत् ] Not moving, immovable; of the same form, epithet of Brahma or the Supreme Soul (सर्वदैकरूपं ब्रह्म).

**अनेकीकृ** or **भू** To make or be manifold; to divide or be divided into.

**अनेडः** A foolish or stupid person, dolt, fool. — **Comp.** — **मूक** *a.* 1. deaf and dumb; \*मूकतायैश्च यत्तु शेषै-

रसंमतात् K. P. 7. — 2. blind. — 3. dishonest, fraudulent, wicked, perverse.

**अनेद्य** *a.* Ved. 1 Not to be blamed; praiseworthy, chief (प्रशस्त, प्रधान). — 2 Not near; infinite.

**अनेन** *a.* Sinless, faultless (Sā.); without a variegated set (of horses); Rv. 6. 66. 7.

**अनेनस्** *a.* Sinless, blameless; not liable to error.

**अनेनः** 'One who has no superior,' a sovereign or paramount lord.

**अनेमन्** *a.* Ved. Praiseworthy.

**अनेहस्** *a.* [ न हन्यते, हन्-असि, धातोः एहादेशः नञि हन् एह च Up. 4. 223 ] (lit.) Not killed or destroyed or obstructed; Ved. without a rival, incomparable, unattainable, inaccessible; unobstructed, not liable to be hurt or injured; शंसुर्वं मंत्रं देवा अनेहसे Rv. 1. 40. 6, 4; 6. 50. 3. — *m.* (हा-हसौ &c.) Time (not being liable to be destroyed).

**अनैकांत** *a.* Variable, uncertain, unsteady; occasional, casual, (as a cause not invariably attended by the same effects.).

**अनैकांतिक** *a.* (की *f.*) 1 Unsteady, uncertain; not to the point, not very important; मृत्योऽमृत्य इति \*कमेतत् Pt. 1. — 2 (in Logic) Name of one of the five main divisions of हेत्याभास (fallacies,) otherwise called सव्यभिचार. It is of three kinds:— (a) साधारण, where the हेतु is found both in the सपक्ष and विपक्ष, the argument being therefore too general. (b) असाधारण where the हेतु is in the पक्ष alone, the argument being not general enough. (c) अनुपसंहारी which embraces every known thing in the पक्ष, the argument being non-conclusive.

**अनैक्यं** 1 Existence of many; absence of one, plurality. — 2 Want of union, confusion, disorder, anarchy. **अनैकांत्यं** Variable nature.

**अनैतिह्यं** Absence of traditional sanction or authority, or that which is without such sanction; अनागतमनैतिह्यं कथं ब्रह्माधिगच्छति Mb.

**अनो** *ind.* No, not; अभावे न ह्यनो नापि Ak.

**अनोकशायिन्** *m.* (यी) Not sleeping in a house, a beggar.

**अनोकह** *a.* [ अन् ओकस्-हा ] Not leaving the house. — **हः** [ अनसः शक-टस्य अकं गतिं हन्ति, हन्-ड ] A tree; अनोकहाकंपितपुष्पगंधी R. 2. 13; 5. 69.

**अनौकृत** *a.* 1 Not attended with the sacred syllable ओम् Ms. 2. 74. — 2 Not accepted.

**अनोदन** *a.* Without food (as a व्रत).

**अनोवाह** *a.* To be carried in a carriage (अनसा वाहः).

**अनौचित्यं** Unfitness, impropriety; अनौचित्यादृते नान्यद्रसभंगस्य कारणं K. P. 7.

**अनौजस्यं** Want of vigour, energy, or strength; S. D. thus defines it; दौर्गत्यायैरनौजस्यं दैन्यं मलिनतादिकृत्.

**अनौद्धत्यं** 1 Freedom from pride, modesty, humility. — 2 Tranquility, placidity, calmness; नदीरनौद्धत्यमपकता महीं Ki. 4. 22.

**अनौरस** *a.* Not legitimate, not one's own, adopted (as a son).

**अंत** 1 P. (अंति) To bind.

**अंत** *a.* [ अम्-तन् Up. 3. 86 ] 1 Near. — 2 Last. — 3 Handsome, lovely; Me. 23; Si. 4. 40, (where, however, the ordinary sense of 'border' or 'skirt' may do as well, though Malli. renders अंत by रम्य, quoting the authority of शब्दार्णव). — 4 Lowest, worst. — 5 Youngest. — **तः** ( *n.* in some senses ) 1 ( *a* ) End, limit, boundary (in time or space); final limit, last or extreme point; स सागरांतं पृथिवीं प्रशास्ति H. 4. 50 bounded by the ocean, as far as the sea; अपांगौ नेत्रयोरंतौ Ak.; उद्युक्तो विद्यांतमधिगच्छति H. 3. 114 goes to the end of, masters completely; श्रुतस्य यायादयमंतमर्भकस्तथा परेषां युधि चेति पार्थिवः (where अंत also means end or destruction); जीवलोकसुखानामंतं ययौ K. 59 enjoyed all worldly pleasures; आलोकितः खलु रमणीयानामंतः K. 124 end, furthest extremity; दिगंतं श्रूयते Bv. 1. 2. — 2 Skirt, border, edge, precinct; a place or ground in general; यत्र रम्यो वनांतः U. 2. 25 forest ground, skirts of the forest; ओदकांतात् त्रिगुणो जनोऽनुगतव्यः. S. 4; उपवनांतलताः R. 9. 35 as far as the borders or skirts; वृत्तः स नौ संगतयोरवनांते R. 2. 58, 2. 19; Me. 23. — 3 End of a texture, edge, skirt, fringe or hem of a garment; वस्त्र °; पवनप्रवर्तितान्तदेशे