

vant, acc. sing. n., adv. Cheerfully, Johns. Sel. 59, 179.

हृदि *hrishṭi*, i.e. *hrish* + *ti*, f. Joy, Mālat. 82, 4; delight, pleasure.

हे *he*, 1. A vocative particle, Lass. 8, 18. 2. An interjection expressing envy or malice, He! Pañch. 37, 23; disapprobation, Bhārt. 2, 96.

हेक्का *hekkā*, f. Hiccough (cf. *hikkā*).

† **हेट्** *HET* (?), **हेट्** *HETH*, i. 1, Ātm. and Par. 1. To be wicked. 2. To vex or harass, to hurt; see *hedh*.

हेठ *heṭha*, m. 1. Hindering, obstructing. 2. Hurting, injury.

हेड् *HEḌ* (**हेल्** *HEL*), i. 1, Ātm. To disregard; *a-hedamāna*, adj. Careful, Rām. 2, 68, 22. † i. 1, Par. To surround, to attire.

हेडज *heḍ + a-ja*, m. Anger.

† **हेड्** *HEḌH*, **हेट्** *HETH*, ii. 9, *hedhnā*, *hethnā*, nī, Par. 1. To be born again. 2. To produce happiness or purity.

हेति *heti*, i.e. *ut + ti*, f. 1. A weapon, Pañch. i. d. 236. 2. A ray of the sun. 3. Flame.—Comp. *Çrāsa-*, f. sleep.

हेतिक *-heti + ka*, a substitute for *heti*, when latter part of comp. words; e.g. *çakti-*, m. A spearman.

हेतिमन्त *heti + mant*, adj., f. *matī*, in *huri*, Illuminated by the sun, Mālat. 149, 1.

हेतु *hetu*, perhaps *hi + tu* (properly, Impulse, Chr. 18, 2), 1. Motive; abl., on account of, Rām. 3, 49, 39; in order to, Hit. i. d. 173, M.M.; dat. *mṛityu-hetaue*, In order to kill, Bhāg. P. 7, 1, 41. 2. Origin. 3. Cause, Hit. i. d. 42, M.M.; Reason, Pañch. i. d. 417; proof, Lass. 2. ed. 65, 2. 4. Means, Hit.

114, 7; Rājat. 5, 310; prize, 5, 71. 5. Condition, Draup. 9, 10; law, Hit. ii. d. 10. 6. The reason or middle term in an inference, Bhāshāp. 68. 7. *hetau*, loc. By reason of. 8. Logic, Daçak. in Chr. 180, 8.—Comp. *Nis-*, adj. having no cause, MBh. 12, 3277.

हेतुक *hetu + ka*, I. adj. 1. Relating to the cause. 2. Causal, instrumental II. m. 1. An active cause, an instrument, Hit. 55, 5. 2. A logician, Man. 12, 111.—Comp. *Bhaya-*, adj. dangerous, Hit. 85, 1, M.M. *Sam-*, adj. 1. produced by a cause, Bhāshāp. 100. 2. with the motive, Rājat. 5, 54 (Çūra knowing that he had retired, and also his motive for it).

हेतुता *hetu + tā*, f., and **हेतुत्व** *hetu + tva*, n. Causation, the state of being a cause, Hit. i. d. 29, M.M. (*tā*); Rājat. 5, 292; 388 (*tā*); Bhāshāp. 146, 147 (*tva*).—Comp. *Nimitta-hetu + tva*, n. the being an instrumental cause, Bhāshāp. 16.

हेतुमन्त *hetu + mant*, adj. 1. Having a cause; that in which the reason or middle term resides (i.e. the *paksha*), Bhāshāp. 68. 2. Accompanied by arguments, Rām. 3, 53, 20. 3. Attacked by arguments, MBh. 12, 597 (perhaps it is to be read *hi* instead of *'pi*, then it would be, Skilled in logic).

हेम *hema*, I. m. A horse of dark colour. II. n. Gold (cf. *heman*).

हेमक *hema + ka* (n.), Gold, Rām. 3, 49, 20.

हेमकार *hema-kāra*, m. A goldsmith, Man. 9, 292.

हेमन् *heman*, I. m. Winter (ÇKD.). II. n. Gold, Raghu. 1, 10, Naish. 52; Vikr. d. 140 (or *hema*).—Cf. *χειμῶν*; with *ρ* for *ν*, *χειμῶν + τος*.

हेमन्त *hemanta* (i.e. **hemant*, ori-