

- II. अभीति Tatpur. f. (-तिः) Fearlessness; e.g. *Hemach.nān.*: अभयश्रीराभीत्योः. E. अ neg. and भीति.
- अभीत्तर Tatpur. m. f. n. (-रः-री-रम्) (ved.) Approaching with hostile intent, ready for assault; e.g. *Vājas.*: या सेना अभीत्तरीराध्याधिनीरुगणा उत (*Mahidh.*: अभीत्तरीरभीत्यः। अभियायिन्यः); or *Aitar. Br.*: एतच्च स वै तद्विद्वानाह जनमेजयः पारिक्षित एवंविदं हि वै मामेवंविदो याजयन्ति तस्मादहं जयाम्यभीत्तरीं सेनां जयाम्यभीत्यं सेनया &c. (*Sāy.*: अभीत्तरीम् = अभितो युद्धार्थमुद्युक्ताम्). E. इ (इण्) with अभि, kṛit aff. द्वारप्, āgama तुक्.
- अभीद् Tatpur. m. f. n. (-द्-डा-द्धम्) Shining, glowing; e.g. *Rīgv.*, *Atharv.*: अष्टं सवं सविता साविषत्री ऽभीद्धो धर्मस्तदु पु म वोचम् (*Atharv. v. l.*: वोचत्; *Sāyāna*: = अभिदीप्तः). E. इन्ध् with अभि, kṛit aff. क्त.
- अभीपत् Tatpur. m. (-न्) (ved.) ¹ A pond or any other place where water accumulates. ² Favour, kindness. An option between both meanings is proposed by *Sāyāna* on *Rīgv.*: अभीपतो वृष्टिभिरुपयन्तम् (*Atharv.*: अभीपतो वृष्ट्या तर्पयन्तम्), viz. अभीपत आनुकूल्येन i. e. abl. sing.; or अभीपतो ऽभिगमनवतः सलिलाधारान् । तटाकादीन् i. e. acc. plur.; the second meaning (*favour*) reminds of अन्वीप, but the first seems more congenial with the context. E. probably अप् (an obsolete rad.; comp. आप्) with अभि, kṛit aff. शतृ.
- अभीपद् Bahuvr. (?) m. (-द्) The proper name of a Rishi with the surname औदल, who is the reputed author of the *Sāmaveda*-verse I. 231. (= I. 3. 1. 4. 9.). E. अभी and पद् (?).
- अभीप्सित Tatpur. m. f. n. (-तः-ता-तम्) Wished, desired; (*neutr.* wish, desire); e.g. *Rāmāy.*: अभीप्सितं तु मे किञ्चित्प्रियं कर्तुमिहार्हसि; or *Bhāgav. Pur.*: अलब्धाभीप्सितो ऽज्ञानादिद्वन्द्वः शुचार्पितः &c. E. आप् in the desider., with अभि, kṛit aff. क्त.
- अभीप्सिन् Tatpur. m. f. n. (-प्सी-प्सिनी-प्सि) Wishing, desiring; e.g. *Katha-Upan.*: विद्याभीप्सिन् नचिकेतसं मन्वे न त्वा कामा बहुवो लोलुपन्तः. E. आप् in the desider., with अभि, kṛit aff. णिनि.
- अभीप्सु Tatpur. m. f. n. (-प्सु-प्सु-प्सु) Wishing, desiring; (with a noun in the accus. or locat.); e.g. *Bhāṭik.*: तथापि वक्तुं प्रसभं यतन्ते यन्मद्विधाः सिद्धिमभीप्सवस्त्वाम्; or अर्थो-त्यितालिङ्गितसंनिमयो ह्यः पुनर्यागमने ऽनभीप्सुः. E. आप् in the desider., with अभि, kṛit aff. उ.
- अभीभाभिभूभाभू Tatpur. f. (-भूः) 'A site of splendour surpassing a fearless elephant.' (This monstrous compound occurs in the following specimen of alliteration: जजौजोजा-जिजिज्वाजी तं ततो ऽतिततातितुत् । भाभो ऽभीभाभिभूभाभू-रारारिररिररिररः which is rendered by *Yates*: 'the warring foe overpowering all the sons of courage, distressing the most brave, glorious, exceeding in terror a fearless elephant, and advancing in his chariot, then attacked him'. E. अभी-इभ-अभिभू-भा and भू.
- अभीम Tatpur. l. m. f. n. (-मः-मा-मम्) Not fearful, not terrific.
2. m. (-मः) One of the thousand names of *Vishṇu*; in the list of the *Anuśāsanap.* of the *Mahābh.* the 357th, according to an optional reading of *Gangādharma* who interprets the two names शरभो भीमः either शरभ and भीम, or शरभ and अभीम, and comments upon भीम and अभीम

as follows: (विचिन्ततः सर्वजनो) भियो मन्विकल्पतः पुङ्ग (compare *Unhādi*-S. 1. 147.) तथा च भीमः । भयंकरो वाय-भयंकरो हि सतां त्वभीमः (the following words of this verse and the next verse refer to another name of *Vishṇu* in the text) । ओं भीमाय अभीमाय वा नमः । E. अ neg. and भीम.

अभीमान Tatpur. m. (-नः) The same as अभिमान; with the second syllable protracted.

अभीमोद Tatpur. m. (-दः) Excessive happiness or joy; e.g. *Atharv.*: आनन्दा मोदाः प्रमोदो ऽभीमोदमुदश्च ये । उच्छिष्टाञ्जलिरे सर्वे दिवि देवा दिविश्रितः; or आनन्दा मोदाः प्रमोदो ऽभीमोदमुदश्च ये । हसो नरिष्टा नृत्तानि शरीरमनु प्राविशन् (where अभीमोदमुदः is either *Dwandwa* 'excessive joy and pleasure' or perhaps an irregular intensive formation with the reduplication of the whole radical instead of its first syllable (similar in some degree to the ved. बद्ध् the intens. of बन्ध्); the masc. of the relative, ये, being accounted for by the preceding masculines). Comp. अभीलाप. E. मुद् with अभि, kṛit aff. घञ्.

अभीर Tatpur. l. m. (-रः) A cowherd. 'According to *Manu* (X. 15.) the *Abhira* is of mixed origin, the offspring of a *Brāhmaṇa* father and a mother of the *Ambashtha* or medical caste; but the *Abhīras* were a people, a pastoral tribe, settled about the beginning of the Christian era, on or near the lower course of the Indus on a tract known to classical geographers, as the *Abiria* of *Ptolemy*, lying north of the *Sahyadri* mountain and of *Syrastrene*. The *Abhīras* of *Saurāshtra* are mentioned in the *Mahābhārata*. From their pastoral habits the name came to be generally applied to the cowherds of *Hindustan*. In the spoken dialects of upper India the word is corrupted to *Ahir*, *Uheer*; in *Bengālī* and *Marāṭhī* it is unchanged, occurring as *Abhir*.' (*Wilson's Glossary of Indian Terms*.) See *Lassen's Ind. Alt.* vol. I. pp. 106. 396. 539. 546. 705. 798. 799. 823; II. pp. 385. 547. 553. 592. 792. 855. 953. 956. &c. — The word as a name of a people occurs in the *Purāṇas* 'always conjoined with the *Sūdras*, as if conterminous' (*Wilson's Vishṇu-P.* p. 195 n. 154). — The *Sāhityadarpaṇa* mentions the *Abhīras* as assistants appointed in, or belonging to, the harem (together with dwarfs, eunuchs, *Kirātas* or mountaineers, *Mlechchhas* or barbarians, the mock-brother-in-law of a king, i. e. the brother of his concubine, hump-backs, mutes &c.: वामनषण्डकिरातस्त्रेच्छाभीराः शकारकुञ्जाद्याः). The same work, in defining the purposes for which *Sanskrit* and the *Prākṛit*-dialects are used in the dramatic dialogue, appropriates the dialect of the *Abhīras* (which therefore is not considered by the *Sāh.* as an *Apabhrāṇśa*-dialect) to cowherds and woodcutters; comp. अभीरी s. v. अभीर; (आभीरेषु तथाभीरी । अभीरी शायरी चापि काष्ठ-पक्षीपक्षीविषु); others hold the *Abhīra*-dialect as belonging to the *Apabhrāṇśa*, when it would be excluded from dramatic use. See अपभ्रंश and *Lassen's Institutiones Linguae Pracriticae*. — (The word occurs usually in the form अभीर; the dialect spoken by the *Abhīras* is always called अभीरी, not अभीरी.)

2. n. (? -रम्) The name of a *Mātrāvṛitta* or *Prākṛit*