

अन्नाधीश Tatpur. m. (-शः) The divinity ruling over food; the **अन्नाधीशः** are certain divinities or personifications invoked at the **अन्नहोम** q. v. and comprise the following: वाज, प्रसव, अपिज, क्रतु, स्वर, मूर्धन, व्यसृविन्, आन्त्य, आन्त्य-भौवन, भुवनस्य पति, अधिपति, प्रजापति. E. **अन्न** and **अधीश**.

अन्नापहरण Tatpur. n. (-णम्) The stealing of food. E. **अन्न** and **अपहरण**.

अन्नापहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Stealing food. E. **अन्न** and **अपहारक**.

अन्नापहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Stealing food; e. g. **अन्नापहार्यजीर्ण**. E. **अन्न** and **अपहारिन्**.

अन्नाभिलाष Tatpur. m. (षः) Appetite. E. **अन्न** and **अभिलाष**.

अन्नायु m. (-युः) I. Tatpur. Seizing food (see **अन्न** 2.2.); or II. Bahuvr. Living through food (see **अन्न** 2.2.); an epithet of the vital air **अपान** q. v., in the Aitareya Upanishad, because it alone was capable to seize the primitive food, created from the waters by the Supreme Soul, after speech, the vital air **प्राण** q. v., eye, ear, skin (i. e. touch), manas and the generative organ were unable to take possession of, and thus of preserving, life through it. In the passage alluded to there is a quibble on the word **आयु**, according to its having the sense of 'obtaining' from the corresponding meaning of the rad. ई, वी, or the sense of **आयुस्** 'life'; as the word occurs in the nomin. **अन्नायुः**, it may, as a Bahuvr., represent also the form **अन्नायुस्**. The radical ई having the same meaning as वी and probably being identical with it in origin, the words वयत् and वायु 'air or taking', in the same passage, complete the double sense of the pun: 'तद् (i. e. **अन्न**) अपानेनाजिघृक्षत्तदा वयत् । स एषो ऽन्नस्य यद्वायो (comm. = **अन्नयाहकः**) यदायुरन्नायुर्वी एष यदायुः; comm.: यो वायुरन्नायुरन्नबन्धनो ऽन्नजीवनो वै प्रसिद्धं स एष यो वायुः. E. **अन्न** and **आयु**.

अन्नायुस् Bahuvr. m. (-युः) Living through food, an epithet of **अपान**; see **अन्नायु**. (A comm. on the passage quoted under the preceding word, adopts the form **अन्नायुस्** in observing: **अन्नमदामेत्यादिश्रुत्यन्तरे प्राणस्यान्नायुर्द्वं प्रसिद्धम्**. E. **अन्न** and **आयुस्**.

अन्नार्थ Bahuvr. m. f. n. (-र्थः-र्या-र्थम्) Concerning food; see the following. E. **अन्न** and **अर्थ**.

अन्नार्थता f. (-ता) or **अन्नार्थत्व** n. (-त्वम्) The concerning food; said of a religious act which does not concern the object or purpose of the sacrificer (comp. **पुरुषार्थत्व**), but merely the consecration of the substance to be offered in sacrifice. E. **अन्नार्थ**, taddh. aff. तन् or त्व.

अन्नार्थिन् Tatpur. m. f. n. (-र्थी-र्थिनी-र्थि) Wanting food, asking for food. E. **अन्न** and **अर्थिन्**.

अन्नावृध Tatpur. m. (-त्) (ved.) Increasing food; an epithet of Agni. E. **अन्न** and **वृध**, with the prolongation of the middle vowel.

अन्नाहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Eating food, feeding. E. **अन्न** and **आहारिन्**.

अन्य (see **सर्वनामन्**) 1. m. f. n. (-न्यः-न्या-न्यद् (-न्यत्), dat. -न्यस्यै -न्यस्यै-न्यस्यै, abl. -न्यस्मात्-न्यस्याः-न्यस्मात्, gen. -न्यस्य-न्यस्याः -न्यस्य, loc. -न्यस्मिन्-न्यस्याम्-न्यस्मिन्; nom. plur. -न्ये-न्याः -न्यानि, gen. -न्येषाम्-न्यासाम्-न्येषाम्; also with the aff.

अकच्, e. g. nom. plur. **अन्यके**, gen. plur. **अन्यकेषाम्** which forms therefore do not belong to a base **अन्यक** q. v.) Other; ^a Other in general, e. g. **क्रियन्ते कटास्त्वया मयान्येभ्यः**; also in the sense 'besides, moreover, also', e. g. **अचो यजुषि चान्यानि सामानि विविधानि च । एष ज्ञेयस्त्रिवृदेदो यो वेदेन स वेदवित् । आबं यन्त्यचरं ब्रह्म त्रयी यस्मिन्प्रतिष्ठिता । स गृह्यो ऽन्यस्त्रिवृदेदो यस्तं वेद स वेदवित् ।** 'The Rîchs, the Yajus, and besides the various Sâmans and what was first, Brahman, the syllable of three letters (a-u-m) on which rest the three Vedas, that, too, is the hidden three-fold Veda &c.'. — The neuter **अन्यद्** esp. with a following **च** (**अन्यच्च**) occurs frequently in the latter sense 'besides, moreover', to connect maxims or sentences loosely joined together; it is used then synonymously with **अपरं च** and **अपि च**. — In combinations **अन्यस्मिन्नहनि**, **अन्यस्मिन्दिवसे** &c. 'other' is used in the same manner as in the corresponding 'the other day', lit. on some day other (than the present day). ^b Other implying *similarity*, *similar* (Aja-yap.: = **सदृशतर**), e. g. **मित्रलाभः सहज्जेदो विग्रहः संधिरेव च । पञ्चतन्वात्तथान्यसाध्वन्यादाकृष्य लिख्यते** 'Acquiring friends (the subject treated in the first) and the subjects treated in the three other books of the Hitopadeśa are represented such as they have been taken from the Panchatantra and a similar work'. ^c Other, implying *dissimilarity*, *difference*, *opposition*, i. e. different, opposed, reverse; e. g. **विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषो ऽन्यः** 'the meditation which is preceded by the repeated exercise of calm recognition (is that defined before); different from it (the reverse of it) is the meditation devoid of a specific object'. This notion of difference or opposition is often expressed in a still more distinct manner by putting the correlative terms **एक**, **अपर**, **किञ्चित्**, **किञ्चन** or **अन्य** itself in the opposed sentence or words, answering thus our 'the one the other'; e. g. **दृष्ट्वा मयेत्युपेक्षक एको दृष्टाहमित्युपरतान्या**; or **यथा कश्चिदिदं चेत्तं मदीयमिति कथयति । अन्यो ऽपि तद्विरोधेन मदीयमिति**; or **न योजुमश्चकन्केचिन्नाढीकिषत केचन . . . वनीकसः । उदरे चाजरन्नस्यै &c.**; or **अन्यहस्ते तु विक्रीय यो ऽन्यहस्ते प्रयच्छति &c.**; or **अहमन्यः शरीरमन्यत्**. — **अन्यान्या** (fem. ved.) one after the other, one in succession. (Sây. = **परस्परव्यतिहारेण**, or = **एकैका**.) A noun, depending on **अन्य** 'different from' stands in the ablative, e. g. **प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव**; or **न त्र्यम्बकादन्यमुपास्मितासी** (scil. **दशरथः**); or **प्रकृतिपुरुषयो-रन्यत्सर्वमनित्यम्**; or **अन्यदन्यसादनन्यत्वादनन्यदित्यन्यताभावः**. — In this case the noun, esp. a pronoun depending on **अन्य** forms in some rare instances, as a former part, a Tatpur. with **अन्य** as a latter part; e. g. **परो मदन्यो जगतस्तस्युषश्च ओतं प्रोतं पटवयच विश्वम्**; or **अनित्या** (scil. **चित्तिः**) **तु तदन्या स्यात्**; or **रूपान्यच्चक्षुषो योग्यं रूपमत्रापि कारणम्**. ^d One; see **अन्यतस्** and the quotation s. v. **अन्यतोमुख**. [In opposed sentences containing the correlat. **अन्य** — **अन्य** 'the one . . . the other' the first verb following **अन्य** may become anudatta; an instance given in the comm. of Pāṇini is: **तद्योरन्यः पिप्पलं स्वाद्वत्वनश्नन्नन्यो अभि चाकशीति** (where **अन्ति** may be anudatta). As former part of a *Karmadh.* compound **अन्य** retains in some formations the