अन्तजाति Bahuvr. m. (-तिः) The same as **अन्त्यजाति**. E. **अन्त** and **जाति**.

अन्ततस् ind. [1] From the end, border &c. [2] On the end, border &c. [3] At the end, border &c. [4] At the time of death, e. g. **एतमु एवान्ततो ऽवित्त्वोत्क्रामति**. [5] Lastly. [6] At last (in phrases implying an order or command); e. g. **किंचिदध्यधीष्व। अन्ततः प्रजामवाप्स्यसि**. [7] Consequently; e. g. **गुणवान्। अन्ततश्च मे दास्यसि** (this meaning is probably implied by the term **संभावना** or **उत्प्रेक्षा** given in the native dict. and Gaṇas). [8] Partly (?). [9] (When opposed to **मुखतस्** and **मध्यतस्**.) In the worst manner or in the last stage of life (as in a passage of an Upanishad: **एतद्वा अन्ततो ऽन्नं राद्धम्। अन्ततो ऽस्मा अन्नं राध्यते**). [10] In the interior part (?). E. **अन्त**, taddh. aff. **तसि**.

अन्तत्वाष्ट्री Tatpur. f. (-ष्ट्री) The ritual name of the verses Sámaveda 2. 588-590 (= II. 5. 1. 16). E. **अन्त** and **त्वाष्ट्री**.

अन्तदीपक Tatpur. n. (-कम्) (In Rhetoric.) One of the alankáras or modes of writing or speaking elegantly, a variety of the alankára **दीपक** q. v.; viz. when a variegated description reposes on, and is illustrated as it were by, a verb which is placed at the end of the sentence. (It would seem that the injunction of the principal rhetorical works according to which there must be several verbs and but one subject in a **दीपक** has not been considered as absolute, as results from this instance: **स गिरिं तरुषण्डमण्डितं समवाप्य त्वरया लतामृगः। स्मितदर्शितकार्यनिश्चयः कपिसैन्यैर्मुदितैरमण्डयत्** where there is but one verb viz. **अमण्डयत्** which has the properties required in this **दीपक**. Compare also **आदिदीपक**, **मध्यदीपक**, **प्रतीपदीपक** and **मालादीपक**.) E. **अन्त** and **दीपक**.

अन्तपाल Tatpur. m. (-लः) [1] A guard of the frontiers or boundary. [2] A guard of the rear of an army (opposed to the **यूथपाल**), e. g. **यथा सेनाः समग्रा मे यूथपालाश्च सर्वशः। समागच्छन्त्यसंमोहात्सेनाग्राणि तथा कुरु। ये चान्तपालाः स्रवगाः** &c. E. **अन्त** and **पाल**.

अन्तभव Tatpur. m. f. n. (-वः-वा-वम्) Being at the end, last, final. E. **अन्त** and **भव**.

अन्तभाज् Tatpur. m. f. n. (-क्-क्-क्) Last, final (as the letter of a word). E. **अन्त** and **भाज्**.

अन्तम m. f. n. (-मः-मा-मम्) [1] Nearest. [2] Last (ved.). Compare **अन्तितम** and **अन्तर्**. E. **अन्**, a substitute of **अन्तिक**, taddh. aff. **तमप्**. See the Preface.

अन्तर् ind. (see **निपात**, **गति**, **उपसर्ग**). A particle implying [1] within, in the middle, [2] between, [3] under, in its literal and metaphorical acceptations. It is used either adverbially or as a separable preposition or as a prefix to verbs and occurs also, but seldom, in the sense of a noun. With nouns, if preceding them it may form Tatpur., Bahuvr. and Avyayíbh., if following them indecl. Tatpur. compounds. It means:

I. (if used adverbially) [1] In the middle, within; mostly followed or preceded by a noun in the locat.; e. g. **अप्स्वन्तरमृतम्**. [2] In the interior (said of a kingdom &c.); e. g. **लघुवृत्तितया भिदां गतं वहिरन्तश्च** — comm. **वहिर्मित्रादिजनपदेषु। अन्तरमात्यादिषु — नृपस्य मण्डलम्। अभिभूय हरत्यनन्तरः** &c.). [3] In the mind, in the heart, e. g. **अभ्युदयानन्तरसावधित मुदा नैषधप्रियानन्तरसा**. [4] By way of enclosing or seizing, e. g. **अन्तर्हत्वा मूषिकां श्येनो गतः** (comm. = **परिगृह्य**); comp. III. 1. [This meaning is meant by the native Koshas when they render **अन्तर्** by **स्वीकारे**, for the Kaśiká interprets Páṅini I. 4. 65. '**परिग्रहः स्वीकरणम्**'; Mathureśa has probably misunderstood the bearing of **स्वीकरण** when substituting for the latter word the interpretation **अङ्गीकृतौ**.]

II. (as a separable preposition) [1] Within, [2] Between; followed or preceded [a.] by the genitive, e. g. **तस्मान्नाच्यादित्ययोरन्तः परमेश्वरः**; or **हिरण्मय्योः कुक्षोरन्तरवहित आस**; [b.] (ved.) by the accus., e. g. **रोदसी अन्तरुर्वी**.

III. (as a prefix to verbs) [1] In the middle, between, e. g. **अन्तर्हत्य** 'having struck in the middle'; compare on the contrary **अन्तर्हत्वा** I. 3. [2] Under (implying disappearance); e. g. **धा** with **अन्तर्** to hide, to make invisible, comp. also **अन्तर्धि**, **अन्तर्धा** &c. [The intimate relation between **अन्तर्** and the radical or verb in the latter cases is indicated not only by the influence this particle exercises on the meaning of the radical and its derivatives, but also by the effect it has on the formation of the gerund (comp. **अन्तर्हत्वा** I. 4. and **अन्तर्हत्य** III. 1.) and by the change it may produce in the dental **न्** of the radical and its derivation affixes, comp. e. g. **अन्तरयण**, **अन्तर्हणन** &c.]

IV. (as an indeclinable noun) [1] The interior, any thing not belonging to the exterior world, e. g. **अन्तर्वहिरिति कार्यद्रव्यस्य कारणान्तरवचनादकार्ये तद्भावः**; or **भुवो ऽन्तरूर्ध्वमधश्च**. [2] The heart, e. g. **राक्षस भक्ष मां .... अन्तरदाम्** (= **हृदयं दत्तवती**). Compare also **अन्तर्वत्** and **अन्तरा**.

V. (in composition with nouns) In the middle of, in the interior of, in the heart of; [1] before the noun: [a.] in Tatpur., e. g. **अन्तर्ज**, **अन्तर्दुष्ट**; in several comp. of this class, it may seem as if the latter part depended on **अन्तर्** in the genitive, e. g. **अन्तःशरीर** the interior of the body, **अन्तर्हृदय** the interior of the heart, but it is more correct to consider these interpretations as arising from such as 'the body in its interior &c.'; comp. several comp. beginning with **अग्र**, e. g. **अग्रनख**, **अग्रहस्त** &c.; the **न्** is changed to **ण** in the Tatpur. **अन्तर्वण** and **अन्तरयण** qq. vv.; see also **अन्तरीप**. [b.] in Bahuvr., e. g. **अन्तःस्वेद**, **अन्तर्वाष्प**; sometimes meaning 'from the interior', e. g. **अन्तःसुख**, **अन्तःप्रज्ञ**. [c.] in Avyayíbh., e. g. **अन्तर्वेश्मम्**, **अन्तर्गिरि**. [2] After the noun, in indecl. Tatpur., e. g. **ते नालिकेरान्तरपः पिबन्तः**; or **जलान्तश्चन्द्रचपलम्**; or **उदरान्तः प्रविश्य**; in such compounds some comm. consider the former part as representing the sense of a locative, not of a genitive ('**अव्ययत्वात्षष्ठीसमासप्रतिषेधः**'), others not; e. g. **संप्रवेष्टुमिव योषित ईषुः श्लिष्यतां हृदयमिष्टतमानाम्। आत्मनः सततमेव तदन्तर्वर्तिनो न खलु नूनमजानन्** (comm. **तेषामिष्टतमानामन्तर्हृदये**).

VI. See **अन्तरा**. E. **अम्**, uṅ. aff. **अरन्** and ágama **तुट्**; but see the Preface.

अन्तर I. m. f. n. (-रः-रा-रम्; is **सर्वनामन्** q. v. in the meanings I. 1. 1. 2. 4. and forms then sing. dat. **-रस्मै -रस्यै -रस्मै**, ablat. **-रस्मात्** or **-रात् -रस्याः -रस्मात्** or **-रात्**, genit. **-रस्य -रस्याः -रस्य**, locat. **-रस्मिन्** or **-रे -रस्याम् -रस्मिन्** or **-रे**; plur. nomin. **-रे** or **-राः -राः -राणि**; but in the locat. sing. femin. only