

लाकन्द (or कन्द), <sup>14</sup> पङ्कजावली (or पङ्कावली), <sup>15</sup> चण्डी,  
<sup>16</sup> प्रभावती.) E. अति (sc. क्रान्ता) and जगती (in the sense  
of the accusative) 'going beyond the metre जगती q. v.'.

अतिजन Bahuvr. m. f. n. (-नः-ना-नम्) Solitary, lonely. E.  
अति (in the sense of अतिगत or अत्यन्तविगत) and जन;  
or perhaps as a Tatpur. अति (sc. क्रान्त) and जन (in the  
sense of the accusative).

अतिजर Bahuvr. m. f. n. (-रः-रा-रम्) Exceedingly old.  
With respect to the declension of this word, see जरा and  
जरस्. E. अति and जरा.

अतिजव Tatpur. I. m. (-वः) Extreme speed.

II. m. f. n. (-वः-वा-वम्) Marching fast or fleet. E. अति  
and जव.

अतिजागर Tatpur. I. m. f. n. (-रः-रा-रम्) Very wakeful,  
restless.

II. m. (-रः) The black curlew. E. अति and जागर.

अतिजात Tatpur. m. f. n. (-तः-ता-तम्) Superior by birth  
(to the parents). E. अति and जात.

अतिजीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Very old. E. अति  
and जीर्ण.

अतिडीन Tatpur. n. (-नम्) Very lofty or very rapid flight  
of birds. E. अति and डीन.

अतितराम ind. <sup>1</sup> Far more, far better (with a word follow-  
ing in the ablative or fifth case). <sup>2</sup> Very much, excessively,  
exceedingly. <sup>3</sup> Far beyond, far above (with a word follow-  
ing in the accusative or second case). E. अति, taddh. aff.  
तरप् and त्राम्. (अतितराम may better be considered as  
the comparative degree of अति in the accus. of the femin.)

अतितारिन् m. f. n. (-री-रिणी-रि) Crossing or getting over.  
E. तु with अति, krit aff. णिनि.

अतितीक्ष्ण Tatpur. m. f. n. (-क्ष्णः-क्ष्णा-क्ष्णम्) Very pungent,  
sharp, hot or acrid. E. अति and तीक्ष्ण.

अतितीव्र Tatpur. I. m. f. n. (-व्रः-व्रा-व्रम्) Very sharp or  
pungent.

II. f. (-व्रा) Dúb grass. See गण्डदूर्वा. E. अति and तीव्र.

अतितृष्ण Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Very much hurt or  
injured. E. अति and तृष्ण.

अतितृप्ति Tatpur. f. (-प्तिः) Oversatisfaction, satisfying one's  
appetite too much. E. अति and तृप्ति.

अतित्यद् Tatpur. Beyond that. E. अति (sc. क्रान्त) and त्यद्  
(in the sense of the accusative). This word seems to be  
only one of grammatical coinage, to show that the declen-  
sion of त्यद् in compositions like these is like that of other  
nouns ending in द् and not that of the pronominal theme  
त्यद्; i. e. अतित्यद्, अतित्यदौ &c. (instead of अतिस्वः,  
अतिस्वौ &c.).

अतित्वम् Tatpur. m. Surpassing thee. E. अति (sc. क्रान्तः)  
and त्वम् (in the sense of त्वाम्). This word seems to be,  
like the last, only a grammatical one and scarcely in real  
use; its declension is equally purely fictitious and vary-  
ing, even, according to the different grammatical autho-  
rities. See the following and अतित्वाम्, अतिभूयम्, also  
अत्यहम्.

अतित्वान् Tatpur. The accus. in the plural of the preceding.

अतित्वाम् Tatpur. The accusative in the singular and dual  
of अतित्वम्.

अतिथि I. 1. m. f. n. (-थिः-थी-थि) One who arrives and,  
though entirely unknown, is entitled to the rites of hospi-  
tality, a guest. See अतिथिन्.

2. m. (थिः) <sup>1</sup> A proper name of a king of Ayodhyá, the  
son of Kuśa and grandson of Rāma. <sup>2</sup> The vaidik name of an  
attendant of Soma. (This latter meaning is more likely to  
be taken in a figurative sense, Soma being mentioned as  
the name of a king and Agni, Atithi, Śyena as those of his  
attendants). E. अत्, un. aff. इथिन्. (अतिथि in the mean-  
ing of 'guest' is also explained as a Bahuvr. 'one who has  
no kind of तिथि or holy day, who may arrive any day'  
or 'one who does not sojourn a whole tithi, but only one  
single night', or 'one who is not steady (when तिथि is  
supposed to be a mutilated form of स्थिति)'; all these ex-  
planations are artificial.)

II. Bahuvr. m. (-थिः) Wrath, anger. E. अ priv. and  
तिथि 'not restricted to a tithi, what may come at any time'.

अतिथिक्रिया Tatpur. f. (-या) Hospitality considered as a  
religious duty. E. अतिथि and क्रिया.

अतिथिम् Tatpur. m. (-म्) A proper name or a vaidik epithet  
of Divodāsa. (Properly meaning: 'worthy to be approached  
by guests, hospitable'. E. अतिथि and म् (from गम्, un. aff. ड्).)

अतिथित्व n. (-त्वम्) Hospitality. E. अतिथि, taddh. aff. त्व.

अतिथिधर्म Tatpur. m. (-र्मः) The proper quality which con-  
stitutes a claim to hospitality. E. अतिथि and धर्म.

अतिथिधर्मेन् m. f. n. (-र्मे-र्णिनी-मि) One who has the  
proper qualities which constitute a claim to hospitality.  
E. The preceding, taddh. aff. इनि.

अतिथिन् I. m. f. n. (-थी-थिनी-थि) Wandering, travelling. (ved.)

II. m. (-थी) The name of a king, called also Suhotra  
and otherwise Atithi. See अतिथि. E. अत्, un. aff. (?) इथिन्.

अतिथिद्वेष Tatpur. m. (-षः) Inhospitability. E. अतिथि and द्वेष.

अतिथिपूजन Tatpur. n. (-नम्) Hospitality considered as one  
of the principal sacraments of the Hindus. E. अतिथि and  
पूजन.

अतिथिपूजा Tatpur. f. (-जा). The same as the preceding. E.  
अतिथि and पूजा.

अतिथिसत्कार Tatpur. m. (-रः) The rite of hospitality, the  
hospitable treatment of a guest. E. अतिथि and सत्कार.

अतिथिसेवा Tatpur. f. (-वा) Service of a guest, hospitality.  
E. अतिथि and सेवा.

अतिदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) Very much burnt.

II. n. (-ग्धम्) (In med.) One of the four degrees of burns,  
described in the following manner: 'when the flesh hangs  
down and the part is separated with the destruction of the  
vessels, joints &c., with fever, thirst, faintness, the tumour  
growing slowly and, when ripe, being colourless'. E. अति  
and दग्ध.

अतिदत्त Tatpur. m. (-त्तः) A proper name, the son of Súra  
or Rājādhīdeva. E. अति and दत्त.

अतिदर्प I. Tatpur. m. (-र्पः) Excessive pride or arrogance.

II. Bahuvr. m. f. n. (-र्पः-र्पा-र्पम्) Very proud or arro-  
gant. E. अति and दर्प.

अतिदर्शिन Tatpur. m. f. n. (-र्शि-र्शिनी-र्शि) Seeing very far.  
E. अति and दर्शिन.

अतिदातृ Tatpur. m. (-ता) A liberal man. E. अति and दातृ.