

अथरी f. (occurs only as a plural in the Vedas; -र्यः) The finger. E. This word is given as an irregular derivation from अत् 'to go constantly'; but it is more probable that it is derived, with aff. अरि, from an obsolete rad. अथ् which seems to have had the same meaning as अत् (cf. अट् and अठ्), but is found only in अथरी, अथर्वन् and their derivatives, implying quickness or agility. The same etymological connexion between words meaning 'finger' and 'fire' may be perceived in other derivations from a radical in the sense of 'to go' f.i. in अङ्गुलि or अङ्गुरि, अयू and अपि, अङ्गिरस्, from अङ्ग. It reappears distinctly in the denom. अथर्ये and its derivatives अथर्ये, अथर्यु qq. vv.

अथर्य par. (-र्यति) To go, to move. (Only in the Vedas.)

Probably a denominative from अथरी or अथर् with aff. यक्. **अथर्य** m. (-र्यः) Moving constantly; an epithet of Agni in the Vedas. See also the following. E. अथर्य, kṛit aff. अच् (?).

A commentary explains, that अथर्ये is an epithet of दक्षिणाग्नि, because the sacred fire 'goes always' from the Gārhapatya (q. v.) to his proper place; the epithet may be considered, however, as one of a more general bearing.

अथर्यु m. (-र्युः) Moving constantly; an epithet of Agni in the Vedas. See the preceding. E. अथर्यु, kṛit aff. उ.

अथर्व m. (-र्वः) A proper name of the eldest son of Brahmā, to whom Brahmā revealed the Brahmagvidyā (q. v.) or knowledge of God. See अथर्वन्. E. See अथर्वन् of which it is an abbreviated form.

अथर्वण m. (-णः) A name of Śiva. E. अथर्वन्, taddh. aff. अ (?).

अथर्वणि m. (-णिः) ¹ A Brahman versed in the Atharvaveda. ² A family priest. E. See आथर्वणि which is the better reading of this word.

अथर्वन् 1. m. (-र्वः) ¹ A Brāhmaṇa, a priest (probably one connected with offerings to fire or the attendance on the holy fire). ² The proper name of a priest who is considered to have obtained the fire from heaven and who in the course of mythological personification appears as a Prajāpati or father of all beings, as the inspired author of the fourth or Atharvaveda, as the eldest son of Brahmā to whom Brahmā revealed the Brahmagvidyā (q. v.) or knowledge of God (see also अथर्वे) and, at a later period, as the same as Angiras (q. v.). Sons of his are Agni (see also अङ्गिरस्), Dadhyanch, Bhishaj, Bṛihaddiva, Kabandha. ³ An epithet of ^aVasishṭha q. v., ^bSoma q. v., ^cप्राण q. v., ^dŚiva (the god being supposed to carry into effect the charms of the Atharvaveda).

2. m. n. (-र्वी-र्वे) The fourth or Atharvaveda q. v. (see also m. pl. अथर्वीणः).

3. m. pl. (-र्वीणः) ¹ The descendants of Atharvan; they appear sometimes coupled with the descendants of Bhṛigu and of Angiras (see अथर्वीङ्गिरसः). ² The hymns of the fourth or Atharvaveda collectively (considered as the descendants of Atharvan); the Atharvaveda (see also अथर्वीङ्गिरसः). E. From an obsolete theme अथर्, fire, with taddh. aff. वनिप्. See the E. of अथरी. The oldest etym. which derives अथर्वन् from अ neg. and र्वन् (from र्वे 'to go'), is without any probability. A similar etym. is given of अथर्वी q. v.

अथर्वभूत Tatpur. m. pl. (-र्वाः) An epithet of the twelve Maharshis:

धर्म, दक्ष, मरीचि, अत्रि, पुलस्त्य, पुलह, क्रतु, वसिष्ठ, गौतम, भृगु, अङ्गिरस्, मनु and (according to a commentary) of 'Rudra, the Lord of the Universe'. E. अथर्वन् and भूत (according to a commentary from भू, to obtain, 'having obtained i. e. versed in the Atharvaveda, the same as अथर्वीविद्').

अथर्ववत् ind. Like Atharvan or the descendants of Atharvan. E. अथर्वन्, taddh. aff. वति.

अथर्वीविद् Tatpur. m. (-वित्) One versed in the Atharvaveda. See अथर्वभूत. According to the Pariśiṣṭa of this Veda esp. an epithet of the priest called Brahman q. v. See ब्रह्मवेद. E. अथर्वन् and विद्.

अथर्ववेद Tatpur. m. (-दः) The fourth or Atharvaveda (see अथर्व, यजुस्, सामन्), the Veda revealed by Atharvan or Angiras and sometimes considered, therefore, personified as a son of Angiras. See अथर्वन्, अथर्वीङ्गिरस्, प्रथ्वीङ्गिरस्, ब्रह्मवेद. E. अथर्वन् and वेद.

अथर्वशिखा Tatpur. f. (-खा) The name of one of the Upanishads of the Atharvaveda. E. अथर्वन् and शिखा 'the crest' i. e. (according to the comm.) the essence of the Atharvaveda.

अथर्वशिरस् Tatpur. n. (-रः) The name of an Upanishad of the Atharvaveda. E. अथर्वन् and शिरस् 'the head' i. e. the principal Upanishad of the A. V.

अथर्वहृदय Tatpur. n. (-यम्) The name of a Pariśiṣṭa of the Atharvaveda. E. अथर्वन् and हृदय.

अथर्वीङ्गिरस् I. Tatpur. m. (-राः) The Angiras of the Atharvaveda. This use of the word, as a Tatpur. in the sing., is of later origin than that of the Dvandwa in the plur., and, as it seems, adopted to explain the form अथर्वीङ्गिरस q. v.

II. Dvandwa. m. pl. (-रसः) ¹ The descendants of Atharvan and of Angiras. ² The Atharvaveda hymns of both collectively; the Atharvaveda (q. v.), one part (or parvan) of which is considered to have been revealed by the descendants of Atharvan and another by the descendants of Angiras. According to another explanation, however, this name of the Atharvaveda would merely refer to Atharvan (q. v.) being the inspired author of one part and Angiras (q. v.) of the other. E. अथर्वन् and अङ्गिरस्.

अथर्वीङ्गिरस I. m. f. n. (-सः-सी-सम्) Referring or belonging to the अथर्वीङ्गिरसः q. v.

II. n. (-सम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda.

III. m. pl. (-साः) The mantras or hymns of the Atharvaveda. E. अथर्वीङ्गिरस्, taddh. aff. टच्.

अथर्वीण n. (-णम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda. E. Irregular derivation from अथर्वन्, taddh. aff. अङ् (?).

अथर्वीणविद् Tatpur. m. (-न्त) One versed in the rites of the Atharvaveda. E. अथर्वीण and विद्.

अथर्वी Tatpur. f. (-वी). This word occurs only in the Veda and is explained 'not going, unable to move', from अ neg. and र्वी (from र्वे, to go). It would seem, however, that it is a Tatpur. composed of the obsolete word अथर्, fire, and वी, 'surrounded by fire' (?). See the E. of अथर्वन् and अथरी.