

quent period as one of the inspired legislators of India and as the author of an astronomical work. The various legends connected with his life seem to have been occasioned by the word अङ्गिरस् coming from the same radical as, and its sound recalling that of, अग्नि, fire (q. v.). Hence we find Angiras sometimes either as an epithet or as the father of Agni, and the Saint himself connected chiefly with such hymns as are addressed to Agni, to Indra or to deities of a kindred description: a portion of the fourth Veda, the Atharvan, reports him also as an expounder of the Brahmagvidyā (q. v.) or the sacred knowledge, that had been imparted to him by Satyavāha, a descendant of Bharadvāja. (See अङ्गिरः.) Though Angiras, as may be concluded from his name being connected with the authorship of a great portion of the sacred Hindu literature, appears to have been one of the oldest civilizers of India, no historical date is to be obtained from the epic or paurāṇik literature where the vaidik legends of his life are merely amplified; there he is named as one of the Prajāpatis or progenitors of mankind engendered, according to some by Manu, according to others by Brahmā himself, either with the female half of his body or from his mouth or from the space between his eye-brows. As such he is considered also as one of the seven Ṛishis who preside over the reign of the first Manu or Svāyambhuva. He is called, besides, the priest of the Gods, the Lord of the sacrifice &c. Sometimes he is considered as a son of Uru by Āgneyī, the daughter of Agni. His daughters are the Ṛichas (or vaidik hymns) and also, Śāśvatī, Sinivālī, Kūhū, Rākā, Anumati; his sons are Samvarta, the manes called Havishmats, Utathya, Bṛihaspati, Mārkaṇḍeya; his wives, Smṛiti (traditional science), two daughters of Dakṣha, Swadhā and Sati, and Śraddhā, the daughter of the sage Kardama. As an astronomical personification he is Bṛihaspati himself or the regent of the planet Jupiter and presides over the sixth year of the cycle of sixty years. See also अथर्वन्.

II. m. pl. (-रसः) ¹The descendants of the former. In this capacity they share also in the nature of the legends attributed to Angiras. Angiras being the father of Agni, they are considered as descendants of Agni himself, who is also called the first of the Angirasas. Like Angiras, they occur in hymns addressed to the luminous deities and, at a later period, they become for the most part personifications of light, of luminous bodies, of divisions of time, of celestial phenomena and fires adapted to peculiar occasions as the full and change of the moon, or to particular rites as the Āśwamedha, Rājasūya, the Pākayajnas or sacrifices with food, obsequial and funeral fires, expiatory fires, and the like. Most of the authors of the hymns of the Rigveda are connected with them and in the Purāṇas mention is made of two tribes of the Angirasas which were Brāhmaṇas as well as Kshatriyas. ²The hymns of the Atharvaveda. See also अथर्वन् pl. and अथर्वङ्गिरस् pl. E. अङ्ग, uñ. aff. असि with āgama इष्ट, or, according to another authority, a Tatpur. composed of अन् (meaning अन्न food, from अन् कृत् aff. क्तिप्) and गिरस् (from गृ to swallow) 'devouring food'. The latter

etymology, apparently without any grammatical authority, would refer especially to अङ्गिरस् as epithet of Agni. See also अङ्गिरसम्. The plural अङ्गिरसः is considered, though without any etymological necessity, as the plural of the deriv. form अङ्गिरस with luk or elision of the affix.

अङ्गिरस m. (-सः) A proper name: an enemy of Vishnu in his incarnation as Paraśurāma. E. unknown, perhaps अङ्गिरस्, taddh. aff. अच्.

अङ्गिरसामयन Tatpur. n. (-नम्) The name of a sacrifice belonging to the class of the Sattrā (q. v.). E. अङ्गिरस (gen. plur.) and अयन, 'the path of the Angirasas'.

अङ्गिरसम् m. f. n. (-मः-मा-मम्) Possessing the quality of motion or that of devouring food in an extreme degree; a vaidik epithet chiefly of Agni. See अङ्गिरस् and the E. of this word. E. अङ्गिरस्, taddh. aff. तमप्.

अङ्गिरस्वत् I. m. (-स्वान्) Coupled with or accompanied by the Angirasas. E. अङ्गिरस्, taddh. aff. मतुप्.

II. ind. Like Angiras. E. अङ्गिरस्, taddh. aff. वति.

अङ्गीकरण Tatpur. n. (-णम्) Promising, agreeing, assenting. E. अङ्ग with taddh. aff. च्वि and करण.

अङ्गीकार Tatpur. m. (-रः) An agreement, a promise. E. अङ्ग with taddh. aff. च्वि, and कार.

अङ्गीकृत. See कृत. E. कृत with अङ्ग, the गति, taddh. aff. च्वि.

अङ्गीकृत Tatpur. m. f. n. (-तः-ता-तम्) Agreed, promised &c. E. अङ्ग with taddh. aff. च्वि, and कृत.

अङ्गीय m. f. n. (-यः-या-यम्) Referring or belonging to Anga (the country) q. v. E. अङ्ग, taddh. aff. क्.

अङ्गु. See the E. of अङ्गुष्ठ.

अङ्गुरि f. (-रि) ¹A finger. ²A toe. Also अङ्गुरी. E. See अङ्गुलि, ल् changed to र्.

अङ्गुरी f. (-री) See the preceding.

अङ्गुरीय m. n. (-यः-यम्) A finger-ring. E. See अङ्गुलीय, ल् changed to र्.

अङ्गुरीयक m. n. (कः-कम्) A finger-ring. E. See अङ्गुलीयक, ल् changed to र्.

अङ्गुल I. m. (and according to one authority also n.) (-लः-लम्) ¹A finger. ²The thumb. ³A finger's breadth, as a linear measure, viz. a measure of eight barley corns joined side by side in breadth or of three grains of rice in length. Twelve angulas make a vitasti or span, and twenty-four a hasta or cubit. ⁴(In astronomy.) A digit or one twelfth part of any dimension, subdivided into sixty vyangulas. E. अङ्गुल is considered by the gramm. authorities as a substitute of अङ्गुलि, as which it ought to occur only at the end of certain Tatpur., derived then with samāsānta aff. अच् and at the end of certain Bahuvr., derived with samāsānta aff. षच्. In both cases it is a neutre. The native dictionaries however state as above.

II. m. (-लः) A proper name of the sage Chanākya. E. अङ्ग, uñ. aff. उलन् (?).

अङ्गुलप्रमाण Tatpur. n. (-णम्) The linear measure called अङ्गुल. See the preceding. E. अङ्गुल and प्रमाण.

अङ्गुलमान Tatpur. n. (-नम्) The linear measure called अङ्गुल q. v. E. अङ्गुल and मान.

अङ्गुलि f. (-लिः) ¹A finger. ²A toe. ³The same as अङ्गुष्ठ q. v. ⁴The tip of an elephant's trunk. This word is changed