

latter part of a compound; f. i. वेदाध्यायः one who reads the Veda). E. इ (इङ्) with अधि, kṛit aff. अण्

अध्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Reading, studying. E. इ (इङ्) with अधि, kṛit aff. णिनि.

अध्यारूढ Tatpur. m. f. n. (-ढः-ढा-ढम्) <sup>1</sup> Mounted on, placed above; used either in an active or passive sense, person. or impersonally. <sup>2</sup> Exceeding, more (with a noun in the instrum.). <sup>3</sup> Inferior, less (with a noun in the ablative). E. रह् with आ and अधि, kṛit aff. क्त.

अध्यारोप Tatpur. m. (-पः) Fixing in or upon, transferring; but more especially used in philosophy, in the sense of transferring or attributing erroneously the predicates, nature &c. of one object to another, as those of a serpent to those of a rope &c. See अध्यास. E. रह्, in the caus., with आ and अधि, kṛit aff. घञ्.

अध्यारोपन Tatpur. n. (-नम्). The same as the preceding. E. रह्, in the caus., with आ and अधि, kṛit aff. लुट्.

अध्यारोपित Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Transferred or attributed erroneously. <sup>2</sup> Hyperbolic, exaggerated. E. रह्, in the caus., with आ and अधि, kṛit aff. क्त.

अध्यावाप Tatpur. m. (-पः) Throwing or casting upon. E. वप् with आ and अधि, kṛit aff. घञ्.

अध्यावाहन Tatpur. n. (-नम्) A second calling, a second invitation. See the following word of which it is the thematic form. E. अधि and आवाहन.

अध्यावाहिनिक n. (-कम्) An item of a married woman's property. See स्त्रीधन. It is explained as the gift she takes home from her father's house, when paying a visit to her friends. E. अध्यावाहन, taddh. aff. टन्.

अध्यास Tatpur. m. (-सः) <sup>1</sup> Putting, throwing in or upon. <sup>2</sup> (In philosophy.) Transferring or attributing erroneously the predicates, nature &c. of one object to another, as of a serpent to a rope &c. See अध्यारोप. <sup>3</sup> (In vaidik grammar.) The appendage to a vaidik verse; according to some the same as एकपदा q. v. E. अस्, to throw, in the caus., with अधि, kṛit aff. घञ्.

अध्यासन Tatpur. n. (-नम्) <sup>1</sup> Sitting on or upon. <sup>2</sup> Presiding over, ruling, inhabiting as chief. E. आस् with अधि, kṛit aff. लुट्.

अध्यासयोग Tatpur. m. (-गः) In Buddhistic doctrine, one of the 108 धर्मालोकमुख (q. v.), perhaps: excessive or profound meditation. E. अध्यास and योग.

अध्यासित m. f. n. (-तः-ता-तम्) <sup>1</sup> Seated in or on. <sup>2</sup> Presiding over. <sup>3</sup> Inhabited. E. आस्, in the caus., with अधि, kṛit aff. क्त.

अध्यासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Sitting on or upon. E. आस् with अधि, kṛit aff. णिनि.

अध्याहरण Tatpur. n. (-णम्). The same as अध्याहार. E. ह् with आ and अधि, kṛit aff. लुट्.

अध्याहरणीय Tatpur. m. f. n. (-यः-या-यम्). The same as अध्याहार्य q. v. E. ह् with आ and अधि, kṛitya aff. अनीयर्.

अध्याहर्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्). The same as अध्याहार्य q. v. E. ह् with आ and अधि, kṛitya aff. तव्य.

अध्याहार Tatpur. m. (-रः) <sup>1</sup> Adding a word or words to complete a sentence, supplying an ellipsis. <sup>2</sup> Reasoning, discussing. See अध्याहरण. E. ह् with आ and अधि, kṛit aff. घञ्.

अध्याहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) <sup>1</sup> To be discussed or argued. <sup>2</sup> To be added in order to complete a sentence, to

supply an ellipsis, as a word or words. E. ह् with आ and अधि, kṛitya aff. ण्यत्.

अध्याहृत Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Discussed, argued.

<sup>2</sup> Added to complete a sentence, to supply an ellipsis, as a word or words. E. ह् with आ and अधि, kṛit aff. क्त.

अध्युषित Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Inhabited. <sup>2</sup> Arrived at, obtained. (See समयाध्युषित.) E. वस् with अधि, kṛit aff. क्त and āgama इट्.

अध्युष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Bound or tied over, coiled up. See the following. E. उक् with अधि, kṛit aff. क्त.

अध्युष्टवलय Bahuvr. m. (-यः) Having the ringlets coiled, wound into rings. This word occurs in the poem Ānandalahari as the epithet of a serpent, to indicate that it is in profound sleep, forming, then, three ringlets and a half; the god Śiva is likened to a serpent coiled up in this manner, its half ringlet being compared to his Śakti or female energy and the three others to the god as representing the Trimūrti. E. अध्युष्ट and वलय.

अध्युष्ट Bahuvr. m. (-ष्टः) A litter drawn or carried by a camel. E. अधि and उष्ट.

अध्युद्ध Tatpur. I. m. f. n. (-ढः-ढा-ढम्) <sup>1</sup> Borne or placed over, elevated. <sup>2</sup> Very prosperous, thriving. <sup>3</sup> Much, excessive.

II. m. (-ढः) A name of Śiva.

III. f. (-ढा) A superseded wife, one whose husband has married others. E. वह् with अधि, kṛit aff. क्त. The commentaries explain I. 2. as derived from अधि, in the sense of अधिक and ऊढ; II. as the god by whom the world has been upheld 'first' and III. also as derived from अधि, in the sense of 'first' and ऊढा married.

अध्युध्री Bahuvr. f. (-ध्री) The penis (or according to another interpretation perhaps, the urethra). This word occurs esp. in the ritual works, in passages treating on the Agnishomiyapaśu (q. v.) and the ceremonies connected with it. E. अधि and ऊधस्, samāsānta ādeśa अनङ् and fem. aff. डीष्, scil. इडा; literally: the tubular vessel above the scrotum.

अध्युषिताश्च Bahuvr. m. (-श्चः) The name of a prince, a descendant of Daśaratha. According to others his name would be अभ्युषिताश्च or दूषिताश्च or विधुषिताश्च. E. अध्युषित (very diseased, from अधि and ऊषित) and अश्च.

अध्युषिवस् Tatpur. m. f. n. (-षिवान्-षुषी-षिवस्) Having inhabited (in the sense of लुङ्, लङ् and लिट् qq. vv.). E. वस् with अधि, kṛit aff. क्तसु.

अध्युहन् Tatpur. n. (-नम्) Covering over, esp. with ashes and coals. (Used principally in ritual works.) E. ऊह् with अधि, kṛit aff. लुट्.

अध्येतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्). The same as अध्ययनीय. E. इ (इङ्) with अधि, kṛitya aff. तव्य.

अध्येतृ Tatpur. m. (-ता) A student, one who reads or studies. E. इ (इङ्) with अधि, kṛit aff. तृच्.

अध्येय m. f. n. (-यः-या-यम्). The same as अध्येतव्य. E. इ (इङ्) with अधि, kṛitya aff. यत्.

अध्येषण Tatpur. f. n. (-णा-णम्) Solicitation, asking, request. E. इष् with अधि, kṛit aff. युच्.

अध्येषमाण Tatpur. m. f. n. (-णः-णा-णम्) Purposing or beginning to read, to study. E. इ (इङ्) with अधि, in the future (लृट्), kṛit aff. शानच् and āgama मुक्.