

person or one deprived of one of his limbs or senses, a cripple &c. See also अनग्निन् and निरंशक.

अनंशत्व n. (-त्वम्) (In law.) The not being entitled to a share &c. See the preceding. Also अनंशता f. (-ता). E.

अनंश, taddh. aff. त्व or तल्.

अनग्निन् Tatpur. m. f. n. (-ग्नी-शिनी-शि). The same as अनंश q. v. E. अ neg. and अग्निन्.

अनंशित्व n. (-त्वम्) or अनंशिता f. (-ता). The same as अनंशत्व. E. अनंशित्, taddh. aff. त्व or तल्.

अनंशुमत्फला Tatpur. f. (-ला) A plantain (Musa paradisiaca). See अंशुमत्फला and कदली. E. अ compar. (?) and अंशुमत्फला.

अनक m. f. n. (-कः-का-कम्) Inferior, low. See अणक of which it is given as a various reading. E. See that of अणक; another is that from अण (अण to sound, kṛit aff. अच्) and the taddh. aff. of depreciation कन्.

अनकदुन्दुभ Bahuvr. m. (-भः) The name of the father of Vasudeva. E. अनक and दुन्दुभ. (This word is doubtful and perhaps formed only by the commentaries, to explain the patronymic आनकदुन्दुभि q. v. See also the following.)

अनकदुन्दुभि Bahuvr. m. (-भिः) A name of Vasudeva, the father of Kṛishṇa. More usually written आनकदुन्दुभि, but given also with the short initial by some commentators of the Amarakosha. E. अनक (instead of आनक) and दुन्दुभि 'because the gods beat the Anaka-drums in his house when Kṛishṇa was born'.

अनकस्मात् Tatpur. ind. <sup>1</sup>Not without a cause. <sup>2</sup>Not immediately, not instantly. <sup>3</sup>Not suddenly, not at once. E. अ neg. and अकस्मात्.

अनक् Bahuvr. m. (-नक्) (ved.) Blind. E. अ priv. and अच् (from the denomin. of अक्षि, with kṛit aff. क्तिप्).

अनक्ष Bahuvr. m. f. n. (-क्षः-क्षी-क्षम्) Eyeless, blind. E. अ priv. and अक्षि, samāsānta aff. षच्.

अनक्षर Bahuvr. I. m. f. n. (-रः-रा-रम्) Containing, uttering &c. what is blamable or what ought not to be said.

II. n. (-रम्) Blamable or improper speech. E. अ deter. and अक्षर.

अनक्षि Tatpur. n. (-क्षि) A bad or disfigured eye. E. अ neg. and अक्षि.

अनगार Bahuvr. m. (-रः) An anchorite, a man who has retired from the world. See अग्रह. E. अ priv. and अगार 'having no house i. e. living in the wood'.

अनगारिका f. (-का) A wandering life, the life of a mendicant. E. अनगार, taddh. aff. ठच् (?); scil. वृत्ति.

अनप Tatpur. m. f. n. (-पः-पा-पम्) Not naked. E. अ neg. and नप्.

अनपता f. (-ता) The not being naked. E. The former, taddh. aff. तल्.

अनग्नि I. Tatpur. m. (-ग्निः) Any thing not or different from fire. E. अ neg. and अग्नि.

II. Bahuvr. m. f. n. (-ग्निः-ग्निः-ग्निः) <sup>1</sup>Having no sacrificial fire or being deprived of the arrangement of a sacrificial fire place (see अग्निचयन), as a sacrifice. <sup>2</sup>Impious, irreligious (as one not performing the observances which require a sacrificial fire; also an epithet of the Manes अग्निष्वात्त q. v.). <sup>3</sup>Unmarried (?). <sup>4</sup>Having no domestic fire, no fire

for worldly purposes (as an anchorite who has given up his house and retired to the wood). <sup>5</sup>Having a bad digestion. E. अ priv. or (in 5.) deterior. and अग्नि.

अनग्निव Tatpur. m. f. (-वः-वा) (ved.) <sup>1</sup>Not having Agni or the divinity of fire as protector, unprotected by Agni. Or according to another interpretation, <sup>2</sup>not maintaining a sacrificial fire, impious, wicked. E. अ neg. and अग्नि-व.

अनग्निदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) <sup>1</sup>Not burnt in or with fire. <sup>2</sup>Not burnt on the funeral pyre, not having received the obsequies in conformity with the religious rites.

II. m. pl. (-ग्धाः) The name of a particular class of Pitṛis or Manes, of those apparently who when alive did not observe religious rites. See अग्निदग्ध and the following. E. अ neg. and अग्निदग्ध.

अनग्निष्वात्त Tatpur. m. pl. (-त्ताः) The name of a particular class of Pitṛis or Manes. This word is explained by a commentator of the Yajurveda: 'not tasted by (स्वात्त) i. e. not burnt by fire, not having received the obsequies in conformity with the religious rites' and it appears therefore as a synonyme of अनग्निदग्ध, as well as the converse of अग्निष्वात्त which, according to the same commentator, would be a synonyme of अग्निदग्ध. Anagnishwāṭṭa does not occur in the list of the Pitṛis which are given in the law books and in the Purāṇas, while अग्निदग्ध and अग्निष्वात्त (qq. vv.) are named there as distinct classes and explained in a different manner. The etymology given, which identifies स्वात्त and स्वादित, seems moreover objectionable. E. अ and अग्निष्वात्त.

अनघ Bahuvr. I. m. f. n. (-घः-घा-घम्) <sup>1</sup>Sinless, pure. <sup>2</sup>Clean, clear. <sup>3</sup>Handsome, pleasing.

II. m. (-घः) <sup>1</sup>A name of Śiva. <sup>2</sup>The name of a Gandharva. <sup>3</sup>The name of a Sādhyā. <sup>4</sup>The name of a prince, son of Surodha and Upadānavī. <sup>5</sup>The name of a son of Vasishṭha and Ūrjā. <sup>6</sup>White mustard; see गौरसर्वप. A less correct reading of this word in the latter sense is अनय. E. अ priv. and अघ.

अनङ्कुश Bahuvr. m. f. n. (-शः-शा-शम्) Unruly, licentious. E. अ priv. and अङ्कुश.

अनङ्ग I. Tatpur. n. (-ङ्गम्) What is different from or other than the अङ्ग q. v. E. अ neg. and अङ्ग.

II. Bahuvr. I. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Bodiless, incorporeal.

2. m. (-ङ्गः) A name of Kāma, the god of Love; so called, 'because he was reduced to ashes, by the eye of Śiva, for having disturbed his devotions and rendered him enamoured of Pārvatī'.

3. n. (-ङ्गम्) <sup>1</sup>Sky, æther. <sup>2</sup>The same as मनस् q. v. E. अ priv. and अङ्ग.

अनङ्गक Bahuvr. n. (-कम्). The same as मनस् q. v. E. अ priv. and अङ्ग, samāsānta aff. कप्. See अनङ्ग II. 3. 2.; or अनङ्ग, taddh. aff. कन्.

अनङ्गक्रीडा Tatpur. f. (-डा) A metre regulated by quantity; it is a species of the द्विच्छन्दिक (q. v.) and consists of a couplet with sixteen long syllables in the first and thirty-