

अन्नस n. (-न्धः) ¹(ved.) Food in general. ²Food as offered in sacrifice, Soma or Ghee. ³Boiled rice. Comp. **अन्न**. [**वो** **अन्नसः** in the Rig-V. 8. 92. 1. is noticed by the Rīg. Prātiśākhya on account of the preservation of **अ** after **वो**.] E. **अद्**, ún. aff. **असुन्** with **नुम्** ágama and **घ्** instead of **द्**. For the etym. of this word see the Preface.

अन्धातमस Karmadh. n. (-सम्) Great darkness. Comp. **अन्ध-** **तमस** and **अन्धतामस**. [On this word a comm. observes: **अन्धेषामपीति दीर्घत्वे ऽन्धातमसमपीति शाकटायनीया वृत्तिरिति नन्दिशबरस्वामिमुकुटादयः**.] E. **अन्ध** and **तमस** with the lengthening of the middle **अ**.

अन्धालजी Karmadh. f. (-जी) (In Medicine.) One of the forty-four **बुद्धरोग** q. v., viz. 'round, elevated, compact pimples without an opening and with a little matter, produced by diseased phlegm and air'. E. **अन्ध** and **अलजी**.

अन्धाहि Karmadh. m. f. (-हिः-हिः) ¹A blind snake, belonging to the not poisonous class. ²A kind of fish, vulg. **Kunchiyá**; a species of eel; see **कुचिका**. [As both meanings do not occur in the same author, the latter is perhaps only a further explanation of the former.] E. **अन्ध** and **अहि**.

अन्धिका see s. v. **अन्धक**.

अन्धीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made blind, lit. and fig.; e. g. **अन्धीकृतात्मा खोत्सङ्गान्निरस्यत महीतले**. E. **अन्ध**, with taddh. aff. **चि**, and **कृत**.

अन्धीगु Bahuvr. m. (-गुः) **अन्धीगुः** **ऋष्यावाश्विः** is the name of a Rishi, the author of the verses of the Sāmaveda 1. 545 (= I. 6. 2. 1. 1.) and 2. 47-49 (II. 1. 1. 18). E. **अन्धी** (?) and **गो**.

अन्धीभूत Tatpur. m. f. n. (-तः-ता-तम्) Become blind, lit. and fig. E. **अन्ध**, with taddh. aff. **चि**, and **भूत**.

अन्धु m. (-न्धुः) A well. Also **अन्धू**. E. **अम्**, ún. aff. **कु** and ádesá **धुक्**, or **अन्ध्**, ún. aff. **उ**; see the Preface.

अन्धुल m. (-लः) The name of a tree (*Acacia śirisha*); see **शिरिष**. E. unknown.

अन्धू f. (-न्धूः) I. A kind of a tie. E. **अन्द्**, ún. aff. **ऊ**. See the Preface. II. A well. E. **अन्ध्**, ún. aff. **ऊ**.

अन्ध्र 1. m. pl. (-न्ध्राः) ¹The name of a people or country in the Dekhan, probably the northern part of the modern Telingana. Comp. **आन्ध्र**. ²The name of a dynasty; see **अन्ध्रभृत्य**.

2. m. (-न्ध्रः) A man of low caste: the offspring of a Vaideha father and a Káravara mother; he lives by killing game and is not allowed to reside within a village or town, but must live under Chaitya-trees, in cemeteries, on mountains or in forests; (according to Manu, who embodies in this manner the Andhra-aborigines into the Brahmanical system). Compare also **आन्ध्र**. E. unknown.

अन्ध्रजाति Tatpur. f. (-तिः) The Andhra caste. E. **अन्ध्र** and **जाति**.

अन्ध्रजातीय m. f. n. (-यः-या-यम्) Belonging to the Andhra caste. E. **अन्ध्रजाति**, taddh. aff. **ह्**.

अन्ध्रभृत्य Karmadh. m. pl. (-त्वाः) The name of a dynasty of Andhra kings, apparently of low origin, thirty kings of which are said to have reigned four hundred and sixty-six years, the last in the year 431 or 435 after Chr. E. **अन्ध्र** and **भृत्य** (an Andhra by caste and a servant by occupation).

अन्न I. 1. m. f. n. (-न्नः-न्ना-न्नम्) Eaten. [The use of this word, as a past participle of **अद्**, is restricted, according to Hemachandra's Dhātuparāyaṇa, to such passive constructions

as correspond with our use of a past partic.; but while **जग्ध** may be substituted for **अन्न** also in these cases, **जग्ध** alone is admissible when 'eaten' is used either substantively with a genitive depending on it or impersonally; '**अवर्थाच्चेति वाधारे** (**आधार** is here equivalent to **अधिकरण** of Pāñ. III. 4. 76.) **ते**। **इदमेषां जग्धम्** ॥ **पचे कर्मणि ते**। **जग्धमन्नम्** ॥ **भावे**। **जग्धमनेन** ॥']

2. n. (-न्नम्) ¹Food in general, eatable or drinkable; e. g. **अन्नं पितृमनुष्येभ्यो देयमथन्वहं जलम्** (comm.: **अन्नग्रहणं सकलादनीयप्रदर्शनार्थम्**); or **अन्नमिष्टं हविषं च दद्यादक्रोधनो ऽत्वरः** (comm.: **अन्नं भक्ष्यभोज्यलेह्यचोषपियात्मकं पञ्चविधं दृष्टम्**); also elliptically, the eating of food, e. g. **सर्वान्नानुमतिश्च प्राणायाम्ये तद्दर्शनात्**; comp. also **अन्नकाल**, **अन्नपानरक्षा** &c. In the post-vaidik literature, an exalted eulogium of food as the supporter of creation is given e. g. in the Anuśāsanaparvan of the Mahābhārata v. 3204-3251 and 5541-5562; comp. also **अन्नद**. ²(In the Upanishads and the Vedānta philos.) Food in a metaphysical or mystical sense, the essence of the elementary creation, that of which the coarsest sheath or the coarse body of the Supreme Soul (see **अन्नमयकोश** and **स्थूलशरीर**) is framed: the lowest and therefore not truest form in which Brahman (n.) or the Supreme Soul (comp. **अन्नब्रह्मन्**) manifests itself in its worldly and conscious existence ('**ये ऽन्नं ब्रह्मोपासते**'; '**अन्नं ब्रह्मेत्येक आङ्ग-सन्न**'; see also **अन्नज**). Compare besides **प्राण**, **मनस्**, **विज्ञान**, **आनन्द**. In this form the Supreme Soul is also called **वैश्वानर**, **विराज**, **विश्व** and **जाग्रत्** qq. vv., e. g. **अन्नं वै विराट्**; or **सैषा विराड्दशसंख्या सत्यन्नं चान्नादिनी च**. The process of this manifestation is thus imagined in the Taittiriya Upanishad: in the Supreme Soul originates aether, in aether air and so on in each preceding element successively fire, water, earth, herbs, food, from which comes semen and man; in food originate, too, all other creatures living on this earth ('**अन्नद्वि प्रजाः प्रजायन्ते याः काश्च पृथिवीं श्रिताः। अथो ऽन्नेनैव जीवन्ति। अथैनदपि यन्त्यन्ततः। अन्नं हि भूतानां ज्येष्ठं तस्मात्सर्वेषधमुच्यते**'). In the Vedānta the theory of this primitive development is more intricate; comp. s. v. **अन्नमयकोश**. (In the Aitareya Upan. food is represented as a being of organised form sprung forth from the heated waters, the process of creation differing materially from that imagined by the Taittiriya and the Vedānta.) ³(The latter meaning applied in the doctrine of the Vishnuites to) Vishṇu. ⁴(ved.) Water. ⁵Corn in general (comp. **सर्वेषध** under meaning 2.). ⁶Boiled rice. [In the two last meanings **अन्न** is used also as a term of contempt; when combined with **मन्** cl. 4. in this sense, it depends on the latter in the accusative (not in the dative as similar terms, e. g. **तृण**, **बुस**, **श्वन्** &c. also may); e. g. **न त्वान्नं मन्ये यावद्भुक्तं न आद्वम्** 'not so much as a grain or a grain of boiled rice &c.' (but **न त्वा तृणं**, **बुसं**, **श्वानं** or **तृणाय**, **बुसाय**, **श्वने मन्ये**); for similar terms comp. also **नौ**, **काक**, **शुक**, **शृगाल**.] ⁷A soup or sauce made of flesh; see **अन्नप्राशन**. ⁸A soup or sauce made of rice; see s. v. **अन्नमल**. ⁹Spirituos liquor made of rice; see s. v. **अन्नपेय** and **अन्नमल**. E. **अद्**, ún. aff. **क्त**; the native gramm. assign to **अन्न** in the meaning 'boiled rice', and probably also in the other meanings, the ún. aff. **न्** which is **नित्**. The Tait-