

**अतिजस** *a.* 1 Not bright, dim; 2 feeble; 3 insignificant.

**अतिजस** *a.* (*f.* स्का) See अतिजस.

**अतिजस्विन्** *a.* (*f.* नी) See अतिजस.

**अमा** *f.* 1 A mother; 2 the mother in-law of a woman.

**अमा** *f.* See अमा.

**अम्बिका** *f.* Elder sister (in theatrical language)

**अन्तु** *m.* Wind.

**अत्यन्त** I *a.* (*f.* न्ता) 1 Past its proper limit, much, excessive, (as in अत्यन्तकोपन exceedingly passionate); 2 endless, perpetual, किं वात-वात्यन्तवियोगमोघे R. xix. 65.

Comp.—अभाव *m.* absolute non-existence (in logic) See

अभाव.—गत *a.* Gone for good, gone for ever, कथमर्ह्यन्तगता न मां दहे: R. viii. 56 :—गानिन्

*a.* 1 much, excessive; 2 what goes much or quickly.

—वासिन् *m.* a Brāhmana, who perpetually lodges as a student with his teacher.

—संयोग *m.* 1 close connection, कालाध्वनेरत्यन्तसंयोगे Pan; 2 inseparable co-

existence.

**अत्यन्तिक** I *a.* (*f.* का) 1 Going much or fast; 2 very near; 3 not near, distant

II *n.* Too great nearness.

**अत्यन्तीन** *a.* (*f.* ना) Going too fast, लक्ष्मी परेपरीणां स्वमत्यन्तीनस्त्वमुप Bt.

**अत्यय** *m.* 1 Lapse, as in काला-त्यय; 2 death, destruction, e.g. प्राणात्यये च संप्रति; 3 distress; 4 guilt; 5 transgression. 6 absence.

**अत्ययित** *a.* (*f.* ता) 1 Exceeded, surpassed; 2 outraged.

**अत्यह** *a.* Exceeding a day in duration.

**अत्याय** *m.* Transgression, excess.

**अत्यह** *m.* 1 Close meditation; 2 a gallinule.

**अत्र** *ind.* In this matter, here, in this place, in this respect, then, &c. Comp.—अत्र (used as a pronoun; *m.* —अत्र *f.* —वत्) honorable, revered,

“पूज्ये तत्रभवानत्र भवांश्च भगवानपि” (This word is used chiefly in drama to indicate a person who is present, वि-चयेयमस्माकमित्यत्रभवन्तो विदां कुर्वन्तु Mv. i. ).

**अत्रत्य** *a.* (*f.* त्या) 1 Connected with this place, local; 2 produced or found here.

**अत्रप** *a.* (*f.* पा) Shameless, immodest.

**अत्रि** *m.* The name of a great Rishi. (See appendix II, under अत्रि) Comp.—जात, दृगज *m.* the moon. —नेत्र *n.* Atri's eye. °ज, °भू, °प्रसूत. °सूत *m.* the moon, Cf. अथनयनसमुत्थं ज्योतिरत्रेतिव यो: R. ii. 75.

**अथ** *ind.* I It is used as an auspicious particle. ओङ्कार-श्चाथ शब्दश्च द्वावेनौ ब्रह्मणः पुरा। कण्ठं भिरवा विनियोजी तेन मांगलि-कायमौ II It is said that अथ does not mean auspiciousness but the very hearing of that word is auspicious. Hence at the commencement of the S. Bh., we have अर्थान्तरप्रयु-क्त एवहि अथ शब्दः शुभ्या मंगल प्रयोजनी भवति. II A particle expressing 1 beginning, com-

men- cement, अथ योगानुशासनम् “Here begins &c.” P. Y. i. 1; 2 doubt e. g. शब्दोन्नेयः अथानिरेयः; 3 sub-sequent time, (afterwards) अथ प्रजानामधिपः प्रभाते R. ii. 1; 4 interrogation, अथ श-क्नोषि भोक्तुम् G. M. “Are you able &c.” 5 condition (if, in case whether) अथ,

(i. e. यदि) मरणमवश्यमेव जन्तो: Ve. iii; 6 totality entirety, अथ धर्मं व्याख्यास्यामः G. M. “we shall explain the whole Dharma;” 7 conjunc- tion (and, also) भीमोऽथाशुनः G. M. Comp.—अ-पि *ind.* moreover. —किम् *ind.* what else, certainly, assuredly, (mostly found in plays).—किम् *ind.* how much more. —च *ind.* moreover, and, and likewise, R. viii. 51. —नु *ind.* but, on the contrary. —वा *ind.* or, or perhaps, दीर्घे किं सहस्र-धाऽहमथवारामेण किं दुष्करम् Ut. vi.; अथवा कृतवाग्द्वारे R. i. 4; अथवा नृदु वस्तु हितितुम् viii. 45; also 47.

**अथर्वणि** *m.* A Brāhmana skil- led in the performance of the rites enjoined by the Atharvaveda.

**अथर्वेन्** I *m.* 1 A priest who has to do with fire and soma; 2 a Brāhmana. II *m. n.* The fourth Veda consisting chief- ly of formulas, intended to obviate the effects of any mistake attending the per- formance of a sacrifice. Comp.—विद् *a.* one who knows the Atharvaveda, गुरुणाथर्वविदा कृतक्रियः R. viii. 4.

**अथर्वणि** *n.* Ritual of the Atharvaveda.

**अथो** *ind.* Used in the senses of अथ.

**अर्** *vt.* 2 P. (*pp.* जग्ध; *pres.* आत्ति) 1 To eat, to devour; 2 to destroy.

**अर्ह** *m.* A snake whose fangs are taken out.

**अवक्षिण** *a.* (*f.* णा) Unfavour- able; 2 unskilled; 3 left (as a hand); 4 without any gifts (as a sacrifice).

**अवह** *a.* Tooth-less.

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