

पडले । मकानामप्यवस्थेयं के वयं स्मरकिकराः ॥ Am. S. 100. —उपाजेन *n.* acquisition of wealth. —उज्ज्वल *m.* the glow of wealth, the warmth of money, अर्थोष्मणा विरहितः पुरुषः स एव Bhartr. II. 40. —ओष *m.* a treasure. —कर, कृत *a.* yielding wealth, useful. —काम *I m. du.* wealth and pleasure, R. I. 25; II *a.* desirous of wealth. —कृच्छ्र *n.* 1 a difficulty, a difficult matter; 2 a pecuniary difficulty, *e. g.* न मुझे दये कृच्छ्रेषु. —कृत्य *n.* execution of any business, अनुपेतार्थकृत्याः Megh I. 38. —गौरव *n.* depth of meaning *e. g.* भावेरर्थगौरवम्. —ग्न *a.* extravagant, wasteful. —ज्ञात *I a.* full of meaning; II *n.* 1 a collection of things; 2 considerable wealth. —तत्त्व *n.* truth, the real nature or cause of anything. —तस् *ind.* 1 with reference to the meaning; 2 in fact, really; 3 for the sake of money, ऐश्वर्योदन-पेतमीधरमयं लोकाऽथेतः सेवते Mud. I.; 4 on account of. —गौरवम् *n.* depth of meaning, यच्चाथेतो गौरवम् M. M. I. —द *a.* 1 advantageous, useful; 2 liberal. —दूषण *n.* 1 unjust seizure of property; 2 waste; 3 finding fault with the meaning of a passage. —दोष *m.* a literary blemish in regard to sense. (The faults of composition are classed under the heads of पददोष, पदोद्देशदोष, वाक्यदोष and अर्थदोष; for an enumeration and explanation of these See K. Pr. VII.). —निबन्धन *a.* contingent on wealth. —निश्चय *m.* determination, decision. —पति *m.* 1 lord of riches, a king, किञ्चिद्दिहस्यार्थपतिं बभावे R. II. 46, IX. 3; 2 an epithet of Kubera. —पर, लुब्ध *a.*

intent on gaining wealth, covetous. —प्रकृति *f.* a source of the grand object in a drama. (They are five:— (1) बीज, (2) बिन्दु, (3) पताका, (4) प्रकरी, and (5) कार्य.). —प्रयोग *m.* usury. —बन्ध *m.* composition, text, stanza. —बुद्धि *a.* selfish. —बोध *m.* indication of the real meaning. —भेद *n.* difference of meaning, *e. g.* अर्थभेदेन शब्दभेदः. —मात्र *n.* wealth. —लाभ *m.* acquisition of wealth. —वत् *a.* 1 having meaning, अर्थवद्भातुरप्रस्ययः प्रातिपदिकम् Pan.; 2 serving some purpose, not useless; 3 significant, *e. g.* अर्थवान् खलु मे राजशब्दः. —वाद *m.* 1 an explanatory remark; (it recommends a precept (विधि) by stating the good it brings on, by enumerating the evils that result from its omission, by setting up long practice, &c.); 2 declaration of any purpose; 3 praise, अर्थवाद एषः । दोषं तु मे कञ्चित्कथय Ut. I. —विद् *a.* sagacious, wise. —वृद्धि *f.* accumulation of wealth. —विकल्प *m.* 1 deviation from truth; 2 prevarication. —व्यय *m.* expenditure. —शास्त्र *n.* 1 science of polity or moral and political government, अर्थशास्त्रकाराविधिषां सिद्धिमाम-नन्ति Mud. III.; 2 science of general conduct in life. —शौच *n.* honesty in money matters, सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् M. v. 106. —संस्थान *n.* treasury. —सम्बन्ध *m.* connection of sense with a word or a sentence. —सिद्धि *f.* fulfilment of desired object, success. —अर्चना *f.* Request, begging, entreaty, Na. v. 112. —अर्थात् *ind.* 1 As a matter of course, in fact, मूषकेन दण्डो

भक्षित इत्यनेन तस्मिन् चरितमप्यम-क्षणमर्थोदायात् भवति S. D. x; 2 that is to say, namely. —अर्थिक *m.* 1 A watchman; 2 a minstrel whose business it is to announce the different hours of the day. —अर्थिन् *I a.* (*f.* नी) 1 One who seeks for anything, (with the inst. *e. g.* भार्यया चार्थी); 2 desirous of (with the inst. *e. g.* को वधेन ममार्थी स्यात्); 3 entreating any one, (with the gen. *e. g.* अर्थी वररुचिर्मेस्तु.) II *m.* 1 A beggar, a suitor, कन्यारत्नमयोजिन्म भवतामास्ते वयं चार्थिनः Mv. I., यथाकामा-चिन्तार्थिनाम् R. I. 6, II. 54, IX. 27; 2 a prosecutor, a plaintiff, a complainant, स धर्मस्थसखः शत्रवर्धिमन्यार्थिनः स्व-यम् । ददशैः संशयच्छेद्यान् व्यवहार-नतन्त्रितः R. XVII. 39; 3 a servant. Comp. —सात् *ind.* at the disposal of beggars, (with कृ. *e. g.* विभज्य मेरुर्न यद-र्थिसात्कृतः Na. I. 16). —अर्थीय *a.* (*f.* या) Destined for, relating to, (always used as the last member of a compound, कर्मचैव तदर्थीयम् Bg. XVII. 27). —अर्थ्य *I a.* (*f.* र्था) 1 Worthy of being sought; 2 appropriate, significant, स्तुत्यं स्तु-तिभिरर्थ्यभिरुपतस्थे सरस्वती R. IV. 6; 3 fit, proper; 4 wise. II *n.* Red chalk. —अर्ह *I vt.* or *vi.* 1. P. (*pp.* अर्हित) 1 To ask or beg, शर-दनं नादेति चातकोऽपि R. v. 17; 2 to go; 3 to be hurt, to be troubled, II *vt.* 1. U (*pp.* अर्हित) To kill, to hurt, रक्षः-सहस्राणि चतुर्दशार्दत् Bt. XII. 56. With अति—1 to kill; 2 to fall upon, अत्यादीशालिनः पु-त्रम् Bt. xv. 115. —अभि—40. press, to afflict, III *vt.* 10 U. (*pp.* अर्हित) To hurt, to kill.