

अ 1. *a*, the first letter of the alphabet; the first short vowel inherent in consonants. — *kāra*, m. the letter or sound *a*.

अ 2. *a* (pragṛihya, q. v.), a vocative particle [*a Ananta*, O Vishṇu], T.; interjection of pity, Ah!

अ 3. *a* (before a vowel *an*, exc. *a-riṇin*), a prefix corresponding to Gk. *á*, *áv*, Lat. *in*, Goth. and Germ. *un*, Eng. *in* or *un*, and having a negative or privative or contrary sense (*an-eka* not one; *an-anta* endless; *a-sat* not good; *a-pasyat* not seeing); rarely prefixed to Inf. (*a-svaptum* not to sleep, TāṇḍyaBr.) and even to forms of the finite verb (*a-sprīhayanti* they do not desire, BhP.; Śiś.) and to pronouns (*a-saḥ* not he, Śiś.; *a-tad* not that, BhP.); occasionally denoting comparison (*a-brāhmana* like a Brahman, T.); sometimes disparagement (*a-yajña* a miserable sacrifice); sometimes diminutiveness (cf. *á-karṇa*, *an-udarā*); rarely an expletive (cf. *a-kupya*, *a-pūpa*). According to Pāṇ. vi, 2, 161, the accent may be optionally either on the first or last syllable in certain compounds formed with *a* (as *á-tikshṇa* or *a-tikshṇá*, *á-śuci* or *a-śuci*, *án-anna* or *an-anná*); the same applies to stems ending in *tri* accentuated on the first syllable before *a* is prefixed; cf. also *á-tūrta* and *a-tūrta*, *á-bhinna* and *a-bhinná*, &c.

अ 4. *a*, the base of some pronouns and pronom. forms, in *asya*, *atra*, &c.

अ 5. *a*, the augment prefixed to the root in the formation of the imperfect, aorist, and conditional tenses (in the Veda often wanting, as in Homer, the fact being that originally the augment was only prefixed in principal sentences where it was accentuated, whilst it was dropped in subordinate sentences where the root-vowel took the accent).

अ 6. *a*, *as*, m., N. of Vishnu, L. (especially as the first of the three sounds in the sacred syllable *om*).

अचृणन् *a-riṇin*, mfn. free from debt, L.

अंश *aṅś*, cl. 10. P. *aṅśayati*, to divide, distribute, L.; also occasionally *Ā. aṅśayate*, L.; also *aṅśāpayati*, L.

अंश *aṅśa*, *as*, m. (probably fr. $\sqrt{1. aś}$, perf. *ān-aṅśa*, and not from the above $\sqrt{aṅś}$ fictitiously formed to serve as rt.), a share, portion, part, party; partition, inheritance; a share of booty; earnest money; stake (in betting), RV. v, 86, 5; TāṇḍyaBr.; a lot (cf. 2. *prās*); the denominator of a fraction; a degree of lat. or long.; a day, L.; N. of an Āditya. — *karṇa*, n. act of dividing. — *kalpanā*, f. or *-prakalpanā*, f. or *-pradāna*, n. allotment of a portion. — *bhāgin* or *-bhāj*, mfn. one who has a share, an heir, co-heir. — *bhū*, m. partner, associate, TS. — *bhūta*, mfn. forming part of. — *vat* (for *aṅśumat*?), m. a species of Soma plant, Suśr. — *savarṇana*, n. reduction of fractions. — *svara*, m. key-note or chief note in music. — *hara* or *-hārin*, mfn. taking a share, a sharer. *Aṅśāṅśa*, m. part of a portion (of a deity), secondary incarnation. *Aṅśāṅśi*, ind. share by share. *Aṅśāvatarāna*, n. descent of part of a deity; partial incarnation; title of sections 64-67 of the first book of the MBh. *Aṅśi*- $\sqrt{1. kṛi}$, to share.

1. *Aṅśaka*, mf (*ikā*) n. (ifc.) forming part.
2. *Aṅśaka*, *as*, m. a share; degree of lat. or long.; a co-heir, L.; (*am*), n. a day, L.

Aṅśala. See *aṅśalā* next col.

Aṅśin, mfn. having a share, Yājñ. *Aṅśi-tā*, f. the state of a sharer or co-heir, heirship.

अंशु *aṅśu*, *us*, m. a filament (especially of the Soma plant); a kind of Soma libation, ŚBr.; thread;

end of a thread, a minute particle; a point, end; array, sunbeam; cloth, L.; N. of a Rishi, RV. viii, 5, 26; of an ancient Vedic teacher, son of a Dhanamjaya, VBr.; of a prince. — *jāla*, n. a collection of rays, blaze of light. — *dhara*, m. 'bearer of rays,' the sun, L. — *dhāna*, n., N. of a village, R. — *dhāraya*, m. a lamp, MaitrUp. — *nadī*, f., N. of a river. — *paṭṭa*, n. a kind of cloth. — *pati* or *-bhartṛi*, m. 'lord of rays,' the sun, L. — *mát*, mfn. fibrous, rich in filaments; rich in Soma plants or Soma juice; radiant, luminous; pointed; (*ān*), m. the sun, the moon; N. of various persons, especially of a prince of the solar race, son of A-samañjas, grandson of Sagara; (*mátī*), f., N. of a river (Yamunā?), RV. viii, 96, 13-15; Hedysarum Gangeticum, Suśr. — *matphalā*, f. Musa Paradisiaca. — *mālā*, f. a garland of light, halo. — *mālin*, m. the sun. — *vāṇa*, m. 'having rays for arrows,' the sun. — *vimarda*, m. ray-obscuration. — *hasta*, m. 'having rays for hands,' the sun, L. *Aṅśūdaka*, n. water which has been exposed to the rays of the sun or the moon, Bhpr. *Aṅśv-ādi*, a gaṇa of Pāṇ. (vi, 2, 193).

Aṅśuka, *am*, n. cloth; fine or white cloth, muslin [see *cināṅśuka*], L.; garment, upper garment; tie (for binding a churning-stick).

Aṅśula, *as*, m. radiant, T.; N. of the sage Cānakya, L.

अंस *aṅś* (cf. $\sqrt{aṅś}$), L. See अंस्.

Aṅśa, *as*, m. the shoulder, shoulder-blade; corner of a quadrangle; N. of a king; (*ai*), m. du. the two shoulders or angles of an altar; a share (for *aṅśa*); [cf. Goth. *amsa*; Gk. *ᾰμος*, *ᾰσιν*; Lat. *humerus*, *ansa*.] — *kūṭa*, m. the shoulder; a bull's hump, the protuberance between an ox's shoulders. — *tra* (*aṅśa-*), n. armour to protect the shoulder, RV.; a bow, Nir.; *aṅśatra-kośa*, mfn. having a cask for its tunic (probably = a Soma filter, Gmn.), RV. x, 101, 7. — *daghnā*, mf (*ā*) n. up to the shoulder, ŚBr. — *dhri*, f. a cooking vessel, AV. — *prishṭha*, n. back of the shoulder. — *phalakā*, n. shoulder-blade, ŚBr.; Suśr. — *bhāra* or *aṅśe-bhāra*, m. a burden on the shoulder, (gaṇa *bhastrādi*, q. v.) — *bhārika*, mf (*i*) n. or *aṅśe-bhārika*, mf (*i*) n. bearing a burden on the shoulder, ib. — *mūla*, n. the acromion, L.

Aṅśalā, mfn. lusty, strong, ŚBr. &c.

Aṅśya (3), mfn. belonging to the shoulder, RV. i, 191, 7.

अंह 1. *aṅh* (cf. $\sqrt{aṅh}$), cl. 1. *Ā. aṅhate*, to go, set out, commence, L.; to approach, L.; cl. 10. P. *aṅhayati*, to send, Bhaṭṭ.; to speak, Bhaṭṭ.; to shine, L.

Aṅhri, *is*, m. a foot, Hpar.; root of a tree, L.; [cf. *aṅhri*.] — *pa*, m. 'root-drinker,' a tree, L. — *skandha*, m. or *-śiras*, n. a part of the foot between the ankle and the heel, L.

(अंह) 2. *aṅh*, to press together, to strangle (conjecturable from Gk. *ᾰχος*, *ἄγγυς*; Lat. *angustus*, *anxius*, &c.), L.

Aṅhatī, *is*, f. anxiety, distress, trouble, RV.; illness, L.; [cf. Lat. *ango*]; a gift (also *aṅhatī*, f.), L.

Aṅhas, n. anxiety, trouble, RV. &c.; sin, L.; [cf. *aghā*, *āgas*; Gk. *ᾰχρημαί*, *ᾰχος*, *ᾰγος*.] — *pati* or *aṅhasa-patī* [VS.], m. lord of perplexity, i. e. an intercalary month; cf. *aṅhaspatya*. — *patyā*, n. power over calamity, TS.; ĀpŚr. *Aṅho-mūc*, mfn. delivering from distress, RV. x, 63, 9; VS.

Aṅhiti, *is*, f. a gift, donation, L. See *aṅhatti*.

Aṅhu, mfn. (only in compar. *aṅhiyas*) narrow, AitBr., see *parḍ'nhu*; (*i*), n. (only in Abl. *aṅhós*) anxiety, distress, RV.; [cf. Gk. *ἄγγυς*; Goth. *aggvus*; Lat. *angustus*, *anxius*, &c.] — *bhēdī*, f. having a narrow slit (pudendum muliebre), VS.

Anhurá, mfn. straitened, distressed, RV. x, 5, 6.

Anhūrānā, mf (*ā*) n. distressing, RV. vi, 47, 20; (*ām*), n. distress, RV. i, 105, 17; AV.

Anhoyú, mfn. troublesome, RV. v, 15, 3.

अक *ak*, cl. 1. P. *akati*, to move tortuously (like a snake), L. Cf. \sqrt{ag} and $\sqrt{aṅc}$.

अक 1. *aka*, the suffix *aka* (*akac*).

अक 2. *á-ka*, *am*, n. unhappiness, pain, trouble, TS.; sin, L.

अकच *a-kaca*, mfn. hairless, bald; cf. *ut-*, *ūrdhva-*, *vi-*; (*as*), m., N. of Ketu, the dragon's tail or descending node (having a headless trunk), L.

अकटुक *a-kaṭuka*, mfn. not acrid, not impetuous; unwearied, indefatigable.

A-kaṭu-phala, *as*, m. a kind of plant.

अकठोर *a-kathora*, mfn. not hard, weak.

अकडम *akadama*, *am*, n. a kind of Tāntrik diagram. — *cakra*, n. id.

अकण्टक *a-kaṅṭaka*, mfn. thornless, free from troubles or difficulties or enemies.

अकण्ठ *a-kaṅṭha*, mfn. having no neck; having no voice, hoarse.

अकथन *a-katthana*, mfn. unboastful.

अकथह *akathaha*, *am*, n. a kind of diagram.

अकथ्य *a-kathya*, mfn. unspeakable; unutterable, unmentionable.

अकनिष्ठ *á-kanishṭha*, *ās*, m. pl. of whom none is the youngest (i. e. younger than the others), RV.; a class of Buddhist deities. — *ga*, m. a Buddha, L. — *pa*, m. a Buddhist king, T.

अकन्या *a-kanyā*, f. not a virgin, Mn.

अकपीवत् *akapivat*, *ān*, m., N. of a Rishi.

अकम्पन *akampana*, *as*, m., N. of a prince; of a Rākshasa.

अकम्पित *a-kampita*, mfn. unshaken, firm; (*as*), m., N. of one of the 11 chief pupils (*ganadhara* or *ganādhipa*) of Mahāvira (the last Tirtha-kara).

A-kampya, mfn. not to be shaken.

अकर *a-kara*, mfn. handless, maimed; exempt from tax or duty, privileged; not acting; (*ā*), f. Emblic Myrobalan, Phyllanthus Emblica.

अकरण *a-karaṇa*, *am*, n. absence of action.

A-karaṇi, *is*, f. non-accomplishment, failure, disappointment (used in imprecations, e. g. *tasyākarāṇir evāstu bad luck to him!*), L.

A-karaṇīya, mfn. not to be done.

अकरुण *a-karuṇa*, mfn. merciless, relentless. — *tva*, n. harshness, cruelty.

अकर्कश *a-karkasa*, mfn. not hard, tender.

अकर्ण *á-karṇa*, mf (*ā*) n. having diminutive ears, TS.; ŚBr.; without ears, deaf; without helm or rudder; without Karṇa.

A-karṇāka, mfn. without ears, TS., &c.

A-karṇya, mfn. not fit for the ears, Pāṇ. Sch.

अकर्णधार *a-karṇadhāra*, mfn. without a helmsman, destitute of a pilot.

अकर्तन *a-kartana*, *as*, m. a dwarf, L.

अकर्तृ *a-kartṛi*, *tā*, m. not an agent, N. applied to the *purusha* (in Sāṅkhya phil.); not active (in Gr.) — *tva* n. state of non-agency.

अकर्मन् *a-karmān*, mfn. not working; not performing good works, wicked, RV. x, 22, 8; inefficient; (in Gr.) intransitive; (*a*), n. absence of work; observances; improper work, crime. **अकर्मभोगा**, m. enjoyment of freedom from action. **अकर्मन्विता**, mfn. unoccupied; disqualified.

अकर्मका, mfn. (in Gr.) intransitive.

अकर्मण्या, mfn. improper to be done; unfit for work; inefficient.

अकल *a-kala*, mfn. not in parts, entire; not skilled in the arts (*kalās*).

अकलङ्क *a-kalaṅka*, mfn. without stains or spots; N. of a Jaina.

अकल्क *a-kalka*, mfn. free from impurity; (*ā*), f. moonlight, L. - *tā*, f. honesty, Yājñ.

अकल्कन *a-kalkana* or *a-kalkala*, mfn. not deceitful, honourable, (T.) Bhag.

अकल्प *a-kalpā*, mf(ā)n. not subject to rules, uncontrolled; not admitting (any comparison *prati-mānam*), RV. i, 102, 6; unable to (loc. or Inf. or in comp.)

अकल्पिता, mfn. not manufactured, not artificial, not pretended; natural, genuine.

अकल्मष *a-kalmasha*, mf(ā)n. spotless.

अकल्माष *a-kalmāsha*, as, m., N. of a son of the fourth Manu, Hariv.

अकल्प *a-kalya*, mf(ā)n. ill, sick; true (?), L.

अकल्याणा, mfn. not handsome, AV.; inauspicious; (*am*), n. adversity.

अकव *á-kava*, mfn. (fr. *ī. ku*, q.v.), not contemptible, not stingy, RV.

अकवारी, mf(ā)n. not selfish, not stingy, RV. iii, 47, 5, & vii, 96, 3 [Sāy. explains by *a-kava-ari*, 'not contemptible as an enemy, or to his enemies; not having weak enemies'].

अकवच *a-kavacā*, mfn. having no coat of mail, AV. xi, 10, 22.

अकवि *á-kavi*, mfn. unwise, RV. vii, 4, 4.

अकस्मात् *a-kasmāt*, ind. without a why or a wherefore, accidentally, suddenly.

अकाण *á-kāṇa*, mf(ā)n. not one-eyed, not monocular, TS. & ŚBr.

अकाण्ड *a-kāṇḍa*, mfn. without a trunk, T.; causeless, unexpected; (*e*), ind. causelessly, unexpectedly. - *pāta-jāta*, mfn. dying as soon as born. - *śūla*, n. sudden, acute pain.

अकातर *a-kātara*, mfn. not dejected.

अकाम *a-kāmā*, mf(ā)n. without desire or wish; unintentional, reluctant; (in Gr.) the Sandhi which causes the dropping of a final *r* before a succeeding *r*. - *karšana* (*á-kāma-*), mfn. not disappointing desires, RV. i, 53, 2. - *tas*, ind. unintentionally, unwillingly. - *tā*, f. freedom from desire, &c. - *hata* (*á-kāma-*), mfn. unaffected with desire, calm, ŚBr. xiv.

अकामिन, mfn. = *a-kāmā*.

अकाय *a-kāyā*, mfn. bodiless, incorporeal, VS.

अकारण *a-kāraṇa*, mfn. causeless; (*am*), n. absence of a cause; (*am*, *ena*, *e*, *āt*), ind. causelessly. **अकारणोत्पन्ना**, mfn. produced spontaneously.

अकारिन्, mfn. inactive, not performing, (*gaṇa grahādi*, q. v.)

अकार्णवेष्टिका *a-kārṇaveshtika*, mf(ā)n. not fit for ear-rings, not looking well with ear-rings, Pāṇ. Sch. See *kārṇa-veshtika*.

अकार्य *a-kārya*, mfn. not to be done, improper; (*am*), n. a criminal action. - *kārin*, mfn. an evil-doer; neglecting duty.

अकार्ष्य *a-kārshya*, *am*, n. absence of blackness.

अकाल *a-kāla*, as, m. a wrong or bad time; (mfn.), unseasonable; (*e*) or -*tas*, ind. unseasonably. - *kushmāṇḍa*, m. a pumpkin produced out of

season; a useless birth. - *kusuma*, n. a flower blossoming out of season. - *ja* or -*jāta* or *akālōtpanna*, mfn. born at a wrong time, unseasonable. - *jaladōdaya* or -*meghōdaya*, m. unseasonable rising of clouds or mist. - *velā*, f. wrong or unseasonable time. - *saha*, mfn. unable to bide one's time. - *hīnam*, ind. without losing time, immediately.

अकालिकम्, ind. immediately, MBh.

अकाल्या, mfn. unseasonable.

अकासार *a-kāsāra*, as, m., N. of a teacher, BhP.

अकिञ्चन *a-kiñcana*, mfn. without anything, utterly destitute; disinterested; (*am*), n. that which is worth nothing. - *tā*, f. or -*tva*, n. voluntary poverty (as practised by Jaina ascetics).

अकिञ्चनमान, *ā*, m. utter destitution, (*gaṇa pṛithv-ādi*, q. v.)

अकितव *á-kitava*, as, m. no gambler, VS.

अकिल्बिष *a-kilvishā*, mfn. sinless, ŚBr.

अकीर्ति *a-kīrti*, is, f. ill-fame, disgrace.

- *kara*, mfn. causing disgrace, disparaging, insulting.

अकुरद *a-kunḥa*, mfn. not blunted, not worn out; vigorous, fixed; ever fresh, eternal. - *dhi-shnya*, n. an eternal abode, heaven.

अकुरिता, mfn. = *a-kunḥa*.

अकुतस् *a-kutas*, ind. (usually in comp.), not from any quarter or cause. **अकुतस-काला**, m. not movable from any cause; N. of Śiva. **अकुतभया** or **अकुतसिद्भया** or **अकुतसिद्भया**, mfn. having no fear from any quarter, secure.

अकुत्रा or (Ved.) **अकुत्रा**, ind. nowhere, astray, RV. i, 120, 8.

अकुत्सित *a-kutsita*, mfn. unapproached.

अकुध्वञ्च *a-kudhryāñc*, *āñ*, *dhrīcī*, *āk* (*kudhri* for *kudha* for *kuha* = *kuṭra*), 'going nowhere' (*āk*, 4), ind. objectless, aimless, RV. x, 22, 12.

अकूप *a-kūpya*, *am*, n. not base metal, gold or silver, Kir.; any base metal (= *kūpya*, see 3. a). **अकूपया**, *am*, n. gold or silver, L.

अकुमार *á-kumāra*, as, m. not a boy (said of Indra), RV. i, 155, 6.

अकुल *a-kula*, mfn. not of good family, low; (*as*), m., N. of Śiva, L.; (*ā*), f., N. of Pārvatī, L. - *tā*, f. lowness of family.

अकुलिना, mfn. not of good family, Mn.

अकुशल *a-kuśala*, mf(ā)n. inauspicious, evil; not clever; (*am*), n. evil, an evil word, Mn.

अकुसीद *a-kuśīda* or *akuśīda*, mfn. taking no interest or usury, without gain.

अकुसुम *a-kusuma*, mfn. flowerless.

अकुह *a-kuha*, as, m. no deceiver, L.

अकुहका, as, m. id., Suśr.

अकूट *á-kūṭa*, mf(ā)n. having no prominence on the forehead, TS.; not deceitful, unerring (said of arms), Yājñ.; not false (said of coins), Yājñ.

अकूपार *á-kūpāra*, mfn. unbounded, RV. v, 39, 2 & x, 109, 1; (*as*), m. the sea, VS. &c.; tortoise, BhP. &c., the mythical tortoise that upholds the world; N. of a man, PBr.; N. of an Āditya, L.; (*ā*), f., N. of an Āngirasī, PBr.

अकूपारा = *a-kūpāra* above.

अकूर्च *a-kūrca*, as, m. 'the guileless one,' a Buddha, L.

अकृच्छ्र *a-kṛicchra*, as, *am*, m. n. absence of difficulty; freedom from trouble.

अकृच्छ्रिन, mfn. free from difficulty or trouble.

अकृत *á-kṛita*, mf(ā)n. undone, not committed; not made, uncreated; unprepared, incomplete; one who has done no works; (*am*), n. an act never before committed, AitBr.; (*ā*), f. a daughter who has not been made *putrikā*, or a sharer in the privileges of a son, Pāṇ. - *kāram*, ind. in a way not done before, Pāṇ. - *jñā*, mfn. not acknowledging benefits, ungrateful. - *jñā-tā*, f. ingratitude. - **अबुद्धि**, mfn. having an unformed mind. - **अबुद्धित्वा**, n. ignorance. - **अव्रणा**, m., N. of a commentator on the Purāṇas, VP.; of a companion of Rāma Jāmadagnya, MBh.; of a teacher. **अकृत-**

man, mfn. having an unformed mind; not yet identified with the supreme Spirit. **अकृतार्था**, mfn. having one's object unaccomplished, unsuccessful. **अकृतास्त्रा**, mfn. unpractised in arms, MBh.

अकृतिन्, mfn. unfit for work, not clever. **अकृति-त्वा**, n. unfitness for work.

अकृत्या, mfn. not to be done, criminal; (*am*), n. crime. - *kārin*, mfn. evil-doer, MBh.

अकृत्त *a-kṛitta*, mfn. uncut, unimpaired. - **रुच**, mfn. possessing unimpaired splendour, RV. x, 84, 4.

अकृत्रिम *a-kṛitrima*, mf(ā)n. inartificial.

अकृत्स्ना *á-kṛitsna*, mf(ā)n. incomplete.

अकृप *a-kṛipa*, mfn. merciless, unkind.

अकृपण *a-kṛiṇa*, mfn. not miserly.

अकृश *á-kṛiśa*, mfn. not emaciated, TS.; unimpaired. - **लक्ष्मी**, mfn. enjoying full prosperity. **अकृशसा**, mfn., N. of a king of Ayodhya, Hariv.

अकृषीवल *á-kṛiśivala*, mf(ā)n. not agricultural, RV. x, 146, 6.

अकृष्ट *á-kṛiṣṭa*, mfn. unploughed, untilled; not drawn; (*am*), n. unploughed land, ŚBr.; (*ās*), m. plur., N. of a kind of Ṛishis, MBh.; Hariv. - **पच्य**, mfn. ripening in unploughed land, growing wild, AV.; VS.; TS.; (said of the earth) giving fruits without having been ploughed, VP.

अकृष्णकर्मन् *a-kṛiṣṇa-karman*, mfn. free from black deeds, guiltless, L.

अकेतन *a-ketana*, mfn. houseless.

अकेतु *a-keṭu*, mfn. shapeless, unrecognisable, RV. i, 6, 3; ('unconscious,' Sāy.)

अकेश *a-keśa*, mf(ā), Pāṇ.; *ī*, R.) n. hairless.

अकोट *a-koṭa*, as, m. 'without a bend,' the Areca or Betel-nut palm, L.

अकोप *a-kopa*, as, m., N. of a minister of king Daśaratha, R. &c.

अकोपन *a-kopana*, mfn. not irascible.

अकोविद *a-kovida*, mfn. unwise, ignorant.

अकौशल *a-kaūśala*, *am*, n. unskilfulness, Pāṇ.; cf. *ākaūśala*.

अक्का *akkā*, f. (Voc. *akka*, Pāṇ.) a mother (used contemptuously); N. of a woman; [supposed to be a term of foreign origin; cf. Lat. *Acca*.]

अक्त 1. *akta*, mfn. (*√aj*), driven.

अक्त 2. *aktā*, mfn. (*√añj*), smeared over; diffused; bedaubed, tinged, characterized. Often ifc. (cf. *raktāktā*); (*am*), n. oil, ointment.

अक्ता, f. night, RV. i, 62, 8.

अक्ता, *us*, m. tinge, ray, light, RV.; dark tinge, darkness, night, RV.; (*ós*, *ūbhis*), ind. at night, RV.

अक्नोपन *a-knopana*, mfn. not moistening, drying, Nir.

अक्र 1. *á-kra*, mfn. (*√kṛi*), inactive, RV. i, 120, 2.

अक्र 2. *akrā*, as, m. a banner, RV.; a wall, fence (*prākāra*), according to Durga on Nir. vi, 17.

अक्रतु *a-kratú*, mfn. destitute of energy or power ['of sacrifices,' Sāy.], RV. x, 83, 5; AV.; foolish, RV. vii, 6, 3; free from desire, Up.

अक्रम *a-krama*, mfn. not happening successively, happening at once, Yogas.; (*as*), m. want of order, confusion.

अक्रविहस्त *á-kravi-hasta*, mfn. not having bloody hands ['not having niggardly hands, not close-fisted,' Sāy.], RV. v, 62, 6.

अक्रव्याद् *a-kṛavyād*, mfn. not consuming flesh (N. of an Agni), AV.; not carnivorous, Yājñ.

अक्रव्यादा, mfn. not carnivorous, Mn.

अक्रान्त *a-krānta*, mfn. unpassed, unsurpassed, unconquered; not doubled, RV. Prāt.; (*ā*), f. the Egg plant.

अक्रिय a-kriya, mfn. without works; inactive; abstaining from religious rites; impious; (ā), f. inactivity; neglect of duty.

अक्रिडत् a-kriḍat, mfn. not playing, RV. x, 79, 6.

अक्रूर a-krūra, mfn. not cruel, gentle; (as), m., N. of Kṛishṇa's paternal uncle, MBh.

अक्रोध a-krodha, as, m. suppression of anger; (mfn.), free from anger. -māya, mfn. free from anger, ŚBr. xiv.

A-krodhana, mfn. free from anger, Mn.; (as), m., N. of a prince, son of Ayutāyu, VP.

अक्लम a-klama, as, m. freedom from fatigue.

अक्लिका aklikā, f. the Indigo plant, L.

अक्लिन्नवर्त्मन् a-klinna-vartman, a, n., N. of a disease of the eyes, Suśr.

A-kledya, mfn. not to be wetted.

अक्लिष्ट a-klišṭa, mfn. untroubled; undisturbed; unwearied. -karman or -kārin, mfn. unwearied in action. -vrata, mfn. unwearied in keeping religious vows.

A-kleśa, as, m. freedom from trouble, Mn.

अक्ष aksh (perhaps a kind of old Desid.

of √I. aś), cl. I. 5. akshati, akshnoti (Pāṇ. III, 1, 75; fut. akshishyati or akshyati, L.; aor. ākshīt, 3. du. ākshishṭām or āshṭām, L.; perf. ānaksha [Pāṇ. vii, 4, 60, Comm.], but Ā. p. [with the Vedic weak stem āksh, cf. perf. āś-uh 3. pl. &c. fr. √I. aś] ākshāná), to reach, RV. x, 22, 11; to pass through, penetrate, pervade, embrace, L.; to accumulate (to form the cube?), L.: Caus. akshayati, ācikshat, to cause to pervade, L.: Desid. acikshishati or acikshati, L.

1. Aksha, as, m. an axle, axis (in this sense also am, n., L.); a wheel, car, cart; the beam of a balance or string which holds the pivot of the beam; a snake, L.; terrestrial latitude (cf. -karṇa, -bhā, -bhāga); the collar-bone, ŚBr.; the temporal bone, Yājñ.; N. of a measure (= 104 aṅgula); [cf. Lat. axis; Gk. ἄξων; Old Germ. ahsa; Mod. Germ. Achse; Lith. assis.] -karṇa, m. the hypotenuse, especially of the triangle formed with the gnomon of a dial and its shadow; (in astron.) argument of the latitude. -ja, m. a diamond; a thunderbolt; N. of Vishṇu. -drik-karman, n. operation or calculation for latitude. -dvāra, n. the cavity in the axle of a car, Śāy. on RV. v, 30, 1. -dhur, f. the pin at the end of an axle, pole attached to an axle. -dhūrtila, m. a draft-ox, L. -pīda, m. Chrysopogon Acicularis, Suśr.; (ā), f., N. of a plant. -bhā, f. shadow of latitude. -bhāga, m. degree of latitude. -bhāra, m. a cart-load. -saṅgām, ind. so that the axle is caught or hooked by contact with some obstruction, MaitrS. Akshāṅsa, m. a degree of latitude. Akshāgra, n. end of an axle, or of the pole of a car; an axle. Akshāgra-kīla or -kīlaka, m. a lynch-pin; the pin fastening the yoke to the pole. Akshā-nāh (the vowel lengthened as in upā-nāh, &c.), mfn. tied to the axle of a car, RV. x, 53, 7; (horse, Śāy.; trace attached to the horse's collar, Gmn.)

2. Akshā, as, m. (√I. aś, Uṇ.) a die for gambling; a cube; a seed of which rosaries are made (cf. indrāksha, rudrāksha); the Eleocarpus Ganitrus, producing that seed; a weight called karsha, equal to 16 māshas; Beleric Myrobalan (Terminalia Belerica), the seed of which is used as a die; a N. of the number 5; (am), n. sochal salt; blue vitriol (from its cube-like crystals), L. -kāma (akshā-), mfn. fond of dice, AV. -kitava, m. a gambler, MBh. -kuśala, mfn. skilled in dice. -kshapana, m., N. of a gambler, Kathās. -glaha, m. gambling, playing at dice, MBh. -ja, m. a thunderbolt; N. of Vishṇu, L. -tattva, n. science of dice; -vid, mfn. skilled in it. -dāya, m. handing over the dice in gambling, Naish. [moving a piece on a board, BR.] -devana, n. gambling, dice-playing. -devin or -dyū, m. a gambler, a dice-player. -dyūta, n. gambling; cf. ākshadyūtika. -dyūtādi, a gaṇa of Pāṇ. (iv, 4, 19). -drugdha (akshā-), mfn. hated by (unlucky at) dice, or injuring with dice (a sharper), AV. -dhara, mfn. holding dice; (as), m. Trophis Aspera (see śakhoṭa). -dhūrta, m. 'dice-rogue,' gambler, L. -naipuna or -naipunya, n. skill in gambling. -parājaya, m. defeat in gambling, AV.

-pari, ind. with exception of a single die, Pāṇ. -pāta, m. throw or cast of dice. -pātana, n. act of casting dice. -priya, mfn. fond of dice, or (perhaps) favoured by dice. -bhūmi, f. gambling-place. -mada, m. passion for dice. -mātra, n. anything as big as dice; the twinkling of an eye, a moment (cf. 4. aksha), L. -mālā, f. a string or rosary of beads, especially of Eleocarpus seeds; N. of Arundhati, wife of Vasishṭha (from her wearing a rosary), Mn. ix, 23; N. of the mother of Vatsa. -mālin, mfn. wearing a rosary of seeds; N. of Śiva, MBh. -rājā, m. 'king of dice,' the die called Kali, VS. -vat, mfn. having dice; (tī), f. a game of dice, L. -vāpa = akshāvāpā below, Kāth. -vāma, m. an unfair gambler. -vid, mfn. skilful in gambling. -vṛitta, mfn. anything that happens in gambling. -saunda, mfn. fond of gambling. -sūkta, n. dice-hymn, N. of RV. x, 34. -sūtra, n. a string or rosary of Eleocarpus seeds. -stusha, m. Beleric Myrobalan. -hrīdaya, n. innermost nature of dice, perfect skill in gambling. -hrīdaya-jña, mfn. perfectly skilled in gambling. Akshātivāpa, m. = akshāvāpā below, MBh. Akshāvāpana, n. a dice-board, ŚBr. Akshāvalī, f. a rosary. Akshāvāpā, m. [ŚBr.] (cf. aksha-vāpa & akshātivāpa), the keeper or superintendent of a gambling-table [Comm. = dyūta-pati, dyūtādhyaksha, aksha-goptṛi].

3. Aksha, am, n. an organ of sense; sensual perception, L.; (as), m. the soul, L.; knowledge, religious knowledge, L.; a lawsuit, L.; a person born blind, L.; N. of Garuḍa, L.; of a son of Rāvaṇa; of a son of Nara, &c. -darsaka or -driś, m. a judge, i. e. one who sees lawsuits. -paṭala, n. court of law; depository of legal document, Rājat. -pāta, m. an arena, a wrestling ground, place of contest, L. -pāta-ka or -pātika, m. a judge, i. e. arranger of a lawsuit, L. -vāṭa, L. = -pāta. -vid, mfn. versed in law, L.

4. Aksha, aksha-carana, &c. See col. 3.

Akshaka, as, m. Dalbergia Oujeinensis; (as, am), m. n. the collar-bone, Suśr.; (tī), f., N. of a creeping plant.

अक्षय a-kshaya, mfn. inopportune.

अक्षरवत् I. a-kshaṇvat, mfn. (√kshan), not injuring, ĀśvGr.

अक्षत a-kshata, mfn. not crushed; uninjured, unbroken, whole; (as), m. Śiva, L.; (as, am), m. n. a eunuch, L.; (ā), f. a virgin, Yājñ.; N. of a plant, Karkaṭasringī or Kaṅkaṭasringī; (am), n. and (ās), m. pl. unhusked barley-corns; N. of the descendants of Surabhi, Hariv. -yoni, f. a virgin, an unblemished maiden.

अक्षत्र a-kshatra, mfn. destitute of the Kshatriya caste, apart from the Kshatriya caste.

अक्षन् akshan. See akshi.

अक्षम a-kshama, mf(ā)n. unable to endure, impatient; incompetent (with Loc., Inf. or ifc.), envious; (ā), f. or -tā, f. impatience, envy; incompetence, inability (with Inf.)

अक्षय a-kshaya, mf(ā)n. exempt from decay, undecaying; (as), m., N. of the twentieth year in the cycle of Jupiter; N. of a mountain, Hariv.; (ā), f. the seventh day of a lunar month, if it fall on Sunday or Monday; the fourth, if it fall on Wednesday. -gūṇa, mfn. possessing imperishable qualities; (as), m. Śiva. -tā, f. or -tva, n. imperishableness. -tṛitīyā, f., N. of a festival (the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed). -nīvi, f. a permanent endowment, Buddhist Inscr. -puruhūta, m. Śiva. -mati, m., N. of a Buddhist. -loka, m. the undecaying world, heaven.

A-kshayin, mfn. undecaying; (inī), f., N. of Śiva's wife (?), Rājat.

A-kshayyā, mfn. undecaying; (am), n. or ind. 'may thy prosperity be undecaying!' (a form of blessing addressed to a Vaiśya), MBh. -navamī, f. the ninth day of the bright half of Āśvina. Akshayyō-daka, n. inexhaustible water, Yājñ. &c.

अक्षर a-kshāra, mfn. imperishable; unalterable; (as), m. a sword, L.; Śiva, L.; Vishṇu, L.; (ā), f., see āksharā below; (am), n. a syllable; the syllable om, Mn.; a letter [(as), m., RāmUp.]; a vowel; a sound; a word; N. of Brahma; final beatitude; religious austerity, sacrifice, L.; water, RV. i,

34, 4 & i, 164, 42; Achyranthes Aspera. -kara, m. a kind of religious meditation, Kāraṇḍ. -cañcu or -cuñcu or -cana or -cana, m. 'clever in writing,' a scribe, L. -cyūta, n. 'supplying dropped (cyūta) syllables,' a kind of game, Kād. -chandas, n. metre regulated by the number and quality of syllables. -jananī, f. 'letter producer,' a reed or pen. -jīvaka or -jīvika or -jivin, m. 'one who lives by writing,' a scribe. -tūlikā, f. a reed or pen. -nyāsa, m. array of syllables or letters; the alphabet. -pañkti, mfn. containing five syllables; (akshāra-pañkti), f., N. of a metre of four lines, each containing one dactyl and one spondee, VS.; also called pañkti or haṅsa. -bhāj, mfn. entitled to a share in the syllables (of a prayer), AitBr. -mukha, m. having the mouth full of syllables, a student, scholar, L. -mushtikā, f. the art of communicating syllables or ideas by the fingers (one of the 64 Kalās), Vātsyāy. -vinyāsa = -nyāsa, Vikr. -śās, ind. syllable by syllable, MaitrS.; AitBr. -sūnya, mfn. inarticulate. -samsthāna, n. scripture, writing, L. -samāmnāya, m. alphabet, Pat.; BhP. Aksharākshara, m. a kind of religious meditation (samādhi), Kāraṇḍ. Aksharāṅga, n. part of a syllable (said of the anusvāra), RV. Prāt. Akshare-sthā, mfn. consisting of syllables, TāṇḍyaBr.

Aksharaka, am, n. a vowel.

Aksharā, f. (cf. a-kshāra, n. above), word, speech, RV.

Aksharya, mf(ā)n. corresponding to the number of syllables or letters, RV. Prāt.; (aksharyam revat), n., N. of a Sāman, ĀrshBr.

अक्षान्ति a-kshānti, is, f. impatience, jealousy, intolerance.

अक्षार a-kshāra, mfn. free from alkali or factitious salt. -lavāṇa, n. not factitious (i. e. natural) salt; (mfn.) not composed of artificial salt, [Kullūka on] Mn. iii, 257; v, 73; xi, 109; or, according to Goldst. and NBD., better '(food) not containing acrid substances nor salt;' therefore also akshārālavāṇa in the same sense, cf. kshāra-lavāṇa. -lavāṇāsīn, mfn. eating akshāra-lavāṇa.

A-kshāra-madya-mānsāda, mfn. not eating acrid substances nor (drinking) spirituous liquors nor eating meat, VarYogay.

अक्षि akshi, n. (√I. aś, Uṇ.) [instr. akshñā, dat. akshñe, &c., fr. akshan, substituted for akshi in the weakest cases. Vedic forms are: abl. gen. akshñas; loc. akshān (once akshīni!); du. nom, acc. akshī, RV., akshīni, akshyau, and akshyāu, AV.; ŚBr. & AitBr.; instr. akshībhīyam; gen. akshyōs, VS., akshyōs and akshōs (!), AV.; plur. nom. acc. akshīni, AV., akshāni, RV.; ifc. aksha is substituted, see 4. aksha], the eye; the number two; (tī), n. du. the sun and moon, RV. i, 72, 10; [cf. Gk. ὄσσε, ὀκταλλος; Lat. oculos; A. S. aegh; Goth. augo; Germ. Auge; Russ. oko; Lith. aki-s.] -kūṭa or -kūṭaka, n. the prominent part of the forehead above the eye, Yājñ. &c. -gata, mfn. presented to the eye, visible, seen; hated, MBh. &c. -gola, m. the eyeball. -jāha, n. the root of the eye. -tārā, f. the pupil of the eye. -nikāṇam, ind. with half-closed eyes, Pāṇ. iii, 4, 54 Sch.; also nikāṇam-akshi, id. -nimesha, m. twinkling of an eye, a moment, Suśr. -pakshman, n. the eyelash. -paṭala, n. coat of the eye, L. -pāt, ind. as much as could fall into the eyes, a little, RV. vi, 16, 18 & x, 119, 6. -pāka, m. inflammation of the eyes, Suśr. -bhū, mfn. visible, perceptible, manifest, AV. xx, 136, 4; VS. -bhesha, n. medicament for the eyes, collyrium, &c.; (as), m. a tree, Red Lodh. -bhruva, n. the eyes and eyebrows together. -mat, mfn. possessing eyes. -loman, n: the eyelash. -vikūṇita, n. a glance with the eyelids partially closed. -santarjana (probably n.), N. of a mythic weapon, MBh. Akshy-āmayā, m. disease of the eye, ŚBr.; KātyŚr. Akshy-āmayin, mfn. having a disease of the eye, PBr.

4. Aksha, am, n. [only ifc. (f. tī) for akshi], the eye. -carana or -pad or -pāda, m. (probably) 'having his eyes fixed in abstraction on his feet,' N. of the philosopher Gautama; cf. ākshapāda.

Akshan, n. substituted for akshi, 'the eye,' in the weakest cases, Gram. 122 [cf. Goth. augan]; an organ of sense, BhP. -2. -vāt, mfn. having eyes, RV.; (for 1. see col. 2.)

Akshika or **akshika**, *as*, m. the tree Dalbergia Oujeinensis, L.; see *akshaka*.

अक्षिणी akshinī, f. one of the eight conditions or privileges attached to landed property, L.

अक्षित a-kshīt, mfn. imperishable, not lost, MaitrS.

A-kshita, mfn. undecayed, uninjured, undecaying; (*am*), n. water, L.; the number 100,000 millions, PBr. **Akshita-vasu**, m. 'possessed of undecaying wealth,' N. of Indra, RV. viii, 49, 6. **Akshītōti**, m. 'granting permanent help,' N. of Indra, RV.

A-kshiti, *is*, f. imperishableness, AV. &c.; (mfn.), imperishable, RV.

अक्षिब akshiba, *as*, m., L.; see *akshiba*.

अक्षियत् a-kshiyat, mfn. not inhabiting, destitute of a dwelling, unsettled ('not decreasing in riches,' Sāy.), RV. iv, 17, 13.

अक्षीक akshika, *as*, m., L.; see *akshika*.

अक्षीण a-kshīna, mfn. not perishing or failing, ŚBr.; not waning (the moon), ŚBr.; not diminishing in weight, Yājñ.; N. of a son of Viśvāmitra, MBh.

अक्षीव akshīva and **akshīva**, mfn. not intoxicated, sober, L.; (*as*), m. Guilandina or Hyperanthera Moringa, L.; (*am*), n. sea salt, L.

अक्षु akshu, *us*, m. a kind of net, RV. i, 180, 5; AV. The NBD. suggests 'axle of a car,' making *akshu* = *aksha*.

अक्षुण्ण a-kshuṇṇa, mfn. unbroken, uncurtailed; not trite, new, Mālatī.; permanent; unconquered; inexperienced, inexpert. — **tā**, f. uncurtailed condition; inexperience.

अक्षुद्र a-kshudra, mfn. not small; not low or vulgar, MBh.

अक्षुध् a-kshudh, f. satiety, VS.

A-kshudhyā, mfn. not liable to hunger, AV.

A-kshodhuka, mfn. not hungry, MaitrS.

अक्षेत्र a-kshetra, mfn. destitute of fields, uncultivated, ŚBr.; (*am*), n. a bad field, Mn. x, 71; a bad geometrical figure. — **jña** [Pāṇ. vii, 3, 30] or **-vid** [aksh°, RV. v, 40, 5 & x, 32, 7], not finding out the way; destitute of spiritual knowledge.

A-kshetrin, mfn. having no fields, Mn. ix, 49 & 51.

A-kshaltrajñya, *am*, n. spiritual ignorance, Pāṇ. vii, 3, 30; see *aksh°*.

अक्षोट akshoṭa, *as*, m. a walnut (Pistacio nut?), Ragh.; the tree Pilu; the tree Aleurites Triloba. Also spelt *akshoḍa* (Suśr.), *akshoḍaka*, *ākshoṭa*, *ākshoḍaka*, *ākhoṭa*.

अक्षोभ a-kshobha, mfn. unagitated, unmoved; (*as*), m. the post to which an elephant is tied, freedom from agitation, imperturbability.

A-kshobhya, mfn. immovable, imperturbable; (*as*), m., N. of a Buddha; of an author; an immense number, said by Buddhists to be 100 vivaras.

अक्षौहिणी akshauhinī, f. an army consisting of ten anikīns, or 21,870 elephants, 21,870 chariots, 65,610 horse, and 109,350 foot. (Since an anikīni consists of 27 vāhinīs, and 27 is the cube of 3, *akshauhinī* may be a compound of 2. *aksha* and *vāhinī*; or it may possibly be connected with 1. *aksha*, axle, car.)

अक्षुण्ण akshuṇṇa, *am*, n. = *a-khaṇḍa*, Uṇ. Sch. — **yāvan**, mfn. going across, RV. viii, 7, 35.

Akshuṇṇā, instr. ind. transversely, ŚBr. (Sch. circuitously, like a wheel!); wrongly, ŚBr. xiv; diagonally, Śulbas. — **kṛita** (*akshuṇṇā*), mfn. done wrongly, ŚBr. — **deśā**, m. an intermediate region, ŚBr. — **drūh**, mfn. injuring wrongly or in a bad way, RV. i, 122, 9. — **rajju**, f. diagonal line, Śulbas. — **stomiyā**, f., N. of an Ishṭakā, TS.; ŚBr.

अखट्ट akhatṭa, m. Buchanania Latifolia.

अखट्टि akhatṭi, m. childish whim, L.

अखण्ड a-khaṇḍa, mfn. not fragmentary, entire, whole; (*am*), n. time, L.; (*a-khaṇḍā dvā-*

daśī), the twelfth day of the first half of the month Mārgaśrīsha.

A-khaṇḍana, *am*, n. not breaking, leaving entire, L.; non-refutation, admission, L.; (*as*), m. time, L.

A-khaṇḍita, mfn. unbroken, undivided, unimpaird; unrefuted. — **rtu** (*ritu*), mfn. 'not breaking the season,' bearing seasonable fruits.

अखनत् a-khanat, mfn. not digging, RV. x, 101, 11.

अखर्व a-kharva, mfn. not shortened or mutilated, RV. vii, 32, 13; not small, important; also *a-kharvan*, Hcat.; (*ā*), f., N. of a plant, L.

अखात a-khāta, mfn. unburied, AV.; (*as*, *am*), m.n. a natural pond or lake, a pool before a temple, L.

अखाद्य a-khādyā, mfn. uneatable.

अखिद्र a-khidra, mf(ā)n. not weak, TS. &c. — **yāman** (*ākhidra*), mfn. unwearied in course, RV. i, 38, 11.

अखिल a-khila, mf(ā)n. without a gap, complete, whole; (*ena*), ind. completely. **Akhilātman**, m. the universal Spirit, Brahma. **Akhilī-√I. kṛi**, *-kṛitya*, ind. p. not having annihilated or rendered powerless, Śiś. ii, 34.

अखेटिक akhetika or **ākhetika**, *as*, m. a dog trained to the chase.

अखेदिन् a-khedīn, mfn. not wearisome, unwearied. **Akhedi-tva**, n. continuous flow (of speech), one of the *vāg-guṇas* of Mahāvīra, Jain.

अखल akkhala, ind. an exclamation of joy, Sāy. on RV. vii, 103, 3. **Akhkhālī-kṛityā**, Ved. ind. p. (√I. *kṛi*), uttering the exclamation *akhkhala*, RV. vii, 103, 3.

अख्यात a-khyāta, mfn. not famous, unknown.

A-khyāti, *is*, f. infamy, bad repute, disgrace. — **kara**, mfn. causing infamy, disgraceful.

अग ag, cl. I. P. *agati*, to move tortuously, wind, L.; Caus. *agayati*, L.; cf. √*ang*.

1. **aga**, *as*, m. a snake [in this sense perhaps rather *a-ga*], L.; the sun, L.; a water-jar, L.

अग 2. a-ga, mfn. (√*gam*), unable to walk, Pāṇ. vi, 3, 77 Sch.; (*as*), m. a mountain; a tree; the number seven. — **ja**, mfn. produced on a mountain, or from a tree; (*ā*), f., N. of Pārvatī, daughter of Himālaya; (*am*), n. bitumen. **Agātma-jā**, f. = *aga-jā*, Kir. **Agāvaha**, m., N. of a son of Vasudeva, and of others, Hariv. **Agāukas**, m. 'mountain-dweller,' a lion; 'tree-dweller,' a bird; the Śarabha, q. v.

A-gaccha, mfn. not going, L.; (*as*), m. a tree, L.

अगणित a-gaṇita, mfn. uncounted; inconsiderable, VP. — **pratiyāta**, mfn. returned without (or because of not) having been noticed, Śiś. — **lajja**, mfn. disregarding shame.

अगत a-gata, mfn. not gone; (*am*), n. not yet frequented, the dominion of death, AV.

A-gati, mfn. not going, halting; without resource, helpless; (*is*), f. stoppage, R.; want of resort or resource; unsuccessfulness, Vikr.; not cohabiting with a woman.

A-gatika, mf(ā)n. without resort or resources, Kathās. — **gati**, f. the resort of one who has no resort, a last resource, Yājñ. i, 345.

A-gatika, mf(ā)n. not to be walked on (as an evil path), MBh.

अगद a-gadā, mfn. free from disease, healthy, RV. &c.; free from affliction; (*as*), m. freedom from disease, Mn.; a medicine, drug, (especially) antidote, Mn. **Agadam-kāra**, m. a physician, Naish. **Agada-veda**, m. medical science, Car.

A-gadya, Nom. P. *agadyati*, to have good health, (*gaṇa kaṇḍv-ādi*, q. v.); to heal, ib.

अगदित a-gadita, mfn. untold.

अगन्ध a-gandhā, mfn. without smell.

अगम a-gama, mfn. not going, unable to go; (*as*), m. a mountain, L.; a tree [cf. 2. *a-ga*].

A-gamya, mfn. unfit to be walked in, or to be approached; not to be approached (sexually); in-

accessible; unattainable; unintelligible; unsuitable.

— **gā**, f. a woman who has illicit intercourse with a man, VarBr. — **rūpa**, mfn. of unsurpassed form.

A-gamyā, f. a woman with whom cohabitation is forbidden. — **gamana**, n. illicit intercourse with a woman. — **gamaniya**, mfn. relating to it, Mn. xi, 169. — **gāmin**, mfn. practising it, Gaut.

अगरी a-garī, f. a kind of grass (Deotar, Andropogon Serratus), L.; [cf. *garī*.]

अगरु agaru, *us*, *u*, m. n. Agallochum, Amyris Agallocha; cf. *aguru*.

अगर्तमित् a-garta-mit (cf. *garta-mit*), mfn. not buried in a hole, ŚBr.

A-garta-skandya, mfn. 'not having holes to be left over,' not offering hindrances, ŚāṅkhBr.

अगर्व a-garva, mfn. free from pride.

अगर्हित a-garhita, mfn. undespised, un-reproached, blameless.

अगव्युति a-gavyūti, mfn. without good pasturage for cattle, barren, RV. vi, 47, 20.

अगस्ति agāsti, *is*, m. (according to Uṇ. iv, 179 fr. 2. *a-ga*, a mountain, and *asti*, thrower, √2. *as*), N. of a Ṛishi (author of several Vedic hymns; said to have been the son of both Mitra and Varuṇa by Urvaśī; to have been born in a water-jar; to have been of short stature; to have swallowed the ocean, and compelled the Vindhya mountains to prostrate themselves before him; to have conquered and civilized the South; to have written on medicine, &c.); the star Canopus (of which Agastya is the regent, said to be the 'cleanser of water,' because of turbid waters becoming clean at its rising, Ragh. xiii, 36); Agasti Grandiflora, Suśr. [also *-dru*, f., L.]; (*ayas*), m. pl. the descendants of Agastya; (*ī*), f. a female descendant of Agastya, Pāṇ. vi, 4, 149, Sch.

Agastīya, mfn. relating to Agastī, Pāṇ. vi, 4, 149, Comm.

Agāstya (3, 4), *as*, m. = *agāsti*; N. of Śiva, L. — **gītā**, *ās*, f. pl. Agastya's hymns, forming part of the Ādi-vārāha-Purāṇa. — **cāra**, m. the path of Canopus. — **mārga**, m. the path of Agastya (Canopus), i. e. the South. — **samhitā**, f., N. of an old compendium of the Tantra literature. **Agastyō-daya**, m. the rising of Canopus; the seventh day of the second half of Bhādra.

अगा a-gā, *ās*, m. f. (Ved.) not going, Pāṇ. iii, 2, 67 Sch.

अगातु a-gātri, *tā*, m. a bad singer, TāṇḍyaBr.

अगाध a-gādha, mf(ā)n. not shallow, deep, unfathomable; (*as*), m. a hole, chasm, L.; N. of one of the five fires at the Svadhākāra, Hariv. — **jala**, mfn. having deep water; (*am*), n. deep water. — **rudhira**, n. a vast quantity of blood, Daś.

A-gādhi-tva, *am*, n. depth, Comm. on Śiś. i, 55.

अगार agāra (rarely *as*, m.), *am*, n. house, apartment [cf. *āgāra*]. — **dāhin**, m. 'house-burner,' an incendiary, Gaut.

Agārin, mfn. possessing a house; (*ī*), m. a householder, layman (cf. *an-agārin*), Jain.

अगिर agira, *as*, m. (√*ag*), the sun, L.; fire, L.; a Rākshasa, L.

अगिरौकस् a-girāukas, mfn. (*girā*, instr. of *gir*, and *okas*), not to be kept back by hymns, N. of the Maruts, RV. i, 135, 9.

अगु a-gu, mfn. (fr. *go* with *a*), destitute of cows, poor, RV. viii, 2, 14; (*us*), m. 'destitute of rays,' N. of Rāhu the ascending node.

A-go, f. not a cow, PārGr. — **tā** (*a-gō-*), f. want of cows, RV.; AV.

अगुण a-guṇa, mfn. destitute of qualities or attributes (said of the supreme Being, cf. *nirguṇa*); destitute of good qualities; (*as*), m. a fault. — **tā**, f. or **-tva**, n. absence of qualities or of good qualities. — **vat**, mfn. destitute of qualities; without good qualities. — **vādin**, mfn. fault-finding, censorious. — **śīla**, mfn. of a worthless character.

अगुप्त a-gupta, mfn. unhidden, un-concealed; unprotected; not keeping a secret.

अगुरु a-guru, mfn. not heavy, light; (in prosody) short as a short vowel alone or before a

single consonant; (*us, u*), m.n. the fragrant Aloe wood and tree, Aquilaria Agallocha.

अगृह a-gūḍha, mfn. unconcealed, manifest.

— **gandha**, n. Asa Foetida. — **bhāva**, mfn. having a transparent disposition.

अगृहीत a-grihīta, mfn. not seized or taken, unsubdued, RV. viii, 79, 1; TBr. — **śocis** (अग्रि-*bhīta*-), mfn. 'having unsubdued splendour,' N. of Agni and the Maruts, RV. v, 54, 5 & 12; viii, 23, 1; ('having inconceivable splendour,' BR.)

अगृह a-grīha, mfn. houseless. — **tā**, f. houselessness, TāṇḍyaBr.

अगोचर a-gocara, mfn. not within range, unattainable, inaccessible (cf. *drishty-agocara*), imperceptible by the senses; (*am*), n. anything that is beyond the cognizance of the senses; Brahma; the not being seen, absence; (*ena*), instr. ind. out of the sight of any one (gen.), behind one's back, Hit.

अगोपा a-gopā, mfn. without a cowherd, not tended by one, RV.

अगोरुध a-go-rudha, mfn. not driving away the cow, RV. viii, 24, 20; ('not repelling or disdaining praise,' Sāy.)

अगोह्य a-gohya (4), mfn. not to be concealed or covered, bright, RV.

अगौकस् agaukas. See 2. a-ga.

अग्धाद् agdhād, mfn. (fr. *a + gḍha*, p.p.p. fr. *√ghas + ad*), eating food which is not yet eaten, TS.; (Comm. = *dagdhād*.)

अग्ना *agnā* (for *agni* in the following comp.)

— **marutau**, m. du. Agni and Marut, Pāṇ. vi, 3, 28, Sch. — **vishṇū**, voc. m. du. Agni and Vishṇu, AV.

— **agnāyī**, f. the wife of Agni, one of the *deva-patnyah*, RV. i, 22, 12 & v, 46, 8; the Tretā-yuga, L.

अग्नि *agnī*, is, m. (*√ag*, Uṇ.) fire; sacrificial fire (of three kinds, Gārhapatya, Āhavanīya, and Dakṣiṇa); the number three, Sūryas; the god of fire; the fire of the stomach, digestive faculty, gastric fluid; bile, L.; gold, L.; N. of various plants, Semicarpus Anacardium, Suśr., Plumbago Zeylanica and Rosea, Citrus Acida; mystical substitute for the letter *r*; in the Kātantra grammar N. of noun-stems ending in *i* and *u* [cf. Lat. *ignī-s*; Lith. *uḡni-s*; Slav. *ognj*]. — **kaṇa**, m. 'fire-particle,' a spark. — **karmān**, n. 'fire-act,' piling up the wood &c., ŚBr.; action of Agni, Nir.; cauterization, Suśr. — **kalpa** (*agnī*-), mfn. having the nature of fire, ŚBr. — **kārikā** [L.], f. and **-kārya** [Mn. &c.], n. kindling or feeding the sacrificial fire with clarified butter &c.; the prayers said while doing so, Kathās.; cauterization. — **kāshṭha**, n. Agallochum, L. — **kukkuṭa**, m. a lighted wisp of straw, firebrand, L. — **kunḍa**, n. a pan with live coals, R.; a hole or enclosed space for the consecrated fire, Kathās. — **kumāra**, m. a particular preparation of various drugs; N. of a class of Bhavanavāsin deities, Jain. — **kṛita**, mfn. made by fire. — **ketu** (*agnī*-), mfn. having fire as an emblem or characteristic mark (Ushas), TS.; (*us*), m., N. of a Rakshas, R. — **koṇa**, m. the south-east quarter, ruled over by Agni, L. — **kṛidā**, f. 'fire-sport,' fire-works, illuminations, &c. — **khadā**, f. an infernal pan or stove, Kāraṇḍ. — **garbha**, mf(ā)n. pregnant with fire, BrĀrUp.; (*as*), m. a gem supposed to contain and give out solar heat (= *sūrya-kānta*), L.; N. of a frothy substance on the sea, engendered by the submarine fire, L.; N. of a man; (*ā*), f. the plant Mahājyotishmatī. — **grīha**, n. house or place for keeping the sacred fire, MBh.; a room fitted with hot-baths, Car. — **grantha**, m., N. of a work. — **ghaṭa**, m., N. of a hell, Kāraṇḍ. — **caya** [Sulb.], m. or **-cayana**, n. or **-citi**, f. or **-cityā** [ŚBr.], f. arranging or preparing the sacred or sacrificial fire-place; *agnī-caya*, a heap or mass of fire, R. — **cīt**, mfn. arranging the sacrificial fire, or one who has arranged it, ŚBr. &c.; *ān*- (neg.), ŚBr. — **cit-vat**, mfn. possessing householders that have prepared a sacred fire-place, Pāṇ. viii, 2, 10, Sch. — **jā**, mfn. 'fire-born,' produced by or in fire, AV.; MaitrS.; (*as*), m., N. of Vishṇu, Hariv.; of a frothy substance on the sea (cf. *garbha*), L. — **janman**, m. 'fire-born,' Skanda, god of war. — **jāra** or **-jāla**, m., N. of a frothy substance on the sea (cf. *garbha* and *-jā*), L. — **jihvā**, mfn. 'having

Agni for tongue,' consuming the sacrifice through Agni, RV.; (*ā*), f. tongue or flame of fire, AV.; MuṇḍUp.; the plant Methonica Superba (Lāṅgālī). — **jvalita-tejana**, mfn. having a point hardened in fire, Mn. vii, 90. — **jvāla**, m., N. of Śiva; (*ā*), f. flame of fire; a plant with red blossoms, used by dyers, Grisea Tomentosa; Jalapippalī. — **tāp**, mfn. enjoying the warmth of fire, RV. v, 61, 4. — **tāpas**, mfn. hot as fire, glowing, RV. x, 68, 6. — **taptā**, mfn. fire-heated, glowing, RV. vii, 104, 5. — **tā** (*agnī*-), f. the state of fire, ŚBr. — **tejas** (*agnī*-), mfn. having the energy of fire or of Agni, AV.; (*ās*), m. one of the seven Ṛishis of the eleventh Manvantara, Hariv. — **traya**, n. or **-tretā** [Mn.; MBh.], f. the three sacred fires, called respectively Gārhapatya, Āhavanīya, and Dakṣiṇa. — **trā**, mfn., see *ān-agnitrā*. — **da**, m. 'fire-giver,' incendiary, Mn.; Yājñ.; stomachic. — 1. **-dagdha** (*agnī*-), mfn. burnt with fire, RV. x, 103, additional verses; ŚBr.; cauterized, Suśr.; (*am*), n. a cautery. — 2. **-dagdhā**, mfn. burnt on a funeral pile, RV. x, 15, 14; TBr.; (*ās*), m. pl. a class of Pitṛis who, when on earth, maintained a sacred fire, Mn. iii, 199. — **datta**, m., N. of a prince; of a Brahman, Kathās. — **damanī**, f. a narcotic plant, Solanum Jacquini. — **dāyaka**, m. = *-da*, q.v. — **dāha**, m. a particular disease; a fiery glow (in the sky), Hariv. — **diś**, f. Agni's quarter, the south-east. — **dīpana**, mf(ā)n. stomachic, Suśr. — **dīpta**, mfn. blazing, glowing; (*ā*), f. the plant Mahājyotishmatī. — **dīpti**, f. active state of digestion, Suśr. — **dūta** (*agnī*-), mfn. having Agni for a messenger, brought by Agni, RV. x, 14, 13; AV. — **dūshita**, mfn. 'fire-marked,' branded. — **deva**, m. Agni; (*ā*), f. = *nakshatrā*, q.v., L. — **devata** (*agnī*-), mfn. having Agni for deity, ŚBr. — **daivata**, n. = *nakshatrā*, q.v., VarBrS. — **dh** (*agnī-dh*, *dh* for *idh*; cf. *agnīdh*), m. the priest who kindles the sacred fire, RV. ii, 1, 2; x, 41, 3; 91, 10. — **dhāna**, n. receptacle for the sacred fire, RV. x, 165, 3; AV. — **nakshatrā**, n. the third lunar mansion, the Pleiades (Kṛittikā), ŚBr. — **nayana**, n. the act of bringing out the sacrificial fire. — **niryāsa**, m. = *-jāra*. — **nunna** (*agnī*-), mfn. struck by fire or lightning, SV. — **netra** (*agnī*-), mfn. having Agni for a guide, VS. — **pakva**, mfn. cooked on the fire, Mn. — **pada**, m. 'whose foot has stepped on the sacrificial fire-place,' N. of a horse, Lāṭy.; Vait. — **parikriyā**, f. care of the sacred fire, Mn. ii, 67. — **paricchada**, m. the whole apparatus of a fire-sacrifice, Mn. vi, 4. — **paridhāna**, n. enclosing the sacrificial fire with a kind of screen. — **parikshā**, f. ordeal by fire. — **parvata**, m. 'fire-mountain,' a volcano, R. — **puccha**, n. tail or extreme point of a sacrificial fire (arranged in the shape of a bird), ĀśvŚr. — **purā**, f. the castle of Agni, ŚBr. — **purāna**, n., N. of a Purāna. — **purogama**, mfn. having Agni for a leader. — **pranayana**, n. = *-nayana*, q.v. — **pranayanīya**, mfn. referring to the *-pranayana*. — **pratishṭhā**, f. consecration of fire, especially of the nuptial fire. — **prabhā**, f. a venomous insect, Suśr. — **praveśa**, m. or **-praveśana**, n. entering the fire; self-immolation of a widow on her husband's funeral pile. — **prastara**, m. a fire-producing stone; flint; L. — **prāyascitta**, n. or **-prāyascittī** [ŚBr.], f. an expiatory act during the preparation of the sacrificial fire. — **bāhu**, m. smoke [cf. *-vāha*], L.; N. of a son of the first Manu, Hariv.; of a son of Priyavrata and Kāmyā, VP. — **bīja**, n. gold, L.; N. of the letter *r*, RāmatUp. — **bhā**, n. 'shining like fire,' gold, L. — **bhu**, n. 'fire-produced,' water, L. — **bhū**, m. Skanda, L.; N. of a Vedic teacher, with the patron. Kāśyapa, VBr.; (in arithm.) six. — **bhūti**, m., N. of one of the eleven chief pupils (gaṇadharas) of the last Tīrthakara. — **bhrājas** (*agnī*-), mfn. possessing fiery splendour, RV. v, 54, 11. — **mani**, m. the sun-stone (= *sūrya-kānta*). — **māt**, mfn. being near the fire, AV. (RV. has *-vāt*); having or maintaining a sacrificial fire, Mn. &c.; having a good digestion, Suśr. — **mantha**, mfn. producing fire by friction; (*as*), m. Premna Spinosa, Suśr. — **manthana**, n. production of fire by friction, ĀśvŚr. — **manthanīya**, mfn. relating to such friction, ib. — **māya**, mf(ā)n. fiery, ŚBr.; AitBr. — **māthara**, m., N. of an expounder of the Ṛig-veda, VP. — **māndya**, n. slowness of digestion, dyspepsia. — **māruti**, m., N. of Agastya, L.; cf. *āgnimāruta*. — **mitra**, m., N. of a prince of the Suṅga dynasty, son of Pushyamitra, VP. — **m-indhā** (*agnī-indhā*), m. the priest who kindles the fire, RV. i, 162, 5. — **mukha** (*agnī*-), mfn. having Agni for the mouth, ŚBr.; (*as*), m. a

deity, a Brāhmaṇa, a tonic medicine, L.; Semicarpus Anacardium; Plumbago Zeylanica, L.; N. of a bug, Pañcat.; (*i*), f. Semicarpus Anacardiur; Gloriosa (or Methonica) Superba. — **mūḍha** (*agnī*-), mfn. made insane by Agni, RV. x, 103, additional verses; AV. — **yuta**, m., N. of the author of the hymn x, 116 in the Ṛig-veda. — **yojana**, n. the act of stirring the sacrificial fire (to make it blaze up). — **rakshana**, n. maintenance of the sacred domestic fire. — **raja** or **-rajas**, m. a scarlet insect, L. — **rahasya**, n. 'mystery of Agni,' title of the tenth book of the Śatapatha-Brāhmaṇa. — **rājan**, mfn., pl. 'having Agni as king,' N. of the Vastu, ŚāṅkhŚr. — **rāsi**, m. a heap or mass of fire, a burning pile. — **ruhā**, f. the plant Mānsarohī. — **rūpa** (*agnī*-), mfn. fire-shaped, RV. x, 84, 1; (*agnī-rūpa*), n. a shape of fire, ŚBr. — **retasā**, mfn. sprung from Agni's seed, ŚBr. — **rohini**, f. a hard inflammatory swelling in the arm-pit, Suśr. — **loka**, m. the world of Agni, KaushUp. — **vāt**, mfn. being near the fire, RV. vii, 104, 2 (= *-māt*, q.v.); 'joined to (another) fire,' N. of Agni, TS. — **varcas**, m., N. of a teacher of the Purānas, VP. — **varṇa**, mf(ā)n. having the colour of fire; hot, fiery (said of liquors), Mn. xi, 90 & 91; (*as*), m., N. of a prince, son of Sudaršana. — **vardhaka** or **-vardhana**, mfn. promoting digestion, stomachic. — **vallabha**, m. the tree Shorea Robusta; its resinous juice. — **vāna**, m. a fiery arrow. — **vādin**, m. 'fire-asserter,' worshipper of fire. — **vārta**, mfn. gaining a livelihood by fire [as a blacksmith &c.], VarBrS. — **vāsas** (*agnī*-), mfn. wearing a fiery or red garment, AV. — **vāha**, m. the vehicle of fire, i.e. smoke, L. — **vidhā**, f. manner or fashion of fire, ŚBr. — **vimocana**, n. the act of lowering the sacrificial fire (by spreading it out). — **visarpa**, m. spread of inflammation (in a tumour). — **viharana**, n. removing the sacrificial fire from the Āgnīdhra to the Sadas Maṇḍapa. — **vīrya**, n. gold, L. — **vṛiddhi**, f. improvement of digestion. — **vetāla**, m., N. of a Vetāla (connected with the story of king Vikramāditya). — **velā**, f. the time at which the fire is kindled, afternoon, ĀśvGr. — **veśa**, m., N. of an ancient medical authority; also of other persons. — **veśman**, m. the fourteenth day of the Karma-māsa, Sūryapr. — **veśya**, m., N. of a teacher, MBh.; N. of the 22nd muhūrta, Sūryapr. — **śarana** or **-śāla** [AV.], n. or **-śālā**, f. house or place for keeping the sacrificial fire. — **śarman**, m., N. of a man. — **śikha**, mfn. having a point like fire (an arrow), R.; (*as*), m. an arrow; a lamp; a safflower plant, L.; saffron, L.; N. of Vararuci's father, Kathās.; of a Vetāla, Kathās.; (*am*), n. saffron, L.; gold, L. — **śikhā**, f. a flame, ŚBr. &c.; the plants Gloriosa Superba and Menispermum Cordifolium. — **śūsrūshā**, f. attention to the sacrificial fire, Mn. ii, 248. — **śekhara**, n. saffron. — **śesha**, m. appendix to the chapter on Agni in the Taittirīya-Saṃhitā. — **śrī**, m (nom. pl. *-śrīyas*) m. having the brightness of Agni, RV. iii, 26, 5 ['approaching the fire (of lightning),' Sāy.] — **śronī**, f. leg of the sacrificial altar, KātyŚr. — **shṭūt**, m. 'laudatory of Agni,' the first day of the Agnishṭoma sacrifice, one day of the Sattrā Pañcadaśarātra, ŚBr. &c.; N. of a son of the sixth Manu, Cākshusha (by Naḍvalā), VP.; Hariv. [v. l. *-shṭubh*]. — **shṭomā**, m. 'praise of Agni,' N. of a protracted ceremony or sacrifice (forming one of the chief modifications [*samsthās*] of the Jyotishṭoma offered by one who is desirous of obtaining heaven; the performer is a Brahman who maintains the sacred fire, the offering is the Soma, the deities to whom the offering is made are Indra &c., the number of priests required is 16, the ceremonies continue for five days); a mantra or kalpa connected with the Agnishṭoma, L.; (*agnī-shṭoma*)-*yājñin*, mfn. one who has performed the A.; *-śād*, mfn. performing the A.; *-śādyā*, n. the performance of A., ŚBr.; *-sāmā*, m. and *-sāmān*, n. the passage of the Sāma-veda chanted at the A.; *-hotra*, n. title of a Vedic text. — **shṭhā**, mfn. placed in, or over, or near the fire; (*as*), m. a pan, fire-pan, R. [cf. *-shṭhikā*]; a vehicle carrying the fire, ĀpŚr.; (in the Āśvamedha sacrifice) the eleventh Yūpa or sacrificial post which (of all the twenty-one) is nearest the fire, ŚBr.; (*ā*), f. that corner of the sacrificial post which (of all the eight) is nearest the fire, ŚBr. — **shṭhikā**, f. a fire-pan [cf. *-shṭha*]. — **shvāṭṭā** [in Epic and later texts *-svāṭṭā*], *ās*, m. plur. 'tasted by the funeral fire,' the Manes, RV. x, 15, 11; VS.; ŚBr.; in later texts N. of a class of Manes (who on earth neglected the sacrificial fire),

MBh. &c. — **samskāra**, m. the consecration of fire; performance of any rite in which the application of fire is essential, as the burning of a dead body, Mn.; Ragh. — **sakha**, m. 'friend of fire,' the wind, L. — **sankāsa** (*agnī-*), mfn. resplendent like fire, ŚBr. — **sajjā**, f. ? indigestion, Suśr. — **samcaya**, m. preparing the sacrificial fire-place; see *-cayana*. — **sambhava**, mfn. produced from fire; (*as*), m. wild safflower, L.; = *-jāra*; 'the result of digestion,' chyme or chyle, L. — **saras**, n., N. of a Tirtha, VārP. — **savā**, m. consecration of the fire, TS.; ŚBr. — **sahāya**, m. 'friend of fire,' the wind; a wild pigeon; L. — **sākshika**, mfn. taking Agni or the domestic or nuptial fire for a witness, R. &c. — **sākshika-maryāda**, mfn. one who taking Agni for a witness gives a solemn promise of conjugal fidelity. — **sāda**, m. weakness of digestion, Suśr. — **sāra**, n. a medicine for the eyes, a collyrium, L. — **sāvāri**, m., N. of a Manu, L. — **siṅha**, m., N. of the father of the seventh black Vāsudeva, Jain. — **sūtra**, n. thread of fire; a girdle of sacrificial grass put upon a young Brāhman at his investiture; L. — **stambha**, m. or **stambhana**, n. the (magical) quenching of fire. — **stoka**, m. a particle of fire, spark. — **svātta**, see *-shvātā*. — **havana**, n. a sacrificial libation, Gaut. — **hūt** [VS.] or **-huta**, mfn. sacrificed by fire. — **hotri** (*agnī-*), m. having Agni for a priest, RV. x, 66, 8. — **1. -hotra** (*agnī-*), mfn. sacrificing to Agni, AV. vi, 97, 1; (*ī*), f. the cow destined for the Agnihotra, ŚBr.; AitBr.; (*agnī-hotri*)-**vatsā**, m. her calf, ŚBr. — **2. -hotrā**, n. AV. &c. oblation to Agni (chiefly of milk, oil, and sour gruel; there are two kinds of Agnihotra, one is *nitya*, i. e. of constant obligation, the other *kāmya*, i. e. optional); the sacred fire, Mn.; Yājñ. &c.; (*agnī-hotra*)-**devatā**, f. the deity of the Agnihotra; **-tvā**, n. the state of the A., MaitrS.; **-sthālī**, f. a pot used at the A., ŚBr.; **-havanī**, f. a spoon used at the A., ŚBr.; **ĀsvGr.**; **-hūt**, offering the A., AV.; **-homa**, m. a libation at the A., KātyŚr.; **agnīhotrāyānin**, mfn. one who offers only the A., KātyŚr.; **agnīhotrāvrit**, f. (see *āvrit*) the mere A. without recitation of Vedic formulas, KātyŚr.; **agnīhotrāhuti** [ŚBr., cf. *āhuti*] and **agnīhotrēshṭī** [KātyŚr., cf. *iṣṭī*], f. a libation or offering at the A.; **agnīhotrōcchishṭā** [ŚBr.] and **agnīhotrōcchishṭā** [TS.], n. the remains of the A. — **hotrin**, mfn. practising the Agnihotra, maintaining the sacrificial fire, ŚBr. &c. — **homa**, m. oblation put into the fire, KātyŚr. — **hvarā**, mfn. ? making a mistake in the fire-ceremonial, MaitrS. — **Agnīdh**, m. the priest who kindles the fire, VS.; ŚBr.; AitBr. [cf. *agnīdh*]. — **Agnīdhra**, m. (= *agnī-bāhu*), N. of two men. — **Agnīndraú**, m. du. Agni and Indra, VS. — **Agnīndhana**, n. kindling or feeding the fire, Mn. &c. — **Agnī-parjanya**, Voc. m. du. Agni and Parjanya, RV. vi, 52, 16. — **Agnī-varuṇau**, m. du. Agni and Varuṇa, ŚBr. — **Agnī-shómā** or **mau**, m. du. Agni and Soma, RV.; AV.; VS.; (*agnīshoma*)-**pranayana**, n. bringing out the fire and the Soma, a ceremony in the Jyotishṭomā sacrifice. — **Agnīshomīya**, mfn. related or sacred to Agni and Soma, AV. &c.; (*agnīshomīya*)-**nirvāpa**, m. making libations with the cake sacred to Agni and Soma, a ceremony in the Darśapūrnamāsa sacrifice; **-paśu**, m. a victim, generally a sheep or goat, sacred to Agni and Soma; **-paśv-anushṭhāna**, n. the rite connected with that victim at the Jyotishṭomā sacrifice; **-puroḍāśa**, m. cake sacred to Agni and Soma (baked in eleven bowls); **-yāga**, m. one of the three sacrifices of the Pūrnamāsa; **agnīshomīyātkādaśa-kapāla**, m. cake sacred to Agni and Soma, see above. — **Agnī-agārā** [ŚBr. &c.] or **-āgāra**, m. house or place for keeping the sacred fire. — **Agnī-abhāva**, m. absence or want of the sacred fire; loss of appetite. — **Agnī-arcis**, f. or n. flame, ŚBr. — **Agnī-āgāra**, see *agnī-agārā*. — **Agnī-ātmaka**, mf(*ikā*)n. having Agni's nature. — **Agnī-ādhanā** [KaushBr.] or **-ādheya** [AV.; Mn. &c.], n. placing the fire on the sacrificial fire-place; the ceremony of preparing the three sacred fires *Āhavanīya* &c.; (*agnīādheya*)-**devatā**, f. the deity of the Agnīādheya ceremony, PārGr.; **-rūpā**, n. form or shape of the A., ŚBr.; **-śarkarā**, **ās**, f. plur. (figuratively) bad performance of the A., ŚBr.; **-havis**, n. an oblation at the A., ŚBr. — **Agnī-ālaya**, m. = *agnī-agārā*. — **Agnī-āhita**, m. one who has performed the Agnīādhanā, R. &c. — **Agnī-utpāta**, m. a fiery portent, Car.; a conflagration, PārGr. — **Agnī-utsādin**, mfn. one who lets the sacred fire go out. — **Agnī-uddharāṇa**,

n. taking the sacred fire from its usual place (previous to a sacrifice). — **Agnī-upasthānā**, n. worship of Agni at the conclusion of the Agnihotra &c., ŚBr. — **Agnī-edhā**, m. one who kindles the fire, VS.

— **Agnīka**, *as*, m. a plant, probably Semecarpus Anacardium; a kind of serpent, Suśr.; an insect of scarlet colour, Coccinella; (*am*), n. the Acayou-nut, Suśr.

— **Agnīsāt**, ind. to the state of fire (used in comp. with $\sqrt{1}$. *kri* and $\sqrt{bhū}$, e. g. *agnīsāt kri*, to reduce to fire, to consume by fire), cf. *bhasmasāt*.

— **अगमन्** *agman*, *a*, n. conflict, battle, L.; (connected with *ajman*, q. v.)

— **अग्र** *agra*, mfn. (fr. \sqrt{ang} , Up.), foremost, anterior, first, prominent, projecting, chief, best, L.; supernumerary, L.; (*ā*), f. [scil. *rekhā*] measure of amplitude (i. e. the distance from the extremity of the gnomon-shadow to the line of the equinoctial shadow), Sūryas.; (*am*), n. foremost point or part; tip; front; uppermost part, top, summit, surface; point; and hence, figuratively, sharpness; the nearest end, the beginning; the climax or best part; goal, aim; multitude, L.; a weight, equal to a pala, L.; a measure of food given as alms, L.; (in astron.) the sun's amplitude; (*am*), ind. in front, before, ahead of; (*āgreṇa*), ind. in front, before (without or with acc.), ŚBr.; (*āgre*), ind. in front, ahead of, in the beginning, first; further on, subsequently, below (in a book); from—up to (*ā*), ŚBr.; before (in time), AitUp. &c. [cf. Gk. *ἀκρον*]. — **करा**, m. the fore part of the hand, finger; first ray; Śis. — **कया**, m. the fore part of the body. — **गा**, m. a leader. — **गण्या**, mfn. to be counted or regarded as the foremost, principal. — **गामिन**, mfn. preceding, taking the lead. — **ग्रāsikā**, f. the claim or right to the first morsel, Pāṇ. iii, 3, 111, Kāś. — **जा** (cf. *-jā*), mfn. born first or earlier; (*as*), m. the first-born, an elder brother, Mn. &c.; a Brahman, VarBrS. &c.; (*ā*), f. an elder sister. — **जांघा**, f. the fore part of the leg, the shin-bone, L. — **जानमान**, m. the first-born, an elder brother; a Brahman, Mn.; Yājñ. &c.; a member of one of the three highest castes, L.; Brahman. — **जा**, mfn. first-born, RV. ix, 5, 9. — **जाता** or **-जाति**, m. a Brahman, L. — **जिहवा**, n. tip of the tongue, VS. — **ज्या**, f. sine of the amplitude, Sūryas. — **नी**, mfn. taking the lead, foremost; N. of an Agni, MBh. — **नीति** (*āgra-*), f. the first offering, RV. ii, 11, 14. — **तस**, ind.; see col. 3. — **तीर्था**, m., N. of a prince, MBh. — **दात्रि**, mfn. offering the best bits (to the gods), MBh. — **दानिन**, m. a degraded Brāhman who receives presents from Śūdras, or takes things previously offered to the dead, Brahmap. — **दिदिशु**, m. = *agre-didhishu*, TBr. — **नाखा**, m. tip of a nail, R.; cf. *nakhāgra*. — **नासिका**, f. tip of the nose, R.; cf. *nāsikāgra*. — **निरुपाना**, n. determining beforehand, prophecy. — **पानि**, f. cowage, Carpopogon Pruriens. — **पा**, mfn. drinking first, MBh. — **पानि**, m. fore part of the hand; the right hand, L. — **पादा**, m. fore part of the foot, Śis. — **पूजा**, f. highest act of reverence, R. — **पेया**, n. precedence in drinking, AitBr. — **प्रदायिन**, mfn. offering first, MBh. — **प्रासिरुना**, mfn. broken at the top, ŚBr. — **बीजा**, mfn. (said of plants) propagated by cuttings; (*as*), m. a viviparous plant. — **भगा** (or *agrāṇsa*), m. fore part; (in astron.) degree of amplitude; L. — **भुज**, mfn. having the precedence in eating, TĀr.; N. of the sun, MBh. — **भू**, mfn. being at the top, at the head of. — **भूमि**, f. a goal, L.; the top-floor (of a house), Megh. — **महिशि**, f. the principal queen, R.; Jain. — **मानसा**, n. the heart, L.; morbid protuberance of the liver. — **याना**, n. stepping in front to defy the enemy. — **यायिन**, mfn. going before, taking the lead; (*ī*), m. a leader, Śāk. — **यवान**, mfn. going before, RV. x, 70, 2. — **योधिन**, m. the foremost man or leader in a fight; a champion. — **लोहिता**, f. a kind of vegetable, similar to the spinach. — **वक्त्रा**, n., N. of a surgical instrument, Suśr. — **वत** (*āgra-*), mfn. being at the top, TS. — **सस**, ind. from the beginning, AV. — **साम्दहानि**, f. the register of human actions (kept by Yama), L. — **संध्या**, f. early dawn. — **सारा**, mf(*ī*)n. going in front, taking the lead. — **सानु**, m. the front part of a table-land, L. — **सारā**, f. a short method of counting immense numbers. — **सूचि**, f. point of a needle, Naish. — **सेना**, m., N. of Janamejaya's son. — **हस्ता**, m. = *-pāni*; the tip of an elephant's trunk, Vikr.; finger, R. — **हयाणा**, m. 'commencement of the year,' N. of a Hindū month (*Mārga-sīrsha*, beginning about the 12th of November).

— **हारा**, m. royal donation of land to Brāhman; land or village thus given, MBh. — **Agrāṇsa** = *agra-bhāga*. — **Agrāṇsu**, m. the end of a ray of light, the focal point. — **Agrākshan**, n. a side-look, R. — **Agrānguli**, m. the finger-tip. — **Agrādvān**, mfn. having precedence in eating, RV. vi, 69, 6. — **Agrānīka**, n. the front of an army, vanguard, Mn. &c. — **Agrāyanīya**, n. title of the second of the fourteen oldest (but lost) Jaina books, called Pūrvas. — **Agrāśana**, mfn. eating before another (abl.), MārKp. — **Agrāsana**, n. seat of honour. — **Agre-gā**, &c.; see *āgre* below. — **Agretvan**, mf(*arī*)n. going in front, AV. — **Agropaharaṇīya**, mfn. that which has to be first or principally supplied, Suśr.

— **Agrotās**, ind. in front, before; in the beginning, first, RV. x, 90, 7; VS.; (with gen.) before, in presence of. — **Agrotah-√1. kri**, to place in front or at the head, to consider most important. — **Agrotah-sara**, mf(*ī*)n. going in front, taking the lead.

— **Agriṃā**, mfn. being in front, preceding, prior, furthest advanced; occurring further on or below (in a book, cf. *āgre*); the foremost, RV. v, 44, 9; eldest, principal, L.; (*ā*), f. the fruit *Annona Reticulata*.

— **Agriyā**, mfn. foremost, principal, RV.; oldest, first-born, RV. i, 13, 10; (*as*), m. elder brother, L.; (*ām*), n. the first-fruits, the best part, RV. iv, 37, 4 and probably ix, 71, 4. — **vat**, mfn.; f. *vatī* (scil. *ric*), N. of the hymn Rīg-veda ix, 62, 25, quoted in Lāṭy.

— **Agriya**, mfn. best, L.; (*as*), m. elder brother, L.

— **Agre**, ind. (loc.), see *āgra*. — **gā** [RV. ix, 86, 45] or **-gā** [TBr. &c.], mfn. going in front or before.

— **gū**, mfn. (said of the waters) moving forwards, VS.; ŚBr. — **ṇī**, m. a leader, VS. — **tana**, mfn. occurring further on, subsequently (in a book).

— **dadhū** [MaitrS.] or **-dadhishu** [KapS.] or **-didhishu** [MBh.; Gaut.], m. a man who at his first marriage takes a wife that was married before; (*agre-didhishu* or *-didhishū*), f. a married woman whose elder sister is still unmarried. — **pā** [RV. iv, 34, 7 & 10] or **-pū** [VS.; ŚBr.], mfn. having the precedence in drinking. — **bhrū** ($\sqrt{bhrām}$), m. wandering in front, Pāṇ. vi, 4, 40, Comm. — **vaṇa**, n. the border of a forest, (*gaṇa rājadantādi*, q. v.) — **vadhā**, m. hitting or killing whatever is in front, VS. — **sara**, mf(*ī*)n. going in front, preceding; best, L. — **sarika**, m. a leader, L.

— **Agryā**, mf(*ā*)n. foremost, topmost, principal, best; proficient, well versed in (with loc.); intent, closely attentive; (*as*), m. an elder or eldest brother, L.; (*ā*), f. = *tri-phalā*, q. v.; (*am*), n. a roof, L. — **tapas**, m., N. of a Muni, Kathās.

— **अग्रभण** *a-grabhaṇā*, mfn. (\sqrt{grabh} = \sqrt{grah}), having nothing which can be grasped, RV. i, 116, 5.

— **Agraha**, mfn. = *mukhya* (Comm.), MBh. iii, 14189; BR. propose to read *agra-ha*, destroying the best part; (*as*), m. non-acceptance; a houseless man, i. e. a Vānaprastha, a Brāhman of the third class, L.

— **Agrahin**, mfn. not taking; not holding (said of a leech and of tools), Suśr.

— **Agrahya**, mfn. not to be conceived or perceived or obtained or admitted or trusted; to be rejected.

— **Agrahyaka**, mfn. not to be perceived, impalpable, MBh.

— **Agryāmy** *a-grāmya*, mfn. not rustic, town-made; not tame, wild.

— **अग्रि** *agri*, m. a word invented for the explanation of *agnī*, ŚBr.

— **अग्रु** *agru*, *us*, m. unmarried, RV. v, 44, 7 & vii, 96, 4; AV.; (*ū*), f. a virgin, RV.; AV.; nom. pl. *agruvas*, poetical N. of the ten fingers, RV.; and also of the seven rivers, RV. i, 191, 14 & iv, 19, 7; cf. Zend *aghrū*.

— **अघ** *agh*, cl. 10. P. *aghayati*, to go wrong, sin, L.

— **Aghā**, mfn. bad, dangerous, RV.; sinful, impure, BhP.; (*as*), m., N. of an Asura, BhP.; (*ām*), n. evil, mishap, RV.; AV.; sin, impurity, Mn. &c.; pain, suffering, L.; (*ās*), f. pl. the constellation usually called *Maghā*, RV. x, 85, 13. — **kṛit**, mfn. doing evil or harm, an evil-doer, AV. — **ghna** or **-nāsaka**, mfn. sin-destroying, expiatory; (*as*), m. 'an expiator,' N. of Vishṇu. — **deva**, m., N. of a man, Rājat. — **marshaṇa**, mfn. 'sin-effacing,' N. of a particular Vedic hymn [RV. x, 190] still used by Brāhman as a daily prayer, Mn.; Yājñ.; Gaut.;

(as), m., N. of the author of that prayer, son of Madhucchandās; (plur.) his descendants, Hariv.; ĀśvŚr. — **māra**, mfn. fearfully destructive, AV. — **rūd**, mfn. 'howling fearfully,' N. of certain female demons, AV. — **vat**, mfn. sinful; [voc. *aghavan* or *aghos*, q. v.] — **viśha** (*aghā-*), mf(ā)n. fearfully venomous, AV. — **śaṅsa** (*aghā-*), mfn. wishing evil, wicked, RV.; TBr. — **śaṅsa-hān**, m. slaying the wicked, RV. — **śaṅsin**, mfn. confessing sin, R.; Daś. — **haraṇa**, n. removal of guilt, L. — **hāra**, m. an outrageous robber, SV.; AV. **Aghāśva**, mfn. having a bad or vicious horse, RV. i, 116, 6; (*ās*) [according to NBD. fr. *agha* + *śvas*], m., N. of a snake, AV. **Aghāsura**, m. Agha, Kaṇsa's general, BhP. **Aghāhan**, n. inauspicious day, ŚāṅkhŚr. **Aghān-gha-marshaṇa**, mfn. destroying a whole mass of sins.

Aghalā, mf(ā)n. fearful, AV.; ŚBr.; ŚāṅkhBr.

Aghāya, Nom. P. *aghāyāti* (part. °yāt), to intend to injure, to threaten, RV.; AV.

Aghāyū, mfn. intending to injure, malicious, RV. &c.

अघटमान a-ghaṭamāna, mfn. incongruous, incoherent.

अघन a-ghana, mfn. not dense or solid.

अघर्म a-gharma, mfn. not hot, cool. — **dhāman**, m. 'having cool splendour,' the moon.

अघात ā-ghāta, m. no injury, no damage, TBr.

A-ghātin, mfn. not fatal, not injurious, harmless.

A-ghātuka, mfn. not injurious, MaitrS.

अघारिन् a-ghārīn, mfn. not anointing, AV.

अघासक a-ghāsaka, mfn. without food or provisions.

अघृण a-ghṛiṇa, mfn. incompassionate.

A-ghṛiṇin, mfn. not contemptuous, not disdainful.

अघोर ā-ghora, mfn. not terrific; (*as*), m. a euphemistic title of Śiva; a worshipper of Śiva and Durgā; (*ā*), f. the fourteenth day of the dark half of Bhādra, which is sacred to Śiva. — **ghoratarā**, mfn. having a form both not terrific and terrific, MaitrS. — **ghora-rūpa**, m. 'having a form or nature both not terrific and terrific,' N. of Śiva, MBh. — **caḥshus** (*āghora-*), mfn. not having an evil eye, RV. x, 85, 44. — **pathin** or **-mārga**, m. a particular sect of Śaivas who eat loathsome food and are addicted to disgusting practices. — **pramāṇa**, n. a terrific oath, L.

अघोष a-ghoṣa, as, m. (in Gr.) 'non-sound, absence of all sound or soft murmur,' hard articulation or effort as applied to the hard consonants and Visarga; (mfn.), soundless, hard (as the hard consonants).

अघोस aghos, ind., voc. of *agha-vat*, O sinner! Pāṇ. viii, 3, 1, Sch.; see also Pāṇ. viii, 3, 17 seqq.

अघ्नत् ā-ghnat, mf(ā)n. (√han), not killing, not injurious, RV.

A-ghnya (2, 3) or **a-ghnyā** (2, 3), m. 'not to be killed,' a bull, and (*ā*, *ā*), f. a cow, RV.; AV.; (*āghnyā*), said of a cloud, RV. x, 46, 3.

अघ्रेय a-ghreya, mfn. (√ghrā), improper to be smelled at, Mn.

अङ्क aṅk, cl. 1. (connected with √aṅc) **Ā. aṅkate**, **ānaṅke**, **aṅkiśhyate**, **aṅkitum**, to move in a curve, L.; cl. 10. P. **aṅkayati**, to move in a curve, L.; to mark, stamp, brand.

Aṅkā, as, m. a hook, RV. i, 162, 13, &c.; part of a chariot (used in the dual), TS.; TBr.; a curve; the curve in the human, especially the female, figure above the hip (where infants sitting astride are carried by mothers, hence often = 'breast' or 'lap'); the side or flank; the body; proximity, place; the bend in the arm; any hook or crooked instrument; a curved line; a numerical figure, cipher; a figure or mark branded on an animal, &c.; any mark, line, stroke, ornament, stigma; a number; the numbers one and nine; a co-efficient; an act of a drama; a drama; a military show or sham-fight; a misdeed, a sin, L. [cf. Gk. *ἀγκάς*, *ἀγκάλη*, *ἀγκών*, *ὄγκος*, and Lat. *uncus*]. — **karāṇa**, n. the act of marking or stamping. — **kāra**, m. a champion chosen by each

side to decide a battle, Bālar.; **aṅkakārī**—√1. *kṛi*, to choose such a champion, Bālar. — **tantra**, n., N. of a book treating of magical marks or figures. — **dhāraṇā**, f. manner of holding the body, figure, ĀśvŚr. — **parivartana**, n. turning the body, turning on the other side. — **pāda-vrata**, n., N. of a chapter in the Bhavishyottara-Purāṇa. — **pāli**, f. or **-pālikā**, f. embracing, an embrace, L. — **pāli**, f. an embrace; a nurse, L.; the plant (Piring) *Medicago Esculenta*. — **pāśa**, m. a peculiar concatenation of numerals or numbers. — **pāśa-vyavahāra**, m. the use of that concatenation. — **pāśādhyāya**, m. the study of that concatenation. — **bandha**, m. branding with a mark (that resembles a headless body), Yājñ. — **bhāj**, mfn. (an infant) carried on the hip; (forced fruit) nearly ripe, early ripe, Kir.; near one's side, in one's possession, close at hand, easy of attainment. — **mukha**, n. introductory act of a drama giving a clue to the whole plot. — **loḍya**, m. ginger, Ciñcoḍa or Ciñcoḍaka. — **vidyā**, f. science of numbers, arithmetic. **Aṅkāṅkā**, n. water, VS. **Aṅkāvatāra**, m. the close of a dramatic act (preparing the audience for the following one).

Aṅkati, is, m. wind, L.; fire, L.; Brahmā, L.; a Brāhman who maintains the sacred fire, L.; N. of a teacher of the Sāma-veda.

Aṅkana, am, n. the act of marking, stamping, branding, ciphering, writing; (mfn.), marking.

Aṅkas, as, n. a curve or bend, RV. iv, 40, 4; cf. Gk. *ἀγκος*.

Aṅkasā, am, n. the flanks or the trappings of a horse, RV. iv, 40, 3.

Aṅkita, mfn. marked, branded; numbered, counted, calculated.

Aṅkīn, mfn. possessing a hook, RV. iii, 45, 4; AV. &c.; (*ī*), m. a small drum, L.; (*inī*), f. a number of marks, (*gaṇa khalādi*, q. v.)

Aṅkī, f. a small drum, L.

Aṅkuṭa and **aṅkuḍaka**, as, m. a key, L.

Aṅkupā, am, n. water, VS.

Aṅkura, as, m. a sprout, shoot, blade; a swelling, a tumour, Suśr.; a hair, L.; blood, L.; water, L.

Aṅkuraka, as, m. a nest, L.

Aṅkurita, mfn. sprouted.

Aṅkuśā, as, am, m. n. a hook, especially an elephant-driver's hook; (*ā*) or (*ī*), f. one of the twenty-four Jaina goddesses, L. [cf. Gk. *ἀγκιστρον*; Germ. *Angel*]. — **graha**, m. an elephant-driver. — **dur-dhara**, m. a restive elephant.

Aṅkuśita, mfn. urged on by the hook.

Aṅkuśin, mfn. having a hook, laying hold of with a hook, RV. x, 34, 7.

Aṅkūyāt, mfn. (fr. a Nom. *aṅkūya*, related to *aṅka*), moving tortuously (to escape), RV. vi, 15, 17.

Aṅkūra, as, m. a sprout, L. See *aṅkura*.

Aṅkūsha, as, am, m. n. an ichneumon, Uṇ. Comm.; cf. *aṅgūsha*.

Aṅkya, mfn. fit or proper to be marked or counted; (*as*), m. a small drum [cf. *aṅkī*], L.

अङ्कार aṅkāra, as, m. ? diminution in music, L.

अङ्कोट aṅkoṭa, **aṅkoṭha**, **aṅkola**, **aṅkolla**, **aṅkolaka**, as, m. the plant *Alangium Hexapetalum*. **Aṅkolla-sāra**, m. 'essence of Aṅkolla,' a poison prepared from the plant Aṅkolla, &c.

अङ्कोलिका aṅkolikā, f. (a corruption of *aṅka-pālikā*, q. v.), an embrace, L.

अङ्क्ता aṅktvā, ind. p. (√aṅj), having been smeared, Pāṇ. vii, 2, 62, Sch.

अङ्क्त्वा aṅkṭvā, cl. 10. P. (p. *aṅkhayāt*), to stir up, mix, ŚBr.

अङ्क्त्वा aṅkṭvā, cl. 10. P. (p. *aṅkhayāt*), to stir up, mix, ŚBr.

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agree to, assent, promise, confess. — **kṛita**, mfn. agreed to, promised. — **kṛiti**, f. agreement, promise.

अङ्ग 2. āṅga, am, n. (√am, Uṇ.), a limb of the body; a limb, member; the body; a subordinate division or department, especially of a science, as the six Vedāṅgas; hence the number six; N. of the chief sacred texts of the Jainas; a limb or subdivision of Mantra or counsel (said to be five, viz. 1. *karma-ṇām ārambhōpāyaḥ*, means of commencing operations; 2. *puruṣa-dravya-saṃpad*, providing men and materials; 3. *deśa-kāla-vibhāga*, distribution of place and time; 4. *vipatti-pratikāra*, counteraction of disaster; 5. *kārya-siddhi*, successful accomplishment; whence *mantra* is said to be *pañcāṅga*); any subdivision, a supplement; (in Gr.) the base of a word, but in the strong cases only, Pāṇ. i, 4, 13 seqq.; anything inferior or secondary, anything immaterial or unessential, see *aṅga-tā*; (in rhetoric) an illustration; (in the drama) the whole of the subordinate characters; an expedient; a mental organ, the mind, L.; (*as*), m. sg. or (*ās*), m. pl., N. of Bengal proper or its inhabitants; (sg.), N. of a king of Aṅga; (mfn.), having members or divisions, L.; contiguous, L. — **kartana**, n. cutting off a limb. — **karman**, n. or **-kriyā**, f. a supplementary sacrificial act. — **kashāyā**, m. the essence of the body (said of the semen virile), ŚBr. — **graha**, m. 'limb-seizure,' spasm, Suśr. — **ja**, mfn. produced from or on the body; ornamental, L.; produced by a supplementary ceremony; (*as*), m. a son, L.; hair of the head, L.; the god of love, L.; intoxicating passion, L.; drunkenness, L.; a disease, L.; (*ā*), f. a daughter; (*am*), n. blood. — **janus**, m. a son. — **jāta**, mfn. produced from or on the body; ornamental; produced by a supplementary ceremony. — **jvarā**, mfn. causing fever, AV. — **tā**, f. or **-tva**, n. a state of subordination or dependance; the being of secondary importance, the being unessential. — **da**, m., N. of a brother of Rāma; of a son of Gada; of an ape, son of Bālin; (*ā*), f. the female elephant of the south; (*am*), n. a bracelet worn on the upper arm. — **dvīpa**, m. one of the six minor Dvīpas. — **nyāsa**, m. ceremony of touching certain parts of the body. — **pāli**, f. an embrace, L.; see *aṅka-pāli*. — **prāyaścitta**, n. expiation of bodily impurity, especially that arising from death in a family. — **bhū**, m. son, Śiś. — **bhedā**, mfn. causing rheumatism, AV. — **marda** or **-mardaka** or **-mardin**, m. a servant who shampoos his master's body; *aṅga-marda* also rheumatism, Car. — **marsha**, m. pain in the limbs, rheumatism. — **marsha-prasamana**, n. alleviation of rheumatism. — **m-ējayatva** (*aṅgam-ēj*), n. the trembling of the body, Yogas. — **yashṭi**, f. a slender form, fairy-figure. — **yāga**, m. a subordinate sacrificial act. — **rakta**, m. the plant *Guṇḍārocanī*. — **rakshaṇī** or **-rakshinī**, f. 'body-protector,' a coat of mail, L. — **rāga**, m. application of unguents or cosmetics to the body (especially after bathing); scented cosmetic. — **rāj** or **-rāja**, m., N. of Karṇa, king of Aṅga. — **rājya**, n. kingdom of Aṅga. — **ruha**, mfn. 'growing on the body,' hair, wool, down, &c. — **lipi**, f. written character of Aṅga. — **loka**, m. the country Aṅga. — **loḍya**, m. a sort of grass; ginger, or its root. — **vāk-pāṇi-mat**, mfn. possessing mind (?), speech, and hands. — **vikṛiti**, f. change of bodily appearance, collapse; fainting, apoplexy. — **vikshepa**, m. gesticulation; movement of the limbs and arms; a kind of dance. — **vidyā**, f. knowledge of lucky or unlucky marks on the body, Chiromantia, Mn. vi, 50, &c. — **vaikṛita**, n. a wink, nod, sign. — **śās**, ind. into parts, ŚBr. — **samskāra**, m. or **-samskriyā**, f. embellishment of person, bathing, perfuming and adorning the body. — **samhati**, f. compactness of limb, symmetry of body. — **samhitā**, f. the *Samhitā* or phonetic relation between consonants and vowels in the body of a word, TS. Prāt. — **saṅga**, m. 'bodily contact,' coition, L. — **skandha**, m. a subdivision of a science. — **sparsa**, m. bodily contact. — **hāra** [Kathās.] or **-hāri** [L.], m. gesticulation. — **hīna**, mfn. limbless, mutilated; incorporeal; (*as*), m. Kāmadeva. **Aṅgāṅgi**, ind. jointly or reciprocally, related as one limb to another or to the body. **Aṅgāṅgi-tā**, f. mutual relation or correlation as between the limbs, or a limb and the body, or between subordinate and the principal, or principal and accessory. **Aṅgāṅgi-bhāva**, m. correlation between the limbs of a body; the mutual relation or correlation of the different limbs or members of anything, as in a simile or com-

parison between the principal parts or features of any object and those of the thing compared to it. **Āngādhipa**, m. Karṇa, the king of Ānga. **Āngānukūla**, mfn. agreeable to the body, Megh. **Āngānulepana**, n. anointing the body. **Āngāpūrva**, n. effect of a secondary sacrificial act, L. **Āngēśvara**, m. the king of Ānga. **Ānge-shṭhā**, mfn. situated in a member or in the body, AV. **Āngōñcha**, m. or **āngōñchana**, n. a towel, L.

Āngaka, am, n. a limb, member, body; (*ikā*), f. a bodice, a jacket, L.

Āngin, mfn. having limbs, corporeal, having subordinate parts, principal; having expedients.

Āngiya, mfn. relating to the Ānga country, (*gaṇa gahādī*, q. v.)

Āngya (3), mfn. belonging to the limbs, RV. i, 191, 7.

अङ्गण *angana*, am, n. See *angana*.

अङ्गति *angati*, is, m. (*√ag*), fire, L.; a Brāhman who maintains a sacred fire, L.; Brāhmā, L.; Vishṇu, L.; cf. *ānkati*.

अङ्गन *angana*, am, n. (*√ang*, q. v.), the act of walking, L.; place to walk in, yard, court, area; (*ā*), f. 'a woman with well-rounded limbs,' any woman or female; (in astron.) Virgo; the female elephant of the north. **Ānganā-gaṇa**, m. a number of women. **Ānganā-jana**, m. a female person. **Ānganā-priya**, m. 'dear to women,' N. of the tree Jonesia Asoca.

Āngana, am, n. a yard, court, area.

अङ्गभ *angabha*, m. a kind of rice, L.

अङ्गव *angava*, as, m. dried fruit, L.

अङ्गस् *angas*, as, n. (*√anj*, Uṇ.), a bird, L.

अङ्गार *āngāra*, as, m., (rarely) am, n. (*√ag* or *ang*, Uṇ., cf. *agni*), charcoal, either heated or not heated; (*as*), m. the planet Mars; N. of a prince of the Maruts, Hariv.; the plant Hitāvalī; (*ās*), m. pl., N. of a people and country, VP. [cf. Lith. *angli-s*; Russ. *ūgolj*; also Germ. *Kohle*; Old Germ. *col* and *colo*; Eng. *coal*]. — **kārin** and **-kṛit** [Hpar.], m. charcoal-burner. — **kushṭhaka**, m. the plant Hitāvalī. — **dhānī** or **-dhānikā**, f. a portable fire-place. — **paripācita**, n. roasted food. — **parṇa**, m., N. of Citraratha, chief of the Gandharvas, MBh.; (*ī*), f. Clerodendron Siphonanthus. — **pātrī**, f. a portable fire-place. — **pushpa**, m. the plant Inḡudī (Vulg. Inḡua). — **mañjarī** or **-mañjī**, f. the shrub *Cesalpinia Banducella*. — **vallārī** or **-vallī**, f. (various plants), *Galedupa Arborea*; *Ovieda Verticallata*; *Bhārgī*; *Guñjā*. — **śakāṭī**, f. a portable fire-place on wheels. — **setu**, m., N. of a prince, father of Gāndhāra. **Āngārāvākshāyana**, n. an instrument for extinguishing coals, ŚBr. xiv.

Āngāraka, as, m. charcoal; heated charcoal; the planet Mars; Tuesday; N. of a prince of Sauvīra; of a Rudra; of an Asura, Kathās.; N. of two plants, *Eclipta* (or *Verbesina*) *Prostrata*, and white or yellow *Amaranth*; (*am*), n. a medicated oil in which turmeric and other vegetable substances have been boiled. — **dina**, m. n. a festival of Mars on the fourteenth of the latter half of Caitra. — **maṇī**, m. coral (amber). — **vāra**, m. Tuesday.

Āngārakita, mfn. charred, roasted, burnt, (*gaṇa tārakādī*, q. v.)

Āngāri, is, f. a portable fire-place, L.

Āngārikā, f. the stalk of the sugar-cane; the bud of the *Kiṇṣuka* or *Butea Frondosa*.

Āngārīta, mfn. charred, roasted, (*gaṇa tārakādī*, q. v.); 'burnt,' a kind of food not to be accepted by Jaina ascetics, Jain.; (*ā*), f. a portable fire-place, L.; a bud, L.; N. of a creeper, L.; of a river, L.; (*am*), n. the early blossom of the *Kiṇṣuka*.

Āngārin, mfn. heated by the sun, though no longer exposed to its rays, VarBrS. [generally f. (*īṇī*), scil. *āś*, the region just left by the sun]; N. of a creeper.

Āngārīya, mfn. fit for making charcoal, Pāṇ. v, 1, 12, Sch.

Āngāryā, f. a heap of charcoal, (*gaṇa pāsādī*, q. v.)

अङ्गिका *angikā*. See *angaka*.

अङ्गिर *angir*, īr, m. (*√ang*, Uṇ.), N. of a Rishi, who received the Brahavidyā from Atharvan, and imparted it to Satyavāha, the teacher of Āngiras, MuṇḍUp.

Āngira, as, m. = *āngiras*, RV. i, 83, 4 & iv, 51, 4; MBh.; Yājñ.; (cf. Gk. *ἀγγελος* and *ἀγγαπος*.)

Āngiras, ās, m., N. of a Rishi, author of the hymns of RV. ix, of a code of laws, and of a treatise on astronomy (he is said by some to have been born from Brāhmā's mouth, and to have been the husband of Smṛiti, of Śradhdhā, of two daughters of Maitreya, of several daughters of Daksha, &c.; he is considered as one of the seven Rishis of the first Manvantara, as a Prajāpati, as a teacher of the Brahavidyā, which he had learnt from Satyavāha, a descendant of Bharadvāja, &c. Among his sons, the chief is Agni, others are Saṃvarta, Utathya, and Bṛihaspati; among his daughters are mentioned Sinīvālī, Kuhū, Rākā, Anumati, and Akūpārā; but the Ricas or Vedic hymns, the manes of Havishmat, and mankind itself are styled his offspring. In astronomy he is the planet Jupiter, and a star in Ursa Major); N. of Agni, MBh.; (*asas*), m. pl. descendants of Āngiras or of Agni (mostly personifications of luminous objects); the hymns of the Atharva-veda, TS.; priests who by using the magical formulas of those hymns protect the sacrifice against the effects of inauspicious accidents. — **tama** (*āngiras-*), mfn. having the luminous quality of the Āngirasas in the highest degree, said of Agni and of Ushas, RV. — **vāt**, ind. like Āngiras, RV.; VS.; (*āngiras-vat*), mfn. connected with or accompanied by the Āngirasas, RV.; VS.

Āngirasa, as, m. an enemy of Vishṇu in his incarnation of Paraśurāma.

Āngirasām-ayana, am, n. a Sattrā sacrifice.

अङ्गी *angī*. See 1. *ānga*.

अङ्गुरि *angūri*, is, or *angurī* [L.], f. (for *angūli*, q. v.), a finger, AV.; a toe; (cf. *an-angurī*, *pāncāngurī*, *sv-angurī*.)

Ānguriya or *yaka*, as, am, m. n. a finger-ring.

अङ्गुल *angula*, as, m. (*√ag* or *ang*), a finger; the thumb; a finger's breadth, a measure equal to eight barley-corns, twelve āngulas making a vitasti or span, and twenty-four a hasta or cubit; (in astron.) a digit, or twelfth part; N. of the sage Cānakya, L. — **pramāṇa** or **-māna**, n. the measure or length of an āngula; (mfn.), having the length of an āngula.

Āngulaka, ifc. = *angula*, i. e. so many āngulas or fingers long.

Āngūli, is, (or *angulī*), f. a finger; a toe; the thumb; the great toe; the finger-like tip of an elephant's trunk; the measure āngula. — **torana**, n. a sectarian mark on the forehead consisting of three fingers or lines shaped like an arch or doorway (*torana*), drawn with sandal or the ashes of cow-dung. — **tra**, n. a finger-protector, a contrivance like a thimble (used by archers to protect the thumb or finger from being injured by the bowstring), R. &c.; *-vat*, mfn. provided with it. — **trāṇa**, n. = *-tra*, R. — **mukha** or **āngulī-mukha**, n. the tip of the finger, Śiś. — **mudrā** or **-mudrikā**, f. a seal-ring. — **moṭana**, n. snapping or cracking the fingers. — **vesṭhaka**, m. or **-vesṭhana**, n. a glove (?). — **shaṅga**, m. contact of the fingers; act of finger-ing; (mfn.), sticking to the fingers. — **saṃdeśa**, m. snapping or cracking the fingers as a sign. — **sphoṭana**, n. snapping or cracking the fingers. **Āngulī-pāncaka**, n. the five fingers. **Āngulī-parvan**, n. a finger-joint. **Āngulī-sambhūta**, m. 'produced on the finger,' a finger nail. **Ānguly-agra**, n. the tip of the finger, ŚBr. **Ānguly-ādi** (*angulī-*), a gaṇa of Pāṇ. (v, 3, 108).

Āngulīya or *āngulīyaka*, am, n. a finger-ring; also *āngulīka*, L.

Āngūshṭha, as, m. the thumb; the great toe; a thumb's breadth, usually regarded as equal to an āngula. — **mātra**, mf(ī)n. or **-mātraka**, mf(ikā)n. having the length or size of a thumb.

Āngūshṭhikā, f., N. of a shrub.

Āngūshṭhya, as, m. belonging to the thumb (the thumb nail).

अङ्गुष *angūsha*, as, m. (*√ang* or *ag*), 'moving rapidly,' an ichneumon; an arrow.

अङ्गोषिन् *angoshīn*, mfn. 'resonant (?), praiseworthy (?),' N. of the Soma, SV.

अङ्ग *angya*. See col. 1.

अङ् *ang*, cl. 1. Ā. *anghate*, *ānaṅhe*, to go, set out, set about, commence, L.; to hasten, L.; to speak hastily, blame, L.

Āngha (not in use, but equivalent to *aghd*), evil, sin, L. **Ānghāri**, m. 'an enemy to sin or evil,' N. of a celestial guard of the Soma, VS. [blazing, T.]

Ānghas, n. sin, Hariv.

Ānghri, is, m. a foot; foot of a seat; the root of a tree [cf. *anḡhri*]. — **nāmaka**, m. or **-nāman**, n. a synonym of *anḡhri*, means always foot as well as root. — **pa**, m. (drinking with the foot or root), a tree. — **parṇī** or **-vallī** or **-vallikā**, f. the plant *Hedysarum Lagopodioides*. — **pāna**, mfn. sucking the foot or toes (as an infant), L. — **skandha**, m. the ankle.

अच् I. ac (connected with *√ānc*, q. v.), cl. 1. P. Ā. *ācati*, *āncati*, *te*, *ānañca*, *ce*, to go, move, tend; to honour; to make round or curved; to request, ask, L.; to speak indistinctly, L. See 2. *acita*, *ācishtu*.

अच् 2. ac, a technical term for all the vowels, Pāṇ. **Aj-anta**, mfn. ending in a vowel.

अचक्र *a-cakrā*, mfn. having no wheels; not wanting wheels, i. e. moving by itself, RV.

अचक्षुस् *a-cakshus*, us, n. a bad eye, no eye; (mfn.), blind. **A-cakshur-vishaya**, mfn. not or no longer within reach of the eyes, invisible. **Acakshush-tva**, n. blindness.

A-cakshūshka, mfn. destitute of eyes, ŚBr. xiv; blind.

अचण्ड *a-caṇḍa*, mfn. not of a hot temper, gentle, tractable; (*ī*), f. a tractable cow.

अचतुर *a-catura*, mfn. destitute of four, having less than four; not cunning, not dexterous.

अचन्द्र *a-candra*, mfn. moonless.

अचपल *a-capala*, mfn. not oscillating, not wavering, not fickle; unmovable, steady.

A-cāpalya, am, n. freedom from unsteadiness.

अचर *a-cara* or *ā-carat* [RV.], mfn. immovable.

अचरम *ā-carama*, mfn. not last, not least; said of the Maruts, RV. v, 58, 5.

अचर्मक *a-carmāka*, mfn. having no skin, TS.

अचल *a-cala*, mf(ā)n. not moving, immovable; (*as*), m. a mountain, rock; a bolt or pin; the number seven; N. of Śiva and of the first of the nine deified persons, called 'white Balas' among the Jains; of a Devarshi, VP.; (*ā*), f. the earth; one of the ten degrees which are to be ascended by a Bodhisattva before becoming a Buddha. — **kilā**, f. the earth. — **tvish**, m. the Kokila or Indian cuckoo. — **dhṛiti**, f. a metre of four lines, of sixteen short syllables each, also called *Gītyāryā*. — **pura**, n., N. of a town, Jain. — **bhrātrī**, m., N. of a Brāhman from Oude, who became one of the eleven heads of Gaṇas among the Jains. — **mati**, m., N. of a Māraputra. — **śreshṭha**, m. chief of mountains. **Acalādhīpa**, m. 'king of mountains,' the Himālaya. **Acalā-saptamī**, f., N. of a book in the Bhavishyottara-Purāṇa.

अचार *a-cāru*, mfn. not pretty, Pāṇ.

अचित् *a-cit*, mfn. without understanding, RV.; irreligious, bad, RV.; (the NBD. suggests to take *a-cit* as a f. 'not-knowledge,' Sāy. sometimes explains by *√ci*, 'neglecting the Agnicayana, irreligious;') *a-cit*, f. not-spirit, matter, Sarvad.

A-cikitvas, ān, *uskī*, at, not knowing, ignorant of, RV. i, 164, 6.

A-citta, mfn. unnoticed, unexpected; not an object of thought; inconceivable, RV.; destitute of intellect or sense. — **pājas** and **-manas** (*ācitta-*), m., N. of two Rishis, MaitrS.; Kāth.

A-citti, is, f. want of sense, infatuation, RV.; AV.; (figuratively said of) an infatuated man, RV. iv, 2, 11; VS.

अचित 1. *ā-cita*, mfn. not heaped up.

अचित 2. *acita*, mfn. (*√ac*), gone, L.

Acishtu, mfn. moving, VS.

अचित्त *a-citrā*, mfn. not variegated, undistinguishable; (*ām*), n. undistinguishableness, darkness, RV. iv, 51, 3 & vi, 49, 11.

अचिन्ता *a-cintā*, f. thoughtlessness.

A-cintita, mfn. not thought of, unexpected, disregarded.

A-cintya, mfn. inconceivable, surpassing thought, MaitrS. &c.; (*as*), m., N. of Śiva. — **karman**, mfn. performing inconceivable actions. — **rūpa**, mfn. having an inconceivable form.

अचिर *a-cira*, mfn. not of long duration, brief; instantaneous, recent; (*am, āt, eṇa*), ind. not long, not for long; not long ago; soon, speedily; (*ā*), f. the mother of the Jaina saint Śānti. — **dyuti** or **-prabhā**, f. lightning. — **prasūtā**, f. 'having recently brought forth,' a cow that has recently calved. — **bhās**, f. lightning, Śāk. — **mṛita**, mfn. recently deceased. — **rocis**, f. or **acirāṅsu**, m. or **acirābhā**, f. lightning.

अचिष्टु *ácishṭu*. See 2. *acita*.

अचेतन *a-cetana*, mfn. without consciousness, inanimate; unconscious, insensible, senseless, fainting, &c.

A-cetās, mfn. imprudent, RV.; unconscious, insensible.

A-cetāna, mfn. thoughtless, infatuated, RV. vii, 4, 7.

A-caitanya, *am*, n. unconsciousness; insensibility; senselessness, want of spirituality; that which is destitute of consciousness, matter.

अचेष्ट *a-ceshta*, mfn. effortless, motionless. — **tā**, f. loss of motion from fainting, &c.

अचोदत् *a-codāt*, mfn. (*√cod*), not driving or impelling, RV. v, 44, 2.

A-codās, mfn. free from compulsion or external stimulus, spontaneous, RV. ix, 79, 1.

अच्छ 1. *a-ccha*, mfn. (fr. *a+cha* for *chad* or *chāyā*, *√chād*), 'not shaded,' 'not dark,' pellucid, transparent, clear; (*as*), m. a crystal, L. **Acchōda**, mfn. having clear water; (*ā*), f., N. of a river; (*am*), n., N. of a lake in the Himālaya formed by the river Acchodā.

A-cchāyā, mfn. without shadow, casting no shadow, RV. x, 27, 14; ŚBr. xiv.

अच्छ 2. *accha*, *as*, m. (corruption of *riksha*), a bear. — **bhalla**, m. a bear, Balar. (cf. *bhalla*).

अच्छ 3. *accha* (so at the end of a *pāda*), or usually *acchā*, ind., Ved. to, towards (governing acc. and rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives, as in the following.

Acchā-√1 or **acchā-√gam** or **acchā-√car**, to attain, go towards, RV. &c.

Acchā-√2. dru, to run near, RV. iii, 14, 3.

Acchā-√dhanv, to run towards, RV. iii, 53, 4.

Acchā-√naksh, to go towards, approach, RV. vi, 22, 5.

Acchā-√1. naś, to come near, RV.

Acchā-√nī, to lead towards or to, RV.

Acchā-√4. nu, to call out to, to cheer, RV.

Acchā-√pat [ŚBr.] and Caus. P. *-patayati* [RV. v, 45, 9], to fly towards.

Acchā-√brū, to invite to come near, PBr.

Acchā-√yā or **accha-√yā**, to approach, RV.; TS.

Acchā-√vac, to invite, RV.

Acchā-vākā, m. 'the inviter,' title of a particular priest or Rītvij, one of the sixteen required to perform the great sacrifices with the Soma juice.

Acchāvākīya, mfn. referring to the *acchāvāka*; containing the word *acchāvāka*, Pāṇ. v, 2, 59, Sch.; (*am*), n. the state or work of the *acchāvāka*, Pāṇ. v, 1, 135, Sch.

Acchā-√vañc, Pass. *-vacyāte*, to extend itself towards, to go towards, RV. i, 142, 4.

Acchā-√vad, to salute, RV. &c.

Acchā-√vṛit (Opt. *Ā. I. sg. -vavṛitīya*), to cause to come near, RV. i, 186, 10.

Acchā-√sṛi, to flow near, RV. ix, 92, 2.

Acchā-√syand, Caus. to flow near (aor. *-āsi-shyadat*), RV. ix, 81, 2: Intens. to cause to flow near (part. nom. sg. m. *-sānīshyadat*), RV. ix, 110, 4.

Acchēta, mfn. approached, attained, VS.

Acchētya, mfn. to be approached, ĀpŚr.

Acchōkti, *is*, f. invitation, RV.

अच्छिद्र *ā-cchidra*, mfn. free from clefts or flaws, unbroken, uninterrupted, uninjured; (*am*), n. unbroken or uninjured condition, an action free from defect or flaw; (*eṇa*), ind. uninterruptedly,

without break from first to last. — **kāṇḍa**, n., N. of a chapter of the Taittiriya-Brāhmaṇa. **Acchidrōti**, mfn. affording perfect protection, RV. i, 145, 3. **Acchidrōdhni**, f. (a cow) having a faultless udder, RV. x, 133, 7.

A-cchidyamāna, mfn. uncut, uncurtailed, AV.; not fragile (a needle), RV. ii, 32, 4.

A-cchinna, mfn. uncut, uncurtailed, uninjured; undivided, inseparable. — **pattra** (*acchinna-*), mf(*ā*)n. (said of goddesses, of a bird, of an altar shaped like a bird), having the wings uncurtailed, uninjured, RV. i, 22, 11; VS.; having uninjured leaves, VS. — **parṇā**, mfn. having uninjured leaves, AV.

A-cchedika, mfn. not fit or needing to be cut, Pāṇ. vi, 2, 155, Sch.

A-cchedya, mfn. improper or impossible to be cut, indivisible.

अच्छुम्भा *a-cchuptā*, f., N. of one of the sixteen Vidyādevīs of the Jainas.

अच्छुरिका *acchurikā* or *acchūrī*, f. discus, wheel, BHP.

अच्युत *ā-cyuta* or *a-cyutā*, mfn. not fallen; firm, solid; imperishable, permanent; not leaking or dripping; (*as*), m., N. of Viṣṇu; of Kṛishṇa; of a physician; the plant *Morinda Tinctoria*; N. of a gift to Agni, ŚBr. — **kshīt**, m. 'having solid ground,' N. of Soma, VS. — **cyūt**, mfn. shaking firm objects (said of the thunderer Indra), RV.; (said of a drum), AV. — **ja**, *ās*, m. pl. a class of Jaina deities. — **jallakin**, m., N. of a commentator of the Amara-Kośha. — **danta** or **acyutanta**, m., N. of the ancestor of a warrior tribe called *Ācyutadanti* or *Ācyutanti* (though possibly these refer to two distinct tribes). — **pājas** and **-manas** (*ācyuta-*), m., N. of two Maharshis, TĀr. — **mūrti**, m., N. of Viṣṇu. — **rush**, f. inveterate hatred. — **vāsa**, m. the sacred fig-tree, *Ficus Religiosa*; *acyutāvāsa*, id., T. — **sthala**, n., N. of a place in the Pāñjāb, MBh. **Acyutāgraja**, m. (Viṣṇu's elder brother), Balarāma; Indra. **Acyutōpādhyāya**, m. = *acyuta-jallakin*, q. v.

अज *aj*, cl. I. P. (defect., supplemented fr. *√vī*), *ājati*, *ājīti*, *ājītum*, to drive, propel, throw, cast: Desid. *ājīṣhati*, to be desirous of driving [cf. Gk. *ἀζω*; Lat. *ago*].

I. **Ajā**, *as*, m. a drove, troop (of Maruts), AV.; a driver, mover, instigator, leader; N. of Indra, of Rudra, of one of the Maruts [*ajā ḷka-pād*, RV., and *ajā ḷka-pāda*, AV.], of Agni, of the sun, of Brahmā, of Viṣṇu, of Śiva, of Kāma (cf. 2. *a-ja*); the leader of a flock; a he-goat, ram [cf. Gk. *αἴξ*, *αἰγός*; Lith. *ożys*]; the sign Aries; the vehicle of Agni; beam of the sun (Pūshan); N. of a descendant of Viśvāmitra, and of Daśaratha's or Dīrghabāhu's father; N. of a mineral substance; of a kind of rice; of the moon; (*ās*), m. pl., N. of a people, RV. vii, 18, 19; of a class of Rishis, MBh.; (*ā*), f., N. of Prakṛiti, of Māyā or Illusion, see *a-jā* (s. v. 2. *a-jā*); a she-goat; N. of a plant whose bulbs resemble the udder of a goat, Suśr. — **karṇa**, m. a goat's ear; the tree *Terminalia Alata Tomentosa*. — **karṇaka**, m. the Śāl-tree, *Shorea Robusta*. — **kūlā**, f., N. of a town of the Bodhis. — **kshirā**, n. goat's milk, MaitrS.; cf. Pāṇ. vi, 3, 63, Sch. — **gandhā** or **-gandhikā**, f. 'smelling like a he-goat,' shrubby basil, *Ocimum Gratissimum*. — **gandhinī**, f. a plant, = *aja-śringī*, q. v. — **garā**, m. ('goat-swallow'), a huge serpent, boa constrictor, AV. &c.; N. of an Asura; (*ī*), f., N. of a plant. — **gallikā**, f. 'goat's cheek,' an infantile disease. — **jīvana** or **-jīvika**, m. 'who lives by goats,' a goat-herd. — **tā**, f. a multitude of goats; the being a goat. — **tvā** [TS.; cf. Pāṇ. vi, 3, 64, Sch.] or **ajā-tva**, n. the being a goat. — **danḍī**, f. a plant, = *brahmadanḍī*. — **devatā**, *ās*, f. pl. the 25th lunar mansion. — **nāmaka**, m. 'named Aja or Viṣṇu,' a mineral substance. — **pa**, m. a goat-herd. — **patha**, m. 'goat's road,' probably = *aja-vīthī*, q. v. — **pada** or **-pāda**, mfn. goat-footed. — **pād**, m., N. of the divinity called *Aja śkapād*. — **pārśva**, m. 'having black sides like a goat,' N. of Śvetakarna's son Rājivalocana. — **pālā**, m. a goat-herd, VS.; N. of Daśaratha's father. — **babhrū** (*āja-*), n. said to be the father or origin of a medical plant, AV. v, 5, 8. — **bhaksha**, m. 'goat's food,' the plant *Varvūra*. — **māyu** (*ajā-*), m. bleating like a goat (a frog), RV. vii, 103, 6 & 10. — **māra**, m., N. of a tribe

or prince, (*gaṇa kurv-ādi*, q. v.) — **mīdha** or **-mīlha**, m., N. of a son of Suhotra (author of some Vedic hymns, RV. iv, 43 & 44); of a grandson of Suhotra; of Yudhishtira. — **mukha**, mfn. goat-faced; (*ī*), f., N. of a Rākshasi. — **meru**, N. of a place, Ajmīr (?). — **moda**, m. or **-modā** or **-modikā**, f. 'goat's delight,' N. of various plants, common Caraway, the species called *Ajwaen* (*Ligusticum Ajwaen*), a species of Parsley, *Apium Involucratum*. — **rshabhā** (*rish*), m. a he-goat, ŚBr. — **lambāna**, n. antimony. — **loman**, m. or **-lomī**, f. Cowage, *Carpogon Pruriens*; (*d*), n. goat's hair, ŚBr. &c. — **vasti**, m., N. of a tribe, (*gaṇa grishṭy-ādi* and *subhrādi*, q. v.); (*ayas*), m. pl. the members of that tribe, (*gaṇa yaskādi*, q. v.) — **vāha**, m., N. of a district. — **vīthī**, f. 'goat's road,' N. of one of the three divisions of the southern path, or one of the three paths in which the sun, moon, and planets move, comprehending the asterisms *mūla*, *pūrvāshāḍha*, and *uttarāshāḍha*. — **śringī**, f. 'goat's horn,' the shrub *Odina Wodier*, used as a charm and as a remedy for sore eyes, AV. (its fruit resembles a goat's horn). — **stunda**, n., N. of a town, Pāṇ. vi, 1, 155. — **hā**, f. = *a-jādā*, q. v.; the plant *Ālkuṣī*, T. **Ajā-kṛipāniya**, mfn. like the goat and shears in the fable, Pāṇ. v, 3, 106, Sch. **Ajā-kshirā**, n. goat's milk, ŚBr. &c.; cf. *aja-kshirā*. **Ajā-gala**, m. goat's neck. **Ajāgala-stana**, m. nipple or fleshy protuberance on the neck of goats, an emblem of any useless or worthless object or person. **Ajā-jīva**, m. 'who lives by goats,' a goat-herd. **Ajā-taulvali**, m., N. of a Muni who lived on the milk of goats (an example of compounds in which the middle term is left out, *gaṇa Śākapārthivōdi*, q. v.) **Ajāda**, m. 'goat-eater,' the ancestor of a warrior tribe, Pāṇ. iv, 1, 171. **Ajādāni**, f. a species of prickly night-shade. **Ajādi**, a *gaṇa* of Pāṇ. (iv, 1, 4). **Ajāntrī**, f. the pot-herb *Convolvulus Argenteus*. **Ajā-payas**, n. goat's milk. **Ajā-pālaka**, mfn. tending goats; (*as*), m. a goat-herd. L. **Ajāvī**, m. pl. (*ajāvāyas*, ŚBr.) or **ajāvīkā**, n. sg. goats and sheep, small cattle. **Ajāśva**, n. goats and horses, Yājñ.; (*as*), m. Pūshan or the Sun (having goats for horses), RV. **Ajākapād**, m., N. of Viṣṇu; of one of the eleven Rudras; cf. I. *ajā*. **Ajāḍaka**, n. goats and rams, (*gaṇa gavāśvādi*, q. v.)

Ajaka, *as*, m., N. of a descendant of Purūras; of a king of Magadha; (*akā* or *ikā*), f. a young she-goat; a disease of the pupil of the eye (small reddish tumours compared to kids, protruding through the transparent cornea and discharging pus). **Ajākā-jāta**, n. the above disease.

Ajana, *ājani*, *ājma*, &c. See s. v.

अज 2. *a-jā*, mfn. not born, existing from all eternity; (*as*), m., N. of the first uncreated being, RV.; AV.; Brahmā, Viṣṇu, Śiva, Kāma; (*ā*), f., N. of Prakṛiti, Māyā or Illusion (see also I. *ajā* and I. *ajana*).

अजकव *ajakava*, *as*, m. Śiva's bow, L.

Ajakāvā, mfn., N. of a sacrificial vessel dedicated to Mitra and Varuṇa and (according to the Comm.) having an ornament similar to the fleshy protuberance called *ajā-gala-stana*, q. v., ŚBr.; (*ās* or *ām*), m. or n. a species of venomous vermin, centipede or scorpion, RV. vii, 50, 1; (*as, am*), m. n. Śiva's bow, L.

Ajagava, *as*, m. Śiva's bow, L.; the southern portion of the path of the sun, moon, and planets; (*as*), m., N. of a snake priest, PBr.

Ajagāva, m., N. of a snake demon, TāṇḍyaBr.; cf. *ājagāva*; (*am*), n. Śiva's bow, L.; N. of the sacrificial vessel also called *ajakāvā* (q. v.), ĀpŚr.

अजघन्य *a-jaghanya*, mfn. not last; not least.

अजघ्नवस् *ā-jaghnivas*, mf(*ā-jaghnushī*)n. (*√han*), not having killed, RV. viii, 56, 15.

अजटा *a-jaṭā*, f. *Flacourtia Cataphracta*, = *ajāḍā* and *ajjhaṭā*.

अजड *a-jāḍa*, mfn. not inanimate, not torpid, not stupid; (*ā*), f. the plants *Ajaṭā* and *Kapikacchu* (*Carpogon Pruriens*). — **dhī**, mfn. of a vigorous mind, energetic.

अजथ्या *ajathyā*, f. yellow jasmin.

अजन I. *ajana*, *as*, m. (*√aj*), 'the instigator,' Brahmā; (*am*), n. act of instigating or

moving. — **yonī-ja**, m. 'born from Ajana,' N. of Dakṣha.

Ajani, *is*, f. a path, road, Nir.

अजन 2. *a-janā*, mfn. destitute of men; desert; (*as*), m. an insignificant person.

A-janani, *is*, f. (generally used in cursing), non-birth, cessation of existence; *ajanani astu tasya*, 'may he cease to exist!' Pañcat.; cf. Pāṇ. iii, 3, 112.

A-janya, mfn. improper to be produced or born; unfit for mankind; (*am*), n. any portent unfavourable to mankind, as an earthquake.

अजन्त *aj-anta*, mfn. See 2. *ac*.

अजप 1. *a-japa*, *as*, m. (\sqrt{jap}), one who does not repeat prayers; a reciter of heterodox works, L.; (*ā*), f. the mantra or formula called haṅsa (which consists only of a number of inhalations and exhalations).

अजप 2. *aja-pa*, m. See 1. *ajā*.

अजम्भ *a-jambha*, *as*, m. 'toothless,' a frog.

अजय *a-jaya*, *as*, m. non-victory, defeat; (mfn.), unconquered, unsurpassed, invincible; (*as*), m., N. of Vishnu; of a lexicographer; of a river; (*ā*), f. hemp; N. of a friend of Durgā; Māyā or Illusion.

A-jayya, mfn. invincible; improper to be won at play.

अजर *a-jāra*, mfn. (\sqrt{jri}), not subject to old age, undecaying, ever young; (*ā*), f. the plants Aloe Perfoliata and Jirṇapañjhī; the river Sarasvatī.

Ajarāmara, mfn. undecaying and immortal, MBh.

A-jaraka, *as*, *am*, m.n. indigestion.

A-jarat, mfn. not decaying, VS.

A-jarayū, mfn. not subject to old age, RV. i, 116, 20.

A-jaras, another form for *a-jara*, used only in some cases, L.

A-jaryā, mfn. not subject to old age or decay, ŚBr.; not friable, not digestible; (*am*), n. friendship.

अजवस् *a-javās*, mfn. not quick, inactive, RV. ii, 15, 6.

अजस्र *á-jasra*, mfn. (\sqrt{jas}), not to be obstructed, perpetual, RV. &c.; (*am* [gaṇa *svar-ādi*, &c.] or *ena* [RV. vi, 16, 45]), ind. perpetually, for ever, ever.

अजहत् *a-jahat*, mfn. (pr. p. $\sqrt{3.hā}$), not dropping or losing (in comp.) — **svārthā**, f. a rhetorical figure (using a word which involves the meaning of another word previously used, as 'white ones' for 'white horses,' 'lances' for 'men with lances'). **Ajahal-liṅga**, m. (in Gr.) a noun which does not drop its original gender, when used as an adjective.

अजा *ajā*, f. a she-goat. See 1. *ajā*.

अजागर *a-jāgara*, mfn. not awake, not wakeful, L.; (*as*), m. the plant Eclipta or Verbesina Prostrata.

अजाजि *ajāji*, *is*, or *ajājī*, f. Cuminum Cyminum; Ficus Oppositifolia; Nigella Indica.

अजात *á-jāta*, mfn. unborn, not yet born, not yet developed. — **kakud**, m. a young bull whose hump is yet undeveloped, Pāṇ. v, 4, 146, Sch. — **paksha**, mfn. having undeveloped wings. — **lo-man**, mf(mnī)n. or **-vyañjana**, mfn. whose signs of puberty are not yet developed. — **vyava-hāra**, m. having no experience of business, a minor, a youth under fifteen. — **śatru** (*ájata-*), mfn. having no enemy; having no adversary or equal (Indra), RV.; (*us*), m., N. of Śiva, of Yudhishtīra, of a king of Kāśī, of a son of Śamīka, of a son of Vidmisāra or Bimbisāra (contemporary of Śākya-muni). **Ajātānusa**, mfn. having no regret. **Ajātāri**, m. having no enemy, Yudhishtīra, Śiś.

अजानत् *a-jānat*, mfn. (pr. p. $\sqrt{jñā}$), not knowing, unaware.

अजानि *a-jāni*, *is* [AV.], or *a-jānika* [L.], *as*, m. having no wife.

अजामि *á-jāmi*, mfn. not of kin, not related, RV.; (in Gr.) not corresponding, Nir.; (*i*), n. '(cohabitation) not allowed between relations,' incest, RV. — **tā** (*ájami-*) [ŚBr.], f. or **-tva** [TBr.], n. not uniformity, variation.

अजायमान *á-jāyamāna*, mfn. (\sqrt{jan}), not being born, not subject to birth, VS.

अजिका *ajikā*, f. See *ajaka*.

अजित *a-jita*, mfn. not conquered, unsubdued, unsurpassed, invincible, irresistible; (*as*), m. a particular antidote; a kind of venomous rat; N. of Vishnu; Śiva; one of the Saptarshis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avastarpiṇī, a descendant of Ikshvāku; the attendant of Suvidhi (who is the ninth of those Arhats); (*ās*), m. pl. a class of deified beings in the first Manvantara. — **keśa-kambala**, m., N. of one of the six chief heretical teachers (mentioned in Buddhist texts as contemporaries of Buddha). — **balā**, f., N. of a Jaina deity who acts under the direction of the Arhat Ajita. — **vikrama**, *as*, m. 'having invincible power,' N. of king Candragupta the second. **Ajitātman**, mfn. having an unsubdued self or spirit. **Ajitāpīḍa**, m. having an unsurpassed crown; N. of a king, Rājat. **Ajitēndriya**, mfn. having unsubdued passions.

अजिन *ajina*, *am*, n. (probably at first the skin of a goat, *aja*); the hairy skin of an antelope, especially a black antelope (which serves the religious student for a couch, seat, covering, &c.); the hairy skin of a tiger, &c.; (*as*), m., N. of a descendant of Prithu, VP. — **patrā** or **-patri** or **-patrikā**, f. a bat. — **phalā**, f., N. of a plant, (gaṇa *ajādi*, q. v.) — **yonī**, m. 'origin of skin,' an antelope, deer. — **vāsīn**, mfn. clad in a skin, ŚBr. — **sandhā**, m. one who prepares skins, a furrier, VS.

अजिर *ajirā*, mfn. (\sqrt{aj}), agile, quick, rapid; (*ām*), ind. quickly; RV.; AV.; VS.; (*as*), m., N. of a Nāga priest, PBr.; (*ā*), f., N. of Durgā; of a river; (*am*), n. place to run or fight in, area, court, R. &c.; the body; any object of sense, air, wind; a frog; L. — **vatī**, f., N. of the river on which the town Śrāvastī was situated, Pāṇ. vi, 3, 119 & vi, 1, 220, Sch. — **śocis** (*ajirā-*), m. having a quick light, glittering, N. of Agni, of Soma, RV. **Ajirādi**, a gaṇa of Pāṇ. (vi, 3, 119). **Ajirādhirājā**, m. 'an agile emperor,' death, AV.

Ajirāya, Nom. *ā. ajirāyate*, to be agile or quick, RV. viii, 14, 10.

Ajirīya, mfn. connected with a court &c., (gaṇa *utkarādi*, q. v.)

अजिह्व *a-jihva*, mfn. not crooked, straight; honest, upright, Mn. &c.; (*as*), m. a frog (perhaps for *a-jihva*), L.; a fish, L. — **ga**, mfn. going straight; (*as*), m. an arrow. **Ajihmāgra**, mfn. having a straight point.

अजिह्व *a-jihva*, mfn. tongueless; (*as*), m. a frog, L.

अजीकव *ajikava*, *am*, n. Śiva's bow, L. See *ajakava*.

अजीगर्त *a-jigarta*, *as*, m. 'that has nothing to swallow,' N. of a Rishi, Śunaḥṣepha's father.

अजीत *á-jita*, mfn. ($\sqrt{jyā}$, usually *jina*), not faded, not faint, AV.; TS., &c. — **punarva-nya**, n. 'asking the restitution of an object which has in fact not been lost,' N. of a twofold rite to be performed by Kshatriyas, AitBr.

A-jīti, *is*, f. the state of being uninjured, RV.; TS. &c.; cf. *á-jyāni*.

अजीर्ण *a-jirṇa*, mfn. (\sqrt{jri}), not decomposed; unimpaired; undigested; (*am*), n. indigestion.

A-jirṇi, *is*, f. indigestion, L.

A-jirṇin, mfn. suffering from indigestion.

A-jirṭi, *is*, f. indigestibility.

अजीव *a-jīva*, mfn. lifeless.

A-jīvat, mfn. not living, destitute of a livelihood, Mn.

A-jīvana, mfn. destitute of a livelihood, AV.

A-jīvani, *is*, f. non-existence, death; *ajīvanis tasya bhūyāt*, 'may death befall him!' Pāṇ. iii, 3, 112, Sch.

A-jīvita, *am*, n. non-existence, death.

अजुगुप्सित *a-jugupsita*, mfn. not disliked.

अजुर *a-jūr*, mfn. (\sqrt{jur}), not subject to old age or decay, RV. viii, 1, 2.

A-juryā (3; once 4, RV. vi, 17, 13), id., RV.

A-jūryat, mfn. not subject to old age, RV. iii, 46, 1 & v, 42, 6.

अजुष्ट *á-jushṭa*, mfn. not enjoyed, unsatisfactory, RV.

A-jushṭi, *is*, f. non-enjoyment, feeling of disappointment, RV.

अजेतव्य *a-jetavya*, mfn. invincible.

A-jeya, mfn. invincible; N. of a prince, MBh.; (*am*), n., N. of a kind of antidote.

अजोष *á-josha*, mf(ā)n. not gratified, insatiable, RV. i, 9, 4.

A-joshya (4), mfn. not liked, not welcome, RV. i, 38, 5.

अजुका *ajukā*, f. (in the drama) a courtesan.

अज्जटा *ajjhatā*, f. the plant Flacourtia Cataphracta (= *ajāṭā* and *ajāḍā*).

अज्जल *ajjhala*, *as*, m. a burning coal.

अज्ञ *a-jñā*, mfn. ($\sqrt{jñā}$), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — **tā**, f. or **-tva**, n. ignorance.

Ajñakā or **ajñikā**, f. an ignorant woman, Pāṇ. vii, 3, 47.

A-jñāta, mfn. unknown; unexpected; unaware; (*am*), ind. without the knowledge of, MBh. — **kula-śīla**, mfn. whose lineage and character are unknown. — **keta** (*ájñāta-*), mfn. having unknown or secret designs, RV. v, 3, 11. — **bhukta**, mfn. eaten unaware, Mn. — **yakshma**, m. an unknown or hidden disease, RV. x, 161, 1; AV. — **vāsa**, mfn. whose dwelling is unknown. — **śīla**, mfn. whose character is unknown.

Ajñātaka, mfn. unknown, (gaṇa *yāvādi*, q. v.)

A-jñāti, *is*, m. not a kinsman, not related, Mn.

A-jñātvā, ind. not having known or ascertained.

A-jñāna, *am*, n. non-cognizance; ignorance, (in philosophy) spiritual ignorance (or a power which, consisting of the three Guṇas *sattva*, *rajas*, and *tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality); Prakṛiti, Māyā, Illusion; (mfn.), ignorant, unwise; (*āt*), ind. unawares, ignorantly. — **kṛita**, mfn. done inadvertently. — **tas**, ind. unawares, inadvertently. — **tā**, f. or **-tva**, n. ignorance. — **bandhana**, n. the bond of ignorance.

A-jñānin, mfn. ignorant, unwise.

A-jñās, mfn. having no kindred, RV. x, 39, 6.

A-jñeya, mfn. unknowable, unfit to be known.

अज्म *ájma*, *as*, m. (\sqrt{aj}), career, march, RV. [cf. Gk. *ὄρμος*].

Ajman, *a*, n. career, passage, battle, RV.; AV. [Lat. *agmen*].

Ajra, *as*, m. a field, a plain, RV. [Lat. *ager*; Gk. *ἀγρός*: cf. *ajira*].

Ajryā (3), mfn. being in or connected with a field or plain, RV. x, 69, 6.

Ajvin, mfn. (\sqrt{aj}), active, agile, used in a sacrificial formula, ĀśvŚr.

अज्यानि *á-jyāni*, *is*, f. the state of being uninjured, AV. (cf. *á-jīti*); (*ajyānayas*), nom. pl., N. of certain offerings, TBr., ĀpŚr.

A-jyeyā-tā, f. state of anything which is not to be hurt or overpowered, ŚBr.

अज्येष्ठ *a-jyeshṭhā*, mfn. not the oldest or best; (*ās*), nom. pl. of which none is the eldest (the Maruts), RV. v, 59, 6 & 60, 5; cf. *á-kanishṭha*. — **vṛitti**, mfn. not behaving as the eldest brother [Mn. ix, 110], or (*ajyeshṭha-vṛitti*) behaving like one who has no elder brother.

अञ्ज 1. *añc* (connected with \sqrt{ac} , q. v.), cl. I. P. *ā. añcati*, *te*, *ānañca*, *ce*, *añcishyati*, *te*, *añcitur*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request, L.: cl. 10. or Caus. *añcayati*, to unfold, make clear, produce: Desid. P. *ā. añcishati*, *te*, to be desirous of bending: Pass. *añcyate* or *acyate*, to be bent.

2. **Añc**, only ifc., turned to, going or directed towards; see *akudhryañc*, *āvāñc*, *ūdañc*, *devadryañc*, &c.

Añca, 'curling' (of the hairs of the body, thrill of rapture), only at the end of *romāñca*, q. v.

Añcati, *is*, m. or **añcati**, f. wind, L.; fire, L.
Añcana, *am*, n. act of bending or curving.

Añcala, *as*, m. (perhaps also *am*), n. the border or end of a garment, especially of a woman's garment, of a veil, shawl. (In Bengālī, a strip of country, district.)

Añcita, mfn. bent, curved, curled, arched, handsome; gone, walked in; revered, honoured; distinguished. — **pattra**, m. a kind of lotus with curved leaves. — **pattrāksha**, mfn. having lotus eyes. — **bhrū**, f. a woman with arched or handsome eyebrows. — **lāngūla**, mfn. having a curved tail (as a monkey).

अञ्ज *añj*, cl. 7. P. **ā. anākti**, *anākte*, *ānañja*, *añjishyati* or *anāshyati*, *añjīt*, *añjītam* or *anāktum*, to apply an ointment or pigment, smear with, anoint; to decorate, prepare; to honour, celebrate; to cause to appear, make clear, RV. i, 92, 1; to be beautiful, L.; to go, L.: Caus. *añjayati*, *añjijāt*, to smear with; to speak; to shine; to cause to go, L. [cf. Lat. *ungo*].

Añjaka, *as*, m., N. of a son of Vipracitti, VP.

Añjana, *as*, m. a kind of domestic lizard, L.; N. of a fabulous serpent; of a tree, Pañcat.; of a mountain; of a king of Mithilā; of the elephant of the west or south-west quarter; (*ā*), f., N. of Hanumat's mother; of Pravarasena's mother; (*am*), n. act of applying an ointment or pigment, embellishing, &c.; black pigment or collyrium applied to the eyelashes or the inner coat of the eyelids; a special kind of this pigment, as lamp-black, Antimony, extract of Ammonium, Xanthorrhiza, &c.; paint, especially as a cosmetic; magic ointment; ink, L.; night, L.; fire, L. (In rhetoric) making clear the meaning of an equivocal expression, double entendre or pun, &c. — **keśa**, mf (*ī*) n. whose hair (or mane) is as black as pigment; (*ī*), f., N. of a vegetable perfume. — **nāmikā**, f. a swelling of the eyelid, sty. — **vat**, ind. like collyrium. **Añjanā-giri**, m., N. of a mountain. **Añjanādhikā**, f. a species of lizard, L. **Añjanāmbhas**, n. eye-water. **Añjanāvatī**, f. the female elephant of the north-east (or the west?) quarter.

Añjanaka, *as*, m. portion of a text containing the word *añjana*, (*gaṇa goshad-ādi*, q. v.); (*ī*), f., N. of a medicinal plant.

Añjanikā, f. a species of lizard, L.; a small mouse, L.; cf. *añjalikā*.

Añjanī, f. a woman (fit for the application of ointments, pigments, sandal, &c.), L.; N. of two medicinal plants.

Añjala, *añjalī*. See s. v. below.

Añjas, *as*, n. ointment, a mixture, RV. i, 132, 2; N. of a Sāman, ĀrshBr.; (*as*), ind. quickly, instantly, RV.; BhP.; see *dñjasā*. **Añjah-savā**, m. rapid preparation (of Soma), ŚBr.; AitBr. **Añjas-pā**, mfn. drinking instantly, RV. x, 92, 2 & 94, 13.

Añjasa, mfn. straight, straightforward, honest, L.; (*ī*), f., N. of a heavenly river, RV. i, 104, 4.

Añjasā, ind. straight on, right, truly, justly; quickly, soon, instantly. **Añjasāyana**, mf (*ī*) n. having a straight course, going straight on, TS.; AitBr.

Añjasīna, mfn. going straight on, straightforward, RV. x, 32, 7.

Añjī, mfn. applying an ointment or pigment, RV.; ointment, brilliancy, RV.; unctuous, smooth, sleek (membrum virile), VS.; (*is*), m. a sender, commander, Uṇ. — **māt**, mfn. coloured, bright, adorned, RV. v, 57, 5. — **sakthā**, mfn. having coloured thighs (a victim), VS.; cf. Pāṇ. vi, 2, 199, Sch. **Añjy-etā**, mfn. black and white coloured, TS.

Añjivā, mfn. slippery, smooth, AV.

Añjishtha, *as*, or **añjishṇu**, *us*, m. 'highly brilliant,' the sun, L.

अञ्जल *añjala* only ifc. for *añjali*, q. v.

अञ्जलि *añjalī*, *is*, m. (*√añj*), the open hands placed side by side and slightly hollowed (as if by a beggar to receive food; hence when raised to the forehead, a mark of supplication), reverence, salutation, benediction; a libation to the Manes (two hands full of water, *udakāñjali*), VP. &c.; a measure of corn, sufficient to fill both hands when placed side by side, equal to a kuḍava. — **karman**, n. making the above respectful salutation. — **kārikā**, f. an earthen figure (with the hands joined for salutation); the plant Mimosa Natans. — **puṭa**, m. n. cavity produced in making the *añjali* salutation. — **ban-**

dhana, n. salutation with the *añjali* raised to the forehead. **Añjali-kṛita**, mfn. placed together to form the *añjali* salutation.

Añjalika, *as*, *am*, m. n., N. of one of Arjuna's arrows, MBh.; (*ā*), f. a young mouse, L.

अञ्जिक *añjika*, *as*, m., N. of a son of Yadu. See *añjaka*.

अञ्जिहया *añjihishā*, f. (fr. Desid. of *√I. añh*), desire of going, [*shām cakre* (*√I. kṛi*)], Bhṛṣṭ.

अञ्जी *añjī*, f. a blessing (?), T.

अञ्जीर *añjira*, *am*, n. (a Persian word), a species of fig-tree (*Ficus oppositifolia*); a fig. (In Bengālī) a guava.

अट *aṭ*, cl. 1. P. **ā. aṭati**, *te*, *āṭa*, *aṭishyati*, *āṭīt*, *aṭitum*, to roam, wander about (sometimes with acc.; frequently used of religious mendicants): Intens. *aṭāyate*, to roam or wander about zealously or habitually, especially as a religious mendicant: Desid. *aṭīshati*, to be desirous of roaming.

Aṭaka, mfn. roaming, L.

Aṭana, mfn. roaming about, VarBṛ.; (*am*), n. act or habit of wandering about.

Aṭani, *is*, f. or **aṭanī**, f. the notched extremity of a bow.

Aṭamāna, *as*, m., N. of a prince, BhP.

Aṭavi, *is*, or usually **aṭavī**, f. 'place to roam in,' a forest. **Aṭavī-sikhara**, *ās*, m. pl., N. of a people, MBh.

Aṭavika, better **āṭavika**, *as*, m. a woodman, forester.

Aṭā, f. the act or habit of roaming or wandering about (especially as a religious mendicant).

Aṭāṭā, f. (habit of) roaming or wandering about, L.

Aṭāṭyamāna, mfn. roaming excessively.

Aṭāṭyā, f. (habit of) roaming, L.

Aṭāya, Nom. **ā. aṭāyate**, to enter upon a roaming life, to become a religious mendicant, L.

Aṭyā, f. roaming about, one of the ten faults resulting from an excessive fondness for pleasure, Mn. vii, 47.

अटनि *aṭani*. See *√aṭ*.

अटरुष *aṭarusha* or *aṭarūsha* or *aṭarūshaka*, *as*, m. the shrub *Justicia Adhatoda*.

अटल *a-ṭala*, mfn. not shaky, firm, L.

अट्ट *aṭṭ*, cl. 1. **ā. aṭṭate**, *ānaṭṭe*, *aṭṭitum*, to exceed, L.; to kill, L.: cl. 10. P. *aṭṭayati*, to contemn, L.; to lessen, diminish, L.

Aṭṭa, ind. high, lofty, L.; loud, L.; (*as*), m. a watch-tower; a market, a market-place (corruption of *haṭṭa*); N. of a Yaksha, Rājat.; over-measure, L.; (*ā*), f. overbearing conduct (?), Pāṇ. iii, 1, 17, Comm.; (*am*), n. boiled rice, food, L.; (mfn.), dried, dry, L. — **pati-bhāgākhyā-grīha-kṛitya**, n. business of the house called the market-master's department (an office in Kashmir), Rājat. — **sthalī**, f. site of an *aṭṭa* (?), (*gaṇa dhūmādi*, q. v.) — **hasita**, n. loud laughter, a horse-laugh. — **hāsa**, m. id.; a name of Śiva; of a Yaksha, Kathās.; of a mountain. — **hāsaka**, m. the shrub *Jasminum Multiflorum* or *Hirsutum*. — **hāsin**, m., N. of Śiva. — **hāsya**, n. loud laughter; a horse-laugh. **Aṭṭāṭṭa-hāsa**, m. very loud laughter.

Aṭṭaka, *as*, m. an apartment on the roof; tower.

Aṭṭaṭṭa, ind. very high, L.; very loud, L.

Aṭṭana, *am*, n. a weapon shaped like a discus, L.

Aṭṭāya (Nom. fr. *aṭṭā*), **ā. aṭṭāyate**, to be overbearing (?), Pāṇ. iii, 1, 17, Comm.

अट्टाल *aṭṭāla*, *as*, or **aṭṭāla**, *as*, m. a watch-tower; (*ikā*), f. a palace, L.; N. of a country, Rājat.

Aṭṭālikā-kāra, *as*, m. a bricklayer (son of a painter and a lascivious Śūdra woman), BrahmvP.

Aṭṭālikā-bandham, ind. (in the way that *aṭṭālikās* are formed), Pāṇ. iii, 4, 42, Sch.

अट्टलिका *aṭṭalikā*, f., N. of a town, Rājat.

अट्टार *aṭṭārā*, *as*, m. a king of Kosala, ŚBr.

अट्ट्या *aṭṭyā*, f. See *√aṭ*.

अट् *aṭh*, cl. 1. P. **ā. aṭhati**, *te*, to go, L.

अटिद *aṭhida*, *ās*, m. pl., N. of a people, MBh.

अटिला *aṭhillā*, f., N. of a Prākṛit metre.

अड *ṛ. aḍ*, cl. 1. P. *aḍati*, to endeavour, L.

अडकवती *aḍakavati*, N. of a fabulous palace on Meru; also of a city.

अड् *aḍḍ*, cl. 1. P. *aḍḍati*, *ānaḍḍa*, *aḍḍitum*, to join, L.; to infer, argue, L.; to meditate, discern, L.; to attack, L.

Aḍḍana, *am*, n. a shield, L.

अण *aṇ*, cl. 1. P. *aṇati*, *āṇa*, *aṇitum*, to sound, L.: cl. 4. **ā. aṇyate**, to breathe, (another form of *√an*, q. v.; in this sense regarded in the Dhātu-pāṭha as a distinct rt.), L.

Aṇaka, mfn. insignificant, small, contemptible, (*gaṇa utkarādi*, q. v.)

Aṇakiya, mfn. connected with what is insignificant, &c., ib.

Aṇavya, *am*, n. a field of (*aṇu*) *Panicum Miliaceum*, Pāṇ. v, 2, 4; see *aṇu*.

Aṇi, *is*, m. or **aṇī**, f. the point of a needle or of a sharp stake, L.; lynch-pin, L.; the pin or bolt at the end of the pole of a carriage, L.; the corner or part of a house, L.; a boundary, L. **Aṇī-māṇḍavya**, m., N. of a Brāhman ascetic (said to have been impaled on an *aṇi* or point of a stake), MBh.

Aṇimān, *ā*, m. (fr. *aṇu*, q. v.), minuteness, fineness, thinness, ŚBr. &c.; meagreness; atomic nature; the superhuman power of becoming as small as an atom; (*aṇiman*), n. the smallest particle, ŚBr.

Aṇishtha, mfn. (fr. *aṇu*, q. v.), most minute.

Aṇiyas, *ān*, *asī*, *as* (fr. *aṇu*, q. v.), or **aṇiyaskā** [AV.], mfn. more minute than usual.

Aṇu, mf (*vī*) n. fine, minute, atomic; (*us*), m. an atom of matter; 'an atom of time,' the 54,675,000th part of a muhūrta (of 48 minutes); *Panicum Miliaceum*, VS.; ŚBr. xiv; MuṇḍUp.; N. of Śiva; (*aṇvī*), f. 'the subtle one,' N. of the fingers preparing the Soma juice, RV.; (*u*), n. (in prosody) the fourth part of a mātrā; (*aṇū*), ind. minutely, ŚBr. — **tara**, mfn. very fine or minute, gentle. — **taila**, n., N. of a medical oil. — **tva**, n. or **-tā**, f. minuteness, atomic nature. — **bhā**, f. lightning. — **madhya-bija**, n., N. of a hymn. — **mātra**, mfn. having the size of an atom.

— **mātrika**, mfn. having the size of an atom; containing the atomic elements (*mātrā*) of the body, Mn. i, 56. — **reṇu**, m. f. atomic dust (as seen in sun-beams). — **reṇu-jāla**, n. an aggregate of such atomic dust. — **revatī**, f. the plant *Croton Polyandrum*. — **vādin**, mfn. one who believes in and teaches atomism. — **vedānta**, m. title of a book. — **vrata**, *āni*, n. pl., N. of the twelve small duties or vows of the laymen adhering to the Jaina faith. — **vrīhi**, m. a fine sort of rice, L. — **śas**, ind. into or in minute particles. **Aṇū** (with *√bhū*, &c.), see s. v. **Aṇv-anta**, m. a hair-splitting question, ŚBr.

Aṇuka, mfn. fine, minute, atomic; clever, (*gaṇa yāvādi*, q. v.); (*am*), n. an atom.

Aṇū (for *aṇu* in comp. with *√bhū* and its derivatives). — **bhāva**, m. the becoming an atom, Nir. — *√bhū*, to become minute or atomic.

Aṇva, *am*, n. fine interstice or hole in the strainer used for the Soma juice, RV.

अणुह *aṇuha*, *as*, m., N. of a son of Vibhṛāja, MBh.

अण्ड *aṇḍ* or *aṭh*, cl. 1. **ā. aṇḍate**, *ānaṇḍthe*, *aṇḍhitum*, to go, move, tend, L.

Aṇḍhita, mfn. pained (?), Suśr.

अण्ड *aṇḍa*, *am*, n. (also *as*, m., L.) [*√am*, Uṇ.], an egg, a testicle; the scrotum; the musk bag; semen virile, L.; N. of Śiva (from his being identified with the Brahmāṇḍa or mundane egg). — **kaṭāha**, m. the shell of the mundane egg, VP. — **koṭara-puṣhpī**, f. the plant *Convolvulus Argenteus* (?). — **kośa** or **-kośha** or **-kośhaka**, m. the scrotum; the mundane egg. — **ja**, mfn. egg-born; (*as*), m. a bird, L.; a fish, L.; a snake, L.; a lizard, L.; (*ā*), f. musk. — **jēsvāra**, m. 'king of birds,' Garuḍa. — **ḍala**, n. egg-shell. — **dhara**, m., N. of Śiva. — **vardhana**, n. or **-vṛiddhi**, f. swelling of the scrotum, hydrocele. — **sū**, f. oviparous. **Aṇḍakarshana**, n. castration. **Aṇḍākāra**, mfn. egg-shaped, oval, elliptical; (*as*), m. an ellipsis. **Aṇḍākṛiti**, mfn. egg-shaped, oval, elliptical; (*is*), f. an ellipsis.

Aṇḍaka, *as*, m. the scrotum; (*am*), n. an egg.

Aṇḍara, mf(ī, gaṇa *gaurādi*, q.v.)n., N. of a tribe, (gaṇa *bhriśādi*, q.v.)

Aṇḍarāya, Nom. *A. aṇḍarāyate*, to behave like an Aṇḍara, (gaṇa *bhriśādi*, q.v.)

Aṇḍālu, *us*, m. 'full of eggs,' a fish, L.

Aṇḍikā, f., N. of a weight (= 4 yava), Car.

Aṇḍira, *as*, m. a full male, a man, L.; strong, L.

अत् 1. *at*, ind. a prefix said to imply 'surprise,' probably a contraction of *ati*, meaning 'extraordinary,' (gaṇa *ūryādi*, q.v.) **Ad-bhuta**, mfn. extraordinary; see s. v.

अत् 2. *at*, cl. 1. P. *ā. ātati* (Naigh.; p. *ātat* or *ātamāna*), to go constantly, walk, run, RV.; to obtain, L.

Atana, *as*, m. a passer on, Nir.; (*am*), n. act of passing on, Nir. — **vat**, m. one who wanders, Nir.

Atasi, *ātka*. See s. v.

अतज्ज *a-taj-jña* (for *a-tad-jña*), mfn. not knowing that, i. e. Brahma and the soul's identity.

अतट *a-taṭa*, mfn. having no beach or shore, precipitous, Śāk.; (*as*), m. a precipice; the third hell; cf. *atala*.

अतत्त्वविद् *a-tattva-vid*, mfn. not knowing the truth, i. e. the soul's identity with Brahma.

A-tattvārtha-vat, mfn. not conformable with the nature of truth.

अतथा *ā-tathā*, mfn. not saying *tathā* (yes), giving a negative answer, RV. i, 82, 1. **A-tathōcīta**, mfn. not deserving of such (a fate); not used to this (with gen.)

A-tathya, mfn. untrue, unreal, not really so.

अतद् *a-tad*, not that, BhP. (cf. *a-sa*). — **arha**, mfn. not deserving that; (*am*), ind. undeservedly, unjustly. — **guṇa**, m. (in rhetoric) the use of predicates not descriptive of the essential nature of the object.

अतनु 1. *a-tanu*, mfn. not thin, not small.

2. **A-tanu**, *us*, m. = *an-āṅga*, N. of Kāma.

अतन्त्र *a-tantra*, mfn. having no cords; having no (musical) strings; unrestrained; (*am*), n. not the object of a rule or of the rule under consideration.

अतन्द्र *ā-tandra*, mfn. free from lassitude, alert, unwearied, RV.; AV.

A-tandrita or **a-tandrin**, mfn. id., Mn. &c.

अतप *a-tapa* (√*tap*), *ās*, m. pl. a class of deities among the Buddhists.

A-tapas or **a-tapaska** or **a-tapasya**, mfn. one who neglects *tapas* or the practice of ascetic austerities; an irreligious character.

A-tapta, mfn. not heated, cool. — **tanū** (*ātapta-*), mfn. whose body or mass is not prepared in fire, raw, RV. ix, 83, 1. — **tapas**, m. whose ascetic austerity has not been (fully) endured.

A-tapyamāna, mfn. not suffering, RV. i, 185, 4.

अतमस् *a-tamās*, mfn. without darkness, ŚBr. xiv. **A-tamāviṣṭa** (irregular contraction of *a-tama-āviṣṭa*), mfn. not enveloped in darkness, MaitrUp.

A-tamisra, mfn. not dark, not benighted.

अतमेरु *ā-tameru*, mfn. not languid, VS.

अतर्क *a-tarka*, *as*, m. an illogical reasoner; bad logic.

A-tarkita, mfn. unconsidered, unthought of; unexpected; (*am*), ind. unexpectedly.

A-tarkya, mfn. incomprehensible, surpassing thought or reasoning. — **sahasra-śakti**, m. endowed with a thousand incomprehensible powers.

अतल *a-tala*, *am*, n. bottomless; N. of a hell beneath the earth; (*as*), m., N. of Śiva. — **sparśa** or **-sprīś**, mfn. whose bottom cannot be reached, bottomless.

अतव्यस् *ā-tavyas*, *ān*, *asī*, *as*, not stronger, not very strong, RV. v, 33, 1 & vii, 100, 5.

अतस् *ātas*, ind. (ablative of the pronom. base *a*, equivalent to *asmāt*), from this, than this; hence; henceforth, from that time; from this or that cause or reason. **Ata-ūrdhvam**, ind. henceforth, afterwards. **Ata-eva**, ind. for this very reason; therefore. **Ataḥ-param**, ind. henceforth, further

on. **Ato-nimittam**, ind. on this ground, for this reason. **Ato-nya**, mfn. differing from this. **Ato-rtham**, ind. for this object.

अतस *atasa*, *as*, m. (√*at*), wind, air, L.; the soul, L.; a (missile) weapon, L.; a garment made of the fibre of (*atasī*) flax, L.; (*ām*), n. shrubs, RV.; (*ī*), f. common flax, *Linum Usitatissimum*; Śaṇa, Bengal sun used as hemp, *Crotolaria Juncea*.

अतसि *atasi*, *is*, m. (√*at*), a wandering mendicant, RV. viii, 3, 13.

Atasāyya (5), mfn. to be got by begging, RV. i, 63, 6 & ii, 19, 4.

अतस्थान *ā-tasthāna* (√*sthā*), mfn. not suiting or fitting, ŚBr.

अतापस *ā-tāpasa*, mfn. not an ascetic, ŚBr.

अति *āti*, ind. [probably neut. of an obsolete adj. *atin*, passing, going, beyond; see √*at*, and cf. Old Germ. *anti*, *unti*, *inti*, *unde*, *indi*, &c.; Eng. *and*; Germ. *und*; Gk. *ἐπι*, *ἀπρι*; Lat. *ante*; Lith. *ant*; Arm. *ti*; Zend *aiti*]. As a prefix to verbs and their derivatives, expresses beyond, over, and, if not standing by itself, leaves the accent on the verb or its derivative; *as*, *ati-kram* (√*kram*), to overstep, Ved. Inf. *ati-krāme*, (fit) to be walked on, to be passed, RV. i, 105, 16; *ati-krāmaṇa*, n., see s. v.

When prefixed to nouns, not derived from verbs, it expresses beyond, surpassing; *as*, *ati-kaśa*, past the whip; *ati-mānuṣa*, superhuman, &c.; see s. v.

As a separable adverb or preposition (with acc.), Ved. beyond; (with gen.) over, at the top of, RV.; AV.

Ati is often prefixed to nouns and adjectives, and rarely to verbs, in the sense excessive, extraordinary, intense; excessively, too; exceedingly, very; in such compounds the accent is generally on *āti*. — **kaṭhora**, mfn. very hard, too hard. — **katha**, mfn. exaggerated; (*ā*), f. an exaggerated tale; see also s. v. — **karṣaṇa** (for *-karṣana*?), n. excessive exertion. — **kalyam**, ind. very early, too early. — **kānta**, mfn. excessively beloved. — **kāya**, mfn. of extraordinary body or size, gigantic; (*as*), m., N. of a Rākshasa, R. — **kiriṭa** (*āti-*) or **-kiriṭa** [Comm.], mfn. having too small teeth, TBr. — **kutsita**, mfn. greatly despired. — **kulva** (*āti-*), mfn. too bald, VS.

— **kricchra**, m. extraordinary pain or penance lasting twelve days, Mn.; Yājñ. — **kṛita**, mfn. overdone, exaggerated. — **kṛiṣa** (*āti-*), mfn. very thin, emaciated. — **kṛiṣṇa** (*āti-*), mfn. very or too dark, very or too deep blue. — **krudha**, mfn. excessively angry. — **krudh**, f. excessive anger, Kathās.

— **krushta** (*āti-*), n. extraordinary cry or wailing, VS. — **khara**, mfn. very pungent or piercing. — **gaṇḍa**, mfn. having large cheeks or temples; (*as*), m., N. of the *yoga* (or index), star of the 6th lunar mansion.

— **gandha**, mfn. having an overpowering smell; (*as*), m. sulphur; lemon-grass (*Andropogon Schærunthés*); the Champac flower (*Michelia Champaca*); a kind of jasmin. — **gandhālu**, m., N. of the creeper *Putradātri*. — **gariyas**, n. (compar. of *ati-guru*), a higher or too high price; *ati-gariyasā* (instr.) √*kri*, to buy too dear, Daś. — **garvita**, mfn. very conceited.

— **gahana**, mfn. very deep; very impenetrable. — **gāḍha**, mfn. very important; very intensive; (*am*), ind. exceedingly; excessively. — **guṇa**, mfn. having extraordinary qualities. — **gupta**, mfn. closely concealed, very mysterious. — **guru**, mfn. very heavy.

— **go**, f. an excellent cow, Pāṇ. v, 4, 69, Sch. — **caṇḍa**, mfn. very violent. — **carāṇa**, n. excessive practice. — **cāpalya**, n. extraordinary mobility or unsteadiness. — **cira**, mfn. very long; (*am*), ind. a very long time; (*asya*), ind. for a very long time; (*āt*), ind. at last. — **chattra** or **-chattraka**, m. a mushroom; (*ā*), f. Anise (*Anisum* or *Anethum Sowa*); the plant *Barleria Longifolia*. — **jara** or **-jaras**, mfn. very aged, Pāṇ. vii, 2, 101, Sch. — **jala**, mfn. well watered. — **java**, m. extraordinary speed; (*mfn.*), very fleet. — **jāgara**, mfn. very wakeful; (*as*), m. the black curlew. — **jīrṇa**, mfn. very aged. — **jīrṇatā**, f. extreme old age. — **jīvā**, mfn. quite alive, very lively, AV. — **dīna**, n. extraordinary flight (of birds), MBh. — **tapasvin**, mfn. very ascetic. — **tikṣṇa**, mfn. very sharp. — **tivra**, mfn. very sharp, pungent or acid; (*ā*), f. dūb grass. — **tripṇa**, mfn. seriously hurt. — **tripti**, f. too great satiety. — **trishṇa**, mfn. excessively thirsty, rapacious; (*ā*), f. excessive thirst. — **trasnu**, mfn. over timid. — **dagdha**, mfn. badly burnt; (*am*), n., N. of a bad kind of burn. — **dantura** (*āti-*), mfn. whose teeth are too promi-

nent, TBr. — **darpa**, m. excessive conceit; N. of a snake; (*mfn.*), excessively conceited. — **darsin**, mfn. very far-sighted. — **dātṛi**, m. a very or too liberal man. — **dāna**, n. munificence; excessive munificence. — **dāruṇa**, mfn. very terrible. — **dāhā**, m. great heat; violent inflammation, TS. &c. — **dirgha** (*āti-*), mfn. very long, too long. — **duḥkhita** (or *-dushkhita*), mfn. greatly afflicted, very sad. — **duḥsaha**, mfn. very hard to bear, quite unbearable. — **durgata**, mfn. very badly off. — **dur-dharsha**, mfn. very hard to approach, very haughty. — **durlambha**, mfn. very hard to attain. — **dushkara**, mfn. very difficult. — **dūra**, mfn. very distant; (*am*), n. a great distance. — **dosha**, m. a great fault. — **dhavala**, mfn. very white. — **dhenu**, mfn. distinguished for his cows, Pāṇ. i, 4, 3, Comm. — **nidra**, mfn. given to excessive sleep; (*ā*), f. excessive sleep; (*am*), ind., see s. v. (p. 14, col. 2). — **nipuṇa**, mfn. very skilful. — **nīca**, mfn. excessively low. — **pathin** (nom. *-panthās*), m. a better road than common, L. — **pada**, mfn. (in prosody) too long by one *pada* or foot. — **paroksha**, mfn. far out of sight, no longer discernible. — **paroksha-vṛitti**, mfn. (in Gr.) having a nature that is no longer discernible, i. e. obsolete. — **pātaka**, n. a very heinous sin. — **purusha** or **-pūruṣa** (*āti-*) [ŚBr.], m. a first-rate man, hero. — **pūta**, mfn. quite purified, over-refined. — **peśala**, mfn. very dexterous. — **prakāśa**, mfn. very notorious. — **prage**, ind. very early, Mn. — **pranaya**, m. excessive kindness, partiality. — **pranūdyā**, ind. having pushed far forward. — **prabandha**, m. complete continuity. — **pravaraṇa**, n. excess in choosing. — **pravṛitti**, f. issuing abundantly. — **pravṛiddha**, mfn. enlarged to excess, overbearing, Mn. — **praśna**, m. an extravagant question, a question regarding transcendental objects. — **praśnya**, mfn. to be asked such a question, Bṛ. ĀrUp. — **prasakti**, f. or **prasaṅga**, m. excessive attachment; unwarrantable stretch of a rule. — **prasiddha**, mfn. very notorious. — **praudha**, mfn. full-grown. — **praudha-yauvana**, mfn. being in the full enjoyment of youth. — **bala**, mfn. very strong or powerful; (*as*), m. an active soldier; N. of a king; (*ā*), f. a medicinal plant (*Sidonia Cordifolia* and *Rhombifolia*, or *Annona Squamosa*); N. of a powerful charm; of one of Dakṣa's daughters. — **bahu** (*āti-*), mfn. very much; too much, MaitrS. — **bālaka**, m. an infant; (*mfn.*), infantine. — **bāhu**, m. 'having extraordinary arms,' N. of a Rishi of the fourteenth Manvantara, Hariv.; N. of a Gandharva, MBh. — **bībhatsa**, mfn. excessively disagreeable. — **brahmacarya**, n. excessive abstinence or continence. — **bhāra**, m. an excessive burden; excessive obscurity (of a sentence); N. of a king. — **bhāra-ga**, m. 'heavy-burden-bearer,' a mule. — **bhī**, m. 'very terrific,' lightning, L. — **bhīṣaṇa**, mfn. very terrific. — **bhṛita**, mfn. well filled. — **bhojana**, n. eating too much; morbid voracity. — **bhrū**, mfn. having extraordinary eyebrows. — **maṅgalya**, mfn. very auspicious; (*as*), m. *Ægle* or *Cratæva Marmelos*. — **mati** (*āti-*), f. haughtiness, RV. i, 129, 5; (*mfn.*), exceedingly wise, MBh. — **madhyandina**, n. high noon. — **marśa**, m. close contact. — **mānā**, m. great haughtiness. — **mānin**, mfn. very haughty. — **māni-tā**, f. great haughtiness. — **māruta**, mfn. very windy; (*as*), m. a hurricane, Yājñ. — **mirmira** (*āti-*), mfn. twinkling exceedingly, TBr. — **mukta**, mfn. entirely liberated; quite free from sensual or worldly desire; seedless, barren; (*as*), m. the tree *Dalbergia Oujeinensis*; *Gærtnera Racemosa*. — **muktaka**, m. = the preceding; mountain ebony; the tree *Harimantha*. — **mukti** (*āti-*), f. final liberation (from death), TS.; ŚBr. xiv. — **mūrti**, f. 'highest shape,' N. of a ceremony. — **memisha** (*āti-*), mfn. (√*i. mish*), opening the eyes too much, staring, TBr. — **maithuna**, n. excess of sexual intercourse. — **mokshā**, m.; see *ati-√muc*. — **modā**, f. extraordinary fragrance; the tree *Jasminum Arboreum*. — **yava**, m. a sort of barley. — **yaśa** [MBh.] or **-yaśas**, mfn. very illustrious. — **yājā**, m. 'great sacrificer,' very pious, RV. vi, 52, 1. — **yuvan**, mfn. very youthful, L. — **yoga**, m. excessive union, excess. — **raṇhas**, mfn. extremely rapid, Śāk. — **rakta**, mfn. very red; (*ā*), f. one of Agni's seven tongues. — **ratha**, m. a great warrior (fighting from a car), R. — **rabhasa**, m. extraordinary speed. — **rasā**, f. 'very succulent,' N. of various plants (*Mūrvā*, *Rāsnā*, *Klitanaka*). — **rājan**, m. an extraordinary king, Pāṇ. v, 4, 69, Sch.; one who surpasses a king [cf.

also s. v.] — *rucira*, mfn. very lovely; (*ā*), f., N. of two metres (a variety of the *Atijagatī*; another called *Cudikā* or *Culikā*). — *rush*, mfn. very angry. — *rūpa*, mfn. very beautiful; (*am*), n. extraordinary beauty. — *roga*, m. consumption, L. — *romaśa*, mfn. very hairy, too hairy; (*as*), m. a wild goat, a kind of monkey. — *lakshmī*, mfn. very prosperous; (*is*), f. extraordinary prosperity. — *lañghana*, n. excessive fasting, Suśr. — *lamba*, mfn. very extensive. — *lubdha* or *ati-lobha*, mfn. very greedy or covetous. — *lulita*, mfn. closely attached or adhering. — *lobha*, m. or *-lobha-tā*, f. excessive greediness or covetousness. — *loma* or *-lomaśa* (*āti-*) [VS.], mfn. very hairy, too hairy. — *lomaśā*, f. *Convolvulus Argenteus*. — *lohita*, mfn. very red. — *laulya*, n. excessive eagerness or desire. — *vaktṛi*, mfn. very loquacious. — *vakra*, mfn. very crooked or curved; (*ā*), f. one of the eight descriptions of planetary motion. — *vartula*, mfn. very round; (*as*), m. a kind of grain or pot-herb. — *vāta*, m. high wind, a storm. — *vāda*, m. abusive language; reproof; N. of a Vedic verse, AitBr. — *vādin*, mfn. very talkative. — *vālaka*, see *-bālaka* above. — *vāhana*, n. excessive toiling. — *vikāṭa*, mfn. very fierce; (*as*), m. a vicious elephant. — *vipina*, mfn. having many forests, very impenetrable, Kir. v, 18. — *vilambin*, mfn. very dilatory. — *visrabdhā-navôdhā*, f. a fond but pert young wife. — *viśha*, mfn. exceedingly poisonous; counteracting poison; (*ā*), f. the plant *Aconitum Ferox*. — *vṛiddhi*, f. extraordinary growth. — *vṛiśṭi*, f. excessive rain. — *vṛiśṭi-hata*, mfn. injured by heavy rain. — *vepathu*, m. excessive tremor; (mfn.), or *atvepathu-mat*, mfn. trembling excessively. — *vaicakshanya*, n. great proficiency. — *vaisasa*, mfn. very adverse or destructive. — *vyathana*, n. infliction of (or giving) excessive pain, Pāṇ. v, 4, 61. — *vyathā*, f. excessive pain. — *vyaya*, m. lavish expenditure. — *vyāpta*, mfn. stretched too far (as a rule or principle). — *vyāpti*, f. unwarrantable stretch (of a rule or principle), Pāṇ. vi, 3, 35, Sch. — *śakta* or *-śakti*, mfn. very powerful; (*is*), f. or *atiśakti-tā*, f. great power or valour. — *śakti-bhāj*, mfn. possessing great power. — *śāṅkā*, f. excessive timidity. — *śarvarā*, n. the dead of night, AV. — *śasta*, mfn. very excellent. — *śukra* (*āti-*), mfn. too bright. — *śukla*, mfn. very white, too white. — *śobhana*, mfn. very handsome. — *śrī*, mfn. very prosperous, Pāṇ. i, 2, 48, Sch. — *ślakshna* (*āti-*), mfn. too tender, TBr. — *samskṛita*, mfn. highly finished. — *sakti*, f. excessive attachment. — *sakti-mat*, mfn. excessively attached. — *samcaya*, m. excessive accumulation. — *samtapta*, mfn. greatly afflicted. — *sandheya*, mfn. easy to be settled or conciliated. — *samartha*, mfn. very competent. — *samīpa*, mfn. very near. — *samparka*, m. excessive (sexual) intercourse. — *sarva*, mfn. too complete, AitBr.; superior to all, see s. v. — *sādhvasa*, n. excessive fear. — *sāntapana*, n. a kind of severe penance (inflicted especially for eating unclean animal food). — *sāyam*, ind. very late in the evening. — *siddhi*, f. great perfection. — *sujana*, mfn. very moral, very friendly. — *sundara*, mfn. very handsome; (*as*, *ā*), m. f. a metre belonging to the class *Aṣṭi* (also called *Citra* or *Cañcalā*). — *sulabha*, mfn. very easily obtainable. — *suhita*, mfn. excessively kind, over-kind. — *sṛiṣṭi* (*āti-*), f. an extraordinary or excellent creation, ŚBr. xiv. — *sevā*, f. excessive addiction (to a habit). — *saubha*, mfn. very fragrant; (*am*), n. extraordinary fragrance. — *sauhitya*, n. excessive satiety, e. g. being spoiled, stuffed with food, &c., Mn. iv, 62. — *stuti*, f. excessive praise, Nir. — *sthira*, mfn. very stable. — *sthūla* (*āti-*), mfn. excessively big or clumsy, VS. &c.; excessively stupid. — *snigdha*, mfn. very smooth, very nice, very affectionate. — *sparsa*, m. too marked contact (of the tongue and palate) in pronunciation. — *sphira*, mfn. very tremulous. — *svapna*, m. excessive sleep; (*am*), n. excessive tendency to dreaming. — *svastha*, mfn. enjoying excellent health. — *hasita*, n. or *-hāsa*, m. excessive laughter. — *hrasva* (*āti-*), mfn. excessively short, VS. &c. — *Aty-agni*, m. morbidly rapid digestion. — *Aty-anu*, mfn. very thin, MaitrS. — *Aty-adbhuta*, mfn. very wonderful; (*as*), m., N. of the Indra in the ninth Manvantara, VP.; (*am*), n. a great wonder. — *Aty-adhvan*, m. a long way or journey, excessive travelling. — *Aty-amarshana* or *-amarshin*, mfn. quite out of temper. — *Aty-amla*, mfn. very acid; (*as*), m. the tree *Spondias*

Mangifera; (*ā*), f. a species of citron. — *Atyamla-parṇī*, f. 'having very acid leaves,' N. of a medicinal plant. — *Aty-alpa*, mfn. very little. — *Aty-aśana*, n. immoderate eating. — *Aty-aśnat*, mfn. eating too much. — *Aty-asama*, mfn. very uneven, very rough. — *Aty-ādara*, m. excessive deference. — *Aty-ādāna*, n. taking away too much. — *Aty-ānanda*, m. excessive wantonness, ŚBr.; (mfn.), excessively wanton, Suśr. — *Aty-āpti*, f. complete attainment, AV. xi, 7, 22. — *Aty-ārūḍhi*, f. or *-āroha*, m. mounting too high, insolence, arrogance. — *Aty-āsā*, f. extravagant hope. — *Aty-āsita*, mfn. ($\sqrt{2}$. *as*), too satiate, MaitrS. — *Aty-āsārīn*, mfn. excessively flowing towards, TS. — *Aty-āhāra*, m. excess in eating. — *Aty-āhārin*, mfn. eating immoderately, gluttonous. — *Aty-āhita*, n. great calamity; great danger; facing great danger; a daring action. — *Aty-ukti*, f. excessive talking; exaggeration; hyperbole. — *Aty-ugra*, mfn. very fierce; very pungent; (*am*), n. *Asa Foetida*. — *Aty-uccais*, ind. very loudly. — *Atyuccair-dhvani*, m. a very loud sound; a very high note. — *Aty-utkaṭa*, mfn. very imposing or immense. — *Aty-utsāha*, m. excessive vigour. — *Aty-udāra*, mfn. very liberal. — *Aty-ulbana* or *-ulvaṇa*, mfn. very conspicuous, excessive. — *Aty-ushna*, mfn. very hot. — *Aty-ūdhni*, f. having an exceedingly large udder, Pāṇ. Sch.

अतिकथ *ati-katha*, mfn. transgressing tradition or law, deviating from the rules of caste; (see also s. v. *ati*.)

अतिकन्दक *ati-kandaka*, *as*, m. the plant *Hastikanda*.

अतिकल्याण *āti-kalyāṇa*, mf(ī)n. 'past or beyond beauty,' not beautiful, ŚBr.

अतिकश *ati-kaśa*, mfn. beyond the whip, unmanageable, Pāṇ. vi, 2, 191, Sch.

अतिकुप *ati-√kup*, to become very angry.

अतिकूर्द *ati-√kurd*, to jump about.

अतिकृति *ati-kṛiti* or better *abhi-kṛiti*, q. v.

अतिकृष *ati-√kṛish*, to drag over or beyond.

अतिकेशर *ati-keśara*, *as*, m. the plant *Trapa Bispinosa*.

अतिक्रम *ati-√kram*, to step or go beyond or over or across, (Ved. Inf. *ati-kṛāme*, to be walked on, RV. i, 105, 16); to pass, cross; to pass time; to surpass, excel, overcome; to pass by, neglect; to overstep, transgress, violate; to pass on or away; to step out; to part from, lose: Caus. *-krāmāyati* or *-kramayati*, to allow to pass (as time); to leave unnoticed.

Ati-krama, *as*, m. passing over, overstepping; lapse (of time); overcoming, surpassing, conquering; excess, imposition, transgression, violation; neglect; determined onset.

Ati-kṛāmaṇa, *am*, n. the act of passing over, ŚBr., surpassing, overstepping; excess; passing, spending (time).

Ati-kramaṇīya, mfn. to be passed beyond or over; generally negative *an-atikramaṇīya*, q. v.

Ati-kramin, mfn. (ifc.) exceeding, violating, &c.

Ati-kramya, ind. having passed beyond or over.

Ati-kṛānta, mfn. having passed or transgressed; exceeded, surpassed, overcome. — *nishedha*, mfn. one who has neglected a prohibition.

Ati-kṛānti, *is*, f. transgression, Kir.

Ati-kṛāmaka, mfn. exceeding, transgressing, L.

अतिक्रार *ati-√kshar*, to overflow or flow through, RV. &c. (3. sg. aor. *ākshār āti*, RV. ix, 43, 5).

अतिकृषिप *ati-√kship*, to throw beyond.

Ati-kshipta, mfn. thrown beyond; (*am*), n. (in med.) sprain or dislocation of a particular kind, Suśr.

अतिखट्ट *ati-khaṭṭva*, mfn. beyond the bedstead, able to do without a bedstead, Pāṇ. Sch.

अतिख्या *ati-√khyā*, to survey, overlook (3. sg. impf. *āty-akhyat*), AV.; to neglect, pass over, abandon (2. sg. Conj. *āti-khyas*, 2. du. Conj. *āti-khyatam*), RV.

अतिगम् *ati-√gam* or *ati-√I. gā*, to pass

by or over; to surpass, overcome; to escape; neglect; to pass away, die.

Ati-ga, mfn. (ifc.) exceeding, overcoming, surpassing (cf. *śokātiga*); transgressing, violating.

Ati-gata, mfn. having passed; being past.

अतिगर्ज *ati-√garj*, to speak loudly or provokingly or in a threatening voice, MBh.

अतिगव *ati-gava*, mfn. (a bull) covering the cow, L.

अतिगाह *ati-√gāh*, 'to emerge over,' to rise upon, RV.

Ati-gādha, mfn. See p. 12, col. 2.

अतिगुर *ati-√gur*, (Pot. *āti juguryāt*), to cry out, give a shriek, RV. i, 173, 2.

अतिगुहा *ati-guhā*, f. the plant *Hemionites Cordifolia*.

अतिग्रह *ati-√grah*, to take beyond or over the usual measure, ŚBr.; TBr.; ŚāṅkhŚr.; to surpass, Pāṇ. v, 4, 46, Sch.

Ati-grahā, *as*, m. act of taking over or beyond, surpassing; one who takes or seizes to an extraordinary extent; (in phil.) = *atigrāha*.

Ati-grāha, *as*, m. the object of a *graha* (q. v.) or organ of apprehension (these are eight, and their corresponding *ati-grāhas* or objects are *apāna*, 'fragrant substance'; *nāman*, 'name'; *rasa*, 'flavour'; *rūpa*, 'form'; *śabda*, 'sound'; *kāma*, 'desire'; *karman*, 'action'; *sparsa*, 'touch'), ŚBr. xiv.

Ati-grāhyā, *as*, m., N. of three successive libations made (or cups filled) at the *Jyotishṭoma* sacrifice, TS.; ŚBr. &c.

अतिघ *ati-gha*, *as*, m. (\sqrt{han}), 'very destructive,' a weapon, bludgeon; wrath.

Ati-ghnī, f. utter oblivion or profound sleep (obliterating all that is disagreeable in the past, and regarded as the highest condition of bliss), ŚBr. xiv.

Ati-ghnyā (4), mfn. one who is in the condition *ati-ghnī*, AV.

अतिचमू *ati-camū*, mfn. (victorious) over armies, L.

अतिचर *ati-√car*, to pass by; to overtake, surpass; to transgress, offend, be unfaithful to.

Ati-cara, mfn. transient, changeable; (*ā*), f. the shrub *Hibiscus Mutabilis*.

Ati-carāṇa. See p. 12, col. 2.

Ati-cāra, *as*, m. passing by, overtaking, surpassing; accelerated motion, especially of planets; transgression.

Ati-cārin, mfn. surpassing, transgressing.

अतिचृत् *ati-√cṛit*, to stick on, fasten, AV.

अतिचेष्ट *ati-√cesṭ*, to make extraordinary or excessive efforts.

अतिच्छन्दस *āti-cchandasa*, mfn. past worldly desires, free from them, ŚBr. xiv; (*ās*, *as*), f. n., N. of two large classes of metres; (*as*), n., N. of a particular brick in the sacrificial fire-place.

अतिजगती *ati-jagatī*, f., N. of a class of metres (belonging to those called *Aticchandas*, and consisting of four lines, each containing thirteen syllables).

अतिजन *ati-jana*, mfn. 'beyond men,' uninhabited.

अतिजात *ati-jāta*, mfn. superior to parent-age.

अतिजि *ati-√ji* (aor. *āty-ajaiṣṭ*), to conquer, AV.

अतिजीव *ati-√jiv*, to survive; to surpass in the mode of living.

अतितत *ati-tata*, mfn. (\sqrt{tan}), stretching far, making one's self big, conceited, Śiś.

अतितप *ati-√tap*, to be very hot, AV. xviii, 2, 36, &c.; to heat, AV. xiii, 2, 40; BhP.; to affect greatly: Caus. *-tāpayati*, to heat much.

अतिराम् *ati-tarām*, ind. (compar. of *āti*), above in rank (with acc.), KenaUp.; better, higher, more (with abl.), ŚBr. &c.; very much, exceedingly, excessively.

अतिवृत्ति *ati-√tṛid*, to cleave, split, VS.; to pierce through, penetrate, AV.

अतिवृत्ति *ati-√tṛip*, to be satiated.

अतिवृत्ति *ati-√tṛi*, to pass through or by or over, cross, overcome, escape: Desid. *-titirshati*, to be desirous of crossing or overcoming, BhP.

Ati-tārin, mfn. crossing, AitBr.

Ati-tāryā, mf(ā)n. to be crossed or passed over or overcome, AV.

अतियद् *ati-tyad*, surpassing that, Pāṇ. vii, 2, 102, Sch.

अतिवृत्ति *ati-tvam*, surpassing thee, Pāṇ. vii, 2, 97, Sch.; *atitvām*, *atitvān*, acc. sing. and pl. him that surpasses thee, them that surpass thee; (fictitious forms coined by grammarians.)

अतिवृत्ति *ati-√tvar*, to hasten overmuch.

अतिथि *atithi*, is, m. (√*at*, or said to be from *a-tithi*, 'one who has no fixed day for coming'), a guest, a person entitled to hospitality; N. of Agni; of an attendant on Soma; N. of Suhotra (king of Ayodhya, and grandson of Rāma). — **kriyā**, f. hospitality. — **gvā**, m. 'to whom guests should go,' N. of Divodāsa and of another mythical hero, RV. — **tva**, n. state of a guest, hospitality. — **deva**, mfn. one to whom a guest is as a divinity, TUP. — **dvesha**, m. hatred of guests, inhospitality. — **dharma**, m. rights of hospitality, Mn. iii, 111, &c. — **dharmin**, mfn. entitled to hospitality, Mn. iii, 112. — **pati** (*atithi-*), m. a host, entertainer of a guest, AV. — **pūjana**, n. or **-pūjā**, f. showing honour to a guest. — **vat**, ind. like a guest. — **satkāra**, m. honourable treatment of a guest. — **sevā**, f. attention to a guest.

Atithin, mfn. (√*at*), travelling, RV. x, 68, 3; (ṛ), m., N. of a king (also Suhotra and Atithi, q. v.)

अतिदद् *ati-√dagh*, to go beyond, to pass (3. sg. *āti-dhak*, 2. du. *āti-dhaktam*), RV.

अतिदत्त *ati-datta*, as, m., N. of a brother of Datta and son of Rājadhīdeva, Hariv.

अतिदह *ati-√dah*, to burn or blaze across, ŚBr.; to burn or distress greatly.

अतिदा *ati-√1. dā*, to surpass in giving, RV. viii, 1, 38; to pass over in giving, KātyŚr.

अतिदान्त *ati-dānta*, as, m., N. of a prince.

अतिदाश *ati-√dāś*, to favour with a gift, present, RV.

अतिदिव *ati-√2. div* (ind. p. *divyā* [=°*vya*]), to play higher, RV. x, 42, 9; to risk (in playing), MBh. ii, 2041.

अतिदिश *ati-√dis*, to make over, transfer, assign: Pass. *-disyate*, (in Gr.) to be overruled or attracted or assimilated.

Ati-dishta, mfn. overruled, attracted, influenced, inferred, substituted.

Ati-deśa, as, m. transfer, extended application, inference, analogy, overruling influence, assimilation; a rule providing for more than the usual rule; putting one thing instead of another, substitution; *rūpātideśa*, such a rule as affecting the form of a word; (mfn.), overruling, previously stated.

अतिदीप्य *ati-dīpya*, as, m. 'very brilliant,' the plant Plumbago Rosea.

अतिदृप् *ati-√dṛip*, to be excessively conceited.

अतिदेव *ati-deva*, as, m. a superior god; surpassing the gods.

अतिद्रु *ati-√2. dru*, to run by, pass hastily, RV.; AV.; to pass over, ŚBr.

अतिधन्वन् *ati-dhanvan*, ā, m., N. of a Vedic teacher, a descendant of Śunaka, VBr.

अतिधा *ati-√dhā*, to put away.

Ati-hita, mfn. put away or aside, AV.

अतिधाव् *ati-√1. dhāv*, to run or rush over.

अतिधृति *ati-dhṛiti*, is, f., N. of a class of metres (belonging to those called *Aticchandas*, and consisting of four lines, each containing nineteen syllables); (in arithm.) nineteen.

अतिधै *ati-√dhyai*, to meditate deeply, VP.

अतिध्वंस *ati-√dhvans*, to raise the dust in running through or over (3. pl. Conj. aor. *ati-dhvasān*), RV. viii, 55, 5.

अतिनम् *ati-√nam*, to bend aside, keep on one side.

अतिनामन् *ati-nāman*, ā, m., N. of a Saptarshi of the sixth Manvantara.

अतिनाष्ट *ati-nāshṭrā*, mfn. beyond danger, out of danger, ŚBr.

अतिनिःश्वस् *ati-niḥ-√svas*, to breathe or sigh violently.

अतिनिचृत् *ati-nicṛit* (or wrongly written *ati-nivṛit*), f., N. of a Vedic metre of three pādas (containing respectively seven, six and seven syllables), RV. Prāt. &c.

अतिनिद्रम् *ati-nidram*, ind. beyond sleeping time, Pāṇ. ii, 1, 6, Sch. See also *ati-nidra* s. v. *ati*.

अतिनिष्टन् *ati-nish-ṭan* (√*tan*), (perf. Pot. 3. pl. *āti nish-ṭatanyuh*), to penetrate (with rays), RV. i, 141, 13.

अतिनिहुय *ati-ni-hnutyā*, ind. p. (√*hnu*), denying obstinately.

अतिनी *ati-√nī*, to lead over or beyond, to help a person over anything, RV. &c.; to allow to pass away: Intens. *ā. -neniyāte*, to bring forward, RV. vi, 47, 16.

अतिनु *ati-√3. nu*, Caus. to turn away, TS.

अतिनुद् *ati-√nud*, to drive by, AV.

अतिनेद् *ati-√ned*, to stream or flow over, foam over, TS. &c.

अतिनौ *ati-nau*, mfn. disembarked, Pāṇ. Sch.

अतिपञ्चा *ati-pañcā*, f. a girl who is past five.

अतिपटीक्षेप *ati-paṭīkshēpa*, v. l. for *a-paṭīkshēpa*, as, m. omitting to remove or non-removal of the theatrical curtain.

अतिपद् *ati-√paṭh*, Pass. *-paṭhyate*, to be greatly proclaimed or celebrated, MBh.

अतिपत् *ati-√2. pat*, to fall or fly by or past or beyond or over; to neglect, miss: Caus. *-pātayati*, to cause to fly by; to drag away; to make effectless.

Ati-patana, am, n. act of falling or flying beyond, passing, missing, transgressing.

Ati-patita, mfn. passed beyond, transgressed, missed.

Ati-pāta, as, m. passing away, lapse; neglect, transgression; ill-usage, opposition, contrariety.

Ati-pātita, mfn. completely displaced or broken; (am), n. (in med.) complete fracture of a bone.

Ati-pātin, mfn. overtaking, excelling in speed; (in med.) running a rapid course, acute; neglecting.

Ati-pātya, mfn. to be passed over, to be neglected.

अतिपत्र *ati-pattra*, as, m. the Teak tree; the tree Hastikanda.

अतिपद् *ati-√pad*, to go beyond (acc.), jump over; to neglect, transgress: Caus. *-pādayati*, to allow to pass by.

Ati-patti, is, f. going beyond, passing, lapse; *kriyātipatti*, the passing by of an action unaccomplished, Pāṇ. iii, 3, 139.

Ati-panna, mfn. gone beyond, transgressed, missed; past.

अतिपर *ati-para*, mfn. one who has overcome his enemies; (as), m. a great enemy.

अतिपरी *ati-parī* (*pari-√i*), to pass round, ĀpŚr.

अतिपश *ati-√paś*, to look beyond, look through, RV. i, 94, 7; AV.

अतिपा *ati-√1. pā*, Caus. P. *-pāyayati*, to give to drink in great quantity, Kathās.

अतिपादनचृत् *ati-pāda-nicṛit*, f., N. of a Vedic metre of three pādas (containing respectively six, eight and seven syllables).

अतिपितृ *āti-pitṛi*, tā, m. surpassing his own father, ŚBr. xiv.

Ati-pitāmaha, as, m. surpassing his own paternal grandfather, ŚBr. xiv.

अतिपू *ati-√pū*, P. to clarify or purify through (3. pl. aor. *āti apāvishuh*), RV. ix, 60, 2; *ā. -pavate*, to purify or purge by flowing through (especially used of the Soma juice, which is considered to be a purgative), ŚBr. &c.

अतिपृ *ati-√1. pṛi*, to convey across, to help over, RV.; to cross, pass over, RV. i, 174, 9 & vi, 20, 12; to keep (a promise): Caus. *-pārayati*, to lead or convey over, RV. &c.

अतिपृ *ati-√pṛi*, cl. 4. P. *-pūryati*, to become full or overflowing, MBh.

अतिप्रचित् *ati-pra-√cit*, *-cekite* (= *-cikite*, BR.; = Intens. *-cekitte*, Gmn.), to be clearly distinct or distinguishable, RV. i, 55, 3.

अतिप्रच्यु *ati-pra-√cyu*, to pass by, TBr.: Caus. *-cyāvayati*, to cause to pass by, ŚBr.

अतिप्रश् *ati-√prach*, to go on asking, ŚBr. &c.

अतिप्रज्वल् *ati-pra-√jval*, to flame or blaze exceedingly, MBh.

अतिप्रणश *ati-pra-ṇaś* (√*2. naś*), to be entirely deprived of (acc.), ŚBr.

अतिप्रणी *ati-pra-ṇī* (√*nī*), to lead by or beyond, Lāṭy.; ĀśvŚr.

अतिप्रणुद् *ati-pra-ṇud* (√*nud*), to press or incite very strongly.

अतिप्रपद् *ati-pra-√pad*, Caus. *-pādayati*, to help to pass into the other world (Comm.), MBh. iv, 1717.

अतिप्रमाण *ati-pramāṇa*, mfn. beyond measure, immense.

अतिप्रयम् *ati-pra-√yam*, to give or hand over, TS.; TBr.

अतिप्रयुज् *ati-pra-√yuj*, to separate from (with instr.), TS.

अतिप्रवह् *ati-pra-√vah*, to extend or carry beyond.

अतिप्रवा *ati-pra-√2. vā*, cl. 4. P. *-vāyati*, to blow violently, MBh.

अतिप्रविद्ध *ati-pra-viddha*, mfn. (√*vyadh*), frightened away, scared, R.

अतिप्रवृत् *ati-pra-√vṛit*, to issue violently (as blood from a wound), Suśr.; to have an intense effect (as venom), Suśr.

अतिप्रवे *ati-pra-√ve*, to add in weaving, weave on an additional piece, ŚāṅkhBr.

अतिप्रशंस *ati-pra-√śans*, to praise highly.

अतिप्रश्रु *ati-pra-√śru*, cl. 5. *ā. -śrinve* (Ved. 3. sg.), to become known or famous more than others, RV. x, 11, 7.

अतिप्रसद् *ati-pra-√sad*, P. *-sīdati*, to become completely cheerful.

अतिप्रसृ *ati-pra-√sṛi*, Intens. *-sarsṛite*, to outstrip, surpass, RV. ii, 25, 1.

Ati-pra-sṛita, mfn. issued violently.

अतिप्रस्था *ati-pra-√sthā*, to have an advantage over, RV. i, 64, 13 & viii, 60, 16.

अतिप्रहा *ati-pra-√2. hā*, cl. 3. *ā. -jihīte*, to give or hand over, ŚBr.

अतिप्राणम् *ati-prāṇam*, ind. exceeding life. **Ati-prāṇa-priya**, mfn. dearer than life.

अतिप्रु *ati-√pru*, to jump over, to escape, TS.

अतिप्रेषित *ati-preshita*, am, n. the time following the Praisha ceremony, KātyŚr.

अतिबाध *ati-√bādh*, to molest or annoy exceedingly.

अतिवृह् *ati-√I. bṛih*, to push out intensely (scil. *retas*; used only for the etym. of *vṛishabha*), Nir.

अतिब्रह्मन् *ati-brahman, ā, m.*, N. of a king.

अतिब्रू *ati-√brū* or *abhi-√brū*, to insult, abuse, MBh. iii, 15640.

अतिभा *ati-√bhā, -bhāti*, to blaze or be very bright, AV. x, 3, 17; R.

अतिभू *ati-√bhū* (perf. *-babhūva*), to originate or take rise in an excessive way, MBh. viii, 4541; P. (once *Ā.*, TĀr.), to excel, surpass, PBr.; MBh. &c.: Desid. to intend to surpass, *ĀsvŚr.*

Ati-bhāva, m. superiority, overcoming.

अतिभूमि *ati-bhūmi, is, f.* extensive land; culmination, eminence, superiority; excess.

अतिभूष् *ati-√2. bhūsh*, to adorn one's self before (another); to adorn richly.

अतिभृ *ati-√bhṛi, Ā.* to pass or extend over (perf. 2. sg. *-jabhrishe*), RV. ix, 86, 29 & 100, 9.

Ati-bhāra, as, m. See s. v. *ati*.

अतिमन् *ati-√man, -manyate* (I. pl. *-manā-mahé'ti*), to disdain, despise, RV. &c.; to value less than one's self, ŚBr.; to pride one's self, ŚBr.

Ati-mānita, mfn. honoured highly; cf. *ati-mānā* s. v. *ati*.

अतिमनुष्यबुद्धि *ati-manushya-buddhi*, mfn. having a superhuman intellect.

अतिमर्त्ये *ati-martya*, mfn. superhuman.

अतिमर्याद *ati-maryāda*, mfn. exceeding the proper limit; (*am*), ind. beyond bounds.

अतिमर्शम् *ati-marśam*, ind. (*√mṛiś*), so as to encroach, AitBr.

अतिमात्र *ati-mātrā*, mfn. exceeding the proper measure, AV. &c.; (*ām*), ind. or *-śas*, ind. beyond measure.

अतिमानुष *ati-mānusha*, mfn. superhuman, divine, MBh. &c.

अतिमाम् *ati-mām* (acc. of *aty-aham*, q. v.), surpassing me, Pāṇ. vii, 2, 97, Sch.

अतिमाय *ati-māya*, mfn. emancipated from *Māyā* or Illusion; finally liberated.

अतिमार *ati-māra* or *ati-bhāra*, as, m., N. of a prince.

अतिमित 1. *ati-mita*, mfn. over measured, beyond measure, exceeding.

अतिमित 2. *a-timita*, mfn. not moistened.

अतिमुच *ati-√muc*, Pass. *-mucyate*, to avoid, escape, ŚBr. &c.

Ati-mukta or **ati-muktaka**, as, m. 'surpassing pearls in whiteness,' N. of certain shrubs.

Ati-mukti, is, f. final liberation. See *ati*.

Ati-mucya, ind. p. having dismissed or given up.

Ati-mokshā, as, m. final liberation, ŚBr. xiv.

Ati-mokshin, mfn. escaping, TS.; Kāth.

अतिमृत्यु *ati-mṛityu*, mfn. overcoming death, ChUp.

अतियज् *ati-√yaj*, to neglect or pass in offering a sacrifice, TS.

अतिया *ati-√yā*, to pass over or before; to surpass, RV. &c.; to pass by, RV. i, 135, 7; to transgress, BhP.

अतियुयम् *ati-yūyam* (nom. pl. of *ati-tvam*, q. v.), surpassing thee.

अतिराज् *ati-√rāj*, to shine over (aor. Subj. 3. sg. *āti rāṭ*), RV. vi, 12, 5.

Ati-rājan, ā, m. a supreme king; superior to a king, Pāṇ. iv, 1, 12, Sch.; (*-rājñī*), f. (a woman) superior to a king, ib. **Ati-rājakumāri**, mfn. superior to a princess, Pāṇ. i, 2, 48, Sch.

Atirājaya, Nom. P. *atirājayati*, to surpass a king, Pāṇ. vii, 4, 2, Sch.

अतिरात्र *ati-rātrā*, mfn. prepared or performed over-night, RV. vii, 103, 7; (*ās*), m. an optional part of the Jyotishṭoma sacrifice; commencement and conclusion of certain sacrificial acts;

the concluding Vedic verse chanted on such occasions, AV. &c.; N. of a son of Cākshusha the sixth Manu. — **savaniya-paśu**, m. the victim sacrificed at the Atirātra.

अतिरि *ati-ri*, neut. of *ati-rai*, q. v.

अतिरिच् *ati-√ric*, Pass. *-ricyate*, to be left with a surplus, to surpass (in a good or bad sense with abl. or acc.); to be superior, predominate, prevail: Caus. *-recayati*, to do superfluously, to do too much, ŚBr. &c.

Ati-rikta, mfn. left with or as a surplus, left apart; redundant, unequalled; different from (with abl.) — **tā**, f. redundancy, &c. **Atiriktāṅga**, mfn. having a redundant limb or finger or toe; (*am*), n. a redundant limb or finger or toe.

Ati-reka or **ati-rekā** [only once, ŚBr.], as, m. surplus, excess; redundancy; difference.

Ati-rekin, mfn. surpassing.

अतिरुच् 1. *ati-√ruc*, to shine over or along, RV. &c.; to surpass in shining.

2. **Ati-rūc**, m. a horse's fetlock or knee, VS.

अतिरुह् *ati-√ruh*, to climb or ascend over, RV. ix, 17, 5; to grow higher, RV. x, 90, 2.

अतिरै *ati-rai, ās, ās, ī*, exceeding one's income, extravagant, Pāṇ. Sch.

अतिलङ्घ् *ati-√laṅgh*, Caus. *-laṅghayati*, to transgress, Kathās.

अतिलिहा *atilihā* or *aṭhillā*, f., N. of a Prakṛit metre (of four lines, each containing sixteen Mātras).

अतिवच् *ati-√vac*, to blame; to speak too loudly either in blaming or praising.

अतिवद् *ati-√vad*, to speak louder or better; to surpass or overpower in disputing, TBr. &c.; to ask for too much, AV.

अतिवयम् *ati-vayam* (nom. pl. of *aty-aham*, q. v.), surpassing me.

अतिवह् *ati-√vah*, to carry over or across; to pass by; to pass (time), Daś.: Caus. *-vāhayati*, to let pass, get over or through, endure; to let time pass, spend.

Ati-vāhana, am, n. excessive toiling or enduring.

Ati-vāhika, mfn. 'swifter than the wind,' N. of the liṅga-śarira (but see *ātivāhika*); (*as*), m. an inhabitant of the lower world.

Ati-vāhya, mfn. to be passed (as time, &c.); (*am*), n. the passing of time.

Ati-voḍhrī, *ḍhā*, m. one who carries over or across, ŚBr.

अतिवा *ati-√2. vā*, cl. 2. P. *-vāti*, to blow beyond, AV.: cl. 4. P. *-vāyati*, to blow violently; (*ati-vāyati*), pr. p. loc. ind. the wind blowing strongly, MBh.

अतिवास *ati-vāsa*, as, m. a fast on the day before performing the Śrāddha.

अतिविधा *ati-vi-√dhā*, cl. 3. *Ā. -dhatte*, to distribute too much, ŚBr.

अतिविराज् *ati-vi-√rāj*, to shine or be brilliant exceedingly, MBh. &c.

अतिविलङ्घ् *ati-vi-√laṅgh*, Caus. *-laṅghayati*, to pass by without taking notice of, BhP.

अतिविलुङ्घ् *ati-vi-√luḍ*, Caus. *-loḍayati*, to disturb, destroy, MBh.

अतिविवृत् *ati-vi-√vṛit*, Caus. *-vartayati*, to separate too far, to make too great distinction between, RV. Prāt.

अतिविश्रम्भ् *ati-vi-√śrambh*, Caus. *-śrambhayati*, to make too familiar or too intimate, Car.

Ati-vi-śrabdha, mfn. entirely trusting or confiding in; (*am*), ind. quite confidently.

अतिविश्व *ati-viśva*, as, m. 'superior to all or to the universe,' N. of a Muni, Hariv.

अतिविश्वस् *ati-vi-√svas*, to confide or trust too much (generally with *na*, neg.)

अतिवी *ati-√vī*, to outstrip, RV. v, 44, 7.

अतिवृंहित *ati-vṛinhita*, mfn. (*√vṛinh*), strengthened, MBh. v, 499.

अतिवृत् *ati-√vṛit*, to pass beyond, surpass, cross; to get over, overcome; to transgress, violate, offend, especially by unfaithfulness; to pass away; to delay.

Ati-vartana, am, n. a pardonable offence or misdemeanour.

Ati-vartin, mfn. passing beyond, crossing, passing by, surpassing; guilty of a pardonable offence.

Ati-vṛitti, is, f. surpassing; hyperbolic meaning; (in med.) excessive action.

अतिवृध् *ati-√vṛidh*, to surpass in growing, grow beyond, ŚBr.

Ati-vṛiddha, mfn. very large; very old.

अतिवृष् *ati-√vṛiṣh*, to rain violently.

अतिवेल *ati-vela*, mfn. passing the proper boundary, excessive; (*am*), ind. excessively.

अतिव्यध् *ati-√vyadh* (Ved. Inf. *ati-vīdhe*, RV. v, 62, 9), to pierce through, RV.; AV.

Ati-viddha, mfn. pierced through, wounded.

Ati-vyādhin, mfn. piercing through, wounding, VS.; ŚBr. xiv.

Ati-vyādhya, mfn. vulnerable.

अतिव्रज् *ati-√vraj*, to pass by; to fly over, RV. i, 116, 4; to pass or wander through.

अतिशंस् *ati-√śans*, to recite beyond measure, to continue reciting; to omit in reciting, AitBr.

अतिशक्करी *ati-śakkarī* or *ati-śakvarī*, f. a class of metres of four lines, each containing fifteen syllables. It has eighteen varieties.

अतिशक्र *ati-śakra*, mfn. superior to Indra.

अतिशङ्क् *ati-√śaṅk*, to suspect strongly, Lāṭy.; to suspect falsely; to be concerned about.

अतिशय *ati-śaya*, &c. See I. *ati-√I. śi*.

अतिशस्त्र *ati-śastra*, mfn. superior to weapons.

अतिशाक्कर *atiśākvara*, mfn. written in or connected with the *Ati-śakvarī* metre.

अतिशि *ati-√śi*, cl. 3. *Ā. -śīṣite*, to sharpen up (a weapon) for attacking, RV. i, 36, 16.

अतिशिष् *ati-√2. śiṣh*, to leave remaining: Pass. *-śiṣhyate*, to remain.

Ati-śiṣṭa, mfn. remaining, TS. &c.

Ati-śeṣha, as, m. remainder, remnant (especially of time), ChUp.

अतिशी 1. *ati-√I. śi*, *-śete*, to precede in lying down, MBh.; to surpass, excel; to act as an incubus, annoy, L.: Pass. *-śayyate*, to be excelled or surpassed.

Ati-śaya, as, m. pre-eminence, eminence; superiority in quality or quantity or numbers; advantageous result; one of the superhuman qualities attributed to Jaina Arhats; (mfn.), pre-eminent, superior, abundant, ŚāṅkhBr. &c.; (*am* or *ena*), ind. eminently, very. **Atiśayōkti**, f. hyperbolic language; extreme assertion; verbosity.

Ati-śayana, mf(ī)n. eminent, abundant; (*am*), ind. excessively; (*ī*), f., N. of a metre of four lines, also called *Citrālekhā*.

Ati-śayita, mfn. surpassing, superior.

Ati-śayin, mfn. excelling, abounding.

Ati-śāyana, am, n. excelling; excessiveness.

Ati-śāyin, mfn. excelling, abounding; excessive.

अतिशी 2. *ati-√3. śi*, to fall or drop beyond, Kāth.; to get out from (acc.), leave, ChUp.

अतिशीतम् *ati-śitam*, ind. past or beyond the cold, after the winter.

अतिशीलय *ati-śilaya*, Nom. P. *°yati*, to practise or use excessively.

अतिशुभ् *ati-√śubh*, to be brilliant; to please: Caus. *-śobhayati*, to make brilliant, adorn.

अतिश्रेष्ठ *ati-śreṣṭha*, mfn. superior to the best, best of all. — **tva**, n. pre-eminence.

Ati-śreyasi, is, m. a man superior to the most excellent woman.

अतिश्लिष् *ati-√ślish*, to fasten or tie over.

अतिश्व *ati-śva*, mf(ī)n. superior to, or worse

than, a dog, Pāṇ. v, 4, 96; (*ā*), m., N. of a tribe (?), (*gaṇa pakshādi*, q. v.)

अतिशक्त *ati-shakta* or (in later texts) *ati-sakta*, mfn. (*√sañj*), connected with, AV. &c.

अतिशित *ati-shita*, mfn. tied or bound round (so as to prevent the flow of any liquid), RV. x, 73, 9.

अतिशकन्द *ati-shkand* (*√skand*), to cover (said of a bull), RV. v, 52, 3; to leap or jump over, Ved. Inf. (dat.) *ati-shkāde*, RV. viii, 67, 19; Ved. Inf. (abl.) *-shkādas*, RV. x, 108, 2; to omit, *an-ati-skandat*, mfn. not omitting anything, uniform, TBr.

अतिशकद्वान्, mf(*ari*)n. jumping over, transgressing.

अतिशिघ्रम् *ati-shīghram* (*√stigh*), ind. so as to overwhelm, MaitrS.

अतिशु *ati-shṭu* (*√stu*), to go on too far in reciting hymns of praise, PBr.; Lāṭy.

अतिशुभ्र *ati-shubhṛ*, mfn. not standing, unstable, RV.

अतिशुभ्र I. *ati-shūbhā* (*√sthā*), to be at the head of, govern, RV.; AV.; to jut over or out, TBr.

2. **अति-शुभ्र**, f. precedence, superiority, ŚBr. &c.; (*ās*), m. f. or *ati-shūbhāvan*, m. or *ati-shūbhāvat* [AV.], mfn. superior in standing, surpassing.

अतिशंथा *ati-śam-*/*dhā*, to overreach, deceive, Śak.; to wrong or injure, VarBṛS.

अति-संधाम्, ind. so as to violate an agreement or any fixed order, ŚBr.

अति-सम-धाना, *am*, n. overreaching, cheating.

अति-संधिता, mfn. overreached, cheated.

अति-सम-धेया, mfn. easy to be conciliated, easy to be settled.

अतिसर्व *ati-sarva*, mfn. superior to all, Pāṇ. Sch.; (*as*), m. the Supreme.

अतिसांवत्सर *ati-sāmvatsara*, mfn. extending over more than a year, Mn.

अतिसाम्या *ati-sāmyā*, f. the sweet juice of the Bengal Madder, Rubia Manjith.

अतिसृ *ati-√sṛi*, Caus. to cause to pass through: Pass. *-sṛyate*; to be purged, Suśr.

अति-सारा, *as*, m. effort, exertion, AV.

अति-सारा or **अति-सारा**, *as*, m. purging, dysentery.

अति-साराकिन or **अति-साराकिन** or **अति-सारिन** or **अति-सारिन**, mfn. afflicted with purging or dysentery.

अतिसृज् *ati-√sṛij*, to glide over or along, RV.; to send away, dismiss, abandon; to leave as a remnant; to remit, forgive; to give away, present; to create in a higher degree, ŚBr. xiv.

अति-सर्गा, *as*, m. act of parting with, dismissal, giving away; granting permission, leave; *atisargāni* *√i. dā*, to bid any one farewell, MaitrS.

अति-सर्जाना, *am*, n. the act of giving away, granting; liberality; a gift; sending out of the world, killing.

अति-सर्ज्या, mfn. to be dismissed, ŚBr.

अति-सृष्टि, *is*, f. a higher creation, ŚBr. xiv.

अतिसृप् *ati-√sṛip*, to glide or creep over, get over, RV. &c.

अतिसेन *ati-sena*, *as*, m., N. of a prince.

अतिसेव *ati-√sev*, to use or enjoy immoderately, to practise excessively; cf. *ati-sevā* s. v. *ati*.

अतिसौपर्ण *ati-sauparna*, mfn. superior to (the powers of) Suparna or Garuda.

अतिस्त्रि *ati-stri*, mf(*is* or *i*)n. surpassing a woman, L.; see Gram. 123. *b*.

अतिस्रंस *ati-√sraṅs*, to drop or turn away from, to escape, RV. vi, 11, 6.

अतिस्रु *ati-√sru*, to flow over or flow excessively.

अति-स्राविता, mfn. caused to flow excessively (as a wound), Suśr.

अति-स्रुता, mfn. that which has been flowing over (N. of Soma), VS.

अतिस्रुति *ati-√sṛi*, to hold or sustain a note, PBr.; ChUp.

अति-स्रव्या, mfn. the last of the seven notes, TS.Prāt.

अतिहन् *ati-√han*, Desid. *-jighāṅsati* (for *-jighāsati* fr. *√2. hā?*), to try to escape, AitBr.

अति-हता, mfn. firmly fixed, ŚBr.; utterly destroyed, Car.

अतिहस्तयति *ati-hastaya*, Nom.(fr. *ati-hasta*), P. *atihastayati*, to stretch out the hands; (fr. *ati-hastin*), to overtake on an elephant.

अतिहा *ati-√2. hā*, to jump over, RV. &c.; to pass jumping from one place to another.

अतिहिमम् *ati-himam*, ind. after the frost; past the cold.

अतिहृ *ati-√hri*, to hold over; to reach over; to cause to jut over; to add.

अतिह्वे *ati-√hve* (I. sg. *Ā. -hwaye*), to call over to one's side, TBr.

अती *ati* (*√i*), el. 2. P. *aty-eti*, *-etum*, to pass by, elapse, pass over, overflow; to pass on; to get over; (Ved. Inf. *aty-etavañ*), to pass through, RV. v, 83, 10; to defer; to enter; to overcome, overtake, outdo; to pass by, neglect; to overstep, violate; to be redundant; to die: Intens. *atīyate*, to overcome.

अतीता, mfn. gone by, past, passed away, dead; one who has gone through or got over or beyond, one who has passed by or neglected; negligent; passed, left behind; excessive; (*as*), m., N. of a particular Śaiva sect; (*am*), n. the past. — **काला**, m. the past time or tense. — **नाका**, mfn. passed out of a ship, landed.

अतीतवारी, f. a female transgressor, bad woman, VS.

अत्य-आया, *aty-āya*, see s. v.

अतीक्ष्ण *ati-tikshṇa*, mfn. not sharp, blunt; not severe or rigid.

अतीन्द्रिय *atīndriya*, mfn. beyond the (cognition of the) senses; (*as*), m. (in Sāṅkhya phil.) the soul; (*am*), n., N. of Pradhāna; the mind.

अतीरेक *ati-rekā*. See *ati-√ric*.

अतीव *atīva*, ind. exceedingly, very; excessively, too; quite; surpassing (with acc.): Compar. *atīva-tarām*, ind. exceedingly, excessively, Śiś. iv. 25.

अतीव्र *a-tivra*, mfn. not sharp, blunt; not pungent.

अतीष *atīsh* (*√ish*), to pass by (acc.), MaitrS.

अतीसार *ati-sāra*. See *ati-√sṛi*.

अतुङ्ग *a-tuṅga*, mfn. not tall, short, dwarfish.

अतुन्द *a-tunda*, mfn. not stout, thin.

अतुर *a-tura*, mfn. not liberal, not rich, AV.

अतुल *a-tula*, mfn. unequalled; (*as*), m. (destitute of weight), the Sesamum seed and plant.

अतुल्या, mfn. unequalled.

अतुष *a-tushā*, mfn. without husks, ŚBr.

अतुषारकर *a-tushāra-kara*, *as*, m. 'having not cold rays,' the sun.

अतुष्टि *a-tuṣṭi*, *is*, f. displeasure, discontent.

अतुहिन *a-tuhina*, not cold. — **धमान** or **-रास्मि** or **-रुचि**, m. 'having not cold light,' the sun, VarBṛS.

अतुतुजि *a-tūtujī*, mfn. not quick, slow, RV. vii, 28, 3.

अतूर्त *a-tūrta* [RV. viii, 99, 7] or *a-tūrta* [RV.], mfn. not outrun, not outdone, not obstructed, unhurt; (*a-tūrtam*), n. illimited space, RV. x, 149, 1. — **दक्ष**, m. 'having designs that cannot be obstructed,' N. of the Aśvins, RV. viii, 26, 1. — **पथिन** (*atūrta-*), m(nom. *-pantās*)fn. having a path that cannot be obstructed, RV.

अतृणाद *a-tṛṇāda*, *as*, m. 'not an eater of grass,' a newly-born calf, ŚBr. xiv.

अ-त्रिण्या, f. a small quantity or short supply of grass, Pāṇ. vi, 2, 156, Sch.

अतृदिल *a-tṛdila*, mfn. 'having no interstices,' solid, RV. x, 94, 11.

अतृपा *a-tṛpā*, mfn. not satisfied, RV. iv, 5, 14.

अत्रिपुवत्, mfn. insatiable, RV. iv, 19, 3.

अ-त्रिप्ता, mfn. unsatisfied, insatiable, eager.

— **द्रिप्त**, mfn. looking with eagerness.

अ-त्रिप्ति, *is*, f. unsatisfied condition, insatiability.

अतृषित *a-tṛshita*, mfn. not thirsty, not greedy, RV. x, 94, 11.

अ-त्रिष्णज, mfn. not thirsty, RV. x, 94, 11.

अ-त्रिश्य, mfn. beyond the reach of thirst, AV.

अ-त्रिश्यत्, mfn. not thirsting after, not greedy, not eager, RV. i, 71, 3.

अतेजस् *a-tejas*, *as*, n. absence of brightness or vigour; dimness, shade, shadow; feebleness, dulness, insignificance; (*a-tejās*), mfn. [AV.] or *a-tejāska* [ŚBr. xiv] or *a-tejasvin*, mfn. not bright, dim, not vigorous. **अ-तेजो-मया**, mfn. not consisting of light or brightness, ŚBr. xiv.

अतोषणीय *a-toshanīya*, mfn. not to be pleased or appeased.

अत्का *ātka*, *as*, (*√at*), m. a traveller, L.; a limb or member, L.; armour, mail, garment, RV.; N. of an Asura, RV.

अत्कील *atkīla*, *as*, m., N. of an ancient Ṛishi (*utkīla*, q. v.), ĀśvŚr.

अत्तलि *attali*, *is*, m., N. of a man.

अत्तव्य *attavya*, mfn. (*√ad*), fit or proper to be eaten, Mn.

अत्ति, *is*, m. an eater, ŚBr. xiv.

अत्तृ, *tā*, m. an eater, AV. &c.; f. *attrī*, TS.

अत्ता *attā*, f. (probably a colloquialism borrowed from the Deccan, said to occur chiefly in dramas), a mother, L.; mother's sister, L.; elder sister, L.; (in Prakṛit) a mother-in-law, L. See *akkā*.

अत्ति, *is*, or *attikā*, f. elder sister, L.

अत्त्र *attra*. See 3. & 4. *atra*, p. 17, col. 2.

अत्त्रि *attri*. See *ātri*, p. 17, col. 2.

अत्न *atna*, *as*, or *atnu*, *us*, m. (*√at*), the sun, L.

अत्या (2, 3), *as*, m. a courser, steed, RV.

अत्यंहस् *aty-anhas*, mfn. beyond the reach of evil or distress, VS.

अत्य-अण, *as*; m., N. of a man, TBr.

अत्यग्नि *aty-agni*, *is*, m. too rapid digestion; (mfn.), surpassing fire. — **सोमार्का**, mfn. brighter than fire or the moon or the sun.

अत्यग्निष्टोम *aty-agnishṭoma*, *as*, m., N. of the second of the seven modifications of the Jyotishṭoma sacrifice; the Vedic verse chanted at the close of that ceremony.

अत्यग्र *aty-agra*, mfn. whose point is jutting over, TS.

अत्यङ्कुश *aty-aṅkuśa*, mfn. past or beyond the (elephant-driver's) hook, unmanageable.

अत्यङ्गुल *aty-aṅgula*, mfn. exceeding an aṅgula (finger's breadth).

अत्यतिक्रम *aty-ati-√kram*, to approach for sexual intercourse, MBh.

अत्यतिरिच् *aty-ati-√ric*, Pass. *-ricyate*, to surpass exceedingly.

अत्यनिल *aty-anila*, mfn. surpassing the wind.

अत्यनुसृ *aty-anu-√sṛi*, Caus. *-sārayati*, to pursue excessively, MBh.

अत्यन्त *aty-anta*, mfn. beyond the proper end or limit; excessive, very great, very strong; endless, unbroken, perpetual; absolute, perfect; (*am*), ind. excessively, exceedingly; in perpetuity; absolutely, completely; to the end; (*āya*), dat. ind. for ever, perpetually, Pat.; quite, Pat. — **कोपाना**, mfn. very passionate. — **गा**, mfn. going very much or very fast, Pāṇ. iii, 2, 48. — **गता**, mfn. completely pertinent; always applicable, Nir.; gone for ever, Ragh. — **गति**, f. complete accomplishment; (in Gr.) the sense of 'completely.' — **गामिन**, mfn. = *ga* above. — **गुणिन**, mfn. having extraordinary qualities. — **तिरस्कृता-वाच्या-ध्वनि**, f. (in rhetoric) a metaphorical or hyperbolic use of depreciatory language. — **पिदाना**, n. act of giving excessive pain. — **वासिन**, m. a student who perpetually resides with his teacher.

— **samyoga**, m. (in Gr.) immediate proximity.
— **samparka**, m. excessive sexual intercourse.
— **sukumāra**, mfn. very tender; (*as*), m. a kind of grain, *Panicum Italicum*. **Atyantābhāva**, m. absolute non-existence.

Aty-antika, mfn. too close; (*am*), n. too great nearness, ŚBr.

Atyantina, mfn. going far, Pāṇ. v, 2, 11.

अत्यभिप्रेत *aty-abhi-sṛita*, mfn. (√*sṛi*), having approached too much, having come too close, MBh. i, 3854.

अत्य *aty-aya*, *as*, m. (fr. √*i* with *ati*, see *atī*), passing, lapse, passage; passing away, perishing, death; danger, risk, evil, suffering; transgression, guilt, vice; getting at, attacking, Yājñ. ii, 12; overcoming, mastering (mentally); a class, ChUp.

Atyayika. See *ātyayika*.

Atyayin, mfn. passing, Pāṇ. iii, 2, 157.

अत्यराति *aty-arāti*, *is*, m., N. of a son of Janantapa, AitBr.

अत्यर्थ *aty-artha*, mfn. 'beyond the proper worth,' exorbitant, excessive; (*am*), ind. excessively, exceedingly.

अत्यर्द *aty-ard*, to press hard, distress greatly, Bhṛṭṭ.

अत्यर्ह *aty-arh* (Subj. -*arhāt*), to excel in worth, RV. ii, 23, 15.

अत्यवसृज *aty-ava-sṛij*, to let loose, let go.

अत्यवि *aty-avi*, *is*, m. passing over or through the strainer (consisting of sheep's wool or a sheep's tail; said of the Soma), RV.

अत्यश् *aty-aś*, to precede in eating, ŚBr.; MBh.; to eat too much, Bhag.

अत्यष्टि *aty-ashti*, *is*, f. a metre (of four lines, each containing seventeen syllables); the number seventeen. — **sāmagrī**, f., N. of a work.

अत्यस् 1. *aty-as* (Imper. -*astu*) to excel, surpass, RV. vii, 1, 14; AV.

अत्यस् 2. *aty-as*, to shoot beyond, overwhelm, overpower (as with arrows).

Aty-asta, mfn. one who has shot or cast beyond, Pāṇ. ii, 1, 24.

Aty-āsam, ind. ifc. after the lapse of (e.g. *dvyahātyāsam*, after the lapse of two days), Pāṇ. iii, 4, 57, Sch.

अत्यहम् *aty-aham*, surpassing me; surpassing self-consciousness, NṛisUp.; cf. Pāṇ. vii, 2, 97, Sch.

अत्यह *aty-ahna*, mfn. exceeding a day in duration, Pāṇ. v, 4, 88, Sch.

अत्याकार *aty-ākāra*, *as*, m. (√*i. kṛi*), contempt, blame, Pāṇ. v, 1, 134.

अत्याक्रम *aty-ākram* (ind. p. -*krāmya*) to walk past, TS.; ŚBr.

अत्याचार *aty-ācāra*, *as*, m. performance of works of supererogation; (mfn.), negligent of or departing from the established customs.

अत्यादित्य *aty-āditya*, mfn. surpassing the sun.

अत्यादृ *aty-ādṛi*, to take great care of, be anxious about.

अत्याधम् *aty-ādham*, -*dhamati*, to breathe violently, Suśr.

अत्याधा *aty-ādha*, to place in a higher rank, ŚBr.

Aty-ādhāna, *am*, n. act of imposing or placing upon, Pāṇ.; imposition, deception, L.

Aty-āhita, mfn. disagreeable, Mbh. &c.; (*am*), n. disagreeableness, Śāk. &c. (Prākṛit *accāhida*).

अत्याय *aty-āya*, *as*, m. (√*i*), the act of going beyond, transgression, excess, Pāṇ. iii, 1, 141; (*am*, 4), ind. going beyond, RV. viii, 101, 14.

अत्यायत् *aty-āyat*, *Ā*. to make extraordinary efforts for (loc.), Daś.

अत्याया *aty-āyā*, to pass by, RV.

अत्यायु *atyāyu*, n., N. of a sacrificial vessel, PBr.

अत्याल *aty-āla*, *as*, m. *Plumbago Rosea*.

अत्याश्रमिन् *aty-āśramin*, *i*, m. 'superior to the (four) Āśramas,' an ascetic of the highest degree.

अत्यासद् *aty-āsad*, Caus. ind. p. -*sādya*, passing through.

Aty-ā-sanna, mfn. being too close.

अत्यासृ *aty-āsri*, to run near, Kauś.

Aty-āsārīn, mfn. flowing near violently, TS.

अत्युक्ता *aty-uktā* or -*ukthā*, f., N. of a class of metres (of four lines, each containing two syllables).

अत्युक् *aty-uksh* (perf. 2. sg. -*vavakshitha*) to surpass, RV.

अत्युत्क्रम *aty-ut-kram*, to surpass, excel.

अत्युद्धा *aty-ud-dhā* (√*2. dhā*), to surpass, ŚBr. xiv.

अत्युपध *aty-upadha*, mfn. superior to any test, tried, trustworthy, L.

अत्युपयज *aty-upa-yaj*, to continue offering sacrifices, ŚBr.

अत्युह *aty-uh*. See *aty-uh*.

अत्युमशा *aty-ūmaśā*, ind. a particle of abuse (used in comp. with √*1. as*, *bhū*, *i. kṛi*; *gaṇa ūry-ādī*, q.v.)

अत्यूर्मि *aty-ūrmi*, mfn. overflowing, bubbling over, RV. ix, 17, 3.

अत्युह 1. *aty-uh*, to convey across. Spelt *aty-uh* in some forms, possibly belonging to √*vah*.

अत्युह 2. *aty-uh*, -*ohate*, to contemn, RV. viii, 69, 14.

Aty-ūha, *as*, m. excessive deliberation; a gallinule, a peacock, Car.; (*ā*), f. the plant *Jasminum Villosum* or *Nyctanthes Tristis*.

अत्युज *aty-urij*, to convey across (towards an object), admit to, AitBr.

अत्येष *aty-esh* (Subj. 2. sg. -*eshas*) to glide over, AV. ix, 5, 9.

अत्र 1. *ā-tra* (or Ved. *ā-trā*), ind. (fr. pronominal base *a*; often used in sense of loc. case *as-min*), in this matter, in this respect; in this place, here; at this time; there; then. — **daghnā**, mf(ā)n. reaching so far up, having this (or that) stature, ŚBr. — **bhavat**, mfn. his Honour, your Honour, &c. (used honorifically in dramatic language). **Atrāiva**, ind. on this very spot.

Atratya, mfn. connected with this place, produced or found here, L.

अत्र 2. *a-tra*, mfn. (√*tra*), (only for the etym. of *kshattra*), 'not enjoying or affording protection,' BṛĀrUp.

अत्र 3. *atrā*, *as*, m. (for *at-tra*, fr. √*ad*), a devourer, demon, RV.; AV.; a Rākshasa.

4. **Atra**, *am*, n. (for *at-tra*), food, RV. x, 79, 2.

Atri, *is*, m. (for *at-tri*, fr. √*ad*), a devourer, RV. ii, 8, 5; N. of a great Rishi, author of a number of Vedic hymns; (in astron.) one of the seven stars of the Great Bear; (*atrayas*), pl. m. the descendants of Atri. — **caturaha**, m. 'the four days of Atri,' N. of a sacrifice. — **jāta**, m. 'produced by Atri,' the moon. — **drig-ja** or -**netra-ja** or -**netra-prasūta** or -**netra-prabhava** or -**netra-sūta** or -**netra-bhū**, m. 'produced by Atri's look,' the moon; (in arithm.) the number one. — **bhāradvājikā**, f. marriage of descendants of Atri with those of Bhāradvāja. — **vāt**, ind. like Atri, RV. — **samhitā** or -**smṛiti**, f. the code ascribed to Atri.

Atrīn, *i*, m. a devourer, demon, RV.; a Rākshasa.

अत्रप *a-trapa*, mfn. destitute of shame.

अत्रपु *a-trapū* or -*trapūs*, mfn. not tinned, MaitrS.; Kāth.; KapS.

अत्रसु *ā-trasnu* [ŚBr.; Ragh. xiv, 47] or *a-trāsa*, mfn. fearless.

अत्रिजात *a-tri-jāta*, mfn. 'not born thrice' (but twice), a man belonging to one of the first three classes; [for *atri-jāta*, see under *atri*.]

अत्रक *a-trāk-ka* [TS.] or *a-trác* [ŚBr.], mfn. skinless.

अत्ररा *a-tvarā*, f. freedom from haste.

अथ *átha* (or Ved. *áthā*), ind. (probably fr. pronom. base *a*), an auspicious and inceptive particle (not easily expressed in English), now; then; moreover; rather; certainly; but; else; what? how else? &c. — **kim**, ind. how else? what else? certainly, assuredly, sure enough. — **kimu**, ind. how much more; so much the more. — **ca**, ind. moreover, and likewise. — **tu**, ind. but, on the contrary. — **vā**, ind. or; (when repeated) either or; or rather; or perhaps; what? is it not so? &c. — **vāpi**, ind. or, rather. **Athātas**, ind. now. **Athānantaram**, ind. now. **Athāpi**, ind. so much the more; moreover; therefore; thus.

Athō, ind. (= *atha* above), now; likewise; next; therefore. — **vā**, ind. = *atha-vā*, Mn. iii, 202.

अथरि *atharī*, *is*, or *atharī*, f. (said to be fr. √*at*, to go, or fr. an obsolete √*ath*), flame [Gmn.; 'the point of an arrow or of a lance,' NBD.; 'finger,' Naigh.], RV. iv, 6, 8.

1. **Atharya** [VS.] and **atharyū** [RV. vii, 1, 1], mfn. flickering, lambent.

2. **Atharya**, Nom. P. *atharyati*, to move tremulously, flicker, Naigh.

अथर्वन् *atharvan*, *ā*, m. (said to be fr. an obsolete word *athar*, fire), a priest who has to do with fire and Soma; N. of the priest who is said to have been the first to institute the worship of fire and offer Soma and prayers (he is represented as a Prajāpati, as Brahmā's eldest son, as the first learner and earliest teacher of the Brahma-vidyā, as the author of the Atharva-veda, as identical with Aṅgiras, as the father of Agni, &c.); N. of Śiva, Vasishṭha [Kir. x, 10], Soma, Prāṇa; (*ā, a*), m. n. the fourth or Atharva-veda (said to have been composed by Atharvan, and consisting chiefly of formulas and spells intended to counteract diseases and calamities); (*átharvānas*), pl. m. descendants of Atharvan, often coupled with those of Aṅgiras and Bhṛigu; the hymns of the Atharva-veda.

1. **Atharva** (in comp. for *atharvan*). — **bhūta**, *ās*, m. pl. 'who have become Atharvans,' N. of the twelve Maharshis. — **vāt**, ind. like Atharvan or his descendants, RV. — **vid**, m. one versed in the Atharva-veda (a qualification essential to the special class of priests called Brahmans). — **veda**, m., N. of the fourth Veda (see above). — **sikhā**, f., N. of an Upanishad. — **siras**, n. id.; N. of a kind of brick, TBr.; (*ās*), m., N. of Mahāpurusha. — **hṛidaya**, n., N. of a Parisishṭa. **Atharvāṅgīras**, m. a member of the sacerdotal race or class called *Atharvāṅgīrasas*, m. pl., i. e. the descendants of Atharvan and of Aṅgiras; the hymns of the Atharva-veda. **Atharvāṅgīrasa**, mfn. connected with the sacerdotal class called Atharvāṅgīras; (*am*), n. the work or office of the Atharvāṅgīras; (*ās*), m. pl. the hymns of the Atharva-veda.

2. **Atharva**, *as*, m., N. of Brahmā's eldest son (to whom he revealed the Brahma-vidyā), MuṇḍUp.

Atharvaṇa, *as*, m., N. of Śiva.

Atharvaṇi, *is*, better **ātharvaṇi**, m. a Brāhman versed in the Atharva-veda, L.; a family priest, L.

Atharvāna, *am*, n. the Atharva-veda or the ritual of it, MBh. — **vid**, m. one versed in that ritual.

Atharvī, f. ['female priest,' Gmn.; BR.] pierced by the point (of an arrow or of a lance), RV. i, 112, 10; cf. *atharī*.

अद् 1. *ad*, cl. 2. P. *ātti*, *āda*, *atsyati*, *attum*, to eat, consume, devour; Ved. Inf. *āttave*, RV.; Caus. *ādyati* & *te* (once *adayate* [ĀpŚr.]), to feed [cf. Lith. *edmi*; Slav. *jamj* for *jadmj*; Gk. *ēdō*; Lat. *edo*; Goth. rt. *AT*, pres. *ita*; Germ. *essen*; Eng. *to eat*; Arm. *utem*]. **Ad-ādi**, mfn. belonging to the second class of roots called *ad*, &c., cf. Pāṇ. ii, 4, 72.

Attavya, *ātti*, *atṛi*, 4. *ātra* &c., see s. v.

2. **Ad**, mfn., ifc. 'eating,' as *matsyād*, eating fish.

Ada or **adaka**, mfn., chiefly ifc., eating.

1. **Adāt**, mfn. eating, RV. x, 4, 4, &c.

Adana, *am*, n. act of eating; food, RV. vi, 59, 3.

Adaniya, mfn. to be eaten, what may be eaten.

Adman, *adya*, *advan*, see s. v.

अदक्ष *a-daksha*, mfn. not dexterous, unskilful, awkward.
A-dakshinā, mfn. not dexterous, not handy; not right, left; inexperienced, simple-minded; not

giving or bringing in a dakshinā or present to the priest, RV. x, 61, 10, &c. — *tva*, n. awkwardness; not bringing in a dakshinā.

Adakshinīyā, mfn. not entitled to a dakshinā, ŚBr. **Adakshinyā**, mfn. not fit to be used as a dakshinā, TS.

अदग्ध *a-dagdha*, mfn. not burnt.

अदण्ड *a-danda*, mfn. exempt from punishment; (*am*), n. impunity.

A-dandaniya, mfn. = *a-dandyā*.

A-dandyā, mfn. not deserving punishment, PBr.; Mn. &c.; exempt from it, ŚBr.; Mn. viii, 335.

अदत् 2. a-dāt [RV.] or **adatka** [ChUp.], mfn. toothless. (For 1. *addt*, see above.)

अदत्त *á-datta*, mfn. not given; given unjustly; not given in marriage; one who has given nothing, AV.; (*ā*), f. an unmarried girl; (*am*), n. a donation which is null and void, Comm. on Yājñ.

A-dattvā, ind. not having given, AV. xii, 4, 19, &c.

A-datrayā, ind. not through a present, RV. v, 49, 3.

अदद्यच्च *adadry-añc*, *añ*, *icī*, *ak* (fr. *adas* + *añc*), inclining or going to that, L.

अदन *ádana*, *adaniya*. See *√ad*.

अदन्त 1. a-danta, mfn. toothless; (*as*), m. a leech, L.

A-dantāka [TS.] or **a-dántaka** [ŚBr.], mfn. toothless.

A-dantya, mfn. not suitable for the teeth; not dental; (*am*), n. toothlessness.

अदन्त 2. ad-anta, mfn. (in Gr.) ending in *at*, i. e. in the short inherent vowel *a*.

अदम्ब *á-dambha*, mfn. (*√dambh* or *dabh*), not deceived or tampered with, unimpaired, unbroken, pure, RV. — **dhīti** (*ádabdhā-*), mfn. whose works are unimpaired, RV. vi, 51, 3. — **vrata-pramati** (*ádabdhā-*), mfn. of unbroken observances and superior mind (or 'of superior mind from having unbroken observances'), RV. ii, 9, 1. **Adabdhāyu**, m. having unimpaired vigour (or 'leaving uninjured the man who sacrifices'), VS. **Adabdhāsu**, mfn. having a pure life, AV. v, 1, 1.

A-dābha, mfn. not injuring, benevolent, RV. v, 86, 5.

A-dabhra, mfn. not scanty, plentiful, RV. viii, 47, 6; strong.

A-dambha, mfn. free from deceit, straightforward; (*as*), m., N. of Śiva; absence of deceit; straightforwardness.

A-dambhi-tva, *am*, n. sincerity.

अदमुद्यच्च *adamudry-añc*, *añ*, *icī*, *ak*, going to that, L.

Adamuy-añc or **adamūy-añc**, id., L.

अदम्य *a-damya*, mfn. untamable.

अदय *a-dayá*, mfn. (*√day*), merciless, unkind, RV. x, 103, 7; (*am*), ind. ardently.

A-dayālu, mfn. unkind.

अदर *a-dara*, mfn. not little, much.

Adaraka, *as*, m., N. of a man.

अदर्श 1. a-darśa (for *ā-darśa*), *as*, m. a mirror.

अदर्श 2. a-darśa, *as*, m. day of new moon.

A-darsana, *am*, n. non-vision, not seeing; disregard, neglect; non-appearance, latent condition, disappearance; (mfn.), invisible, latent. — **patha**, n. a path beyond the reach of vision.

A-darsaniya, mfn. invisible; (*am*), n. invisible condition.

अदल *a-dala*, mfn. leafless; (*as*), m. the plant *Eugenia* (or *Barringtonia*) *Acutangula*; (*ā*), f. *Socotorine Aloe* (*Perfoliata* or *Indica*).

अदशन् *á-dāsan*, *a*, not ten, ŚBr. **A-dāsa-māsyā**, mfn. not ten months old, ŚBr.

अदस् *adás*, nom. m. f. *asau* (voc. *ásau*, MaitrS.), n. *adás*, (opposed to *idám*, q. v.), that; a certain; (*adas*), ind. thus, so; there. **Adah-kṛitya**, having done that. **Ado-bhavati**, he becomes that. **Ado-māya**, mfn. made of that, containing that, ŚBr. xiv. **Ado-mūla**, mfn. rooted in that.

Adayīya, mf(ī)n. belonging to that or those, Naish.

Adasya, Nom. P. *adasyati*, to become that.

अदाक्षिण्य *a-dākshinya*, *am*, n. incivility.

अदातृ *a-dātṛi*, mfn. not giving; not liberal, miserly; not giving (a daughter) in marriage; not paying, not liable to payment.

अदान *á-dāna*, *am*, n. (*√1. dā*), not giving, act of withholding, AV. &c.; (mfn.), not giving.

A-dānyā, mfn. not giving, miserly, AV.

A-dāmān, mfn. not liberal, miserly, RV.

A-dāyin, mfn. not giving, Nir.

A-dāsu [RV. i, 174, 6] or **á-dāsuri** [RV. viii, 45, 15] or **á-dāsvas** [RV.; Compar. *ddāsūshṭara*, RV. viii, 81, 7], mfn. not worshipping the deities, impious.

1. **A-dīti**, *is*, f. having nothing to give, destitution, RV.; for 2. *aditi*, 3. *á-dīti*, see below.

अदान्त *a-dānta*, mfn. unsubdued.

अदाभ्य *á-dābhya* (3, 4), mfn. free from deceit, trusty; not to be trifled with, RV.; (*as*), m., N. of a libation (*graha*) in the Jyotishṭoma sacrifice.

अदायाद *a-dāyādā*, mf(ī), in later texts *ā* n. not entitled to be an heir; destitute of heirs.

A-dāyika, mfn. unclaimed from want of persons entitled to inherit; not relating to inheritance.

अदार *a-dāra*, *as*, m. having no wife.

अदारसृत् *á-dāra-sṛit*, mfn. not falling into a crack or rent, AV.; N. of a Sāman, PBr.

अदास *a-dāsa*, *as*, m. 'not a slave,' a free man.

अदाहुक *á-dāhuka*, mfn. not consuming by fire, MaitrS.

A-dāhya, mfn. incombustible.

अदिक्क *a-dikka*, mfn. having no share in the horizon, banished from beneath the sky, ŚBr.

अदिति 2. aditi, *is*, m. (*√ad*), devourer, i. e. death, BrĀrUp.

अदिति 3. á-dīti, mfn. (*√4. dā* or *do*, *dyati*; for 1. *á-dīti*, see above), not tied, free, RV. vii, 52, 1; boundless; unbroken, entire, unimpaired, happy, RV.; VS.; (*is*), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; N. of one of the most ancient of the Indian goddesses ('Infinity' or the 'Eternal and Infinite Expanse,' often mentioned in RV., daughter of Daksha and wife of Kāśyapa, mother of the Ādityas and of the gods); a cow, milk, RV.; the earth, Naigh.; speech, Naigh. (cf. RV. viii, 101, 15); (*ī*), f. du. heaven and earth, Naigh. — **ja**, m. a son of Aditi, an Āditya, a divine being. — **tvā**, n. the condition of Aditi, or of freedom, unbrokenness, RV. vii, 51, 1; the state of the goddess Aditi, BrĀrUp. — **nandana**, m. = *-ja*, q. v.

अदित्सत् *á-ditsat* [RV. vi, 53, 3, &c.] or *aditsu*, mfn. (Desid. fr. *√1. dā*), not inclined to give.

अदिप्रभृति *adi-prabhṛiti* = *ad-ādi*. See *√ad*.

अदीक्षित *á-dīkshita*, mfn. one who has not performed the initiatory ceremony (*dīkshā*) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन *á-dīna*, mfn. not depressed; noble-minded; (*as*), m., N. of a prince (also called Ahīna). — **sattva**, mfn. possessing unimpaired goodness. **Adinātman**, mfn. undepressed in spirit.

अदीपित *a-dīpita*, mfn. unilluminated.

अदीर्घ *á-dīrghā*, mfn. not long. — **sūtra**, mfn. not tedious, prompt, L.

अदुःख *a-duḥkha*, mfn. free from evil or trouble, propitious. — **navamī**, f. the propitious ninth day in the first fortnight of Bhādrapada (when women worship Devī to avert evil for the ensuing year).

अदुग्ध *á-dugdha*, mfn. not milked out, RV. vii, 32, 22; not sucked out, Suśr.

अदुञ्जुन *a-ducchunā*, mfn. free from evil, propitious, RV. ix, 61, 17.

अदुर्ग *a-durga*, mfn. not difficult of access;

destitute of a strong hold or fort. — **vishaya**, m. an unfortified country.

अदुर्मख *á-durmakha*, mfn. not reluctant, unremitting, cheerful, RV. viii, 75, 14.

अदुर्मङ्गल *á-durmaṅgala*, mf(nom. *īh*) n. not inauspicious, RV. x, 85, 43.

अदुर्वृत्त *a-durvṛitta*, mfn. not of a bad character or disposition.

अदुष्कृत् *á-dush-kṛit*, mfn. not doing evil, RV. iii, 33, 13.

अदुष्ट *a-dushta*, mfn. not vitiated, not bad, not guilty, Mn. viii, 388; innocent. — **tva**, n. the being not vitiated; innocence.

अदू *á-dū*, mfn. dilatory, without zeal, not worshipping, RV. vii, 4, 6.

अदून *á-dūna*, mfn. (*√2. du*), uninjured.

अदूर *a-dūra*, mfn. not distant, near; (*am*), n. vicinity; (*e*), (*āt*), (*atas*), ind. (with abl. or gen.) not far, near; soon. — **bhava**, mfn. situated at no great distance.

अदूषित *a-dūshita*, mfn. unvitiated; unspotted, irreproachable. — **dhī**, mfn. possessing an uncorrupted mind.

अदृढ *a-dṛiḍha*, mfn. not firm; not decided.

अदृपित *á-dṛipita*, mfn. not infatuated, not vain, RV.

A-dṛipta, mfn. id., RV. — **kratu** (*ádṛipta-*), mfn. sober-minded, RV.

Adṛipyat, mfn. not being infatuated, RV. i, 151, 8.

अदृश् *a-dṛiḥ*, mfn. (*√dṛiḥ*), blind, L.

A-dṛiṣya, mfn. invisible, latent; not fit to be seen; (cf. *a-dreṣya*.) — **karana**, n. act of rendering invisible; N. of a part of a treatise on magic.

A-dṛiṣyat, mfn. invisible, L.; (*atī*), f., N. of Vasishṭha's daughter-in-law.

A-dṛiṣhta or **á-dṛiṣhta** [ŚBr.], mfn. unseen, unforeseen; invisible; not experienced; unobserved, unknown; unsanctioned; (*as*), m., N. of a particular venomous substance or of a species of vermin, AV.; (*am*), n. unforeseen danger or calamity; that which is beyond the reach of observation or consciousness (especially the merit or demerit attaching to a man's conduct in one state of existence and the corresponding reward or punishment with which he is visited in another); destiny, fate: luck, bad luck. — **karman**, mfn. one who has not seen practice.

— **kāma**, m. passionate attachment to an object that has never been seen. — **ja**, mfn. produced or resulting from fate. — **nara** or **-purusha**, m. a treaty concluded by the parties personally (in which no third mediator is seen). — **para-sāmarthya**, m. one who has not experienced the power of an enemy. — **pūrva**, mfn. never seen before. — **phala**, mfn. having consequences that are not yet visible; (*am*), n. a result or consequence which is not yet visible or hidden in the future. — **rūpa**, mfn. having an invisible shape. — **vat**, mfn. connected with or arising from destiny; lucky or unlucky; fortunate. — **hān**, m. destroyer of venomous vermin, RV. i, 191, 8 & 9. **Adṛiṣṭārtha**, mfn. having an object not evident to the senses (as a science), transcendental. **Adṛiṣṭāsrutapūrvatva**, n. the state of never having been seen or heard before.

A-dṛiṣṭi, *is*, or **a-dṛiṣṭikā**, f. a displeased or malicious look, an evil eye, L.

अदेय *a-deya*, mfn. improper or unfit to be given; (*am*) or **-dāna**, n. an illegal gift.

अदेव *á-deva*, mfn. not divine, not of divine origin, not referring to any deity, RV.; godless, impious, RV.; (*as*), m. one who is not a god, ŚBr. xiv; Mn. — **mātrika**, mfn. 'not having the gods or clouds as mothers, not suckled by any deity,' not rained upon.

A-dévaka, mf(ā)n. not referring to or intended for any deity, ŚBr.

A-devatā, f. one who is not a deity, Nir.

A-devatra, mfn. not devoted to the gods, RV. v, 61, 6.

A-devayat [RV. ii, 26, 1] or **ádevayu** [RV.], mfn. indifferent to the gods, irreligious.

A-daiva, mfn. not referring to or connected with the gods or with their action; not predetermined by them or by fate.

अदेवृमी *á-devṛi-ghnī*, f. not killing her brother-in-law, AV. xiv, 2, 18.

अदेश *a-deśa*, as, m. a wrong place, an improper place. — *kāla*, n. wrong place and time. — *ja*, mfn. produced in a wrong place. — *stha*, mfn. out of place, in the wrong place; one absent from his country, an absentee.

A-deśya, mfn. not on the spot, not present on the occasion referred to, Mn. viii, 53 (v.l. *a-deśa*); not to be ordered or advised.

अदोमद *a-doma-dá* or *a-doma-dhá*, mfn. not occasioning inconvenience, AV.

अदोमय *ado-máya*, &c. See *adás*.

अदोह *a-doha*, as, m. (\sqrt{duh}), the season when milking is impracticable, KātyŚr.

A-dogdhṛi, mfn. not milking; not exacting; not caring for, BhP.

अद्ग *ádga*, as, m. (\sqrt{ad}), a sacrificial cake (*puroḍāśa*) made of rice, Uṇ.; a cane(?), AV. i, 27, 3.

अद्गा *ad-dhā*, ind. (fr. *ad* or *a*, this), Ved. in this way; manifestly; certainly, truly. — *tama*, mfn. quite manifest, AitĀr.; (*ám*), ind. most certainly, ŚBr. — *purusha*, m., see *an-addhāpurushá*. — *bo-dheya*, as, m. pl. adherents of a particular Śākhā or recension of the white Yajur-veda.

Addhātī, is, m. a sage, RV. x, 85, 16; AV.

अद्गालोहकर्ण *addhyā-loha-kárṇa*, mfn. having ears quite red, VS.; cf. *adhirūḍhā-kárṇa*.

अद्भुत *adbhuta* [once *adbhuta*, RV. i, 120, 4],

mfn. (see I. *at*), supernatural, wonderful, marvellous; (*as*), m. the marvellous (in style); surprise; N. of the Indra of the ninth Manvantara; (*am*), n. a marvel, a wonder, a prodigy. — *karman*, mfn. performing wonderful works; exhibiting wonderful workmanship. — *kratu* (*adbhuta*-), mfn. possessing wonderful intelligence, RV. — *gandha*, mfn. having a wonderful smell. — *tama*, n. an extraordinary wonder. — *tva*, n. wonderfulness. — *darśana*, mfn. having a wonderful aspect. — *dharma*, m. 'a system or series of marvels or prodigies,' N. of one of the nine āngas of the Buddhists. — *brāhmaṇa*, n., N. of a portion of a Brāhmaṇa belonging to the Sāma-veda. — *bhīma-karman*, mfn. performing wonderful and fearful works. — *rasa*, m. the marvellous style (of poetry). — *rāmāyaṇa*, n., N. of a work ascribed to Vālmiki. — *rūpa*, mfn. having a wonderful shape. — *śānti*, m. or f., N. of the sixty-seventh Parīśiṣṭa of the Atharva-veda. — *samkāśa*, mfn. resembling a wonder. — *sāra*, m. 'wonderful resin' of the Khadira tree (*Mimosa Catechu*); N. of a book on the essence of prodigies. — *svana*, m. 'having a wonderful voice,' N. of Śiva. *Adbhutāinas*, mfn. one in whom no fault is visible, RV. *Adbhutōttarakānda*, n., N. of a work, an appendix to or imitation of the Rāmāyaṇa. *Adbhutōpama*, mfn. resembling a wonder.

अदमन् *ádmān*, a, n. (\sqrt{ad}), eating, a meal, RV. i, 58, 2.

Adma (in comp. for *adman*). — *sād*, m. seated (with others) at a meal, companion at table, RV. — *sādya*, n. commensality, RV. viii, 43, 19. — *sādvān*, mfn. companion at a meal, RV. vi, 4, 4.

Admani, is, m. fire, Uṇ.

Admara, mfn. gluttonous, Pāṇ. iii, 2, 160.

I. *Adya*, mfn. fit or proper to be eaten; (*am*), ifc. (cf. *annūdyā*, *havir-adya*), n. food.

अद्य 2. *a-dyá* (Ved. *adyā*), ind. (fr. pronom. base *a*, this, with *dya* for *dyu*, q. v., Lat. *ho-die*), to-day; now-a-days; now. — *dina* or *-divasa*, m. n. the present day. — *pūrvam*, ind. before now. — *prabhṛiti*, ind. from and after to-day. — *śva*, mfn. comprising the present and the following day, PBr. — *śvina*, mfn. likely to happen to-day or (*śvas*) to-morrow, Pāṇ. v, 2, 13; (*ā*), f. a female near delivery, ib. — *sutyā*, f. preparation and consecration of the Soma on the same day, ŚBr. &c. *Adyāpi*, ind. even now, just now; to this day; down to the present time; henceforth. *Adyāvadhī*, mfn. beginning or ending to-day; from or till to-day. *Adyā-śvā*, n. the present and the following day, TS. *Adyāiva*, ind. this very day.

Adyatana, mf(ā)n. extending over or referring to to-day; now-a-days, modern; (*as*), m. the period of a current day, either from midnight to midnight,

or from dawn to dark; (*ī*), f. (in Gr.) the aorist tense (from its relating what has occurred on the same day). — *bhūta*, m. the aorist.

Adyataniya, mfn. extending over or referring to to-day; current now-a-days.

अद्यु *á-dyu*, mfn. not burning or not sharp, RV. vii, 34, 12.

A-dyūt, mfn. destitute of brightness, RV. vi, 39, 3.

अद्युत *a-dyūtyā* (4), *am*, n. unlucky gambling, RV. i, 112, 24; (mfn.), not derived from gambling, honestly obtained.

अद्रव *a-drava*, mfn. not liquid.

अद्रव्य *a-dravya*, *am*, n. a nothing, a worthless thing; (mfn.), having no possessions.

अद्रि *ádri*, is, m. (\sqrt{ad} , Uṇ.), a stone, a rock, a mountain; a stone for pounding Soma with or grinding it on; a stone for a sling, a thunderbolt; a mountain-shaped mass of clouds; a cloud (the mountains are the clouds personified, and regarded as the enemies of Indra); a tree, L.; the sun, L.; N. of a measure; the number seven; N. of a grandson of Pṛithu.

— *karṇī*, f. the plant *Clitoria Ternatea* Lin. — *kilā*, f. the earth, L. — *kṛita-sthalī*, f., N. of an Apsaras.

— *ja*, mfn. produced from or found among rocks or mountains; (*ā*), f. the plant *Sainhalī*; N. of Pārvati or Durgā; (*am*), n. red chalk. — *jā*, mfn. produced from (the friction of) stones, RV. iv, 40, 5; N. of the soul, KāthUp. — *jūta* (*ádri*-), mfn. excited by (the friction of) stones, RV. iii, 58, 8. — *tanya*, f. 'mountain-daughter,' N. of Pārvati; N. of a metre (of four lines, each containing twenty-three syllables). — *dugdha* (*ádri*-), mfn. not pressed out or extracted with stones, RV. — *dvish*, m. the enemy of mountains or clouds, i. e. Indra, L. — *nandinī*, f., N. of Pārvati. — *pati*, m. 'lord of mountains,' the Himālaya. — *barhas* (*ádri*-), mfn. fast as a rock, RV. x, 63, 3; TBr. — *budhna* (*ádri*-), mfn. rooted in or produced on a rock or mountain, RV. x, 108, 7; VS. — *bhīd*, mfn. splitting mountains or clouds, RV. vi, 73, 1; (*t*), m., N. of Indra, L. — *bhū*, mfn. mountain-born, found or living among mountains; (*ūs*), f. the plant *Salvinia Cucullata*.

— *mātri* (*ádri*-), mfn. having a rock or mountain for a mother, RV. ix, 86, 3. — *mūrdhan*, m. the head or summit of a mountain. — *rāj* or *-rāja*, m. 'king of mountains,' the Himālaya. — *vat* (voc. *vas*), m. armed with stones or thunderbolts, RV. — *vahni*, m. fire on or in a mountain or rock. — *śayya*, m. 'having the mountain for a couch,' Śiva, L. — *śṛiṅga*, n. a mountain-peak. — *shuta* (*ádri*-), mfn. prepared with stones, RV. — *samhata* (*ádri*-), mfn. expressed with stones, RV. ix, 98, 6. — *sānu*, mfn. lingering on the mountains, RV. vi, 65, 5. — *sāra*, m. 'essence of stones,' iron. — *sāra-maya*, mfn. made of iron. *Adrindra* or *adrīśa*, m. 'lord of mountains,' the Himālaya.

Adrikā, f., N. of an Apsaras.

अद्रुह *a-drūh* (nom. *a-dhrūk*), mfn. free from malice or treachery, RV.

A-druhāṇa [RV. v, 70, 2] or *a-druhvan* [SV.], mfn. id.

A-droghā, mfn. free from falsehood, true, RV.; (*á-drogham*), ind. without falsehood, RV. viii, 60, 4.

— *vāc* (*ádrogha*-), mfn. free from malice or treachery in speech, RV.; AV. *Ádroghāvita*, mfn. loving freedom from malice or treachery, AV.

A-droha, as, m. freedom from malice or treachery. — *vṛitti*, f. conduct free from malice or treachery.

A-drohin, mfn. free from malice or treachery.

अद्रेश्य *a-dreśya*, mfn. invisible, MuṇḍUp.

अद्वन् *advān*, mfn. (\sqrt{ad}), ifc. (e. g. *agrā-dvān*), eating.

अद्वय *a-dvaya*, mfn. not two, without a second, only, unique; (*as*), m., N. of a Buddha; (*am*), n. non-duality, unity; identity (especially the identity of Brahma with the human soul or with the universe, or of spirit and matter); the ultimate truth. — *vādin*, m. one who teaches *advaya* or identity, a Buddha; a Jaina; (cf. *advaita-vādin*.) *Advayānanda*, m., N. of an author, and of a founder of the Vaishṇava sect in Bengal (who lived at the close of the fifteenth century).

A-dvayat [RV. iii, 29, 5] or *á-dvayas* [RV. i, 187, 3 & viii, 18, 6], mfn. free from duplicity.

A-dvayāvin [RV.] or *á-dvayu* [RV. viii, 18, 15], mfn. free from double-dealing or duplicity.

अद्वार *á-dvār*, f. not a door, ŚBr.; MBh.

A-dvāra, *am*, n. a place without a door; an entrance which is not the proper door, ŚBr. xiv, &c.

अद्विज *a-dvija*, mfn. destitute of Brāhmins, Mn. viii, 22.

अद्वितीय *a-dvitiya*, mfn. without a second, sole, unique; matchless.

अद्विषेय *a-dviṣeṇyā* (5), mfn. ($\sqrt{dviṣ}$), not malevolent, RV.

A-dveshā, mfn. not malevolent (nom. du. f. °), RV. viii, 68, 10 & x, 45, 12. — *rāgin*, mfn. free from malevolence and passionate desire.

Adveshās, ind. without malevolence, RV.

Adveshin, mfn. free from malevolence.

Adveshṭṛi, *ṭā*, m. not an enemy, a friend.

अद्वैत *á-dvaita*, mfn. destitute of duality, having no duplicate, ŚBr. xiv, &c.; peerless; sole, unique; epithet of Viṣṇu; (*am*), n. non-duality; identity of Brahmā or of the Paramātmān or supreme soul with the Jīvātman or human soul; identity of spirit and matter; the ultimate truth; title of an Upanishad; (*ena*), ind. solely. — *vādin*, *ī*, m. one who asserts the doctrine of non-duality. *Advaitānanda*, m. = *advayānanda*, q. v. *Advaitōpanishad*, f., N. of an Upanishad.

A-dvaidha, mfn. not divided into two parts, not shared; not disunited; free from malice, straightforward.

अध *ádha* or *ádhā*, ind., Ved. (= *átha*; used chiefly as an inceptive particle), now; then, therefore; moreover, so much the more; and, partly.

Adha-ádha, as well as, partly partly. *Adha-priya*, mfn. (you who are) now pleased (voc. du. °yā), RV. viii, 8, 4.

अधः *adhah*, &c. See *अधस्*.

अधन *a-dhana*, mfn. destitute of wealth.

A-dhanya, mfn. not richly supplied with corn or other produce; not prosperous; unhappy.

अधम *adhamá*, mfn. (see *ádharma*), lowest, vilest, worst; very low or vile or bad (often ifc., as in *narádhama*, the vilest or worst of men); (*as*), m. an unblushing paramour; (*ā*), f. a low or bad mistress [cf. Lat. *infimus*]. — *bhṛita* or *-bhṛitaka*, m. a servant of the lowest class, a porter. — *rṇa* (*ri*) or *-rṇika* (*ri*), m. one reduced to inferiority by debt, a debtor. — *śākha* (?), N. of a region, (gaṇa *gahādi*, q. v.) *Adhamāṅga*, n. 'the lowest member,' the foot. *Adhamācāra*, mfn. guilty of vile conduct. *Adhamārdha*, n. the lower half, the lower part. *Adhamārdhya*, mfn. connected with or referring to the lower part, Pāṇ. iv, 3, 5.

अधमर्षी *adhama-rṇa*, &c. See *adhamá*.

अधर *ádharma*, mfn. (connected with *adhás*), lower, inferior; tending downwards; low, vile; worsted, silenced; (*as*), m. the lower lip, the lip; (*āt*), abl. ind., see s. v. below; (*asmāt*), abl. ind. below, L.; (*ā*), f. the lower region, nadir; (*am*), n. the lower part; a reply; Pudendum Muliebre, L. [Lat. *inferus*]. — *kaṇṭhā*, m. n. the lower neck, lower part of the throat, VS. — *kāya*, m. the lower part of the body. — *tas*, ind. below, Pāṇ. v, 3, 35, Sch. — *pāna*, n. 'drinking the lip,' kissing. — *madhu*, n. the moisture of the lips. — *sapatna* (*ádharma*-), mfn. whose enemies are worsted or silenced, MaitrS. — *svastika*, n. the nadir. — *hanú*, f. the lower jaw-bone, AV. *Adharāmrīta*, n. the nectar of the lips. *Adharāraṇī*, f. the lower of the two pieces of wood used in producing fire by friction, ŚBr. &c. *Adharāvalopa*, m. biting the lip. *Adhari-kṛita*, mfn. worsted, eclipsed, excelled, Śāk. (v. l.) *Adhari-bhūta*, mfn. worsted (as in a process), Yājñ. ii, 17. *Adhare-dyus*, ind. the day before yesterday, Pāṇ. v, 3, 22. *Adharōttara*, mfn. lower and higher; worse and better; question and answer; nearer and further; sooner and later; upside down, topsy-turvy. *Adhar-oshṭha* or *adharāushṭha*, m. the lower lip; (*am*), n. the lower and upper lip.

Adharaya, Nom. P. *adharayati*, to make inferior, put under; eclipse, excel.

Adharastāt, ind. below, L.

Adharāk, ind. beneath, in the lower region, i. e. in the south, VS.

Adharācīna [RV. ii, 17, 5] or **adharācyā** [(5); AV.], mfn. or **adharāñc**, *āñ*, *ācī*, *āñ*, Ved. tending downwards, to the nadir or the lower region, tending towards the south.

Adharāt, ind. below, beneath, RV. & AV.; in the south, AV. — **tāt** (*adharāt*-), ind. below, beneath, RV. x, 36, 14.

Adharīna, mfn. vilified, L.

अधर्म *ā-dharma*, *as*, m. unrighteousness, injustice, irreligion, wickedness; demerit, guilt; N. of a Prajāpati (son of Brahmā, husband of Hipsā or Mṛishā); N. of an attendant of the sun; (*ā*), f. unrighteousness (personified and represented as the bride of death). — **cārin**, mfn. practising wickedness. — **tas**, ind. unrighteously, unjustly. — **daṇḍana**, n. unjust punishment, Mn. viii, 127. — **māya**, mfn. made up of wickedness, ŚBr. xiv. **Adharmātman**, mfn. having a wicked spirit or disposition. **Adharmāstikāya**, m. the category (*astikāya*) of *adharma* (one of the five categories of the Jaina ontology).

Adharmin, mfn. unrighteous, wicked, impious.

Adharmishṭha, mfn. most wicked, impious.

Adharmya, mfn. unlawful, contrary to law or religion, wicked.

अधवा *a-dhavā*, f. one who has no husband, a widow (usually *vi-dhavā*, q. v.), L.

अधस् *adhás*, ind. (see *ādharma*), below, down; in the lower region; beneath, under; from under (with acc., gen., and abl.); also applied to the lower region and to the Pudendum Muliebre [cf. Lat. *infra*]. **Adha-upāsana**, n. sexual intercourse, Comm. on Br. ĀrUp. **Adha-kara**, m. the lower part of the hand. **Adha-kāya**, m. the lower part of the body. **Adha-kṛita**, mfn. cast down. **Adha-kṛishṇājinam**, ind. under the black skin, KātyŚr. **Adha-kriyā**, f. (= *apamāna*), disgrace, humiliation. **Adha-khanana**, n. undermining. **Adha-padma**, n. (in architecture) a part of a cupola. **Adha-pāta**, m. a downfall. **Adha-pushpī**, f. 'having flowers looking downwards,' two plants, Pimpinella Anisum and Elephantopus Scaber (or Hieracium?). **Adha-pravāha**, m. a downward current. **Adha-prastara**, m. seat or bed of turf or grass (for persons in a state of impurity). **Adha-prāñ-sāyin**, mfn. sleeping on the ground towards the east. **Adha-sāyā**, mfn. sleeping on the ground, ŚBr. **Adha-sāyā**, mfn. having a peculiar couch on the ground; (*a*), f. act of sleeping on the ground and on a peculiar couch. **Adha-śiras**, mfn. holding the head downward; head foremost; (*ās*), m., N. of a hell, VP. **Adha-sṭha**, mfn. placed low or below; inferior. **Adha-sṭhita**, mfn. standing below; situated below. **Adha-svastika**, n. the nadir. **Adha-s-cara**, m. 'creeping on the ground,' a thief. **Adha-tarām**, ind. very far down, ŚBr. **Adha-tala**, n. the room below anything. **Adha-padā**, mfn., Ved. placed under the feet, under foot; (*dm*), n. the place under the feet; (*dm*), ind. under foot. **Adho-akshā**, mfn. being below (or not coming up to) the axle, RV. iii, 33, 9. **Adho-'ksham** [KātyŚr.] or **adho-'kshena** [ĀsvŚr.], ind. under the axle. **Adho-'ksha-ja**, m., N. of Vishṇu or Kṛishṇa; the sign Śravaṇā. **Adho-gata**, mfn. gone down, descended. **Adho-gati**, f. or **-gama**, m. or **-gamana**, n. descent, downward movement, degradation. **Adho-gati** and **-gāmin**, mfn. going downwards, descending. **Adho-ghanṭā**, f. the plant Achyranthes Aspera. **Adho-'nga**, n. the anus; Pudendum Muliebre. **Adho-jānū**, ind. below the knee, ŚBr. **Adho-jihvikā**, f. the uvula. **Adho-dāru**, n. the under timber. **Adho-dīś**, f. the lower region, the nadir. **Adho-driśṭi**, f. a downcast look; (mfn.), having a downcast look. **Adho-deśa**, m. the lower or lowest part (especially of the body). **Adho-dvāra**, n. the anus; Pudendum Muliebre. **Adho-nābham** or **-nābhī** [MaitrS.], ind. below the navel. **Adho-nilaya**, m. 'lower abode,' the lower regions, hell. **Adho-'para**, n. the anus. **Adhōpahāsa** (*dhās-up*), m. sexual intercourse, ŚBr. xiv. **Adho-bandhana**, n. an under girth. **Adho-bhakta**, n. a dose of medicine to be taken after eating. **Adho-bhava**, mfn. lower. **Adho-bhāga**, m. the lower or lowest part, especially of the body. **Adho-bhāga-dosha-hara**, mfn. curing or strengthening the lower part of the body. **Adho-bhuvana**, n.

the lower world. **Adho-bhūmi**, f. lower ground; land at the foot of a hill. **Adho-marman**, n. the anus. **Adho-mukha**, mf (*ā* [Śis.] or *ī*) n. having the face downwards; headlong; upside down; (*as*), m. Vishṇu; a division of hell, VP.; (*ā*), f. the plant Premna Esculenta. **Adho-yantra**, n. the lower part of an apparatus; a still. **Adho-rakta-pitta**, n. discharge of blood from the anus and the urethra. **Adho-rāma**, m. (a goat) having peculiar white or black marks on the lower part (of the body), VS.; ŚBr. **Adho-lamba**, m. a plummet; the perpendicular. **Adho-loka**, m. the lower world. **Adho-vaḍana**, mfn. = *adho-mukha*. **Adhō-varcas**, mfn. tumbling downwards, AV. v, 11, 6. **Adho-vaśa**, m. Pudendum Muliebre. **Adho-vāyu**, m. vital air passing downwards; breaking wind. **Adho-'vēkshin**, mfn. looking down. **Adho-'śvam**, ind. under the horse, KātyŚr. **Adho-'sra-pitta**, n. = *adho-rakta-pitta*, q. v.

Adhastana, mfn. lower, being underneath; preceding (in a book).

Adhastāt, ind. = *adhās*, q. v. **Adhastād-diś**, f. the lower region, the nadir. **Adhastāl-lakshman**, mfn. having a mark at the lower part (of the body), MaitrS.

अधा *ādha*, Ved. See *ādha*.

अधामार्गव *adhāmārgava*, *as*, m. the plant Achyranthes Aspera.

अधारणक *a-dhāraṇaka*, mfn. unable to support, unremunerative.

अधार्मिक *a-dhārmika*, mfn. unjust, unrighteous, wicked.

अधाय *a-dhārya*, mfn. unfit or improper to be held or carried or kept up.

अधि 1. *adhi*, *is*, m. (better *ādhi*, q. v.), anxiety; (*is*), f. a woman in her courses (= *avi*, q. v.), L.

अधि 2. *ādhi*, ind., as a prefix to verbs and nouns, expresses above, over and above, besides.

As a separable adverb or preposition; (with abl.) Ved. over; from above; from; from the presence of; after, AitUp.; for; instead of, RV. i, 140, 11; (with loc.) Ved. over; on; at; in comparison with; (with acc.) over, upon, concerning. **Adhy-adhi**, ind. on high, just above, KātyŚr.

Adhika, mfn. additional; subsequent, later; surpassing (in number or quantity or quality), superior, more numerous; abundant; excellent; supernumerary, redundant; secondary, inferior; intercalated; (*am*), n. surplus; abundance; redundancy; hyperbole; ind. exceedingly; too much; more. — **kshaya-kārin**, mfn. causing excessive waste. — **tā**, f. addition, excess, redundancy, preponderance. — **tithi**, m. f. an intercalary lunar day. — **tva**, n. = *tā*, q. v. — **danta**, m. a redundant tooth which grows over another, Suśr.; (cf. *adhi-danta*). — **dina**, n. a redundant, i. e. an intercalated day; (cf. *adhi-dina*). — **mānsārman**, n. proud flesh in the eye; (cf. *adhimānsa*). — **māsa**, m. an intercalated month. — **rddhi** (*rid*), mfn. abundantly prosperous. — **vākyaōkti**, f. exaggeration, hyperbole. — **shāshṭika**, mfn. (containing or costing) more than sixty. — **saṃvatsara**, m. an intercalated month. — **sāptatika**, mfn. (containing or costing) more than seventy. **Adhikānga**, mf(*ī*)n. having some redundant member or members, Mn. iii, 8; (*am*), n. belt worn over the coat of mail, L. **Adhikādhika**, mfn. outdoing one another. **Adhikārtha**, mfn. exaggerated. **Adhikārthavacana**, n. exaggeration, hyperbole, Pāṇ. ii, 1, 33.

अधिकन्धरम् *adhi-kandharam*, ind. upon or as far as the neck, Śis.

अधिकर्ण *adhi-karṇa*, *as*, m., N. of a snake demon, Hariv.

अधिकर्मकर *adhi-karmakara*, *as*, m. and *adhi-karmakṛit*, *t*, m. See *adhi-√1. kri* below.

अधिकल्पित् *adhi-kalpīn*, *ī*, m. a sharp gambler, VS.

अधिकर्म *adhi-kārma*, *am*, n., N. of some place unknown, Pāṇ. vi, 2, 91.

अधिकृ *adhi-√1. kri*, to place at the head, appoint; to aim at, regard; to refer or allude to; to superintend, be at the head of (loc.), MBh. iv,

241: *Ā. -kurute*, to be or become entitled to (acc.), MBh. iii, 1345; to be or become superior to, overcome, Pāṇ. i, 3, 33.

Adhi-karāṇa, *am*, n. the act of placing at the head or of subordinating government, supremacy, magistracy, court of justice; a receptacle, support; a claim; a topic, subject; (in philosophy) a substratum; a subject (e. g. *ātman* is the *adhi-karāṇa* of knowledge); a category; a relation; (in Gr.) government; location, the sense of the locative case; relationship of words in a sentence (which agree together, either as adjective and substantive, or as subject and predicate, or as two substantives in apposition); (in rhetoric) a topic; a paragraph or minor section; (mfn.), having to superintend. — **bhojaka**, m. a judge. — **maṇḍapa**, m. n. the hall of justice. — **mālā**, f. a compendium of the topics of the Vedānta by Bhārati-tirtha. — **siddhānta**, m. a syllogism or conclusion which involves others, Nyāyad. &c. **Adhikarāṇātāvattva**, n. fixed quantity of a substratum.

Adhikarāṇika or better **ādihikarāṇika**, *as*, m. a government official; a judge or magistrate.

Adhi-karāṇya, *am*, n. authority, power.

Adhi-karman, *a*, n. superintendence. **Adhi-karmakara** or **-karmakṛit**, m. an overseer, superintendent. **Adhi-karma-kṛita**, m. person appointed to superintend an establishment.

Adhikarmika, *as*, m. overseer of a market, L.

Adhi-kāra, *as*, m. authority; government, rule, administration, jurisdiction; royalty, prerogative; title; rank; office; claim, right, especially to perform sacrifices with benefit; privilege; ownership; property; reference, relation; a topic, subject; a paragraph or minor section; (in Gr.) government; a governing-rule (the influence of which over any number of succeeding rules is called *anu-vṛitti*, q. v.) — **sṭha**, mfn. established in an office. **Adhikārā-dhya**, mfn. invested with rights or privileges.

Adhi-kārin, mfn. possessing authority; entitled to; fit for; (*ī*), m. a superintendent, governor; an official; a rightful claimant; a man, L. **Adhi-kāri-tā**, f. or **-tva**, n. authority; rightful claim; ownership, &c.

Adhi-kṛita, mfn. placed at the head of; appointed; ruled, administered; claimed; (*as*), m. a superintendent (especially a comptroller of public accounts). — **tva**, n. the being engaged in or occupied with.

Adhi-kṛiti, *is*, f. a right, privilege; possession.

Adhi-kṛitya, ind. p. having placed at the head, having made the chief subject; regarding; concerning; with reference to.

अधिक्रम् *adhi-√kram*, to ascend, mount up to.

Adhi-krama, *as*, m. an invasion, attack, L.

Adhi-kramaṇa, *am*, n. act of invading, L.

अधिक्रीड *adhi-√krīḍ*, to play or dance over (acc.), MaitrS.; TBr.

अधिक्षि *adhi-√1. kshi* (3. du. *-kshidh*; 3. pl. *-kshiyānti*) to be settled in or over, be extended over or along (acc. or loc.), RV.; MBh. i, 722 & 730; to rest upon, ŚBr.

अधिक्षित् *adhi-kshīt*, *t*, m. (*√2. kshi*), a lord, ruler, RV. x, 92; 14.

अधिक्षिप *adhi-√kship*, to throw upon; to bespatter; to insult, scold; to superinduce (disease).

Adhikshipad-abja-netra, mfn. having eyes which eclipse the lotus.

Adhi-kshipta, mfn. insulted; scolded; thrown down; placed, fixed; despatched.

Adhi-kshepa, *as*, m. abuse, contempt; dismissal.

अधिगण *adhi-√gaṇ*, to enumerate; to value highly, BhP.

अधिगम् *adhi-√gam*, to go up to, approach, overtake; to approach for sexual intercourse; to fall in with; to meet, find, discover, obtain; to accomplish; to study, read; Desid. P. *adhi-jigamishati*, to seek; *Ā. adhi-jigānsate*, to be desirous of studying or reading.

Adhi-gata, mfn. found, obtained, acquired; gone over, studied, learnt.

Adhi-gantavya, mfn. attainable, to be studied.

Adhi-gantri, *tā*, m. one who attains or acquires.

Adhi-gama, *as*, m. the act of attaining, acquisi-

tion; acquirement, mastery, study, knowledge; mercantile return, profit, &c.

Adhi-gamana, *am*, n. acquisition; finding; acquirement, reading, study; marriage, copulation.

Adhi-gamaniya or **-gamiya**, *mfn.* attainable; practicable to be learnt.

अधिगत्ये *adhi-gartya* (5), *mfn.* being on the driver's seat, RV. v, 62, 7.

अधिगव *adhi-gavá*, *mfn.* being on or in a cow, derived from a cow, AV. ix, 6, 39.

अधिगा *adhi-*√*gā*, P. to obtain; P. (aor. Subj. 2. pl. *-gāta* or *-gātana*) to remember, notice, RV. & AV.; P. or generally *Ā.* (*-jage*, *-agīshṭa*, *-agīshyata*, Pāṇ.) to go over, learn, read, study; to attempt, resolve: Caus. P. *-gāpayati*, to cause to go over or teach: Desid. Caus. *-jigāpayishati*, to be desirous of teaching, Pāṇ. ii, 4, 51.

अधिगुण *adhi-guṇa*, *mfn.* possessing superior qualities, Megh.

अधिगुप्त *adhi-gupta*, *mfn.* protected.

अधिगृहम् *adhi-griham*, *ind.* in the house, in the houses, Śiś. iii, 45.

अधिग्रीवम् *adhi-grīvam*, *ind.* upon the neck, up to the neck.

अधिचक्रम् *adhi-caṅkramá*, *mfn.* (√*kram*), walking or creeping over, AV. xi, 9, 16.

अधिचर *adhi-*√*car*, to walk or move on or over, RV. vii, 88, 3, &c.; to be superior to (*acc.*), AitĀr.

Adhi-carana, *am*, n. the act of walking or moving or being on or over.

अधिचि *adhi-*√*ci*, to pile upon, AV.; ŚBr.

अधिजन *adhi-*√*jan*, to be born.

Adhi-ja, *mfn.* born, superior by birth, Pāṇ. iii, 2, 101, Sch.

Adhi-janana, *am*, n. birth, Mn. ii, 169.

अधिजानु *adhi-jānu*, *ind.* on the knees, Śiś.

अधिजि *adhi-*√*ji* (Subj. 2. sg. *-jayāsi*) to win in addition, RV. vi, 35, 2.

अधिजिह्व *adhi-jihva*, *as*, m. or *-jihvikā*, f. a peculiar swelling of the tongue or epiglottis, Suśr.

अधिज्य *adhi-jya*, *mfn.* having the bow-string (*jjā*) up or stretched, strung, ŚBr. &c.

अधिज्योतिषम् *adhi-jyotiṣam*, *ind.* on the luminaries (treated of in the Upanishads), TUp.

अधितिष्ठति *adhi-tiṣṭhati*. See *adhi-śṭhā*.

अधित्यका *adhityakā*, f. (fr. *adhi-tya*, a derivation of *adhi*; cf. Pāṇ. v, 2, 34), land on the upper part of a mountain, table land, Śiś.; Ragh. &c.

अधिदण्डनेतृ *adhi-daṇḍa-netri*, *tā*, m. 'presiding over punishment,' N. of Yama, BhP.

अधिदन्त *adhi-danta*, *as*, m. a redundant tooth, Pāṇ. vi, 2, 188, Sch.; Suśr.

अधिदार्वा *adhi-dārva*, *mfn.* (fr. *dāru*), wooden.

अधिदिन *adhi-dina*, *am*, n. an intercalated day.

अधिदिश *adhi-*√*dis* (aor. Subj. *Ā.* 3. sg. *-didishṭa*) to bestow, RV. x, 93, 15.

अधिदीपिति *adhi-dīdhiti*, *mfn.* having excessive lustre, Śiś. i, 24.

अधिदेव *adhi-deva*, *as*, m. or *-devatā*, f. a presiding or tutelary deity. **Adhi-devam** or **-devatām** [ŚBr.], *ind.* concerning the gods or the deity.

अधिदेवन *adhi-dévana*, *am*, n. a table or board for gambling, AV.; ŚBr.

अधिदैव *adhi-daiiva* or *-daiivata*, *am*, n. a presiding or tutelary deity; the supreme deity; the divine agent operating in material objects; (*am*), *ind.* on the subject of the deity or the divine agent.

Adhi-daiivika, *mfn.* spiritual.

अधिद्रु *adhi-*√*dru*, to cover (said of a bull), ŚBr.: Caus. *-drāvayati*, to cause to cover, ŚBr.

अधिया *adhi-*√*dhā* (Pass. 3. sg. *-dhāyi*, RV.) Ved. to place upon; to give, share between (dat. or loc.), RV.; *Ā.* (aor. *-adhita*; perf. *-dadhe*, p. *-dādāna*) to acquire additionally, RV.

अधिधृ *adhi-*√*dhri*, Caus. P. *-dhārayati*, Ved. to carry over or across.

अधिनम् *adhi-*√*nam*, Intens. *Ā.* *-nāmnate*, to incline over, RV. i, 140, 6.

अधिनाथ *adhi-nātha*, *as*, m. a supreme lord, chieftain; N. of the author of the Kālayoga-śāstra.

अधिनिधा *adhi-ni-*√*dhā*, Ved. to place upon; to impart, grant.

अधिनिर्णिज् *adhi-nirñij*, *mfn.* covered over, veiled, RV. viii, 41, 10.

अधिनिर्मुच *adhi-nir-*√*muc*, Pass. *-mucyate*, to escape from, PBr.

अधिनिर्हन् *adhi-nir-*√*han* (perf. 2. sg. *-jaghantha*) to destroy, root out from, RV. i, 80, 4.

अधिनिवस् *adhi-ni-*√*vas*, to dwell in.

अधिनिव्यध *adhi-ni-*√*vyadh* (Imper. 3. du. *-vidhyatām*) to pierce through, AV. viii, 6, 24.

अधिनिषद् *adhi-ni-*√*śad* (√*śad*), (perf. 3. pl. *-shedūh*) to settle in a place, RV. i, 164, 39.

अधिनी *adhi-*√*nī* (aor. 2. pl. *-naishṭa*) to lead away from (*abl.*), RV. viii, 30, 3; to raise above the ordinary measure, enhance, RV. x, 89, 6.

अधिनुत् *adhi-*√*nrit* (Imper. *-nrityatu*) to dance upon (*acc.*), AV.

अधिन्यस् *adhi-ny-*√*2. as*, to throw upon, KapS.

अधिप *adhi-pa*, *as*, m. a ruler, commander, regent, king.

Adhi-pati, *is*, m. = *adhi-pa*; (in med.) a particular part of the head (where a wound proves instantly fatal). **-vatī** (*ādhipati-*), f. containing the lord in herself, MaitrUp.

Adhi-patnī, f. a female sovereign or ruler.

Adhi-pā, *ās*, m., Ved. a ruler, king, sovereign.

अधिपथम् *adhi-pathām*, *ind.* over or across a road, ŚBr.

अधिपांशुल *adhi-pāṅsula* or *-pāṅsula*, *mfn.* being dusty above; dusty.

अधिपुरान्ध्र *adhi-purandhri*, *ind.* towards a wife, Śiś. vi, 32.

अधिपुरुष *adhi-purusha* or *-pūrusha* [VP.], *as*, m. the Supreme Spirit.

अधिपूतभृत् *adhi-pūta-bhṛit*, *ind.* over the (vessel) full of purified Soma, KātyŚr.

अधिपेषण *adhi-pēṣhaṇa*, *mfn.* serving to pound or grind upon, ŚBr.

अधिप्रजम् *adhi-prajam*, *ind.* on procreation as a means of preserving the world (treated of in the Upanishads), TUp.

अधिप्रधाव *adhi-pra-*√*1. dhāv*, to approach hastily from, TBr.

अधिप्रष्टियुग *adhi-prashṭi-yuga*, *am*, n. yoke for attaching a fourth horse laid upon the *prashṭi* or foremost of three horses (used on sacrificial occasions), ŚBr.

अधिप्रसू *adhi-pra-*√*1. sū*, to send away from, Kāth.

अधिबाध *adhi-*√*bād*, to vex, annoy.

अधिब्रू *adhi-*√*brū*, Ved. to speak in favour of (*dat.*) or favourably to (*dat.*), intercede for.

अधिभुज *adhi-*√*3. bhuj*, to enjoy.

Adhi-bhojana, *am*, n. an additional gift, RV. vi, 47, 23.

अधिभू *adhi-bhū*, *ūs*, m. (√*bhū*), a master, a superior, L.

Adhi-bhūta, *am*, n. the spiritual or fine substratum of material or gross objects; the all-pene-

trating influence of the Supreme Spirit; the Supreme Spirit itself; nature; (*ām*), *ind.* on material objects (treated of in the Upanishads), ŚBr. xiv; TUp.

अधिमन् *adhi-*√*man*, to esteem highly.

अधिमन्थ *adhi-mantha* or *adhi-mantha*, *as*, m. 'great irritation of the eyes,' severe ophthalmia.

Adhi-mānthana, *am*, n. friction for producing fire, RV. iii, 29, 1; (*mfn.*), suitable for such friction (as wood), ŚBr.

Adhi-manthita, *mfn.* suffering from ophthalmia.

अधिमांस *adhi-māṅsa* or *-māṅsaka*, *as*, m. proud flesh or cancer (especially in the eyes or the back part of the gums). **Adhimāṅsārman**, n. ophthalmic disease produced by proud flesh or cancer.

अधिमात्र *adhi-mātra*, *mfn.* above measure, excessive; (*am*), *ind.* on the subject of prosody. **-kārunika**, m. 'exceedingly merciful,' N. of a Mahā-brāhmaṇa, Buddh.

अधिमास *adhi-māsa*, *as*, m. an additional or intercalary month.

अधिमुक्त *adhi-mukta*, *mfn.* (√*muc*), inclined, propense, Buddh.; confident, ib.

Adhi-mukti, *is*, f. propensity; confidence.

Adhi-muktika, *as*, m., N. of Mahā-kāla, Buddh.

अधिमुह्य *adhi-muhya*, *as*, m., N. of Śākya-muni in one of his thirty-four former births.

अधियज्ञ *adhi-yajña*, *as*, m. the chief or principal sacrifice, Bhag.; influence or agency affecting a sacrifice; (*mfn.*), relating to a sacrifice, Mn.; (*ām*), *ind.* on the subject of sacrifice, ŚBr.; Nir.

अधियत् *adhi-*√*yat*, to fasten, RV. i, 64, 4; Caus. *Ā.* *-yātāyate*, to reach, join, RV. vi, 6, 4.

अधियम् *adhi-*√*yam* (Imper. 2. pl. *-yacchata*) to erect or stretch out over, RV. i, 85, 11; *Ā.* (aor. 3. pl. *-ayaṅsata*) to strive up to (*loc.*), RV. x, 64, 2.

अधिया *adhi-*√*yā*, to escape, Bhaṭṭ.

अधियुज् *adhi-*√*yuj*, to put on, load.

अधिरज्जु *adhi-rajju*, *mfn.* carrying a rope, fastening, fettering, AV.

अधिरथ *adhi-ratha*, *mfn.* being upon or over a car; (*as*), m. a charioteer; N. of a charioteer who was a prince of Aṅga and Karṇa's foster-father; (*am*), n. a cart-load, RV.

Adhi-rathyam, *ind.* on the high road.

अधिराज् *adhi-rāj*, *ṭ*, m. a supreme king.

Adhi-rājā, *as*, or *-rājan*, *ā*, m. an emperor.

Adhi-rājya, *am*, n. supremacy, imperial dignity; an empire; N. of a country. **-bhāj**, m. possessor of imperial dignity.

Adhi-rāshṭra, *am*, n. = *adhi-rājya*.

अधिरुक्म *adhi-rukma*, *mfn.* wearing gold, RV. viii, 46, 33.

अधिरुह *adhi-*√*ruh*, cl. 1. P. or poet. *Ā.* to rise above, ascend, mount: Caus. *-ropayati*, to raise, place above.

Adhi-rūḍha, *mfn.* ascended, mounted. **-samādhi-yoga**, *mfn.* engaged in profound meditation. **Adhirūdhā-kārṇa**, *mfn.* = *addhyā-loha-kārṇa*, q. v., MaitrS.; cf. *adhiloha-kārṇa*.

Adhi-ropana, *am*, n. the act of raising or causing to mount.

Adhi-ropita, *mfn.* raised, placed above.

Adhi-roha, *as*, m. ascent, mounting, overtopping; (*mfn.*), riding, mounted, Śiś.

Adhi-rōhana, *am*, n. act of ascending or mounting or rising above; (*ṛ*), f. a ladder, flight of steps, L.

Adhi-rohin, *mfn.* rising above, ascending, &c.; (*inī*), f. a ladder, flight of steps.

अधिलोकम् *adhi-lokām*, *ind.* on the universe (treated of in the Upanishads), ŚBr.; TUp.

Adhi-loka-nātha, m. lord of the universe.

अधिवच् *adhi-*√*vac* (aor. Imper. 2. sg. *-vocā*, 2. du. *-vocatam*, 2. pl. *-vocata*) to speak in favour of, advocate, RV.; VS.

Adhi-vaktrī, *tā*, m. an advocate, protector, comforter, RV.; VS.

Adhi-vacana, *am*, n. an appellation, epithet.

Adhi-vākā, *as*, m. advocacy, protection, RV. viii, 16, 5; AV.

अधिवद् *adhi-√vad*, to speak, pronounce over or at, ŚBr.; TBr.

Adhi-vādā, *as*, m. offensive words, MaitrS.

अधिवप् *adhi-√2.vap*, *Ā.* -*vapate*, to put on, fasten, RV. i, 92, 4; to scatter, TS.

अधिवस् 1. *adhi-√4.vas*, *Ā.* -*vaste*, to put on or over (as clothes, &c.), RV. x, 75, 8.

Adhi-vastra, mfn. clothed, RV. viii, 26, 13.

1. **Adhi-vāsā** [ŚBr.] or **adhī-vāsā** [RV.]; ŚBr. &c.), *as*, m. or 1. **adhī-vāsas** [Vait.], *as*, n. an upper garment, mantle.

अधिवस् 2. *adhi-√5.vas*, to inhabit; to settle or perch upon.

2. **Adhi-vāsa**, *as*, m. an inhabitant; a neighbour; one who dwells above; a habitation, abode, settlement, site; sitting before a person's house without taking food till he ceases to oppose or refuse a demand (commonly called 'sitting in dharṇā'); pertinacity. — **bhūmi**, *f.* a dwelling-place, settlement.

1. **Adhi-vāsana**, *am*, n. causing a divinity to dwell in an image; sitting in dharṇā (see above).

Adhi-vāsin, mfn. inhabiting, settled in. **Adhi-vāsi-tā**, *f.* settled residence.

Adhy-ushita, see s. v.

अधिवान्यकुलाद्य *adhivānya-kulādyā*, *m.*, N. of a country, MBh.

अधिवास *adhi-√vās*, to scent, perfume.

3. **Adhi-vāsa**, *as*, m. perfume, fragrance; application of perfumes or fragrant cosmetics.

2. **Adhi-vāsana**, *am*, n. application of perfumes, &c.; the ceremony of touching a vessel containing fragrant objects (that have been presented to an idol); preliminary purification of an image.

Adhi-vāsita, mfn. scented, perfumed.

अधिवाहन *adhi-vāhana*, *as*, m., N. of a man (said to be a son of Aṅga).

अधिविकर्तन *adhi-vi-kārtana*, *am*, n. the act of cutting off or cutting asunder, RV. x, 85, 35.

अधिविक्रम *adhi-vi-√kram*, *Ā.* to come forth on behalf of (dat.), KātyŚr.

अधिविज्ञान *adhi-vijñāna*, *am*, n. the highest knowledge.

अधिविद् *adhi-√3.vid*, cl. 6. P. -*vindati*, to obtain; to marry in addition to.

Adhi-vinnā, *f.* a wife whose husband has married again; a neglected or superseded wife.

Adhi-vettavyā, *f.* a wife in addition to whom it is proper to marry another.

Adhi-vettri, *tā*, *m.* a husband who marries an additional wife.

Adhi-vedana, *am*, n. marrying an additional wife.

Adhi-vedaniyā or **-vedyā**, *f.* = *-vettavyā*.

अधिविद्यम् *adhi-vidyam*, ind. on the subject of science (treated of in the Upanishads), TUp.

अधिविधा *adhi-vi-√dhā*, to distribute or scatter over, ŚBr. &c.

अधिवियत् *adhi-vi-√yat*, Caus. -*yātayati*, to subjoin, annex, Kāth.

अधिविराज् *adhi-vi-√rāj*, to surpass in brightness, RV.

अधिविश *adhi-√viś*, Caus. -*veśayati*, to cause to sit down; to place upon.

अधिवृज् *adhi-√vrij*, cl. 7. P. -*vrijākti*, to place near or over (the fire), ŚBr.

अधिवृत् *adhi-√vrit* (Pot. 3. pl. -*vavrityuh*) to move or pass along or over (loc.), RV. x, 27, 6; Caus. id., TBr.

अधिवृध् *adhi-√vridh*, P. (Subj. -*vardhat*) to refresh, gladden, RV. vi, 38, 3; *Ā.* -*vārdhate*, to prosper through or by (loc.), RV. ix, 75, 1.

अधिवेदम् *adhi-vedam*, ind. concerning the Veda, ŚBr. xiv.

अधिवेलम् *adhi-velam*, ind. on the shore, Śis. iii, 71.

अधिव्ये *adhi-√vye*, to envelop.

Adhi-vīta, mfn. wrapped up, enveloped in.

अधिज्ञस्त *adhi-śasta*, mfn. (√*śas*), (= *abhi-śasta*), notorious, MBh. xiii, 3139.

अधिशी *adhi-√śī*, to lie down upon, to lie upon, to sleep upon (loc., but generally acc.)

Adhi-śaya, *as*, m. addition, anything added or given extra, Lāty.

Adhi-śayana, mfn. lying on, sleeping on.

Adhi-śayita, mfn. recumbent upon; used for lying or sleeping upon.

अधिष्त्रि *adhi-√śri* (Ved. Inf. *ādhi-śrayitavāt*, ŚBr.) to put in the fire; to spread over, AV.

Adhi-śraya, *as*, m. a receptacle.

Adhi-śrayana, *am*, n. the act or ceremony of putting on the fire; (*ī*), *f.* a fire-place, oven.

Adhi-śrayaniya, mfn. relating to or connected with the Adhi-śrayana.

Adhi-śrita, mfn. put on the fire (as a pot); resided in, dwelt in; occupied by.

अधिशु *adhi-shu* (√*3.su*), to extract or prepare the Soma juice, RV. ix, 91, 2.

Adhi-shāvana, *am*, n. (generally used in the dual), hand-press for extracting and straining the Soma juice; (mfn.), used for extracting and straining the Soma juice.

Adhi-shavanyā (6), *m. du.* the two parts of the hand-press for extracting and straining the Soma juice, RV. i, 28, 2.

अधिष्कन्द *adhi-shkand* (√*skand*), (aor. 3. sg. -*shkân*) to cover in copulation, RV. x, 61, 7; AV.

Adhi-shkannā, *f.* (a cow) covered (by the bull), TS.

अधिष्ठा *adhi-shṭhā* (√*sthā*), to stand upon, depend upon; to inhabit, abide; to stand over; to superintend, govern; to step over or across; to overcome; to ascend, mount; to attain, arrive at.

Adhi-shṭhātrī, mfn. superintending, presiding, governing, tutelary; (*ā*), *m.* a ruler; the Supreme Ruler (or Providence personified and identified with one or other of the Hindū gods); a chief; a protector.

Adhi-shṭhāna, *am*, n. standing by, being at hand, approach; standing or resting upon; a basis, base; the standing-place of the warrior upon the car, SāmavBr.; a position, site, residence, abode, seat; a settlement, town; standing over; government, authority, power; a precedent, rule; a benediction, Buddh. — **deha** or **-sarīra**, *n.* the intermediate body which serves to clothe and support the departed spirit during its several residences in the Pitṛi-loka or world of spirits (also called the Preta-sarīra).

Adhi-shṭhāyaka, mfn. governing, superintending, guarding.

Adhi-shṭhita, mfn. settled; inhabited; superintended; regulated; appointed; superintending.

Adhi-shṭheya, mfn. to be superintended or governed.

अधिष्णन् *adhi-shvan* (√*svan*), to roar along or over (3. sg. aor. Pass. in the sense of P. *adhi-shvāṇi*), RV. ix, 66, 9.

अधिसंवस् *adhi-sam-√5.vas* (3. pl. -*vāsante*) to dwell or reside together, TS. (quoted in TBr.)

अधिसंवृत् *adhi-sam-√vrit* (impf. *sām-avar-tatādhi*) to originate from, RV. x, 129, 4.

अधिसंधा *adhi-sam-√dhā* (perf. 3. pl. -*dadhiḥ*) to put or join together, RV. iii, 3, 3.

अधिसृप् *adhi-√srip*, to glide along, ŚāṅkhŚr.

अधिस्त्रि *adhi-stri*, ind. concerning a woman or a wife, Pāṇ. ii, 1, 6, Sch.

Adhi-stri, *f.* a superior woman, Hariv.

अधिस्पध् *adhi-√spadh* (3. pl. p. -*spārdhante* & perf. -*paspridhre*) to compete for an aim, strive at (loc.), RV.

अधिसृष् *adhi-√spris*, to touch lightly or slightly, ŚBr.: Caus. (Pot. -*sparśayet*) to cause to reach to, to extend to, TS.

अधिस्रु *adhi-√sru*, to trickle or drop off, ŚBr.

अधिहरि *adhi-hari*, ind. concerning Hari, Pāṇ. ii, 1, 6, Sch.

अधिहस्ति *adhi-hasti*, ind. on an elephant, Ragh.

अधिहु *adhi-√hu* (impf. 3. pl. -*ājuhvata*) to make an oblation upon or over, RV. i, 51, 5.

अधिहृ *adhi-√hri*, to procure, furnish.

अधी *adhī* (√*i*), *adhy-ēti* or *ādhy-eti* (exceptionally *adhīyati*, RV. x, 32, 3), to turn the mind towards, observe, understand, RV. & AV.; chiefly Ved. (with gen. [cf. Pāṇ. ii, 3, 72] or acc.) to mind, remember, care for, long for, RV. &c.; to know, know by heart, TS.; ŚBr.; Up. &c.; to go over, study, MBh. iii, 13689; to learn from (a teacher's mouth, abl.), MBh. iii, 10713; to declare, teach, ŚBr. x; Up.: *Ā.* *adhīte* or (more rarely) *adhīyate* (Mn. iv, 125; Pot. 3. pl. *adhīyīran*, Kauś.; Mn. x, 1) to study, learn by heart, read, recite: Caus. *adhy-āpāyati* (aor. -*āpīpat*, Pāṇ. ii, 4, 51) to cause to read or study, teach, instruct: Caus. Desid. *adhy-āpīpāyishati*, to be desirous of teaching Pāṇ. ii, 4, 51: Desid. *adhīshishati*, to be desirous of studying, Pāṇ. viii, 3, 61, Sch.

Adhīta, mfn. attained; studied, read; well read, learned. — **vēda**, *m.* one who has studied the Vedas or whose studies are finished, ŚBr. xiv.

Adhīti, *is*, *f.* perusal, study, TĀr.; desire, recollection, RV. ii, 4, 8; AV.

Adhītin, mfn. well read, proficient, (*gaṇa ishṭādi*, q. v.) &c.; occupied with the study of the Vedas, Kum.

Adhītya, ind. p. having gone over, having studied.

Adhīyat, mfn. remembering, proficient.

Adhīyānā, mfn. reading, studying; (*as*), *m.* a student; one who goes over the Veda either as a student or a teacher.

Adhy-ayana, *am*, n. reading, studying, especially the Vedas (one of the six duties of a Brāhman). — **tapasī**, *n. du.* study and penance. — **puṇya**, *n.* religious merit acquired by studying.

Adhy-ayaniya, mfn. fit to be read or studied.

Adhy-āpaka, mfn. a teacher (especially of sacred knowledge). **Adhyāpakōdita**, *m.* styled a teacher.

Adhy-āpana, *am*, n. instruction, lecturing.

Adhy-āpayitri, *tā*, *m.* a teacher, RPrāt.

Adhy-āpita, mfn. instructed, Mn.; Kum. iii, 6.

Adhy-āpya, mfn. fit or proper to be instructed.

Adhy-āya, *as*, *m.* a lesson, lecture, chapter; reading; proper time for reading or for a lesson; ifc. a reader (see *vedādhyāya*), Pāṇ. iii, 2, 1, Sch.

— **śata-pāṭha**, *m.* 'Index of One Hundred Chapters,' N. of a work.

Adhy-āyin, mfn. engaged in reading, a student.

Adhy-etavya or **-eya**, mfn. to be read.

Adhy-etri, *tā*, *m.* a student, reader.

Adhy-eshyamāna, mf(ā)n. (fut. p.) intending to study, about to read, Mn.

अधीकार *adhī-kāra* (= *adhi-kāra*), *as*, *m.* superintendence over (loc.), Mn. xi, 63; authorization, capability, MBh.

अधीक्ष *adhīksh* (√*iksh*), to expect.

अधीन *adhīna*, mfn. (fr. *adhi*), ifc. resting on or in, situated; depending on, subject to, subservient to. — **tā**, *f.* or **-tva**, *n.* subjection, dependence.

अधीमन्य *adhī-mantha* = *adhi-mantha*, q. v.

अधीर *á-dhīra*, mfn. imprudent, RV. i, 179, 4; AV.; not fixed, movable; confused; deficient in calm self-command; excitable; capricious; querulous; weak-minded, foolish; (*ā*), *f.* lightning; a capricious or bellicose mistress. — **tā**, *f.* want of confidence.

अधीलोहकर्ण *adhīloha-kārṇa*, mfn. = *adhyāloha-kārṇa*, q. v., TS.

अधीवास *adhī-vāsā* = 1. *adhi-vāsā*, q. v.

2. **Adhī-vāsas**, ind. over the garment, KātyŚr.

अधीश *adhīśa*, *as*, *m.* a lord or master over (others).

Adhīśvara, *as*, *m.* a supreme lord or king, an emperor; an Arhat, Jain.

अधीष्ट *adhīshṭa*, mfn. (√*3.ish*), solicited, asked for instruction (as a teacher), Pāṇ.; (*as?* or *am*), *m. n.* instruction given by a teacher solicited for it, Pāṇ. Sch.

Adhy-eshana, *am*, *ā*, *m. f.* solicitation, asking for instruction.

अधुना *adhunā*, ind. at this time, now.

Adhunātāna, mf(ī)n. belonging to or extending over the present time, ŚBr.

अधुर *a-dhura*, mfn. not laden.

अधूमक *a-dhūmaka*, mfn. smokeless.

अधृता *á-dhṛita*, mfn. not held, unrestrained, uncontrolled; unquiet, restless, TS.; (as), m., N. of Vishṇu.

अ-धृति, *is*, f. want of firmness or fortitude; laxity, absence of control or restraint; incontinence; (mfn.), unsteady.

अधृष्ट *á-dhṛiṣṭa*, mfn. (√*dhṛish*), not bold, modest; not overcome, invincible, irresistible.

अ-धृश्या, mfn. unassailable, invincible; unapproachable; proud; (*ā*), f., N. of a river.

अधेनु *á-dhenu*, mfn. yielding no milk, RV. i, 117, 20; AV.; not nourishing, RV. x, 71, 5.

अधैर्य *a-dhairya*, *am*, n. want of self-command; excitement; excitability; (mfn.), without self-command; excitable.

अधंस *adhy-anṣa*, mfn. being on the shoulder, ĀśvGṛ.

अध्यक्त *adhy-akta*, mfn. (√*añj*), equipped, prepared.

अध्यक्ष *ádhy-aksha*, mf(ā)n. perceptible to the senses, observable; exercising supervision; (as), m. an eye-witness; an inspector, superintendent; the plant *Mimusops Kauki* (*Kshīrikā*).

अध्यक्षरम् *adhy-aksharam*, ind. on the subject of syllables; above all syllables (as the mystic).

अध्यग्नि *adhy-agni*, ind. over or by the nuptial fire (property given to the bride). **Adhy-agnī-kṛita**, n. property given to the wife at the wedding. **Adhyagny-upāgata**, n. property received by a wife at the wedding.

अध्यच्च *adhy-añc*, *añ*, *īcī*, *ak*, tending upwards, eminent, superior, Pāṇ. vi, 2, 53.

अध्यगडा *adhy-aṅḍā*, f. the plants *Carpopogon Pruriens* (cowage) and *Flacourtia Cataphracta*.

अध्यधिषेप *adhy-adhikshepa*, *as*, m. excessive censure, Yājñ. iii, 228; gross abuse.

अध्यधीन *adhy-adhīna*, mfn. completely subject to or dependent on (as a slave), Mn.

अध्यन्नेन *adhy-antēna*, ind. close to, ŚBr.

अध्यपविच् *adhy-apa-√vic*, *-vinakti*, to put into by singling out from, ŚBr.

अध्ययन *adhy-ayana*, &c. See *adhī*.

अध्यर्ध *ádhy-ardha*, mf(ā)n. 'having an additional half,' one and a half. — **kaṅsa**, m. n. one and a half *kaṅsa*; (mf(ī)n.), amounting to or worth one and a half *kaṅsa*. — **kākiṅka**, mfn. amounting to or worth one and a half *kākiṅka*. — **kārshāpaṇa** or **-kārshāpanika**, mfn. amounting to or worth one and a half *kārshāpaṇa*. — **khārika**, mfn. amounting to or worth one and a half *khāri*. — **paṇya**, mfn. amounting to or worth one and a half *paṇa*. — **pādya**, mfn. amounting to one foot and a half. — **pratika**, mfn. amounting to one and a half *kārshāpaṇa*. — **māshya**, mfn. amounting to or worth one and a half *māsha*. — **viṅsatikīna**, mfn. amounting to or worth one and a half score or thirty. — **śata** or **-śatya**, mfn. amounting to or bought with one hundred and fifty. — **śatamāna** or **-śātamāna**, mfn. amounting to or worth one and a half *śatamāna*. — **śāna** or **-śānya**, mfn. amounting to or worth one and a half *śāna*. — **śūrpa**, mfn. amounting to or worth one and a half *śūrpa*. — **sahasra** or **-sahasra**, mfn. amounting to or worth one thousand five hundred. — **suvarṇa** or **-sauvarṇika**, mfn. amounting to or worth one and a half *suvarṇa*.

Adhy-ardhaka, mfn. amounting to or worth one and a half.

अध्यर्बुद *adhy-arbuda* or *-arvuda*, *am*, n. a congenital tumour, goitre.

अध्यवरुह *adhy-ava-√ruh*, to step downwards upon, TBr.

अध्यवसो *adhy-ava-√so*, cl. 4. P. *-syati*, to undertake, attempt, accomplish; to determine, consider, ascertain.

Adhy-ava-sāna, *am*, n. attempt, effort, exertion; energy, perseverance; determining; (in rhetoric) concise and forcible language.

Adhy-ava-sāya, *as*, m. id.; (in phil.) mental effort, apprehension. — **yukta**, mfn. resolute.

Adhy-ava-sāyita, mfn. attempted.

Adhy-ava-sāyin, mfn. resolute.

Adhy-ava-sita, mfn. ascertained, determined, apprehended.

Adhy-ava-siti, *is*, f. exertion, effort.

अध्यवहन् *adhy-ava-√han*, to thrash upon, TBr.

Adhy-avahānana, mfn. serving as an implement on which anything is thrashed, ŚBr.

अध्यशन *adhy-aśana*, *am*, n. eating too soon after a meal (before the last meal is digested).

अध्यस् *adhy-√2. as*, to throw or place over or upon; (in phil.) to attribute or impute wrongly.

Adhy-asta, mfn. placed over; disguised; supposed.

Adhy-āsa, *as*, m. See s. v.

अध्यास्य *adhy-asthā*, *am*, n. the upper part of a bone, TS.

Adhy-asthi, *ī*, n. a bone growing over another, Suśr.

अध्यह *adhy-√ah*, perf. *-āha*, to speak on behalf of (dat.), AV. i, 16, 2.

अध्याक्रम *adhy-ā-√kram*, to attack; to choose, Śak.

अध्यागम् *adhy-ā-√gam*, to meet with.

अध्याचर् *adhy-ā-√car*, to use, Mn. &c.

अध्यागडा *ádhy-aṅḍā*, f. = *adhy-aṅḍā*, ŚBr.

अध्यात्म *adhy-ātma*, *am*, n. the Supreme Spirit; (mfn.), own, belonging to self; (*ām*), ind. concerning self or individual personality. — **cetas**, m. one who meditates on the Supreme Spirit. — **jñāna**, n. knowledge of the Supreme Spirit or of *ātman*. — **drīś**, mfn. knowing the Supreme Spirit. — **rati**, m. a man delighting in the contemplation of the Supreme Spirit. — **rāmāyaṇa**, n. a *Rāmāyaṇa*, in which *Rāma* is identified with the universal spirit (it forms part of the *Brahmaṇḍa-Purāṇa*). — **vid**, mfn. = *drīś*. — **vidyā**, f. = *jñāna*. — **śāstra**, n., N. of a work. **Adhyātmōttara-kāṇḍa**, n. the last book of the *Adhyātma-rāmāyaṇa*.

Adhy-ātmika or better **ādhyātmika**, mf(ī)n. relating to the soul or the Supreme Spirit.

अध्याधा *adhy-ā-√dhā*, to place upon.

अध्यापक *adhy-āpaka*, &c. See *adhī*.

अध्याभृ *adhy-ā-√bhṛi* (impf. *ádhy-ābharat*) to bring near from, VS.

अध्यारुह *adhy-ā-√ruh*, to ascend up on high, mount: Caus. *-ropayati*, to cause to mount.

Adhy-ārūḍha, mfn. mounted up, ascended; above, superior to (instr.); below, inferior to (abl.)

Adhy-āropa, *as*, m. (in Vedānta phil.) wrong attribution, erroneous transferring of a statement from one thing to another.

Adhy-āropana, *am*, *ā*, n. f. id.

Adhy-āropita, mfn. (in Vedānta phil.) erroneously transferred from one thing to another.

अध्यावप *adhy-ā-√2. vap*, *-ā-vapati*, to scatter upon, ŚBr.

Adhy-ā-vāpa, *as*, m. the act of sowing or scattering upon, KātyŚr.

अध्यावस् *adhy-ā-√5. vas*, to inhabit, dwell in (acc. or loc.)

अध्यावाहनिक *adhy-ā-vāhanika*, *am*, n. that part of a wife's property which she receives when led in procession from her father's to her husband's house.

अध्यास *adhy-√ās*, to sit down or lie down upon, to settle upon; to occupy as one's seat or habitation; to get into, enter upon; to be directed to or upon; to affect, concern; to preside over, influence, rule; to cohabit with: Caus. P. *adhy-āsayati*, to cause to sit down, Bhaṭṭ.: Desid. (p. *adhy-āsishamāna*) to be about to rise up to (acc.), Bhaṭṭ.

Adhy-āsana, *am*, n. act of sitting down upon, L.; presiding over, L.; a seat, settlement, BhP.

Adhy-āsita, mfn. seated down upon; seated in a presidential chair; settled, inhabited; (*am*), n. sitting upon, Ragh. ii, 52.

Adhy-āsina, mfn. sitting down or seated upon.

Adhy-āsīna, mfn. seated upon.

अध्यास *adhy-āsa*, *as*, m. (√*2. as*), imposing (as of a foot), Yājñ.; (in phil.) = *adhy-āropa*; an appendage, RPrāt.

अध्यासत्र *adhy-ā-√sañj* (1. sg. *-sajāmi*) to hang up, suspend, AV. xiv, 2, 48.

अध्यासद् *adhy-ā-√sad*, to sit upon (acc.), Kauś.: Caus. (1. sg. *ádhy-ā-sādayāmi*) to set upon (loc.), TBr.

अध्याहरण *adhy-ā-haraṇa*, *am*, n. (√*hṛi*), act of supplying (elliptical language); supplement; act of inferring, inference.

Adhy-āharaṇīya or **-āhartavya**, mfn. to be supplied; to be inferred.

Adhy-āhāra, *as*, m. act of supplying (elliptical language), Pāṇ. vi, 1, 139, &c.

Adhy-āhṛita, mfn. supplied, argued.

अधुत्या *adhy-ut-thā* (√*sthā*), to turn away from, PBr.

अधुद्धि *adhy-ud-dhi*, f. See *ádhy-ūdhni*.

अधुद् *adhy-ud-dhṛi* (√*hṛi*), (Imper. 2. sg. *ádhy-ūd-dhara*) to draw (water) from, AV. xii, 3, 36.

अधुद् *adhy-ud-√bhṛi*, to take or carry away from, AV.

अधुषित *adhy-ushita*, mfn. 1. (√*2. vas*), (*°te*), loc. ind. at daybreak, MBh.; 2. (√*5. vas*) inhabited; occupied.

अधुष्ट *adhy-ushṭa*, mfn. (invented as the Sanskrit representative of the Prakrit *addhuttha*, which is derived from *ardha-caturtha*), three and a half. — **valaya**, m. forming a ring coiled up three and a half times (as a snake).

अधुष्ट *adhy-ushṭra*, *as*, m. a conveyance drawn by camels.

अधुष्ट *adhy-ūḍha*, mfn. (√*vah*), raised, exalted; affluent; abundant; (*as*), m. the son of a woman pregnant before marriage [cf. 1. *sahōḍha*]; Śiva; (*ā*), f. a wife whose husband has married an additional wife. — **ja**, m. the son of a woman pregnant before marriage.

अधुष्ठी *ádhy-ūdhni*, f. (fr. *ūdhan*) [MaitrS.; KātyŚr.] or *adhy-ud-dhi*, f. (√*dhā*) [ĀpŚr.], a tubular vessel above the udder, or above the scrotum.

अधुषिवस् *adhy-ūshivas*, *ān*, *ushī*, at (perf. p. √*5. vas*), one who has dwelt in, Pāṇ. iii, 2, 108, Sch.

अधुह *adhy-√1. ūh*, to lay on, overlay; to place upon; to raise above.

Adhy-ūhana, *am*, n. putting on a layer (of ashes).

अधुष् *adhy-√ṛidh*, to expand, ŚBr. xiv.

अध्येतव्य *adhy-etavya*, &c. See *adhī*.

अध्येध *adhy-√edh*, to increase, prosper.

अध्येषण *adhy-eshana*. See *adhīshṭa*.

अधि *á-dhri*, mfn. (√*dhṛi*), unrestrained, irresistible, AV. v, 20, 10. — **gu** (*ádhrī*), mfn. (m. pl. *āvās*), irresistible, RV.; (*us*), m., N. of a heavenly killer of victims, RV.; N. of a formula concluding with an invocation of Agni, ŚBr. &c. — **ja** (*ádhrī*), mfn. irresistible, RV. v, 7, 10. — **pushpalikā**, f. a species of the Pāṇ plant, Piper Betel.

अ-ध्रियामाणा, mfn. (pr. Pass. p. √*dhṛi*), not held; not to be got hold of, not forthcoming, not surviving or existing, dead, (*gaṇa cārv-ādi*, q. v.)

अधुव *á-dhruva*, mf(ā)n. not fixed, not permanent; uncertain, doubtful; separable.

अधुष *adhruṣa*, *as*, m. (etymology doubtful), quinsy, sore throat, Suśr.

अध्वन् *ádhvan*, *ā*, m. a road, way, orbit; a journey, course; distance; time, Buddh. & Jain.; means, method, resource; the zodiac (?), sky, air, L.; a place; a recension of the Vedas and the school upholding it; assault (?); ifc. *adhva*, *as*.

Adhva (in comp. for *adhvan*). — **gá**, mf(ā)n. road-going, travelling; (*as*), m. a traveller; a camel, a mule; (*ā*), f. the river Ganges. — **gāt**, m. a traveller, AV. xiii, 1, 36. — **gaty-anta** or **-gantavya**, m. measure of length applicable to roads. — **ga-bhogya**, m. 'traveller's delight,' the tree *Spondias Mangifera*. — **gamana**, n. act of travelling. — **gāmin**, mfn. wayfaring. — **jā**, f. the plant *Svarṅulī*. — **pati**, m. lord of the roads, VS. — **ratha**, m. a travelling car. — **śalya**, m. the plant *Achyranthes Aspera*. **Adhvā-dhipa** or **adhvēsa** m. an officer in charge of the public roads, police-officer, Rājāt.

Adhvanīna, *as*, m. a traveller, Pāṇ.; Yājñ. i, 111.

Adhvanya, *as*, m. id., Pāṇ. v, 2, 16.

अध्वर a-dhvarā, mfn. (√*dhvri*), not injuring, AV.; TS.; (*ās*), m. a sacrifice (especially the Soma sacrifice); N. of a Vasu; of the chief of a family; (*am*), n. sky or air, L. — **karmān**, n. performance of the Adhvara or any act connected with it, ŚBr. — **kalpā**, f., N. of an optional sacrifice (*Kāmyeṣṭi*). — **kāṇḍa**, n., N. of the book in the Śatapatha-Brāhmaṇa which refers to Adhvaras. — **kṛit**, m. performing an Adhvara, VS. — **ga**, mfn. intended for an Adhvara. — **dīkshapīyā**, f. consecration connected with the Adhvara. — **dhishnyā**, m. a second altar at the Soma sacrifice, ŚBr. — **prā-yaścitti**, f. expiation connected with the Adhvara. — **vat** (*adhvarā-*), mfn. containing the word Adhvara, ŚBr. — **śrī**, mfn. embellishing the Adhvara, RV. — **samishṭa-yajus**, n., N. of an aggregate of nine libations connected with the Adhvara. — **stha** or **adhvare-śthā** [RV. x, 77, 7], mfn. standing at or engaged in an Adhvara.

Adhvāriya, Nom. P. (2. sg. °*rīyāsi*; p. °*rīyāt*) to perform an Adhvara, RV.

Adhvārya, Nom. P. (p. °*ryāt*) to be engaged in an Adhvara, RV. i, 181, 1.

Adhvāryū, *us*, m. one who institutes an Adhvara; any officiating priest; a priest of a particular class (as distinguished from the *Hotṛi*, the *Udgātṛi*, and the *Brahman* classes. The Adhvāryu priests 'had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it; whilst engaged in these duties, they had to repeat the hymns of the Yajur-veda; hence that Veda itself is also called Adhvāryu); (*adhvāryavas*), pl. the adherents of the Yajur-veda; (*us*), f. the wife of an Adhvāryu priest, Pāṇ. iv, 1, 66, Sch. — **kāṇḍa**, n., N. of a book of mantras or prayers intended for Adhvāryu priests. — **kratu**, m. sacrificial act performed by the Adhvāryu, Pāṇ. ii, 4, 4. — **veda**, m. the Yajur-veda.

अध्वस्मन् a-dhvasmān, mfn. unveiled, RV.

अध्वान्त a-dhvānta, *am*, n. (not positive darkness), twilight, gloom, shade. — **śātrava**, m. 'an enemy to shade,' the plant *Cassia Fistula* or *Bignonia Indica*.

अन् 1. an-, occasionally **अन ana-**, (before a vowel) the substitute for 3. *a*, or a privative.

अन् 2. an, cl. 2. P. *āniti* or *ānati*, *āna*, *a-nishyati*, *ānīt* [RV. x, 129, 2], to breathe, respire, gasp; to live, L.; to move, go, L. [cf. Gk. *ἀνεμω*; Lat. *animus*]; Caus. *ānayati*: Desid. *āninīshati*.

Anā, *as*, m. breath, respiration, ŚBr.; ChUp. — **vat-tva**, n. the state of being endowed with breath or life, Nir.

Anana, *am*, n. breathing, living, Nir.

अनंश an-aṅśa or **an-aṅśin**, mfn. portionless; not entitled to a share in an inheritance.

अनंशुमत्फल an-aṅsumat-phalā, f. the plantain (= *aṅsumat-phalā*).

अनकदुन्दुभ anaka-dundubha, *as*, m., N. of Kṛishṇa's grandfather.

Anaka-dundubhi or better **ānakadundubhi**, *is*, m., N. of Kṛishṇa's father (Vasudeva; said to be derived from the beating of drums at his birth).

अनकस्मात् an-akasmāt, ind. not without a cause or an object; not accidentally, not suddenly.

अनकाममार an-akāma-māra, mfn. not killing undesiredly, AitĀr.

अनक्ष an-āksh (nom. *an-āk*), mfn. blind, RV. ii, 15, 7.

An-akshā, mf(ā)n. id., RV. ix, 73, 6 & x, 27, 11.

An-akshi, n. a bad eye, L.

An-akshika, mfn. eyeless, TS.

अनक्षर an-akshara, mfn. unfit to be uttered; unable to articulate a syllable.

अनक्षसङ्गम् an-aksha-saṅgam [MaitrS.] or **an-aksha-stambham** [ŚBr.], ind. so as not to interfere with the axle-tree.

अनगार an-agāra, *as*, m. 'houseless,' a vagrant ascetic, L.

An-agārikā, f. the houseless life of such an ascetic, Buddh.

अनग्न ā-nagna, mf(ā)n. not naked. — **tā** (*a-nagnā-*), f. the not being naked, ŚBr.

अनग्नि an-agni (*an-agni*, Nir.), *is*, m. non-fire; substance differing from fire; absence of fire; (mfn.), requiring no fire or fire-place; not maintaining a sacred fire, irreligious; unmarried; dispensing with fire; 'having no fire in the stomach; dyspeptic. — **trā** (*an-agni-*), mfn. not maintaining the sacred fire, RV. i, 189, 3. — **dagdha** (*an-agni-*), mfn. not burnt with fire; not burnt on the funeral pile (but buried), RV. x, 15, 14; (*ās*), m. pl., N. of a class of manes, Mn. iii, 199. — **shvāta**, *ās*, m. pl. id., L. (see *agni-dagdhā*, *agni-shvāttā*).

अनघ an-agma, mf(ā)n. sinless; faultless; uninjured; handsome, L.; (*as*), m. white mustard, L.; N. of Śiva and others. — **Anaghāshṭamī**, f., N. of an eighth day (spoken of in the fifty-fifth Adhyāya of the Bhavishyottara-Purāṇa).

अनकुश an-ankuśa, mfn. unrestrained.

अनङ्ग an-aṅgā, mf(ā)n. bodiless, incorporeal; (*as*), m., N. of Kāma (god of love, so called because he was made bodiless by a flash from the eye of Śiva, for having attempted to disturb his life of austerity by filling him with love for Pārvatī); (*am*), n. the ether, air, sky, L.; the mind, L.; that which is not the *aṅga*. — **krīdā**, f. amorous play; N. of a metre (of two verses, the first containing sixteen long syllables, the second thirty-two short ones). — **devī**, f., N. of a queen of Kashmir. — **pāla**, m., N. of a king's chamberlain at Kashmir. — **m-ējaya** (*an-aṅgam-*), mfn. not shaking the body (?), (*gaṇa cārva-ādi*, q. v.) — **raṅga**, m., N. of an erotic work. — **lekhā**, f. a love letter; N. of a queen of Kashmir. — **śekhara**, m., N. of a metre (of four verses, each containing fifteen iambs). — **senā**, f., N. of a dramatic personage. — **Anaṅgāpīḍa**, m., N. of a king of Kashmir. — **Anaṅgāsuhṛid**, m. 'Kāma's enemy,' Śiva.

An-aṅgaka, *as*, m. the mind, L.

अनङ्गुरि an-aṅguri, mfn. destitute of fingers, AV.

अनञ्ज an-accha, mfn. unclear, turbid.

अनजका an-ajakā or **an-ajikā**, f. a miserable little goat, Pāṇ. vii, 3, 47.

अनञ्जन an-añjana, mfn. free from collyrium or pigment or paint; (*am*), n. the sky, atmosphere, L.

अनङ्गु an-aṅgū, *dvān*, m. (fr. *ānas*, a cart, and √*vah*, to drag), an ox, bull; the sign Taurus. — **Anaṅgū-jihvā**, f. the plant *Gojihvā*, *Elephantopus Scaber*. — **Anaṅgū-da**, *as*, m. donor of a bull or ox.

Anaṅgūtkā, mfn. ifc. for *anaṅgū*, (*gaṇa ura-ādi* and *gaṇa rīṣyādi*, q. v.)

Anaṅgūha, *as*, m. ifc. for *anaṅgū*; N. of the chief of a certain Gotra (?), (*gaṇa śarad-ādi*, q. v.)

Anaṅgūhī [ŚBr.] or **anaṅgūvāhī** [Pāṇ.], f. a cow.

अनणु an-aṅṇu, mfn. not minute or fine, coarse, ŚBr.; (*us*), m. coarse grain, peas, &c.

An-aṅṇiyas, mfn. not at all minute; vast, mighty, Śi. iii, 4.

अनत a-nata, mfn. not bent, not bowed down; not changed into a lingual consonant, RPrāt.; erect; stiff; haughty.

अनति an-ati-, not very-, not too-, not past-. (Words commencing with *an-ati* are so easily analysed by referring to *ati*, &c., that few need be enumerated.) — **An-atikrama**, m. not transgressing, ŚBr.; moderation, propriety. — **An-atikrama-nīya**, mfn. not to be avoided, not to be transgressed, inviolable. — **An-atidṛṣyā**, mfn. not transparent, opaque, ŚBr.; (or = *aty-adṛṣyā*), quite indiscernible. — **An-atidbhuta**, mfn. unsurpassed,

RV. viii, 90, 3. — **An-atineda**, m. not foaming over, MaitrS. — **An-atirikta**, mfn. not abundant, ŚBr. — **An-atireca**, n. not abundance, MaitrS. — **An-ativṛitti**, f. congruity. — **An-ativyādhyā**, mfn. invulnerable, AV. ix, 2, 16. — **An-atyanta-gati**, f. the sense of 'not exceedingly,' sense of diminutive words. — **An-atyaya**, m. the not going across, ŚBr.; (mfn.), unperishable, unbroken. — **An-atyudyā**, mfn. (= *aty-an-udyā*), quite unfit to be mentioned, far above any expression, AV. x, 7, 28.

अनदत् an-adat, mfn. not eating, not consuming, RV. iii, 1, 6; AV. &c.

अनद्धा an-addhā or (with particle *u*) **an-addhō**, ind. not truly, not really, not definitely, not clearly, ŚBr. — **purushā**, m. one who is not a true man, one who is of no use either to gods or men or the manes, ŚBr.; AitBr.; KātyŚr.

अनद्यतन an-adyatana, *as*, m. a tense (either past or future) not applicable to the current day, Pāṇ.

अनधस् an-adhas, ind. not below, TBr.

अनधिक an-adhika, mfn. having no superior, not to be enlarged or excelled; boundless; perfect.

अनधिकार an-adhikāra, *as*, m. absence of authority or right or claim. — **carcā**, f. unjustifiable interference, intermeddling, officiousness.

An-adhikārin, mfn. not entitled to.

An-adhikṛita, mfn. not placed at the head of, not appointed.

अनधिगत an-adhigata, mfn. not obtained, not acquired; not studied. — **manocratha**, mfn. one who has not obtained his wish, disappointed. — **śās-tra**, mfn. unacquainted with the Śāstras.

An-adhigamya or **an-adhigamaniya**, mfn. unattainable.

अनधिष्ठान an-adhishṭhāna, *am*, n. want of superintendence.

An-adhishṭhita, mfn. not placed over, not appointed; not present.

अनधीन an-adhīna or **an-adhīnaka**, mfn. not subject to, independent; (*as*), m. an independent carpenter who works on his own account (see *kauṣṭa-taksha*).

अनध्यक्ष an-adhyaksha, mfn. not perceptible by the senses, not observable; without a superintendent.

अनध्ययन an-adhyayana, *am*, n. not reading or studying; intermission of study, Mn. &c.

An-adhyāya, *as*, m. id.; a time when there is intermission of study, Mn. — **divasa**, m. a vacation day, holiday.

अननङ्गमेजय an-anaṅgamejaya, mfn. not leaving the body unshaken (?); cf. *an-aṅgamejaya*.

अननुख्याति an-anukhyāti, *is*, f. not perceiving, MaitrS.

अननुज्ञात an-anujñāta, mfn. not agreed to, not permitted; denied.

अननुध्यायिन् an-anudhyāyin, mfn. not missing, not missing anything, AitBr.; not insidious, TBr.

अननुभावक an-anubhāvaka, mfn. unable to comprehend. — **tā**, f. non-comprehension; unintelligibility.

अननुभाषण an-anubhāṣaṇa, *am*, n. 'not repeating (for the sake of challenging) a proposition,' tacit assent.

अननुभूत an-anubhūta, mfn. not perceived, not experienced, unknown.

अननुमत an-anumata, mfn. not approved or honoured, not liked, disagreeable, unfit.

अननुयाज an-anuyājā or **an-anūyājā** [TS.], mfn. without a subsequent or final sacrifice.

अननुषङ्गिन् an-anuṣaṅgin, mfn. not attached to, indifferent to.

अननुष्ठान an-anuṣṭhāna, *am*, n. non-ob-servance, neglect; impropriety.

अननूक्त an-anūkta [ŚBr. xiv] or **an-anūkti** [KātyŚr.], mfn. not recited or studied; not responded to.

अननृत an-anrita, mfn. not false, true, Śiś. vi, 39.

अनन्त an-antá, mf(ā)n. endless, boundless, eternal, infinite; (as), m., N. of Vishṇu; of Śeṣha (the snake-god); of Śeṣha's brother Vāsuki; of Kṛishṇa; of his brother Baladeva; of Śiva; of Rudra; of one of the Viśva-devas; of the 14th Arhat, &c.; the plant Sinduvāra, Vitex Trifolia; Talc; the 23rd lunar asterism, Śravaṇa; a silken cord (tied round the right arm at a particular festival); the letter ā; a periodic decimal fraction? (ā), f. the earth; the number one; N. of Pārvatī and of various females, the plant Śārivā; Periploca Indica or Asclepias Pseudosarsa or Asthmatica (the root of which supplies a valuable medicine); (am), n. the sky, atmosphere; Talc. — **kara**, mfn. rendering endless, magnifying indefinitely, Pāṇ. iii, 2, 21; R. v, 20, 26. — **ga**, mfn. going or moving for ever or indefinitely, Pāṇ. iii, 2, 48. — **guṇa**, mfn. having boundless excellencies. — **catuṛdaśī**, f. the fourteenth lunar day (or full moon) of Bhādra, when Ananta is worshipped. — **cāritra**, m., N. of a Bodhisattva. — **jit**, m., N. of the fourteenth Jaina Arhat of the present Avastarpiṇī. — **tā** (anantā-), f. eternity, infinity, ŚBr. xiv. — **tāna**, mfn. extensive. — **tīrtha**, m., N. of an author. — **tīrtha-kṛit**, m. = Anantajit. — **trītiyā**, f. the third day of Bhādra (said to be sacred to Vishṇu). — **trītiyā-vrata**, N. of the twenty-fourth Adhyāya of the Bhavishyottara-Purāṇa. — **tva**, n. = -tā, q. v. — **drīṣṭī**, m., N. of Śiva. — **deva**, m., N. of various persons, especially of a king of Kashmir. — **nemi**, m., N. of a king of Mālava, a contemporary of Śākyamuni. — **pāra**, mfn. of boundless width. — **pāla**, m., N. of a warrior chief in Kashmir. — **bhaṭṭa**, m., N. of a man. — **mati**, m., N. of a Bodhisattva. — **māyin**, mfn. endlessly illusory or delusive or deceitful. — **mūla**, m. the medicinal plant Śārivā. — **rāma**, m., N. of a man. — **rāsi**, m. (in arithm.) an infinite quantity; a periodic decimal fraction (?). — **rūpa**, mfn. having innumerable forms or shapes. — **vat**, mfn. eternal, infinite; (ān), m. (in the Upanishads) one of Brahmā's four feet (earth, intermediate space, heaven, and ocean). — **varman**, m., N. of a king. — **vāta**, m. a disease of the head (like tetanus). — **vikramin**, m., N. of a Bodhisattva. — **viṛaya**, m., N. of Yudhisṭhira's conch-shell. — **vīrya**, m., N. of the twenty-third Jaina Arhat of a future age. — **vrata**, n. ceremony or festival in honour of Ananta or Vishṇu (on the day of the full moon in Bhādra); N. of the 102nd Adhyāya of the Bhavishyottara-Purāṇa. — **śakti**, mfn. omnipotent; (ś), m., N. of a king. — **śayana**, n. Travancore. — **śīrshā**, f., N. of the snake king Vāsuki's wife. — **śushma** (anantā-), mfn. possessing boundless strength or endlessly roaring (?), RV. i, 64, 10. **Anantātman**, m. the infinite spirit. **Anantāśrama**, **anantāśvara**, &c., names of persons unknown.

Anantaka, mfn. endless, boundless, eternal, infinite; (am), n. the infinite (i.e. infinite space).

Anantya, mfn. infinite, eternal; (am), n. infinity, eternity.

अनन्तर an-antarā, mf(ā)n. having no interior; having no interstice or interval or pause; uninterrupted, unbroken; continuous; immediately adjoining, contiguous; next of kin, &c.; compact, close; (as), m. a neighbouring rival, a rival neighbour; (am), n. contiguousness; Brahma or the supreme soul (as being of one entire essence); (am), ind. immediately after; after; afterwards. — **ja**, m. 'next-born,' the son of a Kshatriyā or Vaiśyā mother by a father belonging to the caste immediately above the mother's, Mn. x, 41. — **jāta**, m. id., Mn. x, 6; also the son of a Śūdrā mother by a Vaiśya father.

An-antaraya, as, m. non-interruption, ŚBr. & PBr.; (cf. antaraya.)

An-antarāyam, ind. without a break, ŚBr. & AitBr.

An-antarita, mfn. not separated by any interstice; unbroken.

An-antariti, is, f. not excluding or passing over, TS.; AitBr.

Anantariya, mfn. concerning or belonging to the next of kin, &c., (gaṇa gahādi, q. v.)

अनन्तहित an-antar-hita, mfn. (√dhā), not concealed, manifest; not separated by a break.

अनन्द a-nanda, mfn. joyless, cheerless; (ās), m. pl., N. of a purgatory, Up.

अनन्ध an-andha, mfn. not blind, TBr. &c.

अनन्न an-anna, am, n. rice or food underserving of its name, ŚBr. xiv.

अनन्य an-anyā, mf(ā)n. no other, not another, not different, identical; self; not having a second, unique; not more than one, sole; having no other (object), undistracted; not attached or devoted to any one else, TS. — **gati**, f. sole resort or resource. — **gati** or **-gatika**, mfn. having only one (or no other) resort or resource left. — **gāmin**, mfn. going to no other. — **guru**, m. 'having no other as a Guru,' N. of Kṛishṇa, Śiś. i, 35. — **citta**, mf(ā)n. or **-cetas**, mfn. giving one's undivided thought to (with loc.) — **codita**, mfn. self-impelled. — **ja**, m., N. of Kāma or Love. — **tā**, f. or **-tva**, n. identity. — **drīṣṭī**, mfn. gazing intently. — **deva**, mfn. having no other god. — **nishpādyā**, mfn. to be accomplished by no other. — **pūrvā**, f. a female who never belonged to another, a virgin, Ragh. — **pratikriya**, mfn. having no other means of resistance or redress. — **bhava**, mfn. originating in or with no other. — **bhāva**, mfn. thinking of the only one, i.e. of the Supreme Spirit. — **manas** or **-manaska** or **-mānasa**, mfn. exercising undivided attention. — **yoga**, m. not suitable to any others; (am), ind. not in consequence of any other (word), RPrāt. — **vishaya**, mfn. exclusively applicable. — **vishayātman**, mfn. having the mind fixed upon one (or the sole) object. — **vṛitti**, mfn. closely attentive. — **sādhāraṇa**, mfn. not common to any one else, not belonging to any other. — **hṛita**, mfn. not carried off by another, safe. **Ananyānubhava**, m., N. of the teacher of Prakāśātman. **Ananyārtha**, mfn. not subservient to another object; principal. **Ananyāśrita**, mfn. not having resorted to another; independent; (am), n. (in law) unencumbered property.

An-anyādṛiṣa, mf(ā)n. not like others, Kathās.

अनन्वय an-anvaya, as, m. want of connexion; (in rhetoric) comparison of an object with its own ideal, (as, 'a lady-like lady.')

An-anvita, mfn. unconnected, inconsecutive, desultory, incoherent, irrelevant, irregular; not attended with, destitute of.

अनन्ववचार an-anvavacāra [ŚBr.] or **an-anvavāya** [MaitrS.], as, m. or **an-anvavāyana** [ŚBr.], am, n. (√car and √i with anu and ava), not following or going after any one (in a sneaking manner).

अनन्वाभक्त an-anvābhakta, mfn. (√bhaj), not receiving a share, not interested in (loc.), ŚBr.

अनप an-apa, mfn. destitute of water, L.

अनपकरण an-apakaraṇa, am, n. (in law) non-payment, non-delivery.

An-apakarman, a, n. id., Mn. viii, 4.

An-apakāra, as, m. harmlessness.

An-apakārin, mfn. not harming, innocuous.

An-apakṛita, mfn. unharmed; (am), n. no offence, MBh.

An-apakriyā, f. = an-apakaraṇa, Mn.

अनपकर्ष an-apakarsha, as, m. (√kṛish), m. non-degradation, superiority.

अनपक्रम an-apakrama, as, m. not going away.

An-apakramin, mfn. not departing from; devoted, attached to.

An-apakrāma, as, m. not retreating or withdrawing from, AitBr.

An-apakrāmukā, mf(ā)n. not running away, MaitrS.; PBr.

अनपग an-apaga [TS.] or **an-apagā** [ŚBr.], mf(ā)n. not departing from (abl. or in comp.)

अनपच्युत an-apacyuta, mfn. not falling off, holding fast (a yoke), RV. x, 93, 12; never dropping off, keeping to or faithful for ever, RV.

अनपजयम् an-apajayām, ind. (√ji), so that its victorious character cannot be reversed, ŚBr.

अनपत्य an-apatyā, mf(ā)n. childless; (ām), n. childlessness, RV. iii, 54, 18. — **tā**, f. childlessness, Śāk. &c. — **vat** (ānapatya-), mfn. childless, AV.

Anapatyaka, mfn. childless.

अनपत्रप an-apatrapa, mfn. shameless.

अनपदेश an-apadeśa, as, m. an invalid argument.

अनपधृष्य an-apadhṛishya, ind. p. not having overpowered, AitBr.

अनपनिहितम् an-apanihitām, ind. without leaving out anything, ŚBr.

अनपयति an-apayati, ind. (loc. pr. p. √i with apa?), 'before the sun makes a start,' very early, L.

अनपर an-aparā, mfn. without another; having no follower; single, sole (as N. of Brahma), ŚBr. xiv.

अनपराद्ध an-aparāddha, mfn. one who has not injured anybody, MBh.; faultless, ŚBr.; (ām), ind. without injury, ŚBr. xiv.

An-aparādhā, as, m. innocence, innocuousness; (mfn.), innocent, faultless; free from defects. — **tva**, n. freedom from fault.

Anaparādhin, mfn. innocent.

अनपलापुक an-apalāshuka, mfn. not thirsty, Pāṇ. vi, 2, 160, Sch.

अनपवाचन an-apavācanā, mfn. impossible to be talked away or wished away, AV. viii, 8, 9.

अनपवृज्य an-apavṛijyā, mfn. not to be finished (as a way; 'free from objects that should be shunned as impure,' Śāy.), RV. i, 146, 3.

अनपव्ययत् an-apavyayat (apa-vy-ayat), mfn. unremitting, RV. vi, 75, 7.

अनपसर an-apasara, mfn. 'having no hole to creep out of,' inexcusable, unjustifiable; (as), m. a usurper, Mn. viii, 198.

An-apasaraṇā, am, n. not leaving a place or withdrawing from it, ŚBr.

अनपस्मृश an-apasprīṣ, mfn. not refusing, not obstinate, AV.

अनपस्फुर an-apasphur [RV. viii, 69, 10] or **an-apasphura** [RV. vi, 48, 11], mf(ā)n. or **an-apasphurat** [RV. iv, 42, 10; AV.], mfn. 'not withdrawing,' not refusing to be milked (said of a cow).

अनपहतपाप्मन् an-apahata-pāpman, mfn. (said of the Pitṛis to distinguish them from the Devas) not freed from evil, ŚBr.

An-apahanana, am, n. not repelling from, PBr.

अनपाकरण an-apākaraṇa, am, n. (in law) non-payment, non-delivery.

An-apākarmān, a, n. id.

अनपाय an-apāya, mfn. without obstacles, prosperous; (as), m. freedom from mischief; (in phil.) the state of not being abridged or deprived of (abl.); N. of Śiva.

Anapāyin, mfn. not going or passing away; constant in the same state; invariable.

अनपावृत् an-apāvṛit, ind. without turning away, unremittingly, RV. vi, 32, 5 & x, 89, 3.

अनपाश्रय an-apāśraya, mfn. not dependent.

अनपुंसक a-napunsaka, am, n. (in Gr.) not a neuter.

अनपूपीय an-apūpiya or **an-apūpya**, mfn. unfit for cakes. See apūpa.

अनपेक्ष an-apēksha, mfn. regardless, careless; indifferent; impartial; irrespective of; irrelevant; (ā), f. disregard, carelessness; (ān-apēksham), ind. irrespectively, carelessly, ŚBr. — **tva**, n. disregard; irrelevance; irrespectiveness; (āt), ind. from having no reference to, since (it) has no reference to.

An-apēkshita, mfn. disregarded; unheeded; unexpected.

An-apēkshin, mfn. regardless of; indifferent to.

An-apēkshya, ind. p. disregarding, irrespective of.

अनपेत an-apēta, mfn. not gone off, not past; not separated, faithful to, possessed of.

अनपोद्धार्य an-apōddhāryā, mfn. of which nothing is to be taken off, ŚBr.

अनप्रस an-apnās, mfn. destitute of means, RV. ii, 23, 9, [cf. Lat. inops.]

अनप्सरस् *an-apsaras*, *ās*, f. unlike an Apsaras, unworthy of an Apsaras.

अनफला *anaphā*, f. a particular configuration of the planets. [Gk. ἀναφή.]

अनभिज्ञ *an-abhijñā*, mfn. unacquainted with, ignorant, Comm. on Mn. ii, 125.

अनभिदुह् *an-abhidruh*, mfn. not malicious, RV. ii, 41, 5.

अनभिप्रेत *an-abhiprēta*, *am*, n. an occurrence different from what was intended.

अनभिभूत *an-abhibhūta*, mfn. not overcome, unsurpassed; not beset, unobstructed.

अनभिमत *an-abhimata*, mfn. not to one's mind, disliked, Hit.

अनभिमानुक *an-abhimānuka*, mfn. not having evil intentions against (acc.), MaitrS.; AitBr.

अनभिस्मृत *an-abhi-mlāta*, mfn. unfaded. — *varṇa* (*ānabhimlāta*), mfn. of unfaded colour or brightness, RV. ii, 35, 13.

An-abhimlāna, *as*, m. 'non-fading,' N. of the chief of a Gotra, (*gaṇa śivādi*, q. v.)

अनभिरूप *an-abhirūpa*, mfn. not corresponding; not handsome, not pleasing.

अनभिलक्षित *an-abhilakshita*, *as*, m. 'destitute of (right) marks or symbols,' an impostor.

अनभिलाष *an-abhilāsha*, *as*, m. non-relish; want of appetite; want of desire.

An-abhilāshin, mfn. not desirous.

अनभिवादुक *an-abhivāduka*, mfn. not greeting, GopBr.; Vait.

An-abhivādya, mfn. not to be greeted.

अनभिव्यक्त *an-abhivyakta*, mfn. indistinct.

अनभिस्त *an-abhisasta* [RV. ix, 88, 7] or *an-abhisasti* [VS.] or *an-abhisastenyā* [VS.] or *an-abhisastya* [Naigh.], mfn. blameless, faultless.

अनभिषङ्ग *an-abhishāṅga* or *an-abhishvaṅga*, *as*, m. absence of connection or attachment.

अनभिसन्धान *an-abhisandhāna*, *am*, n. absence of design; disinterestedness.

An-abhisandhi, *is*, m. id. — *kṛita*, mfn. done undesignedly.

अनभिसम्बन्ध *an-abhisambandha*, mfn. unconnected; (*as*), m. no connection.

अनभिज्ञेह *an-abhisneha*, mfn. without affection, cold, unimpassioned, Bhag.

अनभिहित *an-abhikita*, mfn. not named; not fastened, ŚBr.; (*as*), m., N. of the chief of a Gotra, (*gaṇa upakādi*, q. v.)

अनभीशु *an-abhishu*, mfn. without bridles, having no bridles, RV.

अनभ्यनुज्ञा *an-abhyanujñā*, f. non-permission.

अनभ्यवचारुक *an-abhyavacāruka*, mf(ā)n. not attacking, MaitrS.

अनभ्यारूढ *an-abhyārūḍha*, mfn. not ascended, not mounted, AV.; not attained, ŚBr.

An-abhyāroha, *as*, m. not ascending, ŚBr.

An-abhyārohyā, mfn. not to be ascended, ŚBr.

अनभ्याश *an-abhyāsa* or *an-abhyāsa*, mfn. not near, distant. *An-abhyāsam-itya*, mfn. improper to be approached, Pāṇ. vi, 3, 70, Comm.

अनभ्यास *an-abhyāsa*, *as*, m. want of practice or skill.

अनभ्र *an-abhra*, mf(ā)n. cloudless. — *vṛi-shṭi*, f. 'cloudless rain,' any unexpected acquisition or advantage, Kir. iii, 5.

An-abhraka, *ās*, m. pl. 'cloudless,' N. of a class of divinities, Buddh.

अनभ्रि *an-abhrī*, mfn. not dug out with a spade (said of rain-water), AV.

अनम *a-nama*, *as*, m. 'one who makes no salutation to others,' a Brāhman, L.

A-namasyu, mfn. not bowing, RV. x, 48, 6.

अनमितम्पच *an-amitam-paca*, mfn. 'not cooking what has not first been measured,' niggardly, miserly (= *mitam-paca*, q. v.)

अनमित्र *an-amitrā*, mfn. having no enemies, AV.; (*ām*), n. the having no enemies, AV.; VS.; (*as*), m., N. of various persons, particularly a king of Ayodhyā.

अनमीव *an-amīvā*, mf(ā)n., Ved. free from disease, well, comfortable; salubrious, salutary; (*ām*), n. good health, happy state, RV. x, 14, 11.

अनम्वर *an-ambara*, mfn. wearing no clothing, naked; (*as*), m. a Jaina mendicant; cf. *dig-ambara*.

अनय 1. *a-naya*, *as*, m. bad management; bad conduct (gambling, &c.)

अनय 2. *an-aya*, *as*, m. evil course, ill luck; misfortune, adversity; (cf. *ayānaya* s. v. *aya*.) *Anayam-gata*, mfn. fallen into misfortune.

अनरख्य *an-aranya*, *as*, m., N. of a king of Ayodhyā, said by some to have been Pṛithu's father.

अनरुस् *an-arus*, mfn. not sore or wounded, ŚBr.

अनर्गल *an-argala*, mfn. without bars or checks, free, licentious.

अनर्थ *an-argha*, mfn. priceless, invaluable; (*as*), m. wrong value. — *rāghava*, n., N. of a drama (by Mūrāri, treating of Rāma).

An-arghya, mfn. priceless, invaluable, Kum. i, 59, &c.; not valuable, L. — *tva*, n. pricelessness, Hit.

अनर्जुन *an-arjuna*, mfn. without Arjuna, MBh.

अनर्थ *an-ārtha*, *as*, m. non-value; a worthless or useless object; disappointing occurrence, reverse, evil; nonsense; (mfn.), worthless, useless, bad; unfortunate; having no meaning; having not that (but another) meaning; nonsensical. — *kara*, mfn. doing what is useless or worthless; unprofitable; producing evil or misfortune. — *tva*, n. uselessness, &c. — *darsin*, mfn. minding useless or worthless things. — *nāsin*, m. 'Evil-destroyer,' Śiva. — *bud-dhi*, mfn. having a worthless intellect. — *bhāva*, mfn. having a bad nature, malicious. — *lupta*, mfn. freed from all that is worthless. — *samśaya*, m. non-risk of money or wealth.

An-arthaka, mfn. useless, vain, worthless; meaningless, nonsensical.

An-arthya, mfn. worthless, useless, ŚBr.

अनर्पण *an-arpaṇa*, *am*, n. non-surrendering, not giving up, AV. xii, 4, 33.

अनर्मन् *anarmān*, mfn. = *an-arvān*, q. v., AV. vii, 7, 1.

अनर्व *an-arvā*, mf(ā)n. or *an-arvān*, mfn. not to be limited, not to be obstructed, irresistible, RV.

An-arvāna, mfn. id., RV. viii, 31, 12; (*as*), m., N. of the god Pūshan, RV. v, 51, 11 & x, 92, 14.

अनर्विश् *an-arviś*, *ṭ*, m. seated on the car (*ānas*), a driver, RV. i, 121, 7.

अनर्शनि *an-arśani*, *is*, m., N. of a demon slain by Indra, RV. viii, 32, 2.

अनर्शरति *an-arśa-rāti*, mfn. giving uninjurious things, one whose gifts do not hurt, RV. viii, 99, 4.

अनर्ह *an-arha*, mf(ā)n. or *an-arhat*, mfn. undeserving of punishment or of reward; unworthy; inadequate, unsuitable.

Anarhya-tā, f. the not being properly estimated; unworthiness; inadequacy, unsuitableness.

अनल *anala*, *as*, m. (*√an*), fire; the god of fire; digestive power, gastric juice; bile, L.; wind, L.; N. of Vasudeva; of a Muni; of one of the eight Vasus; of a monkey; of various plants (Plumbago Zeylanica and Rosea; Semicarpus Anacardium); the letter *r*; the number three; (in astron.) the fiftieth year of Bṛihaspati's cycle; the third lunar mansion or Kṛittikā (?). — *da* (fr. 3. *da*), mfn. quenching fire (said of water), Kir. v, 25. — *dīpana*, mfn. exciting the digestion, stomachic. — *prabhā*, f. the plant Halicacabum Cardiospermum. — *priyā*, f. Agni's wife. — *vāṭa*, m., N. of ancient Pattana.

— *sāda*, m. dyspepsia. *Analānanda*, m., N. of a Vedāntic writer, author of the Vedānta-kalpataru.

अनलंकरिष्णु *an-alamkarishṇu*, mfn. not given to the use of ornaments; unornamented.

अनलम् *an-alam*, ind. not enough; insufficiently.

अनलस *an-alasa*, mfn. not lazy, active.

अनलि *anali*, *is*, m. the tree Sesbana Grandiflora.

अनल्प *an-alpa*, mfn. not a little, much, numerous. — *ghosha*, mfn. very clamorous, very noisy. — *manyu*, mfn. greatly enraged.

अनवकाश *an-avakāśa*, mf(ā)n. having no opportunity or occasion; uncalled for, inapplicable, Pāṇ. i, 4, 1, Sch.

अनवक्रामम् *an-avakrāmam*, ind. not stepping upon, ĀpŚr.

अनवगाहिन *an-avagāhin*, mfn. (*√gāh*), not dipping into, not studying.

An-avagāhya, mfn. unfathomable.

अनवगीत *an-avagīta*, mfn. not made an object of contemptuous song, uncensored.

अनवग्रह *an-avagraha*, mfn. resistless; not to be intercepted.

अनवग्रायत् *an-avaglāyat*, mfn. not growing remiss, AV. iv, 4, 7.

अनवच्छिन्न *an-avacchinna*, mfn. not interrupted, uninterrupted; not marked off, unbounded, immoderate; indiscriminated. — *hāsa*, m. continuous or immoderate laughter.

अनवतप्त *an-avatapta*, *as*, m., N. of a serpent king, Buddh.; of a lake (= Rāvaṇa-hrada), ib.

अनवत्त्व *anavat-tva*. See *√an*.

अनवद्य *an-avadyā*, mf(ā)n. irreproachable, faultless; unobjectionable; (*ā*), f., N. of an Apsaras. — *tā*, f. or *-tva*, n. faultlessness. — *rūpa* (*anavadyā*), mf(ā)n. of faultless form or beauty, RV. x, 68, 3, &c. *Anavadyāṅga*, mf(ā)n. having faultless body or limbs.

अनवद्राण *an-avadrāṇā*, mfn. (*√drā*), not going to sleep, not sleepy, AV. viii, 1, 13.

अनवधर्म्य *an-avadharshyā* (6), mfn. not to be defied, AV. viii, 2, 10.

अनवधान *an-avadhāna*, *am*, n. inattention, inadvertence; (mfn.), inattentive, careless. — *tā*, f. inadvertency.

अनवधि *an-avadhi*, mfn. unlimited.

अनवधृष्य *an-avadhrishyā*, mfn. impossible to be put down or injured, ŚBr.

अनवन *an-avana*, mf(ā)n. (*√an*, vi, 37) n. 'affording no help or protection,' causing distress; (*an*), n. non-protection, Pāṇ. i, 3, 66.

अनवनामितवैजयन्त *an-avanāmīta-vaijayan-ta*, *as*, m. 'having victorious banners unlowered,' 'ever glorious,' a future universe, Buddh.

अनवपृष्ण *an-avapṛiṣṇa*, mfn. (*√pṛi*), not closely united, but spreading all around, RV. i, 152, 4.

अनवबुध्यमान *an-avabudhyamāna*, mfn. deranged, L.

अनवब्रव *an-avabravā*, mfn. (*√brū*), irreproachable, RV. x, 84, 5.

अनवभ्रराधस् *an-avabhrā-rādhas*, mfn. (*√bhṛi*), having or giving undiminished (or durable) wealth, RV.

अनवम *an-avama*, mf(ā)n. not low; exalted.

अनवमर्शम् *an-avamarsam*, ind. without touching, ŚBr.

An-avamṛiśyā, mfn. not fit to be touched, ŚBr.

अनवर *an-avara*, mfn. not inferior; excellent.

अनवरत *an-avarata*, mfn. incessant; (*am*), ind. incessantly.

अनवरथ *an-avaratha*, *as*, m., N. of a son of Madhu and father of Kuruvatsa, VP.

अनवरार्थ *an-avarārdhya*, mfn. chief, principal, L.

अनवलम्ब *an-avalamba*, mfn. having no support, not propped up.

An-avalambana, *am*, n. independence.

An-avalambita, mfn. not supported or propped up, not dependent.

अनवलेप *an-avalepa*, mfn. free from veneer, unvarnished, plain, unassuming.

अनवलोभन *an-avalobhana*, *am*, n. (for °*lopana*, 'cutting off,' Comm.), N. of a ceremony observed by a pregnant woman to prevent miscarriage (treated of in an Upanishad), ĀśvGr.

अनवस *an-avasā*, mfn. (probably fr. √*so* with *ava*), not making to halt, not stopping, RV. vi, 66, 7.

अनवसर *an-avasara*, mfn. having no interval of leisure, busy; coming when there is no such interval, inopportune; (*as*), m. absence of leisure; unseasonableness.

अनवसाद्य *an-avasādyā*, ind. p. (Caus. of *ava-√sad*), not discouraging, not annoying.

अनवसान *an-avasāna*, mfn. (√*so*), having no termination, free from death; endless.

An-avasita, mfn. not set, not terminated; (*ā*), f., N. of a species of the Trishubh metre (consisting of four lines with eleven feet in each).

An-avasyat, mfn. unceasing, RV. iv, 13, 3.

अनवस्कर *an-avaskara*, mfn. free from dirt, clean, cleansed.

अनवस्थ *an-avastha*, mfn. unsettled, unstable; (*ā*), f. unsettled condition or character; instability, unsteady or loose conduct; (in phil.) non-finality (of a proposition), endless series of statements.

An-avasthāna, mfn. unstable, fickle, BhP.; (*as*), m. wind; (*am*), n. instability; unsteadiness or looseness of conduct.

An-avasthāyin, mfn. transient.

An-avasthita, mfn. unsettled, unsteady, loose in conduct. — *citta*, mfn. unsteady-minded. — *cittatva*, n. unsteadiness of mind. — *tva*, n. unsteadiness, instability.

An-avasthiti, *is*, f. instability; unsteadiness; looseness of character.

अनवस्यत् *an-ava-syat*. See *an-avasāna*.

अनवहित *an-avahita*, mfn. heedless, inattentive.

अनवहर *an-avahvara*, mfn. not crooked, straightforward, RV. ii, 41, 6.

अनवाच् *an-avāc*, mfn. not speechless.

अनवाञ्च *an-avāñc*, *āñ*, *ācī*, *āk*, not inclining downwards, looking up or straightforward.

अनवानत् *an-avānat*, mfn. (√*an*), not taking breath, not respiring, ŚBr.

An-avānam, ind. without breathing between, in one breath, without interruption, *uno tenore*, AitBr. **Anavāna-tā**, f. uninterruptedness, contiguity.

अनवाप्त *an-avāpta*, mfn. not obtained.

An-avāpti, *is*, f. non-attainment.

अनवाय *an-avāyā*, mfn. uninterrupted, unyielding, RV. vii, 104, 2.

अनविष्य *an-avithya*, mfn. (fr. *avi*, q. v.), not suited to sheep.

अनवेक्ष *an-avēksha*, mfn. regardless; (*am*), ind. irrespectively; without regard to; (*ā*), f. or **an-avēkshana**, n. regardlessness.

अनव्रत *an-avrata*, mfn. not destitute of ascetic exercises; (*as*), m. a Jaina devotee of that description.

अनशन *an-aśana*, *am*, n. abstinence from food, fasting (especially as a form of suicide adopted

from vindictive motives); (mfn.), fasting. — *tā* (*anaśanā-*), f. not eating, ŚBr.

An-aśanāyā, mfn. not hungry, ŚBr.

An-aśita, *am*, n. condition of not having eaten, fasting.

An-aśnat, mfn. not eating, RV. i, 164, 20, &c. **An-aśnan-t-sāngamanā**, m. the sacrificial fire in the Sabhā (which is approached before breakfast), ŚBr.

An-aśnāna, mf(ā)n. not eating.

अनश्रु *an-aśrū*, mfn. tearless, RV. x, 18, 7; VS.

अनश्व *an-aśvā*, mfn. having no horse or horses, RV. [cf. *ἀνισσος*]; (*as*), m. something that is not a horse, Pañcat. — *dā* (*an-aśva-*), mfn. one who does not give horses, RV. v, 54, 5.

अनश्वन् *an-aśvan*, *ā*, m., N. of Parīkshit's father, MBh. i, 3793 seqq.

अनश्वर *a-naśvara*, mfn. imperishable.

A-nashṭa, mfn. undestroyed, unimpaired. — *paśu* (*dnashṭa-*), mfn. having one's cattle unimpaired, RV. x, 17, 3. — *vedas* (*dnashṭa-*), mfn. having one's property unimpaired, RV. vi, 54, 8.

अनस् *ānas*, *as*, n. (√*an*, Uṇ.), a cart, RV. &c.; a mother, L.; birth, L.; offspring, living creature, L.; boiled rice, L. — *vat* (*ānas-*), mfn. yoked to a cart, RV.; AV.

Anaḍ-ūh, *ānar-viś*, *ano-ratha*, &c. See s.v.

अनसूय *an-asūya*, mfn. not spiteful, not envious; (*ā*), f. freedom from spite; absence of ill-will or envy; N. of a daughter of Dakṣa; of one of Śakuntalā's friends.

An-asūyaka or **an-asūyu**, mfn. not spiteful or envious.

अनसूरि *an-a-sūri*, *is*, m. not unwise, intelligent, ChUp.

अनस्तमित *an-astam-ita*, mfn. not gone down; not subject to setting or declining.

अनस्थ *an-asthā* [RV. viii, 1, 34; AV.] or *an-asthaka* [MaitrS.] or *an-asthān* [RV. i, 164, 4; Mn.] or *an-asthi* [KātyŚr.] or *anasthika* [TS.] or *an-asthika* [ŚBr.; Yājñ.] or *anasthi-mat*, mfn. boneless.

अनहंकार *an-aḥmākāra*, *as*, m. non-egotism, absence of self-conceit or of the tendency to regard self as something distinct from the Supreme Spirit; freedom from pride; (mfn.), free from self-conceit.

An-aḥmākṛita, mfn. free from self-conceit.

An-aḥmākṛiti, *is*, f. = *an-aḥmākāra*; (mfn.), free from self-conceit or pride.

An-aḥm-vēdin, mfn. = *an-aḥmākṛita*.

अनहन *an-ahan*, *as*, n. a non-day, no day, an evil or unlucky day, L.

अना *anā*, ind. (fr. pronom. base *a*), hereby, thus, indeed, RV.

अनाकार *an-ākāra*, mfn. shapeless.

अनाकारित *an-ākārīta*, mfn. not claimed, not exacted.

अनाकाल *an-ākāla*, *as*, m. unseasonable time, ŚBr.; (in law-books) famine. — *bhṛita*, m. a slave who became so voluntarily to avoid starvation in a time of scarcity (also spelt *annākāla-bhṛita*).

अनाकाश *an-ākāśā*, mfn. having no ether or transparent atmosphere, differing from ether, ŚBr. xiv; opaque, dark; (*am*), n. non-ether.

अनाकुल *an-ākūla*, mf(ā)n. not beset; not confused; unperplexed, calm, consistent, regular.

अनाकृत *an-ākṛita*, mfn. unreclaimed, unreclaimable, RV. i, 141, 7; not taken care of, PBr.

अनाक्रान्त *an-ākṛanta*, mfn. unassailed, unassailable; (*ā*), f. the Prickly Nightshade (*Solanum Jacquini*).

अनाक्षरित *an-āksharīta*, mfn. unreproached.

अनाक्षित *an-ākshīt*, mfn. not residing or resting, ŚBr.

अनाग *an-āga*, mf(ā)n. See *an-āgas*.

अनागत *an-āgata*, mfn. (√*gam*), not come,

not arrived; future; not attained, not learnt; unknown; (*am*), n. the future. — *vat*, mfn. connected with or relating to the future. — *vidhātṛi*, m. 'disposer of the future,' provident; N. of a fish, Pañcat. **Anāgatābādha**, m. future trouble. **Anāgatārtavā**, f. a girl who has not yet attained to puberty. **Anāgatāvekshana**, n. act of looking at that which is not yet come or the future.

An-āgati, *is*, f. non-arrival; non-attainment; non-accession.

An-āgama, *as*, m. non-arrival; non-attainment; (mfn.), not come, not present; (in law) not constituting an accession to previous property, but possessed from time immemorial, and therefore without documentary proof. **Anāgamōpabhoga**, m. enjoyment of such property.

An-āgamishyat, mfn. one who will not approach, AV.

An-āgama, mfn. unapproachable, unattainable. **An-āgāmin**, mfn. not coming, not arriving; not future, not subject to returning; (*ī*), m., N. of the third among the four Buddhist orders.

An-āgāmuka, mfn. not in the habit of coming, not likely to come, Pāṇ. vi, 2, 160, Sch.

अनागस् *an-āgas*, mfn. sinless, blameless, RV. &c.; (*an-āgās*), mfn. not injuring, RV. x, 165, 2. **Anāgās-tvā**, n. sinlessness, RV. **Anāgo-hatyā**, f. murder of an innocent person, AV. x, 1, 29.

An-āga, mf(ā)n. sinless, RV.; (*ā*), f., N. of a river.

अनागूर्तिन् *an-āgūrtin*, mfn. one who has not recited the Āgur, ŚBr.

अनाचरण *an-ācaraṇa*, *am*, n. non-performance of what is right or customary, improper behaviour; misconduct.

An-ācāra, *as*, m. id.; (mfn.), improper in behaviour; regardless of custom or propriety or law; unprincipled; uncommon, curious, Kauś.

Anācārin, mfn. not acting properly.

अनाचार्यभोगीन *an-ācārya-bhogīna*, mfn. unfit or improper for a spiritual teacher to eat or enjoy.

अनाक्षुष *an-āchṛiṣṇa*, mfn. not poured upon, TS.

अनाजानत् *an-ājānat*, mfn. (√*jñā*), not learning or perceiving, AV.

An-ājñāpta, mfn. not commanded. — *kārin*, mfn. doing what has not been commanded.

An-ājñāta, mfn. unknown, surpassing all that has ever been known; (*an-ājñātam*), ind. in an unknown, i. e. inexplicable way or manner, TS.

अनाद्य *an-ādya*, mfn. not wealthy, poor, ŚBr. &c. **An-ādhyam-bhaviṣṇu**, mfn. not becoming wealthy, becoming poor (?), Pāṇ. vi, 2, 160, Sch.

अनातत *an-ātata*, mfn. not stretched or strung, VS.

अनातप *an-ātapa*, *as*, m. freedom from the blaze of the sun; shade; (mfn.), shady.

अनातुर *an-ātura* [once *an-ātura*, AV. xii, 2, 49], mfn. free from suffering or weariness, RV. &c.; well.

अनात्मन् *an-ātman*, *ā*, m. not self, another; something different from spirit or soul; (*an-ātman*), mfn. not spiritual, corporeal; destitute of spirit or mind, ŚBr.

An-ātma (in comp. for *an-ātman*). — *jñā*, mfn. destitute of spiritual knowledge or true wisdom. — *pratyavēkshā*, f. reflection that there is no spirit or self, Buddh. — *vat*, mfn. not self-possessed; (*vat*), ind. unlike one's self.

An-ātmaka, mfn. unreal, Buddh.

An-ātmanīna, mfn. not adapted to self; disinterested.

An-ātmya, mfn. impersonal, TUp.; (*am*), n. want of affection for one's own family, BhP.

अनात्यन्तिक *an-ātyantika*, mfn. not perpetual, not final; intermittent, recurrent.

अनाथ *a-nātha*, mf(ā)n. having no master or protector; widowed; fatherless; helpless, poor; (*ām*), n. want of a protector, helplessness, RV. x, 10, 11. — *piṇḍa-da* or *-piṇḍika*, m. 'giver of cakes or food to the poor,' N. of a merchant (in whose garden Śākyamuni used to instruct his disciples). — *sabhā*, f. a poor-house.

अनाद a-nāda, as, m. absence of sound (in pronouncing aspirated letters), RPrāt.

A-nādin, mfn. not sounding.

अनादान an-ādādāna, mfn. not accepting.

अनादर an-ādara, as, m. disrespect, contemptuous neglect; (an-ādara), mfn. indifferent, ŚBr.; ChUp.

An-ādarāna, am, n. disrespectful behaviour, neglect.

An-ādarin, mfn. disrespectful, irreverent.

An-ādrita, mfn. not respected, disrespected.

An-ādritya, ind. p. without respecting, regardless.

अनादि an-ādi, mfn. having no beginning, existing from eternity. -tva, n. state of having no beginning. -nidhana, mfn. having neither beginning nor end, eternal. -mat, mfn. having no beginning. -madhyānta, mfn. having no beginning, middle or end. Anādy-ananta, mfn. without beginning and without end, Up. An-ādyanta, mfn. without beginning and end; (as), m., N. of Śiva.

अनादिष्ट an-ādishṭa, mfn. not indicated; not commanded or instructed; not allowed.

अनादीनव an-ādīnava, mfn. faultless, Śis.

अनादृत an-ādṛita. See an-ādara.

अनादेय an-ādeya, mfn. unfit or improper to be received, unacceptable, inadmissible.

अनादेशकर anādeśa-kara, mfn. doing what is not commanded or not allowed, BhP.

अनाद्य 1. an-ādya, mfn. = an-ādi, q. v.

अनाद्य 2. an-ādya, mf(ā)n. (= an-adya), not eatable, AV.; ŚBr.; Mn.

अनाद्युष् an-ādhyuṣ, mfn. (√dhṛish), not checking, AV. vi, 21, 3.

An-ādhyuṣṭa, mfn. unchecked, unimpaired, invincible, perfect, RV.; VS.

An-ādhyuṣṭi, is, m. 'superior to any check,' N. of a son of Śūra; of a son of Ugrasena (general of the Yādavas).

An-ādhyuṣyā, mfn. invincible, not to be meddled with, RV. &c.

अनानत an-ānata, mfn. unbent, not humbled, RV.; (as), m., N. of a Rishi of the SV.

अनानुकृत्य an-ānukṛityā, mfn. (ānu for anu), inimitable, unparalleled, RV. x, 68, 10 & 112, 5.

अनानुजा an-ānujā, f. (being) no younger sister, TS.

अनानुद an-ānuda, mfn. (√I. dā with ānu for anu), not giving way, obstinate, RV.

अनानुदिष्ट an-ānudiṣṭa, mfn. (√dis with ānu for anu), unsolicited, RV. x, 160, 4.

अनानुपूर्व्य an-ānupūrvya, am, n. separation of the different parts of a compound word by the intervention of others; the not coming in regular order, tmesis, RPrāt. -samhitā, f. the manner of constructing a sentence with the above tmesis.

अनानुभूति an-ānubhūti, is, f. 'inattention, neglect' (tayas), pl. neglectful or irreligious people, RV. vi, 47, 17.

अनापद् an-āpad, t, f. absence of misfortune or calamity, Mn.

An-āpanna, mfn. not realized, unattained; not fallen into distress.

अनापान an-āpāna, as, m., N. of a prince (son of Aṅga).

अनापि an-āpi, mf (nom. iḥ) n. having no friends, RV. x, 39, 6; (Indra), RV. viii, 21, 13.

अनापूयित an-āpūyita, mfn. not stinking, ŚBr.

अनाप्त an-āpta, mfn. unattained, unobtainable, RV. i, 100, 2, &c.; unsuccessful in the effort to attain or obtain; not apt, unfit, Mn. viii, 294; (as), m. a stranger.

An-āpti, is, f. non-attainment.

An-āpyā (4), mfn. unattainable, RV. vii, 66, 11; AitBr.

अनाप्लुत an-āpluta, mfn. unbathed, unwashed. An-āplutānga, mfn. having an unwashed body, MBh.

अनावयु anāvayu, m., N. of a plant, AV.

अनाबाध an-ābādha, mfn. free from obstacles or troubles.

अनाभयिन् an-ābhayin, mfn. fearless (N. of Indra), RV. viii, 2, 1.

अनाभू an-ābhū, mfn. neglectful, disobliging, RV. i, 51, 9; MaitrS.

अनाभ्युदयिक an-ābhyudayika, mfn. inauspicious, ill-omened, unlucky.

अनामन् an-āman, mfn. nameless, ŚBr. xiv; infamous; (ā), m. the ring-finger, Hcat. Anāmatva, n. namelessness.

A-nāmaka, mfn. nameless, infamous; (as), m. the intercalary month; (am), n. piles, hæmorrhoids.

A-nāmikā, f. the ring-finger, ŚBr. xiv, &c.

अनामन anāmanā, as or am, m. or n., N. of a disease, AV.

अनामय an-āmayā, mf(ā)n. not pernicious, AV.; free from disease, healthy, salubrious; (as), m. Śiva; (am), n. health.

An-āmayat, mfn. 'not causing pain' (yatā), instr. ind. in good health, VS.

An-āmayitnū, mfn. salubrious, curative, RV. x, 137, 7.

अनामिन् an-āmin, mfn. unbending, RV.

A-nāmya, mfn. impossible to be bent.

अनामिष an-āmisha, mfn. without flesh; bootless, profitless.

अनामृण an-āmṛiṇā, mfn. having no enemy that can injure, RV. i, 33, 1.

अनामृत an-āmṛita, mfn. not struck by death, TS.

अनाम्रात an-āmṛāta, mfn. not handed down in sacred texts.

अनायक a-nāyaka, mf(ā)n. having no leader or ruler, disorderly.

अनायत an-āyata, mfn. not tied or fastened, RV. iv, 13, 5 & 14, 5; close, continuous, unseparated; unextended, having no length.

अनायतन an-āyatana or an-āyatana, am, n. that which is not really a resting-place or an altar, ŚBr.; (an-āyatana), mfn. having no resting-place or altar, AV. -vat, mfn. = the last, AitBr.

अनायत्त an-āyatta, mfn. independent, uncontrolled. -vṛitti, mfn. having an independent livelihood. -vṛitti-tā, f. independence.

अनायसाग्र an-āyasāgra, mfn. having no iron point.

अनायास an-āyāsa, as, m. absence of exertion, facility, ease, idleness, neglect; (mfn.), easy, ready; (ena), ind. easily. -kṛita, mfn. done readily or easily; (am), n. (in med.) an infusion prepared extemporaneously.

अनायुध an-āyudhā, mfn. weaponless; having no implements (for sacrifice), RV. iv, 5, 14 & viii, 96, 9.

अनायुषा an-āyushā, f. or an-āyus, f., N. of the mother of Bala and Vṛitra.

An-āyushya, mfn. not imparting long life, fatal to long life.

अनारत an-ārata, mfn. without interruption, continual; (am), ind. continually.

अनारभ्य 1. an-ārabhya, mfn. improper or impracticable to be commenced or undertaken. -tva, n. impossibility of being commenced.

2. An-ārabhya, ind. p. without commencing (used in comp. in the sense 'detached'). -vāda, m. a detached remark (upon sacrifices, &c.) Anārabhyādhita, mfn. taught or studied or read as a detached subject (not as part of a regular or authoritative treatise).

An-ārambha, as, m. absence of beginning, non-commencement, not attempting or undertaking; (mfn.), having no commencement.

अनारम्भण an-ārambhaṇā, mfn. (for anālabana), having no support, ŚBr. xiv; ChUp.

अनारम्भण an-ārambhaṇā, mfn. intangible, giving no support, RV.; ŚBr.; BṛĀrUp.

अनारुह्य an-āruhya, ind. p. not having surmounted.

अनारोग्य an-ārogya, am, n. sickness; (mfn.), unhealthy. -kara, mfn. unwholesome, unhealthy, causing sickness.

अनारजिव an-ārjava, am, n. crookedness, moral or physical; disease, L.

अनार्ति an-ārta, mfn. not sick, well.

An-ārta, is, f. painlessness.

अनार्तिव an-ārtava, mfn. unseasonable.

अनार्त्विजीन an-ārtvijīna, mfn. unfit or unsuitable for a priest.

अनार्य an-ārya, mfn. not honourable or respectable, vulgar, inferior; destitute of Āryas; (as), m. not an Ārya. -karmin, m. doing work unbecoming an Ārya or becoming only a non-Ārya. -ja, mfn. of vile or unworthy origin; (am), n. Agallochum, being a produce of the country of Mlecchas or barbarians. -jushṭa, mfn. practised, observed, or possessed by non-Āryas. -tā, f. vileness, unworthiness, Mn. x, 58. -tikta, m. the medicinal plant Gentiana Cheraṭya. -tva, n. = -tā, q. v.

An-āryaka, am, n. Agallochum or Aloe wood (Aquila Agallocha).

अनार्ष an-ārsha, mfn. not belonging to a Rishi or to a Vedic hymn; not belonging to the Saṃhitā text (e.g. the word iti, added for grammatical purposes in the Pada-pāṭha to certain words, RPrāt.); not applied to a Rishi, not added to his name (as an affix), Pāṇ. iv, 1, 78.

An-ārsheya, mfn. not connected with the Rishis, AV.

अनालम्ब an-ālamba, mfn. unsupported, without stay or support; (as), m. want of support; despondency; (ā), f. Śiva's lute.

An-ālambana, mfn. unsupported; desponding.

An-ālambukā [Kāth.] or better an-ālabhukā [TBr.; KapS.], f. 'intangible,' a woman during menstruation.

अनालाप an-ālāpa, mfn. not talkative, reserved, taciturn; (as), m. reserve, taciturnity.

अनालोचित an-ālocita, mfn. unseen, unbeheld; unweighed, unconsidered, rash, imprudent.

An-ālocya, ind. p. not having considered.

अनावयस् an-āvayas, mfn. (cf. āvayā & āpravāta), not having the power of causing conception, AV. vii, 90, 3.

अनावरणिन् an-āvaranin, inas, m. pl. 'without cover or clothes,' N. of a religious sect, (? = an-ambara, q. v.).

अनाविद्ध an-āviddha, mfn. not wounded, unhurt, RV. vi, 75, 1, &c.

अनाविल an-āvila, mfn. not turbid, clear, pure, not marshy.

अनावृत् an-āvṛit, mfn. not returning, RV. x, 95, 14.

An-āvṛitta, mfn. not turned about or round; not retreating; not frequented or approached, AV.; not chosen.

An-āvṛitti, is, f. non-return to a body, final emancipation.

अनावृत an-āvṛita, mfn. uncovered, ŚBr. xiv, undressed; unincluded, open.

अनावृष्टि an-āvṛiṣṭi, is, f. want of rain, drought.

अनावेदित an-āvedita, mfn. not notified, not made known.

अनाव्याध an-āvyaadhā, mfn. impossible to be broken or forced open, AV. xiv, 1, 64.

अनात्रस्क an-āvraska, as, m. (√vraśc), not falling or dropping off, TS.; uninjured condition, KaushBr.; (an-āvraskā), mfn. not falling or dropping off, AV. xii, 4, 47.

अनाश 1. *an-āśa*, mfn. (fr. *āśā*), hopeless, despairing.

अनाश 2. *a-nāśa*, mfn. ($\sqrt{2}$. *naś*), undestroyed, living.

1. **A-nāśin**, mfn. imperishable.

A-nāśya, mfn. indestructible.

अनाशक *an-āśaka*, am, n. fasting, abstaining from food even to death. — **nivṛitta**, m. one who has abandoned the practice of fasting. **Anāśakāyana**, n. a course of fasting (as a penance), ChUp.

2. **An-āśin**, mfn. not eating.

An-āśvas, *vān*, *ushī*, *vat*, not having eaten, fasting, TS.; TBr. (without *an* the form would be *āśivas*, see Pāṇ. iii, 2, 109).

अनाशस्त *an-āśastā*, mfn. not praised [Gmn.; 'not to be trusted,' NBD.], RV. i, 29, 1.

अनाशिस *an-āśis*, mfn. not desirable, not agreeable, Rājat. **An-āśir-dā**, mfn. not giving a blessing, RV. x, 27, 1.

An-āśir-ka, mfn. not containing a prayer or blessing, TS.

अनाशु *an-āśū*, mfn. not quick, slow, RV.; superl. *an-āśiṣṭa*, mfn., AitBr.; not having quick horses, RV. i, 135, 9 (Sāy. derives the word in the last sense from $\sqrt{2}$. *naś* or $\sqrt{1}$. *aś*: *a-nāśū* or *an-āśū*).

अनाश्रय *an-āścarya*, mfn. not wonderful.

अनाश्रमिन् *an-āśramin*, ī, m. one who does not belong to or follow any of the four Āśramas or religious orders to which Brāhmins at different periods of life are bound to attach themselves.

An-āśrama-vāsa or **an-āśrame-vāsa**, as, m. one who does not belong to the Āśramas; non-residence in a religious retreat.

अनाश्रय *an-āśraya*, as, m. non-support, absence of any person or thing to depend upon; defencelessness, self-dependence, isolation; (mfn.), defenceless; unprotected; isolated.

An-āśrita, mfn. not supported, detached; disengaged, independent; non-inherent.

अनाश्रु *a-nāshtrā*, mfn. free from dangers or dangerous opponents, ŚBr.; (cf. *ati-nāshtrā*).

अनास *an-ās*, mfn. having no mouth or face (N. of demons), RV. v, 29, 10.

अनास *a-nāsa*, mfn. noseless.

A-nāśikā, mfn. noseless, TS.

अनासादित *an-āsādita*, mfn. not met with, not found or obtained, not encountered or attacked; not occurred; not having happened; non-existent. — **vigraha**, mfn. unused to war.

An-āsādyā, mfn. not attainable.

अनास्था *an-āsthā*, f. unfixedness, want of confidence; disrespect; want of consideration; want of faith or devotedness; unconcern, indifference.

An-āsthānā, mfn. having or yielding no basis or fulcrum (as the sea), RV. i, 116, 5.

अनास्माक *an-āsmākā*, mfn. not belonging to us, AV. xix, 57, 5.

अनास्राव *an-āsrāvā*, mfn. not causing pain, AV. ii, 3, 2.

अनाखाद *an-āsvāda*, as, m. want of taste, insipidity; (mfn.), without taste, insipid.

An-āsvādita, mfn. untasted.

अनाहत *an-āhata*, mfn. unbeaten, unwounded, intact; new and unbleached (as cloth); produced otherwise than by beating; not multiplied; (am), n. the fourth of the mystical *cakras* or circles of the body. — **nāda**, m. a sound produced otherwise than by beating; the sound *om*.

अनाहवनीय *an-āhavanīya*, as, m. no Āhavanīya fire, ŚBr.

अनाहार *an-āhāra*, as, m. not taking food, abstinence; non-seizure; non-production; (mfn.), one who abstains from food.

An-āhārin, mfn. not taking (food); fasting.

An-āhārya, mfn. not to be seized or taken, not producible, Mn. viii, 202; not to be bribed, Vishṇus.; not to be eaten.

अनाहिताग्नि *an-āhitāgni*, is, m. one who has not performed the Agnyādāna.

अनाहुति *an-āhuti*, is, f. non-sacrificing, RV. x, 37, 4 & 63, 12; a sacrifice unworthy of its name, ŚBr.

अनाहूत *an-āhūta*, mfn. uncalled, uninvited. **Anāhūtōpajalpin**, m. an uncalled-for boaster. **Anāhūtōpavishta**, mfn. seated as an uninvited guest.

अनाह्लाद *an-āhlāda*, as, m. absence of joy; (mfn.), gloomy, not cheerful.

An-āhlādita, mfn. not exhilarated.

अनिःशस्त *a-niḥśasta*, mfn. blameless [Gmn.; 'not repelled or refused,' NBD.], RV. iv, 34, 11.

अनिकामतस् *a-nikāmatas* [BhP.] or *a-nikāmam* [ŚBr.], ind. involuntarily, unintentionally.

अनिकेत *a-niketa* or *a-niketana*, mfn. houseless.

अनिक्षिप्रधूर *a-nikshipta-dhūra*, as, m., N. of a Bodhisattva or deified Buddhist saint.

अनिक्षु *an-ikshu* us, m. (see 3. a), 'not (true) sugar-cane,' a sort of long grass or reed, Saccharum Spontaneum.

अनिगीर्ण *a-nigirṇa*, mfn. not swallowed, not suppressed (as an ellipsis), Sāh.

अनिग्रह *a-nigraha*, mfn. unrestrained; (as), m. non-restraint; non-refutation; not owning one's self refuted. — **sthāna**, n. (in phil.) occasion of non-refutation.

अनिघातेष *a-nighātēshu*, us, m. 'having arrows that strike no one,' N. of a man.

अनिङ्ग *an-īṅga* [APrāt.] or *an-īṅgya* [RPrāt.], mfn. not divisible (said of words).

An-īṅgayat, mfn. not dividing, RPrāt.

अनिच्छ *an-iccha* or *an-icchaka* or *an-icchat*, mfn. undesirous, averse, unwilling; not intending.

An-icchā, f. absence of wish or design, indifference.

An-icchu, mfn. = *an-iccha*, Vishṇus.

अनिजक *a-nijaka*, mfn. not one's own, belonging to another.

अनित *an-ita*, mfn. not gone to, not having obtained, Ragh. ix, 37; destitute of; (am), n. not deviating from (abl.), KaushBr. — **bhā** (*an-ita*), f., N. of a river, RV. v, 53, 9.

अनित्य *a-nitya*, mfn. not everlasting, transient; occasional, incidental; irregular, unusual; unstable; uncertain; (am), ind. occasionally. — **karman**, n. or **kriyā**, f. an occasional act of worship, sacrifice for a special purpose. — **tā**, f. or **-tva**, n. transient or limited existence. — **datta** or **-dat-taka** or **-datrima**, m. a son surrendered by his parents to another for temporary or preliminary adoption. — **pratyavēkshā**, f. consciousness that all is passing away, Buddh. — **bhāva**, m. transitoriness. — **sama**, m. sophism, consisting in generalizing what is exceptional (as perishableness). — **sama-prakarana**, n. a section in the Nyāya discussing that sophism. — **samāsa**, m. a compound, the sense of which may be equally expressed by resolving it into its constituent parts.

अनिदान *a-nidāna*, mfn. causeless, groundless.

अनिद्र *a-nidra*, mf(ā) n. sleepless, awake; (ā), f. sleeplessness.

A-nidrita, mfn. not asleep, awake.

अनिधृष्ट *a-nidhrishṭa*, mfn. unchecked, unsubdued, L.

अनिधम *an-idhmā*, mfn. having or requiring no fuel, RV. ii, 35, 4 & x, 30, 4.

अनिन *an-inā*, mfn. strengthless, feeble, RV. i, 150, 2.

अनिन्दा *ā-nindā*, f. no reproach, AV. xi, 8, 22.

A-nindaniya, mfn. unblamable, faultless.

A-nindita, mfn. irreproachable, virtuous.

A-nindyā (3, 4), mfn. id., RV.; ŚBr. &c.

अनिन्द्र *an-indrā*, mf(ā) n. dispensing with or disregarding Indra, RV.

अनिन्द्रिय *an-indriya*, am, n. that which is not the senses, the soul, the reason, L.

अनिपद्यमान *a-nipadyamāna* [*a-nipadyamāna*, AV.], mfn. not falling down (to sleep), untiring, RV. i, 164, 31 & x, 177, 3.

अनिपात *a-nipāta*, as, m. (not a fall), continuance of life.

अनिपुण *a-nipuṇa*, mf(ā) n. unskilled, not clever or conversant.

अनिबद्ध *ā-nibaddha*, mfn. not tied down, not bound, RV. iv, 13, 5; unattached, incoherent, unconnected. — **pralāpin**, mfn. chattering incoherently, talking at random, Yājñ.

अनिबाध *a-nibādha*, mfn. unobstructed, unlimited; (ās), m. liberty, RV.

अनिभृत *a-nibhṛita*, mfn. not private, not reserved, immodest, bold, public.

अनिभृष्ट *ā-nibhṛishṭa*, mfn. unabated, undefeated, RV. x, 116, 6. — **tavishi** (*ānibhṛishṭa*), mfn. having unabated power, RV.

अनिभ्य *an-ibhya*, mfn. not wealthy.

अनिमन् *animan* = *aṇiman*, q. v., L.

अनिमन्त्रित *a-nimantrita*, mfn. uninvited. — **bhojin**, mfn. eating without being invited.

अनिमान *a-nimānā*, mfn. unbounded, RV.

अनिमित्त *a-nimitta*, mf(ā) n. having no adequate occasion, causeless, groundless; (am), n. absence of an adequate cause or occasion, groundlessness. — **tas**, ind. groundlessly, Mn. iv, 144. — **nirākṛita**, mfn. groundlessly rejected, Śāk. — **liṅga-nāśa**, m. 'unaccountable loss of distinct vision,' N. of an ophthalmic disease ending in total blindness (perhaps amaurosis).

अनिमिष *a-nimish*, m. 'without winking,' N. of a god, BhP.; (*ānimisham* or *ānimishā*), acc. or instr. ind. without winking, i. e. vigilantly or incessantly, RV.

A-nimishā, mfn. not winking, looking steadily, vigilant, RV. &c.; open (as eyes or flowers); (as), m. not winking; a god, BhP.; a fish, L.; (*ām*), ind. vigilantly, RV. i, 24, 6. **Animishāksha**, mf(ī) n. one whose eyes are fixed. **Animishācārya**, m., N. of Bṛihaspati.

A-nimishat, mfn. not winking, vigilant, RV.

A-nimesha, mfn. = *animishā*; (*ānimesham*), ind. vigilantly, RV. i, 31, 12 & 164, 21.

अनियत *a-niyata*, mfn. not regulated, uncontrolled, not fixed, uncertain, unrestricted, irregular, casual; not unaccentuated, RPrāt. — **punskā**, f. 'having no fixed husband,' a woman unchaste in conduct. — **vṛitti**, mfn. having no fixed or regular employment or income. **Aniyatāṅka**, m. (in arithm.) an indeterminate digit. **A-niyatātman**, m. one whose self or spirit is not regulated or under proper control.

A-niyama, as, m. absence of control or rule or fixed order or obligation, unsettledness; indecorous or improper conduct; uncertainty, doubt; (mfn.), having no rule, irregular.

A-niyamita, mfn. having no rule; irregular.

अनियुक्त *a-niyukta*, mfn. not appointed, not authoritative; (as), m. an assessor at a court who has not been formally appointed and is not entitled to vote.

A-niyoga, as, m. non-application, Lāṭy.; an unfitting employment or commission.

A-niyogin, mfn. not attached or clinging to.

अनिर *an-irā*, mfn. destitute of vigour, RV. iv, 5, 14; (*ān-irā*), f. want of vigour, languor, RV.; VS.

अनिराकरिष्णु *a-nirākarishṇu*, mfn. not obstructive, not censorious, Pāṇ. vi, 2, 160, Sch.

A-nirākṛita, mfn. unobstructed.

अनिरहित *ā-nirāhita*, mfn. not to be kept off from (abl.), AV. xii, 2, 35.

अनिरुक्त *ā-nirukta*, mfn. unuttered, not articulated; not explained (because of being clear by

itself); unspeakable, TUp. — *gāna*, n. indistinct singing; humming (of hymns), a particular mode of chanting the Sāma-veda.

अनिरुद्ध *a-niruddha*, mfn. unobstructed, ungovernable, self-willed; (*as*), m. a spy, a secret emissary (?); the son of Pradyumna (a form of Kāma, and husband of Ushā); Śiva; N. of an Arhat (contemporary of Śākyamuni); of a descendant of Vṛishṇi; (*am*), n. the rope for fastening cattle, L. — *patha*, n. 'an unobstructed path,' the atmosphere, ether, L. — *bhāvinī*, f. Aniruddha's wife.

अनिरुप्त *a-nirupta*, mfn. ($\sqrt{2}$. *vap*), not distributed, not shared.

अनिरूपित *a-nirūpita*, mfn. not determined, undefined.

अनिरुधत *á-nirghāta*, *as*, m. not wresting or tearing from, TS.; TBr.

अनिरुजित *a-nirjita*, mfn. unconquered.

अनिरुणय *a-nirṇaya*, *as*, m. uncertainty, want of decision.

A-nirṇāta, mfn. unascertained, undetermined.

A-nirṇeya, mfn. not to be decided.

अनिरुदश *a-nirdaśa* or *a-nir-daśāha*, mf(ā)n. within the ten days of impurity after childbirth or a death, Mn. &c.; (*am*), ind. id. (used adverbially).

अनिरुदिष्ट *a-nirdiṣṭa*, mfn. (\sqrt{dis}), unexplained, undefined.

A-nirdiṣya, mfn. undefinable, inexplicable.

A-nirdeśa, *as*, m. absence of rule or direction.

A-nirdeśya, mfn. undefinable, inexplicable, incomparable.

अनिरुधरित *a-nirdhārita*, mfn. undetermined, unascertained, undefined.

A-nirdhārya, mfn. undeterminable, not to be agreed upon.

अनिरुभर *a-nirbhara*, mfn. not excessive, little, slight, light.

अनिरुभेद *a-nirbheda*, *as*, m. not blurting out, not revealing.

अनिरुमल *a-nirmala*, mfn. dirty, foul, turbid.

A-nirmālyā, f. the plant *Mendicago Esculenta*.

अनिरुलोचित *a-nirlocita*, mfn. not carefully looked at, not considered.

अनिरुलोडित *a-nirloḍita*, mfn. not examined thoroughly, Śiś. ii, 27.

अनिरुवचनीय *a-nirvacanīya*, mfn. unutterable, indescribable; not to be mentioned.

Anirvācyā, mfn. id.

अनिरुवर्त्यमान *a-nirvartyamāna*, mfn. not being brought to a close.

अनिरुवाण *a-nirvāṇa*, mfn. unextinguished.

अनिरुवाह *a-nirvāha*, *as*, m. non-accomplishment, non-completion; inconclusiveness; insufficiency of income.

A-nirvāhya, mfn. difficult to be managed.

अनिरुविण *a-nirviṇṇa*, mfn. not downcast.

A-nirvid, mfn. free from causes of depression, undepressing, unwearied.

A-nirveda, *as*, m. non-depression, self-reliance.

अनिरुवृत *a-nirvṛita*, mfn. discontented; unhappy; discomposed.

A-nirvṛiti, *is*, f. discontent.

अनिरुवृत्त *a-nirvṛitta*, mfn. unaccomplished, unfulfilled.

A-nirvṛitti, *is*, f. incompleteness.

अनिरुवेश *a-nirveśa* (= *akṛita-nirveśa*), mfn. not having expiated one's sins, Bhp.

अनिरुल *ánila*, *as*, m. (\sqrt{an} , cf. Irish *anal*), air or wind; the god of wind; one of the forty-nine Anilas or winds; one of the eight demi-gods, called Vasus; wind as one of the humors or *rasas* of the body; rheumatism, paralysis, or any affection referred to disorder of the wind; N. of a Rishi and other persons; the letter *y*; the number forty-nine. — *kumāra*, *ās*, m. pl. 'wind-princes,' a class of deities,

Jain. — *ghna*, mfn. curing disorders arising from wind. — *ghnaka*, m. the large tree *Terminalia Belerica*. — *paryaya* or *-paryāya*, m. pain and swelling of the eyelids and outer parts of the eye. — *prakṛiti*, mfn. 'having an airy or windy nature,' N. of the planet Saturn. — *vyādhi*, m. derangement of the (internal) wind. — *sakha* or *-sārathi* [MBh.], m. 'the friend of wind,' N. of fire. — *han* or *-hrit*, mfn. = *-ghna*. **Anilātmaja**, m. the son of the wind, Hanumat or Bhīma. **Anilāntaka**, m. 'wind-destroying,' the plant *Iṅgudī* or *Āngāra-pushpa*. **Anilāpaha**, mfn. = *anila-ghna*. **Anilāmaya**, m. morbid affection of the wind, flatulence, rheumatism. **Anilāyana**, n. way or course of the wind, Śuśr. **Anilāsin**, mfn. 'feeding on the wind,' fasting; (*ī*), m. a snake, L., cf. *vāyu-bhaksha*.

अनिरुलम्भसमाधि *a-nilambha-samādhi*, *is*, m. 'unsupported meditation,' N. of a peculiar kind of meditation, Buddh.

अनिरुलय *a-nilaya*, mf(ā)n. having no resting-place, restless, AitBr.; ĀśvŚr.

A-nilayana, *am*, n. no home or refuge, TUp.

अनिरुवर्तन *a-nivartana*, mfn. not turning back or away, steadfast; improper to be abandoned, right.

A-nivartin, mfn. not turning back, brave, not returning. **Anivarti-tva**, n. not turning back, brave resistance.

A-nivṛitta, mfn. not turning back, brave.

अनिरुवारित *a-nivārita*, mfn. unhindered, unimpeded, unopposed, unforbidden, unchecked.

A-nivārya, mfn. not to be warded off, inevitable, unavoidable, irresistible.

अनिरुविशमान *á-nivīśamāna*, mf(ā)n. not retiring to rest, restless, RV. vii, 49, 1.

अनिरुवृत्त *á-nivṛita*, mfn. ($\sqrt{1}$. *vṛi*), unchecked, not impeded, RV. iii, 29, 6.

अनिरुवेदित *a-nivedita*, mfn. untold, unmentioned. — *vijñāta*, mfn. known without being told.

A-nivedya, ind. p. not having announced.

अनिरुवेशन *a-niveśanā*, mf(ā)n. affording no place of rest, RV. i, 32, 10.

अनिरुश *a-nīśa*, mfn. 'nightless,' sleepless; uninterrupted, incessant (only in comp.); (*am*), ind. incessantly, continually.

A-nīśita, mfn. incessant, VS.; ŚBr.; (*am*), ind. incessantly, RV. ii, 38, 8 & ix, 96, 2. — *sarga* (*ánīśita*), mfn. having an incessant flow, RV. x, 89, 4.

अनिरुश्चित *a-nīścita*, mfn. unascertained, not certain.

A-nīścitya, ind. p. not having ascertained.

अनिरुश्चिन्त्य *a-nīścintya*, mfn. not to be thought of, inconceivable, incomprehensible.

अनिरुशङ्ग *a-nīśaṅgā*, mfn. having no quiver, unarmed, RV. i, 31, 13.

अनिरुशव्य *an-īśavyā*, mf(ā)n. not to be wounded or killed with arrows, RV. x, 108, 6.

अनिरुशिद्ध *a-nīśiddha*, mfn. unprohibited, unforbidden.

A-nīśeddhā, mf(ā)n. unimpeded, ŚBr.

अनिरुशु *an-īśhu*, mfn. having no arrows, having bad arrows. — *dhanvā*, mfn. without arrows and a bow, TĀr.

अनिरुष्कसित *a-nīśkāsita* or *a-nīśkāsin*, mfn. without remains of food, ĀpŚr.

अनिरुष्कृत *á-nīśkṛita* or *án-īśkṛita*, mfn. not done with, unfinished, not settled, RV. **Anīśkṛitāinas**, mfn. having one's guilt not settled, i. e. unexpiated, L.

अनिरुष्ट I. *an-īśṭa*, mfn. ($\sqrt{3}$. *īśh*), unwished, undesirable, disadvantageous, unfavourable; bad, wrong, evil, ominous; (*ā*), f. the plant *Sida Alba*; (*am*), n. evil, disadvantage. — *graha*, m. an evil planet. — *duṣṭa-dhī*, mfn. having an evil and corrupt mind. — *prasaṅga*, m. connection with a wrong object or a wrong argument or a wrong rule. — *phala*, n. evil result. — *śaṅkā*, f. foreboding or fear of evil or misfortune. — *sūcaka*, mfn. foreboding evil, ominous. — *hetu*, m. an evil omen.

An-īśṭāpādāna, n. not obtaining what is desired or (fr. *anīśṭa* and *āpādāna*) obtaining what is not desired. **An-īśṭāpti**, f. id. **An-īśṭāsāsin**, mfn. indicating or boding evil. **Anīśṭōtprekṣhaṇa**, n. expectation of evil.

अनिरुष्ट 2. *án-īśṭa*, mfn. (\sqrt{yaj}), not offered in sacrifice; not honoured with a sacrifice.

An-īśṭin, *ī*, m. one who does not sacrifice or has not sacrificed, KātyŚr.

अनिरुष्टत *á-nīśṭita*, mfn. unhurt, unchecked, RV. viii, 33, 9; VS.

अनिरुष्टा *a-nīśṭhā*, f. unsteadfastness, unsteadiness.

अनिरुष्टुर *a-nīśṭhura*, mfn. not harsh.

अनिरुष्णा *a-nīśṭṇa* or *a-nīśṭṇāta*, mfn. unskilled.

अनिरुष्पत्ति *a-nīśṭpatti*, *is*, f. non-accomplishment, incompleteness.

A-nīśṭpanna, mfn. imperfect, incomplete.

अनिरुष्पत्रम् *a-nīśṭ-patram*, ind. so that the arrow does not come out (on the other side), i. e. not with excessive force, KātyŚr.

अनिरुसर्ग *a-nīśarga*, mfn. unnatural, unnaturally affected.

अनिरुस्तम्भ *a-nīśtabdha*, mfn. not rendered immovable or stiff; not paralysed; not fixed.

अनिरुस्तीर्ण *a-nīśtīrṇa*, mfn. not crossed over; not set aside; not rid of; unanswered, unrefuted. **Anīśtīrṇābhīyoga**, m. (a defendant) who has not yet (by refutation) got rid of a charge.

अनीक *ánika*, *as*, *am*, m. n. (\sqrt{an}), face; appearance, splendour; edge, point; front, row, array, march; army, forces; war, combat. — *vat* (*ánika*-), mfn. having a face, or constituting the face, or occupying the front or foremost rank (N. of Agni), VS. &c. — *vidāraṇa*, m. 'shatterer of armies,' N. of a man. — *śās*, ind. in rows or marching columns, AV. — *sṭha*, m. a warrior or combatant; an armed or royal guard, a sentinel, L.; the trainer of an elephant, an elephant-driver, L.; a mark, a sign, signal, L.; a military drum, L.

Anīkinī, f. an army, a host, forces; a certain force; three Camūs or one-tenth of an Akshauhīnī (or of a complete army; 2187 elephants and as many cars, 6561 horses, and 10935 foot); a lotus.

अनीक्षण *an-īkṣhaṇa*, *am*, n. not seeing or looking at.

अनीच *a-nīca*, mf(ā)n. not low, decent, respectable; not pronounced with the Anudātta accent. — *darsin*, m., N. of a Buddha. **A-nīcānuvartin**, mfn. not keeping low company; (*ī*), m. a faithful lover or husband.

A-nīcāis, ind. not in a low voice, loudly.

अनीड *á-nīḍa*, mfn. having no nest, RV. x, 55, 6; having no settled abode, i. e. incorporeal, Up.; (*as*), m., N. of Agni or fire, L.

अनीति I. *a-nīti*, *is*, f. impropriety, immorality, injustice; impolicy, foolish conduct, indiscretion. — *jñā* or *-vid*, mfn. clever in immoral conduct or (fr. *a* and *nītijñā*) ignorant of morality or policy, not politic or discreet.

अनीति 2. *an-īti*, *is*, f. freedom from a calamitous season.

अनीदृश *an-īdṛīśa*, mfn. unlike, dissimilar.

अनीप्सित *an-īpsita*, mfn. undesired.

अनीरशन *a-nīraśana* (*a-nir-raśana*), mfn. not destitute of a waistband, having zones or girdles.

अनीलवाजिन् *anīla-vājin*, mfn. 'white-horsed,' Arjuna, Kir. xiv, 26.

अनीश *an-īśa*, mfn. one who has not a lord or superior, paramount; powerless, unable; (*as*), m. Vishṇu; (*ā*), f. powerlessness, helplessness, Up. — *tva*, n. powerlessness.

A-nīśvara, mf(ā)n. without a superior, AV.; unchecked, paramount; without power, unable; not belonging to the Deity; atheistical. — *tā*, f. or *-tva*, n. absence of a supreme ruler. — *vādin*, m.

'one who denies a supreme ruler of the universe,' an atheist.

अनीह *an-īha*, mfn. listless, indifferent; (*as*), m., N. of a king of Ayodhyā; (*ā*), f. indifference, apathy, disinclination.

अनीहता *an-īhita*, mfn. disagreeable, displeasing, unwished; (*am*), n. disinclination, apathy.

अनील *ā-nīla* [RV. x, 55, 6] = *ā-nīda*, q. v.

अनु 1. *anu*, mfn. = *anu*, q. v., L.

अनु 2. *ānu*, us, m. a non-Āryan man, RV.; N. of a king (one of Yayāti's sons); of a non-Āryan tribe, MBh. &c.

अनु 3. *ānu*, ind. (as a prefix to verbs and nouns, expresses) after, along, alongside, lengthwise, near to, under, subordinate to, with.

(When prefixed to nouns, especially in adverbial compounds), according to, severally, each by each, orderly, methodically, one after another, repeatedly.

(As a separable preposition, with accusative) after, along, over, near to, through, to, towards, at, according to, in order, agreeably to, in regard to, inferior to, Pāṇ. i, 4, 86.

(As a separable adverb) after, afterwards, thereupon, again, further, then, next.

अनु-का, mf(ā)n. subordinate, dependent, TS.; ŚBr.; 'being after,' lustful, Pāṇ. v, 2, 74.

अनु-तमाम्, (superl.) ind. most, ŚBr.

अनुकथ *anu-√kath*, to relate after (some one or something else); to repeat (what has been heard).

अनु-कथाना, *am*, n. orderly narration, discourse, conversation.

अनु-कथिता, mfn. related after (something else), Pāṇ. vi, 2, 190, Sch.; repeated.

अनुकनीयस् *anu-kanīyas*, ān, asī, as, the next youngest, Pāṇ. vi, 2, 189.

अनुकपोलम् *anu-kapolam*, ind. along the cheek, Śiś. v, 35.

अनुकम् *anu-√kam*, Caus. (impf. *-akāmayata*) to desire (with Inf.), AitBr.

अनु-कामा, *as*, m. desire, VS.; (mfn.), according to one's desire, agreeable, RV.; (*ām*), ind. as desired, at pleasure, RV. - **क्रीत**, mfn. fulfilling one's desire, RV. ix, 11, 7.

अनुकामिन, mfn. desirous, TS.

अनुकामिना, mfn. one who acts as he pleases, Pāṇ. v, 2, 11.

अनुकम्प *anu-√kamp*, to sympathize with, compassionate: Caus. P. (impf. *-akampayat*) id., Kum.

अनु-कम्पका, *as*, m. 'sympathizer,' N. of a king; (mfn.), ifc. sympathizing with, compassionating.

अनु-कम्पाना, *am*, n. sympathy, compassion.

अनु-कम्पानिया, mfn. pitiable.

अनु-कम्पान्, f. id.

अनु-कम्पयिन, mfn. condoling.

अनु-कम्पिता, mfn. compassionated. **अनु-कम्पितान्**, mfn. having a compassionate spirit.

अनु-कम्पिन, mfn. sympathizing with.

अनु-कम्प्या, mfn. pitiable, worthy of sympathy; (*as*), m. an ascetic, L.; expeditious (explained by *tarasvin*, perhaps for *tapasvin*), L.

अनुकर्ष *anu-karsha*. See *anu-√kṛish*.

अनुकल्प *anu-kalpa*. See *anu-√klṛip*.

अनुकाङ्क्ष *anu-√kāṅksh*, to long for, desire.

अनु-काङ्क्षह, f. desire after.

अनु-काङ्क्षिन, mfn. longing for.

अनुकाल *anu-kāla*, mfn. opportune, occasional; (*am*), ind. opportunely, occasionally.

अनुकीर्त *anu-√kīrt*, to relate after or in order; to narrate.

अनु-कीर्तना, *am*, n. the act of narrating or proclaiming or publishing.

अनुकुञ्चित *anu-kuñcita*, mfn. bent, made crooked.

अनुकुष् *anu-√kush*, to drag along, Pāṇ. iii, 1, 25, Sch.

अनुकृञ् *anu-√kūj*, to follow in cooing or singing or groaning.

अनुकूल *anu-kūla*, mf(ā)n. following the bank (*kūla*) or slope or declivity; according to the current, AV.; favourable, agreeable; conformable to; friendly, kind, well-disposed; (*as*), m. a faithful or kind and obliging husband; (*ā*), f. Croton Polyandrum; N. of a metre; (*am*), n. (in poetry) narrative of calamity leading finally to happiness.

- **tā**, f. concord, good-will, favour, conformity, consent; prosperity. - **nāyaka**, m. a kind husband or lover. - **vāyu**, m. a favourable wind.

अनुकूला, Nom. P. *anukūlayati*, to act in a friendly way towards, favour.

अनुकृ *anu-√kṛi*, to do afterwards, to follow in doing; to imitate, copy; to equal; to requite; to adopt: Caus. *-kārāyati*, to cause to imitate.

अनु-करा, mfn. imitating, ŚBr.; (*ās*), m. an assistant, AV. xii, 2, 2.

अनु-करणा, *am*, n. the act of imitation or of following an example; resemblance, similarity.

अनु-कर्त्तृ, mfn. an imitator, imitating; (*tā*), m. a mimic, actor, performer.

अनु-करमान, *a*, n. imitation; a subsequent rite or ceremony; (*ā*), m., N. of one of the Viśvedevās, MBh.

अनु-करा, *as*, m. imitation, resemblance.

अनु-करिन, mfn. imitating, acting, mimicking.

अनु-कर्या, mfn. to be imitated or copied, to be acted (dramatically); (*am*), n. subsequent business, R.

अनु-कृता, mfn. imitated, made like.

अनु-कृति, *is*, f. imitation, a copy, compliance.

अनु-कृति्या, mfn. fit to be imitated, Pāṇcat.

अनु-कृिया, f. imitation, doing anything in like manner or subsequently; a subsequent rite.

अनुकृत् *anu-√2. kṛit* (p. *-kṛintat*) to go on destroying, MBh. xiii, 2906.

अनुकृप *anu-√kṛip*, *-kṛipate*, to mourn for, long for, RV. i, 113, 10; Nom. A. *-kṛipāyate*, to compassionate, condole with, MBh.

अनुकृश *anu-√kṛiś*, Caus. *-karsayati*, to emaciate.

अनुकृष् *anu-√kṛiśh*, to drag or draw after, attract: Caus. *-karshayati*, to cause to drag after, draw, attract; to subject.

अनु-करशा, *as*, m. attraction, drawing; invoking, summoning by incantation; the bottom or the axle-tree of a carriage; grammatical attraction (including a subsequent in a preceding rule); lagging behind in a ceremony; delayed performance of a duty.

अनु-करशाना, *am*, n. = *anu-karsha*.

अनु-करशान, *ā*, m. the bottom of a carriage, L.

अनु-कृश्टा, mfn. drawn after, attracted; included or implied in a subsequent rule.

अनुकृ *anu-√1. kṛi* (I. sg. *-kīrāmi*) to scatter along, AV.; to strew, fill with, crowd: Pass. *-kīryate*, to become crowded or filled.

अनु-कीर्णा, mfn. crowded, crammed full.

अनुकृप *anu-√klṛip*, to follow in order, TS.: Caus. *-kalpayati*, to cause to follow or imitate in order.

अनु-कल्पा, *as*, m. permission to adopt an alternative or substitute (e. g. instead of Kuśa grass you may use Dūrbā), Mn. &c.

अनु-कल्पिता, mfn. followed by (instr.), MBh.

अनु-कल्पिती, *is*, f. (in Vaiśeshika phil.) agreement.

अनुक्त *an-ukta*, mfn. (*√vac*), unuttered, unsaid, unheard of, extraordinary. - **nimitta**, n. a reason which is unuttered or unheard of or extraordinary; (mfn.), having such a reason.

अनु-कृति, *is*, f. the not speaking, improper speech.

अनु-कृथा, mfn. hymnless, not singing hymns, RV. v, 2, 3; not followed by an uktha, AitBr.

अनुक्रकच *anu-krakaca*, mfn. dentated like a saw, serrated.

अनुक्रन्द *anu-√krand* (perf. A. *-cakradé*) to shout or cry after one, RV. viii, 3, 10.

अनुक्रम *anu-√kram*, to go on, go after, follow; to go through in order, enumerate, supply with an abstract or index.

अनु-कामा, *as*, m. succession, arrangement, order, method; an index showing the successive contents of a book; (*am*) or (*ena*) or (*āt*), ind. in due order.

अनु-कामाना, *am*, n. proceeding methodically or in order; following.

अनु-कामानिका or **अनु-कामानि**, f. a table or chapter of contents, index to a collection of Vedic hymns (giving the first word of each hymn, the number of verses, name and family of poets, names of deities and metres).

अनु-क्रान्ता, mfn. gone over, read, or done in due order; enumerated, mentioned in the *Anu-kramaṇi*.

अनुक्री *anu-kri*, mfn. (*√kri*), bought subsequently (i. e. not early on the first day), PBr.; Lāṭy. &c.; (cf. *pari-kri*, *śata-kri*).

अनुक्रीड *anu-√kriḍ*, to play, Pāṇ. i, 3, 21.

अनुकृश *anu-√kruś*, to shout at, RV. iv, 38, 5: Caus. (ind. p. *-krośya*) to join in lamenting, show sympathy for, MBh. xiii, 285.

अनु-करोसा, *as*, m. tenderness, compassion.

अनुक्षणम् *anu-kṣhaṇam*, ind. momentarily, perpetually, every instant.

अनुक्षत्र *anu-kṣhatṭri*, *tā*, m. a door-keeper's or charioteer's mate or attendant, VS.

अनुक्षपम् *anu-kṣhapam*, ind. night after night, Kir.

अनुक्षर *anu-√kṣhar* (3. pl. *-kṣhānti*; Imper. 2. sg. *-kṣhara*) to flow into or upon, RV.

अनुक्षि 1. *anu-√2. kṣhi*, *-kṣhiyati* (Imper. 2. sg. *-kṣhiya*) to settle along, AV.

अनुक्षि 2. *anu-√4. kṣhi*, Pass. (p. *-kṣhiyamāna*) to decay or vanish gradually, BhP.

अनुक्षेत्र *anu-kṣhetra*, *am*, n. stipend given to temple-servants in Orissa (in commutation probably of the proceeds of an endowment).

अनुक्षत्र *anu-kṣhaṇja*, *as*, m., N. of a country.

अनुक्ष्या *anu-√kṣhyā* (perf. 2. du. *-cakṣhyathuḥ*) to descry, RV. vii, 70, 4, &c.

अनु-कृष्टि, *is*, f. act of descrying or revealing, TS.; AitBr.

अनु-कृष्टि, *tā*, m. a discoverer, revealer, AitBr.

अनुगङ्गम् *anu-gaṅgam*, ind. along the Ganges, Pat.

अनुगण *anu-√gaṇ*, to count over.

अनु-गणित, mfn. counted over.

अनु-गणितिन, mfn. one who has counted over, (*gaṇa ishtādi*, q. v.)

अनुगम *anu-√gam*, cl. 1. P. *-gacchati*, *-gantum*, to go after, follow, seek, approach, visit, arrive; to practise, observe, obey, imitate; to enter into; to die out, be extinguished: Caus. *-gamayati*, to imitate, cause to die out.

अनु-गा, mf(ā)n. going after, following, corresponding with, adapted to; a companion; a follower, a servant; (ifc.) followed by; (*ā*), f., N. of an Apsaras.

अनु-गता, mfn. followed by; having anything (as a skin) hanging behind; following; a follower; acquired; extinguished; tallying with; (*am*), n. moderate time (in music). **अनुगतार्था**, mfn. having a corresponding meaning.

अनु-गति, *is*, f. following, imitation, dying out.

अनु-गति, *as*, m. a follower, an imitator.

अनु-गन्तव्या, mfn. to be followed (as a husband by a wife in death); worthy of being imitated; to be looked for or discovered, Pāṇ. vi, 1, 7, Sch.

अनु-गमा, *as*, m. or **अनु-गमाना**, *am*, n. following, going after in life or death; postcremation of a widow; imitating, approaching.

अनु-गम्या, mfn. to be followed or imitated.

अनु-गमिन, mfn. following, a companion.

अनु-गमिका, mfn. habitually or constantly following or attending.

अनुगर्ज *anu-√garj*, to shout or roar after.

अनु-गर्जिता, *am*, n. roaring after, echo, Kum.

अनुगवम् *anu-gavam*, ind. so as to suit (or follow) the cows, Pāṇ. v, 4, 83.

अनुगवीन *anu-gavīna*, as, m. a cowherd, Pāṇ. v, 2, 15.

अनुगा *anu-√I. gā*, to go after, follow; to act in conformity to, or according to the wishes of, RV.

अनुगादिन् *anu-gādin*, mfn. repeating another's words, Pāṇ. v, 4, 13.

अनुगायस् *anu-gāyas*, mfn. (√*gai*), followed by shouts or hymns, RV. viii, 5, 34; ('to be praised in hymns,' Sāy.)

अनुगाह *anu-√gāh*, to plunge after, be immersed in.

Anu-gāḍha, mfn. plunged or immersed in.

अनुगिरम् *anu-giram*, ind. on the mountain, Ragh.

अनुगु *anu-gu*, ind. behind the cows, Pāṇ. v, 2, 15.

अनुगुण *anu-guṇa*, mf(ā)n. having similar qualities, congenial to; according or suitable to; (*am*), ind. according to one's merits, Kathās.; (*as*), m. natural peculiarity.

Anu-guṇaya, Nom. P. -*guṇayati*, to favour, Kir.

अनुगुप्त *anu-gupta*, mfn. protected, sheltered, concealed.

अनुगृध *anu-√grīdh* (pr. p. -*grīdhyat*) to be reedy after (loc.), MBh. xii, 372.

अनुगृ *anu-√I. grī*, -*grīṇāti*, to join in praising, RV. i, 147, 2; to rejoin, answer, ŚāṅkhŚr.; to repeat, BhP.

अनुगै *anu-√gai*, to sing after or to (a person or tune); to celebrate in song: Caus. -*gāpayati*, to make one sing after or to.

Anu-gītā, f. 'an after-song' N. of part of the fourteenth book of the Mahābhārata (chaps. 16-92).

Anu-gīti, is, f., N. of a metre (of two verses, the first containing twenty-seven, the second thirty-two mātrās).

अनुगोदम् *anu-godam*, ind. near the Godāvarī.

अनुग्र *an-ugra*, or *an-ugrā*, mf(ā)n. not harsh or violent, mild, gentle, RV. &c.

अनुग्रह *anu-√grah*, to follow in taking or plundering, MBh. iv, 996; to support; to uphold; to receive, welcome; to treat with kindness, favour, oblige; to foster.

Anu-grāhita, mfn. favoured, obliged.

Anu-graha, as, m. favour, kindness, showing favour, conferring benefits, promoting or furthering a good object; assistance; facilitating by incantations; rear-guard; N. of the eighth or fifth creation, VP. - *kātara*, mfn. anxious to please or for favour. - *sarga*, m. (in Śāṅkhya phil.) creation of the elements or mental conditions.

Anu-grahana, am, n. = *anu-graha*.

Anu-grahita, mfn. occupied, engaged, R. i, 7, 15.

Anu-grahin, ī, m. proficient in magic skill.

Anu-grāhaka, mf(ikā)n. favouring, furthering, facilitating; favourable, kind, gracious.

Anu-grāhin, mfn. gracious, favourable.

Anu-grāhya, mfn. to be favoured or furthered.

Anu-jighrikshā, f. desire to show favour or kindness; intention to include, Nyāyam.

अनुग्रामम् *anu-grāmam*, ind. village after village, Pāṇ. iv, 3, 61; into a village, Lāṭy.

अनुग्रसक *anu-grāsaka*, as, m. a mouthful (of boiled rice, &c.); the equivalent of a mouthful.

अनुघट्ट *anu-√ghaṭṭ*, to stroke, rub lengthwise.

अनुघुष् *anu-√ghush* (Ved. ind. p. -*ghúshyā*) to name aloud, RV. i, 162, 18.

अनुघ्रा *anu-√ghrā*, 'to smell at,' kiss, Kathās.

Anu-jighrá, mfn. snuffing at, AV. viii, 8, 8.

अनुचक्ष *anu-√caksh* (perf. -*cacáksha*; impf. Ā. -*acashṭa*) to look at or up to, RV.

अनुचर *anu-√car*, to walk or move after or along; to follow, pursue, seek after; to follow out, adhere to, attend; to behave: Caus. -*cārayati*, to let or cause to traverse: Intens. p. -*carcūryāmāṇa*, continuing following, RV. x, 124, 9.

Anu-carā, mf(ī)n. following, attending; (*āś*), m. companion, follower, servant; (*ī*), rarely *ā*, f. a female attendant.

Anu-cāraka, as, m. a follower, attendant, (*gaṇa mahishy-ādi*, q. v.); (*ikā*), f. a female follower or attendant.

Anu-cārin, mfn. following, attending.

अनुचर्चि *anu-carci*, mfn. reciting or repeating (in a chorus), ĀśvŚr.

अनुचि *anu-√2. ci* (Imper. Ā. -*cikitām*) to remember, AV. vi, 53, 1.

अनुचित 1. *anu-cita*, mfn. (√*I. ci*), set or placed along or lengthwise or in rows, AitBr.

अनुचित 2. *an-ucita*, mfn. improper, wrong, unusual, strange. **Anucitārtha**, m. an unusual meaning.

अनुचिन्त *anu-√cint*, to meditate, consider, recal to mind: Caus. to make to consider.

Anu-cintana, am, n. or **anu-cintā**, f. thinking of, meditating upon, recalling, recollecting; anxiety.

Anu-cintita, mfn. recollected, recalled, thought of.

अनुच्च *an-ucca*, mfn. not high, low, humble; (= *an-udātta*), accentless, APrāt.

An-uccais, ind. not aloud, in a low voice.

अनुच्चार *an-uccāra*, as, m. or *an-uccāraṇa*, am, n. non-pronunciation, skipping words (in reciting hymns). See *uc-√car*.

अनुच्छाद *anu-cchādā*, as, m. (√*chad*), a garment which hangs down (probably that part of the lower garment which hangs down in front from the waist to the feet), ŚBr.

अनुच्छिन्ति *an-uc-chitti*, is, f. (√*chid*), not cutting off, non-extirpation, non-destruction, indestructibility. - **dharmān** (*anucchitti*-), mfn. possessing the virtue (or faculty) of being indestructible, ŚBr. xiv.

1. **An-uc-chindat**, mfn. not destroying.

An-uc-chinna, mfn. not cut off, unextirpated.

An-uc-cheda, as, m. = *an-uc-chitti*.

An-uc-chedya, mfn. indestructible, not severable.

अनुच्छिद् *anu-cchid* (√*chid*), to cut along or lengthwise.

2. **Anu-cchindat**, mfn. cutting lengthwise.

अनुच्छिष्ट *an-ucchishṭa*, mfn. (√*śish* with *ud*), without remains or leavings of food, pure; not mere remains, Ragh.

अनुच्छो *anu-ccho* (√*cho*), cl. 4. P. (Imper. 2. sg. -*chya*) to cut open or cut up, AV. ix, 5, 4.

अनुजन् *anu-√jan*, cl. 4. Ā. -*jāyate*, to follow in being born or produced or arising; to take after (one's parents), Ragh.

Anu-ja, mfn. born after, later, younger; (*as*), m. a younger brother, a cadet; the plant *Trāyamaṇa*; (*am*), n. the plant *Prapaundarika*; (*ā*), f. a younger sister, TS.

Anu-janman, ā, m. a younger brother, younger.

Anu-jāta, mfn. after-born, later, younger; taking after (one's parents), Pañcat.; born again, regenerated by the sacred cord; (*as*), m. a younger brother; (*ā*), f. a younger sister.

अनुजनम् *anu-janam*, ind. according to people, popularly.

अनुजप *anu-√jap*, to follow or imitate in muttering.

अनुजल्प *anu-√jalp*, to follow in talking; Ā. -*jalpate*, to entertain by conversation.

अनुजागृ *anu-√jāgrī*, to watch as an attendant.

अनुजि *anu-√ji*, to subdue: Desid. -*jigīshate*, to be desirous of subduing.

अनुजिघृक्षा *anu-jighrikshā*. See *anu-√grah*.

अनुजिघ्र *anu-jighrā*. See *anu-√ghrā*.

अनुजीर्ण *anu-jirṇa*, mfn. grown old or decayed after or in consequence of, Pāṇ. iii, 4, 72, Sch.

अनुजीव *anu-√jīw*, to follow or imitate in living; to live for any one; to live by or upon something; to live submissively under, be dependent on: Caus. -*jīvayati*, to restore to life, Daś.

Anu-jīvin, mfn. living by or upon; dependent; (*ī*), m. a dependent, follower; N. of a crow, Pañcat. **Anujīvisāt-kṛita**, mfn. made wholly subservient, Kir.

Anu-jīvya, mfn. to be followed in living.

अनुजुष *anu-√I. jush*, to seek, ŚāṅkhGr.; to devote one's self to, indulge in, BhP.

अनुज्झत् *an-ujjhat*, mfn. not quitting.

An-ujjhita, mfn. undiminished, unimpaired, not left or lost.

अनुज्ञा 1. *anu-√jñā*, to permit, grant, allow, consent; to excuse, forgive; to authorize; to allow one to depart, dismiss, bid farewell to; to entreat; to behave kindly: Caus. -*jñāpayati*, to request, ask permission, ask for leave to depart, to take leave: Desid. -*jijñāsati* or -*te*, to wish to allow or permit, Pāṇ. i, 3, 58.

Anu-jñapti, is, f. authorization, permission.

2. **Anu-jñā**, f. assent, assenting, permission; leave to depart; allowance made for faults; an order or command. - **prārthanā** or **anujñāśhanā**, f. asking permission, taking leave.

Anu-jñāta, mfn. assented to, permitted, allowed; ordered, directed, instructed; accepted; authorized, honoured; allowed to depart, dismissed.

Anu-jñāna, am, n. = 2. *anu-jñā*.

Anu-jñāpaka, as, m. one who commands or enjoins.

Anu-jñāpana, am, n. = *anu-jñapti*.

अनुज्येष्ठ *anu-jyeshṭha*, mfn. next eldest, Pāṇ. vi, 2, 189, Sch.; (*ām*), ind. after the eldest, according to seniority, MaitrS.; MBh.

अनुतक्ष *anu-√taksh* (impf. 2. pl. -*ātakshata*) to create or procure for the help of (dat.), RV. i, 86, 3; TS.

अनुतटम् *anu-taṭam*, ind. along the shore, Megh.

अनुतन् *anu-√tan*, to extend along, to carry on, continue, develop.

अनुतप *anu-√tap*, to heat, Suśr.; to vex, annoy, AV. xix, 49, 7: Pass. -*tapyāte* (rarely -*tapyati* [MBh. i, 5055]), to suffer afterwards, repent; to desist, miss: Caus. -*tāpayati*, to distress.

Anu-tapta, mfn. heated; filled with regret; (*ā*), f., N. of a river, VP.

Anu-tāpa, as, m. repentance, heat.

Anu-tāpana, mfn. occasioning remorse, repentance or sorrow.

Anu-tāpin, mfn. penitent, regretting.

अनुतर *anu-tara*. See *anu-√trī* below.

अनुतर्क *anu-√tark*, to follow in thought, to regard as or take for.

अनुतर्ष *anu-tarsha*, as, m. thirst, wish, desire, L.; a drinking vessel (used for drinking spirituous liquors), L.

Anu-tarshana, am, n. a vessel from which spirituous liquor is drunk, L.; distributing liquor, L.

Anu-tarshula, mfn. causing desire, MBh.

अनुतिलम् *anu-tilam*, ind. grain after grain (of Sesamum), by grains, very minutely, (*gaṇa parimukhādi*, q. v.)

अनुतिष्ठमान *anu-tiṣṭhamāna*. See 1. *anu-shṭhā*.

अनुतुन्न *anu-tunna*, mfn. (√*tud*), depressed or repressed (in sound), muffled, PBr.

अनुतूलय *anu-tūlaya*, Nom. P. -*tūlayati*, to rub lengthwise (with a brush or cotton).

अनुतृद् *anu-√trīd* (Imper. 2. sg. -*trīndhi*; impf. 2. du. -*atrīntam*; perf. -*tatarāda*) to split open, RV.

अनुतृप *anu-√trip*, to take one's fill (or refreshment) after or later than another.

अनुत् anu-√tri (3. pl. -taranti) to follow across or to the end, AV. vi, 122, 2.

Anu-tara, am, n. fare, freight, L.

अनुत्क an-utka, mfn. free from regret, not regretting, self-complacent, not repenting of.

अनुत्कर्ष an-utkarsha, as, m. non-elevation, inferiority.

अनुत्त á-nutta, mfn. not cast down, invincible, RV. — manyu (á-nutta-), m. 'of invincible wrath,' Indra, RV. vii, 31, 12; viii, 6, 35 & 96, 19.

अनुत्तम an-uttama, mf(ā)n. unsurpassed, incomparably the best or chief, excellent; excessive; not the best; (in Gr.) not used in the *uttama* or first person. An-uttamāmbhas, n. (in Sāṅkhya phil.) indifference to and consequent abstinence from sensual enjoyment (as fatiguing). An-uttamāmbhasika, n. indifference to and abstinence from sensual enjoyment (as involving injury to external objects).

अनुत्तर an-uttara, mfn. chief, principal; best, excellent; without a reply, unable to answer, silent; fixed, firm; low, inferior, base; south, southern; (am), n. a reply which is coherent or evasive and therefore held to be no answer; (ās), m. pl. a class of gods among the Jainas. — yoga-tantra, n. title of the last of the four Bauddhatantras. An-uttarōpapātika, ās, m. pl. a class of gods, Jain. Anuttarōpapātika-dasā, ās, f. pl. title of the ninth āṅga of the Jainas treating of those gods.

अनुत्तान an-uttāna, mfn. lying with the face towards the ground; not supine; not flat, Suśr.

अनुत्थान an-utthāna, am, n. (√sthā), the not rising, want of exertion or of energy, Rājat.

An-utthita, mfn. not risen, not grown up (as grain).

अनुत्पत्ति an-utpatti, is, f. failure, non-production; (mfn.), not (yet) produced, Buddh. — sama, as, ā, m. f. (in Nyāya phil.) arguing against a thing by trying to show that nothing exists from which it could spring.

Anutpattika-dharma-kshānti, is, f. acquiescence in the state which is still future, preparation for a future state, Buddh.

An-utpanna, mfn. unborn, unproduced; uneffected, unaccomplished.

An-utpāda, as, m. non-production, not coming into existence; not taking effect. — kshānti, f. acquiescence in not having to undergo another birth.

An-utpādana, am, n. not producing, non-production.

An-utpādya, mfn. not to be created, eternal.

अनुत्सन्न an-utsanna, mfn. not lost, ŚBr. vii.

अनुत्साह an-utsāha, as, m. non-exertion, want of effort; want of energy or determination; listlessness; (mfn.), deficient in determination. — tā, f. want of determination, Sāh.

अनुत्सुक an-utsuka, mfn. not eager, calm, retiring; moderate. — tā, f. moderateness, Vikr.

अनुत्सूत्र an-utsūtra, mfn. not anomalous.

अनुत्सेक an-utseka, as, m. absence of arrogance or highmindedness.

An-utsekin, mfn. not arrogant or puffed up, Śāk.

अनुदक an-udakā, mf(ā)n. waterless, RV. vii, 50, 4, &c.; (am), ind. without touching water, KātyŚr.; without adding water, ib.

अनुदग्र an-udagra, mfn. not lofty, low; not projecting.

अनुदरिड anu-darīḍi, is, f. back-bone, MBh.

अनुदय an-udaya, as, m. non-rising, the not rising (of a luminary).

I. An-udita, mfn. not risen, not appeared.

अनुदर an-udara, mf(ā)n. (see 3. a) thin, lank, Pat.

अनुदह anu-√dah, to burn up, RV. &c.; to take fire (aor. Subj. 2. sg. -dakshi [for dhakshi]), RV. ii, 1, 10; to be consumed by fire subsequently after (acc.), MBh. xii, 8107.

अनुदा anu-√1. dā (Pass. -dāyi) to permit, restore, RV.; to give way, yield, RV.; AV.; to remit, AV.; to pay one out (?), MBh. vii, 9499.

Anu-da. See anānudā.

Anu-datta, mfn. granted, remitted, given back, Pāṇ. vii, 4, 47, Comm.

Anu-déya, am, n. a present, RV. vi, 20, 11; (anu-déyi), f. a bride's maid (Gmn. & Sāy.), RV. x, 85, 6; 135, 5 & 6; ['gift,' NBD.]

अनुदात्त an-udātta, mfn. not raised, not elevated, not pronounced with the Udātta accent, grave; accentless, having the neutral general tone neither high nor low (i. e. both the grave or non-elevated accent explained by Pāṇini as sannatara, q. v.—which immediately precedes the Udātta, and also the general accentless, neutral tone, neither high nor low, explained as eka-śruti); having the one monotonous ordinary intonation which belongs to the generality of syllables in a sentence; (as), m. one of the three accents to be observed in reading the Vedas, the grave accent. — tara, m. 'more than Anudātta, still lower in sound than Anudātta,' i. e. the very Anudātta accent (or a syllable having this accent which immediately precedes a syllable having the Udātta or Svarita accent, and is therefore more depressed than the ordinary Anudātta, Pāṇ. i, 2, 31, Sch.), Pāṇ. i, 2, 40, Sch. Anudāttādi, n. (in Gr.) a nominal base of which the first syllable is Anudātta. Anudāttēt, m. a verbal root having for its Anubandha the Anudātta accent to indicate that it takes the Ātmane-pada terminations only; also anudāttōpadeśa. Anudāttōdaya, n. a syllable immediately preceding the Anudātta accent.

अनुदार 1. an-udāra, mfn. niggardly, mean.

अनुदार 2. anu-dāra, mfn. adhered to or followed by a wife.

अनुदिग्ध anu-digdha, mfn. (√dih), covered (ifc.), Car.

अनुदित 2. an-udita, mfn. unsaid, unuttered; unutterable, blamable (cf. a-vadyā), RV. x, 95, 1; AV. v, 1, 2 (see I. an-udita s. v. an-udaya).

अनुदिनम् anu-dinam, ind. every day.

अनुदिवसम् anu-divasam, ind. id.

अनुदिश anu-√dis, to point out for, assign.

Anu-disam, ind. in every quarter.

Anu-deśa, as, m. a rule or injunction pointing back to a previous rule; reference to something prior.

Anu-deśin, mfn. pointing back, referring back; being the object of an Anudeśa; residing at the same place, ĀśvGr.

अनुदुष् anu-√dush, to become demoralized as a result of, MBh. v, 4543.

अनुदृम् anu-√dribh, to make into bundles or chains, KaushBr.

अनुदृश anu-√driś (ind. p. -driśya, RV. x, 130, 7) to survey, behold; to keep in view or in mind, to foresee: Caus. P. -darśayati, to show, tell, teach: Pass. -driśyate (also perf. Ā. -dadriśe, RV. viii, 1, 34), to become or be visible.

Anu-darśana, am, n. consideration, regard.

Anu-darśin, mfn. considering, foreseeing.

Anu-driśhṭi, is, f. N. of the ancestry of Ānu-driśhṭineya, (gaṇa subhrādi and kalyāny-ādi.)

Anu-draśhṭavya, mfn. to be observed, visible.

अनुदृ anu-√dri, Pass. -driyate, to break through after (another); to be scattered or confused in consequence of the confusion of others.

अनुदेहम् anu-deham, ind. behind the body, Śis. ix, 73.

अनुदैर्घ्यम् anu-dairghya, mfn. longitudinal.

अनुद्वीर्णम् an-udvīrṇa, mfn. not vomited forth, not disdained; not spurned.

अनुद्धत an-uddhata, mfn. (√han), not lifted up, humble; unsurpassed; unopposed; (as), m. not a high place, TBr.

अनुद्धरणम् an-uddharaṇa, am, n. (√hri), non-removal; not offering, not establishing or proving.

An-uddhāra, as, m. non-partition, not taking a share; non-removal.

An-uddhṛita, mfn. non-removed, not taken away; uninjured, undestroyed; unoffered; undivided, unpartitioned; unestablished, unproved. An-uddhṛitābhyastamaya, m. sunset (abhy-astamaya) taking place whilst the Āhavaniya fire continues unremoved from the Gārhapatya, KātyŚr.

अनुद्धट an-udbhāṭa, mfn. not exalted, unassuming.

अनुद्य an-udya, mfn. unutterable, Pāṇ. iii, 1, 101, Sch.

An-udyamāna, mfn. not being spoken, ŚBr.

अनुद्यत an-udyata, mfn. (√yam), inactive, idle, destitute of perseverance.

अनुद्युत anu-dyūta, am, n. continuation of the play at dice, N. of the chapters 70-79 in the second book of the MBh.

अनुद्योग an-udyoga, as, m. absence of exertion or effort, inactivity, laziness.

An-udyogin, mfn. inactive, lazy, indifferent.

अनुद्र an-udrā, mfn. waterless, RV. x, 115, 6.

अनुद्रु anu-√2. dru, to run after, follow; to accompany; to pursue; to run over in reciting, AitBr.

Anu-druta, mfn. followed, pursued; having followed or pursued; accompanied; (am), n. a measure of time in music (half a Druta, or one-fourth of a Mātrā or of the time taken to articulate a short vowel).

अनुद्वाह an-udvāha, as, m. non-marriage, celibacy.

अनुद्विग्न an-udvigna, mfn. free from apprehension or perplexity, easy in mind, Mṛicch. &c.

An-udvega, mfn. free from anxiety; (as), m. freedom from uneasiness. — kara, mfn. not causing apprehension, not overawing.

अनुद्विष् anu-√dvish, to wreak one's anger upon, BhP.

अनुधन्व anu-√dhanv (perf. Ā. 3. sg. -dhanv) to run near, RV. ii, 5, 3.

अनुधम् anu-√dham (3. pl. dhāmanty ānu) to sprinkle over, RV. viii, 7, 16.

अनुधा anu-√dhā, to add in placing upon, Lāṭy.; to stimulate to, RV. vi, 36, 2; to concede, allow, (Pass. aor. -dhāyi) RV. vi, 20, 2.

अनुधाव् 1. anu-√1. dhāv, to run after, run up to; to follow; to pursue.

I. Anu-dhāvana, am, n. chasing, pursuing, running after; close pursuit of any object, going after a mistress.

Anu-dhāvita, mfn. pursued, run after (literally or figuratively).

अनुधाव् 2. anu-√2. dhāv, to cleanse.

2. Anu-dhāvana, am, n. cleansing, purification

अनुधी anu-√dhī (p. Ā. -dīdhīyāna; impf. P. 3. pl. -dīdhīyuh) to think of, RV. iii, 4, 7 & x, 40, 10; AV.

अनुधूपितम् anu-dhūpita, mfn. (√dhūp), puffed up, proud, RV. ii, 30, 10.

अनुधे anu-√dhe, Caus. -dhēpayati, to cause to suck, to put to the breast, ŚBr. xiv.

अनुधै anu-√dhai, to consider attentively, think of, muse; to miss, Kāth.; to bear a grudge, TS.

Anu-dhyā, f. sorrow, AV. vii, 114, 2.

Anu-dhyāna, am, n. meditation, religious contemplation, solicitude.

Anu-dhyāyīn, mfn. contemplating, meditating; missing, MaitrS.

अनुध्वंस anu-√dhvaṅs, Ā. (perf. -dadhvasē) to fall or drop upon, TS.

अनुनन्द anu-√nad, to sound towards (acc.): Caus. P. -nādayati, to make resonant or musical.

Anu-nāda, as, m. sound, vibration, Śis.; reverberation, echo.

Anu-nādita, mfn. made to resound.

Anu-nādin, mfn. resounding, echoing, resonant.

अनुनन्द anu-√nand, to enjoy.

अनुनम् *anu-√nam*, *Ā*. to incline to, RV. v, 32, 10; Caus. P. *-nāmayati*, to cause to bow, BhP.

अनुनय *anu-naya*, &c. See *anu-√nī*.

अनुनासिक *anu-nāsika*, mfn. nasal, uttered through the nose (as one of the five nasal consonants, or a vowel, or the three semivowels *y*, *v*, *l*, under certain circumstances; in the case of vowels and semivowels, the mark *◌* is used to denote this nasalization); the nasal mark *◌*; (*am*), n. a nasal twang; speaking through the nose (a fault in pronunciation). — *tva*, n. nasality. — *lopa*, m. dropping of a nasal sound or letter. **Anunāsikādi**, m. a compound letter commencing with a nasal. **Anunāsikānta**, m. a radical ending in a nasal. **Anunāsikōpadha**, mfn. having a nasal penultimate; succeeding a syllable with a nasal sound.

अनुनिक्रम *anu-ni-√kram*, *-krāmāti* (Subj. *-krāmāt*) to follow in the steps, TS.; ŚBr.

अनुनिष् *anu-√niksh*, to pierce along, AV.

अनुनितुद् *anu-ni-√tud* (impf. 3. pl. *-atudan*) to wound with a stab, goad, PBr.

अनुनिपद् *anu-ni-√pad*, *-padyate*, to lie down by the side of, ŚBr.; Kauś.

अनुनियुज् *anu-ni-√yuj*, to attach to, place under the authority of, AitBr.; PBr.; Kāth.

अनुनिर्निहान *anu-nir-jihāna*, mfn. (pr. p. *Ā*. *√2. hā*), proceeding out of, BhP.

अनुनिर्दह *anu-nir-√dah* (Imper. 2. sg. *-daha*) to burn down in succession, AV. ix, 2, 9.

अनुनिर्देश *anu-nirdeśa*, *as*, m. description or relation following a previous model.

अनुनिर्वप *anu-nir-√2. vap*, to take out from for scattering or sharing subsequently, TS.; ŚBr. &c.

Anu-nirvāpyā, mfn. to be taken out and shared subsequently, TS.; (*ā*), f., N. of a ceremony, KaushBr.

अनुनिर्वा *anu-nir-√2. vā*, *-vāti*, to become extinct, go out after.

अनुनिवृज् *anu-ni-√vrij* (impf. 3. sg. *-vriṅak*) to plunge into (loc.), RV. vii, 18, 12.

अनुनिवृत् *anu-ni-√vrit*, Caus. *-vartayati*, to bring back, AitBr.

अनुनिश्म 1. *anu-ni-√sam* (ind. p. *-śamya*) to hear, perceive, BhP.; to consider, MBh. xii, 6680.

अनुनिश्म 2. *anu-nisam*, ind. every night, Kathās. &c.

अनुनिशीथम् *anu-nisītham*, ind. at midnight, Kir.

अनुनी *anu-√nī* (Subj. 2. sg. *-nayas*; aor. Subj. 2. sg. *-neshi*, 2 pl. *-neshathā*) to bring near, lead to, RV.; to induce, win over, conciliate, pacify, supplicate.

Anu-naya, *as*, m. conciliation, salutation, courtesy, civility, showing respect or adoration to a guest or a deity; humble entreaty or supplication, reverential deportment; regulation of conduct, discipline, tuition; (mfn.), conciliatory, kind; (*am*), ind. fitly, becomingly. — **pratigha-prahāna**, n. abandoning the obstacles to conciliatory behaviour, Buddh. **Anunayāmantraṇa**, n. conciliatory address.

Anu-nayamāna, mfn. conciliating, honouring.

Anu-nayin, mfn. courteous, supplicating.

Anu-nāyaka, mf(ikā)n. submissive, humble.

Anu-nāyikā, f. a female character subordinate to a *nāyikā* or leading female character in a drama.

Anu-ninīshu, mfn. desirous of conciliating.

Anu-nīta, mfn. disciplined, taught; obtained; respected; pleased, pacified; humbly entreated.

Anu-nīti, *is*, f. conciliation, courtesy, supplication.

Anu-neya, mfn. to be conciliated, Mṛicch.

अनुनु *anu-√4. nu*, Intens. (impf. 3 pl. *-nonavur*; pr. p. nom. pl. m. *-nonuvatas*) to follow with acclamations of praise, RV. i, 80, 9 & viii, 92, 33.

अनुनृत *anu-√nrit*, to dance after (acc.), R.; Kathās.; to dance before (acc.), MBh.

अनुन्नत *an-unnata*, mfn. not elevated, not lifted up. — **gātra**, mfn. having limbs that are not

too stout, prominent or protuberant, Buddh. **An-unnatānata**, mfn. not raised nor lowered, level.

अनुन्मत्त *an-unmatta*, mfn. not mad, sane, sober, not wild.

An-unmadita, mfn. id., AV. vi, III, 1-4.

An-unmāda, *as*, m. not being mad, soberness, MaitrS.; (mfn.) = *an-unmatta*.

अनुपकारिन् *an-upakārin*, mfn. not assisting, disobliging, ungrateful, not making a return for benefits received; unserviceable, useless.

An-upakṛita, mfn. unassisted.

अनुपक्षित *an-upakṣhita*, mfn. uninjured, undecaying, RV. iii, 13, 7 & x, 101, 5; AV. vi, 78, 2.

अनुपगीतम् *an-upagītam*, ind. so that no other person accompanies in singing, ŚBr.

अनुपघातार्जित *an-upaghātārjita*, mfn. acquired without detriment (to the paternal estate).

An-upaghnat, mfn. not detrimental, Mn.; not touching, Lāṭy.

अनुपच् *anu-√pac*, to make ripe by degrees, BhP.: Pass. to become ripe by degrees, MBh. xiv, 497.

अनुपजीवनीय *an-upajīvanīyā*, mfn. yielding no livelihood, (Compar. *-tara*, 'yielding no livelihood at all') ŚBr. vi; having no livelihood, ŚBr. vi.

अनुपठ् *anu-√paṭh*, to say after, read through, repeat, BhP.; Suśr.

Anu-paṭhita, mfn. read through (aloud), recited.

Anu-paṭhitin, *ī*, m. (one who has read through or recited), proficient, (*gaṇa ishṭādi*, q. v.)

अनुपत् *anu-√pat*, to pass by (acc.) flying, ĀśvGr.; to fly after, run after, go after, follow: Caus. (Imper. 2. sg. *-pātaya*) to fly along, AV. vi, 134, 3; to throw (a person) down together with oneself, R.

Anu-patana, *am*, n. falling on or upon; following; (in mathem.) proportion.

Anu-patita, mfn. fallen, descended; followed.

Anu-pāta. See s. v.

अनुपति *anu-pati*, ind. after the husband, KātyŚr.

अनुपथ *anu-patha*, mfn. following the road, RV. v, 52, 10; (*as*), m. a road followed after another, BhP.; a servant, BhP.; (*am*), ind. along the road.

अनुपद् 1. *anu-√pad*, to follow, attend, be fond of; to enter; to enter upon; to notice, understand; to handle.

2. **Anu-pād**, mfn. coming to pass, VS. xv, 8.

Anu-pada, mfn. following closely, L.; (*as*), m., N. of a man or tribe, (*gaṇa upakādi*, q. v.); (*am*), n. a chorus, refrain, burden of a song or words sung again after regular intervals; N. of an Upāṅga belonging to the Sāma-veda; (*am*), ind. step by step; word for word; on the heels of, close behind or after. — **sūtra**, n. a commentary explaining the text (of a Brāhmaṇa) word for word.

Anu-padavī, f. a road followed after another, BhP.

Anu-padin, *ī*, m. a searcher, an inquirer, one who follows or seeks for, Pāṇ. v, 2, 90.

Anupadinā, f. a boot, buskin, Pāṇ. v, 2, 9.

अनुपदस्त *an-upadasta* [Kauś.] or *an-upadasya* [ŚāṅkhŚr.] or *an-upadasyat* [TS.] or *an-upadasvat* [AV.] or *an-upadāsuka* [TS.], mfn. not drying up, not decaying.

अनुपदिष्ट *an-upadiṣṭa*, mfn. untaught, uninstructed.

An-upadeshtṛi, *tā*, m. one who does not teach.

अनुपध *an-upadha*, *as*, m. 'having no penultimate,' a letter or syllable (as a sibilant or *h*) not preceded by another.

अनुपधिषेप *an-upadhi-śeṣa*, mfn. in whom there is no longer a condition of individuality, Buddh.

अनुपनाह *an-upanāha*, *as*, m. want of close attachment or adherence (?), Buddh.

अनुपन्यस्त *an-upanyasta*, mfn. not laid down clearly, not established, Yājñ.

An-upanyāsa, *as*, m. failure of proof or determination, uncertainty, doubt.

अनुपपत्ति *an-upapatti*, *is*, f. non-accomplishment; failure of proof; inconclusive argumentation; irrelevancy, inapplicability; insufficiency of means, adversity.

An-upapanna, mfn. not done, unaccomplished, uneffected; unproved; irrelevant, inconclusive, inapplicable; impossible; inadequately supported.

An-upapādaka, *ās*, m. pl. 'having no material parent,' N. of a class of Buddhas, called Dhyāni-buddhas.

अनुपप्रव *an-upaplava*, mfn. free from disaster or overwhelming calamity.

An-upapluta, mfn. not overwhelmed (with calamity).

अनुपबाध *an-upabādhā*, mf(ā)n. unobstructed, ŚBr.

अनुपभुक्त *an-upabhukta*, mfn. unenjoyed, unpossessed.

An-upabhujyamāna, mfn. not being enjoyed.

अनुपम *an-vpama*, mf(ā)n. incomparable, matchless; excellent, best; (*ā*), f. the female elephant of the south-east or of the north-east. — **mati**, m., N. of a contemporary of Śākya-muni.

An-upamita, mfn. uncomparated, matchless.

An-upameya, mfn. incomparable.

अनुपमर्दन *an-upamardana*, *am*, n. non-demolition or refutation of a charge.

अनुपयुक्त *an-upayukta*, mfn. unsuited, unsuitable, improper; useless, unserviceable.

An-upayoga, *as*, m. unserviceableness, uselessness.

An-upayogin, mfn. unsuitable, useless.

अनुपरत *an-uparata*, mfn. uninterrupted, not stopped.

अनुपरागम् *anu-parā-√gam*, to follow one who is escaping, MaitrS.

अनुपरापत् *anu-parā-√pat*, to fly or hasten by the side of another, AitBr.

अनुपराभू *anu-parā-√bhū*, to spoil or destroy after another, TS.; AitBr.: Caus. *-bhāvayati*, id., TS.

अनुपरामृश् *anu-parā-√mṛiś*, to seize, ŚBr.

अनुपरामृ *anu-parā-√sru*, (said of a leaky vessel) to flow with water subsequently, Kāth.

अनुपरिकृ *anu-pari-√1. kṛi*, to scatter alongside, to bestrew, Kauś.

अनुपरिक्रम *anu-pari-√kram*, to walk round in order, to make the circuit of, visit in a regular round.

Anu-parikramaṇa, *am*, n. walking round in order, AitBr.

Anu-parikramam, ind. while walking round in order, TS.; ŚBr.; PārGr.

अनुपरिगा *anu-pari-√1. gā*, to make the round of, traverse, MBh.

अनुपरिचारम् *anu-paricāram*, ind. = *anuparikramam*, KapS.

अनुपरिणी *anu-pari-ṇī* (*√nī*), to lead or carry about, Kauś.

अनुपरिधि *anu-paridhi*, ind. along or at the three Paridhis of the sacrificial fire, KātyŚr.

अनुपरिपाटिक्रम *anu-paripāṭi-krama*, *as*, m. regular order, VarBrS.

अनुपरिया *anu-pari-√yā*, to pass through in order, ĀśvGr.

अनुपरिवृत् *anu-pari-√vrit*, to return, be repeated, ŚBr. xiv.

अनुपरिश्रित *anu-pariśrit*, ind. along or at the surrounding fence, KātyŚr.

अनुपरिस्रु *anu-pari-√sru*, to run after, BhP.

अनुपरिहारम् *anu-pari-hāram*, ind. surrounding, TS.

अनुपरी *anu-parī* (*√i*), *-pary-eti* (3. pl. *-paryanti*, AV. xv, 17, 8, irreg. *-paryanti*, Kauś.), to follow in going round, to make the round of.

अनुपरे *anu-paré* (-*parā-√i*), (Imper. 2. sg. -*paréhi*; impf. -*parāit*) to follow in walking off, RV. x, 18, 1; TS.

अनुपर्यागा *anu-pary-ā-√I. gā* (aor. 3. pl. -*āgur*) to revolve, return to, AitBr.

अनुपर्याधा *anu-pary-ā-√dhā* (Pot. -*dadhyāt*) to place round in order, AitBr.

अनुपर्यावृत् *anu-pary-ā-√vrit*, to follow in going off, to follow, TS.; ŚBr.; AitBr.

अनुपर्युक्ष *anu-pary-√I. uksh*, to sprinkle round, Gobh.; Gaut.

अनुपर्ये *anu-pary-é* (-*ā-√i*), -*pary-āiti*, to make the whole round of, ŚBr. &c.

अनुपलक्षित *an-upalakshita*, mfn. untraced, unperceived, unmarked, indiscriminated.

An-upalakshya, mfn. not to be traced, imperceptible. - **vartman**, mfn. having ways that cannot be traced.

अनुपलब्ध *an-upalabdha*, mfn. unobtained, unperceived, unascertained.

An-upalabdhi, *is*, f. non-perception, non-recognition. - **sama**, *as, ā*, m. f. trying to establish a fact (e. g. the reality and eternity of sound) from the impossibility of perceiving the non-perception of it, sophistical argument, Nyāyad.

An-upalabhyamāna, mfn. not being perceived, Pāṇ. vi, 3, 80, Sch.

An-upalambha, *as*, m. non-perception.

An-upalambhana, *am*, n. want of apprehension or knowledge.

An-upalābha, *as*, m. not catching, TS.

अनुपालाल *anupalāla*, *as*, m., N. of a demon dangerous to children, AV. viii, 6, 2.

अनुपवीतिन् *an-upavītin*, *ī*, m. one unin-vested with the sacred thread.

अनुपश् *anu-√paś*, P. *Ā. -paśyati*, °*te*, to look at, perceive, notice, discover, RV. &c.; to consider, reflect upon (acc.), MBh. &c.; to look upon *as*, take *as*, ib.; (perf. *Ā. p. -paspaśānā*) to show (as the path), RV. x, 14, 1; AV. vi, 28, 3; (Nir. x, 20.)

Anu-paśya, mfn. perceiving, seeing, Yogas.

Anu-spashṭa, mfn. noticed, RV. x, 160, 4.

अनुपशय *an-upaśaya*, *as*, m. any aggravating circumstance (in a disease).

अनुपशान्त *an-upaśānta*, mfn. not calm; (*as*), m., N. of a Buddhist mendicant.

अनुपसर्ग *an-upasarga*, *as*, m. a word that is not an Upasarga, q. v., or destitute of one; that which needs no additions (as a divine being).

अनुपसेचन *an-upasecanā*, mfn. having nothing that moistens (e. g. no sauce), AV. xi, 3, 24.

अनुपस्कृत *an-upaskṛita*, mfn. unfinished, unpolished; not cooked; genuine; blameless; unrequited.

अनुपस्थान *an-upasthāna*, *am*, n. not coming near, Lāṭy.; not being at hand, absence.

An-upasthāpana, *am*, n. not placing near, not producing, not offering; not having ready or at hand.

An-upasthāpayat, mfn. not presenting, not having at hand.

An-upasthāpita, mfn. not placed near, not ready, not at hand, not offered or produced.

An-upasthāyin, mfn. absent, distant.

An-upasthita, mfn. not come near, not present, not at hand; not complete, ŚBr.; (*am*), n. a word not *upasthita*, q. v.

An-upasthiti, *is*, f. absence, not being at hand; incompleteness, ŚBr.

अनुपहत *an-upahata*, mfn. unimpaired, unvitiated; not rendered impure. - **krushṭa**, mfn. whose organs of hearing are unimpaired, Buddh.

अनुपहूत *an-upahūta*, mfn. not called upon or invited, ŚBr.; not accompanied with invitations, ib.

An-upahūyamāna, mfn. not being invited, MaitrS.

अनुपा 1. *anu-√I. pā*, to drink after or thereupon, follow in drinking, drink at: Caus. (Pot. -*pāyayet*) to cause to drink afterwards, ŚBr.

Anu-pāna, *am*, n. a fluid vehicle in medicine; drink taken with or after medicine; drink after eating; drink to be had near at hand, (Comm. on) ChUp. i, 10, 3.

Anu-pāniya, *am*, n. drink to be had near at hand, Comm. on ChUp. i, 10, 3; (mfn.), fit to be drunk after; serving as a liquid vehicle of medicine.

अनुपा 2. *anu-√2. pā*, Caus. P. *Ā. -pālayati*, °*te*, to preserve, keep, cherish; to wait for, expect.

Anu-pālana, *am*, n. preserving, keeping up.

Anu-pālayat, mfn. keeping, maintaining.

Anu-pālin, mfn. preserving, keeping up.

Anu-pālu, n., N. of a plant, wild Calladium (?).

अनुपाकृत *an-upākṛita*, mfn. not rendered fit for sacrificial purposes, Mn. v, 7; Yājñ. - **māṅsa**, n. flesh of an animal not prepared for sacrifice.

अनुपाख्य *an-upākhyā*, mfn. not clearly discernible, Pāṇ. vi, 3, 80.

अनुपात *anu-pāta*, *as*, m. falling subsequently upon, alighting or descending upon in succession; following; going, proceeding in order, or as a consequence; a degree of latitude opposite to one given, the Antāci (?); proportion (in arithm.); arithmetical progression, rule of three.

Anu-pātaka, *am*, n. a crime similar to a *mahā-pātaka*, q. v. (falsehood, fraud, theft, adultery, &c.)

Anu-pātam, ind. in regular succession.

Anu-pātin, mfn. following as a consequence or result.

अनुपान *anu-pāna*. See 1. *anu-√I. pā*.

अनुपानक *an-upānaka*, mfn. shoeless, KātyŚr.

अनुपायिन् *an-upāyin*, mfn. not using means or expedients.

अनुपार्श्व *anu-pārśva*, mfn. along or by the side; lateral.

अनुपाल् *anu-√pāl*. See 2. *anu-√2. pā*.

अनुपावृत्त *an-upāvṛitta*, *ās*, m. pl., N. of a people, MBh.

अनुपासन *an-upāsana*, *am*, n. want of attention to.

An-upāsita, mfn. not attended to, neglected.

अनुपिश् *anu-√piś* (perf. -*pipeśa*) to fasten along, AV.

अनुपिष् *anu-√piś* (ind. p. -*pishya*) to strike against, to touch, KātyŚr.

अनुपुरुष *anu-purusha*, *as*, m. the before-mentioned man, Pāṇ. vi, 2, 190; a follower, ib. Sch.

अनुपुष् *anu-√push*, to go on prospering, VS.; to prosper after another (acc.), ShaḍvBr.

Anu-pushpa, *as*, m. a kind of reed (Saccharum Sara Roxb.)

अनुपू *anu-√pū*, *Ā. (ānu-pavate)* to purify in passing along, ŚBr.

अनुपूर्व *anu-pūrva*, mf(ā)n. regular, orderly, in successive order from the preceding; (*ām*), ind. in regular order, from the first, RV. &c.; (*ēna*), ind. in regular order or succession, from the first, from the beginning, from above downwards. - **keśa**, -**gātra**, -**daṅshṭra**, -**nābhi**, -**pāni-lekha**, mfn. having regular hair, regularly shaped limbs, regular teeth, a regularly shaped navel, regular lines in the hands (all these are epithets given to Buddha, some of them also to Mahāvīra), Buddh. & Jain. - **ja**, mfn. descended in a regular line, KātyŚr. - **vatsā** (*anupūrvā-*), f. a cow which calves regularly, AV. ix, 5, 29. - **śas**, ind. = *anu-pūrvām*.

Anupūrvya, mfn. regular, orderly, KātyŚr.

अनुपृक्त *anu-pṛikta*, mfn. mixed with, MBh.

अनुपृक्ष्य *anu-pṛishṭhya*, mf(ā)n. (held or extended) lengthwise, KātyŚr.

अनुपृ *anu-√pṛi*, Caus. (Imper. -*pūrayatu*) to fill, Gīt.

अनुपेत *an-upēta* [ŚBr.] or *anupēta-pūrva* [ĀśvGr.], mfn. not yet entered at a teacher's (for instruction).

अनुपोषण *an-upōṣhaṇa*, *am*, n. not fasting.

अनुप्र *an-upṛa*, mfn. (√*2. vap*), unsown (as seed). - **sasya**, mfn. fallow, meadow (ground, &c.), L.

An-upṛima, mfn. grown without being sown, L.

अनुप्रकम्प *anu-pra-√kamp*, Caus. (Pot. -*kampayet*, 3. pl. °*yeyur*) to follow in shaking or agitating, AitBr.; ĀpŚr.

अनुप्रच्छ *anu-√prach* (with acc. of the person and thing), to ask, to inquire after.

Anuprasna. See s. v.

अनुप्रजन् *anu-pra-√jan*, to be born after; (with *prajām*) to propagate again and again, BhP.: Caus. -*janayati*, to cause to be born subsequently.

अनुप्रज्ञा *anu-pra-√jñā* (pr. p. -*jānāt*) to track, trace, discover, RV. iii, 26, 8, &c.

Anu-prajñāna, *am*, n. tracking, tracing.

अनुप्रगृह *anu-pra-√gṛh* (√*nud*), to push away from one's self; to frighten away, put to flight.

अनुप्रतिक्रामम् *anu-prati-krāmam*, ind. (√*kram*), returning, TS. v.

अनुप्रतिधा *anu-prati-√dhā*, to offer after another (acc.), AitBr. (Pass. -*dhīyate*).

अनुप्रतिष्ठा *anu-prati-śṭhā* (√*sthā*), to follow in getting a firm footing or in prospering, TS.; ChUp.: Desid. -*tishṭhāsati*, to wish to get a firm footing after, Gobh.

अनुप्रथ *anu-√prath*, *Ā. -prathate*, to extend or spread along (acc.), TS.; to praise, (Comm. on) VS. viii, 30.

अनुप्रदा *anu-pra-√I. dā*, to surrender, make over, Buddh.; to add.

Anu-pradāna, *am*, n. a gift, donation, Buddh.; addition, increase, Prāt.

अनुप्रधाव् *anu-pra-√I. dhāv*, to rush after, RV. x, 145, 6, &c.: Caus. (perf. -*dhāvayām kāra*) to drive after, ŚBr.

Anu-pradhāvita, mfn. hurried, eager, Daś.

अनुप्रपत् *anu-pra-√pat* (aor. 3. pl. -*pap-tan*) to fly towards, RV. vi, 63, 6.

Anu-prapātam, ind. going in succession, Pāṇ. iv, 3, 56, Sch.

अनुप्रपद् *anu-pra-√pad*, to enter or approach or arrive after; to follow, act in conformance to.

Anu-prapanna, mfn. following after, conformed to.

Anu-prapādānam, ind. going in succession, Pāṇ. iv, 3, 56, Sch.

अनुप्रपा *anu-pra-√I. pā*, P. (3. pl. -*pibanti*) to drink one after the other, AitBr.; *Ā.* (3. pl. -*pīpate* [sic] & -*pībate*) to drink after another (acc.), TS.; Kāth.

अनुप्रभा *anu-pra-√bhā*, to shine upon, TBr.

अनुप्रभूत *anu-pra-√bhūta*, mfn. passing through, penetrating, (*ānu prā-bhūta*) RV. viii, 58, 2; penetrated, ChUp.

अनुप्रभूष् *anu-pra-√bhūsh* (p. -*bhūshat*) to serve, attend, offer, RV. ix, 29, 1.

अनुप्रमाण *anu-pramāṇa*, mfn. having a suitable size or length.

अनुप्रमुक् *anu-pra-√muc*, to let loose or go successively, RV. iv, 22, 7.

अनुप्रमुद् *anu-pra-√mud*, Caus. -*modayati*, to consent, MārKp.

अनुप्रयम् *anu-pra-√yam*, to offer, TS.

अनुप्रया *anu-pra-√yā*, to follow after, TBr.; to start after, accompany.

अनुप्रयुज् *anu-pra-√yuj*, to employ after, add after (abl.), Pāṇ.; to join, follow, AV. &c.

Anu-prayujyamāna, mfn. being employed in addition or after or afterwards.

Anu-prayoktavya, mfn. to be joined or employed in addition or after.

Anu-prayoga, *as*, m. additional use.

अनुप्ररुह *anu-pra-√ruh*, to grow in accordance with, ŚBr.